

UCLA

UCLA Electronic Theses and Dissertations

Title

ZU: The Life of a Sumerian Verb in Early Mesopotamia

Permalink

<https://escholarship.org/uc/item/6cr2r7kn>

Author

Wolfe, Jared Norris

Publication Date

2015

Peer reviewed|Thesis/dissertation

UNIVERSITY OF CALIFORNIA

Los Angeles

ZU: The Life of a Sumerian Verb in Early Mesopotamia

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in Near Eastern Languages and Cultures

by

Jared Norris Wolfe

2015

© Copyright by

Jared Norris Wolfe

2015

ABSTRACT OF THE DISSERTATION

ZU: The Life of a Sumerian Verb in Early Mesopotamia

by

Jared Norris Wolfe

Doctor of Philosophy in Near Eastern Languages and Cultures

University of California, Los Angeles, 2015

Professor Robert K. Englund, Chair

The present dissertation investigates the root zu “to know” in the Sumerian texts of early Mesopotamia, ca. 2800-1600 B.C., with the aim of identifying its grammatical, syntactic and semantic characteristics. The root is treated across the Sumerian sources, but ultimately considered within the bilingual (Sumerian-Akkadian) situation of southern Mesopotamia. The adjectival and nominal forms of the root are also discussed, as well as their Akkadian counterparts. The analysis of the lexemes over a period stretching from ca. 2600-1600 BC offers interesting results in several categories (grammatical, literary, semantic), and contributes to discussions of the epistemological and practical implications associated with the concept of “knowing” in the Mesopotamian texts. While research into systems and categories of knowledge has been carried out in the field, no systematic lexical discussion of the verbal root meaning “to know” exists. This dissertation seeks to fill that lacuna.

The methods employed in the dissertation lie within the well-established principles of philological and lexicographical investigation. Chapter 1 introduces the subject and reviews previous studies. Chapter 2 treats the Sumerian root *zu*, elucidating its formal and literary (idiomatic) characteristics. Appendices A and B document the corpus of examples consulted. Chapter 3 then discusses the derived adjectives from the root *zu*, likewise noting formal and literary (idiomatic) characteristics. Appendices C, D, E and F document their respective examples. Chapter 4 turns to the Akkadian root *idû* “to know” in bilingual and monolingual texts, in order to investigate (idiomatic) Semitic influence. It further takes up the Akkadian adjectives corresponding to those in Sumerian discussed in the third chapter. Chapter 5 enumerates personal names in Sumerian and Akkadian that employ the root “to know.” A concluding chapter sums up the evidence for the individual roots and lexemes and discusses their evolution, usage and correspondence within the scribal and linguistic settings of the different textual corpora and their historical period.

The dissertation of Jared Norris Wolfe is approved.

Giorgio Buccellati

Amanda Podany

Robert K. Englund, Committee Chair

University of California, Los Angeles

2015

Dedicated to
my mother,
who taught me to love languages,
and my father,
who taught me to love words

Table of Contents

<i>List of Tables</i>	vii
<i>Abbreviations</i>	viii
<i>Note on Translations</i>	xi
<i>Acknowledgements</i>	xii
<i>Vita</i>	xiv
Chapter 1: Introduction.....	1
Chapter 2: The Verb ZU.....	19
Chapter 3: Lexemes Derived from ZU.....	121
Chapter 4: Akkadian Equivalents.....	149
Chapter 5: Personal Names with ZU.....	182
Chapter 6: Conclusion.....	205
Appendix A - 3 rd millennium Sumerian Occurrences of the Verb zu.....	220
Appendix B - 2 nd millennium Sumerian Occurrences of the Verb zu.....	226
Appendix C - 3 rd millennium Sumerian Occurrences of gal-zu.....	281
Appendix D - 2 nd millennium Sumerian Occurrences of gal-zu.....	284
Appendix E - 3 rd /2 nd millennium Sumerian Occurrences of ku ₃ -zu.....	291
Appendix F - 2 nd millennium Sumerian Occurrences of gal-an-zu.....	298
Appendix G - Grammatical Forms of zu.....	301
Bibliography.....	369

List of Tables

Table 1: Objects of Reduplicated zu with Deities as Agents	59
Table 2: Agents of igi--zu-zu.....	62
Table 3: zu-expressions with Deities	95
Table 4: zu-expressions with Kings	97
Table 5: nu-zu-expressions with Deities	101
Table 6: nu-zu-expressions with other divine entities	101
Table 7: Agents who claim nig ₂ -nam(-ma/-e) zu "omniscience"	102
Table 8: gal-zu.....	140
Table 9: GAL.AN.ZU.....	142
Table 10: ku ₃ -zu.....	145
Table 11: Akkadian Lexemes and their Agents.....	179

Abbreviations

abl. - ablative infix
com. - comitative infix
con. – conjunctive or connecting particle
cop. - copula
CI - connecting indicators (after Edzard 2003)
CH - Codex Hammurapi (Roth 1997)
CP - conjugation prefix
LP - locative (conjugation) prefix
dat. - dative infix
DAT - dative case
DIR - directive case
DN - deity name
DULAT - Dictionary of the Ugaritic Language in the Alphabetic Tradition (HdO LXVII)
equ. - equative case
ES - Emesal
fig. - figuratively
GEN - genitive
irr.part. - irrealis particle
IA - inanimate (used to mark inanimate pronouns in verbal chains, if absent, assume animate)
loc. - locative infix
LOC - locative case
MP - Modal Prefix
NA - not applicable
NOM - nominalizing -a morpheme
o. - obverse
obj. - object
obl. - oblique case/pronoun
PN - personal name
pastptcpl. - past participle
poss.prn. - possessive pronoun
ptcpl. - participle
r. - reverse
Rtredup. - Root reduplication
Rt - (verbal) root

ArŠ1 - Aradmu to Šulgi 1
 ArŠ1a - Aradmu to Šulgi 1a
 ArŠ2 - Aradmu to Šulgi 2
 ArŠ3 - Aradmu to Šulgi 3
 CA - Curse of Agade
 CoW - Counsels of Wisdom
 DBF - Debate between Bird and Fish
 DD - Dumuzi's Dream
 DoG - Death of Gilgameš
 DWS - Debate between Winter and Summer
 D-G - Dumuzi and Geštinanna
 Eb A - Enlil-bani Hymn A
 ELA - Enmerkar and the Lord of Aratta
 Enlil A - Enlil Hymn A
 EnlNam - Enlil and Namzitarra
 GBH - Gilgameš and the Bull of Heaven
 GH A - Gilgameš and Huwawa A
 Gud. CA - Gudea Cylinder A
 Gud. CB - Gudea Cylinder B
 Gud. StE - Gudea Statue E
 IbPu1 - Ibbi-Sin to Puzur-Numušda 1
 Inanaka-Nintinuga - Letter from Inanaka to Nintinugga
 Inanna B - Inanna Hymn B
 Inanna C - Inanna Hymn C
 Inanna I - Inanna Hymn I
 InimI-Enlilm - Letter of Inim-Inanna to Enlil-massu
 ID A - Iddin-Dagan Hymn A
 ID D - Iddin-Dagan Hymn D
 I-E - Inanna and Ebih
 I-Š - Inanna and Šu-kale-tuda
 I-D C - Inanna-Dumuzi C
 I-D R - Inanna-Dumuzi R
 IDesc. - Inanna's Descent
 InimE-King - Letter of Inim-Enlila to the King
 Inst.UrN - Instructions of Ur-Ninurta
 Inst.Š - Instructions of Šuruppak
 IŠD A+V - Išme-Dagan Hymn A+V
 IŠE - Išbi-Erra Hymn
 IŠIb1 - Išbi-Erra to Ibbi-Sin 1
 Keš Hymn - Keš Temple Hymn
 Ku₃-Nanna-Ninšubur - Letter of Ku₃-Nanna to Ninšubur
 LEŠ B - Lipit-Eštar Hymn B
 Letter B 11 - Letter from a Governor and Sanga to the King
 LN - Lament for Nippur
 LSUr - Lament for Sumer and Ur
 Ludingira - Ludingira to his Mother Letter

Lugalnesage-Moon - Letter of Lugal-nesage to a King radiant as Moonlight
 Lugalnesage-Sun - Letter of Lugal-nesage to a King radiant as the Sun
 ManGod - A Man and His god
 Nanna C - Nanna Hymn C
 Nannamanšum-Ninisina - Letter of the scribe Nanna-manšum to Ninisina
 Nanše A - Nanše Hymn A
 Ningišzida A - Ningišzida Hymn A
 Ningišzida B - Ningišzida Hymn B
 Ningišzida C - Ningišzida Hymn C
 Ninisina A - Ninisina Hymn A
 Ninurta D - Ninurta Hymn D
 NSJN - Nanna-Suen's Journey to Nippur
 Nungal A - Nungal Hymn A
 Proverb Coll. - Proverb Collection
 PuIb1 - Puzur-Numušta to Ibbi-Sin 1
 PuŠ1 - Puzur-Šulgi to Šulgi 1
 SiID - Sin-illat to Iddin-Dagan
 SinUtu - Sin-iddinam to Utu
 SIq A - Šin-iqīšam Hymn A
 Š B - Šulgi Hymn B
 Š C - Šulgi Hymn C
 Š N - Šulgi Hymn N
 ŠAr1 - Šulgi to Aradmu
 ŠaŠu1 - Šarrum-bani to Šu-Suen 1
 ŠPu1 - Šulgi to Puzur-Šulgi 1
 ŠS B - Šu-Suen Hymn B
 ŠS D - Šu-Suen Hymn D
 S-UrZ - Sargon and Ur-Zababa
 TAŠ - Tell Abu-Šālabīkh
 TmpHym - Temple Hymns
 TOxd - Three Ox-drovers
 UdŠ1 - Ur-dun to Šulgi 1
 UN A - Ur-Namma Hymn A
 UN B - Ur-Namma Hymn B
 UrN A - Ur-Ninurta Hymn A
 UrN C - Ur-Ninurta Hymn C
 Ursaga-King - Letter of Ur-saga to a King

Note on the Translations

I have translated all Sumerian and Akkadian sentences myself in order to render more literal translations that highlight the body parts (e.g. *igi*, *geštu*) and grammatical constructions (e.g. -a LOC, -e DIR) with which *zu* occurs. These are not meant to invalidate other translations in the field, but to highlight the function of *zu*. I include grammatical parsing in parentheses when I differ significantly from currently accepted translations. I list primarily only the Subjects and Objects of the verb, but where warranted (i.e. passive constructions) I will also include an Agent or Patient category.

Acknowledgements

As with so many dissertations, the present work has arisen from much deeper roots cultivated by coursework, study and interaction with friends and colleagues. It is to these latter that I owe a great many thanks and wish to acknowledge them for their help along the way.

I should first acknowledge my dissertation committee who patiently and supportively oversaw each phase of the present work. The chair, Bob Englund, provided me with constant critiques in all matters technical and philological. His insistence on preserving Sumerian syntax and verbal imagery has proven invaluable to my understanding of Sumerian grammar and expression that forms the basis of the present study. Amanda Podany's consistent encouragement was a boon during the many months, and her attention to matters of history and style has made the dissertation more legible and interesting. Lastly, Giorgio Buccellati's warm support for my topic as well as his insights into literature, language and culture have been with me every step of the way in interpreting Sumerian and Akkadian texts. The present study has benefited greatly from each member of my committee, to whom I am indebted. Any errors in technical or rhetorical matters herein are my own. I must also give thanks to the University of California, Los Angeles for generously supporting me with a Dissertation Year Fellowship that allowed me to complete the dissertation.

My Assyriological colleagues, Sara Brumfield and Michael Heinle, deserve special recognition and thanks. The many conversations, arguments, study sessions and drinks shared continually shaped and refined my views in all things academic. I would not have weathered the vicissitudes of graduate studies so well had I not had the pleasure of their company. I remain obliged. I also extend deep gratitude to Lance Allred, who served as a post-doctoral researcher

at UCLA, and who kindly made himself available for questions on any Sumerological subject. He was a good mentor and a dear friend.

I owe a great many thanks to a few colleagues from whom I gained so much. To my colleagues “down the hall” in Hebrew Bible--Alice Mandell, Ryan Roberts, Kyle Keimer, Heidi Dodgen, and Jeremy Smoak--I owe each particular debts of gratitude. I have gained much from and will always appreciate the many conversations, arguments and rants in all matters academic and otherwise. Each of you has made me a better person and scholar. To Billy, Tuna, Sheldon, PJ, Pat, Jan and Jeff I offer my sincere gratitude. Gabe’s was a place of sanity and wisdom for me because of you.

Finally, I would be remiss to not give thanks to my family and friends. I extend love and gratitude to my parents for their continuous support even while not always understanding what I study or my reasons for it. To my brother, I am forever gracious for the many visits and for enduring more discourses on Mesopotamia than anyone outside the field deserves. I take this opportunity to thank my son for his understanding on many nights that I had to focus on my studies rather than on him. I acknowledge my good friend, Daniel Hall, without whose hospitality and company I would have never made it. And lastly, I remain ever indebted to Sara Brumfield for enriching every bit of life in our time together.

Vita

- 2004 B.A., Religion
 Dept. Religion
 Pepperdine University
- 2004-2006 Teaching Assistant
 Dept. Religion
 Pepperdine University
- 2006-2007 Adjunct Professor of Religion
 Dept. Religion
 Pepperdine University
- 2007 M.Div.
 Dept. Religion
 Pepperdine University
- 2009, 2013 Graduate Student Researcher
 Cuneiform Digital Library Initiative
 University of California, Los Angeles
- 2011 M.A., Near Eastern Languages and Cultures
 Dept. Near Eastern Languages and Cultures
 University of California, Los Angeles
- 2012 Research Fellow
 Center for Primary Research and Training
 Dept. Special Collections, Charles E. Young Research Library
 University of California, Los Angeles
- 2008-2014 Teaching Assistant, Teaching Associate, Teaching Fellow
 Dept. Near Eastern Languages and Cultures
 University of California, Los Angeles

Chapter 1

An Introduction by Way of Analogy

Before I begin the proper exposition of the present dissertation, the exploration and elucidation of the Sumerian verb *zu* “to know,” I should like to preface what promises to be a complex and complicated treatment with an analogy to the the many facets of meaning and use extant in the verb “to know” in English. This is best conducted by a survey of the headwords “know” through “know-nothingness” as presented in the Oxford English Dictionary. It is much easier to anticipate and identify the range of meaning, grammar and semantic associations of the verb if a familiar example is introduced first.

The dictionary entry begins with a prefatory note concerning the etymology of the word and its muddled history in relation to other verbs with similar meaning. The editor’s final sentiment in this note, that “there is much difficulty in arranging its senses and uses satisfactorily,” is shared by the author in the present work. However, as the word traces ultimately to the Greek *gignoskein* “to know by the senses,” the editor begins with these usages before proceeding to expressions of mental process of knowing, leaving for last transferred and idiomatic use. Each of these subentries is of great interest and analogous to certain aspects of the Sumerian verb.

The idea that the act of “knowing” is done “by means of the senses (physical and mental)” is exhibited in the variety of words used to denote those sensory processes: perceive; recognize and distinguish; identify; acknowledge; make confession (to oneself); have personal experience; have/make acquaintance; have familiarity. Each of these words describes a type of sensory experience, physical or mental, and one cannot help but notice the extensive range of expressions that elucidate those actions. The range of extension reflects the range of application for this most anthropic lexeme. Expressions of ignorance (to know from nothing) or inability (to not know one’s arse from one’s elbow) further illuminate the sphere of the verb in question.

But knowing is also a cumulative process, and each culture organizes and evaluates these accumulations of knowledge. Expressions like “to know better” and “to know by heart” occur in conjunction with low-register slang such as “you know” and “in the know” to convey ownership of knowledge. In such phrases one sees knowledge itself become a commodity. It is then profitable, tradable and liable. Phrases like “you know too much” and “wouldn’t you like to know” demonstrate this idea. But sums of knowledge can also be cast in sarcastic fashion--too much of a good thing earns the pejorative “know-it-all.” The idea of stores of knowledge beyond that acquired, or even acquirable, also occur. They can convey amazement “what do/wouldn’t you know?,” hope “you never know,” or open-ended possibility “one never knows.”

The particles and prepositions that interact with the verb also nuance degrees of meaning and application. Thus the verb can supply an answer to any of the interrogatives. In any question of Who? Why? What? Where? or How?, not only may the dramatic and opaque “I know” be given with finality, but the interlocutor may continue and say, “I know who/what/why/where/how....” If only one could give an actual answer instead of just what one knows. The negative sense of each also exists, “I know not where,” “I know not how.” Conversely, the compound “know-how” is something considered valuable by nearly all persons. But perhaps the most demonstrative expressions of knowledge are those that employ the particles of the same name - "this" and “that.” In fact, the expression “to know that...” with all its (believed) certainty, is often used as a basis for epistemological analysis of the entailments inherent to applications of the verb and thereby its implications for human behavior.

Following the certainty of “I know that...,” and the dramatic phrase “I know this” or the melodramatic “This, I know,” are the prepositions. Prepositions serve to distinguish the degree of separation and/or type of one’s knowledge of something. Thus, to “know about” most often means to understand the general picture, but yet lacking full comprehension of the parts, while to

“know of” implies a degree of slightly less knowledge than “about.” Both can also be used negatively - I know nothing about...” and “not that I know of.” Finally, the phrase to “know for (fact/certain/truth)” emphasizes confidence in one’s knowledge, while the prepositional phrase “to be knowledgeable in” stresses the depth and breadth of one’s learning.

Of course, the verb “to know” with a simple accusative object is certainly (probably more correctly, “ostensibly”) the surest expression of knowledge. In idioms from the physical world these objects testify to their environments, as in “to know the ropes,” “to know a thing or two,” or more generally, “to know what’s what.” Perhaps the most subjective accusative is to be found in the ancient but well-known injunction “to know thyself.” Certainly the most climactic example of an accusative object is the euphemism “to know in the biblical sense,” in which a common Semitic idiom is borrowed. In direct contrast are those objects that cannot be taken by the verb, or if so are considered fantastic or farcical—fate, the gods, death, etc. Expressions such as “there is no knowing” and “one cannot know” show the absolutism of the unknowable.

As knowing and knowledge become entities, they can, in addition to commodification, be praised or demonized. Thus, such a saying as “knowledge is power,” and an admonishment such as “I will not be a knower, but a doer of thy law” (OED VIII, 516b), exist together. Finally, the verb “to know,” since it expresses the innate acquisition of an object (i.e. knowledge/knowing), can substitute as an auxiliary verb with meaning “to have,” though often with more permanent nuance. This can be seen in such phrases as “a mountain not knowing trees,” where the meaning of “to not know” is equivalent to “to not have.” Thus the verb “to know” exhibits a plethora of meanings and applications both complementary and contradictory. The polar limits of these contrasts form the antipodes of the verb’s lexical sphere and provide a concrete data set that can be observed, tested and presented. The case is no less varied, though certainly less accessible, in the textual record of 3rd and 2nd millennia Mesopotamia. It is the hope of the author that this dissertation will elucidate

the shades of meaning and range of application of the Sumerian verb zu “to know” in a similar fashion as the above survey.

Formal Introduction

The present dissertation is an investigation of the Sumerian root zu, which carries the basic meaning “to know (by means of the senses).” The root is attested primarily as a verb, with various shades of meaning pertaining thereto, but is also present in the deverbal adjectives gal-zu¹ “greatly knowledgeable” and ku₃-zu “apt, acute; clever,” as well as in the secondarily derived deadjectival nouns nam-gal-an-zu “wisdom” and nam-ku₃-zu “aptitude; cleverness.” Each of these lexemes has received varying degrees of treatment by the scholarly community, but none in a comprehensive or unified manner. It is the aim of this dissertation to fill this lacuna with a full lexicographical and philological analysis of the Sumerian root zu “to know” as it is used in the texts of the 3rd and early-2nd millennium in Mesopotamia.

The notion of “knowing” is basic to human (mental) activity. “Knowing” is based, firstly, on information derived from the senses—seeing, hearing, touching, smelling, and tasting—through “first-hand” experience of some *thing* (Ger. *kennen*; Fr. *connaître*). However, the notion of “knowing” applies also to mental, or intuitive, categories, now denoting those things known by mental processes alone (Ger. *wissen*; Fr. *savoir*). In other words, the verb “know” may apply to things both directly and indirectly observable. Those things that are “known” are then able to take on new significance in human action. A person can “remember,” “recognize/distinguish,” or “contemplate” something they “know,” among other viable

¹ I use the Assyriological convention of marking a single compound lexeme with a single dash here even though the earliest examples of this concept “to know greatly” are compound verbs and, by convention, should be marked with a double dash. This is due to the fact that the majority of instances of gal-zu are as an adverbial participle rather than as a compound verb and I wished to avoid confusion throughout the dissertation.

operations. Moreover, those things “known” often come into contact with things “known” by others, and this at times creates unity, in others, conflict.

Because the notion of “knowing” is so intricately tied to the senses and the mind, as well as the mind’s process of placing itself in relation to its environment, the word’s usage pervades almost every aspect of human existence. A review of the many nuances in usage of the verb “to know” in the Oxford English Dictionary posits no less than nineteen meanings, most with numerous sub-entries expressing further subtleties (OED VIII, “know,” 512b-515c). Finally, the notion of “knowing” can be further specified according to the process by which a thing comes to be known.

The specification of these processes of knowledge acquisition often interacts with, and corresponds to, the motivation underlying the acquisition. Self-located or self-motivated acquisition of knowledge derives from sensory and mental activity, this includes such events as reading, watching, observing, in short, what is conveyed by the term “experiencing.” More imposed or formal modes of acquiring knowledge take the form of the English word “learn” and its causative, “teach.” Each of these types of knowledge acquisition is present in the Sumerian textual record and is examined in the following chapters. They all utilize the root zu.

A more difficult level of delineation is the spectrum of subtle nuances describing the degree of knowledge one possesses about/of things known. This represents a basic epistemological question of the difference between “knowledge about” and “knowledge of” a thing (Martens 2010, 479-482). On one end of this spectrum are such notions as described by the English terms “acquaintance” or “familiarity.” On the other end are nuances belonging to such English terms as “recognize,” “understand,” “comprehend,” and “discern.” These nuances all seem to utilize the root zu in Sumerian, and it remains difficult at times to tease out

these subtleties. However, that is not meant to indicate that the Sumerian language (or what is preserved of it in the texts) lacked the means to express such subtleties. It merely points to the modern difficulty in identifying or discerning them.

A brief example provides evidence for the (growing) multiplicity of terms for “knowing” and other mental processes in the Sumerian texts, as well as the difficulty in finding precise and consistent terms in our modern translations. In a royal hymn of Išme-Dagān, a king of Isin who reigned from ca. 1953-1935 BC, given the modern label “Išme-Dagān X,” the composer styles the god Enki with several epithets concerning mental faculty. The passage follows with my own translation.

Išme-Dagān X (= Sjöberg 1973) Nr. 7 16
ku₃-zu gal-an-zu en igi-gal₂ [x] ša₃ dagal nig₂-nam-ma zu
Apt, wise, lord [having] insight, broad-hearted, omniscient

Compare this to the translations offered by A. Sjöberg on the one hand, and by the editors of the Oxford Sumerian textual database (ETCSL) on the other.

Sjöberg (1973, 42):
ku₃-zu = “wise”
gal.an-zu = “skilled”
en igi-gal₂ = “wise lord”
nig₂-nam-ma zu = “who knows everything”

ETCSL 2.5.4.24, 16:
ku₃-zu = “clever”
gal.an-zu = “competent”
en igi-gal₂ = “wise lord”
nig₂-nam-ma zu = “who knows everything”

The difficulties are evident. How is one to distinguish the types of “wisdom” in Sjöberg’s translation? On the other hand, while the ETCSL entry offers different terms for each unique Sumerian lexeme, the editors of this corpus do not maintain their own translations across texts.

A second example of these words, from a hymn to Enki's wife, Damgalnuna, demonstrates this. The passage follows, again with my own translation.

Damgalnuna A (= Green 1975, 86-89) Ni 2776 5'-6'
en igi-gal₂-la an lugal šum₂-mu ad gi₄-gi₄ gal zu
en gal-an-zu du₁₁-ga-ni sag ba-du ku₃-zu nig₂-nam-ma-kam
Lord given insight by king An, who advises, who knows greatly
He is a wise lord whose speech is foremost, apt in everything

Compare to the translations offered by ETCSL, and then by the editor of the text, M. Green.

ETCSL 4.03.1, 5-6:
igi-gal₂-la = "perceptiveness"
gal-zu = "wise"
en gal-an-zu = "sage lord"
ku₃-zu nig₂-nam-ma-kam = "skillful in everything"

Green (1975, 86-89):
igi-gal₂-la = "discretion"
gal-zu = "sage"
en gal-an-zu = "Lord, genius"
ku₃-zu nig₂-nam-ma-kam = "skillful in everything"

The discrepancies between the translations offered point to the wide subjectivism in the field with regard to translation of these terms, and provide little aid or reassurance to the non-specialist when attempting to study or gather Sumerian terms for mental processes from modern translations. It is the aim of this dissertation to provide a more clearly defined, though by no means absolute, notion of what is conveyed by terms with the root zu through collection and analysis, grammatical and semantic, of the many occurrences of these terms in their textual settings. It is the hope of the author that this will help further efforts to standardize translations of these terms for use within and without the field.

Having discussed the avenues of research the present dissertation will pursue, some comments on those items which pertain to the idea of "knowing," but that are not discussed in this work, are necessary. The idea of collecting, organizing, reproducing, and disseminating

things which are “known,” that is, the idea of “knowledge” with its categories and importance, are not discussed here. The concept of knowledge, and the logistics of archiving and utilizing it, have been discussed throughout the history of Assyriology but do not properly find a place in the present dissertation. Only the applicability of the root *zu* “to know” in Sumerian texts, and the process(es) that event entails are the focus here. The latter, formally known as epistemology, is discussed in a tentative way at the end of Chapter 2 and the conclusion in Chapter 6.

This dissertation will not treat the matter of the /*azu*/ “physician” (Akk. *asû*) as it is likely that its spelling *a-zu*₅ merely shares homophony with the verb under investigation, *zu*. Although the term may have received a later folk-etymology along the lines of “fluid knower,” based on the earlier spelling of *a-zu*₅ and its homophony with the verb *zu* “to know,” the sign *zu*₅ is never used to represent the verb *zu*. This, in conjunction with the fact that it receives its own sign *AZU* |*ZU*₅*x**A*| that is not separated into individual parts, renders the folk-etymology suspect. Biggs was the first to deny the connection in *RA LX* (1966, 176 n. 4), and subsequently in *RIA 7*, 623. Likewise, the professional title *ša*₃-*zu* “midwife” is not discussed. However, with regard to the aforementioned *a-zu*, the fact that *ša*₃-*zu* is readily understood as midwife on the basis of its use and etymology, “one who knows the innards/womb,” while *a-zu* is not accepted in its literal meaning as “one who knows (bodily) liquids/fluids” = “physician” is worth contemplating, if only as the foundation for the creation of the folk-etymology.

In any case, *ša*₃-*zu* does not find a larger place in the dissertation and is set aside. Also, the “modal,” or hypothetical, adverb, *i-gi*₄-*in-zu* requires mention. The particle has been well documented and explained by Wilcke (1968), to which the reader is referred. For the purposes of this dissertation, which documents the semantics of *zu*, this lexicalized particle of uncertain

etymology is disregarded (Edzard 2003, 165). Finally, the term ABZU is not treated here, as its etymology is also unknown, for which the reader is referred to Green 1975, 154-182, nor is the name of the mythological bird ANZU discussed, for whose confusing etymology the reader is referred to Alster 1991, 1-5.

Methodology

The corpus under study represents the vast majority of the occurrences of the verbal root zu across the Sumerian literary sources of the 3rd and early-2nd millennia, though it cannot claim exhaustiveness. Examples from each of the many genres, from mythical to administrative, are necessary to demonstrate the range of meaning and use of the verb zu. The data has been broken down across chronology and genre, as well as by grammatical form, each of which is reflected in the appendices at the end of the dissertation. An explanation to their use is found in the introduction to Appendix A. This configuration allows for several vantages of investigation, diachronic and synchronic, as explained below.

The separation by chronology allows for comparison between what are often considered more “authentically” Sumerian expressions and the wide number of expressions in the preserved literature of Sumerian mythology and culture from the Old Babylonian (OB) scribal schools. While it stands beyond the scope of the present dissertation, this breakdown should aid future studies on dating of Sumerian literary texts by internal criteria of expressions (cf. Black 2005). The breakdown by genre helps isolate and identify similarity in expressions that pertain to a genre’s vernacular. Thus certain expressions with zu appear predominantly in the corpus of letters as opposed to royal inscriptions. Generic classification is maintained across chronological divisions to further aid comparative analysis.

By approaching the data in such a manner what seems evident as linguistic change, or at least as literary, can be observed. The appearance of new forms and the loss of others in combination with the changes in preserved literary formulae throughout chronologically successive rulers offers data to test as “development” or “evolution” in the use and meaning of zu. However, as the question of what the corpus of Sumerian literature preserved by the OB schools represents - later copies of a continuous tradition or stylized imaginations and creations of a received/taken Sumerian heritage - is not yet settled, and stands far beyond the scope of this dissertation, I am only able to offer data on zu and cannot push research into dating texts by internal criteria further at this time. In addition to the chronological and generic appendices, I have offered in Appendix G a grammatical breakdown independent of generic or chronological classification in order to make the evidence of zu available for future grammatical analysis of Sumerian verbal chains. It is my hope that this organizational scheme will not only benefit the present research, but also lessen the burden of the reader by removing a vast majority of redundant examples from the central text. I provide here the meaning of the sigla, which can also be found in the introduction to the appendices.

The first letter - A, B, C, D, E, F, G - stands for the Appendix:

- Appendix A - 3rd millennium Sumerian Occurrences of the Verb zu
- Appendix B - 2nd millennium Sumerian Occurrences of the Verb zu
- Appendix C - 3rd millennium Sumerian Occurrences of gal zu
- Appendix D - 2nd millennium Sumerian Occurrences of gal zu
- Appendix E - 3rd/2nd millennium Sumerian Occurrences of ku₃-zu
- Appendix F - 2nd millennium Sumerian Occurrences of gal-an-zu
- Appendix G - Grammatical Forms of zu

The bolded, first number after the Appendix letter corresponds to a text type:

- 1** - Royal Inscriptions
- 2** - Royal Hymns
- 3** - Divine Hymns
- 4** - Laments and Temple Hymns
- 5** - Myths
- 6** - Epics with divine and human characters

- 7 - Letters
- 8 - Legal texts
- 9 - Administrative Texts
- 10 - Scribal Compositions

The unbolded, second number simply enumerates the occurrences within each typology.

Turning to the central question of the dissertation, the verbal morphology and grammar of the verb *zu* and its derivative lexemes are discussed first in their 3rd millennium occurrences and then in the documents of OB date. Unfortunately for chronological analysis, the occurrences in the 3rd millennium are few and display only a small number of the conjugations seen in the ensuing OB texts. Following the formal grammatical remarks, literary-critical and philological comments on the function of the *zu*-expressions in certain texts and text types are given. That is to say, how is the notion or act of “knowing” used in a text, as well as what more general associations, grammatical and semantic, can be deduced from the occurrences in relation to the text as a whole. Fixed formulae will also be discussed, particularly as to what role the notion of “knowing” plays in the formula, where it appears, and what role the formula plays in the text. These “fixed formulae” are considered literary formulae; any connection to living usage is beyond recovery (though see Chapter 5).

The epistemological formulations that follow the exposition of the lexemes derive from my analysis of the implications, logical and semantic, adduced through the above researches of the verb *zu*. No text in Mesopotamia from this period offers a detailed analysis of the act or notion of “knowing” in a manner such as that of Plato’s *Theaetetus*. Instead, the logical entailments inherent to the *zu*-expressions must be explicated according to the assumptions extant in their use. This method opens the way for modern assumptions to color analysis, and the reader is exhorted to remember this when considering the following conclusions;

nonetheless, no other way of explication is known to me. The epistemological entailments for Akkadian equivalencies are discussed in Chapter 4.

My approach ultimately aims to be lexicographical and philological. In the first case analysis focuses on producing the “lexical meaning” of the verb *zu* and its derived adjectives (Zgusta 1971, 21-118). By “lexical meaning” I mean investigation of the situations in which each lexeme is used with the intention to identify foremost what is “meant” or “designated” when each lexeme is used. In the case of the verb *zu* “to know” the question would be what action or event and its result is captured, or “designated,” by the lexeme *zu* and its various forms. Secondly, the semantic situations in which the lexemes occur are investigated. Here examination focuses on the Agents and Patients that interact with the lexemes, questions as to Who knows? What do they know? Who is considered knowledgeable and in what manner? and By what means do they know? Finally, the “range of application” of the lexemes is considered (Zgusta 1971, 41-47). That is to ask, why is the lexeme employed in a certain generic/literary setting, and where, if at all, does it find new application? This method is applied to each lexeme under investigation in the present study--the verb *zu* “to know” and its derived adjectives *gal-zu* “to know greatly = be greatly knowledgeable” and *ku₃-zu* “to know purely = be apt, acute; clever.” This lexicographical method has already been applied to the Akkadian lexemes by earlier lexicographers of that language, as present in the major scholarly lexica, and these results are discussed below as they relate to the Sumerian terms.

The philological approach of the dissertation enters primarily in the formulation of some basic epistemological statements derived from the internal logic of the Sumerian expressions formed with the verbal root *zu*. I have mentioned the primary pitfall of forming these statements above, but I offer the definition of philology from J.D. Prince as my guiding

principle in this manner, that “the science of Philology does not consist primarily of enumerating and arranging material, but rather of that more important exactness which weighs probabilities and seeks truth amid puzzling uncertainties” (Prince 1908, iii). I have also sought to provide philological commentary, where possible, of more Assyriological interest as regards certain passages and expressions. In following these two approaches I owe very much to M. Civil’s work, particularly his seminal essay on lexicography in AS 20 (Civil 1975, esp. 148ff.)

While the investigation of lexical associations in the Sumerian sources of the 3rd and 2nd millennia occupies the majority of the present work, the results would suffer were they not to take into account the Sumerian-Akkadian bilingual situation present in Mesopotamia from at least 2350 B.C. until Sumerian’s obsolescence likely toward the end of the 20th c. B.C. Thus, investigation of the corresponding Akkadian usage surrounding the concept “to know” is a desideratum of the present study. This primarily manifests in a study of Akkadian’s lexicalizing nature, that is, its utilization of unique lexemes to express separate nuances of a shared idea. This stands in opposition to Sumerian, which, because of its agglutinating nature, modifies a central root with a number of morphemes in different combination to express nuance and shades of meaning—though these are, at times, considered to be unique lexemes. Analysis of these several Akkadian lexemes and their correspondence to *zu* and its derivatives is important for the potential of finding Akkadian influence in Sumerian usage, and vice-versa, as well as for understanding how the Akkadians themselves conceived of the act of “knowing” in their own language. In this part of the work I rely heavily upon the work of W. von Soden in the *Akkadisches Handwörterbuch* (AHw) and the editors of the Assyrian Dictionary of the University of Chicago (CAD), whose lexicographical and philological efforts have produced exemplary articles for the lexemes under study here.

While the major motivation of this study is an encyclopedic lexical presentation of the Sumerian lexeme *zu* “to know,” I also hope to use this as a foundation for an initial line of inquiry into what constitutes the act of “knowing” in the surviving Sumerian and Akkadian literature and how, if at all, this changes linguistically (and mentally?). This initial epistemological foray collects and analyzes expressions concerned with the acquisition of knowledge, that is, by what means it is acquired. It also discusses, particularly in the conclusion, what it means “to know” as the idea is presented in Sumerian and Akkadian written expressions. Since every culture contains expressions of the concept of “knowing” that reflect the trends of the time and place, their cataloging and exposition is of primary importance for any study of (historical) epistemology.

Following the fourth chapter on Akkadian usage is a brief presentation and discussion of the Sumerian and Akkadian personal names that employ the root *zu* or its Akkadian equivalent, *idû*. This chapter is not meant to be a discussion of naming practices, but provides a useful set of data concerning the proliferation and predominance of specific names. Moreover, the data will display the preferences between verbal and substantival names with regard to the root “to know” in each language. A final concluding chapter will summarize the results of the previous study, and will formulate an initial epistemology based on (surviving) linguistic usage in texts in the Sumerian and Akkadian languages.

History of Scholarship

While grammatical remarks will appear as they pertain to the words under review in each chapter, it is useful here to give an introductory survey of Assyriological scholarship’s translation and discussion of the meaning and use of *zu*. The unevenness across translations and the penchant for using the term “wise” rather than a root of “know” is highlighted in this

survey and is a primary reason for the dissertation's focus. Consistency in translation of the same lexeme across texts is a desideratum not only for Assyriology but for the purpose of making Mesopotamian texts more responsibly available for philological and linguistic analysis by scholars in neighboring fields. Finally, the survey also demonstrates some of the assumptions scholars in the field of Sumerology maintain with respect to the verb *zu* and the ideas of “knowing” and “knowledge” in Sumerian.

The first treatment of the verb *zu* appears in A. Falkenstein's *Die Grammatik der Gudea von Lagaš* in 1949. Falkenstein translates the verb *zu* by both German verbs for “to know,” *wissen* and *kennen*, demonstrating that Sumerian usage of this verb is not divided into types of “knowing” based on the object “known,” but instead makes no distinction, as in English (Falkenstein 1949, 135). his grammatical remarks are discussed in Chapter 2.

In his 1953 treatise, *La Sagesse Suméro-Accadienne*, J.J. van Dijk briefly outlines the difference between “wisdom and science” in the understanding of the Sumerians (van Dijk 1953, 17). He begins by stating that “intelligence” is designated by the word *geš-tuku* “having an ear, hearing” and the substantive *geštu₂* “ear,” and states that intelligence is based on (“refers to”) hearing for the Sumerian as opposed to seeing in modernity—a notion challenged by the present study. However, he also notes the overlap in Akkadian translations between seemingly opposing Sumerian terms such as *geštu₂* and *igi-gal₂*, which point to hearing and “insight,” respectively, but may both be rendered by Akkadian *hasāsu* “aware, conscious.” In discussing “intelligence,” van Dijk elucidates the sensory nature of knowledge acquisition, though he does not state this explicitly.

van Dijk then points to “different shades” of intelligence in the root *zu* and the lexeme *nam-ku₃-zu* (ibid. 18). For *zu* he employs the French word *savoir*, “to know” a fact by

memorization or how to do something. In this he separates it from *connaître* “to know a person or to be familiar with (i.e. coming to know) a person or thing.” This type of distinction is not maintained in the Sumerian sources, as *zu* can apply to facts as well as to more ephemeral states such as a personal motives and acquaintances. This is not remarked upon by van Dijk because his study focuses on what is considered to be “wisdom” in the Sumerian sources, not knowledge acquisition.

The second lexeme van Dijk makes some comment upon is *nam-ku₃-zu* “aptitude, acuity; wisdom.” He takes the adjective *ku₃* “metal; shiny” in its figurative sense “holy, pure” as the verbal object of *zu* rather than as its adverb, and associates the whole with knowledge in and of (*jointe*) matters of religious piety (ibid. 18). This was discarded as inaccurate as early as Gordon’s review article (Gordon 1960, 123 n.15).

In all matters of knowledge and wisdom van Dijk insists that the “central concept” of the “sum of knowledge” is that it is a gift from the gods. In this he equates the many lexemes for mental processes and faculties, not to mention an equation of knowledge and wisdom, and in doing so obscures the individual understanding of different ways of “knowing” as well as different ideas of knowledge and its application in life. Moreover, he argues that science and wisdom must be part of the ME (universal cultic rites) based on the assumption that they are gifts from the gods and on the Akkadian equivalent *mūdû* “knower” with NUN.ME.TAG = *apkallu* “sage,” meaning that to be a “knower” means “to be decked with the ornate ME.” These assumptions are no longer valid today and are contradicted by the present study.

While the *geštu₂* “ear” is certainly given by the gods, and at times counsel (ad *gi₄-gi₄*), advice (*galga*) and reason (*umuš*), nowhere, to my knowledge, does a deity give a king or any other person the ability to know or a sum of “knowledge.” Rather, “knowing,” which is

primarily through sensory experience and mental processes, lies in human activity. It may ultimately be associated with the *geštu*₂, which represents the organ gifted for hearing the gods, though this organ acts as a storage site for knowledge in addition to being an organ for acquisition. The *ša*₃ “innards” and especially the *igi* “eye” are associated far more often with the process of acquisition, as shown below. Moreover, the amount of knowledge that is acquired through human interaction - such as reporting, speaking, reading, etc. - and recognized as such in the texts demonstrates that at least most knowledge was not considered gifted by the deities.

van Dijk’s work laid an important foundation for study of the wisdom texts as well as furthered inquiry into the nature of the *edubba*, the OB scribal school. However, his lexical study did not have *zu* or its derivatives as its focus and were therefore neglected. Further, the number of texts, understanding of grammar and scholarship in the field have all increased much since the time of van Dijk’s publication, though it remains an important source for consideration of Sumerian mentality. Still, van Dijk’s work, as its title states, is on the “wisdom” (tradition) of Mesopotamia, and while the verb *zu* appears in certain statements within this tradition it is not a subject discoursed upon besides the occasional proverb. After this, the verb *zu* reappears only in grammatical discussions and occasional philological comments by modern scholars, both usually found in textual editions.

Thus, in his edition of the hymns known as Šulgi B and C, Castellino writes that *zu* is “the ordinary verb of the school,” in reference to the *mi-ni-zu* construction, and translates *zu* as “to learn” (Castellino 1972, 85). He observes that *zu* can be used inchoatively or with perfective value, and gives the Akkadian translations of each, *ahāzu* “to learn” and *idû* “to know,” respectively. Finally, he states that the reduplicated root *zu-zu* is the causative, “to

teach” (ibid.). However, he does not discuss zu further or the varied combinations of zu with the Conjugation prefixes (CPs) and Dimensional prefixes (DPs) used in Sumerian expression. Neither does he illuminate any semantic categories associated with zu, either generally or in the Šulgi hymns he is analyzing.

Beyond the early type of philological remarks, as represented by Castellino’s above, zu is discussed in Sumerian grammars on account of its stative, but transitive, nature, which, in addition to its high number of occurrences (ca. 700), makes it useful for demonstrative examples. As mentioned at the beginning of this section, these grammatical remarks, in addition to subsequent philological remarks, are discussed in the appropriate chapters and in footnotes accompanying the text and appendices.

Conclusion

Study of the Sumerian root zu “to know” is, above all, a chance to examine at least some of the processes by which the Mesopotamians acquired and acted upon knowledge. Many of these processes will be familiar to the modern reader, and should be as we are of the same species. However, certain assumptions about what is known and what is not known, as well as some of the particular expressions with the root zu, provide instances of native Mesopotamian thought. Whether, and to what extent, these instances reflect “living” or “everyday” usage, as opposed to “literary,” remains particular to each expression, as well as to its (modern) audience. It is the hope of this dissertation to present these instances of native Mesopotamian categories of the action and state of “knowing,” to both Assyriological audiences and scholars in adjacent fields for comparative studies.

Chapter 2

Introduction

This chapter deals with every aspect of the root zu. It begins with a survey of early scholarship on the sign's etymology and then moves to grammatical discussion, focusing particularly on zu's orthography, stative class, and meaning with various of the verbal prefixes. As both the Conjugation (CPs) and Dimensional prefixes (DPs) determine in large part the semantic nuances the root may express, an understanding of their function and employment by the scribes is necessary for any understanding of subsequent epistemological formulations. Fixed and idiomatic zu-expressions that span multiple compositions are then enumerated and discussed, with accompanying tables identifying the major Agents and Patients thereof. To conclude, initial statements toward an epistemology based on the use of zu in the corpus under study are made.

Sign Etymologies

In early Assyriological scholarship, etymologies were posited for many cuneiform signs as scholars attempted to better understand the pictorial meaning underlying the logographic system, which was then still very imperfectly understood. One of the first to attempt this, T. Hilprecht, posited that the sign ZU and SU were originally a single ideogram representing a basin or cistern filling with water based on the *gunufication* across the interior horizontal wedge of the sign. The “filling-up” with water then transferred to a figurative meaning of “filling-up” with facts and perception, thus meaning “to know” (Hilprecht 1892-96, 254 n.6). F. Delitzsch, in his then programmatic *Die Entstehung des Alttesten Schriftsystems*, disagreed on the basis that Hilprecht's etymological jump was based on an incorrect Semitic argument for a Sumerian idiom concerning the eye. Instead, he based his etymology on an understanding of the sign ZU

as a combination of the signs IGI (eye) and NUN (prince), meaning, “groß an Auge, an Blick” = “weise, wissen” (Delitzsch 1897, 138-140). Delitzsch’s suggestion was followed by J.D. Prince in his *Materials for a Sumerian Lexicon with a Grammatical Introduction*, though he connected it with the semantics of the sign SU based on its later (Middle and Neo-Assyrian) meanings, especially Akk. *erēbu* “to enter; come into.” This etymological interpretation transferred to sensory perception “entering into” the mind, hence “to know” (1908, 366).

By the time of A. Deimel’s third edition of his *Šumerisches Lexikon* (1947), the signs ZU and SU were well separated with Deimel considering the ZU sign to represent a unit of capacity, a full ban₂, with the basic meaning “hinzufügen (auch geistig); erkennen” (Deimel 1947, 2). In this, he seems to have returned to the earlier notion of Hilprecht where the sign indicates a type of “filling,” and thereby a “filling up” with perception and/or sensory information. While sign etymologization is rarely used in the field today, the attempt at integrating meaning with picture is not without merit, though fraught with insurmountable obstacles—first and foremost being the presumption that modern associations accurately reflect those of the ancients.

These early etymological studies were challenged by the publication of the earliest cuneiform texts excavated from levels IV and III of Uruk by A. Falkenstein in his *Archaische Texte aus Uruk* (1936). There he makes a distinction between the signs SU (ATU 408) and ZU (ATU 407) based on the presence of two or one horizontal wedges in the middle of the sign, respectively, adding that they were better differentiated in ensuing periods. However, in the updated edition of the archaic sign list by Nissen and Green (1987, 276) this distinction is not upheld, and SU, ZU and KUŠ are listed as indistinguishable. No etymology is offered in either treatment as to the possible visual referent behind each sign.

In the spirit of educated conjecture, I posit that the SU sign originally depicts two animal hides being stitched together, marked by the *gunufication* over the sign's two horizontal wedges. This allows for the meaning of KUŠ (“skin, hide”) to be associated with SU (“flesh”). ZU seems to be a later reduction of the SU-sign innovated to accommodate the increasing differentiation of Sumerian sibilants in its representation of both the Sumerian verb zu “to know” and the second person singular possessive pronoun zu “your.” While conjecture, it offers an explanation for the later standard differentiation (though interchange persists) between the two signs and their respective lexical associations, which are seemingly remote (unless the skin is considered a perceptive organ, which is not borne out in the texts). The pictorial aspect remains speculation. Having dealt with the sign in its archaic forms and modern interpretations, the use of SU/ZU in the proto-cuneiform texts requires review. This should also provide an appropriate segue to the use of the sign ZU in the Sumerian texts of the Early Dynastic (ED) period.

The Proto-cuneiform Texts

The administrative texts excavated at levels IV and III at Uruk, which comprise the vast majority, employ the sign SU/ZU 156 times in syntactic contexts where it seems that SU is used to describe a commodity, perhaps hides. The numerical signs most often associated with the sign SU/ZU are part of the sexagesimal system used to reckon discrete objects (Nissen, Damerow, Englund 1993, 28), with only a few occurrences employing numerical signs from other notation systems. The sign SU also occurs in connection with the sign PAP~a in several texts, most notably MS 2439, which seems to act as a qualifier of slaves (Englund 2009, 15 n.43). It is also likely that SU, in conjunction with other signs, represents personal names (PNs). However, these combinations must be taken negatively to demonstrate that SU/ZU is not used

to represent the Sumerian zu “to know,” as none of the PNs can be understood in Sumerian grammar (Englund 2009, 21).²

The lexical texts from Uruk levels IV and III depict a similar situation. The sign SU/ZU appears in the following archaic lexical lists: “Vessels,” “Cities,” “Wood,” “Food,” “Fish,” “Geography” and one list that remains unidentified (Green and Nissen 1987, 276). The examples therein do not provide sufficient context to suppose any connection with the Sumerian verb zu “to know.” This also applies to the few attestations of the term ABZU in the archaic Uruk record. The term ABZU, most often written in later Sumerian texts as ZU:AB, occurs only in the lexical list “Cities” where it is written AB.SU (with AB_a 2x, AB_b 1x, and with SU_a inside the sign AB_a 1x) in contrast to later usage (Green and Nissen 1987, 172). Due to the fragmentary nature of the four tablets containing the term ABZU, it is difficult to describe its geographical reference in relation to the terms surrounding it. It seems to be followed by U₄ UR₂, an unidentified city, in the two clearest manuscript witnesses (ATU 3, pl. 76, W 20335,2+ and ATU 3, pl. 76, W 21208,18), but this has not clarified the matter. References in the administrative texts to possible ABZU show variation in the order of the signs, whether it be SU.AB or AB.SU. Note the following examples.

For SU.AB:

BagM 22, 75, W 23999,4b rev. i 1.1: [...] SU_a AB_a U₄ [...]

MSVO 1, 108 obv. ii 1.6: [NI~a.RU] 1(N57) SU_a AB_a

MS 4491, obv. iii 1.1: 2(N20)? 1(N05)? 1(N42_a)? SU_a AB_a (unpublished)

For AB.SU:

MS 4558, obv. ii 1.3: 5(N50) 4(N14) AB_a SU_a ME_a (unpublished)

Unpublished text CDLI# P006379, obv. ii 1.5: 2(N14) AB_a SU_a ME_a

² The names listed by Englund with sign SU/ZU are: EN_a SU_a TI (which one might interpret as “En who knows life/completion,” but the phrase ti.l zu does not occur in Sumerian and should negate any proposal thereto); EZENxSU_a; PAP_a SU_a 3(N57); SU_a U_{2b} (one could interpret this sign sequence as Sum. zu-u₂ = zu-a as in the Sumerian copula written later as zu-u₃, but this seems anachronistic and unlikely given the absence of other examples).

(Note that both are accompanied by the ME_a sign, and this probably militates against AB.SU representing ABZU here.)

Possible extensions of ABZU names(?):

W 20274,33, obv. ii 1.2: AB_b |3(N57).PIRIG_{b1}| SU_a (unpublished)

W 20274,89, obv. ii 1.2: |3*N57).PIRIG_{b1} AB_b SU_a (unpublished)

W 20367,7, obv. iii 1.3: AB_a |3(N57).PIRIG_{b1}| SU_a [...] (unpublished)

(Note that two of these three occurrences use a different form of the AB sign, AB_b which closes the top of the sign with two oblique wedges forming an angled “roof” to the sign in contrast to the single, vertical wedge used in the form AB_a.

This may be due to a number of reasons, early orthographic differentiation among them.)

These administrative references, when accompanied by numerical signs, indicate in unpublished MS 4558 areal measurement, and in unpublished MS 4491 a variant grain capacity measure, likely for barley groats. Even if the two unpublished manuscripts evincing spelling with AB_a SU_a are in fact references to ABZU as a “city” (or metonymy for Eridu?), I am still unable to understand the sign ME_a that accompanies the two spellings. More importantly for the present study, the sign SU/ZU is not explainable as the root zu “to know” in the proto-cuneiform texts in either its function as an ideogram for both products and places or as the verbal root zu in PNs.

The Archaic Texts from Ur

Transitioning to recognizably Sumerian texts, the archaic texts from Ur (ca. 2900-2700 BC), corresponding to the archaeological period ED I-II, show little overlap in the use of the SU sign to represent the phonemes /su/ and /zu/. This likely indicates the beginning of a phonetic and lexical separation of the two. The most important development for this argument is the orthographic tradition of the term abzu, which, in contradistinction to the texts of Uruk III, now consistently orders the signs ZU.AB and are ligatured. This fixed order surely represents a stabilization of Sumerian orthography during this period as seen in the orthographic crystallization of this important Sumerian concept. It is likely this standardization in

orthography that initiates the delineation of the signs SU and ZU as representatives of the minimal phonological pair s/z in Sumerian. If so, then the differentiation of these signs must be the product of Sumerian scribes attuning the proto-cuneiform writing system to the requirements of their language (or distinguishing a bilingual situation depending on the language represented by proto-cuneiform), since the sign combination seems to be fully phonetic, /abzu/ (Gong 1993, 47). The PNs in the archaic Ur texts bearing the lexeme abzu are documented in UET 2; full exposition is unnecessary here since the term is not understood in Sumerian sources by scholars today and therefore attempts at etymology are fruitless.³ Instead, I will focus on determining the phonetic realities behind the two signs and establish at what point they become more consistently separated in the Sumerian writing system.⁴

The clear cases where the sign ZU = /zu/ are:

UET 2, 289 obv.? ii l.1: a:zu:lu-lu “Physician of humanity”(?)
 MSVO 2, ED Seal 114 i l.3: igi:gal-gal-zu “The great eye knows greatly”(?); “The eye knows very greatly”(?) “Your great(est) eye(?)”

Cases where it may be that the sign SU = /zu/ and ZU = /su/:

UET 2, 5 rev. l.4: amar-^dbalag-sir-ŠE-nu-zu(SU)
 UET 2, 128 obv.? iii l.2’: 1(x) 3(x) mes-ki-nu-zu “Mes-tree/Youth of a foreign place”?
 or, if ZU is to be read /su/, “Mes-tree/Youth who does not prostrate”. Compare also
 UET 2, 252 obv. i, l.12

Note that the phrase ki-nu-zu(-poss.prn.) later means a “place strange to X” where X is the referent of the possessive pronoun. In this PN, then, it is either an earlier, or reduced, orthography of the same phrase, or it may be representing the compound verb ki-su.b, “to prostrate.”

UET 2, 297 obv. l.2’: su?(ZU) PAP

Note that this name may be a remnant of the possible slave designation in Uruk III texts, SU_a PAP_a

³ Note the Akkadian etymologies for the term abzu differ. In *enuma eliš* the term is etymologized as “One who knows the ocean(s),” but in Ea IV 14 362 173, the term is rendered as ZU.AB = zu-u₂ eš-še-ku “The one knowing the shrines.” In the latter example, the ligatured sign combination is obviously not phonetic, but they both understand zu as the Sumerian verb “to know.” cf. Gong, 1993, 76 for the ending -kku. For a recent summary of ideas on the term abzu cf. Espak 2010, 174-184.

⁴ Note overlap does occur even in OB Sumerian texts, either due to sign confusion because of phonetic or visual similarity on the part of the scribes in the difficult sibilant situation between Sumerian and Akkadian in the heavily bilingual community of southern Mesopotamia. Modern mistakes in reading or copying signs may also be present.

Clear cases where the sign SU = /su/:

UET 2, 345 rev. i 1.1': gir₂-su-zi₃-lah₄ "Who brings flour to Girsu"

UET 2, 308 obv.? 1.1: il-su-ma-lik (Akk.) "His god is a counselor"

Unclear cases:

UET 2, 115 obv. 1.1: MAŠ₂ SU GA UD₅? X

UET 2, 247 rev. 2: bad₃ e₂.SU "Wall of the SU house/temple"

In sum, the evidence from the archaic Ur texts demonstrates a clear divide between the ZU and SU sign in the term abzu, though overlap persists in the use of the signs to render PNs (perhaps due to early attempts at phonological realization). The picture clarifies slightly in the ensuing period at ED IIIa Fara and Abu Šālabīkh.

Early Dynastic Texts

With the onset of the ED IIIa period in Sumer (ca. 2600-2500 BC), the Sumerian textual tradition expands to include, in addition to administrative and lexical texts, omens and literature. Study of the Sumerian verb zu, along with its derivatives and later burgeoning lexical sphere, properly begins here. The textual genres that emerge here and continue through the OB scribal school, the edubba--myths, epics, hymns, and royal inscriptions--provide a chronological record of the expressions employing zu that can be mined to demonstrate diachronic change (grammatical and semantic) in those expressions and conventions. Cataloguing and tracking the use of zu-expressions throughout these texts provide witness to these trends and reveal several nuances of the act of "knowing." Enumeration and discussion of these zu-expressions and their evolution occupy the remainder of the chapter.

The presentation of these expressions exposes my methodology, explained here first. Diachronic investigation of zu-expressions begins by documenting the occurrences of those expressions according to text type. The royal inscriptional evidence utilizes zu in a different way than the royal hymns composed for/about the same kings, even more so in the letters, legal

and administrative texts. Expressions within and across similar text types develop and evolve according to both internal and external factors, few of which, if any, can be ascertained, but whose results are evident throughout the record. Perhaps the primary internal factor is the development and expansion of “stock” literary expressions by the scribes and schools. This is observed, for example, in the increasing grandiloquence in similar expressions of ideas inherent to the royal inscriptional and hymnic tradition. A primary external factor is the (obvious) Akkadian influence on both expressions and topoi, though other factors, especially increased urbanization and societal stability, were surely extant.

However, while studies in diachronicity across genre provide valuable insights into the changing use of expressions, semantic approaches enumerating the Agents and Patients of *zu*-expressions generate accessible data sets that highlight the many participants in the act of “knowing” across the surviving Sumerian record. Together, these data sets enable discussion of the full range of the verb with the aim that a tentative epistemology from the Sumerian texts of the 3rd and early 2nd millennium can be explicated. The semantic participant lists follow the diachronic generic studies since they draw primarily upon the (so far) internally undatable literary texts of the OB *edubba*.

Phonology/Morphophonemics

The phonemic expression of the verb *zu* is /zu/, as evidenced in the lexical list Proto-Aa 147 (MSL 14, 94), an OB bilingual list of Sumerian logograms and their Akkadian equivalents (MSL 14, 85-86); the sign is written *zu-u₂*. The *SU* sign, which occupies the next entry, is written similarly as *su-u₂*, and likely represents the phoneme /su/. While there is some overlap in the use of the *ZU* or *SU* sign in the Old Sumerian (i.e. ED and Gudea) period (cf. Bauer 1979, 344 and Nr. 37 and 124), this more likely reflects the fluidity of the orthographic situation (or

perhaps confusion in dictation), that is, with which sign, SU or ZU, the verb “to know” was associated rather than a true phonemic difference.⁵ A difference in orthographic tradition is most likely since /z/ and /s/ (za/sa, zi/si, etc.) are minimal pairs in Sumerian, and it seems improbable that at an earlier point in the language the verb’s pronunciation was fluid. Still, given the difficult (nigh irrecoverable) nature of the Sumerian sibilants any phonological remarks remain tentative (Edzard 2003, 20-21).

The verb *zu* is almost always written with the sign ZU, though there are exceptions even in the OB period--ŠAr1 8 (*zu-za-am₃*) and GH A 93 (*za-am₃*)--in which the 3rd sg.cop. -a appears to color the final /u/ vowel prompting the scribe to choose the ZA-sign to represent the resulting phonetic realization. These are the only two examples known to me of this particular morphophonemic alternation, which may indicate that *zu* does not undergo vowel coloring in any situation but is rather a mistake made by a scribe on the basis of comparison with other verbs that are affected by juxtaposed vowels. Contrariwise, the /a/ vowel of the copula and the /e-/vowel of certain suffixes are often colored/assimilated to the /u/ vowel of /zu/, where they are expressed orthographically as *zu-u₃*, employing the standard Sumerian orthography of *u₃* to mark an /a/ or /e/ vowel assimilated or harmonized to /u/ by contact with a preceding /u/ sound. Some interchange between SU and ZU persists into the OB period, but is likely the result of copying or dictation mistakes.

The Grammar of *zu*

The following remarks discuss the grammar of *zu* and its expressions. First, a summary of previous scholarship on the verb *zu* is presented alongside an analysis of the verbal type and

⁵ cf. Sollberger 1954, 6 who argues that ZU is a mere graphic variant of SU on the basis that both signs are employed in the early Lagaš texts; also Bauer 1972, 111 III:5, who discusses briefly the fixed choice of SU for *kuš* in OS administrative texts from Lagaš. Yet there is no confusion in the case of ABZU, where an orthographic tradition is in place. This argues for a phonemic difference, but perhaps not for which sign the verb *zu* “to know” is to be associated.

its properties. Then, the verbal elements that occur with *zu* are reviewed. This begins with the role of the Conjugation prefixes (CPs), which follows Woods' analysis in the main (2008). The Dimensional prefixes (DPs) are then discussed, most notably the idiomatic constructions with comitative *-da-* and the locative *-ni-* with CP *imma-*. Analysis of several recurring phrases that employ the verb *zu* follows the formal grammatical discussion.

The reader is referred to Appendices A and B throughout the chapter, where the full list of occurrences presented by genre and text in the 3rd and 2nd millennium, respectively, can be found. There is also reference to Appendix G, the grammatical exposition of the verbal constructions with *zu*, throughout the grammatical discussion. Examples are drawn from all represented temporal periods, with diachronic changes noted in the philological commentary where provided. All examples are cross-referenced with the appendices by the alpha-numeric sequence in the parenthesis below each example.

The first step in the grammatical inquiry of *zu* must be to identify and classify the very nature of the root itself. Over time the opinion of such has changed, which reflects more the polyvalent and slippery notion of the verb *zu* "to know" than it does substantive changes in scholarly opinion. After surveying Sumerological scholarship on *zu*, I shall present a modern linguistic discussion of stative verbal types.

Falkenstein was the first to categorize *zu* and its grammatical properties as found in the royal hymn of the Gudea cylinders (Falkenstein 1949, 1950). The hymn dates to ca. 2100 BC, perhaps around the time of the first movements in Ur that culminate in the dynasty of Ur-Namma. It records Gudea's efforts, as governor of the city-state of Lagaš, in restoring the temple of the city-god Ningirsu. Falkenstein categorized *zu* as a transitive verb based on its ability and proclivity to take objects marked in the accusative (Falkenstein 1949, 161).

Accordingly, Falkenstein classifies the two derived adjectives of zu, gal-zu “greatly knowledgeable” and ku₃-zu “apt, acute, astute; clever,” under his third type, “accusatively ruled adjectives + transitive verb.” Falkenstein’s grammatical analysis is, as expected, excellent, and though he does not explicitly state zu to be a stative, he remarks that its perfective form most closely corresponds to the Akkadian stative (Falkenstein 1950, 155). Thus we see the ambiguity of classifying a stative verb with transitive properties.

The nature of stative verbs prompted further discussion, and this was met by J. Krecher in his work on nominal forms (Krecher 1978, esp. 390 for zu). Krecher, in distinguishing the nominalized zu-a from the active participle zu, describes the active use of zu not as an achieved state, but a state “ohne einen als Vorgang gesehenen Hintergrund,” that is, as a state of continual process without a preceding action required (Krecher 1978, 390). In this conjunction he notes further that when zu (and also ki-ag₂, me, gal₂, e, tuku, and perhaps du) is combined with the *marû* imperfective participle particle -ed, it cannot be nominalized. He then suggests that this may be due to Akkadian influence since these verbs are translated into Akkadian as “fientische Formen in stativischen Sinn, ‘präfigierende Stative’” (conjugated verbs in the Präsens), as well as by more “formalen Stativen” (Krecher 1978, 390-391). Thus Krecher separates a class of statives that represent an immediate and continual “state” that is not the result of a process but of a punctual action, in addition to distinguishing it from the active participle as an on-going process (cf. also Limet 1975, 16 esp. n. 4).

Finally, P. Attinger, largely following Krecher’s analysis, separates the statives, ki-ag₂ (“love”), e (“speak”), gal₂ (“be present”), me (“be”), and “cum grano salis” tuku (“have”) and zu (“know”, savoir) from so-called “anti-causatifs” (al-du₃ “is built”) that use the stative verbal prefix al- (Attinger 1993, 148). Attinger does not push his analysis further. B. Jagersma, in his

unpublished grammar (2010, 636-638), discusses the fact that *zu* and *tuku*, in contradistinction to most other verbs, use the present participial form in a majority of cases (637). He goes slightly further by stating that *zu* and *tuku* “are not only used to express a generic, non-specific state, but also a non-generic, specific one” (ibid.). These studies have primarily distinguished stative verbs on the basis of Sumerian grammar, thereby leaving room to discuss stative typology from a linguistic vantage in order to better understand the nature of *zu*.⁶

In review, then, several properties of statives generally and of *zu*, specifically, have been enumerated. *zu* is said to have perfective-like properties, a property emphasized by Krecher as a formal type whereby a punctual event has immediate and continual effect. This accords well with an understanding of “knowing;” that once one “knows” a thing knowledge of it persists (though “forgetting” may eventually come into play). Further, *zu* is observed to mark the “thing” known in the accusative case as the direct object of the stative verb. Since knowledge of the object directly affects the verbal subject, however, the verb is easily classified as a stative (perfective-like) of continual (and reciprocal) effect. These properties have been given formal labels and tested more systematically by modern linguists, the results of which are presented below.

Stative typology of *zu*

While a study of Sumerian statives as a whole is beyond the scope of the present dissertation, a discussion of the stative class to which the verb “to know” belongs provides an appropriate description of the root. I rely here on the recent discussion by A. Rothmayr (2009), who aptly summarizes previous literature while offering new insights on stative typology in the

⁶ A comprehensive and comparative study of Sumerian statives, beyond Krecher’s and Attinger’s comments, is a desideratum. Particularly the nature between subject-experiencer statives such as *zu* “to know” or *ki-ag₂* “to love” and subject-possessor statives such as *tuku* “to have.”

publication of her dissertation. Pertinent to our analysis is Rothmayr's discussion of the so-called "Kimian" statives. A Kimian stative "does not denote an event. It refers to a property being instantiated at a particular time" (7). This can be further delineated into "stage-level" states, that is, temporary states (be hungry, sick, etc.), and "individual-level" states, where a property once instantiated remains (know, be intelligent) (Rothmayr 2009, 6-8).

Rothmayr, citing her advisor, Maienborn, then enumerates the "ontological properties" of Kimian states.

- "1. K-states, being abstract objects, are not accessible to direct perception and have no location in space
 2. K-states, being abstract objects, are accessible to (higher) cognitive operations
 3. K-states can be located in time"
- (Maienborn 2005 *apud* Rothmayr 2009, 28).

Moreover, "the ontological properties of K-states are reflected in linguistic structure" by the following linguistic properties (Rothmayr 2009, 28).

- "1. K-state expressions cannot serve as infinitival complements of perception verbs and do not combine with locative modifiers.
 2. K-state expressions are accessible for anaphoric reference
 3. K-state expressions combine with temporal modifiers"
- (Maienborn 2005 *apud* Rothmayr 2009, 29)

These properties can be tested for in our corpus, and I will point out various examples throughout in order to provide an understanding of the verb's definition that is congruent with its nature.

Finally, Rothmayr discusses the verb "to know" as a subset of Kimian statives, namely as a subject-experiencer verb (Rothmayr 2009, 109). In such verbs the grammatical subject is the "experiencer," who both initiates and is the object of the result of the verb's action. Thus the subject is both the Agent and the Patient in relation to the verb's (direct) object, in a continual, reflexive relationship. The two most "intuitive" verbs of this type for Rothmayr are

“to love” and “to know” (ibid.). This agrees with the results of Krecher’s analysis that groups Sumerian *ki-ag₂* “love” and *zu* “know” together (as continual effect statives), along with the closely related subject-possessor verb “to own/have,” *tuku* in Sumerian (Krecher 1978, 390; Attinger 1993, 148). These properties are applicable to *zu* and aid in understanding the properties of the verb, which in turn aids translation and second-level epistemological analysis.

As a Kimian stative (K-state), or Agent-focused (subject-experiencer) stative, the verb *zu* is ontologically homogeneous, meaning that once the property is actualized it remains as an indivisible part of the Agent, and is atelic, meaning that the state continues without a definite endpoint as a homogeneous actualization. Moreover, a K-state’s ontological homogeneity corresponds linguistically to certain perfective aspects of verbs, namely that the perfect expresses an achieved action that has bearing on present situations. This aspect is most apparent in Sumerian grammar by its preference for the *hamtu* (perfective) root of *zu* (Jagersma 2010, 637) in conjugated verbs, and its preference for the active participial conjugation in non-finite situations. In both, the state of “knowing” is continually present by dint of being an integral part of the Agent as experiencer. Within this relationship of the Subject as Agent and Patient in relation to an object “known,” which is continually being internalized and generating new activity, an exposition on the nature of the verb in its earliest Sumerian usage seems prudent before discussing the grammatical conjugations of the Old Babylonian schools.

3rd millennium usage of *zu* as a stative

The 3rd millennium Sumerian occurrences of *zu* are not numerous, but provide enough material for initial analysis. Whether the Sumerian texts of the 2nd millennium *edubba* reflect scribal creations from that period written in the style of their 3rd millennium predecessors or are

a transmitted record of compositions from the Ur III period, and perhaps before, is a complex question that is benefitting from recent research into internal methods of linguistic dating (Black 2000 [2005] is the largest proponent). Any indications from the 3rd millennium data offered below are traced throughout the 2nd millennium texts as they occur in an attempt to furnish more data for subsequent analysis of this question. For now, the earliest stative usage of zu comes on a mortar dedicated by Eanatum.

The object (Cooper 1984, 88) has inscribed on its side an inscription cursing any future ruler who would destroy the object or even “are made known” of its destruction. The phrase indicating future knowledge is expressed by a stative with passive causative root reduplication:

Eanatum 11 (= Frayne 2007 E1.9.3.11) Side 4 iv 1’-v 3’

na[m ur] za₃-be₂ pa₃-d[a] / geštu₂-ni al-zu-zu-a / mu-sar-ra-bi / ab-ta-ul₄-a / geštu₂-ni / al-zu-zu-a / izi ba-šum₂-mu / geštu₂-ni / [al-zu-zu-a] / Lacuna / mu [...] / geš[tu₂-ni] / al-zu-zu-a

[The ruler of Lagaš] whose ear is made known (and he does nothing) that one smashes (the mortar) completely; whose ear is made known that one grinds from it its inscription; whose ear is made known that one gives (it) fire; ...whose ear is made known...

(A1.1)

The verbal form, employing the al- stative prefix (Edzard 2003, 111-112; Attinger 1993, 267-269) with a reduplicated root connoting causativity requires comment as it has engendered two different translations in the literature. As a passive causative stative, the verb al-zu-zu-a is translated as “such as is made known” and is considered an anaphoric complement clause of the (anticipatory) genitive clause (Side 4 iii 9’-10’) that names the “ruler of Lagaš” as the Subject. That the reduplicated root (often) represents causativity is demonstrated by two other examples, both from the corpus of Gudea’s statues, ca. 2100 BC.

Statue B (= Edzard 1997 E3/1.1.7.StB) ix (right side of seat) 27-30

gaba-gal₂-dingir-re-ne-ka / en^dnin-gir₂-su-ka / nam-maḥ-a-ni / kalam-e ḥe₂-zu-zu
Of the extant-breasted one of the gods, of Lord Ningirsu, may the land make known his magnificence!

(A1.4)

Statue E (= Edzard 1997 E3/1.1.7.StE) ii (on back) 1-4

ARAD₂ ni₂-tuku / nin-a-na-kam / nam-mah nin-a-na / mu-zu-zu

It is (then that) the one who is the reverent servant of his lady made known the magnificence of his lady.

(A1.5)

Only in the first example is the Agent marked with the Ergative -e (kalam-e “the homeland”), whereas in the second example the Agent is the subject of the copular phrase. The reduplication implies causativity in spreading knowledge, in both cases of a deity’s “magnificence” nam-mah. That it is a passive causative in the Eanatum inscription derives from the al- prefix, which reinforces its stative nature, that is, the assumption of a caused state.

Returning to the debate surrounding the verbal phrase, it is seen that it centers on the reading geštu₂-ga-ni. NI should perhaps be capitalized to reflect the potential for reading either -ni or -ne₂, the first the ending of the 3rd sg.poss.prn. -ani “his” and the subject of the verb, the second the ending of the directive suffix -e “to” or the ergative suffix -e.⁷ Thus, if -ni is read as the possessive pronoun the translation would be “[A ruler of Lagaš]...whose ear is made known that ...,” whereas the second reading with the directive would translate as “[A ruler of Lagaš]...(if) ... is made known to his ear.” The first reading, championed here, follows Steible (1982, 172-175; *ASBW* Ea.62) and Jagersma (2010, 540), while the second follows Cooper (1984, 90-91), though he does not render the sign -ne₂.⁸

Two arguments emerge against the second reading. First, the 3rd sg.poss.prn. -ani acts as an anaphoric relative pronoun “whose” with reference to the “ruler of Lagaš” that is being

⁷ That we should probably leave most final NI-signs capitalized has been addressed by Karahashi 2000a [2005], 125.

⁸ Frayne 2007, 161 (E1.9.3.11), in the RIM series, locates the “ruler of Lagaš” ensi₂ lagaš(NU₁₁.BUR.LA)^{ki} as the subject of the stative verb, which he then reads as “to incite.” This translation was likely made on the basis of later Isin-Larsa curses, which are much easier to read and take pains to extend the curse to substitutes who break the curse for another (with verb zi-zi “to make rise”). However, this does not seem to be the case here. cf. Cooper 1984, 90 n. 10.

charged at the beginning of the phrase in line with standard Sumerian grammar. Second, there is no correspondence in the verb to a directive or dative DP, and as the stative is implied by the a(l)- prefix, it seems that we should be looking for a subject to assume a state, rather than the third participant of a transitive event. This, often, would be signified by the inclusion of the 3rd sg.dat.pref. -na- “to him” in the verbal chain.

Thus, the “ear” *geštu₂* is the organ that is “made known” by oral report as implied by the passive causative. This means that the reduplicated (passive) causative root *zu* “to make known; be made known” connotes information conveyed to the ear through oral report (written, read or otherwise). Moreover, in this case, the state of knowledge demands subsequent action based on the fact that the subject has now assumed this knowledgeable state. This notion is further supported by the use of the verb *zu* in the letters from the ED IIIb and Old Akkadian periods, ca. 2500-2200 BC.

The first example comes from ED IIIb Girsu,

asGir 2 (= Kienast & Volk 1995) 8-11

dub-sar

mu-gi-a

ba-ra

he₂-su(ZU!)

(After) the scribe returned, (the cattle) were driven away

He [my master] should know (the situation)

(A7.1)

While the second is from the subsequent Old Akkadian period, ca. 2350-2200 BC, again, from the city of Girsu.

Gir 12 (= Kienast & Volk 1995) rev. 4’-6’

lugal-gu₁₀

geštu₂-ga-ni

he₂-zu

My master’s ear should know (the situation presented in the letter)

(A7.2)

Both of these examples demonstrate a form of the precative /ḥa/ (HE₂ as formal sign) with the *marû* base (indistinguishable from the *ḥamtu*), which coordinates with the Modal precative prefix ḥa- (Edzard 2003, 116) and means “May he know, He should know...”

In the first example there is no subject given for the reception of knowledge, merely that the workman’s lugal “master” should know the letter’s contents. In the second, however, the phrase *geštu₂-ga-ni* “his (whose) ear” recurs and renders the translation “My master, may his ear know” or “May my master’s ear know” (though this would likely be in a genitival construction **geštu₂ lugal-ga₂*). I believe this argues for a reading -ni of the final sign to render the 3rd sg.poss.prn -ani “his,” instead of reading a directive -ne₂. -ne₂ is problematic with a final directive -e “to, on” since it would render the sentence “May my master know to his ear,” which stands in contradiction to standard expression with the verb *zu*. Grammatically, the *geštu₂* is more often in the locative case -a “in” or acting as the Agent in clauses with the verb *zu*. This is addressed more fully below in a discussion on the relationship between *geštu₂* and *zu*.

Returning to the matter of *geštu₂-ga-ni* as the subject of a precative clause, compare the Old Akkadian usage here, *geštu₂-ga-ni he₂-zu* “May his ear know” with the concluding formula of a letter from the previous ED IIIb period at Girsu. In this example the author expresses his desire that his master direct his ear (fig. “attention”) toward the matter at hand. The point being that the *geštu₂* is here the Agent of the proposed action:

asGir 5 (= Kienast & Volk 1995) 16-17
geštu₂-ga-ni
ha-mu-še₃-gal₂
May he make extant his ear toward (the matter)

Thus the early stative and precative uses of the verb *zu* in 3rd millennium Sumerian texts demonstrates some of the nature of the verb itself. It can be used to express a state

following the acquisition of knowledge (al-zu-zu-a), and finds one semantic association in the causative formation with geštu₂ “the ear,” as the organ which receives information as an Agent, not an object, making it acceptable for use with the verb zu indicating the subject “knows” the information. This meaning, that by report one “knows” information and can act, is present in each of the above examples from the letters and the mortar. Further information on the perspective of the act of “knowing,” whether it emphasizes the “knower,” the “knowing,” the “coming to be known,” or “the known” is gleaned from study of the various combinations of the CPs and DPs in the verbal chain to form finite expressions of action. Evidence from third millennium texts is separated from second millennium occurrences in the treatment below.

The Conjugation prefixes (CPs) and Dimensional prefixes (DPs)

The CPs play a primary role in determining the perspective of the narrative ranging from Agent-oriented to Patient-oriented focus in Sumerian grammar. These, along with the comitative and locative DPs that further extend the root’s semantic range, have been most recently discussed by C. Woods in the publication of his dissertation, *The Grammar of Perspective* (2008). I borrow his analysis and discussions of the verb zu for my own understanding of the verb’s grammar in large part because his semantically oriented view provides an approach useful for the lexicographic analysis presented here.

Woods discusses the perspective each of the CPs expresses in a continuum from Agent-oriented to Event or Endpoint-oriented. Because the CPs are integral to the verb’s expression, and thus to our formulation of a definition and subsequent epistemology, Woods’ work is summarily presented here. I refer the reader to Woods’ book for a fuller understanding (cf. also Keetman, 2013 for a critique of Woods treatment of the ba- CP). In the examination of

each CP, examples are provided from different periods and genres in an attempt to demonstrate a representative data set. The reader is referred to the appendices for the full set of data.

The Agent-oriented CP mu-

Woods begins his analysis with the Agent-oriented CP mu-. He describes its properties as demonstrating “high agentivity and high animacy...[representing] the Initiator or Actor perspective on the event” (2008, 111). He also compares it to the CPs imma- and ba-, two object- or Patient-oriented CPs, saying, “mu- does not expressly indicate the subject’s affectedness by the action. This is not to say that the prefix signals that the subject is unaffected by the action” (ibid.). Woods’ final statement accords well with the understanding of zu as a Kimian subject-experiencer stative, though in these instances with mu- the narrative highlights the subject’s complete knowledge of the object marked by the accusative (2008, 112).

Woods argues specifically that mu-, when with zu, “focuses on the subject and his ability, if perhaps only figuratively, to control what he knows...with having certain powers of discernment, exhibiting a mastery over some knowledge, or possessing some skill or expertise” (2008, 125). Given this definition, it is of interest that mu- is the CP most often employed in conjugated zu-expressions, though to be expected given the nature of our surviving evidence, which most often depicts gods and kings--two figures whose agency is continually stressed. Since Woods uses zu as one diagnostic verb for the exposition of his theory of the CPs he provides many instructive examples, some of which will overlap with those given here. The translations herein, however, are my own.

The Agent-oriented CP mu- appears already in the earliest occurrences of zu dating to the ED IIIa-b period, ca. 2600-2350 BC. In this case not with zu alone, but as part of the adverbial verbal compound gal--zu “to know greatly = be greatly knowledgeable” in its

application to Lugalbanda and Ninsun. While the adverbial verbal compound occurs four times, it appears once in a phrase that seems to reflect an early (literary) expression that persists through the period of Gudea, c. 2150 BC. This phrase, gal in-ga-mu-zu “And also, he was greatly knowledgeable,” occurs in several literary texts of the ED III period as a description of the great knowledge of the narrative’s hero(ine/es). Because these phrases constitute the earliest examples of the CP mu- with zu they are reviewed here, while the rest of the occurrences of gal-zu are discussed in Chapter 3.

The phrase gal in-ga-mu-zu “And also, he was greatly knowledgeable” maintains three interrelated features throughout its use from its first occurrence at Tell Abu-Şalābīkh (ca. 2600 B.C.) through its poignant use as a stylistic device in the Stele of Vultures commemorating Eanatum’s victory over Umma (then Giša, ca. 2450 B.C.), to its role in the literary compositions on the Barton Cylinder (ca. 2400-2300 B.C.) and the Cylinders of Gudea (ca. 2100 B.C.). The first is the presence of the Agent-oriented CP mu- in every example of the adverbial compound. The second is that zu is always in a conjugated verbal chain in these occurrences, with at least the verbal prefix mu- present (Edzard 2003, 123-124). The third is the presence of the “connecting indicator” -inga- as part of that verbal chain; the exception being the Gudea Cylinders, which extend the phrase to a doublet in which the “connecting indicator” moves to the final verbal phrase. The presence of these three characteristics in combination with the similarity in usage, to express a character’s being greatly knowledgeable, leads me to suggest its presence as a literary phrase in 3rd millennium Sumerian texts.

The adverbial compound acts as a predicate adjectival phrase that highlights the character’s being greatly knowledgeable in a task. Thus, Lugalbanda in love-making (bir₂), Eanatum in oath-taking rituals, Dabala and Ešpeš in unclear contexts due to fragmentary

conditions and Gudea in piety and obedience, are esteemed by the adverbial adverbial compound. Only in the first text, Lugalbanda and Ninsun (ca. 2600-2500 BC), however, does the phrase take a direct object. This may be a singular example, or it may reflect a final stage where gal--zu still takes objects as an adverbial compound verbal phrase acting as a predicate adjective “PN is greatly knowledgeable of...”. More is said concerning this function in the use of the adverbial participial adjective gal-zu in the OB sources in Chapter 3.

Turning to the examples of gal-zu with the CP mu-, the first is in the 3rd millennium text titled Lugalbanda and Ninsuna (Ninsun is conventional) by Jacobsen in his exposition of the tablet from the texts at Tell Abu-Şalābīkh (1989). The epic hero Lugalbanda and the goddess Ninsun are both the subjects of the adverbial compound verbal adjective gal--zu in various places throughout the text. Lugalbanda, in his first encounter with Ninsun, becomes amorous and in the course of time makes known his great knowledge of love-making. The text reads:

Lugalbanda-Ninsuna (= Jacobsen 1989) ii 6

lugal-ban ₃ -da gal-zu	Lugalbanda, who knows greatly
^d lamma nin-ra	on Lamma Ninsun
da mu-ni-dib ₂	he passed the arm
igi a-sub	the eye was being kissed
ka a-sub	the mouth was being kissed
bir ₂ gal in-ga-mu-zu	and he also knows greatly love-making
(C6.2-3)	

Lugalbanda’s being greatly knowledgeable of love-making (bir₂) is the conclusion of the triplet describing the scene. The use of the “connecting indicator” -inga- links the final verbal phrase with the preceding stative/passive phrases expressing the duration of rubbing, or more likely kissing (Jacobsen 1989, 75-76). The alliteration of the verbs sub/zu likely played a factor in the author’s choice in employing the gal-zu phrase, though certainly the author could not resist using Lugalbanda’s recurring epithet (gal-zu) in a word-play emphasizing his sexual prowess. Lastly, the use of the mu- CP stresses Lugalbanda’s agency as one greatly

knowledgeable, in this case specifically as regards intercourse. This gal-zu-expression continues in ensuing periods though it does not take a direct object in the accusative again. Instead, it becomes increasingly a description of being greatly knowledgeable in general, and eventually of being able to (greatly) access that great knowledge.

In a victory stele set up during the reign of Eanatum I (ca. 2500-2400 BC) the gal-zu-expression is employed in a repetitive sequence that emphasizes Eanatum’s role as a greatly knowledgeable king in securing the potency of oaths upon the enemy. Eanatum is called “greatly knowledgeable” with regard to his knowledge, political and ritual, of sealing and ratifying the precautions of the oaths between himself and the boundary-violating “leader of Giša.” The phrase takes no object, but precedes each section whereby the oath is ratified by the decoration and release of doves to Enlil by Eanatum. It appears three times, and likely two more times in broken contexts.

Eanatum 1 (= Frayne 2007 E1.9.3.1) [xvii 1] // [xix 9] // xxi 23 // rev. i 32 // rev. v 18
 e₂-an-na-tum₂-me
 gal na-ga-mu-zu
 Eanatum
 is indeed greatly knowledgeable, also
 (C1.1)

Again, the three characteristics of the literary phrase are present: 1. the CP mu-, focusing on Eanatum as the subject of the verbs for “making-up” (gar) and “dabbing/smearing” (du₈) the birds; 2. the continued separation of gal and zu by the verbal chain, rather than using the participial form (gal-zu) popular in OB Sumerian texts; and 3. the “connecting indicator” (-inga-) linking the adjectival verbal phrase with Eanatum’s subsequent actions, which were counted as evidence of his great knowledge. The use of the affirmative particle na- emphasizes the meaning of the adverbial compound verb while simultaneously indicating that

the notion of the verbal phrase is “still meaningful for what is to come” (Edzard 2003, 119)--in this case the proper preparation of the doves.

The next occurrence appears in the Barton Cylinder. The Cylinder, named after its first publisher, G.A. Barton (1918), was found at Nippur in an ancient dump perhaps by Ninurta’s temple (Alster & Westenholz 1994, 16). The difficult text seems to relate an early story about fertility and the role of the temple. The main character is perhaps a man named da-ba-la, who is the subject of the gal--zu phrase. The phrase is also applied to a deity named Ešpeš.

Barton Cylinder (Alster & Westenholz 1994) xv ii // xix 3
da-ba-la-e gal i₃-ga-mu-zu
Dabala is greatly knowledgeable and...
(C5.1)

The literary phrase’s constituents are present here as well, though this is the last occurrence where the “connecting indicator” -inga- is attached to the adverbial compound verbal phrase gal-zu. Again, the phrase acts as a predicate adjective without an object here, as it did above and does in the final occurrences in the Gudea Cylinders.

Gudea thrice receives the predicate adjective describing him as being “greatly knowledgeable and also being greatly forth-bringing” gal mu-zu gal i₃-ga-tum₂-mu. Gudea receives this appellative on account of his inscrutable piety in the attention he pays to the restoration of Ningirsu’s Eninnu temple as recorded in the two cylinders dating from ca. 2100 B.C.

The phrase has expanded at this time to include not only the notion of great knowledge, but also the ability to access and make use of it in “bringing forth” tum₂ accomplishments successfully. In order to express this as a unified concept, or doublet, the “connecting indicator” -inga- particle is employed in the second verbal phrase and the whole is relativized by the final copula -a colored as the final /u/ sound in the sign -mu as a predicate adjectival phrase

applied to Gudea. However, the CP *mu-* is still employed in the *gal--zu* adverbial compound to orient the adjective toward Gudea, while the second verbal phrase relies purely on the “connecting indicator” *-inga-* for its association with the preceding phrase and thus association with Gudea. The other two characteristics--*gal*’s separation as an adverb from a conjugated *zu* form and the lack of a direct object--remain present in the expression.

The occurrence of the expression in the Gudea Cylinders is the last time this adjectival use of the adverbial compound phrase with *gal-zu* is seen in the textual record. The literary texts from the OB period routinely use *gal-zu* as an adverbial (participial) compound phrase with adjectival force that may take direct objects in the accusative, a behavior first seen in Gudea,

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xvii 20-21:

lugal-bi en igi huš il₂-il₂

ur-sag ^dnin-gir₂-su me₃ gal zu-bi

Its (the Eninnu’s) master, an EN-priest lifting a fierce eye

Hero Ningirsu, its (the Eninnu’s) battle-master (lit. “one who knows battle greatly”)

(C4.3)

It is this adverbial participial use that dominates the occurrences of *gal-zu* in the OB record alongside its adjectival use without objects. This seems to be due to a shift in de-verbal adjectival formation, a shift to be discussed in Chapter 3. It suffices to end the discussion of the CP *mu-* in the adverbial compound verbal phrase *gal-zu* here with the statement that initially the Agent-oriented CP *mu-*, when with *zu*, was used in compound verbal phrases behaving adjectivally to maintain focus on the subject of the expression. However, the shift in adjective formation by the time of Gudea had started to champion the participial form and the conjugated forms, with and without *mu-*, were felt unnecessary.

For the remaining uses of the CP mu- in 3rd millennium sources the solution proposed by Woods, that they emphasize the Agent’s “control of a body of knowledge,” is sufficient. This emphasis is seen in literary examples as well as in the personal names with mu-zu surveyed in Chapter 5. I will begin by offering examples from the 3rd millennium Sumerian texts before demonstrating 2nd millennium usage.

The verb zu twice combines with the CP mu- already in the Gudea texts of ca. 2100 BC.

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xvii 26-27

GAN₂ zi-dam eš₂ i₃-gar-gar
a₂-ba geš bi₂-gar ni₂-te-ni mu-zu
He set the rope (= measured), the field was right,
in its side were set the pegs, he himself knew (= verified)
(A4.7)

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xxiii 10-11

gu₃-de₂-a en^dnin-gir₂-su-ke₄
gir₂-nun-ta mu-zu
Lord Ningirsu, Gudea,
from the Girnun he knew
(A4.9)

In the first example the verb takes ni₂-te-ni “his self, his own person” as its Agent. The form could then be read ni₂-te-ne₂ with the final -e representing the ergative transitive subject marker or as it is with only the 3rd sg.ani.poss.suff. -ani “his/her,” which refers the reader to the character of Gudea, the only animate actor in the context, who is mentioned a few lines earlier (xvii 23).

The phrase ni₂-te-ni mu-zu conveys the notion of personal verification by means of inspection. This much is inferred by the nature of Gudea’s inspection as recorded in the lines directly preceding our example. Gudea “walks” (gen) “from bottom” (sig-ta) “to top” (nim-še₃) and back again. At each turn he observes the work done. The verb in question, u₆--du₁₁ “to

admire; observe,” here written with u_5 instead of u_6 ,⁹ means literally “to do staring, admiration.” The notion of visual inspection and personal verification are reflected in the use of the verb *zu* and its idiom with ni_2 -*te-ni* “(he) himself knows.”

It is the use of the *mu*- prefix in the first example that locates the self-verifying action with Gudea. In the second the prefix *mu*- highlights the agency of the god Ningirsu in his “knowing; recognition” of Gudea from the seat of his sanctuary. Each of the 3rd millennium examples of the CP *mu*- + *zu* occurs in the Gudea corpus, listed here with their corresponding alpha-numeric code in Appendix A: *mu-zu* (A4.7, A4.9); *nu-mu-zu* (A4.2); *mu-zu-zu* (A1.5); *mu-u₃-da-zu* (A4.5); and *nu-mu-u₃-da-zu* (A4.4). The CP *mu*-’s emphasis on the Agent in a sentence is employed actively by the Gudea Cylinders in its careful use of “knowing” in the narrative. This is discussed toward the end of the chapter when presenting some stylistic characteristics of the use of *zu* as a literary element.

2nd millennium uses of *zu* with CP *mu*-

The 2nd millennium literary Sumerian sources are rife with the CP *mu*- in combination with *zu* and its preformative chains, which can be surveyed in Appendix G under section G2. The prevalence for the *mu*- CP with kings and gods is evident in the sources. This emphasis on agency, the confident and conscious knowledge of a subject, is particularly favored in statements from the first person perspective given by the Ur III kings in the royal hymns from the OB period. The verbal conjugation clusters in the Šulgi hymns B and C as Šulgi recounts the fields of his knowledge.

Šulgi B (= Castellino 1972) 35

⁹ I follow Sjöberg 1988, 172 in reading u_5 for u_6 . This is not followed by Edzard in the RIM series, who reads the verb as “to turn around” (Edzard 1997, 80), nor by CDLI P431881 ll. 476-480, where the signs are read u_5 *izi-ka* with the final -a standing for a locative “on/at the platform of fire.” Given the context of observation and verification, a reading “observes, admires” fits well. The verb u_6 -*du₁₁* has been observed by Attinger (1993, 744 § 911) to be written also with u_3 (including Gudea CylA xx 23), u_4 and u_5 .

I - ^{kuš}da-lu-uš-a a₂-sig₃-i-bi mu-zu
I know the sling's stones.
(B2.15)

Šulgi B (= Krispijn 1990) 157
E, L, q, taa - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi mu-zu
M - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi gal₂? zu
I know the (its) depth and breadth of perfect music, the tigi and adab
(compositions)
(B2.17)

Šulgi B (= Castellino 1972) 245
^da-nun-na-ke₄-ne ša₃ šed₄-de₃ mu-zu
I know cooling the heart of the Anunna
(B2.32)

Šulgi C (= Castellino 1972) 105
zi-du mu-zu erim₂-du mu-zu
I know the right-doer; I know the wrong-doer
(B2.45)

Deities also occur with the prefix in the 2nd millennium sources:

Nungal A (= Sjöberg 1973a) 78
erim₂-du a₂-ga₂ la-ba-ra-e₃ nig₂ ak-bi mu-zu
The evil-doer cannot escape my arm, their deeds I know
(B3.106)

Ningešzida A (= van Dijk 1960) TCL XV 25 obv. 15
^dnin-geš-zi-da gidri u₄ su₃-ra₂ tum₂-tum₂-mu-bi mu-e-zu
You, Ningešzida, know its (Sumer's) bearing the scepter to distant days
(B3.76)

In sum, the CP mu- acts according to Woods' description of it as an Agent-oriented prefix. While mu- emphasizes the Agent's control of knowledge, the next CP, im-ma- denotes the Agent's initial acquisition of knowledge. In other words, imma- + zu conveys ingressive notions of knowledge acquisition most commonly translated as "coming to know, beginning to know, etc." We turn first to Woods for his comments on the CP generally, and then with zu, specifically.

The Agent-oriented "middle marker" CP im-ma-

In Woods' presentation of the CP *imma-* he classes it as a "middle marker" (2008, 161), though with more focus on how it emphasizes the subject's affectedness by an act. In Woods' words, "the subject is affected by the action that he brings about, events in which the Initiator and the Endpoint are the same entity" (2008, 161). While this definition sounds very similar to the definition given above concerning the stative nature of *zu* being of the "subject-experiencer" type (where the subject is affected by their experience of the object), the CP *imma-* only occurs in a minority of cases with *zu*. This is aptly explained by Woods, who recalls the contrast that while *mu-zu* represents the Agent's control of a body of knowledge, *im-ma-zu* highlights the Agent's realization and experience of knowledge—or the need to either acquire or impart the experience of knowledge. The second connotation is not as evident in the many declarative statements demanded by the nature of our sources.

All occurrences of the CP *imma-* are found in the Sumerian texts dating from the OB period. This does not indicate that the expression or notion of *im-ma-zu* "to come to know" did not exist in prior periods, but at the very least that it was not found necessary for the expressions in the sources we have from that period. The affectedness of the Agent in realizing or experiencing knowledge is expressed in the following example where the *ug₃* "people" have "come to know" the god Nergal's heroism.

Šulgi U (= van Dijk 1960) 26-27
 [a-a]-zu ki gal-bi ši-im-ma-an-ag₂ / nam-ur-sag-zu ug₃-e im-mi-zu
 Your father, he has come to love you greatly, your heroism has come to be
 known by the people
 (B2.61, 62)

In the example below, Woods points out that the CP *imma-* highlights Ur-Namma's declaration of having "experienced" fear of death, that he "knows" it, or of it, but does not understand or master it.

Ur-Namma A, additional from Susa (= Flückiger-Hawker 1999) 124'

S_{b3} obv. 23 - ge₂₆-e im-ma-zu-a ni₂ im-ma-an-zu-a

I am such a one that has come to know, such a one that has come to know fear
(B2.3)

The CP imma- with the verb zu is accompanied by the cohortative Modal Prefix (MP) ga- in Inanna and Ebih, where, after Inanna perceives a slight by Ebih's refusal to lower its head, she declares she shall make Ebih "come to know the fear" of her. As almost always, Inanna gets her way.

Inanna and Ebih (= ETCSL 1.3.2) 36

hur-sag zi šu-gu₁₀ ga-am₃-mi-ib-si ni₂-gu₁₀ ga-mi-ib-zu

I shall make the rising mountain fill my hand, I shall make it come to know my fear

(B5.14)

In Gilgameš and Huwawa, Gilgameš demands that he "come to know" whether the monster Huwawa be a man or a god.

GH A (= Edzard 1991) 93

NiJJ - en-na lu₂-bi lu₂-u₁₈ he₂-a im-ma-zu-am₃ / dingir he₂ im-ma-zu-am₃

NiQQ - en-na lu₂-bi lu₂-u₁₈ he₂-am₃ a-zu-aš / dingir he₂-am₃ a-zu-a-aš

UrA - [...] he₂-a x [...]

IsA - [...] x-bi lu₂-[...]

KiA - en-na lu₂-bi lu₂-u₁₈-lu he₂ im-ma-ab-za-am₃ [dingir he₂ im-ma]-ab-za-am₃

Until it is such as I come to know whether that man be a man or if he be a god
(B6.13)

It is of interest to note that the a- stative/passive prefix is attested in a variant from Nippur, NiQQ. This may demonstrate different means of expressing a similar concept, namely the process of knowledge acquisition and its effect on the subject. Given that the CP imma- does not occur with zu in the 3rd millennium sources, it may be that earlier this function was subsumed by the stative prefix a-/al-. In any case, the 2nd millennium sources seem to agree with Woods' analysis of imma- as an ingressive, Agent-oriented particle that highlights the effect on the Subject/Agent of the process of acquiring knowledge.

The Patient-oriented CP ba-

Turning to the final CP in Woods' gamut from Agent to Patient, or Initiator to Endpoint, the uses of ba- with zu require some explanation. In combination with the CP ba-, zu exhibits passive, ingressive, and at times, even perfective nuances. Woods describes ba- as "Endpoint-oriented" (2008, 289), saying further that the CP is "attracted to...verbs that possess an inchoative and perfective Aktionsart -- that is, an inchoative and perfective aspect is ingrained in their lexical meaning." (ibid.). For him this manifests in the inchoative or ingressive meanings associated with zu when in combination with ba- that result in a change of state of the Agent. Thus, ba+zu expresses "to get to know," "becoming known," and "recognizing" for Woods, as these focus ultimately on the achievement of a final state of "knowing" by the Agent (2008, 290). His analysis seems correct, though the simple passive voice seems to be present most when the 2nd sg.ani.subj.prn. is present. Moreover, the argument is supported by the use of Akkadian *lamādu* "to learn, come to know" to render ba+zu verbs in some bilinguals as opposed to the more common *idû* "to know." This is discussed, with examples and analysis, in Chapter 4.

It may be significant that, as with the CP imma-, ba- does not occur with zu in the Sumerian texts of the 3rd millennium. Similarly, there is not an abundance of examples where the CP ba- has combined with zu. From the 2nd millennium texts Woods offers many good examples of ba+zu in his exposition (2008, 290-292) so that overlap is inevitable here. Of a reduplicated root forming a passive causative are the following:

Inanna C (= Sjöberg 1975) 250
šer₇-da gu-la-zu su-gu₁₀ ba-e-zu-zu
Your great (destructive?) punishment, my flesh is made known (of) by you
(B3.36)

UET 6/2 276 (= Alster 1997) 1-4

inim du₁₄-da-ka
 nam-šeš-e mu-un-dim₂-dim₂
 ki inim-ma-ka
 nam-ku-li ba-an-zu-zu
 In matters of striving (together)
 brotherhood is fashioned;
 In the place of witness
 friendship is made known
 (B10.125)

Instances where ba- operates simply as the passive marker are:

Išbi-Erra C (= Hallo 1966) 4
^dna-na-a kalam e₂-an-ka igi-gal₂ šum₂-mu ba-e-zu
 Nanaya, the given insight in the homeland of Eanna is known by you
 (B2.72)

Enlil-bāni (= ETCSL 2.5.8.1/Kapp 1955) 74-75
 nu-gar-ra / tam-me ba-e-zu
 The cleansing (of) malice is known by you
 (B2.114)

Enlil-bāni (= ETCSL 2.5.8.1/Kapp 1955) 84-86
 šer₇-da-a / sag geš nu-ub-ra-ra-an / tum₂-tum₂-mu ba-e-zu
 In punishment, you do not kill people, (rather) the (proper) carryings-out are
 known by you
 (B2.116)

These are compared against an Agent-oriented example with the CP mu-

Enlil-bāni (= ETCSL 2.5.8.1/Kapp 1955) 82-83
 nam-tag-ga / du₈-u₃ tu-ra-bi mu-e-zu
 Of sin, you know its release and its illness
 (B2.115)

The choice between the two prefixes likely lies with the author of the text rather than with formal lexico-semantic criteria of the verb and noun phrases. However, following Woods, the CP ba- does seem to stress a change of state from not-knowing to knowing in many cases, as well as indicate passive meaning in other contexts, both at the preference of the author.

Of some interest is the fact that in our corpus the CP ba- never occurs alone with zu except when zu is reduplicated. Otherwise, it is always accompanied by a pronominal prefix or

DP, though never the dative infix (Keetman 2013, 4). I have tried to render ba- prefix verbal chains as passives or middle-passives (passives with action done to the self) in an attempt to consistently demarcate the use of this prefix from mu-, imma-, and i-. However, the exact nuance of every verbal form with ba- is not always clear due to an imperfect understanding of complex verbal forms and syntax.

The “neutral” CP i-

Finally, the “neutral” CP i-, most often written with i₃, is prominent with zu in PNs and administrative texts where Agency and Endpoint are of little concern and only the fact that the action occurred is of interest. Instances of the CP i- with the root zu occur across a variety of literary genres lacking any administrative presence (cf. Woods 2008, 139 for literature). Its use in literary contexts is often with those of little social importance, animals or objects.

Thus of the “guides,”

Lugalbanda and Hurrumkurra (= Wilcke 1969) 46

[x x x] za₃-še₃ i₃-kin-e har-ra-an i₃-zu-ne
 He searches to the end...they know the path(s)
 (B6.32)

and of the mule in the proverb,

UET 6/2 233 (= Alster 1997) 2

^{anše}kunga₂ ninda₂-zu i₃-zu-de₃-en u₃ ama-zu i₃-zu-de₃-en
 Mule! do you know your seed-funnel or do you know your mother?
 (B10.124)

or in generic examples such as the proscriptions found in so-called “law codes.”

Laws of Lipit-Eštar §33

tukum-bi dumu-munus lu₂ e₂ nu-gi₄-a geš₃ i₃-zu lu₂ ba-ab-du₁₁ geš₃ nu-un-zu-a un-ge-en l(u) gin₂ ku₃-babbar i₃-la₂-e
 If a man (makes) knows the penis to a non-bride daughter of another, the man speaks it/does it, the penis which was not known is firm, he shall weigh 10 shekels silver - difficult
 (B8.8)

However, in relative clauses with figures of importance as the Subject the prefix *i-* is employed occasionally, ostensibly to de-emphasize the Agent and focus on the Object or context, as in the hymn of Ur-Namma's death (UrNamma A),

Ur-Namma A (= Flückiger-Hawker 1999) 84

A ii obv. 44 - sipa zi garza kur-ra-ke₄ / ša₃-ga-ni mu-un-zu

S_{b2} obv. 2' - lu[gal gar]za kur-ra-ke₄ ša₃-ga-ni i₃-zu

S_{b2} obv. 3' - ur^d-namma garza kur-ra-ke₄ ša₃-ga-ni i₃-zu

The right shepherd, whose innards knew the rites of the netherworld

The king, whose innards knew the rites of the netherworld

Ur-Namma, whose innards knew the rites of the netherworld

(B2.6)

Nonetheless, the use of the CP *i-* with the root *zu* again only occurs in the Sumerian texts of the OB period, though it does occur earlier in PNs. Other Modal and Conjugation prefixes occur with *zu*, but since the function of the *bi₂-* CP is disagreed upon and the Modal prefixes do not directly alter the meaning of *zu*, they are not discussed here. Their grammatical forms are enumerated in Appendix G. The Dimensional prefixes (DPs), on the other hand, do provide change in the meaning of *zu*, and are discussed below.

The Dimensional prefixes -ni- and -da-

A fitting segue from the CPs to the DPs is a discussion of a construction involving the locative DP that may condition the CP with “local” nuances. These are the *mi-ni-* expressions. The construction has presented several difficulties to the field (cf. Attinger 1993, 273-275 for a summary of the problems and current theories). It is considered a variant form of the *mu-* CP here, with meaning of “knows in X” = “to be knowledgeable/learned in X” in the category indicated by the locative prefix and nominal postposition. The expression is not used often, and as the final example indicates, is able to be expressed with other *mu-* CP clauses.

The examples of *mi-ni-* + *zu* roots follow (they are listed in the grammatical appendix, G, under **G3.5-7**):

Šulgi B (= Castellino 1972) 14

B (unpub.) dub ki-en-gi-ki-uri-ka nam-dub-sar-ra mi-ni-zu

I am knowledgeable in the scribal practices of (“in”) the tablets of Sumer and Akkad

(B2.15)

Šulgi B (= Krispijn 1990) 161

^{ges}gu₂-uš ^{ges}za-mu₁₀-a kam-ma sa₆-ga mi-ni-zu¹⁰

I am knowledgeable in beautifully tuning (lit. “making beautiful the tuning rods”) the eleven-stringed instrument, the lyre

(B2.19)

Šulgi B (= Krispijn 1990) 162

^{ges}sa-eš u₃ ša₃ nam-nar-ra-ka / ša₃ du-bu-la mi-ni-zu

I am knowledgeable in the three-stringed (instrument) and the sound of the music-box, the sound of du bu la (plucking?)

(B2.20)

Man and His God (= ETCSL 5.2.4) 123

guruš-e inim a-ra-zu-a mi-ni-in-zu-a-ni

The guruš, his (being) knowledgeable in supplicating words...

(B10.72)

IbPu1 (= Michalowski 2011) Vers. A 25

u₃ za-e ARAD₂ gi-na-gu₁₀-gin₇ iš-bi-er₃-ra nu-mu-un-zu-a

Variants:

X1: u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇ ni₂-ba mi-ni-ib-zu-a-ta

X2: [u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇] ni₂-ni₂-bi mu-un-zu-a

And you, as my loyal servant, is such that Išbi-Erra does not know it?!

Variants:

X1: And since it is that Išbi-Erra is knowledgeable of you as my loyal servant in its [the city’s?] self(?)

X2: And that Išbi-Erra knows you are as my loyal servant (in) its [the city’s] self(?)

(B7.23)

The expression is found primarily in the hymn Šulgi B to express the Agent’s (Šulgi’s) knowledgeability within a particular subject. In other words, the locative infix invokes a metaphor of areas of knowledge as “containers” in which an agent has command of the subject’s contents (Lakoff and Johnson 2003, 58, 92-96). Accordingly, the most apt English

¹⁰ I follow Th. Krispijn 1990 in the reading of the signs and translation of musical terms.

phrases seem to be: “knows in X” = “is knowledgeable (there)in X” or “is learned (there)in X.” In these mi-ni- constructions the subject areas are those that require formal training: nam-dub-sar-ra (Š B 14); kam-ma (Š B 161); nam-nar-ra-ka (Š B 162); and inim a-ra-zu-a (Man and His God 123). The final example shows variants with mu-ni- corresponding to the locative nominal postposition -a in the phrase ni₂-ba “in itself.” This use of the -ni- locative prefix points to a particular time or place, as opposed to a subject of knowledge, which employs the mi-ni- combination (which may ultimately argue against mi- as a variant of mu-).

While the locative infix indicates the process of the acquisition of knowledge in a category, place or time, the comitative infix -da- conveys the meaning of acquiring knowledge by personal interaction, in other words “to know as well as (= from) = to learn” (cf. Falkenstein 1950, 144). The person from whom the knowledge was imparted is marked by the corresponding comitative case -da, unless it is expressed by a pronominal infix preceding the -da- infix in the verbal chain. While the full range of attestations with the comitative prefix and root zu can be seen in Appendix **G15**, some examples here will demonstrate the range of the expression.

The construction is first attested in the Gudea corpus where Gudea inquires of Ningirsu what he has learned or understood from the first dream provided by the god, and which is answered only after more acts of piety are displayed.

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) ix 2-4

ur-sag ša₃ an-gin₇ su₃-ra₂-zu / dumu^den-lil₂-la₂ en^dnin-gir₂-su / ge₂₆ a-na mu-u₃-da-zu

Hero, your innards, like heaven, are distant; child of Enlil, Lord Ningirsu, what have I learned from you?

(A4.5)

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) viii 20-22

ur-sag nig₂-du₇-e gu₃ ba-a-de₂ / dumu^den-lil₂-la₂ en^dnin-gir₂-su / ša₃-bi nu-mu-u₃-da-zu

Hero, you called for the suitable thing, child of Enlil, Lord Ningirsu, (but) I have not learned from you its innards (= meaning)
(A4.4)

It otherwise appears throughout various texts in the OB Sumerian literature with the CPs mu- and ba- and a range of proniminal elements.

Inanna E (= CT 36, pl. 34) r. 16-17 // r. 22
nin an-an-še₃ ki-ki-še₃ nig₂ ša₃-zu nig₂ gal a-ba-a mu-e-da-an-zu
Lady, the thing of your innards with respect to heaven and earth, a great thing,
who is he that can learn it from you?
(B3.38-39)

Enlil A (= Reisman 1970) 105-106
du₁₁-ga inim ša₃-ga gal₂-la-ni / mu-un-da-an-zu ša₃ mu-un-da-an-kuš₂-u₃
He (= Nuska) learns from him (= Enlil) his inward thoughts given speech, he
takes counsel with him
(B3.6)

Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 9
a-a ^den-ki inim [mu-un-du₁₁]-du₁₁-ga-a abzu-a ba-da-an-zu
Father Enki, when one has spoken a word, it is learned (of) by him in Abzu
(B5.56)

It also appears several times across OB Sumerian texts with the affirmative Modal prefix (MP) he₂- with literary narrative intent, as in the tale of Gilgameš and Huwawa where Enkidu pleads thrice in as many verses for Gilgameš to make Utu aware of their journey before they depart in order to receive his blessings.

GH A (= Edzard 1991) 9
NiK - lugal-gu₁₀ tukum-bi kur-ra i-in-ku₄-ku₄-de₃-en ^dutu he₂-me-da-an-zu
NiNa - lugal-gu₁₀ tukum-bi u₄-da kur-še₃ i-ni-in-ku₄-ku₄ ^dutu he₂-me-da-an-zu
NiQ - [...] tukum-bi [u₄]-da kur-še₃ i-ni-[...] ^dutu he₂-mu-e-da-[...]
UrE - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃ ^dutu he₂-me-e-da-zu
IsA - lugal-gu₁₀ ŠU.GAR kur-ra i-in-[...] šul ^dutu he₂-me-da-zu
SiA - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃-en ^dutu he₂-me-da-an-zu
UnA - [...] -ku₄-ku₄-de₃ ^dutu he₂-me-da-an-zu
My king, if we (plan to) enter into the mountain, Utu should learn (of it) from
you
(B6.9)

GH A (= Edzard 1991) 10

NiK - ^dutu šul ^dutu he₂-me-da-an-zu
 UrE - ^dutu šul ^dutu he₂-me-e-da-zu
 IsA - ^dutu šul ^dutu he₂-me-da-zu
 SiA - ^dutu šul ^dutu he₂-me-da-an-zu
 UnA - [...] ^dutu he₂-me-da-zu
 Utu, Youth Utu should learn (of it) from you
 (B6.10)

GH A (= Edzard 1991) 12

NiK - kur ^{geš}eren ku₅ dim₂-ma-bi šul ^dutu-kam ^dutu he₂-me-da-an-zu
 UrE - kur ^{geš}eren ku₅ dim₂-ma-bi šul ^dutu-kam ^dutu he₂-me-e-da-zu
 IsA - kur ^{geš}eren ku₅ dim₂-ma-bi [...]
 SiA - kur ^{geš}eren ku₅ dim₂-ma-bi šul ^dutu-kam ^dutu he₂-me-da-an-zu
 UnA - [kur ^{geš}eren ku₄-še₃ in-ku₄-ku₄de₃ ^dutu he₂-me-da-zu
 The fashioning of the mountain of cut cedars are Youth Utu's, he should learn
 (of it) from you
 (B6.11)

In another expression with the affirmative MP he₂-, the warrior god Ninurta makes known the many destructive actions he will perform against his enemies, actions so grand his mother will learn of them.

Ninurta D (= Sjöberg 1976) 59

geš ga-šub-šub tir sag₃-sag₃ ama-gu₁₀ hu-mu-da-an-zu
 I shall fell trees, (dead)drop the forest, (that) my mother might learn of it
 (B3.91)

Ninurta D (= Sjöberg 1976) 60

^dnin-urta-me-en geš ga-šub-šub tir sag₃-sag₃ ama-gu₁₀ hu-mu-da-an-zu
 I am Ninurta, I shall fell trees, (dead)drop the forest, (that) my mother might
 learn of it
 (B3.92)

Ninurta D (= Sjöberg 1976) 61

^{urud}tun₃ x x-gin₇ gu₂-gur₅-ru ga-am₃-du₁₁ ama-gu₁₀ hu-mu-da-an-zu
 (With) a copper axe like a x I shall go about cutting down, (that) my mother
 might learn of it
 (B3.93)

Ninurta D (= Sjöberg 1976) 62

^{urud}tun₃ gal-gin₇ bad₃ DUB ga-šub-šub ama-gu₁₀ hu-mu-da-an-zu
 Like a great copper ax I shall fell the heaped walls, (that) my mother might learn
 of it
 (B3.94)

Ninurta D (= Sjöberg 1976) 63

giri₃ nigin₂-a-gin₇ erin₂-bi dub₂-dub₂ ama-gu₁₀ hu-mu-da-an-zu

Making tremble its troops like ones encircled?, (that) my mother might learn of it
(B3.95)

Ninurta D (= Sjöberg 1976) 64

u₄-de₃ ma₂-uru₅-gin₇ teš₂ ga-am₃-gu₇ ama-gu₁₀ hu-mu-da-an-zu

Like the storm and flood I shall devour as one together, (that) my mother might learn of it
(B3.96)

Thus, the expression of acquiring knowledge from someone to the same degree that they have acquired knowledge of a given category is expressed by use of the comitative prefix -da-. This stands in relation to the idea of imparting knowledge by causing knowledge to exist as expressed by the causative reduplication of the verbal root, zu-zu. This nuance is discussed below.

In Sumerian grammar, verbal root reduplication, in which zu participates (Thomsen 1984, 323), expresses either causative force or the plurality of the verb's objects. I have attempted to consistently translate these expressions as "to make/made known." This rigidity is necessary in light of many other translations where reduplication of zu is translated with the verbs "proclaimed" or "taught." While the former should be avoided given its semantics of oral pronouncement, the latter is appropriate in certain contexts (I-D H 13-14). However, "teaching" and "making known" are not always synonymous, and the distinction must be left to the individual translator. For example, while the stative passive causative use of al-zu-zu-a "is made known" on the Eanatum mortar discussed above accounts for receiving oral (or visual) report,

Eanatum 11 (= Frayne 2007 E1.9.3.11) Side 4 iv 1'-v 3'

na[m ur] za₃-be₂ pa₃-d[a] / geštu₂-ni al-zu-zu-a / mu-sar-ra-bi / ab-ta-ul₄-a / geštu₂-ni / al-zu-zu-a / izi ba-šum₂-mu / geštu₂-ni / [al-zu-zu-a] / Lacuna / mu [...] / geš[tu₂-ni] / al-zu-zu-a

[The ruler of Lagaš's] whose ear is made known (,and he does nothing,) that one smashes (the mortar) completely; whose ear is made known that one grinds from it its inscription; whose ear is made known that one gives (it) fire; ...whose ear is made known...

(A1.1)

the examples of causative infinitives in other literature imply direct causation of knowledge, at times through force.

Inanna C (= Sjöberg 1975) 125

E - me teš₂^dx^dlama ki-šu-peš₁₁ zu^di[nanna za-a-kam]

Oa - me teš₂^dalad^dlama ki-šu-peš₁₁ zu-zu [...] // *du-tam ba-aš₂-tam ši-da-am la-ma-sa-am / ma-ha-za-am wu-du-um ku-ma^diš₈-tar₂*

To know the ME, pride, x-deities, lama-deities, and the cult places is yours,

Inanna

To make known (or “know all”) the ME, pride, alad-deities, lama-deities, and the cult places...

To reveal/appoint virility, pride, protective deities, lamassu deities, and the cult shrines (is) yours alone, Eštar

(B3.32)

Warad-Sîn 21 (= Frayne 1990 E4.2.13.21) 59

a-ra₂ nam-lugal-la-ga₂ ug₃-ga₂ zu-zu-de₃

To make known the ways of my kingship among (in) my people

(B1.3)

Lament for Sumer and Ur (= Michalowski 1989) 164

inim^den-lil₂-la₂ zi-da gil-em₃-de₃ gab₂-bu zu-zu-de₃

UU - [...] gil-le-em₃-e / [...] -zu-dam

The word of Enlil, to destroy on the right, to make known on the left(?)

(B4.19)

ArŠ1 (= Michalowski 2011) 5

a-ra₂ ma-da zu-zu-de₃

Variants:

N7, X1, X3, X5 - a-ra₂ ma-da zu-zu-u₃-[de₃]

In order to make known the ways (behavior) of the frontier-lands

(B7.1)

So, expressions with the reduplicated root zu-zu indicate “making known” through activity, visual, oral and experiential report, while expressions with the comitative prefix -da- indicate a type of knowledge acquisition through teaching to a level where knowledge is equal between

the parties. A table of what objects are “made (to be) known” by certain deities is provided below for comparative reference.

Table 1: Objects of Reduplicated zu with Deities as Agents

Agent:	Object of Active zu-zu “(to) make known” (past/present)	Text and Ex. #
Inanna	ša ₃ -bi “its innards” of the House of acuity	Inanna C 84 (B3.28)
Inanna	me teš ₂ ^d alad ^d lama ki-šu-peš ₁₁ “the ME, pride, alad-deities, lama-deities, and the cult places	Inanna C 125 (B3.32)
Inanna	šer-da gu-la-zu “your destructive/great punishment” in flesh	Inanna C 250 (B3.36)
Ušumgal-ana/ Dumuzi	lul-la munus-e-ne “women’s lies” to Inanna	Inanna-Dumuzi H 13-14 (B3.44)
Enlil	anything (implied)	Lament-Sumer- Ur 164 (B4.19)

Compound verbs with root zu

Finally, the compound verbs formed with the root zu require discussion. The first compound to review is giskim--zu, or giskim--zu-zu, which is translated by Akkadian *uddû*, “to recognize, identify” (from root **wadûm*) and appears for the first time in the lexical series Proto-Diri (MSL XV, 16 130-134 esp. 130a) of Old Babylonian date as *we-du-u₂-um*.

Landsberger was the first to discuss this compound (1964, 69-76; Falkenstein 1965, 114; and Volk 1995, 179). In the majority of instances the syntactic placement of the nominal constituent giskim “sign; identifying feature” is in the slot appropriate for compound verbs in Sumerian, namely, directly before the verbal chain. In those occurrences the compound verbal chain always includes the locative DP -ni-. The object “identified” or “recognized” is then marked with the corresponding locative case marker -a (cf. Karahashi 2000, 24 on “Incorporation of Locativity”), though still functioning as a unified expression. The following examples represent all occurrences in our corpus.

Šulgi C (= Castellino 1972) 96
 uzu-ga¹ ki dadag-ga-ba giskim mu-ni-zu
 Its viscera (of a pure lamb), I (can³) recognize its bright place.
 (B2.43)

Inanna and Šu-kale-tuda (= Volk 1995) 152
 dingir dili du-ra giskim mu-ni-zu
 I recognized a single god/ghost...
 (B5.20, 23)

UET 6/2 234 (= Alster 1997) 1-2
 anše bar udu hi-a-ka
 giskim nu-mu-ni-zu
 You/I do not recognize donkeys, let alone sheep!
 (B10.120)

A second compound verb, *igi--zu*, has been tentatively suggested by A. Dicks in her recent dissertation, which is a lexico-semantic analysis of *igi*-compound verbs (2012, 108-109). Dicks suggests that it connotes “perception for the purpose of understanding,” and notes that in the three finite examples the object that is perceived is marked with the verbal directive infix *-e-* (108). However, unlike *giskim--zu*, in which the verbal locative infix corresponds to a locative case marker on its object, *igi--zu* does not always show correspondence; it is important to remember that correspondence is not required (Gragg 1973, 10). Perhaps, however, the directive *-e-* with *igi--zu* connotes a semantic nuance now lost. Some clarification is possible, however, by observing those verbs found in complementary distribution with *igi--zu* phrases. The phrase occurs only three times, and only two texts show variants that may aid in our attempt at understanding.

ArŠ2 (= Michalowski 2011) Part B 11’
 lu₂ al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu um-mi-zu
 Variants:
 N6: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-bar⁷ bi₂-zu
 N6 rev.: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu im-mi-du₈
 After your [Šulgi’s] eye came to know (that) my [Aradmu] innards knew
 (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)
 Variants:

N6: (Your [Šulgi's]) look having come to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)
 N6 rev.: After your [Šulgi's] eye came to see (that) my innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)
(B7.16)

ŠAr1 (= Michalowski 2011) 29

nam lu₂-u₁₈-lu-bi u₃ nam ur-sag-ga₂-ka-ni igi-zu bi₂-in-zu

Variants:

Ur2: [nam lu₂-u₁₈]-lu-ni u₃ nam ur-sag-ka-ni [igi]-zu u₃-bi₂-du₈

He has made your eye come to know the office of their people and his warrior's office

Variants:

Ur2: After you have seen his people's office and his warrior's office

(B7.8)

Man and His God (= ETCSL 5.2.4) 113

dingir-gu₁₀ x x nam-tag-gu₁₀ igi-gu₁₀ u₃-mi-zu

My god...after my eyes know my sin...

(B10.71)

In the two letters, variants in both Nippur and Ur employ the compound verb igi–du₈, “to see,” as well as the strange variant N6, which has igi-bar bi₂-zu implying visual inspection followed by perception or understanding it seems. Thus, while Dicks suggests “perception for the purpose of understanding” (2012, 108), we might also suggest “observation for the purpose of understanding or collecting information,” at least in the case of the two letter variants. It should be noted, however, that the compound verb igi-zu is not attested in any lexical series (Karahashi 2000, 17 citing “Igituh Short Version” 1). Moreover, the “eye” is an active organ for attaining knowledge, and in this regard is, in a majority of cases, to be translated as the Agent (and grammatical Subject) of zu. Note the phrase igi an-na-ke₄ zu “the eye of An knows” (Falkenstein AnOr. 28 135 no. 2).

I have maintained a literal translation of this potential compound throughout the dissertation, as well as maintaining literalness in the construction igi zu-zu, where a causative force is necessary to express a type of “revealing” of the grammatical object. The small

number of occurrences makes further understanding difficult. The following table presents the three cases of *igi zu-zu* in our corpus.

Table 2: Agents of *igi--zu-zu*

Agent:	Patient:	Object of <i>zu-zu</i> “(to) make/made known”	Text and Ex. #
Nuska	<i>igi-bi</i> “their (Anunna) eyes”	<i>ki us₂-a-bi nam-bi</i> “their foundation and their fate”	Išme-Dagan Q 16’ (B2.94)
Haia	<i>igi</i> “the eye”	<i>ki šu-peš</i> “the cult places”	Rīm-Sîn B 37 (B2.121)
Asarluhi Statue	<i>igi</i> “the eye”	<i>me nig₂-nam-ma</i> “everything about the ME”	Asarluhi A 19 (B3.1)

Literary and Generic Studies

Having finished grammatical exposition, the Sumerian texts that utilize the notion of *zu* “to know” in a way that is essential and purposeful for narrative are presented. While not every occurrence is discussed, an exercise both untenable and of little result, those texts where *zu* and its verbal constructions draw attention to the idea of knowledge, its acquisition, utility and power, contribute to our understanding of the ways in which knowing and knowledge were active in the literature and life of Sumer. Examples cited in the chapter are demonstrative and carry the alpha-numeric reference code for the proper appendix, namely **B**, where the reader is referred in order to avoid being overwhelmed by the full data set.

The 3rd millennium evidence for *zu* has been discussed above in relation to its stative nature when an Agent is “made known” of some fact, but fuller exposition of the Gudea texts is warranted here given the importance of *zu*-expressions in the narrative.

***zu* in the Gudea Cylinders**

The use of *zu* in the Gudea cylinders plays a major role in the narrative. In the opening columns the narrative pivots between Gudea’s inability to understand the meaning of the

nocturnal vision provided him by Ningirsu and his petition to Nanše and Ningirsu to instruct him as to the vision’s intent. Both of these actions employ the term zu with its object being the internality, or meaning, of the vision expressed figuratively by ša₃ “innards.”

The narrative opens with two grammatical constructions that convey Gudea’s inability to know/lack of knowledge and subsequent petition to learn the meaning of the vision he has received. The first is expressed by the simple affixation of the negative proclitic nu-

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) i 27-28
 nig₂ maš-gi₆-ke₄ ma-ab-de₆-a-ga₂ / ša₃-bi nu-zu
 Of that (thing) which the night-vision brought to me, I know not its innards (= meaning)
 (A4.1)

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) iv 20-21
 e₂-a-ni du₃-da ma-an-du₁₁ / ša₃-ga-ni nu-mu-zu
 He told me to build his house, (but) I did not know his innards (= meaning)
 (A4.2)

which expresses the complete absence of knowledge of the verbal object. The object of the negated verbal form in both examples is ša₃ “innards,” in each case with reference to the vision received from Ningirsu.

The second grammatical form addresses this lack of knowledge.

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) viii 20-22
 ur-sag nig₂-du₇-e gu₃ ba-a-de₂ / dumu^den-lil₂-la₂ en^dnin-gir₂-su / ša₃-bi nu-mu-u₃-da-zu
 Hero, you called for the suitable thing, child of Enlil, Lord Ningirsu, (but) I have not learned from you its innards (= meaning)
 (A4.4)

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) ix 2-4
 ur-sag ša₃ an-gin₇ su₃-ra₂-zu / dumu^den-lil₂-la₂ en^dnin-gir₂-su / ge₂₆ a-na mu-u₃-da-zu
 Hero, your innards, like heaven, are distant; child of Enlil, Lord Ningirsu, what have I learned from you?
 (A4.5)

Examples **A4.4** and **A4.5** employ the comitative infix -da- in the verbal chain to express the meaning, “to know (as well as) another” = “to learn, come to know.” This was first proposed by Falkenstein (1950, 144 n.3), and subsequently followed by Gragg (1973, 66). In the first example, Gudea tells Ningirsu that while he has seen the vision he has not learned its meaning from him, and in the second example goes further to express the fact that he cannot learn Ningirsu’s meaning because Ningirsu’s heart itself is so far-distant (i.e. unfathomable). These two examples reveal, first, the inability of humans to directly understand the meaning of the gods’ messages, particularly dreams, and secondly, a Sumerian metaphor for the unknowable, su₃.d, “far-distant, remote; fig. profound, unfathomable.”

After Nanše has interpreted Gudea’s dream, and Ningirsu has detailed the building plans to him, Gudea sets about building the Eninnu. Of particular importance to the present study is Gudea’s act of self-verification, that he has personally “come to know” the foundation’s measurements.

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xvii 26-28

GAN₂ zi-dam eš₂ i₃-gar-gar / a₂-ba geš bi₂-gar ni₂-te-ni mu-zu / hul₂-la-gin₇ im-ma-na-ni-ib₂-gar

He set the rope, it was a right field, in its side were set the pegs, he himself knew (=verified), like a joyful something it was set in (place) for him (=Ningirsu)

(**A4.7**)

The expression ni₂-te-ni mu-zu “his self knew” = “he himself verified” demonstrates the acquisition of knowledge through personal (sensory) experience, emphasizing Gudea’s personal attention to the construction of the Eninnu. In this connection is a final use of zu that highlights Nisaba’s innate knowledge of calculations, in this case of the number of bricks necessary to build the Eninnu.

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xix 21

^dnisaba ša₃ šid zu-am₃

(It was) Nisaba who knew the count's innards (= total number?)
(A4.8)

This statement accords well with other descriptions of Nisaba's scribal character seen in the royal and divine hymns, where she is often associated not only with writing but with measuring and accounting, in short, with the *dub-sar* curriculum (cf. Table 3: Deities and *zu*, below). The persistence of Gudea's desire to understand and his pious attention to the correctitude of the building's execution, both expressed with the verb *zu*, earns Gudea the adjectival descriptions *gal-zu* "greatly knowledgeable" and *ku₃-zu* "apt, acute; clever." It is important to note that these descriptions follow Gudea's acts of learning and knowing each part of his task. This elucidates part of the meaning of these terms, and perhaps indicates a didactic function of the hymn itself. These two lexemes are discussed in full in the following chapter.

zu in the Šulgi Hymns

The use of *zu* in the Šulgi hymns is largely confined to the two compositions known today as Šulgi B and C. The hymns concerning Ur-Namma, Šulgi's father, use *zu* in rather benign ways to express fairly standard statements concerning:

foreign places (*ki nu-zu-na*);

Ur-Namma A (= Flückiger-Hawker 1999) 65

A ii obv. 25 - *dilmun^{ki}-gin₇, kur ki nu-zu-na^{ges}ma₂-bi ba-da-ab-su*

S_{b2} - omits

In (With) a foreign land like Dilmun, a place unknown to him, their boat was emptied/stripped

(cf. Flückiger-Hawker 1999, 113, 170-171 has a different interpretation. She does not tie the *nu-zu* phrase to *dilmun*, but translates it with ablative(!) function to the ship, "Like a ship as from Dilmun." This seems unlikely to me.)

(B2.3)

temple interiors (*lu₂ nu-zu; hul-gal₂ nu-zu*);

Ur-Namma EF¹¹ (= Flückiger-Hawker 1999) 3'

A obv. 3' - [e₂-ki]š-[nu-gal₂ hur-sag] galam-ma ša₃-bi [lu₂ nu]-zu

B obv. 9 - e₂-kiš-nu-gal₂ hur-sag galam-ma ša₃-bi lu₂ nu-zu

Ekišnugal, skillfully (made) mountain range whose innards no man knows

(B2.11)

Ur-Namma E (= Flückiger-Hawker 1999) 14'

A obv. 14' - e₂-kiš-nu-gal₂ ša₃-zu ušumgal hul-gal₂ nu-u[n]-zu

Ekišnugal, your innards (are) a dragon that does not know evil

(B2.12)

knowing the law (di zu);

Ur-Namma B (= Flückiger-Hawker 1999) 13

A obv. 13 - di zu en ge[štu₂ dagal]-la-kam ^{geš}u₃-šub-ba si am₃-mi-in-sa₂

C₂ obv. 0' - [...]

The one who knows the law, who is the en of broad ear, he squared the brick-mold

(B2.10)

and matters, or being experienced (inim)

Ur-Namma E (= Flückiger-Hawker 1999) 31'

A rev. 9 - inim zu en-na-ke₄ pa mul pa mul-zu

The one who knows matters(= experienced one) of the en - the shining branch, your(= Ekišnugal) shining branch

(B2.13)

In contrast, the Šulgi hymns use the verb to emphasize the preeminence of Šulgi's own knowledge of a variety of objects. Further, Šulgi takes pains to exhort the preservation of his intellectual prowess in order that it might be part of the (curricular?) knowledge of future kings. The two compositions take special care to enumerate these many fields of expertise, from which a number of characteristics of the verb and its application become evident.

Through a variety of different expressions that employ the verb zu, Šulgi praises his acumen in several subjects: weaponry (B2.16); good and evil, and the law (B4.17, 25-27, 45);

¹¹ I follow Flückiger-Hawker in understanding these "two" texts as variant recensions of what was probably a Nippur (ur)text. However, two of the above examples occur only in text E. Source A(= Ur-Namma E) is from Lagaš, while source B(= Ur-Namma F) is likely from Sippar.

higher learning (**B4.18-24. 50-51**); rulership (**B4.38-42, 47-48**); counsel (**B4.28, 49**); intuition (**B4.46**); social relations (**B4.29-31**); and religious service (**B4.32-33, 43-44**). Only a few examples are provided below.

Šulgi B (= Castellino 1972) 35

I - ^{kuš}da-lu-uš-a a₂-sig₃-i-bi mu-zu
Of the sling (and) its stones, I know
(**B2.16**)

Šulgi B (= Krispijn 1990) 157

E, L, q, taa - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi mu-zu
M - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi gal₂[?] zu
I know the (its) depth and breadth of perfect music, the tigi and adab
(compositions)
(**B2.18**)

Šulgi B (= Castellino 1972) 235

ša₃ izi-gin₇ bar₇-a sed₄-bi mu-zu
I know the cooling of innards burning like fire (= hot tempered?)
(**B2.30**)

Šulgi B (= Castellino 1972) 245

^da-nun-na-ke₄-ne ša₃ šed₄-de₃ mu-zu
I know cooling the heart of the Anunna
(**B2.33**)

Šulgi C (= Castellino 1972) 75

i₃-šum₂ kalam gi-ni e₂ ki-bala tum₃-tum₃ / a₂-bi-še₃ in-ga-zu
To give the firm homeland the plunder of the rebellious house; I indeed know it completely
(**B2.41**)

Šulgi C (= ETCSL 2.4.2.03) 124

eme elam nig₂ eme-gi-ra-gin₇ he₂-en₃-ga-zu-am₃
The Elamite language is such that I know it also like a thing in Sumerian
(**B2.48**)

The verb zu, most often combined with the Agent-oriented CP mu-, is used in each of these as part of an array of expressions conveying Šulgi's abilities. zu is used here as one of many verbs that can interact with the categories of objects mentioned above. In other words,

the verb *zu* is not determined lexically by any of the lexemes in the aforementioned categories, but is instead one of several ways to indicate appropriation of a particular skill or talent.

However, the verb *zu* does seem to be used with intention in the exposition of Šulgi's musical talent. The scribe of Šulgi B uses the verb *zu* in the normal declarative *mu-zu* "I know," but also in the passive causative *ba-zu-zu* "I make (be) known" and the neutral *i₃-zu* "(it) knows," to convey Šulgi's musical knowledge and acumen. In these expressions, Šulgi demonstrates that he knows the instruments as well as their compositions and that from this knowledge he will cause any listeners to know them as well. No other royal hymn takes pains as great as Šulgi B to express a king's musicality (B2.18-24).

Šulgi B (= Krispijn 1990) 157

E, L, q, taa - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi mu-zu
 M - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi gal₂? zu
 I know the (its) depth and breadth of perfect music, the tigi and adab
 (compositions)

Šulgi B (= Krispijn 1990) 161

^{geš}gu₂-uš ^{geš}za-mu₁₀-a kam-ma sa₆-ga mi-ni-zu¹²
 I am knowledgeable in beautifully tuning (lit. "making beautiful the tuning rods") the eleven-stringed instrument, the lyre.

Šulgi B (= Krispijn 1990) 162

^{geš}sa-eš u₃ ša₃ nam-nar-ra-ka / ša₃ du-bu-la mi-ni-zu
 I am knowledgeable in the three-stringed (instrument) and the sound of the music-box, the sound of du bu la (plucking?)

Šulgi B (= Krispijn 1990) 164

^{geš}al-gar ^{geš}sa-bi₂-tum in-dim₂ lugal-e aga šu-si mu-ni-zu
 I know the finger technique on (lit. "in") the Algar and Sabitum, royal products

Šulgi B (= Krispijn 1990) 169

u₃-ne-en ša₃-bi ba-zu-zu
 After I play them, their innards (sound? play technique?) are made known

Šulgi B (= Krispijn 1990) 174

P, q - ša₃-ge sag-us₂-bi-gin₇ i₃-zu

¹² I follow T. Krispijn 1990 in the reading of the signs and translation of musical terms.

O - ša₃-ge sag-us₂-bi-gin₇ i₃-du
M - ša₃-ge sag-us₂-bi-gin₇ mu²-zu
The innards (sound) know/go as (if I were) their attendant

Šulgi B (= Castellino 1972) 197-198
šir₃ zu-gu₁₀-gin₇ inim zu-gu₁₀-gin₇ / nig₂-sag-ge₄-a(-ga₂) mul-an-bi-me-en
Just as my knowing songs and my knowing matters, so (too) am I the heavenly
star of (in my) excellence

Šulgi also speaks of acting on behalf of acquired or realized knowledge. Toward the end of Šulgi B, the king reflects on the fact that he is, indeed, the king--knowledge of which awes him into silence. The line reads:

Šulgi B (= Castellino 1972) 304
lugal-me-en in-ga-zu-a-ta nig₂-me-gar gu₃ i₃-de₂
I am the king; from knowing such calls forth silence
(B2.34)

More is said on acting upon knowledge below, but this line by the scribe - pompous as it may be - demonstrates a type of second-level knowledge that by its (self-)realization prompts an immediate and further action. The sentence acts as a summative statement of Šulgi's kingship, which the preceding lines of the hymn have iterated in full. The importance of a king's knowledgeable ability is stressed later in the hymns of Išme-Dagan (cf. Klein 1986 and esp. 1990). This continues a trend that has its origins in Eanatum's Stele of the Vultures and that reaches its apex in the Šulgi hymns discussed above.

zu in Inanna B

The phrase he₂-zu-am₃ "it is well-known" is used in a sequence of ten lines to extoll the characteristics and achievements of the goddess Inanna in a hymn presently titled "The Exaltation of Inanna" (Hallo & van Dijk 1968; Zgoll 1997). The phrase recurs after a series of descriptions of Inanna, each given in the 2nd sg. possessive pronominal clause marked by the anticipatory genitive that serves to distinguish Inanna from the moongod Nanna, who did not

offer aid to the supplicant, the high priestess Enheduanna. The copular phrase *he₂-zu-am₃* serves as a ratifying statement made by Enheduanna affirming the validity of the descriptions of Inanna’s power in an attempt to flatter the goddess into helping her with her situation. The examples follow (B3.12-23):

Inanna B (= Zgoll 1997) 122-133

*he₂-zu he₂-zu-am₃ ^dnanna li-bi₂-in-du₁₁-ga za-a-kam bi₂-in-du₁₁-ga
 an-gin₇ mah-a-za he₂-zu-am₃
 ki-gin₇ dagal-la-za he₂-zu-am₃
 ki-bala gul-gul-lu-za he₂-zu-am₃
 kur-ra gu₃ de₂-za he₂-zu-am₃
 sag geš ra-ra-za he₂-zu-am₃
 ur-gin₇ ad₆ gu₇-u₃-za he₂-zu-am₃
 igi huš-a-za he₂-zu-am₃
 igi huš-bi IL₂-IL₂-i-za he₂-zu-am₃
 igi gun₃-gun₃-na-za he₂-zu-am₃
 uru₁₆-na nu-še-ga-za he₂-zu-am₃
 u₃-ma gub-gub-bu-za he₂-zu-am₃
^dnanna li-bi₂-in-du₁₁-ga za-a-kam bi₂-in-du₁₁-ga*

“It is well-known, well-known” is not such that one has spoken (about) Nanna, (but) it is of you (Inanna) that one has said such:
 Of your magnificence like An’s - it is well-known
 Of your breadth like earth’s - it is well-known
 Of your destroying the rebel lands - it is well-known
 Of your calling to the mountain - it is well-known
 Of your striking death blows - it is well-known
 Of your devouring corpses like dogs - it is well-known
 Of your furious eye - it is well-known
 Of your raising/bearing its/their furious eye - it is well-known
 Of your multicolored eye - it is well-known
 Of your might and disagreeability - it is well-known
 Of your standing triumphantly - it is well-known
 (Of) Nanna, one has not said such, (but) it is of you (Inanna) that one has said such

As A. Zgoll has emphasized, the characteristics are “rein kriegerisch” (1997, 421) but the litany as a whole serves the function of bringing to the fore the potential violence that may be unleashed by Inanna on Enheduanna’s behalf if she is not treated justly (ibid.). The use of *he₂-zu* appropriately recalls to the audience’s mind not only Inanna’s warlike nature, but

reminds them that her wrathful nature is “well-known,” or perhaps “should (be) know(n),” to them (Zgoll, 1997, esp. 155- 162; Hallo and van Dijk 1968, esp. 1-12; as patron goddess of the conquering Akkadians Ištar’s nature was injected into the pantheon and mythology, perhaps by Sargon’s daughter, Enheduanna on occasion of the Sumerian revolt against Narām-Sîn). Thus the author uses zu to (re)call to mind what the population “does” or “should” know.

zu in Inanna and Dumuzi R

The hymn styled Inanna and Dumuzi R in modern scholarship is a fragmentary song composed in the Emesal (ES) dialect of Sumerian. The song opens with an encomium to Inanna’s beauty described in terms of agricultural fecundity (Sefati 1998, 236-246; A ll. 1-14), but quickly moves to the goddess’ announcement that she desires to find her lover, Amaušumgalanna, also called Dumuzi. The series of verses which follow her pronouncements employs another use of the he₂- particle to express Inanna’s desire (its epistemic use following Civil 2000 [2005], 31 or precative function following Edzard 2003, 116-117), particularly in this case her desire to “know going” to Dumuzi, styled as her “milk” and “cream.” The examples show the repetition of the phrase (B3.46-54).

Inanna and Dumuzi R (= Sefati 1998) Source A 20-28

mu-ti-in-e ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
^dama-ušum-gu₁₀ ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
^dama-ušumgal-an-na ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
^{u2}numun₂-še₃ ga-gu₁₀ ga-gu₁₀-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
^{geš}asal₂ ki šed₁₁|A.MUŠ₃.DI|-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
^{u2}in-uš u₂ sikil-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
^{u2}rib-ba ki halba₂|ZA.MUŠ₃.DI|-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
amaš ku₃-ga amaš mu-ti-in-na-ga₂-še₃ di-di du₅-mu-u₅-zu
amaš ku₃-ge amaš ^ddumu-zi-ga₂-še₃ di-di du₅-mu-u₅-zu

May (that) I know the doings (of) the bridegroom, my milk, my cream
May (that) I know the doings (of) my Amaušum, my milk, my cream
May (that) I know the doings (of) Amaušumgalanna, my milk, my cream
May (that) I know the doings (of) the alfalfa, to my milk, my milk; O my milk
May (that) I know the doings (of) the cold place of poplars; O my milk

May (that) I know the doings (of) the pure plant, to the *inuš*; O my milk
 May (that) I know the doings (of) the frosty place of *ribba*-plants; O my milk
 May (that) I know the doings (of) the pure sheepfold, to the pure sheepfold of
 my bridegroom
 May (that) I know the doings (of) the pure sheepfold, sheepfold of my Dumuzi

The expression *di-di du₅-mu-u₅-zu* “May (that) I know the doings (of)...” implies that by knowing the action she will be doing it. Thus “may that I know the doings” means “I would like to do/act with or toward...” This argues against Sefati who interprets the lines to be a plea to be able to find Dumuzi who “seems far from her” (1998, 240). In this case one wonders why there is not a reduplicated causative or passive causative asking for the revelation of such knowledge, or perhaps use of the comitative to inquire of learning. It also begs the question of why the scribe did not merely use the verbal root *du* with the precative particle. However, because the object of the verb *zu* is the reduplicated participial construction *di-di* “doing/speaking” of the verb *du*₁₁ “to do, say” the request to “know an action (doings)” means to want to “do and have done” or to be intimately familiar with the aforementioned action. Thus, in combination with the precative particle *he*₂, the passage seems to imply that Inanna desires to “know by doing” the actions of, and associated with, Dumuzi. My only answer is an appeal to poeticism, unless, perhaps, there is a veiled innuendo behind use of the verb *zu* “to know” connoting sexual activity—a meaning not found in Sumerian with *zu*. Either way, the *zu* phrases are a narrative tool used by the scribe of Inanna and Dumuzi R.

zu in Ninurta G

In a *šir-nam-šub-ba* hymn dedicated to Ninurta, known in antiquity as *ur-sag me₃ šar₂ ur₄* “Hero who gather the numerous MEs,” the conclusion of the hymn uses a quartet of rhetorical statements about the people’s knowledge of Ninurta’s praiseworthiness. The hymn was treated by M. Cohen, who notes that the hymn is divided into two halves on stylistic grounds, the first

half revolving around Ninurta’s epithet ur-sag “hero,” and the second half revolving around the his epithet lugal “king” (Cohen 1975a, 24). These two terms are brought together in the closing lines as the scribe asks a series of four rhetorical statements of wish concerning Ninurta’s nature. The passage follows (B3.97-101).

Ninurta G (= Cohen 1975a) 174-83

lugal-gu₁₀ ni₂ er₉ rib-ba-za / nu-uš-in-ga-zu-am₃
 ur-sag^dnin-urta ni₂ mah-a-za / nu-uš-in-ga-zu-am₃
 ur gu-la-gin₇ lu₂ gu₇-za / nu-uš-in-ga-zu-am₃
 ušumgal-gin₇ sag [...]za / nu-uš-in-[ga-zu-am₃]
 ur-mah[-gin₇] maš₂ sila₄ [...]za / nu-uš-in-[ga-zu-am₃]
 My king, of your outstanding might, would that it were known
 Hero Ninurta, of your magnificent self, would that it were known
 Of your eating men like a great dog, would that it were known
 Of your...like a dragon, would that it were known
 Of your...kid and lamb like a lion, would that it were known

The use of the nu-uš- particle, labeled the “frustrative” by Edzard (2003, 120-121) following Jacobsen (1965, 74), is used to express a “hypothetical wish”--in this case, that Ninurta’s qualities be known by the people. In a similar purpose to the use of the phrase he₂-zu-am₃ “it is well known” in “The Exalation of Inanna,” the use of the verb zu here emphasizes a petition for the audience to “know,” that is, to acknowledge, the deity’s nature. The idea of knowledge as an assumption of a state and condition upon which further action may/should follow is conveyed by these passages that recall the characteristics/nature of a deity to the audience’s mind.

zu in the Sumerian Proverbs

A few observations concerning the use of zu in Sumerian proverbs is in order before advancing to a discussion of more literary, or fixed, zu-expressions and the Agents and Patients with which they occur. The proverbs are a very difficult corpus to translate due to their terse, elliptical grammar, and this stymies much of our efforts at understanding their meaning. Also,

in terms of the proverbs' function, there is debate as to whether they represent actual collected social maxims or rather were created by the scribes as part of the early-intermediate grammatical training in the schools (Veldhuis 2000, 384-385; cf. also Alster 2005, 34-35 and 35 n. 19, esp.). Given the fact that the language of the proverbs derives from so many social contexts--agricultural, commercial, administrative, scribal, cultic, etc.--it is difficult to imagine the scribes inventing all of these themselves, though certainly they are responsible for the scribal aphorisms.

The commonest examples of Sumerian proverbs utilizing zu-expressions are those that concern the scribe and his/her training. As expected, perhaps the most difficult, and therefore most prestigious, task is learning the Sumerian language.

Coll. 2+6 (= Alster 1997) 2.47
 dub-sar eme-gi₇ nu-mu-un-zu-a
 a-na-am₃ dub-sar e-ne
 A scribe who does not know Sumerian,
 What (type of) scribe is he?
(B10.87)

This is followed by mastery of the Sumerian compositions.

Coll. 2+6 (= Alster 1997) 2.38 // UET 6/2 268 1
 [dub]-sar-re mu diš-am₃ he₂-en-zu
 [šu]-ni he₂-sa₆-sa₆ e-ne-am₃ dub-sar-ra
 The scribe who knows well the first line (i.e. the incipit?)
 whose hand (writes) beautifully - he is a scribe.
(B10.85)

Coll. 2+6 (= Alster 1997) 2.39 // UET 6/2 268 3 // UET 6/2 290 1 // UET 6/2 452 1
 nar-re en₃-du diš-am₃ he₂-en-zu ad ša₄-am₃
 he₂-en-sa₆ e-ne-am₃ nar-ra-am₃
 The singer who knows well the first (line of a[?]) song, he who makes beautiful
 resounding (in singing) - he is a singer.
(B10.86)

Finally, the ability to render Sumerian into reliable and expressive Akkadian translation is required.

Coll. 2+6 (= Alster 1997) 2.49 // UET 6/2 269 1

dub-sar eme-gi₇ nu-mu-un-zu-a inim bala-e
me-da he₂-en-tum₃

A scribe who does not know Sumerian,
(what) does the translator (actually) bring into (lit. “with”) being?
(B10.88)

Coll. 2+6 (= Alster 1997) 2.56

dub-sar ša₃ dab₅-ba nu-un-zu-a inim bala-e me-da he₂-em-tum₃

The scribe who does not know concentration?; (what) does the translator bring
into (lit. “with”) being?
(B10.90)

Each of these expressions employs zu “to know” as the basic verb to convey the idea of acquired knowledge, in this case by disciplined, formal learning in the edubba scribal schools of the OB period. Of further interest is the combination of the verbs zu “to know” and tum₂ “to carry, bring out” in the final two examples discussing the nature of translation.

The two verbs were also seen together in the Gudea Cylinders, discussed above. There it was stated that tum₂ “to bring” represents the products of mental activity. In the present examples, the scribes ask what translation will result when the translator does not know well the language being translated. The proverbs not only categorize translation (inim bala) as an activity involving mental function, but provide another case of knowledge prompting or affecting subsequent activity. More is said on the relationship between these two verbs in the conclusion of the present chapter.

Animal proverbs occupy another popular series employing zu-expressions. Perhaps the only one that is truly understandable today expresses a dog’s love for fetching but its reluctance to drop the item fetched.

Coll. 5 (= Alster 1997) 5.81 // UET 6/2 225 1-2

ur gi₇-re šu te-ba-ab mu-zu ga₂-ga₂-an nu-un-zu

The (native/domestic) dog knows, “Fetch it!” But he does not know, “Set it down!”
(B10.106)

Further zu-expressions do not recur across the collections in sufficient number to occasion comment. However, some few are taken up in the discussion of epistemology below.

Stylistic Formulae with root zu

The verb zu is a constituent of several fixed expressions, positive and negative, in Sumerian. While some of these expressions are associated only with a single genre or even a single text, others span multiple genres and, presumably, centuries. This section provides the reader each of these in isolation as a complement to the diachronic text-by-text presentation found in Appendices **A** and **B**.

inim zu “who knows matters/words” = “experienced”

There is a tradition in Sumerology of translating this phrase as “eloquent.” The idea presumably being that “knowing words” is equivalent to knowing how to employ words in a fluent and expressive style, hence “eloquent.” However, the idea of “eloquence” hardly fits the contexts in which the expression is found, as seen below. For example, it seems odd that the author of the Instructions of Šuruppak would boast to have an “ear,” that is, the organ thought to receive knowledge from the gods, and thereby extended to mean the brain, only to pair it with being “eloquent.” Moreover, when one compares the ED version of the Instructions with the OB version, the scribes of that period have added in the additional expression, *inim galam* “to make words skillfully,” which connotes, it seems, the actual putting together of complex wording in questions and/or answers and perhaps implying “eloquence.”

Moreover, in conjugated verbal forms where *inim* is the accusatively marked (i.e. absolutive \emptyset) object of *zu* the meaning “eloquence” is impossible. In these cases *inim* explicitly means “words.” In addition to *inim galam*, there are expressions in Sumerian that better express the idea of “eloquence,” namely *inim sa₆(-ge)* “to make words beautiful” (*Siniddinam-*

Utu 32 [B7.30]; Nungal A 72 [B3.109]) and *inim suh-suh* “select words” (IšD A+V A 370 [B2.89]).¹³ Finally, *inim zu* as a compound verb is never cited in the lexical lists and it seems unlikely therefore that *inim zu* should have a single meaning, “eloquence.”

Alster, in his landmark presentation of the corpus of Sumerian Proverbs, does not understand the expression *inim zu* as “eloquent,” even though two extant examples (Prov.Coll. 11.7 A 11 [B10.113]; UET 6/2 310 7 [B10.121]) resist clear translation. A last piece of evidence derives from the legal texts of the Ur III period edited by Falkenstein (1956) and in the Laws of Lipit-Eštar pericope 17 (Roth 1997, 29). The negated expression, *inim nu-u₃-zu* “I did not know the matter,” is used in identifying ignorant, incompetent or false witnesses. Obviously, this cannot be translated as “I am not eloquent.” Thus, *inim zu* is better understood as “to know the words” or “to know matters,” the latter perhaps carrying the idea of “being experienced.” The examples below are exhaustive.

Inst. Š TAŠ ED IIIa (= Alster 2005) 1-2
geštu₂ inim zu
kalam ti-la
 (having) an ear, who knows matters
 who has lived in the land
 (A10.1)

Inst. Š TAŠ ED IIIa (= Alster 2005) 3-5
 [šuruppak^{ki}] *geštu₂ inim zu*
kalam ti-la
 [One of Šuruppak] (having) an ear, who knows matters
 who has lived in the land
 (A10.2)

Inst. Š Adab ED IIIb (= Alster 2005) 3-5
 [šurupp]ak^{ki} *geštu₂ tuku inim-[...] zu-am₆*

¹³ Note also OBGT iii 242-247a (MSL IV, 75) where the expression *KA-zu-sa₆ an-tuku = ri-dam i-šu*. The Sumerian phrase *KA-zu-sa₆* seems to be written in Akkadian syntax and means “a mouth that knows making beauty/good” and is compared to the Akkadian “he has propriety.” In the preceding line, *KA-zu-sa₆* is equated with Akkadian *surrām* “deceit,” which shows the negative quality of having “slick, appeasing” speech. Thus, *KA (inim) sa₆* may not be eloquence but a “silver tongue” capable of honest or deceitful interaction. In this case it is not “eloquent.”

[...]

One of Šurrupak, the one having an ear, who makes words [skillfully]. who knows [matters]

[...]

(A10.3)

Inst.Š (= Alster 2005) OB 5

šuruppak^{ki} geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a

One of Šurrupak, the one having an ear, who makes words skillfully, who knows matters, who has lived in the land

(B10.29)

Inst.Š (= Alster 2005) OB 4

u₄-ba geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a

In that day, the one having an ear, who makes words skillfully, who knows matters, who has lived in the land

(B10.30)

Ur-Namma E (= Flückiger-Hawker 1999) 31'

A rev. 9 - inim zu en-na-ke₄ pa mul pa mul-zu

The one who knows matters(= experienced one) of the en - the shining branch, your(= Ekišnugal) shining branch

(B2.13)

Šulgi B (= Castellino 1972) 197-198

šir₃ zu-gu₁₀-gin₇ inim zu-gu₁₀-gin₇ / nig₂-sag-ge₄-a(-ga₂) mul-an-bi-me-en

Just as my knowing songs and my knowing matters, so (too) am I the heavenly star of (in my) excellence

(B2.24)

Šulgi C (= ETCSL 2.4.2.03) 60

inim zu unken-ta igi sag-ga₂

One who knows matters, chosen by (lit. from) the council

(B2.40)

Šulgi E (= ETCSL 2.4.2.05) 48

geštu₂-ga šir₃ zu inim zu-gu₁₀-um

In the ear is my knowing songs and matters/words

(B2.53)

Enmerkar and the Lord of Aratta (= Cohen 1973) 71

kin-gi₄-a inim zu za₃-še tuku erin₂-ta u₃-ba-e-re-pa₃

After a messenger who is experienced and has endurance has been found by you from (among) the troops

(B6.55)

Enmerkar and the Lord of Aratta (= Cohen 1973) 106
kin-gi₄-a inim zu za₃-še [tuku erin₂-ta] ba-ra-an-pa₃
A messenger who is experienced and has endurance was found from (among)
the troops
(B6.56)

Enmerkar and the Lord of Aratta (= Cohen 1973) 373
ab-ba-ab-ba inim zu-ne
The elders, they are ones who know matters (i.e. are experienced)
(B6.65)

Edubba C (= ETCSL 5.1.3) 60
um-mi-a lu₂ inim zu-u₃-ne sag hu-mu-un-kal-e-ne
The teachers, they are experienced men, may they make you foremost
(B10.8)

sag₂ di nu-zu “knows not doing dispersal”
šu bala-e nu-zu “knows not overturning”

These two expressions exemplify the inability of certain deities’ pronouncements to be overturned or dispersed. The nu-zu-expression pertains to the grammatical subject of these phrases, and in the view of the ancient authors expresses a complete inability to know how to overturn or disperse these deities’ pronouncements. The first expression applies to the gods An,

Lipit-Eštar C (= Römer 1965) 6
mah du₁₁-ga-ni sag₂-di nu-zu
Magnificent one, whose speech knows not dispersal
(B2.106)

Enlil,

Išme-Dagan A (= Römer 1965) 8
me gal-gal-a-ni sag₂-di nu-zu
whose (the Enki-gods) great MEs do not know dispersal
(B2.79)

Ur-Ninurta A (= Sjöberg 1977) 18
a-a ^den-lil₂ nam gal tar-ra-zu sag₂-di nu-zu-a
Father Enlil, your decree(ing) a great destiny is such that knows not dispersal
(B2.107)

and Numušta, Enlil's vizier.

Sîn-iqīšam A (= Dupret 1974) 23
[inim du₁₁]-ga-zu sag₂-di nu-zu
Your spoken word knows not dispersal
(B2.118)

In each, the phrase connotes a universal inability to overturn or overcome the oral pronouncements and divine offices of the gods An, Enlil and Enlil's vizier, Numušta. The idea of "not-knowing" here implies that since the lack of knowledge is universal, then the very thing itself - overturning a pronouncement or office - does not exist. The idea that what is not, or cannot be, known does not exist is implied here.

The second expression takes only either the inim ("word") of An and Enlil as its object, or the di-di ("doings; pronouncements") of Inanna.

Lament for Sumer and Ur (= Michalowski 1989) 365
inim du₁₁-ga an^den-lil₂-la₂-ka šu bala-e nu-zu
Of the spoken word of An and Enlil, (it) knows not overturning
(B4.24)

The Flood Story (= Jacobsen 1981) iv 9
inim du₁₁-ga an^den-[lil₂-la₂-ka šu bala-e nu-zu]
The spoken word of An and Enlil does not know overturning
(B5.61)

Inanna C (= Sjöberg 1975) 198
di-di-zu šu-bala-a nu-ub-zu ib₂-ba-zu zukum-ma
Your pronouncements know not overturning, your anger/cursing treads (upon)
(B3.34)

These deities, in particular An and Enlil, receive either or both of these epithets in accordance with their high positions in the pantheon. As the highest and most powerful deities, An and Enlil decree destinies and they hold the "Tablets of Destiny" as a token of this power. Numušta, as Enlil's vizier, likewise maintains the power to enact destinies made known to him by Enlil. Finally, Inanna, the power-grabbing goddess, carries this epithet. Her actions, which

often go against the “natural” order of things, are never stayed by the other deities; the epithet befits her. How far every Mesopotamian may have conceived of this trait in relation to these deities is beyond recovery, but the inability to change An and Enlil’s mind or decisions is well documented elsewhere in Sumerian and Akkadian literature (Sumerian Laments and Doxologies, Atrahasis, Gilgameš Epic, etc.). The above examples are exhaustive of our corpus.

ki nu-zu-poss.prn.-gen. “a place of X’s not-knowing” = “a place unknown to X”

This is a standard phrase in Sumerian expressing the foreignness of a land, city or place. This phrase shares some overlap in usage with the root kur₂ “foreign, strange; hostile” in describing foreignness, but while kur₂ describes the location or person itself (implicitly regarded so by the author), the nu-zu-expression describes the foreignness of a place from the vantage of the Agent’s absence of knowledge concerning it. The grammar of the expression creates this nuance by suffixing a possessive pronoun to the verbal nu-zu phrase thus making the “not-knowing” a possession of the subject. The person to whom the possessive pronoun refers is the Agent of the phrase as both the literal and idiomatic translations show.

The locations this epithet accompanies are the edin “the steppe,” an area of wilderness in early Mesopotamia, the generic kur “foreign land” and once Dilmun, which is compared to the netherworld. Again, it is the Agent’s absence of knowledge pertaining to the location that is stressed in this construction. The full list of occurrences follows:

Lugalbanda-Hurumkurra (= Vanstiphout 2004) 167

gešpu-gin₇ eden ki nu-zu-ga₂ nam-ba-e-de₃-šub-bu-de₃-en

Like a throwstick, do not let me be thrown down by you in the steppe, a place unknown to me

(B6.39)

Lament for Ur (= Kramer 1940) 285

M, N - šul-gu₁₀ edin ki nu-zu-na tug₂ mu-un-dur₇ ha-ba-an-ak

My youth does mourning in the steppe, a place not known to him (lit. “of his not knowing”)

(B4.12)

Lament for Sumer and Ur (= Michalowski 1989) 332

ab₂ u²munzer-e edin ki nu-zu-bi giri₃ kur₂ ba-ra-an-dab₅-be₂-eš

The Munzer-fed cows, in the steppe, a place not known to them, they take an alternate path

(B4.21)

Šîn-iqīšam 1 (= Frayne 1990 E4.2.11.1) rev. ii 14'-19'

nig₂-tuku nig₂-sa₆-ga / a-ba-da-an-tak₄ / iri ki nu-zu-na / šu he₂-en-dag-ge₄ / he₂-gal₂
si₃-si₃-ga / x šu he₂-en-da-an-dab₅

The wealthy man (having) abandoned fine possessions, (he) shall roam a city unknown to him (lit. a city of his not-knowing the place); he shall capture x the one (of) filled (with) abundance.

(B1.2)

Ur-Namma A (= Flückiger-Hawker 1999) 65

A ii obv. 25 - dilmun^{ki}-gin₇ kur ki nu-zu-na ^{ges}ma₂-bi ba-da-ab-su

S_{b2} - omits

In (With) a foreign land like Dilmun, a place unknown to him, their boat was emptied/stripped

(B2.3)

Šulgi E (= ETCSL 2.4.2.05) 214

sag-dili-gin₇ kur ki nu-zu-na dub₃ šu bar

Running like a man alone in a foreign land (lit. place of his not knowing)

(B2.54)

Šulgi B (= Castellino 1972) 359

kur dumu ki-en-gi-ra nu-zu-ba

The land, which the citizens of Sumer knew not (lit. of their not-knowing)

(B2.36)

Inst.Š (= Alster 2005) OB 159

lu₂ ki nu-zu-a-ni-ta u₃-mu-e-tum₂

After you have brought a man from a place unknown to him

(B10.32)

Šîn-iqīšam A (= Dupret 1974) 19

a₂-zu sa-par₃-am₃ kur še nu-zu-ba

Your arm is a battle-net (for) the foreign land that knows not barley

(B2.117)

The grammatical construction also extends, in one instance, to a rite unknown to anyone

but Nergal:

Šū-ilīšu A (= Sjöberg 1973) 22

garza mah na-me nu-zu-ba za-a-ra si ma-ra-ab-sa₂

The magnificent rite, of it none know (anything), (but) it is made available to you

(B2.74)

lu₂ zu-a/nu-zu(-a): “acquaintance/known-man” and “stranger”

The passive participle of zu is used in some instances to denote people who are known–acquaintances–and people who are not known–strangers. Acquaintances are often in parallel with the Sumerian term ku-li “friend” where it connotes a social designation less than that of intimate friend (Wilcke 1969). The examples of this lexeme express a nuance shared by modern usage of the term acquaintance, that is, a person with whom one comes into contact often and therefore knows but with whom one does not, or has not, established a more intimate relationship, i.e. a friendship.

Šulgi A (= Klein 1981) 31

A - ki-be₂ lu₂ zu-a he₂-em-mi-ni-tuš

B - ki-be₂ lu₂ zu-a he₂-em-mi-tuš

TT - ki-be₂ lu₂ zu-a he₂-em-mi-in-tuš

The line is omitted in some manuscripts

Known-men I set in those places (the danna-s)

(B2.14)

Lugalnesage-Moon (= Ali 1964) 16

ku-li du₁₀-sa zu-a kal-la-gu₁₀

My friends, companions, acquaintances, and valued ones

(B7.32)

Inanaka-Nintinuga (= Römer 2003) 15

zu-a kal-la-gu₁₀ giri₃ kur₂ ba-an-dab₅-be₂-eš

My acquaintances and valued ones took on an alternate path

(B7.38)

Lugalbanda-Hurumkurra (= Vanstiphout 2004) 156

zu-a nu-gub-ba kal-la nu-gub-ba

Neither an acquaintance (stood present) nor a valued one stood present

(B6.35)

Lugalbanda and Anzu (= Wilcke 1969) 5

zu-a kal-la-ni nu-mu-un-da-an-ti
His precious acquaintance does not approach to (lit. with) him
(B6.46)

Ninurta's Exploits (= van Dijk 1983) 486
O₁C₂F₂G₂U₃ - zu-a-zu a-da he₂-mu-e-da-gi₄-gi₄
d₁j₁w₁ - zu-a-zu e-da he₂-en-da-ab-gi₄-gi₄ // mu-du-ka ana me-e li-tir-ka
May your acquaintance turn you into liquid
(B5.55)

Home of the Fish (= Civil 1961) 14
zu-a-zu he₂-em-DU
Your acquaintance should come
(B3.117)

Nungal A (= Sjöberg 1973a) 47
lu₂ zu-a-ni gu₃ nu-mu-un-da-ab-be₂ bar-ta im-da-gub
His acquaintances do not speak with him, standing together away from (him)
(B3.105)

Curse of Agade (= Cooper 1983) 18
lu₂ zu-u₃-ne teš₂-bi gu₇-u₃-de₃
A, U₂ - lu₂ zu-ke₄ teš₂-bi gu₇-u₃-de₃
Acquaintances (were) eating together
(B4.1)

Curse of Agade (= Cooper 1983) 215
lu₂ lu₂-u₃ zu-ne na-an-ni-in-pa₃-de₃
A man shall not find there acquaintances
(B4.9)

Examples in the proverb collections also use the term (lu₂) zu-a “acquaintance,” but translation of the pithy statements in Sumerian is far from complete, which obscures a full understanding of the meaning of many of these sayings. The pertinent examples follow:

Coll. 2+6 (= Alster 1997) 2.7
zu-a ur₃-ra mu-un-ne-a-e₃
An acquaintance has gone up on the roof to them
(B10.78)

Coll. 5 (= Alster 1997) 5.60 // UET 6/2 208 2
ur-mah-e geš-gi-a [lu₂] zu-a-ni nu-ub-gu₇
The lion does not eat his acquaintance in the canebrake
(B10.104)

Inst.Š (= Alster 2005) OB 167
 nu-zu-a-zu sag šu-bala i₃-ak-e
 Your unknown one (= “one unknown to you”) will trade you (lit. “the head”)
(B10.33)

More confusing are the proverbial sayings that employ the expression nu-zu(-a[?]) with the meaning “unknown, unacquainted; lost.” The attestations of this phrase are fewer in number than their positive counterpart, and seem to belong to a proverbial saying cited in Lugalbanda-Hurrukura and the Inst.Š with minor variation. Beginning with the nu-zu-expressions in those two texts, remaining examples are listed afterward.

Lugalbanda-Hurrukura (= Vanstiphout 2004) 162-164
 ur nu-zu hul-a lu₂ nu-zu huš-am₃
 kaskal nu-zu gab kur-ra-ka
^dutu lu₂ nu-zu lu₂ hul rib-ba-am₃
 An unknown dog is bad, an unknown man worse
 On an unknown way on the breast of the mountain
 O Utu, there is an unknown man, a most dreadful man
(B6.36-38)

Inst.Š (= Alster 2005) OB 276-279
 ur nu-zu hul-am₃ lu₂ nu-zu huš-am₃
 kaskal nu-zu gaba kur-ra-ka
 dingir kur-ra lu₂ gu₇-gu₇-u₃-me-eš
 e₂ lu₂-gin₇ nu-du₃ iri lu₂-gin₇ nu-du₃
 A lost/unknown dog is bad, a lost/unknown man is terrible
 On an unknown path on the side of the mountains
 the gods of the mountain are eaters of men
 Houses like men they build not, cities like men they build not
(B10.34-35)

The nu-zu-expressions are used in both texts in a rhetorical argument demonstrating the negativity associated with losing a man, or being lost, in the wilderness of the mountains (kur). The rhetoric of “if X, how much more so Y” is used to compare a lost dog to a lost man. The sentiment fits the milieu of 3rd and early 2nd millennium Mesopotamia when the Zagros mountains were much less settled and the highways were not as well-guarded by the

Mesopotamian polities. The wilderness of the steppe (edin) and the mountains (kur) were viewed in the Sumerian sources as places unknown to civilization - they were full of bandits, demons, and uncharted territory that claimed the lives of soldiers, merchants, and herdsmen (Curse of Agade ll. 159-163). The expression nu-zu, naturally, is employed to describe these unknown areas and people.

Inst.Š (= Alster 2005) OB 167
nu-zu-a-zu sag šu-bala i₃-ak-e
Your unknown one (= one unknown to you) will trade you (lit. “the head”)
(B10.33)

Curse of Agade (= Cooper 1983) 19
lu₂ bar-ra mušen nu-zu-gin₇ an-na nigin-de₃
(That) Outsiders like unknown birds (were) circling in the sky
(B4.2)

Lament for Eridu (= Green 1978) kirugu III 17
e₂ lu₂ nu-zu-ba da-bi x [...]
The house, of its unknown one(s), its side...
(B4.39)

har-ra-an zu “guides”

Appropriately following the preceding section dealing with the regions of unknown wilderness in Mesopotamia is a discussion of the term for guides. A “guide” is literally “one who knows the route” in Sumerian and is likened to the travelling merchants and birds in GH B (B6.24-25). Guides are human, as in the Lugalbanda epic and perhaps in Inanna-Dumuzi J, or celestial--the stars (mul)--as in GH A and B.

Lugalbanda-Hurumkurra (= Vanstiphout 2004) 22
aratta^{ki} kur me sikil-la-še₃ har-ra-an zu na-an-ga₂-ga₂
Toward Aratta, the mountain of pure ME, he indeed sets “one who knows the road” (= guide)
(B6.29)

GH A (= Edzard 1991) 44e
NiO - [an-na mul]-la-me-[EN] ki-a har-ra-an-na zu-me-eš
...they (are ones who) know the paths of the earth

(B6.12)

GH B (= Edzard 1993) 45, 47-49

e-ne-ne an-na mul e-ne-ne an-na mul-la-me-eš

ki-a har-ra-an zu-me-eš

ki-a kaskal aratta^{ki} [zu-me-eš]

dam-gar₃-ra-[gin₇] giri₃ bala zu-me-eš

tum₁₂^{mušen}-gin₇ ab-lal kur-ra zu-me-eš

They are the stars in heaven, they are ones who know the paths on the earth

They are ones who know on earth the Aratta highway

Like the merchants, they are ones who know the (mountain) pass routes

Like the pigeons, they are ones who know the nooks of the mountains

(B6.22-25)

Inanna and Dumuzi J (= Alster 1985) rev. 27

e-ne-ne an-na mul zu-me-eš / ki har-ra-an zu-me-eš

They [Uruk's 7 lament-singers] (are those who) know heaven's stars, they (are those who) know earth's paths

(B3.45)

Virginité and Naiveté

The following examples demonstrate the use of nu-zu “to know not” when utilized to express states of virginity or inexperience in describing youth. Here, nu-zu does not merely connote that the subject “knows not” at that moment, but that the subject has never known the object identified. The grammatical markings remain the same, however. The literary examples of this expression are:

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) viii 8-9

udu i₃ gukkal maš₂ niga ensi₂-ke₄ / ^{munus}aš₂-gar₃ geš nu-zu kuš-ba mi-ni-KU.KU

The ruler took in fattened(?) sheep, fat-tailed sheep, and grain-fed goats and a virgin she-goat, (in) their hides

(A4.3)

Enlil and Ninlil (= Behrens 1978) 30

A - [...] -ra-am₃ peš₁₁ nu-mu-un-zu

B - gal₄-la-gu₁₀ tur-ra-am₃ peš₁₁ nu-um-zu

H - [...] peš₁₁ nu-un-x

My vagina is young, it (lit. she) does not (yet) know pregnancy

(B5.7)

Enlil and Ninlil (= Behrens 1978) 31

A - [...] tur-ra-am₃ še su-ub mu-un-zu
 B - šu-um-du-um-gu₁₀ tur-ra-[x x] su-ub nu-um-zu
 H - [...] -am₃ še su-ub nu-un-zu
 J - [...] -zu
 My lips are young, it (lit. she) knows not kissing
(B5.8)

The phrase is more frequent in the administrative corpus. Here the phrase X geš_{1/3} nu-zu “X knows not the wood/penis,”¹⁴ where X stands for a female animal, is used to delineate virginal animals from non-virginal. The phrase applies only to female animals (and anše?) as the phrase indicates a complete lack of knowledge of, that is experience with, the male sex organ. The female animals mentioned are: ab₂ “heifers;” u₈ “ewes;” eme₅ “jenny-donkeys;” aš₂-gar₃ “female kids;” and ud₅ “nanny goats;” and anše(?) “donkeys.”

Primordial and Uncivilized Expressions

The scribes of southern Mesopotamia utilized nu-zu-expressions to distinguish their culture from other peoples in terms of deficiencies of knowledge. Likewise, the period of time before civilization began in Sumer is often characterized as one that lacked knowledge of certain “civilized” traits. Of these, it is primarily grain agriculture and animal husbandry, specifically with its textile production, that are unknown to the primordial age of southern Mesopotamia. The following citations demonstrate the use of nu-zu with this nuance.

How Grain Came to Sumer (= Bruschweiler 1987) 2
 u₄ re-a^dezina₂ še gu nu-[zu]
 In that day (people) knew not grain, barley, or flax
(B5.62)

How Grain Came to Sumer (= Bruschweiler 1987) 20
 ki-en-gi še nu-zu še gi-NE-[..]
 Sumer knows not barley, ...
(B5.63)

¹⁴ Reading geš “wood,” which shares homophony with geš₃ “penis” in being pronounced /geš/, for the latter is common in Sumerian translations. Whether the exchange is based on homophony, euphemism, sign similarity or some combination of the above remains unknown. However, “to not know the wood” does not imply inexperience with farm equipment such as the plow or yoke.

How Grain Came to Sumer (= Bruschweiler 1987) 27

ki-en-gi še nu-zu a-na-gin₇-nam im-bi₂-ib-zu-zu-un-de₃-en
Sumer knows not barley; how is it (that) we (might) make it known (to them)
(B5.64)

Grain and Sheep (= Alster and Vanstiphout 1987) 10-11

mu^dezina₂-^dku₃-su₃ ^du₈-bi-da-ke₄
^da-nun-na dingir gal-gal-e-ne nu-mu-un-zu-uš-am₃
It was (even) that the Anunna, the great gods, did not know the name of
Goddess Grain or Goddess Sheep
(B10.9)

Grain and Sheep (= Alster and Vanstiphout 1987) 20-22

nam-lu₂-ulu₃ u₄ re-a-ke₄-ne
ninda gu₇-u₃-bi ni-mu-un-zu-uš-am₃
tug₂-ga mu₄-mu₄-bi nu-mu-un-zu-uš-am₃
The humans of that day
(were such as) knew not the eating of bread
(were such as) knew not the wearing of garments
(B10.10-11)

Enki and Ninhursaga (= Attinger 1984) 11-18

dilmun^{ki} uga^{mušen} gu₃-gu₃ nu-mu-ni-be₂
dar^{mušen}-e gu₃ dar^{mušen}-re nu-mi-ni-ib-be₂
ur gu-la sag geš nu-ub-ra-ra
ur bar-ra-ke₄ sila₄ nu-ub-kar-re
ur gi₇ maš₂ gam-gam nu-ub-zu
šah₂ še gu₇-gu₇-e nu-ub-zu
In Dilmun no raven was cawing
No partridge was cackling (to partridge?)
The lion was not killing
The wolf was not carrying off lambs
The native dog knew not the curling of kids
The pig knew not barley eating
(B5.1-2)

Highlighting the absence of civilized institutions, that is, well-known entities without which the comforts of civilization would be absent, is a common way writers from all periods distinguish primordial epochs from present times. As knowledge of something is a quality that is either present or absent, absence is equated with non-existence--thus its use in the above texts to demonstrate a period devoid of the knowledge of civilization.

In a similar vein, the scribes often used negative expressions of knowledge when describing those peoples not part of Mesopotamian civilization (Wasserman and Gabbay 2005, 73 and nos. 6-8). These pejorative descriptions most often apply to the Amorites (MAR.TU) and other West Semitic peoples, but also to the Gutians and other tribes of the mountainous regions. The following examples demonstrate:

Curse of Agade (= Cooper 1983) 46

mar-tu kur-ra lu₂ še nu-zu

The Martu of the foreign lands, men who know not barley

(B4.3)

Curse of Agade (= Cooper 1983) 155

gu-ti-um^{ki} ug₃ keš₂-da nu-zu

Gutium, whose people know no bounds

(B4.8)

Lugalbanda and Anzu (= Wilcke 1969) 304 // 370

mar-tu lu₂ še nu-zu hu-mu-zi

Yet the Martu rose up, a people not knowing barley

(B6.52, 54)

Šū-Sîn 1 (= Frayne 1997 E3/2.1.4.1) v 29

lu₂ [še nu]-zu

(Of the MAR.TU) a people who know not barley

(B1.1)

Išme-Dagan A (= Römer 1965) 271-272

MAR.TU e₂ nu-zu iri^{ki} nu-zu

lu₂ lil₂-la₂ hur-sag-ga₂ tuš-a

The Amorites, who know neither house nor city

who dwell in the foothills as fools(?)

(B2.84)

Marriage of Martu (= Römer 1989) iv 26

hur-sag-ga₂ tuš-e ki [dingir-re-ne nu-zu-a]

lu₂ uzu-diri kur-da mu-un-ba-al-la dub₃ gam nu-zu-am₃

Dwells in the foothills, he is one who knows not the places of the gods

The man who digs truffles in(?) the mountains, who knows not bending (of) the

knee

(B5.60)

Coll. 3 (= Alster 1997) 3.140 // 7.95

gig gu₂-nida lal₃-gin₇ ib₂-ak
 mar-tu i₃-gu₇-a nig₂-ša₃-bi nu-un-zu
 A gunida wheat-cake was made like (one would make) a honeyed one,
 The Martu who eats it does not (even) know its ingredients (lit. “inner things”)
(B10.98)

SinUtu (= Hallo 1982) iii 22

A: su-bir₄^{ki} im dugud-dugud-da dingir-re-e-ne ni₂ te-ge₂₆ nu-zu-a
 Subir, a heavy cloud that does not know (doing) piety to the gods
(B7.26)

SinUtu (= Hallo 1982) iii 24

A: ^{lu2}SU-e ki dingir-re-e-ne-ke₄ nu-gig lukur nu-mu-da-il₂-e
 C: ^{lu2}SU dingir-ra-ni nu-gig lukur il₂-la nu-mu-un-zu-a
 D: ^{lu2}SU ki dingir-re-e-ne-ke₄ nu-gig nu-bar-e nu-mu-da-il₂-e
 A: The Subarian does not elect (lit. “lift up”) nu-gig and lukur priests at the place
 of the gods
 C: The Subarian, whose god does not know elected nu-gig and lukur priests
 D: The Subarian does not elect nu-gig and nu-bar-e priests as the place of the
 gods
(B7.27)

SinUtu (= Hallo 1982) iii 26

A: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-zu-a
 C: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-mu-un-zu-a
 Who [the Subarian] live in tents (and) who know not the place of the gods
(B7.28)

SinUtu (= Hallo 1982) iii 27

A: u₂-ma-am₃-gin₇-nam u₅-a-še₃ a-de₂ siskur nu-mu-un-zu-a
 C: u₂-am₃-gin₇-nam u₅-še₃ sizkur il₂-la nu-mu-un-zu-a
 A: He [the Subarian] is like an animal for riding who does not know libation or
 prayers
 C: He [the Subarian] is like an animal for riding who does not know lifted (up)
 prayer
 (Note: Technically the characteristic of not knowing proper ritual is associated
 with the beast, but as a whole it transfers to the Subarian.)
(B7.29)

Lament for Nippur (= Tinney 1996) 64

lu₂ kur₂-ra sa₆ hul nu-zu-ne nig₂ du₁₀ bi₂-ib-ku₅-ru-uš-a-aš i-lu gig im-me
 On account of (the fact that) hostile men who know neither good nor evil cut off
 (all) sweet things - it (the temple) speaks a bitter song
(B4.28)

Temple and City Interiors

Another formula that employs nu-zu-expressions is that describing the “unknowability” of the interiors of temples and cities. The expression likely pertained to the sanctuary of every temple, but only the Ekišnugal in Ur, the Ekur in Nippur, the Abzu in Eridu, and the eponymously named temple in Keš are mentioned explicitly in the surviving literature. The expression also applies to the city of Nippur and the interior of the netherworld, Irigal. The following are the examples available:

Ur-Namma EF¹⁵ (= Flückiger-Hawker 1999) 3’

A obv. 3’ - [e₂-ki]š-[nu-gal₂ hur-sag] galam-ma ša₃-bi [lu₂ nu]-zu

B obv. 9 - e₂-kiš-nu-gal₂ hur-sag galam-ma ša₃-bi lu₂ nu-zu

Ekišnugal, skillfully (made) mountain range whose innards no man knows

(B2.11)

Ur-Namma E (= Flückiger-Hawker 1999) 14’

A obv. 14’ - e₂-kiš-nu-gal₂ ša₃-zu ušumgal hul-gal₂ nu-u[n]-zu

Ekišnugal, your innards (are) a dragon that does not know evil

(B2.12)

Išme-Dagan H (= Römer 1993) 17

e₂-kur-ra ša₃-bi gala[m k]ad₅-am₃ nig₂ lu₂ nu-zu-am₃

The Ekur’s interior, it is artfully assembled, it is a thing no man knows

(B2.93)

Enki and the World Order (= Benito 1969) 287

eš₃ ša₃-bi gu suh₃-a nig₂ lu₂ nu-zu-a

The sanctuary’s innards are a tangled thread, it is a thing no man knows

(B5.5)

Nungal A (= Sjöberg 1973a) 9

e₂ mu mah irigal kur^dutu e₃-a ša₃-bi lu₂ nu-zu

House, magnificent name, netherworld, mountain of Utu’s rising [Ekur], whose innards no man knows

(B3.103)

Keš Temple Hymn (= Gragg 1969) 59-60

iri^{ki} ga-am₃ iri^{ki} ga-am₃ ša₃-bi a-ba mu-zu

e₂ keš^{ki} iri^{ki} ga-am₃ ša₃-bi a-ba mu-zu

¹⁵ I follow Flückiger-Hawker in understanding these “two” texts as variant recensions of what was probably a Nippur (ur)text. However, two of the above examples occur only in text E. Source A(= Ur-Namma E) is from Lagaš, while source B(= Ur-Namma F) is likely from Sippar.

B,I iri^{ki} ga-am₃ iri^{ki} ga-am₃ ša₃-bi a-ba mu-un-zu
 e₂ keš^{ki} iri^{ki} ga-am₃ ša₃-bi a-ba mu-un-zu
 It is surely a city! It is a surely a city! Who knows its interior?
 The house of Keš is surely a city! Who knows its interior?
(B4.43)

Hymn to the Ekur (= Kramer 1957) 5
 e₂ u₄ nu-zu kur-ra-am₃ gal
 The house that knows no sunlight is as great as a mountain
(B4.44)

Enlil A (= Reisman 1970) 44
 ša₃-bi ab su₃-ra₂ an-za₃ nu-zu-a
 Its [Ekur's] innards a remote sea that knows no horizon
(B3.5)

Curse of Agade (= Cooper 1983) 129
 itima e₂ u₄ nu-zu-ba ug₃-e igi i-ni-in-bar
 The house's sleeping chamber of which knows no light—the people examined
 within it
(B4.7)

Lament for Eridu (= Green 1978) kirugu VI 12'
 itima ku₃ u₄ nu-zu-ba ug₃-e igi he₂-ni-in-bar
 The people could examine (into) its pure sleeping chamber that knows not
 daylight
(B4.40)

Išme-Dagan W_A (= Ludwig 1990) 28-30
 nam-mah-zu / an uraš sig₇-ga-gin₇ / na-me nu-zu-zu-dam
 Your magnificence, like that of verdant heaven and earth, is (that which) no one
 knows
(B2.96)

A few points of interest are generated by these examples. First, the use of metaphors describing complexity and obstacles to knowledge. The temples' interiors are described as being "complex" (galam) or "complexly bound" (galam kad₄). They are likened to "a tangled thread" (gu suh₃) and "a horizonless, far-distant sea" (ab su₃-ra₂ an-za₃ nu-zu). These are various ways in which Sumerian literature expresses complexity as an obstacle to knowledge. However, whether it refers to the simple inaccessibility of the temples or to a complexity of

their interior floorplan is more difficult. The former idea gains support by the inaccessibility of sunlight discussed below, while the latter seems improbable in light of the relatively simple layouts of temples (especially as compared to palaces). A third possibility of the “unknowability” and “complexity” of the temples may be the count of bricks used to build the foundation and temple itself. The sheer number of bricks would have been staggering in these constructions. A line in the ED IIIa za₃-mi₃ hymns relates the term ša₃ “innards” to the sig₄ “brickwork” in support of this idea, ša₃ e₂ sig₄ kul-aba₄ / en-nun tu-tu “the innards of the temple, brickwork Kulaba, which birth the ennun-priest” (OIP 266 19-20). The possibility remains open in my opinion.

A second point of interest is the description of temple interiors as unknowable of sunlight. This refers to the isolation and sanctity of the inner chambers of the temples. They were kept dark, likely out of reverence for the deity and to emphasize the deity’s separation from the rest of the temple as well as the human world. The sanctity of this separation is violated by the ability of the people (ug₃) to look into the sanctuaries - an expression used in the lament traditions to show the profanity of the deserted city.

Finally, Nippur itself is considered to be unknowable as regards its “magnificence” (nam-mah), which presumably is so grand that it exceeds intellectual capacity. This “magnificence” is equated with that of the earth (^duraš), providing another glimpse into Sumerian categories of the unknowable (as well as the magnificent). In sum, nu-zu-expressions in conjunction with temples emphasize the inability to be known due to the complexity and separation of their sanctuaries as indications of separation from humanity and its faculties on account of the temples’ and Nippur’s holiness.

Semantic Tables

The following tables express in concise form the zu- and nu-zu-expressions that have deities and kings as their Agents. While full exposition of each of these expressions is unnecessary, it remains important to offer a reference for analysis and comparison of expressions of knowledge associated with these important figures. Finally, a table of those deities who are the Agents of the fixed phrase nig₂-nam(-ma/-e) zu “who know anything (= omniscient),” is provided.

Table 3: zu-expressions with Deities

Deity:	Object of zu:	Text:
An (igi an-na-ke ₄)	e ₂ -ninnu “Eninnu-temple”	Gud. Cyl. A 24.5 (A4.10)
Asarluhi	an ki-a me nig ₂ -nam-ma “every ME of heaven and earth”	Asarluhi A 19 (B3.1)
Damgalnuna	u ₃ -tu-da “birth”	Damgalnuna A 9 (B3.3)
Enki	me zu an ki-a “who knows the ME of heaven and earth” u ₂ nam-ti-la “food of life” a nam-ti-la “drink of life”	Inanna-Enki SLTNi 32 9 (B5.11) Inanna’s Descent 66 (B5.26)
Enlil	di “law; pronouncements” du-du-bi “their movements/goings” (of stars? nature?)	IšD S 1 (B2.95); Enlil A 10 (B3.4) Enlil A 154 (B3.9)
Geštinanna	im “clay” en ₃ -du “songs” ša ₃ inim-ma “meaning of matters/words” ša ₃ ma-mu ₂ -da “meaning of dreams”	DD 21 (B5.33) DD 22 (B5.34); I-D B1 29 (B3.58) DD 23 (B5.35) DD 24 (B3.36)
Hendursaga	zi du ₁₁ -ga “done/spoken right” erim ₂ du ₁₁ -ga “done/spoken wrong”	Nanše A 87-88 (B3.66-67)
Inanna	me teš ₂ ^d alad ^d lamma ki-šu-peš	

(^{ges} tukul)	<p>“the MEs, pride, alad and lamma spirits, and the cult places”</p> <p>ur₅-za ki ur₅ sa₆-ge-bi “the liver-pleasing place of your liver”</p> <p>ša₃-za ki ša₃ hul₂-bi “the gut-joy place of your innards”</p> <p>bala in-na-sa₆-ga “making a good reign for him”</p>	<p>Inanna C 125 (B3.32)</p> <p>ŠS B 18 (B2.66)</p> <p>ŠS B 20 (B2.67)</p> <p>I-D C 12 (B3.41)</p>
Indagara	ša ₃ dub-ba su ₃ -u ₄ -da “the remote meaning of tablets”	Rim-Sin B 20 (B2.120)
Nanna	šid “counting, numbering”	Nanna L 5 (B3.63)
	di “law; pronouncements”	Hymn to Šu-Suen 2 (B2.70)
Nanše	šir ₃ ku ₃ du ₁₁ “speaking the pure songs”	Gud. CB 4.6 (A4.11)
	nu-siki “the orphan”	Nanše A 20 (B3.64)
	nu-mu-un-su “the widow”	Nanše A 21 (B3.65)
	lu ₂ lu ₂ -ra a ₂ gal ₂ -la “the man giving help to another”	
Nergal	me dingir-re-e-ne-ke ₄ “the ME of the gods”	Nergal B 14 (B3.73)
Ninegala	lul zi-bi “their [decisions] falsehood or truth/right”	Nungal A 37 (B3.104)
Ningešzida	šid-bi “their [the black-headed] count”	Ningešzida A 12 (B3.74)
	gidri u ₄ su ₃ -ra ₂ tum ₂ -tum ₂ -mu-bi “the bringing/suitability of the scepter of distant days”	Ningešzida A 14-15 (B3.75-76)
Ninlil	me-te-gal ₂ “the fitting-thing [of the Ekur]”	Enlil A 159 (B3.10)
	sa ₂ “advice; the upright”	Ninlil A 4 (B3.88)
Ninšubur	ad-hal an-na “the secret of An/heaven”	Ku-Nanna-Ninšubur 7 (B7.45)
Ninurta	nam-išib “išib-priesthood”	Ninurta B iii 15 (B3.89)
	di-di-bi “their [Enlil’s decisions] doer”	Ur-Ninurta C 15 (B2.111)

	geštu ₂ šum ₂ -ma ^d en-ki-ka ₃ KA tum ₂ -tum ₂ -mu-bi “the news-bringsings of the ear given by (of) Enki”	Ur-Ninurta C 22 (B2.112)
Nisaba	ša ₃ šid “meaning/innards of numbers/counting”	Gud. Cyl. A 19.21 (A4.8)
Nungal	inim sa ₆ -ge-bi “its making good the words [of cutting umbilical cords and decreeing destinies]” nig ₂ -ak-bi “their [the wicked ones] deeds” lul zi-bi “its [Nippur’s] false and right ones”	Nungal A 72 (B3.109) Nungal A 78 (B3.110) Nungal A 91 (B3.111)
Utu	šir ₃ “songs” ša ₃ inim-ma “meaning of words/matters”	Lugalbanda-Hurumkurra 425 (B6.42) Lugalbanda-Hurumkurra 425 (B6.42)

Table 4: zu-expressions with Kings

Kings:	Object of zu:	Text:
Ur-Namma	di “law; pronouncements” ša ₃ -ga-ni garza kur-ra-ke ₄ “his innards [know] the rites of the Netherworld” inim zu en-na-ke ₄ “who knows the matters of the EN”	Ur-Namma B 13 (B2.10) Ur-Namma A 84 (B2.6) Ur-Namma E 31’ (B2.13)
Šulgi	nam-dub-sar-ra “scribalism [of tablets of Sumer and Akkad]” ^{kuš} da-lu-uš ₂ -a a ₂ -sag ₃ -ge-bi “the sling (and) its stone” buru ₃ “depths” and dagal-bi “its breadth” of tigi and adab instruments and of nam-nar “musicianship”	Šulgi B 14 (B2.15) Šulgi B 35 (B2.16) Šulgi B 157 (B2.18)

	kam-ma sa ₆ -ga “beautifully tuning [the 11-string lyre]”	Šulgi B 161 (B2.19)
	ša ₃ du-bu-la “heart of sound(box) [in the Šaeš instrument and innards of musicianship]”	Šulgi B 162 (B2.20)
	aga šu-ši “the finger crown(-technique?)” for the Algar and Sabitum instruments	Šulgi B 164 (B2.21)
	šir ₃ “songs” and inim “matters, words”	Šulgi B 197 (B2.24)
	sag ₃ -ge du ₈ -u ₃ -bi “its binding and release” of nam-tag-ga “sin”	Šulgi B 205’ (B2.25)
	gaba-ri-ni “his [the strong man’s] counterpart”	Šulgi B 206’ (B2.26)
	inim šar ₂ -šar ₂ “multitudinous words/matters”	Šulgi B 226 (B2.28)
	sed ₄ -bi “its [the burning innards] cooling”	Šulgi B 235 (B2.30)
	te-en-te-en-bi “its [the burning mouth’s] extinguishing”	Šulgi B 236 (B2.31)
	dingir-re-e-ne gub-bu “standing (before) the gods”	Šulgi B 244 (B2.32)
	ša ₃ sed ₄ -de “cooling the innards [of the Anunna]”	Šulgi B 245 (B2.33)
	igi-gal ₂ šum ₂ -mu-bi “its [homeland administration’s] given insights”	Šulgi C 47 (B2.38)
	inim “words; matters = experienced”	Šulgi C 60 (B2.40)

	<p>e₂ ki-bala tum₃-tum₃ “bringing (back to rights) the rebel houses”</p> <p>^{geš}tukul sag₃-ga ^{geš}tukul nu-sag₃-ga “to strike (with) weapons or to not strike (with) weapons”</p> <p>i₃-gid₂ nig₂-na-de₅-ga kur₇-re “inspecting the extispicy’s instructions”</p> <p>zi du “right-doer” and erim₂-du “evil-doer”</p> <p>bur₂-bur₂-bi “their [inward speech and what’s set on the tongue] interpretation”</p> <p>ša₄-bi “its sounding [of tigi, adab, and malgatum-instruments]”</p> <p>gu₂-un-gun-gun “the gun-gun-gun-sound [of the Šamuša instrument]”</p> <p>zi-zi šu₂-šu₂ tigi za-am-za-am-ma-ka “the raising and lowering⁷ of the tigi and zam-zam instruments”</p> <p>ša₃ hul₂-la ^dnin-e₂-gal-ka “the joyful innards of Ninegala”</p> <p>ša₃-ta nig₂-nam “from the womb knew everything (i.e. was omniscient)”</p>	<p>Šulgi C 75 (B2.41)</p> <p>Šulgi C 93-94 (B2.42)</p> <p>Šulgi C 100 (B2.44)</p> <p>Šulgi C 105 (B2.45)</p> <p>Šulgi C 109 (B2.46)</p> <p>Šulgi C B76 (B2.49)</p> <p>Šulgi C B88 (B2.51)</p> <p>Šulgi C B77-78/Šulgi E 34 (B2.52)</p> <p>Šulgi X 74 (B2.63)</p> <p>Šulgi X 142 (B2.65)</p>
Išme-Dagan	<p>nig₂-nam “everything = omniscient”</p> <p>nig₂-nam geštu₂ dagal-la-ga₂ “of my knowing everything, my broad ear”</p>	<p>Išme-Dagan A+V 199 (B2.82)</p> <p>Išme-Dagan A+V 340 (B2.85)</p>

	<p>tum₂-tum₂-mu erin₂-na “what is fitting of the troops”</p> <p>sar-re-bi “their [tablets of Sumer and Akkad] writings”</p> <p>ki di-bi “its [the lyre’s] speaking/doing place”</p> <p>inim suh-suh bala-e-bi “their [an instrument’s strings] turning over select words/matters?”</p> <p>lugal a-ra₂ zu ^den-lil₂-la₂ “king who knows the ways of Enlil”</p>	<p>Išme-Dagan A+V 341 (B2.86)</p> <p>Išme-Dagan A+V 364 (B2.87)</p> <p>Išme-Dagan A+V 368 (B2.88)</p> <p>Išme-Dagan A+V 370 (B2.89)</p> <p>Išme-Dagan E 12 (B2.92)</p>
Lipit-Eštar	<p>dub-sar a-ra₂ zu ^dnisaba-kamme-en “I am a scribe who knows the ways of Nisaba”</p> <p>lul zi-bi “its [a matter extant in the innards] falsehood or truth”</p> <p>lu₂ zi-zi-i “raising a man [from doing destruction]”</p> <p>lu₂ til-le “ending [heavy sin] (for) a man”</p>	<p>Lipit-Eštar A 39 (B2.101)</p> <p>Lipit-Eštar B 32 (B2.103)</p> <p>Lipit-Eštar B 34 (B2.104)</p> <p>Lipit-Eštar B 35 (B2.105)</p>
Ur-Ninurta	<p>a₂ ag₂-ga₂-ne-ne di-di “the one [who knows] doing orders”</p> <p>kur-kur-re a₂ ag₂-ga₂-bi “the foreign lands’ orders”</p>	<p>Ur-Ninurta A 19 (B2.108)</p> <p>Ur-Ninurta A 22 (B2.109)</p>
Enlil-bāni	<p>tam-ma “cleansing” of malice (nu-gar-ra)</p> <p>du₈-u₃ tur₅-ra-bi “its [sin’s] release and illness”</p> <p>tum₂-tum₂-mu “the fitting (punishment) [for transgressors]”</p>	<p>Enlil-bāni A 75 (B2.114)</p> <p>Enlil-bāni A 83 (B2.115)</p> <p>Enlil-bāni A 86 (B2.116)</p>

Table 5: nu-zu-expressions with Deities

Deity:	Object of nu-zu:	Text:
Asarluhi	šu bar a-ra ₂ nig ₂ -nam nu-zu-zu “the release (of Asarluhi) knows no way” (i.e. is unconstrained)	Asarluhi A 21-22 (B3.2)
Baba	nin si-a-ni e-du ₇ ^d ba-ba ₆ nig ₂ -zu lu ₂ nu-zu “Lady whose horn is fitting, Baba, no one knows your thing” (rites? person?)	Luma A 32 (B2.1)
Enlil	^d en-lil ₂ dib-ba-ni šu ti-ge ₂₆ -e nu-zu “Enlil, whose passing by the receiver/accepter knows not” inim mah-zu an-gin ₇ dugud-da-gin ₇ zi-zi nu-e-zu “Your magnificent word, as heavy as An’s, no one knows (to ³) raising your magnificent word” (i.e. nullifying)	Išme-Dagan A+V 36 (B2.81) Enlil A 141 (B3.8)
Inanna	in-ti-bi an nu-zu-zu a ₂ ag ₂ -ga ₂ -ni-še ₃ nu-la ₂ “An does not know their way, he does not weigh (in) against her orders” nig ₂ ak-ak-da-ni ab-ši-kur ₂ -ru gar-bi nig ₂ nu-zu “She alters her (own) deed-doing, its setting (is) a thing no one knows” ^d inanna pirig gi-il-gi-il-la dur ₂ -ru ni ₂ nu-zu TAR TAR “O Inanna, who sits atop harnessed lions, who knows no fear, who cuts (off)...” dim ₂ -ma-zu abzu su ₃ -ra ₂ -am ₃ igi bar-re nu-um-zu “Your ideas are (like) the remote Abzu, (even) the outturned eye does not know (them)” ki-sikil ^d inanna pu ₂ su ₃ -ra ₂ eš ₂ la ₂ nu-zu-me-en “Maiden Inanna, you are such as do not know hanging ropes and deep/remote ⁷ wells” ag ₂ munus-e-ne mu du ₁₁ nu-zu-men ₃ “I am one who knows not women’s things--(namely) intercourse” ag ₂ munus-e-ne še su-ub nu-zu-men ₃ “I am one who knows not women’s things--(namely) kissing”	Inanna C 6 (B3.24) Inanna C 7 (B3.25) Inanna C 23 (B3.26) Ur-Ninurta D 6 (B2.113) Enki-TWO 445 (B5.6) Utu F rev. iii 137-40 (B3.113-116)
Ninurta	^d nin-urta ur-sag ni ₂ nu-zu... “Ninurta, the hero who knows no fear”	Ninurta’s Exploits 27 (B5.49)

Table 6: nu-zu-expressions with other divine entities

Demons:	Object of nu-zu:	Text:
Asag-demon	bulug ₃ a-a nu-zu “a bastard who knows no father”	Ninurta’s Exploits 29 (B5.50)

Asag and Ašbur illnesses	ni ₂ nu-zu-ur “to the ones who know no fear”	Rim-Sin 23 33 (B1.5)
gal ₅ -la ₂ demons	u ₂ nu-zu-me-eš a nu-zu-me-eš “they are ones who know not food or drink” sa ₆ -ga hul nu-zu-me-eš “they are ones who know not good or bad”	Inanna’s Descent 297, 361 (B5.27-28) DD 111 (B5.38) Dumuzi-Geštinanna 52 (B5.30)

Table 7: Agents who claim nig₂-nam(-ma/-e) zu "omniscience"

Agent:		Text:
Deities:	Baba	Išme-Dagan B 28 (B2.91)
	Enki	Iddin-Dagan B 14 (B2.77); Išme-Dagan X 16 (B2.10); Ur-Ninurta B 1 (B2.110); Inanna-Enki SLTNi 32 12 (B5.13)
	Enlil (nam-kal-la)	Iddin-Dagan B 62 (B2.78)
	Ninimma	Ninimma A rev. 5’ (B3.84)
	Nisaba	Lipit-Eštar B 19 (B2.102)
Kings:	Šulgi	Š X 142 (B2.65)
	Išme-Dagan	Išme-Dagan A 204, Seg A 340 (B2.82, 85)
Others:	Unknown	Išme-Dagan W 4 (B2.97)

Toward an Epistemology

In closing this chapter I would like to make a few observations concerning the use of the verb zu in the Sumerian texts of the 3rd and early-2nd millennia, particularly with regard to understanding what it communicates about the notion of knowing and the acquisition of knowledge as expressed by the scribes of Mesopotamia. This is not properly an epistemology, that is, a theory of knowledge, but rather an attempt to identify and present the cognitive entailments extant in the expressions that employ the verb zu. Investigation of other lexemes would be necessary for the construction of any formal theory, and the distance in time and culture poses great, if not insurmountable, difficulties for full explication. It is likewise not an investigation into the “Mesopotamian mind,” but rather an inventory of the semantics of the

verb under investigation. The information presented here is taken up again in the final conclusion when additional data from the derived substantives of *zu* and analysis of the corresponding Akkadian verbs (esp. *idû*; *lamādu*) can further flesh out what notions verbs of “knowing” connoted in Mesopotamia.

The verb *zu* “to know,” similarly to modern usage, connotes information acquired, processed and verified by some “testable” means (sensory, intuitive), and thus is considered to be reliable and sufficient for future activity to be based upon it. The “testable” means are very often associated with a person’s physical verification: seeing, tasting, smelling, touching and hearing among the physical senses, and mental training (learning) and intuition count among the nonphysical. Of these, the physical senses of seeing and hearing are the only means recorded in our sources, while both mental training and intuition appear as nonphysical means of knowledge acquisition (this type of knowledge is of course open to argument, hence the king’s many advisers, counselors, elders, etc.). Both of these types of acquisition and verification, physical and mental, are expressed by means of the same root in Sumerian, *zu*. Thus, the verb “to know” is not distinguished by the accuracy of the type of knowledge known (as in German, the Romance languages, and Akkadian), but is comprehensive in its applicability (as in English). Each of the senses and its function in relation to the “knowing” event can be seen in the examples explicated below.

The eye (*igi*) is one of the most central organs for acquisition and verification of knowledge. The idea that “seeing is knowing” is a truism then, as it is now, and certain safeguards exist to condition the phrase. Thus the modern sayings, “Appearances can be deceiving.” and “Don’t judge a book by its cover,” remind us of the importance we place on sight. The Sumerian use of *zu* in conjunction with *igi* “eye” depicts a similar picture.

The Sumerian terms for “eye” (igi), “seeing” (igi--du₈), “looking/observing” (igi--bar), and “having insight” (igi--gal₂-tuku) routinely appear, or are implied, in expressions of the acquisition of knowledge. One of the most telling examples is found in the myth of the god Ninurta’s struggle against the fearsome Asag demon in the mountains, whose very existence threatened the Sumerian world. Aided by his “lion-headed” mace, the šar-ur, Ninurta ventures toward the mountains to do battle against Asag. On his approach his mace flies over the mountains and surveys the terrain by “circling” (nigin₂-nigin₂) the skies “in order to know” (zu-zu-de₃) what the enemy is doing.

Ninurta’s Exploits (= van Dijk 1983) 112
a-na ak-e zu-zu-de₃ an-ur₂ im-nigin₂-nigin₂
What he does in order to know, (he) circles the horizon
(B5.52)

He then “reports” (inim du₁₁-ga) and “explicates” (gu-gin₇ i₃-si-il-le) to Ninurta what he has seen. Visual collection of information and oral report are types of knowledge acquisition associated with the concept of zu in a majority of the examples.

Several more examples of visual activity securing the acquisition of knowledge are provided in the Sumerian literature from the Old Babylonian period.

Enmerkar and the Lord of Aratta (= Cohen 1973) 525
en aratta^{ki}-ke₄ im igi u₃-ni-bar ša₃ inim-ma u₃-bi₂-zu
Lord of Aratta, after you have examined the clay (tablet), after the innards of
the matter are known (by you)
(B6.68)

Nungal A (= Sjöberg 1973a) 37
di-ku₅ ka-aš bar-re-de₃ igi mi-ni-in-gal₂ lul zi-bi mu-zu
Judge, he makes extant the eye in order to make decisions, he knows their
falsehood and their truth
(B3.104)

Man and His God (= ETCSL 5.2.4) 113
dingir-gu₁₀ x x nam-tag-gu₁₀ igi-gu₁₀ u₃-mi-zu
My god...after my eyes know my sin...

(B10.71)

Inanna and Ebih (= ETCSL 1.3.2) 85-86

kur-ra a₂ he₂-bi₂-in-gar igi he₂-ni-in-bar gid₂-da-bi ha-ba-zu

har-ra-an ku₃ an-na-ka-še₃ he₂-ni-e₃ bur₃-da-bi ha-ba-zu

May he (set) defeat in the foreign lands, may he observe (in), may their length be known

May he embark toward the campaign of holy An, may their depth be known

(B5.15-16)

In each of these examples, visual activity (whether expressly utilizing igi “eye, to see” or implying sight as part of an expedition, e.g. B5.16, e₃ “to go out”) directly precedes and is responsible for the acquisition of knowledge.

Perhaps even more telling in this respect is the nature of the variants in lines that mean to express the idea “to know.” Two occurrences in the literary-letter corpus known as the “Royal Correspondence of Ur” provide this insight.

ŠAr1 (= Michalowski 2011) 29

nam lu₂-u₁₈-lu-bi u₃ nam ur-sag-ga₂-ka-ni igi-zu bi₂-in-zu

Variants:

Ur2: [nam lu₂-u₁₈]-lu-ni u₃ nam ur-sag-ka-ni [igi]-zu u₃-bi₂-du₈

He has made your eye come to know the office of their people and his warrior’s office

Variants:

Ur2: After you have seen his people’s office and his warrior’s office

(B7.8)

ArŠ2 (= Michalowski 2011) Part B 11’

lu₂ al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu um-mi-zu

Variants:

N6: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-bar[?] bi₂-zu

N6 rev.: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu im-mi-du₈

After your [Šulgi’s] eye came to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)

Variants:

N6: (Your [Šulgi’s]) look having come to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)

N6 rev.: After your [Šulgi’s] eye came to see (that) my innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)

(B7.16)

In these examples the expression *igi–zu* “to make the eye know” (whether compound or not) is found in complementary distribution with the compound verb *igi–du₈* “to see.” Whether the confusion of terms derives from aural mistakes in dictation, variant manuscript traditions or the interchangeability of synonyms in a translation is unanswerable here. Rather, that the idea that “seeing is knowing” is extant in Sumerian usage of *zu* (or interchangeable with it), even if only in later copies, is the emphasis here. The eye is the organ by which we identify, recognize, perceive and observe (cf. Dicks 2012 *passim*), and when something is in our sight it is in our mind, thus the phrase in Gudea Cylinder A xxiv 5 (**A4.10**) and later PNs, *igi an-na-ke₄ zu* “(He who) the eye of An knows” (cf. Chapter 5).

Conversely, an occlusion of sight invokes analogies to the unknowable. In some cases the occlusion is innate to the object’s nature. Thus the interior of temples is not to be seen into, and a variety of complex imagery meant to confuse sight and reason is employed in their description. However, in the laments, when the people “see into” the temples they gain knowledge of them, thereby desacralizing the sacred space by making access to it a commonplace.

Curse of Agade (= Cooper 1983) 129

itima e₂ u₄ nu-zu-ba ug₃-e igi i-ni-in-bar

The house’s sleeping chamber of which knows no light—the people examined within it

(B4.7)

Access to obtainable knowledge is blocked by “covering” (*dul*) or placing something “inside” an opaque object so that the eyes cannot discern it.

Coll. 1 (= Alster 1997) 1.104 // 15 Sec. C 3 // 26 Section B obv ii 4 // UET 6/2 336 obv. 13 (truncated)

ša₃ gidru-ka i₃ he₂-en-de₂ lu₂ na-me nu-zu

If one pours oil into the inside of a scepter, no one will know

(B10.75)

MDP 27 105 (= Alster 1997) 1-2

nu KU da un me

nig₂-dul a-ba mu-zu

...

who knows a covered thing?

(B10.127)

Knowledge by testimony, oral and written, is also well attested in the sources. For example, Enkidu pleads with Gilgameš that they should inform the god Utu of their journey before setting out, saying, “Utu should learn from you (our intention),”

GH A (= Edzard 1991) 9

NiK - lugal-gu₁₀ tukum-bi kur-ra i-in-ku₄-ku₄-de₃-en^dutu he₂-me-da-an-zu

NiNa - lugal-gu₁₀ tukum-bi u₄-da kur-še₃ i-ni-in-ku₄-ku₄^dutu he₂-me-da-an-zu

NiQ - [...] tukum-bi [u₄]-da kur-še₃ i-ni-[...] ^dutu he₂-mu-e-da- [...]

UrE - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃^dutu he₂-me-e-da-zu

IsA - lugal-gu₁₀ ŠU.GAR kur-ra i-in-[...] šul^dutu he₂-me-da-zu

SiA - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃-en^dutu he₂-me-da-an-zu

UnA - [...] -ku₄-ku₄-de₃^dutu he₂-me-da-an-zu

My king, if we (plan to) enter into the mountain, Utu should learn (of it) from you

(B6.9)

GH A (= Edzard 1991) 10

NiK - ^dutu šul^dutu he₂-me-da-an-zu

UrE - ^dutu šul^dutu he₂-me-e-da-zu

IsA - ^dutu šul^dutu he₂-me-da-zu

SiA - ^dutu šul^dutu he₂-me-da-an-zu

UnA - [...] ^dutu he₂-me-da-zu

Utu, Youth Utu should learn (of it) from you

(B6.10)

GH A (= Edzard 1991) 12

NiK - kur^{ges}eren ku₅ dim₂-ma-bi šul^dutu-kam^dutu he₂-me-da-an-zu

UrE - kur^{ges}eren ku₅ dim₂-ma-bi šul^dutu-kam^dutu he₂-me-e-da-zu

IsA - kur^{ges}eren ku₅ dim₂-ma-bi [...]

SiA - kur^{ges}eren ku₅ dim₂-ma-bi šul^dutu-kam^dutu he₂-me-da-an-zu

UnA - [kur^{ges}eren ku₅-še₃ in-ku₄-ku₄-de₃^dutu he₂-me-da-zu

The fashioning of the mountain of cut cedars are Youth Utu's, he should learn (of it) from you

UnA - Utu should learn from you, (your intention) to enter into the cut cedar forest

(B611)

GH B (= Edzard 1993) 24 // 26

^dUtu he₂-da-an-zu

Utu should learn [of our entrance to the kur] from you

(B6.21)

And thus, after invoking Utu through a ritual, Giglamesh “calls aloud” (gu₃--de₂) to Utu to do just such.

GH A (= Edzard 1991) 16

^dutu an-na-ra gu₃ mu-un-na-de₂-e

He [Gudea] calls out to Utu of heaven

In slightly different fashion, the god Ninurta proclaims after each of his destructive acts “May my mother learn of it!” (B3.91-96 see above; hu-mu-da-an-zu), ostensibly with the understanding that someone who sees or hears of it will inform her.

In a similar vein, but more closely identified with the reception of knowledge by the geštu₂ “ear” is the close of letters in the pre-Sargonic and Sargonic period indicating knowledge given by written testimony.

Gir 12 (= Kienast & Volk 1995) rev. 4'-6'

lugal-gu₁₀

geštu₂-ga-ni

he₂-zu

My master's ear should know (the situation presented in the letter)

(A7.2)

The first example comes from ED IIIb Girsu

asGir 2 (= Kienast & Volk 1995) 8-11

dub-sar

mu-gi-a

ba-ra

he₂-su(ZU!)

(After) the scribe returned, (the cattle) were driven away

He [my master] should know (the situation)

(A7.1)

As well as the example from the mortar of Eanatum, which curses any future rulers whose “ears are made known” but does not rectify the situation.

Side 4 iv 1' - v 3'

Eanatum 11 (= Frayne 2007 E1.9.3.11) Side 4 iv 1'-v 3'

na[m ur] za₃-be₂ pa₃-d[a] / geštu₂-ne₂ al-zu-zu-a / mu-sar-ra-bi / ab-ta-ul₄-a / geštu₂-ne₂ / al-zu-zu-a / izi ba-šum₂-mu / geštu₂-ne₂ / [al-zu-zu-a] / Lacuna / mu [...] / geš[tu₂-ne₂] / al-zu-zu-a

[The ruler of Lagaš's] whose ear is made known (,and he does nothing,) that one smashes (the mortar) completely; whose ear is made known that one grinds from it its inscription; whose ear is made known that one gives (it) fire; ...whose ear is made known...

(A1.1)

These are the primary examples where the ear is made known specifically through report.

The geštu₂ “ear” also becomes, by way of association as a portal through which information and wisdom can be passed by the deities and others and then stored in the “head,” the Sumerian word for “mind.” In this case, the geštu “ear,” along with the ša₃ “innards, guts” and ni₂ “the self,” becomes a place to store knowledge and by extension can sometimes act as an Agent who uses that knowledge. These uses show a variety of mental functions of knowledge.

Perhaps the clearest example of the geštu₂ “ear” as a storage place, and perhaps Agent (if the -a is an anticipatory genitive instead of a locative case marker), of knowledge is found in the boasts of the hymn known as Šulgi E.

Šulgi E (= ETCSL 2.4.2.05) 48

geštu₂-ga šir₃ zu inim zu-gu₁₀-um

In/Of the ear is my knowing songs and matters/words

(B2.53)

The act of knowing a category of knowledge, in this case šir₃ “songs” and inim “words/matters,” is placed within the geštu₂ “ear” where it is available for future use. In similar fashion to Gudea’s claim to be able to “bring forth greatly” of his gal-zu “great knowledge (C1.6), the same is made more explicitly of the god Ninurta in a hymn to the ruler

who bore his name, Ur-Ninurta. Here the god Ninurta is praised for his ability to know or understand the matters brought forth by the ear given to him by Enki.

Ur-Ninurta C (= Falkenstein 1950a) 22
geštu₂ šum₂-ma ^den-ki-ka₃ KA tum₂-tum₂-mu-bi mu-e-zu
Of the ear given by (of) Enki, you know its brought words/matters
(B2.112)

Further examples link the geštu₂ “ear” with the notion of zu “to know,” primarily in attributes given to the deities, but also with the king Išme-Dagān. Several examples demonstrate this association, although whether the geštu₂ phrase is the Agent of the zu participle is not altogether certain in every case. Said of the god Enki,

Inanna and Enki (= Farber, G. 1973) SLTNi 32 9
u₄-ba geštu₂ diri me zu an ki-a
On that day the one of excessive ears, who knows the MEs of heaven and earth
(B5.11)

with perhaps the genitival function of nig₂-nam-ma meaning that he knows everything available in a broad ear (= great mind).

Iddin-Dagan B (= Römer 1965) 14
^den-ki-ke₄ geštu₂ dagal nig₂-nam-ma zu-zu // e₂-a uz[-na-a] wa-ta[-ar-tam(?) mu-
du-ut(?)] mi[-im- ma šum-šu
Enki, who knows everything of a broad ear (lit. “the broad ear of anything”) //
Ea, excessive ears, (who has?) knowledge of anything
(B2.77)

It is seen also with the goddess Ninimma,

Ninimma A (= Focke 1998) rev. 5’
geštu₂ bad nig₂-nam zu-a-me-en
You are an open ear who knows anything
(B3.84)

The phrase is also taken by Išme-Dagān in his hymns,

Išme-Dagan A (= ETCSL 2.5.4.01) Seg A 340
nig₂-nam zu geštu₂ dagal-la-ga₂
Of my knowing everything, my broad ear (or, Of my broad ear which knows
everything)

(B2.85)

The idea that the *geštu*₂ “ear” is a storage space for knowledge or an Agent capable of knowing is not always so directly stated, as in the above examples from Ur-Ninurta C and Šulgi E, where the *geštu*₂ “ear” brings forth matters or contains “knowing,” respectively. However, the association of a large ear, a large, receptive storage space, expressed by the adjectives *bad* “open,” *dagal* “broad” and *diri* “excessive,” with the notion of omniscience (*nig*₂-*nam zu*) is conspicuous, and highlights the relationship between the *geštu*₂ “ear” as a storage place and the knowing event expressed by *zu* “to know.”

This idea can be further demonstrated by two negative examples where a lack of action with the *geštu*₂ “ear” results in a state of *nu-zu* “not-knowing.”

InimE-King (= ETCSL 3.3.27) 8

*nam-tag-gu*₁₀ *nu-zu nam-tag-ga*₂ *geštu*₂ *la-ba-ši-gal*₂

I do not know my sin, the ear is not (yet) been made extant toward that sin of mine (i.e. “has not been considered”?)

(B7.44)

UET 6/2 365 (= Alster 1997) rev. 1’5’

*lu*₂ *nig*₂-*tuku-e mu-un-da-ak-ak*

*ga*₂-*e mu-na-ab-til-en*

*du*₁₁-*ga nig*₂ *bur*₂-*ra mu-na-ab-DU*

*a-ga-bi-še*₃ *geštu*₂-*ga nu-ub-ri*

*am*₃-*kur*₂-*ra a-ra*₂-*bi nu-zu*

The wealthy man had made (a fortune) for himself (lit. with himself)

“I am at the end of it,” (he said)

The speech brought its (the fortune’s) dispersal.

Afterwards, in the ear it did not gather (“remember/recall”?)

Having changed, no one knows its way

(B10.123)

The first example indicates a state of *nu-zu* “not-knowing” that is due to the fact that the *geštu*₂ “ear” has not been applied (*gal*₂) to the situation yet. Thus, the *nam-tag* “sin” has not been internalized by the *geštu*₂ “ear” and is therefore *nu-zu* “not-known.” In the second example, which is more difficult to understand, the “wealthy man” has not “gathered” (*ri*) things into the

geštu₂ “ear” and this results in a state of nu-zu “not-knowing” once the situation has changed (kur₂). Again, the lack of internalization of information by the geštu₂ “ear” results in a state of nu-zu “not-knowing.”

In a similar function, the ša₃ “innards” operates as a place of storage for knowledge. The instances where ša₃ “innards” and zu “to know” are associated with one another depict a relationship wherein the ša₃ “innards” are at times a place of storage, and in others an Agent that is in a state of zu “knowing” or nu-zu “not knowing.” The following examples show the ša₃ as a place of storage for knowledge, though it seems to carry the idea of secrecy or of “self-realized” or “internalized” knowledge.

Curse of Agade (= Cooper 1983) 87

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-un-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) did not set it on his tongue; he spoke of it
 with no man
(B4.5)

Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 4

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) did not set it on his tongue; he spoke of it
 with no man
(B6.76)

Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 50

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) did not set it on his tongue; he spoke of it
 with no man
(B6.77)

Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 52

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) did not set it on his tongue; he spoke of it
 with no man
(B6.78)

Sargon and Ur-Zababa (= Cooper and Heimpel 1983) TRS 73 rev. 5

lugal-za₃-ge₄-si ša₃-ga-ni nu-un-zu ugu kin-gi₄-a nu-mu-un-du₁₁-du₁₁
 Lugalzagesi’s knew not his innards, he spoke not to the messenger
(B6.79)

Winter and Summer (= ETCSL 5.3.3) 261

a₂ kalg-ga-na ša₃-ga-a mu-un-zu ur₅-da nir mu-un-gal₂

Of his strong arm, he knew in the innards (innately?), with/from that he acted authoritatively

(B10.15)

Enki and Ninhursaga (= Attinger 1984) C face 217

^den-ki-ke₄ u₂ nam-bi bi₂-in-tar ša₃-ba ba-ni-in-zu

Enki cut the plant's fate, he made it be known in its innards

(B5.3)

The idea that when the knowledge event expressed by the root zu is associated with ša₃ “innards” it indicates an “internalized” knowledge that specifies the assumed state of knowledge is seen in the above examples. By depicting Sargon as “(making) known toward his innards” the secret knowledge he has gained, the author of Sargon and Ur-Zababa emphasizes Sargon's state of hidden, internal knowledge. It is this type of assumed, internalized knowledge that is depicted in the last two examples as well, the one prompting action, and the other defining the plant's fate, that is, its nature.

ša₃ “innards” can also be an Agent of knowledge, again with emphasis that this is “internalized” knowledge, perhaps meaning “to understand.” That concept may also be negated. This can be seen in the following examples.

Coll. 4 (= Alster 1997) 4.46

ša₃ nig₂-ka₉ nu-zu ša₃ igi-gal₂ tuku

Innards that do not know accounting - (are they) insightful innards?

(B10.100)

ArŠ2 (= Michalowski 2011) Part B 11'

lu₂ al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu um-mi-zu

Variants:

N6: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-bar[?] bi₂-zu

N6 rev.: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu im-mi-du₈

After your [Šulgi's] eye came to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)

Variants:

N6: (Your [Šulgi's]) look having come to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. “he is a Mensch” in English)

N6 rev.: After your [Šulgi's] eye came to see (that) my innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)
(B7.16)

Ur-Namma A (= Flückiger-Hawker 1999) 84

A ii obv. 44 - sipa zi garza kur-ra-ke₄ / ša₃-ga-ni mu-un-zu

S_{b2} obv. 2' - lu[gal gar]za kur-ra-ke₄ ša₃-ga-ni i₃-zu

S_{b2} obv. 3' - ur-^dnamma garza kur-ra-ke₄ ša₃-ga-ni i₃-zu

The right shepherd, whose innards knew the rites of the netherworld

The king, whose innards knew the rites of the netherworld

Ur-Namma, whose innards knew the rites of the netherworld

(B2.6)

Enmerkar and Ensuhkešdanna (= Berlin 1979) 132

zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-e-zu-zu

D - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-zu

Q - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-un?

Take a breath! Your innards shall not bring (forth) anything (i.e. can think up anything) as much as is known by you (i.e. even though you know things, if you don't calm down you will not be able to recall them).

(B6.72)

Each example shows the idea of "internalized" or "understood" knowledge, often concealed.

Thus, in the literary letter (B7.16) the knowledge known in the ša₃ "innards" was only known after discovery, it was not openly available. Likewise, the final example depicts the idea that the ša₃ cannot bring forth (tum₂ - the same verb used to bring forth knowledge from the geštu₂ "ear") the knowledge contained within it when it does not have breath to speak. ša₃ is not lexically associated with any formal categories of knowledge, such as šir₃ "songs" or nam-dub-sar "scribalism," etc., but expresses "internalized" information, hidden knowledge. This nuance separates it from geštu₂ "ear," though both are of course hidden to the eye.

A final term to note in this context is ni₂ "self." Like ša₃ "innards," ni₂ "self" can be used as an Agent of knowledge, and emphasizes self-verification and experience of the knowledge event. Thus, in Gudea Cylinder A, the use of ni₂ "self" with zu "to know"

highlights a personal knowledge, that is, personal verification, in checking the foundation pegs for the Eninnu temple.

Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xvii 26-28

GAN₂ zi-dam eš₂ i₃-gar-gar / a₂-ba geš bi₂-gar ni₂-te-ni mu-zu / hul₂-la-gin₇ im-ma-na-ni-ib₂-gar

He set the rope, it was a right field, in its side were set the pegs, he himself knew (=verified), like a joyful something it was set in (place) for him (= Ningirsu)

(A4.7)

A similar meaning, though in much different context, is provided in the following proverb.

Coll. 3 (= Alster 1997) 3.26 // 19 Sec. C 2 // 24.9

^dutu bar-ra he₂-ne-[ni?]-š_u₂

ni₂-zu š_u nu-zu-am₃ ku₄-ni-ib

When Utu is covered outside such as your self does not know the hand - come in!

(B10.95)

Here the idea seems to be that when it is so dark that “you yourself do not know (= cannot see) the hand” you should go inside. Thus, ni₂ “self” focuses on personal verification and experience of what is known.

It has been argued heretofore that certain organs and anatomical concepts are used in conjunction with the notion of knowing, each connoting a range of nuance. igi “eye” is one of the primary organs for acquisition of knowledge, and is largely equated with verified knowledge. geš_{tu}₂ “ear” seems to be the most formal location for knowledge storage and access, and it perhaps acts as Agent in bringing forth (tum₂) that knowledge. The ša₃ “innards” act as another storage location, but when knowledge is “internalized” in the ša₃ it often conveys emotional, secret or understood knowledge. Finally, ni₂ “self” is used to emphasize personal verification of a thing known. Still other uses of the verb zu “to know” are associated with none of these lexemes but express the acquisition of knowledge through combination with certain verbal affixes.

As reviewed above in the grammatical exposition of zu, the use of the -da- comitative prefix expresses a equalizing event whereby the person without knowledge attains a knowledge equal to the one with it. As such the combination of the comitative -da- with the root zu is translated as “to learn.” In a similar fashion, the locative prefix -ni- when in combination with the CP imma- expresses the idea of “having come to know in X” or “to have come to be knowledgeable in X.” Each expresses the acquisition of knowledge through formal educational transmission - teaching and study.

Another type of acquisition of knowledge is seen in the causative zu-zu-expressions. The reduplicated causative expresses direct transmission of knowledge such that the receiver instantly assumes the state of the knowledge transmitted. Thus, the line in the hymn to Inanna by the sufferer.

Inanna C (= Sjöberg 1975) 250
 šer₇-da gu-la-zu su-gu₁₀ ba-e-zu-zu
 My flesh is made (to) know by you your great (destructive?) punishment
 (B3.36)

Similarly, in Nanna-Suen’s various approaches to the temples of Sumer while on his journey to Nippur, he “makes known the hand to,” that is, he “catches,” turtles and birds.

Nanna-Suen’s Journey to Nippur (= Ferrarra 1973) 170
 [ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu]
 The young kuda-birds, (to it) the hand will be made known (i.e. will catch them)
 (B5.47)

Nanna-Suen’s Journey to Nippur (= Ferrarra 1973) 278
 P - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu
 G - ku₄-da^{mušen} tur-re šu im-mi-zu
 Q - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu-un
 U - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu
 The young kuda-birds, (to it) the hand will be made known (i.e. - will catch them)
 (B5.48)

Knowledge is acquired directly in these expressions, whether through physical contact or not (other examples can be seen in Appendix G1.9-10).

Other declarations employing the verb *zu* “to know” without additional particles or lexemes express the simple acquisition, or a state, of knowledge as an attribute present in the Agent. These declarative statements of “knowing” convey the idea of that knowledge as part of the present state of the Agent. Thus Šulgi and Lipit-Eštar, among others, can boast of their ability to know the *ša₃ inim-ma* “innards/meaning of a word/matter,” and even further the *lul zi* “truth or falseness” of the *ša₃ inim-ma* “innards/meaning of a word/matter.” In these cases, that which is blocked to the eye is still available to a knowledgeable perception.

Šulgi B (= Castellino 1972) 233
ama tuku-nu-me-en *ša₃ inim-ma mu-zu*
I know the innards of the matter, “I am not one having a mother” (orphan?)
(B2.29)

Lipit-Eštar B (= Vanstiphout 1978) 32
inim ša₃-ga gal₂-la lul-zi-bi mu-e-zu
You know a matter’s falseness or truth extant in the innards(= meaning)
(B2.103)

Conversely, those concepts that are considered *a priori* “unknowable” are simply labeled as *nu-zu* “know not” or as *lu₂ nu-zu* “which man knows not.” Thus of Bau’s horn(?),

Luma A (= ETCSL 2.3.1) 32
nin si-a-ni e-du₇ ^dba-u₂ nig₂-zu lu₂ nu-zu
Lady whose horn is fitting, O Bau, your thing no man knows
(B2.1)

and of Nergal,

Šū-ilīšu A (= Sjöberg 1973) 14
^dnergal ab hu-luh ni₂ huš ri na-me gaba ru-gu₂ nu-zu
Nergal, frightening sea, directing (its) furious fear, none know confronting you
(B2.73)

and Inanna.

Inanna C (= Sjöberg 1975) 7

nig₂ ak-ak-da-ni ab-ši-kur₂-ru gar-bi nu-zu

She alters her (own) deed-doing, its fixing/setting (is) a thing no one knows

(B3.25)

In each, the expression nu-zu conveys that which is unknowable. Knowledge of these things cannot be acquired through any of the aforementioned means, physical or otherwise. Thus, expressions for states of, and acquisition of, knowledge find their counterparts in simple negation as seen above.

Pushing further, knowledge once acquired through the senses, and stored in the person's "innards" or "ear," can now prompt action, and in some cases insists upon it. The strongest example of this is found in the early inscription of Eanatum, wherein future rulers of Lagaš are cursed for any damage to the object if their "ear is made known" (geštu₂-ni al-zu-zu-a) of it and they do nothing.

Eanatum 11 (= Frayne 2007 E1.9.3.11) Side 4 iv 1'-v 3'

na[m ur] za₃-be₂ pa₃-d[a] / geštu₂-ni al-zu-zu-a / mu-sar-ra-bi / ab-ta-ul₄-a / geštu₂-

ni / al-zu-zu-a / izi ba-šum₂-mu / geštu₂-ni / [al-zu-zu-a] / Lacuna / mu [...] /

geš[tu₂-ni] / al-zu-zu-a

If it is such that one smashes (it) completely (and) his [the ensi of Lagaš] ear is made known (and does nothing); if he grinds from it its inscription and his ear is made known; if he gives (it) fire and his ear is made known...

(A1.1)

The use of the al- stative prefix clearly conveys the notion of a state of acquired knowledge by the "knower," and at times incites action.

Conversely, the opposite of acting on knowledge, i.e. hiding it, is expressed by the recurrent phrase in the Curse of Agade and the composition known as Sargon and Ur-Zababa. In both of these stories the fear of voicing one's knowledge of a terrible event, in the former the destruction of Agade, in the latter Ur-Zababa's and Lugalzagesi's demise, prompts the characters to "make known the matter to his innards, but not to set it on the tongue" (B6.76-79).

Curse of Agade (= Cooper 1983) 87

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-un-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂
He knew to(ward) his innards, (but) did not set it on his tongue; he spoke of it
with no man
(B4.5)

Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 4

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga lu₂-da nu-mu-un-da-ab-be₂
He knew to(ward) his innards, (but) did not set it on his tongue; he spoke of it
with no man
(B6.76)

Moreover, such phrases as “from knowing that I am king, I am awed to silence” that occurs in the hymn Šulgi B 304 express second level cognitive functions in which the person is able to “know” their own state of knowledge and act upon it.

Šulgi B (= Castellino 1972) 304

lugal-me-en in-ga-zu-a-ta nig₂-me-gar gu₃ i₃-de₂
I am the king; from knowing such calls forth silence
(B2.34)

So too, the action following the “internalization” of knowledge when combined with ša₃ “innards.”

Winter and Summer (= ETCSL 5.3.3) 261

a₂ kalg-ga-na ša₃-ga-a mu-un-zu ur₅-da nir mu-un-gal₂
Of his strong arm, he knew in the innards (innately?), with/from that he acted
authoritatively
(B10.7)

This second level of cognition provides witness to some of the notions of knowledge processes in the Mesopotamian mind in at least the 2nd millennium, from which the copies of the texts derive. However, we may conjecture that the statements are representative at least of Šulgi’s own time, namely the end of the 3rd millennium, and were likely extant further back in human history. Next level cognitive functions, that is, doubting what one knows, do not appear in the Sumerian texts from either millennium.

In conclusion, the acquisition of knowledge in the Sumerian sources occurs primarily through the senses of sight (igi) and hearing (geštu₂), used both with intention and as mere receptors. That which is “known,” including knowledge of one’s own knowing, then becomes a possession of the “knower” stored in the geštu₂ “ear” or ša₃ “innards,” and which may or may not prompt further action. When knowledge is accessed it is generally expressed with the verb tum₂ as being “brought (forth).” Further evidence of the concept of knowing, and of knowledge and its perception, is provided by study of the adjectives derived from the root zu. It is their exposition that the next chapter takes up.

Chapter 3

This chapter investigates the adjectival lexemes derived from the verbal root zu. The two primary adjectives under investigation, gal-zu “to know greatly, i.e. to have a large amount of knowledge on a subject” and ku₃-zu “to know purely, i.e. be astute, apt; clever,” are formed by compounding adverbs that express quantitative and qualitative notions of “knowing,” respectively. The quantitative adjective gal “large, big,” is also employed in the derived adjective written GAL.AN.ZU (likely read as ereš₅) “wise; knowledgeable(?)”. On the other hand, the qualitative adjective ku₃ “pure, shiny,” is extant as an adverb only in ku₃-zu “to know purely; astute, apt.” It is through these two adjectives, which are acting adverbially here, gal-zu “greatly knowledgeable; intelligent” and ku₃-zu “astute, apt; clever,” that conceptions of the act of “knowing” are specified. The quantitative gal signifies the bringing of accumulated knowledge to bear on an event, while the qualitative adjective ku₃ focuses on the ability to apply knowledge deftly in any situation or dedicated craft. Thus, ideas of “knowledge” and “know-how” are defined in relation to the amount of “knowledge” and the ability to apply it.

Both of these adjectival lexemes are substantivized in the course of time by addition of the substantivizing particle nam-, to form the nominals nam-gal-zu “great knowledgeability,” nam-gal-an-zu “wisdom,” and nam-ku₃-zu “astuteness, aptitude.” As with the treatment of the verb zu, each lexeme is discussed according to its chronological emergence and development in the Sumerian textual record. This is followed by a discussion of the Agents that these descriptors most often accompany. Discussion of the semantic development of each term, and the development of the two terms in relation to one another in the textual record, concludes the chapter. This will prepare the reader for the next chapter covering the Akkadian adjectives that correspond to these Sumerian lexemes. However, first some remarks on the nature of

adjectives, particularly in relation to nouns, are in order to better establish the function of these lexemes and highlight areas for further study.

A penetrating description of the function and quality of adjectives, especially in relation to substantives, can be found in O. Jespersen's seminal study, *The Philosophy of Grammar*, published in 1924. Upon surveying the Scandinavian, Germanic, and Romanic languages, he notes a shared pattern in distinguishing substantives from adjectives¹⁶ in speech and writing. He notes further in each language that the distinctions are "always essentially the same: words denoting such ideas as *stone, tree, knife, woman* are everywhere substantives, and words for *big, old, bright, grey* are everywhere adjectives" (74). From this, he concludes that a shared, logical (mental) reason must underlie this "agreement" (*ibid.*) in distinction of type, and sets out to elucidate it.

Jespersen pursues his examination of this pattern by first inspecting the definitions of the terms "substantive" and "adjective." His reasoning is that though substantives imply a "substance" reified to some degree, the mental concept behind each "substance" is a result of an individual's perception of that substance's qualities. In other words, while adjectives delineate and highlight a single quality of a substantive, substantives themselves are a coherent combination of many qualities, physical or "abstract," into a single, circumscribed lexeme. That is not to say, however, that a substantive cannot be described according to each of its multiple qualities as desired or demanded in particular situations. In Jespersen's words, "from a philosophical point of view it may be said that we know substance only through their qualities;

¹⁶ Jespersen follows continental usage of classifying both "substantives" and "adjectives" as sub-classes of the word-class "noun" (72). He mentions that his use of "substantives" is similar to the use of "nouns" in British grammatical usage, but Jespersen prefers "substantives" because it allows for the use of "nominal" as a class of adjectives, while also applying itself readily to an understanding of such a process as "substantivized adjectives" (72).

the essence of any substance is the sum of all those qualities that we are able to perceive (or conceive) as in some way connected” (75).

Thus, substantives are a unified, coherent perception of the qualities that distinguish them, while adjectives are the very qualities themselves. In language, then, adjectives provide an individuating and comparative emphasis of a substantive’s several qualities, while substantives imply, or contain, several qualities in unique combinations. Still, Jespersen recognizes the problem with the statement above that it

“is powerless to solve the riddle of the so-called ‘abstracts’ like *wisdom*, *kindness*, for though these words are to all intents and purposes substantives and are treated as such in all languages, yet they evidently denote the same qualities as the adjectives *wise* and *kind*, and there is nothing substantial about them” (*ibid.*).

This “problem” in distinction becomes important in light of the adjectives and substantivized adjectives that are the subject of this chapter. The above discussion on the nature of adjectives, as individuating and comparative, help us understand the semantic role of the formations gal-zu and ku₃-zu.

The adjective gal, which acts adverbially in its earliest compound verbal formations and in the adjectival participial compound gal-zu “greatly-knowledgeable, well-learned, etc.,” emphasizes a large quantity of knowledge. gal is frequently used in the administrative literature to represent a large quantity in terms of length (AAICAB 1/2 pl. 88 1935-523, obv. 5), weight (AAICAB 1/1 pl. 43-44 1911-240, rev. iii 4-5), size (AAICAB 1/1 pl. 20 1911-165, obv. 1), and the accumulation of years in animals (BIN 10 104, obv. 3, 7-8) and humans (“older brother” is expressed šeš-gal). The term gal is also used to express a higher grade in a hierarchy (this might be lying behind šeš-gal instead of years accumulated). Thus the ensi₂ “governor” can be superseded by the ensi₂-gal “the chief governor.” The term for king is itself

a gal compound, lu₂-gal “big man,” which was then lexicalized into a single term and represented by a single, ligatured sign.

In utilizing gal to form a new notion of “knowing,” the lexeme emphasizes a large quantity of knowledge with a variety of spatial notions. The lexeme carries positive associations as seen in its attribution to deities and prominent persons as well as representing a positive archetype in some of the proverbs. These aspects are discussed in the applications of the lexeme below, and apply also to the case of GAL.AN.ZU, which is likely an Akkadian innovation.

The second adjective, ku₃, does not focus on the quantity of knowledge like gal, but on the ability to apply knowledge. This ability applies to knowledgeable actions and reactions in spontaneous moments requiring cunning, astuteness, wit, and perhaps at times, slyness. It is also an expression of the knowledge of expert craftsmen; those who are at the edge of their disciplines producing the finest, most intricate work in their respective materials. These notions come from the employment of the adjective ku₃ “shiny, pure.”

ku₃ is used to demarcate spaces and persons as separate from spaces and persons about them. I am unaware of it being applied to time, however, though primordial times are sometimes associated with “pure” spaces (esp. Dilmun in Enki-Ninhursaga l. 3). The idea that ku₃ demarcates spaces and persons derives from its meaning shiny metals, presumably from being more pure. The term is associated with both silver (ku₃.babbar “white shiny metal”) and gold (ku₃.sig₁₇ “yellow shiny metal”), and is used to specify purer sites such as temples, ritual spaces, and cities. It is also used as a title for certain deities, foremost among them Inanna, but also An and certain other female deities. Of interest is the fact that it is also a title for Lugalbanda, separating him possibly because of the ritual astuteness that characterizes his

behavior in the epics. The preciousness of metals, their allure, shine and the value we subsequently confer upon them, serves to set them apart and elevate them. This is the semantic range of ku₃.

In the compound adjective ku₃-zu, ku₃ “pure, shiny” acts adverbially to describe precious knowledge, pure knowledge, and shiny, that is, flashy knowledge. The term is used to describe the application of this type of qualified knowing in practical situations. This is seen in its application to craftsmen, as well as its appearance as an archetype of the apt person in the proverb collections. As usual with complimentary descriptors, kings and gods hoard them. To be “one who knows purely” is to be astute, apt, witty, cunning, clever, and valued. This type of qualitative adjective is a fitting complement to the quantitative gal-zu.

Such are the adverbial-adjectival compounds with root zu. gal-zu emphasizes quantity of knowledge, while ku₃-zu emphasizes pure, shiny, and precious knowing. So far, Jespersen’s claim that adjectives individuate qualities and emphasize them is secure. But now the so-called “abstracts” come into the picture. Jespersen claims that they denote the same qualities as the adjectives, but are used substantively, that is, nominally. So why the creation of these words?

Jespersen dismisses the idea that the so-called “abstracts” are merely ways to create objects of the qualities they describe that people may more clearly discuss them as objects (135). Instead, he investigates the auxiliary verbs that accompany each word (136). Thus, one *is* wise, but one *has* wisdom. This distinction ultimately serves an economy of effort in language by allowing users to dispense with an otherwise overwhelming number of subordinate clauses and discuss the adjective as an attribute or acquired trait (136-138). Finally, citing a study of Sanskrit, he suggests that a higher frequency of nominal substantives, or substantivized adjectives, is found to be preferable in scientific or philosophical discussion

(139). He ends by saying that nominal expressions make language more “abstract...[and] abstruse” especially in verbal substantives because “life-giving elements of the verb (time, mood, person) disappear” (139). In sum, Jespersen believes that substantives are created as a result of economizing speech, but also serve to allow further description of already individuated traits (e.g. “sound wisdom”).

The substantives under review here, *nam-gal-an-zu* “wisdom” and *nam-ku₃-zu* “astuteness, aptitude,” are more often treated in the Sumerian texts as objects that are given by deities or used by Agents. This usage may ultimately be the result of the language finding a way to cognize, that is objectify, knowledge and knowing so that they might be objects given (and thus distinguishing, rarefying and useful for social advantage), rather than always being used adjectivally. Their creation likely also stems from the simple progression of the language in terms of economy and abstraction. The character of the formations has now been discussed, as well as the character of the adjectives employed in the compounds. The discussion now turns to the grammar and syntax of these compound adjectives.

Both adjectival lexemes represent adverbial compounds with the active participle “one who knows.” *gal-zu* occurs in both attributive and predicative positions, though its use as an attributive adjective is limited to a handful of occurrences. Of these, certain may be argued to represent a more literal reading of the participle *zu* with adverbial modifier taking an accusative object (“to know x greatly”). These cases are highlighted and discussed below. Alternatively, *ku₃-zu* is primarily attributive in our corpus, with perhaps one exception. *gal-an-zu* acts purely as an attributive adjective. The three expressions thus create a gamut from active verbal conjugation to frozen de-verbal adjective.

The two primary lexemes, gal-zu and ku₃-zu, are a type of adverbial participial phrase that is frequently used adjectivally. Though gal “large, great” and ku₃ “shiny, pure” are part of the so-called “primary” adjective class, which are not derived from a verb and do not take the passive -a morpheme (Attinger 1993, 167 §104a), the verbal base in *hamtu* and its ability to take verbal objects, however, determines this form as a verbal subclass (Thomsen 1984, 64 §81). gal-zu often takes an object in both its attributive and predicative positions, which is then “that which is greatly known.” ku₃-zu “astute, apt,” on the other hand, acts more often as a “regular” adjective (Attinger 1993, 167-168) qualifying nouns rather than as a participial phrase that takes objects that are “purely known.”

I attribute this difference to the prominence of ku₃-zu in later times which influenced gal-zu to conform increasingly more to the simple participial form though retaining its transitive abilities (cf. the rise in ku₃-zu PNs over gal-zu names, Ch. 5). ku₃-zu first appears in the Old Akkadian personal name (PN) lugal-ku₃-zu “Astute king; the king is astute” (Ch. 5). It’s innovation is constrained by adjectival rules, hence why it doesn’t take objects (except the later “innovation” in Ibbi-Sîn, above). Subsequently, gal-zu’s verbal origins are made functionally adjectival but retain verbal transitive abilities on the model of the more “popular” notion of ku₃-zu “astute, apt; clever.” This is educated conjecture, but note the ratio of gal-zu to ku₃-zu PNs over time in Chapter 5 and the ascendancy of the idea of *nēmequ* “wisdom” as explicated in Chapter 4. Further study of these types of changes are a perceived need in the study of Sumerian adjectives (Wilcke 2010, 27).

The lexeme GAL.AN.ZU, secondarily derived from the participial adjective gal-zu, provides another instance of adjective creation. In this case, the lexeme acts completely within the “regular” adjectival rules of Sumerian (Edzard 2003, 47-48; Black 2005, passim).

However, as this lexeme is likely an Akkadian invention, it is more likely that it is acting within “regular” Akkadian adjectival rules. Its form occasions comment below. *nam-ku₃-zu*, a de-adjectival noun (nominalized adjective?), demonstrates further ingenuity in the development of the Sumerian language. This lexeme acts almost adverbially with certain verbs (*ak*, *kin*?), which may demonstrate its substantive properties in forming verbal compounds or phrases. Each of these four lexemes requires specific grammatical comment as to its components and their function.

The foundation of this study is the adverbial compound *gal-zu*. The verbal root *zu*, a *hamtu* stative verb with transitive qualities (ability to take objects, causative and passive force, viz. p. 33), is here modified by the adjective *gal* “great,” acting adverbially, to express “knowing greatly.” This distinguishes the type of knowing, in this case, full (“great”) knowledge of a subject. *gal* is not the object of the verb, though this remains a formal grammatical possibility, but its modifier, which distinguishes it from compound verbs whose constituents become a single unit of expression (Karahashi 2000, 1-10). Likewise, *ku₃-zu* uses the adjective *ku₃* “shiny; pure” adverbially to qualify knowing and know-how. To “purely know” seems to connote the ability to apply knowledge across manifest situations with a degree of alacrity. The English words that best seem to cover its meaning are “astute, clever, smart, acute, apt”.

The role of the adjectival constituents *gal* and *ku₃* in these lexemes has been the point of some argument. Initially, Falkenstein argued that the adjectival constituents were the accusative objects of the verbal root *zu* (1949, 126, 135; 1950, 85 n. 1). This understanding was followed by Thomsen (1980, 55, 257-261), and is maintained with ambivalence by Edzard (2003, 145). It was Krecher, however, who suggested the function of a “morphemeless”

adverb for the adjectives placed immediately to the left of the verbal base or chain (1987, 74). Attinger follows Krecher in this, though with some reservation and with hope for future study (1993, 170). Given gal-zu's ability to take objects, and the Sumerian verb's inability for ditransitivity outside of causative construction, the latter explanation seems to be the only viable one. The following discussion is based on this assumption, and is made evident in the translations.

Returning to gal-zu, the earliest occurrences, in the Old Sumerian texts from Tell Abu Šalābīkh, already show the adverbial compound fully conjugated and taking verbal objects marked in the Absolutive case (Ø). Thus, in example C6.3 *bir₂ gal in-ga-mu-zu* “[Lugalbanda] also (made?) knows greatly love-making” the participle *bir₂* “love-making” is in the Absolutive case, and the phrase connotes Lugalbanda's quantifiable expertise and knowledge of the act. *gal* here cannot be the accusative object; it can only be modifying the verb with respect to Lugalbanda's knowledge of love-making, that it is “great,” pointing to its adverbial function.

As time progresses, however, the conjugated verbal forms of gal-zu decrease eventually preferring the participial construction exclusively. This construction remains capable of taking objects in the accusative, though it does not always do so, sometimes expressing the absolute “one who knows greatly.” So, in example C4.3 *ur-sag^dnin-gir₂-su me₃ gal-zu-bi* “the hero Ninhursag (is) [the Eninnu's] one-who-greatly-knows battle (i.e. battle-master)” the participial compound takes *me₃* “battle” as its object and expresses Ningirsu's mastery from the perspective of having full knowledge of it. The objects gal-zu takes are catalogued in the examples below.

One particularly insightful expression that demonstrates gal-zu's ability to take objects as opposed to *ku₃-zu*'s more common adjectival usage (both attributively and predicatively), is

when each compound appears with *nig₂-nam(-ma)* “anything.” *gal-zu* often takes *nig₂-nam(-ma)* as its object, as seen in the following examples from the corpus:

Iddin-Dagān (= Frayne 1990 E4.1.3.2) 16
nig₂-nam gal-zu-ra
To the one who greatly knows everything (i.e. super-omniscient!)
(D1.1)

Išme-Dagān E (= Sjöberg 1974/75) 3N-T 500 obv. 5’
[x x] *palil dingir-re-e-ne nig₂-nam-ma gal-zu [...]*
...foremost of the gods, who greatly knows everything...
(D2.12)

Lipit-Eštar B (= Vanstiphout 1978) 30
geštu₂ dagal nig₂-nam gal-le-eš zu
Broad-eared one, who greatly knows everything
(D2.18)

Rim-Sîn C (= Charpin 1986, 275-278) UET VI 102 7
an gal mah an ki-a en nig₂-nam gal-zu
Great An, magnificent one of heaven and earth, lord who greatly knows
everything
(D2.21)

Among these, example D2.18 marks the adverbial grammar of *gal* explicitly by means of the “adverb of manner” particle *-eš* (Attinger 1993, 168 §105a), as well as demonstrates the adverbial participle’s ability to take an object, in this case *nig₂-nam* “anything; i.e. everything” (marked here by the Absolutive Ø).

However, there are also cases where *gal-zu* precedes the phrase *nig₂-nam-ma*, and these are difficult to determine with certainty. Here *gal-zu* is likely acting as a substantive adjective, that is as a “great knower” or “greatly knowledgeable one,” and translates as a genitival construction, *gal-zu nig₂-nam-ma(-ak/kam)* “greatly knowledgeable one of everything.” This is paralleled by *ku₃-zu*’s appearance in *nig₂-nam-ma* constructions, in which it always precedes

nig₂-nam-ma as the *regens* of the genitival compound meaning “astute one of everything”¹⁷ (the construction is noted in Sjöberg 1960, 112 n. 8). The following examples demonstrate this.

Šulgi R (= Klein 1990) 7

igi-gal₂ tuku geš-hur-re kin-ga₂ ku₃-zu nig₂-nam-ma-ke₄

One having insight, proficient in the designs, astute one of everything

(E2.4)

Išme-Dagān E (= Sjöberg 1974/75) Ni 4403 obv. 9

ku₃-zu nig₂-nam-[ma...]

Astute one of everything...

(E2.11)

Enlil-bāni A (= ETCSL 2.5.8.1/Kapp 1955) 65

ku₃-zu nig₂-nam-ma

Astute one of everything

(E2.13)

Damgalnuna A (= Green 1975) 6'

en gal-an-zu du₁₁-ga-ni sag ba-du ku₃-zu nig₂-nam-ma-kam

Wise lord whose word is foremost, who is an astute one of everything

(E3.1)

This construction is also evinced in the profession gal-zu unken-na “greatly knowledgeable one of the assembly” seen in the lexical lists and Ur III literary letters. However, in the main gal-zu prefers to act participially, while ku₃-zu functions more as a regular adjective that does not take objects.

A single example where ku₃-zu is to be read as an active adverbial-participial compound exists in a hymn to Ibbi-Sîn, bala du₁₀ nam-he₂ šar₂ ku₃-zu-me-en... “You are one who purely knows (making) universal abundance and a sweet term of office...” (E2.5). This example is the only attestation from the corpus that attests to ku₃-zu as an active participle that takes an

¹⁷ The genitival relationship is jarring in English, which would prefer the locative “in,” thus rendering “greatly knowledgeable in everything” and “astute in everything.” I have maintained the Sumerian grammar in translation in order to address the position and case of nig₂-nam-ma as well as represent the Sumerian language.

object; likely in emulation of gal-zu's propensity for the active participial form. In all other cases ku₃-zu acts purely adjectivally, whether attributively or predicatively.

Before discussing the semantic development and influence of these two lexemes throughout the history of the textual corpus, I would like to make remarks on the inter-related grammatical development of the two terms and make reference to gal-an-zu and nam-ku₃-zu. gal-zu is the first of the lexemes to appear in our corpus, already extant in ED IIIa in the texts from Abū Šalābīkh (2600 B.C.). Here the verb and adverb seem fully cooperative in two different verbal conjugations, as well as acting as an attributive participial adjective once (ex. C6.2. However, it could stand as a relative/copular predicative participial adjective, cf. Jacobsen 1989).

Over the next four hundred years the adverbial compound gal-zu appears in conjugated verbal forms in royal inscriptions and hymns. It is only after Gudea, in the OB edubba texts, that gal-zu appears exclusively as an adjectival participial construction (perhaps on the basis of ku₃-zu, see above). The de-verbal (participial) adjective ku₃-zu first appears in the textual record in names in the Old Akkadian period (2350-2200 B.C.), where it acts adjectivally, not taking an object. Finally, it is only in the later texts of the OB edubba that the de-adjectival noun nam-ku₃-zu and the secondary adjective GAL.AN.ZU emerge. Thus, Sumerian shows a growth of adjectives in the texts preceding the Ur III kingdom (2114-2004 BC), with de-adjectival substantives following shortly, and proliferating briefly, in the OB period.

J. Black presented a diachronic analysis of adjectives, including verbal phrases that act adjectivally, in his seminal study (Black 2005). In it he discusses gal-zu and ku₃-zu as verbal phrases that act adjectivally though he does not treat each lexeme's grammar in detail. He observes that the time from the Ur III kings to the end of the Larsa dynasty was a period of

proliferation for adjectives. Still, whether the new adjectives reflect Sumerian innovation, in a time of Sumerian's obsolescence, or whether they are Akkadianisms or even Akkadian calques (a question to be taken up in the following chapter) is difficult to determine.

I understand the formation of *gal-zu* and *ku₃-zu* as participial verbal phrases that increasingly take on adjectival function within this period of fluorescence during the Ur III kingdom. The patronization of scribal schools by the dynasty along with the revival of Sumerian literary culture and the influx of new ideas and expressions in the burgeoning Akkadian population provides a confluence of propitious factors for linguistic innovation. Adjectives, an abundant word-class in Akkadian, seem to be one of the central areas of creativity according to Black's diachronic chart (2005, 20-25).

Concurrent with innovations in adverbial participial compounds is a derivation of a purely substantive adjectival form from *gal-zu*. This adjective, *GAL.AN.ZU*, is possibly formed on the basis of a fixed stative conjugation. This verbal adjective seems to have incorporated the northern dialectal Sumerian CP *a-* used for stative and passive expression, in this case denoting a state of wisdom and knowledgeability. The *a-* CP takes the pre-root 3rd sg.prn *-n-* in the *hamtu* to mark the Subject of the fixed verbal phrase. The lexeme never acts as a participial phrase capable of taking objects, but only as a fixed (frozen) expression, "wise." This is the final "conjugated" verbal form of *gal-zu*.

Finally, the de-adjectival noun *nam-ku₃-zu*, and once, *nam-gal-an-zu*, were likely created by the Ur III scribes. Their use in a variety of expressions is outlined below. The existence of these nouns, which were secondarily derived from adjectives, points to the vitality still extant in Sumerian during the Ur III period even if in an increasingly literary register and vernacular.

The creation of three adjectives and secondary de-adjectival nouns shows creativity in descriptors for qualifying knowledge in this innovative period.

History of the Lexemes: gal-zu, gal-an-zu, nam-gal-an-zu, ku₃-zu, and nam-ku₃-zu

The adverbial compound gal-zu first appears in the literary and lexical texts from Tell Abu Šalābīkh. In the lexical materials, which comprise early lists of what will come to be stabilized and tradited as ED LU₂ E and the ED list of Personal Names and Professions, the lexeme appears in its participial form. In the versions of proto-ED LU₂ E (OIP 99, 59 obv. v’ 13’, OIP 99, 60 rev. ii’ 5), the lexeme always occurs after the profession of ku₃-dim₂ “silversmith,” and before what comes to be lu₂ geš-gi “reed-worker’.” gal-zu is present without other qualification, and likely indicates some type of master craftsman or laborer who is qualified as such on the basis of their accumulated knowledge.

The versions of the proto-ED PNs and Professions list at Tell Abu Šalābīkh (OIP 99, 61 obv. viii’ 7 and OIP 99, 69 obv. vii’ 3) place gal-zu after the lexeme kur dur₂ “mountain dweller,” and it is followed by a sign grouping of unknown reading. The lexeme’s meaning in such a context is indeterminable unless it again references some type of knowledge-master, perhaps of foreign peoples or cultic matters. This, however, is conjecture. Finally, the lexeme appears in the colophon to a list of deities (OIP 99, 82 rev. xii’ 2), but whether it qualifies the preceding or following name, or represents its own personal name, we are left to guess. On the basis of later usage I would assess it as an attributive adjective to the final name, ur-^dnisaba.

The text, rev. xii’ 1-3 follows:

silim-utu
gal-zu
ur-^dnisaba

Silim-Utu;
the “knowledge master” (is)
Ur-^dNisaba

Either way shows that the term gal-zu was associated with the scribal school in some fashion. Likely, as with its entries in the other lexical series, gal-zu merely means “one who greatly knows” = “knowledge master,” and can apply to a variety of professions where attained knowledge is pertinent, primarily crafts and learned positions.

The lexeme is first used in literature to describe characters who “know greatly.” It is first applied to the divine couple known elsewhere for their mental feats, Lugalbanda and Ninsun. Lugalbanda is known for his intelligent actions when lost in the mountains and when dealing with the Anzu bird (Alster 1995, 2315-2326). Ninsun is styled as a knowledgeable dream interpreter in the later Akkadian Epic of Gilgameš, a profession that takes the related adjective ku₃-zu elsewhere (Gud. Cyl. A2.1, 3.26). It is fitting, then, that these two take this epithet early in Sumerian literature.

The phrase is used in two separate, productive finite verbal conjugations and once in its participial form acting as an attributive adjective. The first verbal compound applies to both Ninsun and Lugalbanda:

^dlamma nin-sun₂-ke₄ gal in-zu
Divine Lamma Ninsun, she knows greatly,
(C6.1)

lugal-ban₃-da
gal in-zu
Lugalbanda, he knows greatly,
(C6.4)

Each of these examples uses the vocalic CP i-, which may reflect early, southern (standard) Sumerian. The so-called “neutral” CP allows for qualification of the subject without emphasizing agency, and is here a productive compound verb used to describe an attribute of its grammatical subject.

This productivity is further seen in its occurrence in the verbal form from example **C6.3**, gal in-ga-mu-zu “He [Lugalbanda] also knew greatly.” This phrase, above all, will continue as a literary expression until the time of the Ur III kings. The expression occurs in the royal inscription on Eanatum’s “Stele of the Vultures” (**C1.1**), and in the later literary composition inscribed on Barton’s Cylinder from 24th century Nippur (**C5.1-2**). In Eanatum’s inscription the phrase acts as a literary device that highlights Eanatum’s knowledge in administering the “double-binding” of the oath to the “leader of Giša” at each turn (RIM E1.9.3.1 obv. [xvii 1], [xix 9], xxi 23, rev. i 32 and v 18). The Barton Cylinder is too fragmentary for further analysis.

In the Gudea Cylinders the literary expression “he is also greatly knowledgeable” (gal i₃-ga-mu-zu) is expanded with the complementary phrase gal i₃-ga-tum₂-mu “(and) he is also greatly forth-bringing (in it).” The two in conjunction stress Gudea’s vast knowledge and his ability to bring that knowledge to bear on any situation, in this case the proper building of the Eninnu temple. This idea, of having knowledge and the ability to use it, is explicitly expressed here, but will, in the next period, be subsumed by a new adjective that encompasses both notions, ku₃-zu “astute, apt, intelligent; clever.”

At this point, and throughout the OB period, gal-zu appears primarily in its participial form as an agentive-noun capable of taking objects. Less often it acts attributively, and many of these can be interpreted as participial agentive-nouns without objects. During the Ur III period, if we assume the copies of Šulgi’s hymns reflect the Sumerian of the period as we do here, the secondarily derived adjective, GAL.AN.ZU “wise,” arises. This term, possibly originating in this period, finds frequent use in the royal hymns of the Isin and Larsa kings.

However, before discussing the use of GAL.AN.ZU, the matter of its Akkadian reading and correspondence must be outlined.

The sign sequence GAL.AN.ZU was likely read *ereš*, and has been assigned the value *ereš*₅ by modern Sumerologists (Black 2005, 8 n. 9). This reading derives from a phonetic gloss in KAV 95 1 GAL *e* AN *re-eš* ZU : *er?*-[x], which undoubtedly corresponds to its Akkadian lexical equivalent, *eršu* “wise.” This equivalency is also found in other Neo-Assyrian lexical series, An-ta-gal C 251 GAL.AN.ZU = *er-šu*₂. However, while this equivalency seems to be correct in this later period, it cannot be said with certainty that the sequence GAL.AN.ZU was read /*ereš*/ by earlier scribes; though it remains highly probable. Thus, I maintain the spelling GAL.AN.ZU in order to show the reader the sign base and its explicit connection to *zu*, and to *gal-zu* in particular. However, whereas *gal-zu* occupies both predicative and attributive positions, GAL.AN.ZU acts only as an attributive adjective. This likely reflects the Akkadian influence of its adjectival equivalent, *eršu* “wise.”

From the Ur III period onward, *gal-zu* and GAL.AN.ZU are used almost exclusively in the royal inscriptions and hymns (preserved only in OB copies) to express the “great knowledge” of kings and deities or to label them as “wise.” The objects claimed by kings and for deities by the adverbial participle *gal-zu* are telling as to its semantic range. Substantives taken as the objects of *gal-zu* phrases represent acquired knowledge, formal and experiential, possessed by the “knower” and enabling the completion of further activity. In other words, *gal-zu* represents the accumulation of a “great” or “large” body of knowledge upon which the agent draws to perform the activity associated with the sphere of accumulated knowledge. *gal-zu*, then, is acquired, organized knowledge.

This is most clearly seen in its general application to the nar “musicians” and the nagar “carpenter.” Each of these professions requires a large amount of acquired knowledge, the one of instruments, music and composition, the other of tools, materials and engineering. It is instructive that the nagar “carpenter” also takes the adjective ku₃-zu, active application of intellect, as building requires situational thinking and “fixes,” in addition to formal, acquired knowledge (gal-zu) possessed by the agent. ku₃-zu is treated below, but first the objects of gal-zu phrases must be discussed to demonstrate the areas of acquired knowledge conveyed by the lexeme.

Matters of governance are foremost among objects taken accusatively by gal-zu for both gods and kings. Utu, Ašimbabbar (Nanna), Nanaya, and Martu are claimed as gal-zu’s of the eš-bar “decisions” of the land, that is, administrative organization. Ninšubur and Nusku, as viziers to Inanna and Enlil, respectively, take a₂ ag₂-e “giving orders” to the foreign lands as objects of gal-zu. In mimicry, Šulgi employs gal-zu to claim di ku₅-ru “issuing (lit. cutting) judgments,” and Lipit-Eštar, as the gods’ vizier on earth, follows Ninšubur and Nusku in taking kur-kur-re a₂-ag₂-e “giving orders to the foreign lands” as the object of his gal-zu phrase. Hammurapi claims to gal-zu “greatly know” the geš-hur kal-kal “the precious blueprints” of the country, a trait he shares with the goddess Nanaya. The techniques and actions of governance, even if understood as “received” (šum₂-mu) knowledge, are learned actions, formally and experientially. They take gal-zu, as opposed to ku₃-zu, gašam or others, to express this type of acquired knowledge.

gal-zu also takes objects that are acquired by training in the martial arts and cultic rituals. Šulgi claims ^{ges}ilar sag₃-ge-bi “the throwstick’s striking” and dingir-re-ne-er gub-bu “standing to (before) the gods” as categories of his gal-zu. Amongst the gods, Enki and Nanna take nam tar-

re “decreeing (lit. “partitioning”) destinies” as an object of gal-zu, Ningirsu takes me₃ “battle,” and Inanna, šen-šen-na sa₂ si₃-si₃-ga “placing advice in combat.” Acts of professional rhetoric and experience are the object of gal-zu in phrases applied to Ningal, ad gi₄-gi₄ “advising,” and to Ninšubur, sa₂ gar-gar en₃ tar-tar “fixing advice and inquiring” and ša₃ KA sa₆-ge “making beautiful/good a word’s innards (meaning/expression).” Again, these areas rely on a body of knowledge possessed by the “knower” and employed in each activity.

Finally, gal-zu predicate phrases and the phrase nig₂-nam(-ma) gal-zu “who greatly knows everything (super-omniscient)” require comment. Several characters take gal-zu as an epithet, or are the subjects of a verbal phrase with gal-zu as its compound root but do not take an accusative object. These characters are qualified as “greatly knowledgeable” in an absolute sense, that is, they properly achieve the state of having “great knowledge” of numerous categories. Thus Ninsun, Lugalbanda, Dabala and Ešpeš(?), Nanna, Enki, Asarluhi, Nisaba, Šu-zi-ana, and Ninurta among divine and legendary figures, and Eanatum, Gudea, Šulgi, Šu-Suen, Enlil-bāni, Warad-Sîn and Samsu-iluna among kings, are qualified with the absolute. This is complemented by innovations in the original phrase nig₂-nam(-ma/e) zu “omniscient” in the substitution of gal-zu and ku₃ zu, both as active participial Agents, for the simple root zu.

In analyzing these phrases two possible understandings present themselves. The first is that the object of the phrase nig₂-nam(-ma/e) is rather an adjective-forming particle that then renders these verbal phrases as single adjectives, “omniscient” (nig₂-nam zu), “greatly knowledgeable (in) everything” (nig₂-nam gal-zu), and “apt (in) everything” (nig₂-nam ku₃-zu). The second, and more likely, is that the scribes of the Ur III and later periods innovated several synonymous expressions, no matter how vanilla, for mental faculty and capacity for royal and divine encomia. I therefore understand the phrase nig₂-nam(-ma/e) (gal/ku₃-) zu to represent

various (synonymous) innovations of the same basic concept, that of “omniscience.” This is evident in the fact that the phrase nig_2 -nam(-ma/e) zu occurs twelve times, while nig_2 -nam with gal-zu and ku_3 -zu occurs seven and two times, respectively. The innovations appeared, but fared less well, particularly nig_2 -nam ku_3 -zu. The following table presents those Agents that take gal-zu and, when applicable, the object taken by the participial phrase in the corpus (* = nig_2 -nam as object).

Table 8: gal-zu

Agent	Text (ex. #)
Ninsun	TAS 327 (C6.1)
Lugalbanda	TAS 327 (C6.2-4)
Eanatum	RIM E1.9.3.1 (C1.1)
Dabala	Barton Cylinder (C5.1)
Ešpeš	Barton Cylinder (C5.2)
Gudea	Gud. Cylinders (C4.1-2,4)
Ningirsu (of me_3 “battle”)	Gud. Cylinders (C4.3)
*Iddin-Dagān (nig_2 -nam)	RIM E4.1.3.2 (D1.1)
Ningal (of ad gi_4 - gi_4 “counseling; counselor”)	RIM E4.1.4.13 (D1.2)
Nanna	RIM E4.2.6.1 (D1.3)
Utu (of eš-bar “decisions”)	RIM E4.2.9.5; Utu B (D1.4; D3.11-12)
Ašimabbar (of eš-bar-re “decisions”)	RIM E4.2.13.21 (D1.5)
Warad-Sîn	RIM E4.2.13.21 (D1.6)
Enki (of inim-ma “matters;” nam tar-re “decreeing destiny”)	RIM E4.2.14.6; Damgalnuna A; EnkiTWO; Inanna and Enki; DBF (D1.7; D3.3; D5.1-2; D10.1)
Ninšubur (of a_2 ag_2 - ga_2 $šum_2$ -mu “giving orders”)	RIM E4.2.14.12 (D1.8)
Ninšubur (of $ša_3$ KA sa_6 -ge “making beautiful the innards of words/speech”)	RIM E4.2.14.12 (D1.9)
Ninegal (of sa_2 gar-gar en_3 tar-tar “advising and inquiring”)	RIM E4.2.14.17 (D1.10)
Rīm-Sîn’s Ear/Mind ($geštu_2$ gal-zu-gu ₁₀ -ta “from my greatly knowledgeable ear/mind”)	RIM E4.2.14.20 (D1.11)
Inanna (of $šu$ dab_5 - be_2 “capturing, holding fast?” $šen$ - $šen$ -na sa_2 si_3 - si_3 -ge “placing plans in combat”)	RIM E4.2.14.23; Inanna B; Temple Hymns; Inanna and Ebih; Inanna and Bilulu; ELA (D1.12; D3.4; D4.4; D5.3-5; D6.2-3)
Hammu-rāpi(?) (of ni_2 te-ge “piety”)	RIM E4.3.6.1001 (D1.13)
*Šulgi (of $geš$ ilar sag_3 -ge-bi “throwstick’s	

strike”; di ku ₅ -ru “issuing judgments”; dingir-re-ne-er gub-bu “standing before the gods”; nig ₂ -nam-ma)	Š A, Š B, Š C (D2.1-6)
Šu-Suen	Šu-Suen E (D2.7)
Nanaya (of eš-bar du ₁₀ kalam-ma-kam di-di-bi “the pronouncements of the sweet decisions of the homeland”; geš-hur-ra “designs”)	Išbi-Erra C; Death of Nanaya (D2.1-2; D10.2)
*Enlil (kur-kur-re a ₂ -ag ₂ -ga ₂ -e; nig ₂ -nam-ma)	Išme-Dagān A; Ninsina E (D2.10; D3.9)
*Išme-Dagān (nig ₂ -nam-ma)	Išme-Dagān A, I (D2.11)
*Enki (nig ₂ -nam-ma; nam tar-re “decreeing destiny”)	Išme-Dagān E; EnkiTWO (D2.12; D5.1)
Nanna (of nam tar-re “decreeing destiny”; en ₃ tar-re “inquiry”)	Išme-Dagān M; Nanna J (D2.14; D3.6)
Nusku (of a ₂ ag ₂ -e “ordering”)	Išme-Dagān Q (D2.15)
*Lipit-Eštar (of kur-kur-re a ₂ ag ₂ -e “ordering the foreign lands”; nig ₂ -nam gal-le-eš zu)	Lipit-Eštar A, B (D2.16-18)
Enlil-bāni	Enlil-bāni A (D2.19)
Haia (of me mah nam-nun-na-ka “the magnificent MEs of princehood”)	Rim-Sîn B (D2.20)
*An (nig ₂ -nam)	Rīm-Sîn C (D2.21)
*Anam (nig ₂ -nam-ma-kam)	Anam A (D2.22)
Hammurāpi (of geš-hur kal-kal “the precious designs”)	Hammurāpi C (D2.23)
Samsu-iluna	Samsu-iluna F (D2.24)
Asarluhi	Asarluhi A (D3.1-2)
Martu (of eš-bar-re “decisions”)	Martu A (D3.5)
Nanše (of inim si sa ₂ -a-bi “its just words”)	Nanše A (D3.7)
Ningešzida (gal-zu unken-na)	Ningešzida A (D3.8)
Nisaba	Nisaba A (D3.10)
Šu-zi-ana (junior wife of Enlil) (diri gal-zu)	Temple Hymns (D4.2)
Dēr (son or Uraš) (me zi nam-nun-na “the right ME of princehood”)	Temple Hymns (D4.3)
Ninurta	Ninurta’s Exploits (D5.6-7)
ab-ba iri	Lugalbanda I (D6.1)
Generic gal-zus: nar (D4.1); nagar (D10.3)	D5.8

While gal-zu acts as a participial agentive noun capable of taking an object in the majority of occurrences, its (Akkadian) counterpart GAL.AN.ZU “wise” (Akk. *eršu*) is always used adjectivally, both attributively and predicatively. That is, it never takes a grammatical

object as a category in which the agent is “wise.” The descriptor is primarily applied to deities and kings, but also represents a generic type of “wise” person in the proverb collections. The orthography and lexical evidence of GAL.AN.ZU has been discussed above, having arrived at the conclusion that while in later periods GAL.AN.ZU is read as ereš, the same cannot be said with certainty for the 3rd and 2nd millennium texts, and so GAL.AN.ZU is maintained as the reading here, primarily to demonstrate, for the purposes of this dissertation, its place as an innovation alongside gal-zu.

GAL.AN.ZU appears for the first time in the textual record in the praise hymns to Šulgi, B and C. However, the majority of its occurrences appear in royal hymns composed for the kings of Isin: Išme-Dagān (4x); Lipit-Eštar (1x); Ur-Ninurta (1x). Sin-iddinam and Rīm-Sîn of Larsa each use the term once, and its latest occurrence in our corpus is from a hymn to the OB king Abī-ešuh. In these hymns the term applies usually to gods, with only Šulgi, Išme-Dagān, Lipit-Eštar and Sin-iddinam having the term applied to their person. The deities to whom the term applies can be seen in Table 3 below.

Table 9: GAL.AN.ZU

Agent	Text
Sin-iddinam	Sin-iddinam Rim E4.2.9.15; Sin-iddinam E (F1.1; F2.12)
Šulgi	Š B, C (F2.1-2)
Enlil	Hymn to Šu-Suen, Enlil A; Enlil and Sud (F2.3; F3.3; F5.1)
Išme-Dagān	Išme-Dagān A (F2.4)
Baba/Bau	Išme-Dagān B (F2.6)
Enki	Išme-Dagān X; UrN B; Damgalnuna A (F2.7, 9; F3.2)
Lipit-Eštar	Lipit-Eštar D (F2.8)
An	UrNE (F2.11)
Haia	Rīm-Sîn B (F2.13)
Marduk	Abī-ešuh A (F2.14)
Asarluhi	Asarluhi A (F3.1)

Ninšubur	Ninšubur B (F3.4)
Nisaba	Ninurta's Exploits (F5.3)
Nusku	Enlil and Sud (F5.2)
Generic GAL.AN.ZU: nar (F2.5); the petitioner Man-God (F10.2-4); mušen (F10.1)	

Thus, GAL.AN.ZU's period of florescence corresponds to the well-known time of Sumerian's senescence as increasing numbers of Akkadian speakers immigrate and assume positions of power. Its adjectival use, as opposed to gal-zu's participial ability, corresponds to Akkadian adjectival syntax, to be discussed in the next chapter as it is used in a number of positions and functions. However, of final interest here is the reason for the choice of the spelling gal-an-zu for this word.

It seems obvious that gal-zu and GAL.AN.ZU are closely related, but the question remains, why the form GAL.AN.ZU? I believe this construction represents an Akkadian innovation in Sumerian writing that is based on an understanding of Northern Sumerian grammar, which was in use in Nippur during the time of the Isin-Larsa period and beyond. In Northern Sumerian the CP a- took on a number of increased functions after the CP i- became almost exclusive in the South (Jagersma 2010, 535). One of the functions provided by the CP a- is stative formation, and I propose that later Akkadians attempting to create an artificial conjugation that acts adjectivally, created the form GAL.AN.ZU. This may parallel such early usage in the South seen in Lugalbanda and Ninsun who are gal in-zu, though with a- replacing i-. This remains conjecture, but reasonable given the present evidence.

The last lexemes under discussion here are the adjective ku₃-zu "apt, acute, intelligent" and its nominalized form nam-ku₃-zu "(with) aptitude; aptly." Like GAL.AN.ZU, the participial adjective ku₃-zu acts both attributively and predicatively. The lexeme primarily denotes the ability to apply one's intellectual abilities to problem solving, and thus it focuses on intellectual

acumen as compared to having capacious knowledgeable. This is seen in a survey of the Agents and activities associated with ku₃-zu.

ku₃-zu is applied slightly more often to humans and their professions than it is to deities. Among those deities mentioned are, expectedly, Enki, but also Nanše as dream interpreter, as well as Nanaya and Nusku. The last two are praised for their abilities to please Inanna and carry out Enlil's orders, respectively. In this, they are labeled "apt, intelligent" rather than knowledgeable. Similarly, the demons (gal₅-la) that appear in a variety of Inanna-Dumuzi hymns are labeled ku₃-zu because they are "crafty" and "intelligent" in seeking those they are sent to find. Their success does not depend on knowledge, but on their ability to negotiate obstacles to their search and ensnare Dumuzi. ku₃-zu's application to human Agents further reveals its meaning.

A number of rulers use the adjective with reference to themselves beginning with Gudea (ca. 2100 B.C.) and extending through the Isin king Enlil-bāni (ca. 1860-1837 B.C.). Most of them claim the adjective as an absolute state, that is, that they are "apt," but Išme-Dagān and Enlil-bāni employ the lexeme in the modified phrase nig₂-nam(-ma) ku₃-zu "apt (in) everything;" likely only as an intensification of the generic nig₂-nam(-ma/e) zu "omniscient." Išme-Dagān also borrows the phrase igi ku₃-zu "apt eye/countenance," for himself from its (original?) application in the Death of Gilgameš, where it describes Gilgameš. The relationship between these two figures is well documented (Klein, 1990), and this is one of the few cases where a common noun takes ku₃-zu as a descriptor. The only other instances are the lexemes inim "word, matter" whereby an "apt word" or "intelligent speaking" is meant, and šu "hand" to specify craftsmanship (E2.9)

Finally, the professions described as *ku₃-zu* require mention. The professions of *mušen-du₃* “fowler,” *nagar* “carpenter,” and *tibira* “coppersmith” each appear with the description “apt.” This is certainly due to the active intelligence and fine skill required in the performance of these tasks. The fowler must cunningly ensnare birds, while the carpenter and the coppersmith must constantly apply their skill to their work--the one to keep buildings upright the other in the intricacies of metallurgy. Stored knowledge certainly comes into play in each of these professions, but it is the active mentality that is engaged throughout their task that seems to warrant use of the adjective *ku₃-zu*. This can be seen clearly in (E2.9) where a throne (*gu-za*) is “worked greatly with/by a magnificent, apt hand” (*kin gal-le-eš šu ku₃-zu mah*).

Even more than *GAL.AN.ZU*, *ku₃-zu* is used as a generic type in the proverbs, that is, “the astute one.” Finally, it applies to the fox (*ka₅-a*) and the goose (*u₅*), of which at least the fox is today still considered to be “astute, cunning.” Thus *ku₃-zu* conveys, as former Sumerologists have noted, the idea of “intelligence, smart(s), aptitude, acuity, etc” in conjunction with terms such as *gal-zu* and *GAL.AN.ZU* that denote stores and/or states of acquired knowledge. The following table presents those Agents described by the adjective *ku₃-zu* in the corpus.

Table 10: *ku₃-zu*

Agent	Texts
Nanše as <i>ensi</i>	Gud. Cyl. A (3 rd mill. E4.1)
Gudea as <i>ensi₂</i>	Gud. Cyl. B (3 rd mill. E4.2)
Ur-Namma	UN A (E2.1)
Šulgi	Š C, R (E2.2,4)
Eridu	Š O (E2.3)
Ibbi-Sîn	Ibbi-Sîn D (E2.5)
Nanaya	Išbi-Erra C (E2.6)
Išbi-Erra’s words (<i>inim</i>)	Išbi-Erra C (E2.7)
*Išme-Dagān (<i>igi ku₃-zu</i> “apt eye”; <i>nig₂-nam-ma</i>)	IšD A, E (E2.8,10-11)
Enki	IšD X(?); Damgalnuna A (E2.12; E3.1)

*Enlil-bāni (nig ₂ -nam-ma)	Enlil-bāni A (E2.13)
Nusku	Enlil and Sud (E5.1)
^d Ašgi	Nabu 1996/68, 2 (E3.1)
The demons (gal ₃ -la)	Dumuzi's Dream; Ningeszida's Journey (E5.3,5)
Gilgameš (igi ku ₃ -zu "apt eye")	DoG (E6.1-2)
The fox (ka ₃ -a)	Prov. Coll. 2+6 (E10.1)

Before turning to the corresponding Akkadian tradition of lexemes and lexical lists, the nominalized form nam-ku₃-zu requires explanation. The noun primarily functions as a substantive, but at times as an instrumental adverb.

As a noun, nam-ku₃-zu can be associated with gods and kings as a property of their being, as the object of a gift, or as the object of creation, as in E11.3 where Marduk is said to have "fashioned aptitude" (dim₂). In Šulgi's hymns his "aptitude" (nam-ku₃-zu) is paired with his "might" (nam-kalg-ga), and both are recorded in his songs. It seems that Šulgi considers the lexeme nam-ku₃-zu to encompass the variety of intellectual categories at which he excels (E11.9).

nam-ku₃-zu is a gift of Enki. Kings mention drawing upon their "aptitude" to complete certain actions. This use is marked twice by the ablative -ta and once by the equative -gin₇. Thus Warad-Sîn (E11.2) and Ammī-ditāna (E11.4-5) claim that "from [their] aptitude" they worked (kin) a wall and broadened (dagal) their people, respectively. Šulgi, employing the equative, sets his aptitude as a force equal to the task of enforcing submission amongst his enemies (E11.7). This certainly demonstrates an understanding of collected skills and the mental abilities to apply them correctly and deliberately.

Similarly, nam-ku₃-zu seems to act adverbially with the verbal root ak in two instances, and the root kin once. The verbal root ak is used with nam-ku₃-zu in E11.1 to describe the

making of a statue, again “for a great work” (kin gal-eš). However, it is the example from the proverbs (E11.15) that gives the clearest understanding, in that “the apt act aptly” (ku₃-zu nam-ku₃-zu na-an-ak-[e]). Finally, Enki is exhorted by his mother to “work aptly” (nam-ku₃-zu...kin) “from your insight” ([i-bi₂] ma-al-la-zu-ta) in finding a solution to the gods having to toil on earth (E11.12). That nam-ku₃-zu “aptitude” is derived from “insight” (igi-gal₂) here further points to its association with mental faculties and their employment.

It is also possible that the lexeme nam-ku₃-zu is hiding an elided -a of the locative case, in which “in/by/with aptitude” may be a better translation of the above adverbial examples. However, I see no evidence of this in the textual record, and so have chosen an adverbial translation in these instances. As a substantivization of the adjective ku₃-zu, the nominal form conveys the idea of possessing the ability to be astute and intelligent in an active capacity. Further, with Jespersen, this form saves the Sumerian language from a bewildering number of subordinating phrases.

With the exception of gal-zu, the adjectives discussed in the current chapter originate in the time of Gudea, ca. 23rd c. Lagaš, but proliferate and develop further under the cosmopolitan influence of the Ur III Kingdom. The renewal of interest in a “Standard Sumerian” by the Ur III kings, combined with the influx of Akkadian traditions and people-groups (primarily Amorite tribes) and the canonization of a “Sumerian” literary culture evidenced in copies from the ensuing period, engendered many opportunities for linguistic development. The emergence of the noun nam-ku₃-zu and the adjectives derived from zu coterminous with the creation of a variety of other terms to express mental processes (igi-gal₂-tuku, gizzak-ak, umuš, dim₂-ma, etc) suggest a period of focus and refinement in lexemes pertaining to these activities.

This period, which I hypothesize begins intensely under the Ur III kings, is seen only in copies of the texts from the Isin-Larsa and OB period. These texts, written increasingly by Akkadian scribes, develop within a bilingual and multiethnic context. The influence of the Akkadian language, and of the Akkadian scribes' variable unfamiliarity with Sumerian, is evident in numerous constructions and lexemes in the Sumerian texts. Likewise, the Akkadian language is also developing and expanding its expressions for mental faculties and activities. This growth, in both Sumerian and Akkadian is, in my opinion, a result of the high urbanism established under the Ur III kings and later revived under Hammurapi of Babylon.¹⁸ The influx of new linguistic expressions from the many different cultures present in southern Mesopotamia from the Ur III period onwards had to stimulate innovation in expressions for many kinds of activity, mentality amongst them. The development of Akkadian lexical terms in the mental sphere, and their influence on the Sumerian texts, is the subject of the next chapter's discussion.

¹⁸ By "high urbanism" I mean the return to a collective of all of Southern Mesopotamia, i.e. Babylonia. The trend to unite resources and labor power under a single hegemony began with Sargon of Akkad, but was recreated in the Ur III kingdom and cemented by the Amorite king, Hammurapi. This unity in resources often allows for the stimulation of the belles lettres and other aspects of high culture. Indeed both the Ur III and OB periods have generated a wealth of textual data. cf. Adams 1981, 133-140, esp. Table 12 for the archeological trends in urbanism.

Chapter 4

This chapter examines the Sumerian lexemes from the vantage of their use, preservation and correspondent terms in the Akkadian sources. In contrast to Sumerian, which forms new lexemes and meanings by means of agglutination, the Akkadian language is a lexicalizing language, which distinguishes concepts most often by the creation of a new word. Thus, while the Sumerian lexemes under review have all been distinguished by adding particles to the root *zu*, the Akkadian words represent several different roots, each expressing a nuance of knowing. While the Akkadian language is, in this respect, more penetrable than some of its Sumerian equivalencies, increased lexical specificity should not be mistaken for increased mental categories. Rather, the increased lexical specificity alerts the researcher to the difficulties in isolating Sumerian nuance, as well as to the importance of Akkadian lexemes in recovering them. The Akkadian lexemes also underwent changes in use as new words emerged and subsumed or displaced others as Semitic language and culture spread throughout the Mesopotamian world.

The Akkadian lexemes are discussed primarily by way of the articles in the major dictionaries, *Akkadisches Handwörterbuch* (AHw) and the Assyrian Dictionary of the University of Chicago (CAD). These articles list the most pertinent examples from the texts in order to elucidate the meaning(s) of each term. The terms are also discussed according to their place in the lexical list tradition maintained by the Akkadians of the then obsolescent Sumerian. These lists demonstrate the categories to which the received Sumerian lexemes were considered to belong, while the bilingual lists display the very different grammatical and lexical situation in Akkadian as compared to Sumerian. Bilingual literary texts are cited when possible to further demonstrate the differences between Akkadian and Sumerian expressions,

particularly as a counterpart to the more formal lexical tradition. After dealing with each individual lexeme, broader semantic statements are made and compared to the preceding Sumerian semantic categories.

***idû* - “to know”**

The Semitic verb *yada’um* “to know” connotes, in the first instance, knowledge by direct sensory perception or experience. This root is the primary lexeme corresponding to Sumerian *zu*, which also has as its central meaning to know by direct sensory perception or experience. Other lexemes corresponding to *zu* are addressed below. I would like to state here that I rely heavily on the *idû*-articles in *AHw* (Vol. I 187-188) and the CAD (I 20-34), both excellent in their diachronic presentation of the material by grammatical object and clause. The separation of the G and D roots in the dictionaries is discussed with the D-stem below.

The basic Akkadian form of the Semitic *yada’um* is *idû*, and it also evinces forms in the factitive D-stem, *wuddû*, and the causative Š-stem, *šūdû*. Throughout these forms, the basic meaning of direct sensory perception or experience persists. This is demonstrated through a series of phrases in the lexical list OB Lu₂ (see below) that alternate their verb between Sumerian *tuku* “to have” and *zu* “to know.” This difference is important as “to have” indicates only temporary possession while “to know” expresses permanent possession since knowledge once gained, remains. They are analyzed first in order to distinguish this meaning, with a presentation of representative examples from texts occurring in the period to follow.

The bilingual lexical series lu₂-azlag₂ = *ašlāku*, also known as OB Lu₂ (MXL XII, 150), is characterized by entries that begin with lu₂ “man” or munus lu₂ “woman” and that describe, through nominal and verbal phrases, “mostly terms for psychological qualities, bodily

characteristics, morbid states, and general human activities” (MSL XII, 151). It is fitting, then, to find zu-expressions in this series.

lu₂ azlag₂ = *ašlāku* is sorted into four different recensions, that is textual traditions, by the editors of MSL XII. A hypothetical original is constructed as a compilation of Recensions A, B and perhaps C, each of which has unique entries for zu-expressions in addition to entries common to all. Recension C, in which a single zu-expression occurs, is presented by the editors as being unclear as to whether it was part of the hypothetical original or if it was a select, “shortened version” (MSL XII, 154). A Recension D, perhaps from northern Babylonia, instead of Nippur, as the other Recensions, does not systematically offer bilingual equations. Of the expressions occurring in lu₂ azlag₂ = *ašlāku*, some do not occur elsewhere (uš₇ zu “sorcerer,” gab₂ zu-zu “student; one who knows tests,” and lu₂ pan zu-zu “man who knows well the bow; bowmaster”).

The first two expressions with the root zu are common to both Recensions A and B, and involve the roots tuku and zu. The first is concerned with the shameful man, lu₂ teš₂. The series is as follows (MSL XII, 179 23-26):

lu ₂ teš ₂ tuku	<i>ša bu-uš-tam i-šu-u₂</i>	“one who has shame”
lu ₂ teš ₂ nu-tuku	<i>ša bu-uš-tam la i-šu-u₂</i>	“one who hasn’t shame”
lu ₂ teš ₂ tuku-tuku	<i>ba-a-a-šu-u₂</i>	“shameful one, i.e. modest”
lu ₂ teš ₂ nu-zu	<i>ša bu-uš-tam la i-du-u₂</i>	“one who knows not shame”

The Sumerian verbs tuku “to have” and zu “to know,” when applied to human attributes, distinguish current or temporary from permanent possession of a state, respectively. The three expressions with the verb tuku describe those persons that presently bear an instance of shame (tuku) or not (nu-tuku), as well as that person who repeatedly bears shame (tuku-tuku), by which is meant modesty. The *parrasum* form used there, *bayyāšû*, conveys habitual action, and

therefore permanence by repetition of action, which can also indicate an occupational designation (GAG § 55.23a). Conversely, the expression with *zu* conveys one who has never experienced shame, and is therefore immodest and unrestrained (cf. Jacques 2006, 279-281). The expression is certainly negative, and may be compared with the English word “shameless.” The *zu*-expression *teš₂ nu-zu* occurs as an insult in the composition Bird and Fish (B10.20), but nowhere else known to me.

In another case the expressions *lu₂ nig₂-hul nu-zu* and *lu₂ hul nu-tuku* again demonstrate the nuances of these two verbs in Akkadian understanding. The two entries are not juxtaposed in the list, which belongs to Recension B, but may be fruitfully compared on the basis of their close similarity. The entries follow (MSL XII, 179 27-28; MSL XII, 185 45):

<i>lu₂ hul nu-tuku</i>	<i>ša i-na [u-um-nim] la i-ba-aš-šum</i>	“one who does not exist in/by evil”
<i>lu₂ nig-hul nu-zu</i>	<i>ša li-mu-tam la i-du-u₂</i>	“one who knows not evil”

This comparison is interesting in that *tuku* is rendered by the Akkadian *bašû* “to exist, be available” rather than *išû* “to have,” and includes an instrumental clause with *ina*. The nuance in this case is that *tuku/bašû* implies an acquired state that presumably can be dispelled or “disacquired;” it is not permanent. The *zu*-expression, on the other hand, represents a complete lack of experience with evil things, i.e. unblemished, pure. The latter’s absolutism is used to describe temples (B2.12), kings (B2.17) human types (B4.28) and destructive storms (B4.38). The Akkadian verb *idû*, with its emphasis on sensory experience, is used here to depict the lack of its agent’s interaction with any evil, unclean action, entity or person. These expressions, *lu₂ teš₂ nu-zu* and *lu₂ nig₂-hul nu-zu*, help nuance the Akkadian equivalency *idû* as a sensory based, experiential verb.

A final example from this lexical list, this time with two different Akkadian equivalencies, demonstrates both the meaning of *idû* and an instance of Akkadian lexicalization. The term *uš₇ zu* “sorcerer, incantor; lit. spittle/poison knower,” which seems to be an invention of the post-Sumerian period, and that does not occur outside of the lexical list OB Lu₂ (lu₂ *azlag₂ = ašlāku*), is translated by two Akkadian lexemes, *ša ruhtam idû* “one who knows spells” and *kašāpum/kaššapum* “to cast spells/spell-caster.” The two equivalents are each of interest.

The first phrase seems to be a direct translation of the Sumerian in its use of the relative particle *ša* and final subjunctive particle *-u* to render “one who knows” as the equivalent of the Sumerian participial *zu*. However, the accusative object of the verb “to know” (*zu, idû*) in each is subject to interpretation. The Akkadian phrase translates *ruhtam* “sorcery” for *uš₇* (KAxLI) meaning “spittle” in Sumerian, though it may be only phonetic for *uš₁₁* (KAxBAD) meaning “poison; sorcery.” The root of *ruhtam* is *rehû* meaning “to pour, flow over” with both sexual and nonsexual meaning, but this does not further clarify which is intended here. The exact type of magic is unknown, though it seems to be associated with negative or black magic (CAD R, 408). However, the entry offers a literal equivalent connoting direct experience with such magic.

The second equivalent provides a broader term, *kašāpum* “to cast spells.” The two terms here are often found in proximity to one another in the later incantation traditions (CAD R, 408), and like *ruhtam*, *kašāpum* is connected with negative or black magic. These Akkadian terms figure prominently in later texts, especially from the first millennium. The Sumerian term for sorcerer is *maš-maš* (cf. Enmerar and Ensuhrigiranna/Enkeshdanna), but this term becomes solely incantational and exorcistic in the Akkadian tradition (*āšīpu* and *mašmaššu*). In Akkadian *maš-maš* is taken as a loanword to coexist with their native *āšīpu*. In sum, the

Sumerian verb *zu* is translated by *idû* when the idea of direct experience is meant, as seen in contrast to the possessive *tuku* “to have” and in the direct translation for a sorcerer as “one who knows spittle/poison.” This meaning of *idû* is borne out by further examples in the textual corpus under review here.

In the OB version of the Epic of Gilgameš the root is used by Enkidu when recalling his knowledge of the monster Huwawa’s abode in the mountain. He recounts this to Gilgameš, as preserved in a Yale Tablet:

YBC 2178 (= George 2003, 198-199) ii 106-107:
i-de-ma ib-ri i-na KUR I knew (him), my friend, in the mountains
i-nu-ma at-ta-la-ku it-ti bu-lim when I walked about with the animals

Notably, Enkidu’s knowledge is based on previous experience, in this case expressed by an iterative (Gtn) of *alāku* “to walk to and fro.”

Later in the same tablet Gilgameš flatters Enkidu into service by naming his vast experience, particularly that he “was born and raised in the steppe” (iv 151), that he “was attacked by a lion” (iv 152) and that even “warrior youths [have] fled before you” (iv 153). Amidst these exploits Gilgameš proclaims of Enkidu, *ka-la-ma ti-di* “you know all” (iv 152), pointing to his experiences as the justification for such a plaudit. The same connection between activity and experience is seen negatively in the city elders’ injunction against Gilgameš’s haste in the next column:

YBC 2178 (= George 2003, 202-203) v 191-192:
še-eh-re-ti-ma ^dGIŠ ŠA₃-ka na-ši-ka You are young, Gilgameš, your heart bears you
 (away)
mi-im-ma ša te-te-ne-pu-šu la ti-de You do not know anything about what you are
 doing¹⁹

¹⁹ I differ from George’s translation of l. 192 in both his 2003 critical edition, “whatever you do, you cannot understand,” and the Penguin Classics version of the same year, “all that you do, you don’t understand.” I believe the phrase to be expressing a lack of experience due to youth, while I understand George’s translation as reaching to be part of the larger story of Gilgameš gaining experience.

The elders know Gilgameš's ardor is based on his enthusiasm, and that he has no experience in the mountains or with fighting monsters. Direct sensory experience lies at the core of *idû*'s meaning.

Examples from other genres and texts may also be adduced to demonstrate this meaning. Many more can be found in the dictionary articles with exact reference, and this survey is meant only to supplement the present discussion. In letters from the Old Assyrian (OA) trading colony of Kārum Kaneš in Anataolia (ca. 1950-1750 B.C.), the verb *idû* is used with and without objects in the constant back and forth between parties concerning who knows what of business transactions and partners. The verb is also used in OA oaths preserved in the letters enjoining the deity to “know” the oath taken (*DN lū idī* “DN be my knower”; CAD I, 22b). In OB legal cases, witnesses are able to clear themselves through expressions of ignorance (sometimes in conjunction with an oath), in similar fashion to the Ur III witness statements with *nu-zu* (A8.1-6; CAD I, 23a). In all of these examples, the verb *idû* connotes direct sensory perception or experience of the “things” known, which corresponds to the most prominent meaning of Sumerian *zu*.

Some grammatical and syntactical features of the Akkadian verb are, however, not shared by its Sumerian counterpart; at least not explicitly so. The most notable grammatical peculiarity is that the verb sometimes takes a *kīma*-clause as an object. This type of phrase is known as a “know that” proposition amongst epistemologists and is defined in opposition to “know how” clauses. In other words, a “know that” phrase can mean knowing a particular situation without knowing the all of the particulars of how the situation came about or is constructed. Moreover, a “know that” clause entails “belief” on the part of the Subject in what is claimed as “knowledge.” This is not explicitly discernible in Sumerian usage. Thus, a

distinction in knowledge is made, and this seems to be the purpose of these propositions in its OA and OB examples, which are primarily epistolary or legal (CAD I, *idû* 1b). This distinction in types of knowledge propositions is absent in the Sumerian texts to my knowledge.

Syntactically, the verb *idû* can function as an adverb in Akkadian texts. This is another function absent from Sumerian *zu*. Three examples from the CAD in the OB period attest this function, two from Codex Hammurapi (§206:10, §227:52) and one from an OB omen (AfO 18 66 iii 17). A single citation from the pericope 206 of CH suffices to demonstrate this meaning, ...*awīlum šū ina idû la amḥaṣu itamma*... “that awilum will swear, ‘I did not strike knowingly.’” The adverb is indicated by means of the preposition *ina*. The matter of intention, which entails knowledge and acceptance of one’s act before and during its implementation, is at stake in all three instances. This meaning does not seem to exist for Sumerian *zu*, though perhaps in a difficult law from the codex of Lipit-Eštar (**B8.1**); intention in Sumerian is associated with the word *ni*₂ “self.”

The nature of the Semitic language, of which Akkadian is a main (eastern) dialect, nuances meaning through different conjugations of the root. In the case of *idû*, the D-stem *wuddû* (*wadû*) means “to recognize, identify; make known; mark; reveal” and the causative Š-stem *šūdû* means “to cause to know.” While the Š-stem is accepted as a conjugated form of the G-stem *idû* in the dictionaries, the D-stem is treated by *AHW* as a separate root from the G-stem, instead positing a potential G-stem *wadû*. Alternatively, the CAD treats the D-stem as a conjugated form of the G-stem *idû*. The situation is difficult to determine. There is also no agreement in the OB lexical lists, though Proto-Aa, a bilingual lexical list which cites Akkadian words for Sumerian logograms, lists *wadûm* and *wuddûm* separately in one exemplar (MSL IX 124). Because the focus of this dissertation is on the Sumerian lexemes, this issue is not

treated extensively and the D-stem is treated as a derived conjugation of the G-stem, following the CAD. I base this on the fact that the D-stem meaning still conveys recognition by sensory perception and experiential means.

The D-stem *wuddû* finds application in several official situations, in conjunction with its more literary/idiomatic expressions. These official instances are found foremost in the OA epistolary correspondence where it makes particular goods, contracts and letters known (CAD I, 30a), and this meaning is carried through in subsequent periods where a recognizable marking is necessary. The conjugated form is also found frequently in letters and contracts where someone is being made aware of a situation. The subtle difference in meaning between the D-stem and Š-stem is that the D-stem expresses an object being made available to the senses for cognition, while the Š-stem forces sensory perception or experience of the object.

This difference can be demonstrated in a number of examples provided in *AHw* and the CAD. An OA letter contains the sentence *šumī lā tazakkara u ina našpertim šumī lā uddû* “you should not mention my name and they should not make my name known in the message” (KT Hahn 17:31; CAD I, 31a). The juxtaposition and complement of *wuddû* with the verb *zakāru* “to speak; name” fits the above distinction perfectly. Mention should not be made so that the sender’s name will not be available for notice thereby allowing “awareness of it” or “knowing of it.” A more sensory oriented example is provided in the OB narrative of Anzu when Ningirsu is warned to hide himself with a fog so that his features are not available for recognition. Nougayrol’s translation depicts the meaning perfectly, *GAL la šal-[[li]]* (sic) *li-iš-ta-nu-u₂ pa-nu-ka šu-ši im-ba-ra zi-mi-ka a-ia u₂-we-ed-di* “afin que Zû ne distingue pas tes traits!” (RA 46 92-93:67).

The factitive-causative verb ultimately connotes “recognition,” that is, recalling knowledge of any marked features present to the senses. The act of recognition was as important in Mesopotamia as it is now. Recognizing criminals, victims, stolen property, kidnapped or lost persons, in addition to cultic signs, portents and temple rites are all found in texts from the first half of the second millennium (cf. CAD I, *idû* 4d). Finally, the idea of enabling recognition in the sense of assigning or “making known to/upon; making recognizable” a person, whether of goods or traits, is part of the D-stem expressions. This construction regularly utilizes the dative pronominal suffixes to mark its Agent. Thus, Inanna is assigned her share in the divine order, which is “exultation in battle,” *hi-it-[bu-uš] tu-qu₂-un-ti / i-si-[iq-ša] u₂-du-u₂-ši-im* “exultation in battle, her share he made known to her” (Groneberg 1997, IV iii 16-17).

The Š-stem conjugation *šūdû*, in contrast, connotes causation of knowledge by intentional, forced exposure. This most often comes in the form of an oral or written pronouncement or in a manufactured design. Thus, after creating mankind, the goddess Mama creates a sign to remind, i.e. force recall, the cosmos of the divine life that was shed for the purpose. The text reads:

Atra-ḫasis I (= Lambert & Millard 1969) 215-217

<i>i-na ši-i-ir i-li e-ṭe-em-mu li-ib-ši</i>	Let there be a spirit in the flesh of the god
<i>ba-al-ṭa it-ṭa-šu li-še-di-šu-ma</i>	Let it make known the living (as) its sign
<i>aš-šu la mu-uš-ši-i e-ṭe-em-mu li-ib-ši</i>	Let there be a spirit so that no one forgets

The heartbeat’s presence actively proclaims the dead god’s spirit; it is not subtle nor something to be recognized as it would be in the D, but a forceful reminder. Making known by oral proclamation is seen in the law codices of Lipit-Eštar (§ 56:21; 54:16: 58:26) and Hammurapi (CH § 251:56) when officials give warning to citizens, and is the basis of an idiom in Mari. The idiom means “confined to the city,” but is literally “made known to the gates” *abullātim šūdû*

(CAD *idû* 6c); the idea is obvious. The causation of a knowledgeable state requires the force of experience; this meaning is captured in the reduplicated Sumerian root zu-zu (cf. Ch. 2).

Having examined the root meaning of *idû* in each of its finite conjugations, one final form requires comment, the participle *mūdû*. The G participle, albeit irregularly formed in this case, implies activity on the part of its Agent as “one who knows.” The participle occurs both with and without objects, and when without an object the lexeme is a type of person, a “knower; expert.” This participial form corresponds to the Sumerian active participle zu “one who knows,” and its use in OB texts demonstrates this meaning. However, in the OB lexical list Proto-Diri it is given as the equivalent of gal-zu (MHET 1/2, 30 obv. i 4).

The participle *mūdû* occurs primarily as an epithet of kings and gods in the texts of this period. Thus, Gilgamesh’s mother, Ninsun, is called *mūdēat kalama* “one who knows everything” (P i 15, 37) and Ea, *mūdē mimma šumšu* “one who knows anything named, i.e. everything” (Roth 1997, xlix 102). The two phrases mean effectively the same thing, however, the first is an Akkadian expression while the second is a near Sumerian calque (*nig₂-nam zu*). Kings also use the participle to express their possession of knowledge. In a bilingual inscription Samsu-iluna is said by the god Enlil to be:

[ša ₃ tum ₂ -ma]-gu ₁₀	<i>ša bi-bil li-ib-bi-ia</i>
[ki-bi-še ₃ gar-ra in-zu]-a	<i>a-na aš-ri-im</i>
	<i>ša-ka-nam mu-du-u₂</i>

“He who knows establishing to (their) place the desires of my heart” (E4.3.7.7 14’-15’; 33-35). Hammurapi, in his celebrated stele of laws, claims to be *mūdē igigallim* “a knower of insight” (Roth 1997, iii 17).

The participle is also used to define witnesses, and in conjunction with the object *hulqum* “lost property” to define a type of material witness, namely one who can identify (i.e. knows) a

plaintiff's stolen property. This use of *mūdû* is seen in letters from both Assyria and Babylonia, as well as in three laws from Codex Hammurapi (§9-11). The idea being that a *mūdû* "witness; one who knows" is one who has firsthand knowledge by direct sensory perception or experience of the matter or the property lost. This accords well with the concept of Akkadian *idû* outlined above.

A final meaning of the participle requires comment, that is its meaning "acquaintance; lit. one known." This use of *mūdû* is found in this period only in the lexical list lu_2 $azlag_2$ = *ašlāku*, where the Akkadian participle is made the equivalent of the Sumerian lu_2 *zu-a* "known man" (MSL XII 157 A 149; 176 O obv. i 12), and in a section of Lipit-eštar's law code (§41). The problem between this equivalency is grammatical, in that lu_2 *zu-a* is a passive participle "known" that cannot be expressed by the active G participle *mūdû*. The only solution to this problem is a reversal in perspective of the speaker. In the Sumerian phrase the acquaintance is "known" to the speaker and is designated as such, while in the Akkadian phrase the acquaintance is the "one who knows" the speaker, and is actively designated such. This is the only grammatical solution known to me, and it fits all uses of the term.

As the above survey shows, *idû* is to be understood as meaning "to know by direct sensory perception or experience," and this basic meaning is evinced in all conjugations and forms of the verbal root. The D-stem *wuddû*, which makes available known or identifiable features of a particular item or person, is the only conjugation to extend beyond the meaning of the corresponding Sumerian verb *zu*. Otherwise, the G, D and Š-stems are all equivalent with the basic meaning of Sumerian *zu*. The semantic associations are discussed below after all the terms are reviewed.

***lamādu* - “to learn;” D *lummudu* - “to teach”**

Three other verbs apart from *idû* are recorded as equivalents to Sumerian *zu* in the lexical list Proto-Aa. The first of these is the verb *lamādu*, which expresses a type of directed, intentional acquisition of knowledge, and in the D-stem the direct, intentional imparting of knowledge. The basic meaning, that of the G-stem, is seen in letters from the OA and OB period when information is requested of the addressee (CAD *lamādu* 1a-b). Distinct from *idû*, which describes knowledge attained by the senses regardless of intention and without further specification, *lamādu* describes a desire and a method by which to know particular things. This distinction can be demonstrated by further examples from our literary corpus.

Perhaps the most telling passage is in AO 6035 i 11 (Groneberg 1997, 22) where the *la hāsīsu a’īlu* “fool” is said to learn the ways of Ištar through her praise, *ilammad iqqerbi* “he learns by closeness (to the song).” The passage also elucidates the fact that “lack of awareness; foolishness” (*la hāsīsu*) can be remedied by learning. The meaning “to learn” is also clear in the use of the verb in Codex Hammurapi. In the epilogue, the king requests as a curse an “infected wound...which innards will not be learned by a physician” *si-im-ma-am mar-ša-am...A.ZU qe₂-re-eb-šu / la i-lam-ma-du* (Roth 1997, li 57, 59-60). The inability of the cursed wound to ever be learned is stressed here, rather than its inability to be treated or cured.

The distinction is also present in certain laws in Codex Hammurapi that deal with illicit sexual behavior (§154-156) as compared to the description of virginity (§130). In the first set of laws the verb *lamādu* is used to express a pre-existing sexual knowledge as opposed to the sexual act itself expressed by the Gt verb *itūlu* (< *nātu*) “to lie down.” In this case *lamādu* carries the meaning “to come to know (with intention)” as opposed to mere, unintentional sensory knowledge. Compare the intentional knowing of *lamādu* in those laws with the

experiential meaning of *idû* in §130, where the phrase for virginity is *ša zi-ka-ra-am / la i-du-u₂-ma* “who knows not a male.” In this law *idû* expresses a lack of experience with male virility altogether, which can be compared to the animal qualifier in Sumerian *geš₃ nu-zu* “who knows not the penis,” as opposed to intentional acquisition of knowledge of a person. This meaning of *lamādu* is not maintained after the OB period, for which other, more accurate, verbs are employed (primarily *niaku*), likely due to *lamādu*’s increasingly formal associations with “learning.” This is the basic distinction between the two verbs.

The meaning of the D-stem *lummudu* “to teach” can likewise best be demonstrated in opposition to *idû*. A passage in the OB epic of Gilgameš tells how the wild Enkidu is confronted by civilized men when he is brought near Uruk by the prostitute Shamhat. The passage offers several verbs that qualify *idû* in relation to *lummudu*.

CBS 7771 (= George 2003) iii 87-92
a-ka-lam iš-ku-nu ma-ḥar-šu
ip-te-eq-ma i-na-aṭ-ṭal u₃ ip-pa-al-la-as
u₂-ul i-de^d en-ki-du₁₀ NINDA a-na a-ka-lim
 KAŠ *a-na ša-te-e-em la-a lum-mu-ud*

They set bread before him
 He scrutinized, looked, and inspected (it)
 But Enkidu did not know (how) to eat bread
 or (how) to drink beer; he was not taught

The passage immediately makes clear the difference between the two verbs. Enkidu observes and studies the food in several ways, but because he has not experienced eating it before he is considered “to not know” eating bread altogether. However, the author clarifies that his lack of knowledge of these civilized, thus learned, behaviors (eating, drinking) is due to a lack of direct, intentional teaching (*la lummud*). Not only do civilized customs require teaching, but the teaching is considered more than a causation of knowledge, it is direct, systematic and

intentional acquisition of knowledge. This further specifies the nuances of *lamādu* in our period.

A final piece of evidence remains to be discussed, namely, the term *gab₂ zu-zu* “one who knows well the tests.” The term occurs in the bilingual lexical list OB Lu₂ (lu₂ azlag₂ = *ašlāku*) with the translation, *talmidu* “student, learner” (for *taprīs* as the *nomina actionis* of the D-stem cf. GAG §56.27a). This term for student is particular to the Akkadian language and its system of inflection. There is no actual correspondence of the term in the historical period of Sumerian, where students are labeled according to social position as *dumu* “child” or *dumu e₂-dub-ba* “child of the house of the tablet,” rather than by the activity as a “learner.” It should be noted that this Akkadian term does not occur outside of Mari in the OB period (CAD T, 1). Still, the example demonstrates another nuance of the verb *lamādu*’s association with formal learning in this period.

From the vantage of comparative Semitics, it should be noted that in Biblical Hebrew and Ugaritic the common Semitic verb *lmd* functions in similar fashion. The Ugaritic evidence furnishes the root only in the D-stem meaning “to teach, train” (DULAT 500). Those texts also evince a nominal form of *lmd*, but not in the *tapras* structure of *talmidu*. The evidence in Biblical Hebrew shows both the G and D-stems (*qal* and *pi’el*, respectively), with the meanings assigned them in Akkadian (HALOT 531). The verb *lmd* is of common Semitic stock and is used in most of its dialects to express the idea of learning and teaching.

***aḥāzu* - “to take; learn”**

The second verb to correspond to Sumerian *zu* in Proto-Aa is *aḥāzu*, which is recorded in its G and Š forms in separate versions of the list (G in MSL XIV 94; Š in MSL IX 124). Like

lamādu, the G-stem connotes “taking knowledge, i.e. learning,” while the Š-stem conveys the causative of this “to make x take knowledge, i.e. teach.” The idea of “taking” or “acquiring” is foremost to *ahāzu* and is used by the Akkadians to represent a type of knowledge acquisition.

In the period under review the verb appears primarily in letters from Assyrian and Babylonian writers, in which they instruct their addressees to learn of or inform someone of something. However, when *ahāzu* is used in the sense of learning or teaching, the object of the verb is generally a refined skill and is often grammatically marked as an abstract with Akkadian *-ut*. Observe these examples from the CAD article *ahāzu*. In MCS 2 39 4:4 the writer states that a blind woman was brought “to learn the art of singing” *ana narūtīm ahāzīm* (CAD 177b). Similarly, the “art of writing” *tupšarrūtam* is also an object of the verb *ahāzu* in ARM 5 73 rev. 4 (CAD A, 177b). Examples of this type continue in later periods.

With regard to the Š-stem of *ahāzu*, *šūhuzu*, a similar phenomenon occurs. In our corpus two examples from Codex Hammurapi (§188-189) further evince the link between *ahāzu* and refined skills. The two laws concern the re-adoption of youths taken by craftsmen (*mār ummānim* “son of the experts”) and taught (*šūhuzu*) their trade. If the youth learns the trade they are ineligible for re-adoption, if not, they are returned home. A further example from Mari associates *šūhuzu* with *narūtīm* “songship” (CAD A, 180b). It therefore seems viable to state that in our period the verb *ahāzu* is used particularly in learning refined, professional skills. It is thus separated from *lamādu*, which means intentional acquisition of knowledge of any thing or person. In this way *ahāzu* delimits the broader notion of all forms of knowledge acquisition entailed in Sumerian *zu*.

The Semitic root *ʿhz* is well attested in Ugaritic and Biblical Hebrew (*ʿhz*), though in the latter it means only “to take, seize, hold” (HALOT 31b-33a). In Ugaritic, the final /z/ consonant

is expressed at times as a /d/, at times as a voiced dental-sibilant /d/. Like the verb's use in Biblical Hebrew, the Ugaritic evidence does not demonstrate the meaning "to learn" for the root (DULAT 36-38).

***kullumu* - "to show, indicate, reveal"**

The final verb equated with Sumerian *zu* in Proto-Aa is *kullumu* "to show, indicate, reveal" (MSL IX 124). According to the definition, *kullumu* focuses on the act of knowing a particular thing as identified by a particular person, rather than more general (*idû*) or intentional (*lamādu*, *aḥāzu*) acts of knowing. This verb is not often used in the sense of imparting knowledge directly, but rather in exposing something hidden. The thing exposed then becomes "known" to the one who saw it. This seems to be the reason why at least one Akkadian scribe included it as an equivalency of Sumerian *zu*.

The verb is used first in the Old Akkadian period, where in royal inscriptions of Sargon and Narām-Suen it is used to express divine revelation from Enlil (Frayne 1993, RIM E2.1.1.13, 12-17; E2.1.1.15, 24-29; E2.1.4.2 12-20). The revelation is always followed by a statement of the king's brutality in warfare. In the OB period, letters from Assyria and Babylonia most often utilize the term to reference evidence shown or needing to be shown to the addressees for legal purposes (CAD *kullumu* 2a-b2'). Thus, the verb corresponds to a nuance of Sumerian *zu* in that it means revealed exposure to the senses for knowledge.

***eršu* - "wise"**

This adjective does not occur often in the period under review, and within those occurrences there is some confusion as to which Sumerian lexeme it corresponds. The second entry for GAL.ZU in Proto-Aa provides the pronunciation e-ri-iš-ti, which is expected for the possible Akkadianism GAL.AN.ZU, with reading ereš₅ or erišti_x. The fact that GAL.AN.ZU

does not occur in the list is inconsequential as none of the other Sumerian adjectives do either. However, the list does demonstrate that there was at least some overlap between Sumerian *gal-zu* and *GAL.AN.ZU* in the OB period, particularly in their applications as adjectives. As discussed above (Ch. 3), earlier in its history *gal-zu* acted as a compound verb before its dominant role as a participial adjective in the late 3rd millennium and afterward. In this list, however, only the adjectival function of *gal-zu* is recorded, and this with the Akkadian *eršu*, to which we now turn.

In Akkadian sources dated before 1600 B.C., the adjective *eršu* is applied almost exclusively to deities, and this seems to be its primary function even beyond this period. Ea, Ninšubur, Mama, and Ištar all occur with the adjective in OB texts; Ea and Ninšubur in the text OB Agušaja, Mama in the prologue to Codex Hammurapi, and Ištar in a praise poem. The term is not applied to kings before Tukultī-Ninurta of Assyria, ca. 1243-1207 B.C., after which it is used by Neo-Assyrian and Babylonian kings. However, it does appear intermittently in personal names dating from at least the Old Akkadian period onward, to be reviewed in Chapter 5.

The term's overwhelming use in Akkadian texts and names as a divine descriptor implies a divine type of wisdom in the early Akkadian concept. In its occurrences it is connected with the concepts *malāku* "to advise" (OB Agušaja), *uznam nēmeqim* "ears of wisdom" and *ḥasāsu* "conscious awareness, cognizant" (RA 22 171 3). Only the second concept, *uznam nēmeqim* is specifically associated with deities in both Sumerian and Akkadian. In Sumerian the "ear" is given by the god Enki, god of cleverness and sagacity, while in Akkadian, the creation of *nēmequm* is attributed to Marduk, identified as Enki's son (see *nēmequm*).

However, by the Middle Assyrian period the term was applied more widely to humans, royal and otherwise. Kings find the word appealing, likely because it previously was exclusive to deities. Other persons, commanders, craftsmen and the wise, are attributed the word by dint of showing experience and technical know-how. In its broader Semitic application, the term is found in Hebrew and Ugaritic sources in connection with craftsmen. In sum, the lexeme connotes technical expertise and experience, a trait found limitedly amongst the broader population.

A final observation is that the adjective *eršu* is not connected by the dictionaries (AHw, CAD) with either of the verbal roots with which it is phonologically equivalent, namely,

erēšum I “besäen (mit Saatpflug), (Feld) bestellen (AHw, 238b); to seed by drilling seed into a furrow by means of a seederplow, to cultivate or plant (a field) (CAD E, 285b); to cultivate, plough, plant (CDA, 77b)”

erēšum II “verlangen, fordern, erbitten, wünschen (AHw, 239a); to ask (somebody for something), to request; to crave, desire (CADE, 281a); request, wish for; demand; desire (CDA, 77b).”

As mentioned above, *eršu* is given in each of the dictionaries with its West Semitic correlates, *ḥarāš* in Hebrew, *ḥrš* in Ugaritic. The references in the Hebrew Bible are adjectival and refer to masons, carpenters, smiths and armorers, and casters (HALOT, 358b). The Ugaritic evidence is broader, but remains in the craft sphere. However, there is some mention of its application to diviners and a homophonous lexeme connotes a spell. The homophonous root *hrš*, extant only in the Gt, means “to make spells or incantations” (DULAT, 370). There may thus be magical associations attached to the word’s common Semitic origin. This, at first take, explains why it was the property of divinities in the Akkadian texts. However, as the root is also homophonous, or nearly homophonous (Ug. *hrṯ*), with the Semitic root meaning “to plow” (*erēšu* I, above), there may be connotations to the power of growth and the cultivation of

enjoy a large amount of usage in any period. Unlike *eršu* however, the concept of *emqu* becomes much more important to the Akkadian worldview, particularly in its substantivized *mapras* form, *nēmequ* (see below). There is also an adverbial form, *emqiš*, and a derived D-stem adjective, *ummuqu*, which require comment. The two adjectives *emqu* and *eršu* are closely related in application and connotation, which is the subject of the following paragraphs.

The lexical evidence from the OB period for *emqu* is limited to a single bilingual attestation. In a copy of Proto-Aa from an unknown provenience (Dossin 1924, 177), the Sumerian lexeme GAL.ZU is provided with two different readings of the sign combination and two different Akkadian equivalencies. The entry is discussed below, but for our purposes it is useful to cite it here also.

r. ii 13	ga-ga-zu	GAL.ZU	<i>em-qum</i>	“clever, skilled; wise”
14	e-ri-iš-ti	GAL.ZU	<i>e-ri-iš-tum</i>	“wise”

Only the first entry occupies us in this section; the second entry was dealt with above in the section on *eršu*. In the first correspondence, the Sumerian sign combination GAL.ZU is given the pronunciation ga-ga-zu. Whether this pronunciation is like such combinations as bar-bar > babbar, thus rendering gal-gal > gaggal is unclear, but it is equated with Akkadian *emqu* “clever, skilled; wise” in Proto-Aa. However, this Akkadian lexeme is more often equated with Sumerian ku₃-zu “astute, apt; smart/clever” in later lexical lists. Still, given the high lexicality of the Akkadian language in combination with Sumerian’s obsolescence in the period, these overlaps in correspondences are expected.

While the equation of *emqu* with Sumerian GAL.ZU is attested in the above lexical list, in the bilingual literary tradition it translates Sumerian ku₃-zu. The majority of the equivalencies given in the dictionaries occur in bilingual texts dated after the periods under

review here (cf. CADE, 151a-152-b), but there exists a single attestation from the OB. In a hymn to Enki, the following lines occur in interlinear:

Enki Text (= Sullivan 1980, Text 15) 9-10

^den-ki-ke₄ igi du₈-a-ni-ta

^dEN.KI *i-na a-ma-ri-šu*

lu₂ ku₃-zu gu₃ ba-an-de₂ a₂ gal ba-an-ši-in-ag₂

e-em-qa₂-am i-si-ma ra-bi-iš u₂-te-e-er

Sumerian: Enki, from his (having seen?) seeing, an astute man was called and was greatly ordered

Akkadian: Enki, in his seeing, called a capable one and greatly instructed

It should be noted that the Akkadian adjective is here a substantive, that is, “skilled one,” and not purely adjectival as in the Sumerian, where lu₂ “man” is modified. It is of importance that the *emqam* is associated with Enki, who takes the adjective *emqu* in other Akkadian texts. In any case, the lexical and literary evidence conflict as to *emqu*’s correspondence to gal-zu or ku₃-zu in the OB period, which we may take to reflect the fluidity of terms in the scribal traditions at that time. In later lists it is associated with NUN.ME.TAG (*apkallû*) and the expected ku₃-zu (CADE, 151ab).

With the bilingual evidence ambivalent in its equivalencies, consideration of monolingual usage comes to the fore. While the term appears in a personal name in the Old Akkadian period (cf. Ch. 5), it is only in the OB period that literary usage is observable. The term is applied to runners, gods, kings and as a person-type (as in the bilingual above). In an OB text concerning Sargon of Akkade the term is applied to warriors who move swiftly, *em-qa₂-am bi-ir-ki-im* “skilled ones of the knees; i.e. skilled runners/maneuverers.” The description is obscure and has produced varied translations (compare Nougayrol 1951, 177 with Foster 2005, 110). However, the combination of *emqu* with “knees” demonstrates a type of skill that is not directly associated with a technical craft but still expresses expert know-how.

As concerns deities, the adjective *emqu* is applied only to Enki in texts from our period, though in later periods it extends to other gods that partake of the realm of wisdom or skilled know-how (Asarluhi/Marduk, Išum, Ninsun, and Baba; CAD E, 152a). Enki is attributed *emqu* in a royal inscription from Išme-Dagān, along with associated epithets:

Išme-Dagān (Frayne 1990, E4.1.4.9) rev. ii 13'-16'	
<i>mas-su-am</i>	The leader,
<i>e-te-ep-še-im</i>	of one (who is) competent
<i>e-em-qi₄-im</i>	of one (who is) astute
<i>be-el u_z-ni-im</i>	of an owner of an ear (wisdom)

The other epithets serve to clarify the meaning of *emqu* in the passage. The first qualifier, *etepšim* “thorough doings and ability, i.e. competent,” is a *pitras* form serving to embody the entirety of an idea in adjectival form (GAG §56n29a). The third, *bēl uznim* “owner/lord of an ear, i.e. one who possesses an ear, i.e. wisdom,” is a type of standard Akkadian expression meant to convey ownership or possession of a trait or quality, and its association with the “ear” continues a longstanding Mesopotamian tradition of associating that organ with wisdom. Thus, *emqu* is included amongst these as another qualifier that highlights astuteness in any category, that is, intelligence capable of understanding.

Finally, the adjective appears as a descriptor of Hammurapi and as a substantivized type “one who is astute, clever” in the former’s famous stele of laws. The string of qualifiers further refines the definition of *emqu*.

CH (= Roth 1997) iv 7-10	
<i>em-qum</i>	Astute (one)
<i>mu-tab-bi-lum</i>	administrator
<i>šu ik-šu-du</i>	he who achieved
<i>na-ga-ab ur-ši-im</i>	the totality of desire

Here *emqu* is the leading qualifier applied to Hammurapi in his capacity as temple provisioner, specifically for Enki and Damkina, deities concerned with intelligence, astuteness and sagacity.

In his ability to administer the cities, Hammurapi is named *muttabilum* “one who carries things through iteratively, i.e. an administrator.” The last phrase has caused some confusion as to whether *uršim* stands for “wisdom” (*eršu*) or “desire” (*erēšu* II), but there is insufficient comparative evidence to choose one or the other. Either idea is applicable in the situation, but since the adjective has been written properly with initial *e-* earlier in the prologue with reference to the deity Mama (CH = Roth 1997 iii 28-29), I favor the latter interpretation.

As a substantive, the nominative *emqam* “clever, astute, wise ones” occurs in the epilogue to Codex Hammurapi as the type of person who will appreciate the king’s deeds. The substantive is in opposition to the *lā hassim* “fool” who will not value Hammurapi’s achievements. The two roots, *emqu* and *hasāsu*, are both employed to express wisdom and intelligence. However, while the former connotes intellect pertaining to skillful know-how in all matters, the latter connotes cognitive awareness of both intellectual and physical matters. The latter root’s connotations are fully explored in the OB epic, *Atraḥasis*, which is concerned with wise awareness as a means to survive. The human type also appears in an OB letter as a feminine plural, *emuqātum* “the skilled ones” (at the suggestion of Cagni 1980, AbB 8 121: 21).

Finally, the adverbial *emqiš* and the D form *ummuqu* require comment. A royal inscription of Kudur-mabuk, a late Larsa king ca. 1870/80 BC, provides the adverbial example. The adverbial phrase qualifies action done by means of a divine gift of wisdom, the “ear of insight = insightful mind,” which demonstrates the association of the root with the aural organ.

Kudur-Mabuk (= Frayne 1990, E4.2.13a.2) 8-10

<i>i-na u₂-zu-un IGI.GAL₂-im</i>	By means of the ear of insight
<i>ša i-lum i-di-nu-šum</i>	which the god gave to him,
<i>em-qi₃-iš iš-ti-i-ma</i>	he searched astutely

The inscription deals with the building of a shrine for stelae. As such, the root *emqu* is again associated with cultic affairs. This, in combination with the above uses in Codex Hammurapi and Išme-Dagān (which concerns election of a priestess), confirms that the root commutes a type of wisdom associated with the know-how or skills of domestic, specifically cultic, affairs. This connotation will increase in the nominative form of the root, *nēmequ*.

The D-stem adjective *ummuqu* “very astute, clever; deep-thinking” appears only once, in an OB literary prayer to Anūna, later equated with Ištar (Lambert 1989, 321-336). The lines follow:

Anuna Prayer (= Lambert 1989) obv. ii 53-54
na-ak-ma te₄-em-šu te(?)-[...]
um-mu-uq-tam a-la-ak-ta-šu me-x [...]

His heaped planning...

his deep-thinking way of life...

As a form of the D-stem, the lexeme’s root meaning is intensified, thus yielding an idea of being “very astute.” Because the word is used only once (securely), it seems likely to be a scribal innovation aimed at grandiloquence.

It remains to discuss the root of *emqu* within Akkadian and the comparative Semitic sphere. The adjective is not associated by the editors of the CAD (151a) with any functional verbal root, whereas it is assigned its own verbal root by von Soden (AHw 213b). In his entry, von Soden identifies the root with Semitic *'mq* “(to be) deep.” This is the root’s meaning in Biblical Hebrew and Ugaritic sources, and from this nuance of depth is derived the ideas of “strength” and “wisdom, skillfulness, astuteness.” The first idea is seen in the Akkadian *emūqu* “strength, force, power,” while the second manifests in the depths of knowledge and intellectualism expressed by the adjective *emqu*. Thus, while *eršu* may be associated with a magical knowledge and ability in its connotation of wisdom, *emqu* seems to express a deep, full

know-how characteristic of understanding, intellectual ability and application that is the sum of human capabilities.

***nēmequ* - “aptitude, skilled know-how; cleverness; wisdom”**

The nominal form of the root *mq* is, like *mērešu*, a *mapras* indicating its use as a noun of time, place or instrumentality. It is the last nominal aspect that best fits the use of *nēmequ* in the early Akkadian sources (before 1600 BC). As a substantive, *nēmequ* is a creation of the gods, a tool by which kings govern, gods act and craftsmen work. Thus, the lexeme appears in similar situations as its adjectival form *emqu* and connotes a substantivized concept of the full intellectual capability for and application to any task it encounters. This idea most certainly provided the reason for the subsequent prominence of *nēmequ* as a term to encompass all wisdom pertaining to the cult and the cosmos. Beyond the period here under review, *nēmequ* becomes the preeminent term for understanding the world order and is taken up as the subject of the intelligentsia for the remainder of Mesopotamian history in all applicable fields, from astrology to kingship to daily life.

The Akkadian lexeme is equated in lexical lists dating after our period with the Sumerian nominal *nam-ku₃-zu* “aptitude, skilled know-how; wisdom.” Like *nēmequ*, *nam-ku₃-zu* is a gift of the gods (E11.3, 4, 5, 9), and as such it differs from ordinary *zu*, and even *gal-zu*, which are human activities and traits (though the proverb in E11.15 may counter this idea). Further, like *nēmequ*, *nam-ku₃-zu* is used to describe fine craftsmanship (E11.1) and is the instrument of kings in foreign, domestic and cultic activity (E11.7, 14). Only in the association of *nam-ku₃-zu* with the scribal school attended by Šulgi (E11.6, 10, 11) is *nēmequ* separate. While the idea of *nēmequ* had certainly to be present in the OB edubba, there is no reference to the scribal house as such in Akkadian sources. Thus, while there is much overlap between the

lexemes in textual sources in each language, they should not be considered simultaneous innovations, but rather as part of the trend toward the preeminence of wisdom as a means of understanding the universe that emerges in the texts of the post-Ur III period and is given fullest expression by the Kassite period, ca. 1500-1100 B.C.

Turning to the evidence for *nēmequ*, the three categories mentioned above - gods, kings, and craftsmen - are attested in a handful of OB citations. Of gods, Ea/Enki and Marduk are given pride of place. Ea/Enki is known to work by means of *nam-ku₃-zu* in the Sumerian texts (E11.12, 13), and he is attributed the same in an Akkadian hymn to Ištar known as OB Agušaya, in its formation of the deity Šaltu:

OB Agušaya A (= Groneberg 1997) vi 31-33
qu₂-ur₂-da-am du-un-na-am Heroism and strength
i-na ne-me-qi₂ u₂-ši₂-ib I added by means of wisdom
la-ni-iš-ki (to) your form.

It is also Ea/Enki who bestows *nēmequ* on kings, as attested in inscriptions of Samsu-iluna (Frayne 1990, E4.3.7.2 20-22) and Ammī-ditāna (E11.4, 5). Marduk, on the other hand, is described as the *ba-ni ne-me-qi₂-im* “creator of *nēmequ*” in an inscription of Samsu-iluna (E11.3). This development follows Marduk’s ascension as son of Enki, and their shared knowledge is attested in the section on *idû* above.

Finally, Ištar is attributed *nēmequ* in a couple of hymns. In the first, *nēmequ* is left unqualified:

Ištar-Louvre (= Groneberg 1997, AO 6035) i 34
e-te-el-lu-tu-um na-pa-al-tu u₃ ne-me-qu₂ ku-um-ma ištar₂
 divine pre-eminence, the answer and aptitude are yours, O Ištar

and

Ištar-Louvre (= Groneberg 1997, AO 6035) i 53
sa₆-ar-ta ne-me-eq ša^den di ša ru-[...]
 Falsehood, the aptitude which/of the god...

However, in the second text, Ištar's *nēmequ* is associated with the ear (*uznu*), that is, the receptacle for divine instruction and wisdom.

Hymn to Ištar (= Thureau-Dangin 1925, AO 4479) rev. 35

uz-na-am ne-me-qi₂-im ha-si-i-sa-am er-še-et

She is wise (as regards) the ears of aptitude/wisdom and awareness.

Thus, Ea/Enki and Marduk are associated with *nēmequ* as gods of wisdom, intelligence and know-how. Ištar's association with *nēmequ* surely derives from her pride of place amongst the Semitic populations. The term *nēmequ* remains associated with these deities, and eventually with Nabû, a scribal god of the first millennium, as it crystallizes into an esoteric concept of cosmological understanding and secret knowledge.

The kings who mention the term *nēmequ* very often employ it in phrases describing it as a gift of the gods and a means through which royal rule is enacted. Samsu-iluna and Ammī-ditāna both state it was a gift of Ea, and both kings, in addition to Hammurapi, employ *nēmequ* in instrumental phrases, naming it as one of the tools by which they govern. I cite the Samsu-iluna inscription and Codex Hammurapi here for proof, while the Ammī-ditāna reference is in Appendix E11.5.

Samsu-iluna (= Frayne 1990, E4.3.7.2) 20-22

in ne-me-qi₂-im

by means of the aptitude/wisdom

ša e₂-a

which Ea

[u₂]-ša-at-li-mu-šum

bestowed upon him

Codex Hammurapi (= Roth 1997) xlvii 57-58

i-na ne-me-qi₂-ia

by means of my aptitude/wisdom

uš-tap-z₂i₂-ir-ši-na-ti

I sheltered them

UET 1, 146 ii 4-5

i-na birit uzni u ne-me-qi-im

by means of "between the ears" and aptitude

ni-ši-i ta-ar-ra-am

to shelter the people

It should be noted that in these instrumental phrases *nēmequ*, like *emqu*, is employed when detailing domestic governance. Samsu-iluna is restoring Nippur’s walls, Ammī-ditāna is ensuring agriculture and water and Hammurapi is providing safety for his citizens - each of these appeals to their *nēmequ* “aptitude, skilled know-how; wisdom” as the tool by which these deeds are accomplished. This point is emphasized negatively in the curse section of Codex Hammurapi’s epilogue, wherein Hammurapi requests that the *nēmequ* of the person who destroys his stele be removed by Ea, along with his ears.

Codex Hammurapi (= Roth 1997) 1 2-6

<i>uz-nam</i>	the ears
<i>u₃ ne-me-qa₂-am</i>	and aptitude/wisdom
<i>li-ṭe₄-er-š_u-ma</i>	may you remove from him and
<i>i-na mi-š_i-tim</i>	into confusion
<i>li-it-ta-ar-ru-š_u</i>	may you steer him

It seems, then, that *nēmequ* is particularly suited to the governance of kings in the OB royal inscriptions and royal literature.

Finally, *nēmequ* is applied to fine craftsmanship of cultic items and buildings, as with Sumerian *nam-ku₃-zu*. The attestation derives from an inscription of Šamšī-Adad, where it is a throne that is manufactured for the temple of Enlil in Nippur, the Ekur. The passage is illuminating in that it situates *nēmequ* within a group of builders regularly associated with architectural expertise, the *itinnu* (Sumerian *šidim*). The Akkadian word is specific to the Assyrian dialect until the first millennium. The text follows.

Šamšī-Adad (= Grayson 1987, A.0.39.1) 31-34

<i>ša i-na š_i-pi₂-ir</i>	which by means of the skilled/aptitudinal
<i>ne-me-eq</i>	work
<i>i-ti-nu-tim</i>	of the architects
<i>š_u-te-eš-bu-u₂</i>	I executed thoroughly

Thus, *nēmequ* finds employment in situations where a deity associated with skill, know-how, wisdom and cleverness is being described, namely Ea/Enki, Marduk and Ištar, or where a king must appeal to the means by which he governs or has cultic items constructed. *nēmequ* is seen to be given by Ea/Enki, and this aligns with the use of *emqu* in certain examples (see above). The concept of skilled know-how, whether in craftsmanship, governance or sagacity, eventually became the umbrella term for skilled know-how or aptitude in understanding the cosmos, and as such became an important province of the priests and literary scribes in ensuing periods. *nēmequ* is, ultimately, to be understood as a skill by which one uses their stored knowledge and wisdom (*geštu₂*, *uznu* “ear”), and this skill becomes foremost in learned Akkadian circles.

Semantic Categories and Comparison with Sumerian:

Having reviewed each of the Akkadian lexemes considered to correspond to Sumerian *zu*, a comparison of the individuals and objects associated with certain phrases may illuminate the continuity of tradition and the variance of expression. It should be stated at the outset that the Akkadian royal inscriptions and literature do not use the verb *idû* or many of the other terms reviewed here to describe attributes of gods, kings or temples. As mentioned several times throughout the chapter, the lexicalizing nature of Akkadian provides the scribes with various and sundry terms that refer to the action or trait they desire to express as opposed to the circumlocutory means sometimes required of the Sumerian language. With that understanding, the statements concerning deities and kings are presented.

The following chart, like its counterparts in Chapters 2 and 3, lists each deity with their descriptions from texts and lexemes under review in the present study.

Table 11: Akkadian Lexemes and their Agents

Deity:	Phrase/Adjective:	Text:
Adad	<i>ša nīš qātīšu idû</i> “the raising of his [a petitioner’s] hands”	CH iii 56
Ea	<i>mūdē mimma šumšu</i> “who knows anything, its name” <i>emqim</i> “of one astute/wise” <i>eršum</i> “wise”	CH Roth 1997 xlix 102 IšD E4.1.4.9 rev. ii’ 15’ OB Agušaya A iv 19, v 23, vii 10
Ištar	<i>šutāpu mūdû šuteni</i> “partner who knows setting against the other” <i>nēmequ kumma</i> “wisdom is yours” <i>emqat</i> “she is astute/wise” <i>dapāna</i> “bearing-down violently” <i>itešgû ananti hitbūš tuqunti isiqša uddûšim</i> “ravings of strife, exultation of battle; her lot is made known to her” <i>eršet</i> “she is wise”	AO 6035 i 32 AO 6035 i 34 AO 6035 iv 2’ OB Agušaya A iii 5 OB Agušaya A iii 15-17 OB Agušaya A iv 27
Mama	^d <i>bēlet ilī erišti</i> ^d <i>mama</i> “mistress of the gods, wise Mama”	Atra-ḫasis I 193, 250; CH iii 28-29
Marduk	DINGIR <i>bāni nēmeqim</i> “God, creator of wisdom” <i>ša anāku idû u atta tidi</i> <i>ša atta tidû anāku idi</i> “that which I [Ea] know and you know, that which you [Marduk] know, I know”	Samsu-iluna E4.3.7.5 15 CT 4, 8a 29-32
Nanay	<i>isiqša lamdat</i> “she has come to know her share”	To Nanay ZA 44 32, 14
Ninšubur	<i>eršu</i> SUKKAL “wise vizier”	OB Agušaya B i 12

Ninsun	<i>mūdeat kalama</i> “who knows everything”	CBS 7771 i 15, 37
Papulegarra	<i>eššišam bīt ilī šāham lamdu</i> “who learns joy anew in the house of the gods”	To Papulegarra ZA 71 196, 17
Hammurapi	<i>mūdē igigallim</i> “knower of insight”	CH iii 17
Narām-Suen	<i>eršim</i> “one wise”	BM 120003 rev. 66, 68
Samsu-iluna	<i>ša bibil libbīa</i> <i>ana ašriim</i> <i>šakānam mūdū</i> “He who knows establishing to place the desires of my heart”	E4.3.7.7 33-35
Zimri-Lim	“shepherd of proven understanding”	Charpin 1988

As the chart shows, certain qualifiers are shared by the Sumerians and Akkadians in their descriptions of deities. Enki/Ea, as god of sweet water, wisdom and cunning, “knows all” (*nig₂-nam zu-zu*; *mūdū kalama/mimma šumšu*), and Inanna/Ištar is still lauded as one who knows the full varieties of battle. The emergence of Asarluḫi/Marduk as being equivalent to Ea in knowledge and the “creator of wisdom” (*bāni nēmeqim*) is the most poignant of the descriptors, given Marduk’s rise to prominence during the First Dynasty of Babylon. In sync with its creator, the idea of *nēmequ* also gains prominence during this period, as seen in its use by kings to justify their actions and the growing literature concerned specifically with the term in subsequent periods.

However, in the majority of these statements of “knowing” objects simply do not occur. The Akkadian counterparts to Sumerian *zu* are employed in more quotidian ways to indicate knowledge gained by a variety of means. The high lexicalization in Akkadian makes nuances of types of knowledge and its acquisition more visible, but simultaneously make *idû-*

expressions more mundane. The Akkadian expressions for mental processes in this period focus on the lexemes *ḥasāsu*, *šummû*, *malāku*, *igigallu*, and others. The terms for knowing and knowledge reviewed above serve more often to express human activity or divine wisdom in the texts. Like Sumerian *zu* and its derived adjectives, the Akkadian terms express several nuances of knowing by humans and deities. The meaning of knowledge gained by sensory perception pervades *idû* and its derived conjugations, and is nuanced by intention and revelation in *lamādu* and *kullumu*. The adjectives, on the other hand, derive from different roots and express acts of knowing and applying various types of knowledge. *eršu* may apply to cultic magic, while *emqu* draws on the idea of depth and power, i.e. capacity and ability. *nēmequ*, as the substantive of this latter idea, becomes an important motif in the worldview of the Mesopotamians of the 2nd millennium as they wrestle with the concept of a universal order and how best to understand and thrive in it. In the next chapter a survey of the personal names with the lexemes discussed in the above chapters, both Sumerian and Akkadian, is presented.

Chapter 5

Personal names (PNs) offer a glimpse of individuals in the ancient world that is absent from the elite literature of Mesopotamia. Names give praise and thanks to deities, laud kings, advise children, scare demons, lament sorrows, and raise questions. Many names offer data that match themes and expressions found in the classical literature, but others show forms and lexemes elsewhere unknown. Together, the personal names create a variegated pastiche of Mesopotamian peoples, with trends and patterns recognizable in certain periods and locales. This chapter enumerates divine and personal names containing any of the lexemes under present review, Sumerian and Akkadian, by period and, when possible, locale. Trends, patterns, and analogies are then discussed.

It should be stated at the outset that this chapter does not offer a detailed study of each name, nor does it undertake new researches into the act of naming. Further, the list itself is not able to demonstrate popularity of a single name because the dedicated prosopographical research required to separate popular officials from popular names stands far outside the scope of the present chapter and dissertation. Moreover, the textual record from each period is subject to archaeological discovery and academic publication, two areas of work that remain very uneven. Thus, I have listed only unique names, along with their provenience, only as a preliminary for future study and to illuminate in what type of names the words under review occur.

The personal names enumerated below, while not completely representative of the life of our terms in the periods and places they are found, permit certain observations concerning the types of knowledge-expressions utilized by the Sumerians and Akkadians in naming. In examining the textual evidence over a period of approximately 800 years (ca. 2600-1600 B.C.)

the emergence and obsolescence of name configurations provides a glimpse not only of the chronology of such a term as ku₃-zu “apt, astute; clever,” but also of statements and questions posed by the Mesopotamians themselves in different periods. These are not definitive proofs of trends and fads, which cannot be traced without dedicated prosopographical work (if at all), but they nonetheless offer another vantage on the Sumerian root zu, its derivative lexemes and Akkadian correlates. Further detailed studies of some of the Sumerian names can be found in the secondary literature, primarily Limet’s seminal study (1968), but also those by Di Vito (1993) and Edzard (RIA). Stamm’s updated work (1968) is still a standard for Akkadian names, but see also Di Vito (1993) and Berend (1924). Individual names can also often be found throughout the *Reallexikon der Assyriologie*.

Many of the names below are likely phonetic, these have been marked by an asterisk before the name, though I have offered potential translations in certain cases.

ED I-II

Ur

mes-ki-nu-zu	“the young man knows not the place”	Nisaba 25, 62 o. ii 4’
*IŠ-ZU	“?”	Nisaba 25, 56 o. ii 1

ED IIIa

Abu Šalābīkh

*il-zu-zu	“who knows well x”	OIP 99, 42 o. iv’ 10’
-----------	--------------------	-----------------------

Šuruppak

en-nam-zu-še ₃	“to the knowledgeable En/ knows fate”	WF 107 o. vi 11
lugal-ša ₃ -an-zu	“the king knows the innards”	RTC 15 r. ii 1
lugal-inim-zu	“king who knows the matter/word”	TŠŠ 1 o. viii 7
lugal-nam-zu	“knowledgeable king/king who knows fate”	WF 124 o. iii 12
nin-GAR-zu	“the lady knows...”	WF 74 r. ii 3
ki-ni-mu-zu	“he knows his place”	SEL 3, 11 r. iii 1
nu-zu	“knows not”	WF 139 iii 4
munus-ki-nu-zu	“the woman knows not the place”	WF 42 o. i 1
bil _x (PAP.GEŠ.BIL)-ki-nu-zu	“Bil(games) knows not the place”	TŠŠ 423 o. ii 7
siki [?] -ki-nu-zu	“the wool knows not the place”	WF 146 iii 1
gal-zu	“one who knows greatly”	VAT 12655b r. i 8’
lugal-gal-zu	“the king knows greatly”	OIP 104, 15 r. iii 6

nin-gal-zu	“the lady knows greatly”	WF 74 r. ii 2
gal-zu-ur-sag	“the hero knows greatly”	NTŠŠ 569 r. i 10
me-zu-an-da	“you know/knew with heaven”	TMH 5, 78 o. v 7
*a-zu-zu	“knowing water(?)/Azuzu(?)”	TŠŠ 49 o. iv 2
lu ₂ -zu-du-NU ₂	“a man who knows...?”	TŠŠ pl. 33-34 X o. iv 8
^d saman ₂ -a ₂ -zu	“?/tethering rope who knows strength(?)”	SF 1 o. x 6
^d maš ₂ -x-zu-da-kas ₄	“?”	SF 1 r. i 16
Umma		
*a-nu-zu	“water knows not(?)/Anuzu(?)”	P271228 o. ii 5
*ab-zu-zu	“Abzu knows(?)/Abzuzu(?)”	P271228 r. ii 3
zu-zu	“one who knows well/much”	P270813 o. i 2
a-na-zu-mu-da-gal ₂	“what knows, he makes extant with(?)”	P270818 o. ii 4
*a-zu-zu	“water knows well/much(?)/Azuzu(?)”	P270818 o. ii 9
Unknown		
e ₂ -ab-zu	“Abzu house”	OIP 104, 15 o. v 7
e ₂ -gam-gam-mah-mah-zu-zu	“House knowing well magnificent bowing”	OIP 104, 15 o. v 26
ED IIIb		
Adab		
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	BIN 8, 29 o. 1
gal-zu	“one who knows greatly”	CUSAS 11, 252 r. i 8
lugal-gal-zu	“(the) king (who) knows greatly”	OIP 14, 49 o. iv 6
Girsu		
zu-zu	“one who knows well/much”	RIME1.9.3.5 a 79
Lagaš		
lugal-ša ₃ -an-zu	“the king knew/knows the innards”	BiMes 3, 28 o. iv 4
Nippur		
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	BIN 8, 170 o. 11
amar-zu-zu	“the calf knows well/much”	BIN 8, 170 r. 2
e ₂ -ni-mu-zu	“his house knows/knew/he knew his house”	BIN 8, 175 o. i 7
nin-nig ₂ -zu	“the lady knows things/is knowledgeable”	BIN 8, 175 r. i 7
a-ba-mu-da-zu	“who knows as well as?”	OSP 1, 29 o. ii 2
a-ba-mu-zu	“who (is it) he knows?”	TMH 5, 11 o. i 8
*a-nu-zu	“water knows not(?)/Anuzu(?)”	OSP 1, 42 o. ii 6
*a-zu-zu	“knowing water(?)/Azuzu(?)”	OSP 1, 46 o. i 13
engar-nu-zu	“the farmer knows not”	OSP 1, 111 o. iii 1
*bu ₃ -zu-zu	“one who knows secrets(?)/Buzuzu(?)”	RIME1.15.1.1 a 1
*en-zu-zu	“the EN knows well/much”	TMH 5, 40 o. i 2
zu-zu	“one who knows well/much”	TMH 5, 40 o. i 7

Šuruppak

abzu(ZU.AB)-zu-zu	“the abzu knows well/much”	CDLB 2014/1 no. 1 r. i 2
lugal-inim-zu	“the king knows the matter/word”	Fs. Cagni 1117-1119 4 r. i 8
ki-ni-mu-zu	“he knows his place”	Fs. Unger 33-34 2 o. v 4
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	Fs. Unger 37-38 3 o. v 1
*NI-NI-zu (i ₃ li ₂ -zu?)	“?/the gods know”	FTP 98 o. iv 4

Tutub

ama-ab-zu-da	“mother with/from the abzu”	FAOS 5/2, AnHaf 7 a ii 1
--------------	-----------------------------	--------------------------

Umma

^d e ₂ -mi-la-zu	“?”	P429702 r. ii 6
---------------------------------------	-----	-----------------

Ur

*a-nu-zu	“water knows not(?)/Anuzu(?)”	RIME1.14.14.6 a 2
*lum-ma-zu	“who knows fructification(?)/Lummazu”	UET 2, sup. 29 o. i 2

Zabalam

ur-en-ne ₂ -zu	“dog the En knows?”	BIN 8, 76 o. i 1
*a-zu-zu	“knowing water(?)/Azuzu(?)”	TCBI 2/1, 2 o. ii 3

Unknown

lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	BIN 8, 27 o. ii 4
me-zu	“you know/knew”	BIN 8, 104 o. ii 4
^d e ₂ -MI-la-zu	“?”	BIN 8, 116 o. ii 3
u ₄ -bi-zu-a	“its day (was/is) known”	BIN 8, 62 o. ii 7
en-mu-zu	“the En knows/knew”	BIN 8, 11 r. ii 8
zu-zu	“one who knows well/much”	BIN 8, 115 o. 10
ama-tuku-gal-zu	“one who knows greatly having a mother”	CST 22 o. i 1
mu-zu-kur	“he knows the mountain?”	MSCT 1, App. 7 r. iii 9
amar-ab-zu	“the calf knew/calf of the Abzu”	BIN 8, 44 r. 5

Old Akkadian

Adab

ama-du-zu	“the mother knows going?”	TCBI 1, 192 r. 3
iri-nam-zu	“knowledgeable city/city knows fate?”	OIP 14, 167 o. 5
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	Adab 868 o. 3
nin-nig ₂ -zu	“the lady knows things/is knowledgeable”	TCBI 1, 81 r. 2’
ša ₃ -zu	“midwife/one who knows the innards”	CUSAS 13, 86 r. i 6
ur-zu	“your dog/the dog knows”	CUSAS 13, 101 o. 2
zu-zu	“one who knows well/much”	Adab 846 r. 2
^d en-lil ₂ -le-an-zu	“Enlil knows/Enlil knows heaven”	CUSAS 13, 151 o. ii 16
me-zu	“you know/knew”	CUSAS 11, 233 o. i 8
lugal-tum ₂ -gal-zu	“king who knows greatly bringing forth”	CUSAS 13, 137 o. 4

su-nu-gal-zu	“one who knows (not) greatly flesh?”	CUSAS 13, 78 o. ii 6
^d nanna-gal-zu	“Nanna knows greatly”	OIP 14, 117 o. 9
lugal-ku ₃ -zu	“Astute king/the king is astute”	CUSAS 11, 85 o. ii 1
*a-zu-zu	“knowing water/Azuzu”	CUSAS 11, 84 r. i 4
*ba-zu-zu	“it was made known/Bazuzu”	OIP 14, 152 o. 2
I ₇ .NIN- <i>mu-du</i>	“the lady knows the canal(?)”	Adab 658 r. 2
I ₇ . ^d NIN- <i>mu-du</i>	“the divine lady knows the canal(?)”	Adab 751 r. 3
Assur		
*a-zu-zu	“knowing water/Azuzu”	RIME2.1.3.2002 a 4
Ešnunna		
zu-zu	“one who knows well/much”	AnOr 7, 372 r. ii 10
in-gal-zu-zu	“?”	MAD 1, 105 o. 3
dingir-zu-zu	“the god knows well/much”	MAD 1, 135 o. 2’
gal-zu	“one who knows greatly”	MAD 1, 289 o. 4
<i>be-li₂-GAL.ZU</i>	“My lord is one who knows”	MAD 1, 163+165 r. iv 22
*imma-zu-du ₁₀	“?”	MVN 3, 102 o. 12
*wa-zu-zu	“?”	OAIC 50 o. 7
Gasur		
*tur-zu	“your young one/the young one knows”	HSS 10, 208 o. 3
zu-zu	“one who knows well/much”	HSS 10, 5 r. 10
*ur-zu	“your dog/the dog knows”	HSS 10, 109 o. 13
e ₂ -zu-zu	“the house knows well/much”	HSS 10, 179 r. 5’
*pu-zu-zu	“one who knows secrets/Puzuzu”	HSS 10, 5 r. 9
Girsu		
^d utu-gal-zu	“Utu knows greatly”	CT 50, 154 o. 2
^d en-lil ₂ -gal-zu	“Enlil knows greatly”	ITT 1, 1448 r. i 6
lugal-ku ₃ -zu	“Astute king”	DAS 343 o. 3
zu-zu	“one who knows well/much”	CMAA 17-M17 a 3
e ₂ -zu	“the house knows/your house”	CT 50, 91 o. 3
dingir-sirara ₆ -ta-mu-zu	“From x, the god knew”	CT 50, 180 r. 3
*a-zu-zu	“knowing water/water knows/Azuzu”	ITT 1, 1170 o. 6
i ₇ -lum-ma-en-ne ₂ -zu	“the En knows Ilumma”	ITT 1, 1216 o. 1
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	ITT 1, 1241 r. 1
iri-er ₂ -zu	“the city knows tears”	ITT 1, 1370 r. 4
ur-zu	“your dog/the dog knows”	ITT 2, 4379 r. 4
bil ₃ -ga-zu	“Bilga(mes) knows”	ITT 2, 4387 o. 2
e ₂ -ta-mu-zu	“He knows/knew from the house”	RTC 254 r. i 6
Himrin (modern)		
zu-zu	“one who knows well/much”	AIHA 4, 1 o. i 1

i ₃ -zu	“he knows/knew”	AIHA 4, 41 o. 14
^d ištaran-al-zu	“Ištaran knows”	AIHA 4, 6 o. ii 14
gal-zu	“one who knows greatly”	AIHA 4, 1 o. iii 18
*i-bi ₂ -ab-zu	“eye of abzu(?)”	AIHA 4, 6 o. ii 12
*bu ₃ -zu-zu	“one who knows secrets/Buzuz”	AIHA 4, 11 o. 8
Isin		
*ur-zu	“your dog/the dog knows”	MVN 3, 57 r. 4
zu-zu	“one who knows well/much”	MCN 3, 57 r. 5
Kiš		
zu-zu	“one who knows well/much”	MAD 5, 7 o. 4
gal-zu	“one who knows greatly”	MAD 5, 57 o. i 16
gal-zu-di-ku ₅	“The judge knows greatly”	MAD 5, 5 o. 9
dingir-gal-zu	“(The) god knows greatly”	MAD 5, 13 o. 7
*pu ₃ -zu-zu	“one who knows secrets/Puzuzu”	MAD 5, 21 o. 3
<i>mu-da-a</i>	“one who knows me?”	MAD 5, 112
Mugdan (modern)		
iri-zu	“your city/the city knows”	MC 4, 47 r. 5
Nippur		
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	OSP 2, 55 o. 12
nin-nig ₂ -zu	“the lady knows things/is knowledgeable”	OSP 1, 23 o. viii 12
^d en-lil ₂ -an-zu	“Enlil knows”	OSP 2, 82 o. 9
a-ba-mu-zu	“Who is it he knows (like)?”	OSP 1, 31 o. iii 2’
e ₂ -ta-mu-zu	“he knew from the house”	OSP 2, 50 r. ii 3
a-ba-mu-da-zu	“who is it knows as well as (you)?”	TMH 5, 39 o. ii 9’
gal-zu	“one who knows greatly”	OSP 1, 47 r. i 3
nin-gal-zu	“the lady knows greatly”	OSP 1, 23 o. viii 22
ama-kin-gal-zu	“The working mother knows greatly?”	OSP 1, 23 o. ix 21
nin-ku ₃ -zu	“Astute lady”	OSP 1, 23 o. ix 29
*a-zu-zu	“knowing water/Azuzu”	OSP 2, 51 o. 14
*e ₃ -zu-ga-kul-la	“?”	OSP 2, 186 o. 4
*nin-du-zu	“the lady knows going?”	TMH 5, 34 o. ii 5
Sippar		
gal-zu-dingir	“(The) god who knows greatly”	CTMMA 1, 6 r. i 12
zu-zu	“one who knows well/much”	OIP 104, 41 o. xi 6’
Susa		
zu	“one who knows”	MDP 14, 45 o. 6
dingir-zu	“the god knows/your god”	MDP 14, 6 r. i 7’
sag- ^d nanna-zu	“head/person Nanna knows”	MDP 14, 43 o. 6
*u ₂ -bil ₃ -ga-zu	“Bilga knows?”	OIP 104, 40 a xiv’ 23

zu-zu	“one who knows well/much”	MDP 14, 6 r. i 14’
*zu-zu-ki	“one who knows the place?”	MDP 14, 49 o. 3
in-zu	“he knows/knew/knowledge”	MDP 14, 77 o. 3
gal-zu	“one who knows greatly”	MDP 14, 6 o. ii 6
gal-zu-di-ku ₅	“The judge knows greatly”	OIP 104, 40 a v’ 2
gal-zu-dingir	“(The) god knows greatly”	OIP 104, 40 c xiv’ 24
gal-zu-TUM	“?”	MDP 14, 6 r. i 6’

*ki-zu-TUM	“?”	MDP 14, 14 o. 4
*pu ₃ -zu-zu	“one who knows secrets/Puzuzu”	MDP 14, 14 r. 2

Tell Agrab

zu-zu	“one who knows well/much”	MAD 1, 267 r. 2
*pu ₃ -zu-zu	“one who knows secrets/Puzuzu”	MAD 1, 267 o. 4

Tutub

*PU ₃ .ŠA-zu	“?”	Tutub 18 r. 19
zu-zu	“one who knows well/much”	Tutub 1 o. 4
gal-zu	“one who knows greatly”	Tutub 2 r. i 13
gal-zu- ^d suen(EN.ZU)	“Suen knows greatly”	Tutub 1 r. i 12
be-li ₂ -GAL.ZU	“My lord is one who knows”	Tutub 60 o. 2
*pu ₃ -zu-zu	“one who knows secrets/Puzuzu”	Tutub 19 o. i 8’
^d EN.ZU-mu-da	“Suen knows”	Tutub 19 iv 2

Umma

lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	CT 50, 67 o. 5
lu ₂ -zu	“your man/the man knows”	MCS 9, 235
ur- ^d nin-zu	“dog of Lady-who-knows”	P235312 r. 4
ur-zu	“your dog/dog who knows”	CT 50, 66 r. 5
zu-zu	“one who knows well/much”	MCS 9, 249 o. 18
lugal-nu-zu	“the king knows not/knows not the king?”	Nik 2, 81 r. 1
me-zu	“you know/knew”	MAD 4, 21 o. 5
gal-zu-di-ku ₅	“The judge knows greatly”	MCS 9, 246 o. 13
šar-ru-GAL.ZU	“The king is one who knows”	CT 50, 188 o. i 11
*a-zu-zu	“knowing water/Azuzu”	Nik 2, 11 o. 2
*pu-zu-zu	“Puzuzu/one who knows secrets”	CT 50, 55 o. 13

Umm al-Jir (modern)

zu-zu	“one who knows well/much”	MAD 5, 66 o. iii 11
zu-zu-dingir	“one who knows well the god”	MAD 5, 98 o. ii 4
GAL.ZU-šar-ru-si-in	“The king knows greatly...”	BIN 8, 144 o. ii 9

Umm el-Hafriyat

zu-zu	“one who knows well/much”	CUSAS 13, 169 o. 6
*pu ₃ -zu-zu	“one who knows secrets/Puzuzu”	TCBI 2/1, 51 o. i 8

Ur

*a-zu-zu	“knowing water/Azuzu”	UET 2, sup. 16 o. iv’ 2
lugal-ku ₃ -zu	“Astute king”	Nisaba 19, 71 o. 9’

Unknown

ama-zu	“mother knows”	Bridges p. 481 r. i 15
iri-nam-zu	“city that knows fate/knowledgeable city”	Fs. Sjöberg 2 o. 2
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	BIN 8, 222 o. 3
nin-nig ₂ -zu	“the lady knows things/is knowledgeable”	BIN 8, 252 o. 2
lugal ^d -en-lil ₂ -le-an-zu	“king that Enlil knows”	MVN 3, 81 r. 4
ur ^d -e ₂ -mi-la-zu	“dog of Emilazu”	BIN 3, 314 o. 9
*ur-zu	“your dog/dog who knows”	BIN 8, 327 o. 3
uruda-nam-zu	“knowledgeable copper/copper knows fate”	CST 8 o. i 8
^d nanna-e-zu-a	“one such as Nanna knows(?)”	MAD 4, 37 o. 2
zu-zu	“one who knows well/much”	CUSAS 19, 208 o. 3
ama-zu-zu	“mother knows well/much”	MAD 4, 155 r. 7
^d en-lil ₂ -an-zu	“Enlil knew/Enlil knows heaven”	MAD 4, 80 o. 5
^d en-lil ₂ -le-an-zu	“Enlil knew/Enlil knows heaven”	MAD 4, 169 r. 13
ša ₃ -an-zu	“An knows the innards/the innards know”	MAD 4, 153 o. ii 2
me-zu	“you know/knew”	Bridges p. 467 o. 17
e ₂ -mu-zu	“the house knows/knew/my house knows”	Bridges p. 481 r. i 5
in-zu	“he knows/knew/knowledge?”	MCS 4, 14 4 o. 5
gal-zu	“one who knows greatly”	AIHA 4, 19 o. 6
be-li ₂ -GAL.ZU	“My lord is one who knows”	MCS 9, 260 r. 5
gal-zu-da-ri ₂	“forever one who know greatly”	Fs. Sjöberg 13 o. 4
gal-zu-sipa-ni	“his shepherd (who) knows greatly”	BIN 8, 338 o. 2
lugal-gal-zu	“(the) king (who) knows greatly”	BIN 8, 314 o. 4
gal-zu ^d [...]	“DN who knows greatly”	MAD 4, 168 o. 10
[...]-gal-zu-e	“x knows greatly”	FAOS 19, Ad 6
*bu ₃ -zu-zu	“one who knows secrets/Buzuzu”	BIN 8, 165 r. 1
*i-bi ₂ -zu	“the eye knows?/Ibizu”	JCS 1, 348, 12 o. 9
*zu-ti	“?”	MAD 4, 10 o. 7
*a-zu-zu	“knowing water/water knows well/Azuzu”	MAD 4, 78 r. 5
*ur-zu-zu	“dog knows well/knows well the dog?”	ViOr 6, 6 o. 11
*na-zu-zu	“indeed makes known/knows well”	ViOr 6, 6 r. 1
<i>i-da</i> -DINGIR	“God knows it/I know god”	
DINGIR- <i>i-da</i>	“God know it/I know god”	
<i>i-da-be-li₂</i>	“My lord knows it/I know my lord”	MAS 56- Kiš
<i>ma-nu-um-e-mu-uq</i>	“Who is wise?”	CADE 152a
<i>er-šum</i>	“Wise one”	CADE 314b

Lagaš II

Girsu

an-ta-zu-gu ₁₀	“My one who knows from heaven”	ITT 4, 7691 r. 1
---------------------------	--------------------------------	------------------

lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	ITT 4, 7333 o. i 6
nin ₉ -nig ₂ -zu	“the sister knows things/is knowledgeable”	MVN 7, 103 r. 2
*ur-zu	“your dog/the dog knows”	ITT 4, 7067 o. 4’
*ur-zu-MU	“my dog who knows”	ITT 5, 6853 r. i 7’
ur- ^d nin-zu	“dog of Lady-who-knows”	RTC 187 o. 4
an-ta-mu-zu	“he knew from heaven”	RTC 220 r. 6
ma-ni-zu	“he made known to me?”	ITT 4, 7422 o. 3’
me-zu	“you know/knew”	ITT 4, 7259 r. 6
i ₃ -zu	“he knew”	ITT 4, 7394 o. 5
be-li ₂ -I ₃ -ZU	“My lord knew”	ITT 4, 7448 o. 8
nin-e-i ₃ -zu	“the lady knew”	ITT 4, 7760 r. 3
^d sara ₂ -i ₃ -zu	“Šara knew”	ITT 4, 7710 r. 4
zu-zu	“one who knows well/much”	ITT 4, 7542 r. 5
GAL.ZU-da-ri ₂ -si	“one who knows greatly forever”	ITT 4, 7362 r. 3
be-li ₂ -GAL.ZU	“My lord is one who knows”	ITT 4, 7732 o. 2
^d nanna-ku ₃ -zu	“Astute Nanna”	ITT 4, 7335 o. 14
*nu-ME-PI-zu	“you do/did not know?”	ITT 4, 7086 o. 6
^d nin-zu-TUM	“?”	ITT 4, 7124 o. 8
*i-zu-zu	“he knows well/makes known/Izuzu”	ITT 4, 7319 o. ii 6’
dingir-zu-kal	“?/your god is precious”	MVN 10, 92 o. ii 6’
*ama-bu-zu-zu	“mother knows secrets?”	MVN 10, 92 o. ii 7’
Unknown		
lugal-ku ₃ -zu	“Astute king”	DCS 14 r. 3
lu ₂ -ti-i ₃ -zu	“the man knew life?”	DCS 14 o. 4
igi-ni-ib ₂ -zu	“his eye knew”	DCS 14 r. 1
Ur III		
Adab		
*ur-zu	“your dog/the dog knows”	CUSAS 16, 307 o. 2
^d ba-ba ₆ -in-zu	“Baba knew”	RAH 1999-83 o. 8
ma ₂ -lah ₅ -ku ₃ -zu	“Astute sailor”	CDLJ 2002/2 o. 13
Garšana		
lu ₂ -igi-zu	“the man perceives(?)”	CUSAS 3, 1057 r. 6
*bi ₂ -zu-a	“such as it was known”	CUSAS 3, 312 o. 6
*ba-zu-zu	“(it) was made known”	CUSAS 3, 317 o. 12
Girsu		
aga ₃ -an-ne ₂ -zu	“An knows the tiara”	MVN 17, 55 r. ii 13’
an-ne ₂ -zu	“An knows”	TUT 67 o. 2
*e-ni-zu	“one who knows his canal/Enizu”	CTNMC 54 o. ii 31
geme ₂ -nig ₂ -zu	“the maidservant knows the thing”	TUT 150 o. i 3

igi-an-na-ke ₄ -zu	“the eye of An knows”	ASJ 9, 345 19 r. 17
lu ₂ -dingir-igi-iri-zu	“the man of god perceives the city?”	ASJ 19, 138 122 o. ii 1
lugal-erin-zu	“the king knows the troop(?)”	ZA 18, 255 10 o. 1
lugal-nam-mah-zu	“the king knows magnificence/magnificent fate”	TCTI 2, 3201 o. 3
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	CDLI Seals 6380 a 1
lugal-ni ₂ -zu	“the king knows fear/reverence”	HLC 80 r. i 28
lugal-nun-mah-zu	“the king knows the magnificent prince”	MVN 2, 175 o. i 36
*lu ₅ -la-a-ni-zu	“one who knows his falsehood(?)”	HLC 238 o. v 4
nam-mah-zu	“one who knows magnificence/magnificent fate”	PPAC 5, 260 o. iii 14’
^d nanna-mah-zu	“Nanna knows the magnificent”	MVN 7, 355 o. 6
nimgir-an-ne ₂ -zu	“An knows the herald”	TCTI 2, 3423 o. 2
nin-e-zu	“the lady knows”	RTC 400 o. ii 16
nin-igi-an-na-ke ₄ -zu	“the eye of An knows the lady”	Zinbun 18, 104 10 o. iv 17
nin-nam-mah-zu	“the lady knows magnificence/magnificent fate”	RTC 399 r. i 10
nin-nig ₂ -zu	“the lady knows things/is knowledgeable”	HLC 28 o. i 12
sag- ^d nanna-zu	“head/person Nanna knows”	MVN 7, 29 o. 2
sag-nin-e-zu	“the lady knows the head”	ITT 2, 904 o. iv 27
šu-an-ne ₂ -zu	“An knows the hand(?)”	MVN 5, 241 o. 6
*ur-zu	“your dog/the dog knows”	MVN 7, 530 r. 3
ur- ^d nin-zu	“dog of Lady who knows”	DAS 51 r. iii 22
zu-zu	“one who knows well/much”	AuOr 16, 226, 54 o. 10
an/dingir-zu-zu	“An/the god knows/makes known”	TUT 160 o. ii 2’
geme ₂ -nig ₂ -zu-zu	“the maidservant makes known the thing”	TUT 159 r. i 15’
ku ₃ -ga-zu-zu	“one who knows well metal/purely?”	TUT 159 r. ii 27’
nin-nig ₂ -zu-zu	“the lady makes known things”	HLC 28 o. ii 5
E.ZU- <i>i₃-li₂</i>	“I/you know the gods”	BM Messenger 175 r. 5
mu-zu	“he knew”	MVN 12, 386 o. 2
mu-zu-a	“such as he knew”	PPAC 5, 178 r. 3
an-ta-mu-zu	“he knew from heaven”	MVN 22, 16 r. 3’ 30
di-ku ₅ -mu-zu	“the judge knew”	HLC 22 o. ii 14
e ₂ -ta-mu-zu	“he knew from the house”	ASJ 18, 87 23 r. 5
e ₂ -unug ^{ki} -ta-mu-zu	“he knew from Uruk’s house”	HLC 399 o. i 9’
lugal-ni-mu-zu	“his king knew”	ITT 2, 895 o. ii 6
lu ₂ -ni-mu-zu	“his man knew”	CT 1, pl. 21 o. i 13
lu ₂ -sa ₆ -mu-zu	“the good man knew”	Berens 22 r. i 7
lu ₂ -sa ₆ -ge-mu-zu	“the good man knew”	BPOA 1, 229 r. 3
lu ₂ -ti-mu-zu	“the living man knew/the man knew life”	PPAC 5, 268 o. i 14
^d nanna-mu-zu	“Nanna knew”	MVN 5, 276 r. 8
nin-e-mu-zu	“the lady knew”	Zinbun 18, 104 10 o. iii 7
ša ₃ -mu-zu	“the innards knew”	STA 6 r. iv 4’
mu-ni-zu	“he knew in”	CT 7, pl. 20 o. 10
lugal-mu-ni-zu	“the king knew in”	ASJ 9, 128 58 o. ii 8
i ₃ -zu	“he knew”	MVN 12, 117 o. 1
^d ba-ba ₆ -i ₃ -zu	“Baba knew”	HLC 28 o. ii 4
di-bur ₂ -i ₃ -zu	“the law knew release”	ITT 2, 904 r. i 8
di-ku ₅ -i ₃ -zu	“the judge knew”	HSS 4, 2 o. ii 4

dingir-i ₃ -zu	“the god knew”	ITT 2, 855 o. i 3
dingir-re-i ₃ -zu	“the god knew”	MVN 6, 395 o. 9’
^d inanna-i ₃ -zu	“Inanna knew”	PPAC 5, 864 o. 3
ki-bur ₂ -i ₃ -zu	“the spreading-out (revealing) place knew”	MVN 22, 17 o. i 8
ki-ni-na-ag ₂ -i ₃ -zu	“his place knew fate?”	TUT 150 o. i 16
lugal-gu ₁₀ -i ₃ -zu	“my king knew”	TÉL 246 o. 2
lu ₂ -i ₃ -zu	“the man knew”	Orient 16, 1103 160 r. 1
lu ₂ -bala-i ₃ -zu	“the bala-man knew/he knew the change?”	Berens 73 o. 6
lu ₂ -sa ₆ -i ₃ -zu	“the good man knew”	DAS 50 o. iv 17
lu ₂ -zi-in-i ₃ -zu	“the man knew x”	ITT 2, 950 o. i 19
murub ₂ -dingir-i ₃ -zu	“the pudendum knew the god”	MCS 8, 66 o. 4
^d nanna-i ₃ -zu	“Nanna knew”	UDT 82 r. 1
^d nanše-i ₃ -zu	“Nanše knew”	Amherst 18 r. 1
nin-e-i ₃ -zu	“the lady knew”	ASJ 18, 88 24 r. iv 3’
^d nin-gal-i ₃ -zu	“Ningal knew”	RT 17, 29 2 o. 20
nin-gu ₁₀ -i ₃ -zu	“my lady knew”	HLC 92 r. ii 15’
nin-lu ₂ -i ₃ -zu	“the lady knew the man”	MVN 17, 54o. v 11’
nin-ra-i ₃ -zu	“he made known to the lady”	MVN 11, 99 o. 9
nu-dib ₂ -i ₃ -zu	“the not passer-by knew”	MVN 2, 175 o. iii 19
nu-siki-i ₃ -zu	“the orphan knew”	PPAC 5, 286 o. i 19
ur- ^d ba-ba ₆ -i ₃ -zu	“Baba knew the dog”	Nisaba 22, 73 o. iii 21
en-igi-ni-ib ₂ -zu	“the En, his eye knew”	RA 66, 27 o. iii 16
in-zu	“he knew/knowledge”	HLC 66 r. ii 28
in-zu-a-bi	“Its such as he knew”	TÉL 241 o. iii 9
a-ba-a ₂ -ni-in-zu	“who knew his strength?”	Zinbun 18, 104 10 o. ii 15
^d ba-ba ₆ -in-zu	“Baba knew”	ITT 3, 6560 + 5, 6731 o. 13
^d inanna-in-zu	“Inanna knew”	PPAC 5, 1554 r. 17
nin-e-in-zu	“the lady knew”	ITT 3, 6432 o. 8
nin-gu ₁₀ -in-zu	“my lady knew”	ITT 3, 6416 o. 3
nin-gal-zu	“the lady knows greatly”	MVN 27, 97 o. 2
nin-gal-zu-gu-la	“the lady knows greatly, the elder”	ASJ 4, 110 13 o. ii 19
nin-gal-zu-tur	“the lady knows greatly, the younger”	ASJ 4, 110 13 o. ii 21
^d en-lil ₂ -gal-zu	“Enlil knows greatly”	SANTAG 7, 184 o. 4
lugal-gal-zu	“the king knows greatly”	MVN 22, 112 o. 22
nin-a-ba-gal-zu	“lady, who is it knows greatly?”	SAT 1, 426 o. ii 8’
lugal-ku ₃ -zu	“Astute king”	AAS 172 r. 4
nin-ku ₃ -zu	“Astute lady”	AOAT 25, 438 o. 2
ama-ku ₃ -zu	“Astute mother”	ASJ 18, 88 24 o. iii 15
^d ba-ba ₆ ku ₃ -zu	“Astute Baba”	ASJ 18, 157 2 r. i 7
nin-gu ₁₀ -ku ₃ -zu	“My astute lady”	ASJ 19, 288 13 o. i 25
^d nanna-ku ₃ -zu	“Astute Nanna”	BM Messenger 71 o. 3
nin-ku ₃ -zu- ^d nin-mar ^{ki} -ka	“Astute lady of Ninmar”	Zinbun 18, 104 10 o. ii 31
nin-gu ₁₀ -ku ₃ -zu-am ₃	“My lady is astute”	Zinbun 18, 104 10 r. i 5
x-an-ku ₃ -zu	“Astute x”	FT 2, pl. 50 Seal 1 1
ab-ba-ku ₃ -zu	“Astute father”	HLC 98 r. 3
x- ^d nin-ku ₃ -zu	“x of divine Ninkuzu (astute lady)”	HLC 248 r. i 1’

^d šul-gi-ku ₃ -zu	“Astute divine Šulgi”	Letter 160 r. 2
geme ₂ -ku ₃ -zu	“Astute female servant”	MVN 22, 28 r. i 4’
ša ₃ -ta-ku ₃ -zu	“Astute from the womb”	PPAC 5, 181 r. 7
um-ma-ku ₃ -zu	“Astute expert/scholar”	RTC 399 v 21
nin ₉ -ku ₃ -zu	“Astute sister”	STA 6 o. iii 1
lu ₂ -bar-ku ₃ -zu	“Astute outer man”	TUT 141 r. i 7’
*a-zu-zu-nu-um	“?”	PDT 2, 1316 r. 10
*me-wu-zu	“you knew?”	PPAC 5, 277 o. 11
*i-zu	“he knew/Izu”	BPOA 1, 120 o. 2
*i-zu-zu	“he knows well/makes known/Izuzu”	TCTI 2, 4014 o. 3
igi-zu-dingir-ra	“perceiver of the god(?)”	HLC 342 r. 2
geme ₂ -igi-zu	“the maidservant perceives(?)”	LB 545 r. i 17
nin-gu ₁₀ -ha-mu-igi-zu	“may my lady perceive(?)”	TUT 162 r. iii 20
Irisagrig		
igi-an-na-ke ₄ -zu	“the eye of An knows”	Nisaba 15, 755 r. 8
*ur-zu	“your dog/the dog knows”	Nisaba 15, 21 o. 4
zu-zu	“one who knows well/much”	CDLI Seals 1803 a 2
lu ₂ -ti-ni-mu-zu	“his living man knew”	Nisaba 15, 863 o. 6
^d en-lil ₂ -i-zu	“Enlil knew”	Nisaba 15, 567 o. 3
in-zu	“he knew/knowledge”	Nisaba 15, 816 o. 4
nin-gal-zu	“the lady knows greatly”	Nisaba 15, 669 o. i 8
lugal-ku ₃ -zu	“Astute king”	Nisaba 15, 1063 r. 5
nig ₂ -nig ₂ -a-zu-zu	“made known things/knew many thigns?”	Nisaba 15, 180 o. vi 13’
*a-zu-zu	“knowing water/makes known”	Nisaba 15, 668 o. iii 26
Nippur		
an-ne ₂ -zu	“An knows”	CDLI Seals 4737 a 2sa ₆ -
dingir-zu	“the god knows the good/good is your god”	BBVO 11, 294 r. 3
igi-an-na-ke ₄ -zu	“the eye of An knows”	TMH NF 1-2, 153 left ii 1
lu ₂ - ^d nig ₂ -zu	“man of god Knowledge/Knows-things”	NATN 707 o. i 6
sag- ^d nanna-zu	“head/person Nanna knows”	MVN 15, 197 o. i 5
*ur-zu	“your dog/the dog knows”	NATN 957 o. 2
ur- ^d nin-zu	“dog of Lady who knows”	TMH NF 1-2, 100 r. 3
zu-zu	“one who knows well/much”	CDLI Seals 4180 a 2
^d en-lil ₂ -an-zu	“Enlil knows”	NATN 129 o. 1
^d en-lil ₂ -la ₂ -an-zu	“Enlil knows”	NRVN 1, 167 r. 2
lu ₂ -i ₃ -zu	“the man knew”	CDLI Seals 2912 a 1
lu ₂ -sa ₆ -i ₃ -zu	“the man knew the good/the good man knew”	NATN 885 o. 3
nin-gal-zu	“the lady knows greatly”	BBVO 11, 291 o. 5
gal-zu-mun-ti	“one who knows greatly living salt/blood”	NATN 107 r. ii 14
lugal-ku ₃ -zu	“Astute king”	ArOr 7, 8 4 o. 6
nin-ku ₃ -zu	“Astute lady”	NATN 86 r. 7
^d nanna-ku ₃ -zu	“Astute Nanna”	NATN 497 o. 5

Puzriš-Dagān

an-ne ₂ -zu	“An knows”	MVN 13, 667 Seal 1 3
igi-an-na-ke ₄ -zu	“the eye of An knows”	CST 304 o. 5
inim- ^d nanna-zu	“Nanna knows the word/matter”	CT 32, pl. 19-22 r. iv 5’
sa ₆ -ga-zu	“your good one/one who knows good”	CDLI Seals 3498 a 3
sag- ^d nanna-zu	“head/person Nanna knows”	RA 9, 44 SA 46 o. 3
*ur-zu	“your dog/the dog knows”	PDT 2, 1290 o. 2
ur- ^d nin-zu	“dog of Lady who knows”	AUCT 3, 281 r. 2
zu-zu	“one who knows well/much”	AUCT 1, 288 r. 2
*ma-ni-zu	“he made known to me(?)”	MVN 13, 423 r. 2
^d ba-ba ₆ -i ₃ -zu	“Baba knew”	PDT 1, 525 o. i 10
di-ku ₅ -i ₃ -zu	“the judge knew”	Princeton 2, 206 r. 8
^d en-lil ₂ -i ₃ -zu	“Enlil knew”	PDT 2, 1047 o. 2
^d en-lil ₂ -i-zu	“Enlil knew”	RA 9, 53 SA 211 o. 4
lu ₂ -i ₃ -zu	“the man knew”	MVN 3, 243 o. 4
lu ₂ -sa ₆ -i ₃ -zu	“the good man knew”	PPAC 4, 243 o. 4
sag- ^d nanna-i ₃ -zu	“head Nanna knew”	ASJ 15, 140 14 o. 7
^d š ^u - ^d suen-i ₃ -zu-la-ma-har- ^d en-lil ₂	“divine Šu-Šuen knew no rival Enlil”	Princeton 2, 2 r. ii 25
en-igi-ni-ib ₂ -zu	“the En, his eye knew”	MVN 1, 114 r. 5
in-zu	“he knew/knowledge”	AUCT 1, 113 o. 3
in-zu-zu	“he made known?”	AUCT 3, 321 o. 3
*bi ₂ -zu-a	“such as it was known”	TLB 3, 24 o. 6
gal-zu-da ₅ -bu ₃ -ul-si-in	“Dabul knows greatly ?”	PDT 1, 593 o. 12
^d šul-gi-gal-zu	“divine Šulgi knows greatly”	PDT 1, 456 o. 2
ku ₃ -zu	“Astute”	AUCT 1, 319 o. 6
lu ₂ -ku ₃ -zu	“Astute man”	Nisaba 8, 49 r. 3
lugal-ku ₃ -zu	“Astute king”	Aegyptus 17, 59 156 r. 5
lugal-amar-ku ₃ -zu	“Astute calf king?”	MVN 13, 538 r. 19
^d nanna-ku ₃ -zu	“Astute Nanna”	AUCT 1, 254 o. 3
nin-ku ₃ -zu	“Astute lady”	OIP 121, 444 o. 4
ša ₃ -ta-ku ₃ -zu	“Astute from the womb”	AnOr 7, 156 o. 3
^d šul-gi-ku ₃ -zu	“Astute divine Šulgi”	CTMMA 1, 25 r. 10
ur-ku ₃ -zu-ga	“Astute dog of ?/Your pure dog”	Fs. Leichty 283, 12 o. 11
*nu-me-ur-zu	“?/does not know to you?”	TRU 11 r. 10

Umma

an-ne ₂ -zu	“An knows”	SANTAG 6, 198 r. 3
en-igi-ni-zu	“En, whose eye knows”	OrSP 47-49, 278 r. 5
igi-an-na-ke ₄ -zu	“the eye of An knows”	Nisaba 23, 43r. ii 5
igi-kar ₂ -an-na-ke ₄ -zu	“the examining of An knows”	BPOA 6, 267 o. 2
lugal-nam-mah-zu	“the king knows magnificence”	ASJ 3, 190 4 o. 13
lugal-ni ₂ -zu	“the king knows fear/reverence”	Nisaba 23, 3 r. iii 6
lugal-nig ₂ -zu	“the king knows things/is knowledgeable”	BMHBA 23, 4 o. 4
nam-mah-zu	“one who knows magnificence”	AR RIM 7 10 r. ii 17

nimgir-an-ne ₂ -zu	“An knows the herald”	Princeton 2, 360 o. 3
^d nin-inim-zu	“the lady knows the matter/word”	AAICAB 1/1, pl. 38-39 o. i 15
nin-nam-mah-zu	“the lady knows magnificence”	AAICAB 1/1, pl. 69-70 o. i 18
nin-ni ₂ -zu-da	“with the lady who knows fear?”	AnOr 12, 103 4 r. 2
nin-nig ₂ -zu	“the lady knows things/is knowledgeable”	AAICAB 1/1, pl. 38-39 o. iii 19
sag- ^d nanna-zu	“head/person Nanna knows”	Nisaba 16, 101 r. 2
sag-nin-e-zu	“the lady knows the head”	Rochester 166 o. 15
ur- ^d nin-zu	“dog of Lady who knows”	AAICAB 1/2, pl. 88 o. 2
*ur-zu	“your dog/the dog knows”	AAICAB 1/2, pl. 107 o. 3
zu-zu	“one who knows well/much”	AAICAB 1/1, pl. 38-39 o. iii 25
nig ₂ -gi-na-zu	“your firm thing/one who knows loyalty”	TJA pl. 55, IOS 26 o. 4
E.ZU-i ₃ -li ₂	“I/you know the gods”	Nisaba 1, 297 o. 8
mu-zu	“I/he knew”	TJA pl. 52, IOS 8 o. 5
an-ta-mu-zu	“he knew from heaven”	BPOA 7, 1685 seal 1 2
e ₂ -ta-mu-zu	“he knew from the house”	STA 14 o. ii 16
eš ₃ -ta-mu-zu	“he knew from the shrine”	UMTBM 3, 9 o. 6
nam-zi-mu-zu	“life knew”	Syracuse 422 o. 4
ša ₃ -mu-zu	“the innards knew”	Nisaba 23, 2 o. iv 17
^d utu-mu-zu	“Utu knew”	OrSP 47-49, 338 r. 2
lugal-im-zu	“the king knew”	Nisaba 1, 148 o. 14
lugal-mu-ni-zu	“the king knew in”	AnOr 7, 374 r. iii 4
*me-na-zu	“you made known to him(?)”	AUCT 3, 259 o. 12’
i ₃ -zu	“he knew”	MVN 21, 353 o. 3
*a-i ₃ -zu	“the water knew?”	OrSP 47-49, 510 r. 4
*a-da-i ₃ -zu	“father knew”	CUSAS 3, 1477 Seal 1 1
^d ama-i ₃ -zu	“Divine Mother knew”	L’uomo 58 r. 6
dingir-i ₃ -zu	“the god knew”	MS 1871/4 r. 5
dingir-mah-i ₃ -zu	“the magnificent god knew”	SAT 3, 1873 o. 3
dingir-mah-e-i ₃ -zu	“the magnificent god knew”	Fs. Pettinato 42, 3 o. 6
^d en-lil ₂ -i ₃ -zu	“Enlil knew”	Nik 2, 360 o. 4
inim- ^d šara ₂ -i ₃ -zu	“Šara knew the matter/word”	Ontario 2, 467 r. 4
ki-bur ₂ -i ₃ -zu	“the spreading-out (revealing) place knew”	LoC 14 o. iv 6
lu ₂ -i ₃ -zu	“the man knew”	MVN 15, 160 r. ii 13
lu ₂ -e-i ₃ -zu	“the man knew”	Nisaba 24, 23 o. i 10
lu ₂ -gu ₁₀ -i ₃ -zu	“My man knew”	BCT 2, 288 r. iv 32
lu ₂ -ni ₂ -zu	“the man knows fear/reverent man”	SNAT 535 r. 4
lu ₂ -sa ₆ -i ₃ -zu	“the good man knew”	AAICAB 1/1, pl. 47 o. 2
lu ₂ -ša ₃ -i ₃ -zu	“the man knew the innards”	Princeton 2, 495 o. 4
lugal-e-i ₃ -zu	“the king knew”	ANOr 1, 88 r. v 8
lugal-gu ₁₀ -i ₃ -zu	“my king knew”	AR RIM 7 10 o. iv 6’
mu-ni-i ₃ -zu	“he knew his name/his name knew”	Princeton 2, 6 o. 4
^d nanna-i ₃ -zu	“Nanna knew”	Aleppo 203 Seal 1 3
^d nanše-i ₃ -zu	“Nanše knew”	AR RIM 7 18 r. i 6
^d ne ₃ -eri ₁₁ -gal-i ₃ -zu	“Nergal knew”	AUCT 2, 129 r. 3
nig ₂ -i ₃ -zu	“he knew the thing”	YOS 4, 4 o. 7
nimgir-lu ₂ -i ₃ -zu	“the herald knew the man”	AnOr 7, 285 o. ii’ 17’

nin-e-i ₃ -zu	“the lady knew”	LoC 14 o. iv 30
nin-ku ₃ -ga-i ₃ -zu	“the lady knew silver/the pure lady knew”	Rochester 159 r. i 7
nin-lu ₂ -i ₃ -zu	“the lady knew the man”	AnOr 7, 285 o. ii’ 24’
nin-nig ₂ -i ₃ -zu	“the lady knew things”	AnOr 12, 103 4 r. 4
sag- ^d nanna-i ₃ -zu	“head Nanna knew”	MVN 14, 93 o. 4
^d šara ₂ -i ₃ -zu	“Šara knew”	AAICAB 1/1, pl. 19 o. 3
šeš-sa ₆ i ₃ -zu	“the good brother knew”	SAT 3, 1976 o. 5
ur- ^d šara ₂ -i ₃ -zu	“Šara knew the dog”	Nik 2, 273 o. 8
en-igi-ni-ib ₂ -zu	“the En, his eye knew”	SAT 2, 110 r. 1
in-zu	“he knew/knowledge”	Nisaba 1, 118 o. 4
lugal-e-in-zu	“the king knew”	Nisaba 23, 9 r. ii 14
nig ₂ -in-zu	“he knew a thing”	MVN 15, 248 r. 3
nin-e-in-zu	“the lady knew”	SNAT 487 o. i 13
^d šara ₂ -in-zu	“Šara knew/Knowledgeable Šara”	UTI 6, 3535 o. 3
in-zu-a	“such as he knew”	MVN 21, 371 r. 4
in-zu-zu	“he made known?”	Nisaba 23, 50 o. i 2
^d šara ₂ -gal-zu	“Šara knows greatly”	OLP 8, 24 21 r. iii 6
gal-zu-da ₃ -bu ₃ -ul-šu	“Dabul knows greatly ?”	ASJ 18, 80 13 r. 4
lu ₂ -ku ₃ -zu	“Astute man”	AAICAB 1/1, pl. 29 o. 5
lugal-ku ₃ -zu	“Astute king”	AAICAB 1/1, pl 36-37 o. i 6
nin-ku ₃ -zu	“Astute lady”	AAICAB 1/1, pl. 45 o. i 6
ku ₃ -zu-gu ₁₀	“My astute one”	AAICAB 1/1 pl. 69-70 r. i 15
ša ₃ -ta-ku ₃ -zu	“Astute from the womb”	AAS 81, o. 2
^d nanna-ku ₃ -zu	“Astute Nanna”	AUCT 1, 180 o. 4
ur-ku ₃ -zu	“Astute dog”	MVN 1, 80 o. 6
^d šul-gi-ku ₃ -zu	“Astute divine Šulgi”	Nik 2, 355 o. 4
^d šara ₂ -ku ₃ -zu	“Astute Šara”	Nisaba 6, 1 r. ii 2
*a-zu-zu	“knowing water/makes known?”	AAICAB 1/1, pl. 38-39 r. i 12
*a-zu-zu-nu-um	“?”	CST 263 o. iii 5
*a-zu-zu-tum	“?”	Nisaba 6, 27 o. iv 38
* ^d a-zu-zu	“who knows water well/makes known”	TCL 5, 6053 o. ii 27
*me-wu-zu	“you knew?”	ASJ 19, 223 69 o. 13
*NE-i ₃ -zu	“the fire? knew”	Nisaba 16, 141 r. 11
Ur		
an-ne ₂ -zu	“An knows”	UET 3, 1 o. 2
en-igi-ni-ib ₂ -zu	“the En, his eye knew”	UET 3, 43 o. 9
igi-an-na-ke ₄ -zu	“the eye of An knows”	UET 3, 1105 o. 2
sag- ^d nanna-zu	“head/person Nanna knows”	UET 3, 836 o. 3’
*ur-zu	“your dog/the dog knows”	BCT 1, 139 o. 11
zu-zu	“one who knows well/much”	UET 3, 1452 r. 3
lu ₂ -ti-ni-mu-zu	“his living man knew”	UET 3, 1673 o. 4
^d nanna-mu-zu	“Nanna knew”	UET 3, 1409 o. ii 7’
dingir-i ₃ -zu	“the god knew”	UET 3, 15 r. 3’
^d nanna-i ₃ -zu	“Nanna knew”	UET 3, 1354 r. i 3

*ba-zu-zu	“(it) was made known”	UET 3, 936 o. 8
*gal-zu-da-ri-bu ₃	“one who knows greatly x forever”	UET 3, 835
*gal-zu-lu-lu	“one who greatly knows humans/men”	UET 3, 1198 o. 19
ku ₃ -zu-gu ₁₀	“my astute one”	AnOr 7, 296 r. i 14
lugal-ku ₃ -zu	“Astute king”	UET 3, 43 o. 10
^d nanna-ku ₃ -zu	“Astute Nanna”	CDLI P455922 a 3
ša ₃ -ta-ku ₃ -zu	“Astute from the womb”	UET 3, 77 r. 1
ša ₃ -bi-ku ₃ -zu	“Its innards are astute”	UET 3, 1606 o. 6
Unknown		
an-ne ₂ -zu	“An knows”	CDLI Seals 5766 2
igi-an-na-ke ₄ -zu	“the eye of An knows”	TCS 1, 78 o. 1
igi-kar ₂ -an-na-ke ₄ -zu	“the examining of An knows”	Atiqot 4, pl. 12 75 r. 1
lu ₂ -ni ₂ -zu	“the man knows fear/reverent man”	MVN 15, 66 r. ii 3
lugal-ni ₂ -zu	“the king knows fear/reverence”	MS 1883 r. iv 11
sag- ^d nanna-zu	“head/person Nanna knows”	PBS 13, 5 Seal 1 ii 1
sag-nin-e-zu	“the lady knows the head”	ViOr 8/1, 102 o. 2
ur- ^d nin-zu	“dog of Lady who knows”	KM 89143 o. 4
*ur-zu	“your dog/the dog knows”	AOAT 240, 74 1 o. 3
zu-zu	“one who knows well/much”	MS 4997 o. 7
mu-zu	“he knew”	MS 1716/1 o. 10
lu ₂ -i ₃ -zu	“the man knew”	MS 1938/1 r. 7
lu ₂ -sa ₆ -i ₃ -zu	“the man knew the good/the good man knew”	ANM 3568 r. 1
lu ₂ - ^d šara ₂ -i ₃ -zu	“Šara knew the man”	AUCT 1, 322 r. 9
in-zu	“he knew/knowledge”	AUCT 1, 546 o. 1
^d šara ₂ -gal-zu	“Šara knows greatly”	MS 2369 o. i 4
lu ₂ -ku ₃ -zu	“Astute man”	SET 250 o. iii 14
lugal-ku ₃ -zu	“Astute king”	Aleppo 123 o. 3
^d nanna-ku ₃ -zu	“Astute Nanna”	DCS 71 o. 5
Old Babylonian		
Isin		
*gal-zu-lu-lu	“Lulu is one who knows greatly?”	BIN 9, 3 o. 4
*gal-zu-na-lu-lu	“Nalulu is one who knows greatly?”	BIN 9, 253 o. 5
*gal-zu-na-du ₆ -zu	“Naduzu is one who knows greatly?”	BIN 9, 311 r. 1
lugal-ku ₃ -zu	“Astute king”	BIN 10, 245 o. 2
Nippur		
^d nanna-gal-zu	“Nanna knows greatly”	UM 29-13-141 o. 1
ur-ku ₃ -zu	“Astute dog/man”	UM 29-13-141 o. 4
Tuttul		
^d nanna-<gal>-zu	“Nanna knows greatly”	KTT 84 r. 6
Unknown		
lugal-gal-zu	“the king knows greatly”	TIM 9, 91 o. iv 6

<i>Sin-ka-la-ma-i-di</i>	“Sin knows everything”	MAP 14 4
<i>Sin-i-di</i>	“Sin knows”	CT VIII 28 25
<i>šamaš-mu-di</i>	“Šamaš knows”	MAP 81 15
<i>šamaš -kînam-idi</i>	“Šamaš knows the faithful one”	CT VIII, 4 13
^f <i>e-ri-ish-ti- šamaš</i>	“My desire is Šamaš”	CT VIII, 15 2
<i>ar-ni-u₂-ul-i-dam</i>	“My sin I know not (to me)”	VS 13, 103, 13
<i>an-ni-sha-e-pu-szu-u₂-ul-i-du-usz</i>	“This which I have done, I know not”	OECT 6, 40 20
^f <i>a-bu-sza-la-i-du</i>	“she knows not her father/he father knows not”	TCL I 12a
<i>lilmad-ili</i>	“May my god learn (it)”	KU 1644/Gm. 164
<i>a-ḥi-e-di-a</i>	“my brother knew(?)”	YOS BT XIII 518:3
<i>e-ri-iš-ti-^d šamaš</i>	“my desire is Shamash/Wise Shamash?”	YOS BT XIII 376:3
^f <i>e-ri-iš-tum</i>	“wise lady”	YOS BT XIII 112:1
<i>i-di-ki-tam</i>	“he knows the right/just”	YOS BT XIII 191:2
<i>i-di-ki-it-ta</i>	“he knows the rightjust”	YOS BT XIII 337:13*
^d <i>sin-e-ri-iš</i>	“Sin is wise/a cultivator”	YOS BT XIII 292:2
<i>an-ne-me-qi</i>	“An/god is my wisdom”	UM XI, pt. 2, 419
<i>nabu-ni-mi-iq-DINGIR</i>	“Nabu, (is the) wisdom of the gods”	BE XIV, 10:41
<i>nabium-luštēmiq</i>	“the prophet shall pray devoutly(?)”	Dilbat 85
<i>šamaš-u₂-da</i>	“Šamaš made known to me”	VS II, 98: 10
<i>šamaš-u₂-di</i>	“Šamaš made known”	CBS 3466
<i>aššur-kiṭṭ-idi</i>	“Aššur knows my right”	TA 41
<i>i₃-li₂-ki-nam-i-di</i>	“god knows the true”	Groningen 797 o. 5
<i>i-di-ilu</i>	“god knows”	TN 75
<i>idanni-ilu</i>	“god knows me”	TA 93
<i>nabû-idanni</i>	“Nabu knows me”	TA 150
<i>ninurta-kîna-idi</i>	“Ninurta knows the true”	BE XIV 10:10
<i>nabu-kîn-idi</i>	“Nabu knows the true”	TA 152
<i>enlil-mu-di-e-nišê</i>	“Enlil, (is one) who knows the people”	V R 44, 45 c d
^d <i>e₂-a-ḥi-ti-ul-i-di</i>	“Ea, I know not my crime”	YOS III 192:10
^d <i>bel-ḥitu/a-ul-idi</i>	“Bel (Marduk), I know not the crime”	V R 68, no. 2, 48
<i>a-ba-am-la-i-di</i>	“He/I know not the father”	Dilbat 82
<i>a-ba-la-i-di</i>	“He/I know not the father”	BE XV, 175:58
<i>a-ba-ul-i-di</i>	“He/I know not the father”	BE XV, 200 iv 34
<i>a-bi-ul-i-di</i>	“My father knows not”	TN 1, 23
<i>ul-i-di-ul-a-mur</i>	“he knew not, he saw not”	BE XIV 106: 11
<i>a-bu-ša-la-i-du</i>	“a father without knowing”	T-D, LC 25:33
<i>awīl-mūdû</i>	“the man is one who knows/expert”	BE XV 38c, 14

Unknown

<i>Sin-mu-di</i>	“Sin knows/is a knower”	OECT XV 95:25
<i>i₃-li₂-ki-nam-i-di</i>	“my god knows the faithful”	Gm 111 Anm. 8

Amorite Names - Streck AOAT 271/1 163

<i>sa-mi-da-hu-um</i>	“Descendant of knowledge(?)”	Gelb 1980, 5450 Mari
<i>ia-di-ha-el</i>	“El/the god knew/knows”	Gelb 1980, 3199 Babylonian

<i>i-la-da-ha-at</i>	“the god is knowledge”	Gelb 1980, 2525 Babylonian
<i>ia-da-ah-ta-DINGIR</i>	“Knowledge is god”	ARM 22, 328 ii 40
^d NIN-zu/su	“lady-who-knows(?)/your lady(?)”	
^d NIN-zu-an-na	“lady-who-knows of heaven”	TCL 15, 10
^d IM-zu-an-na	“rain/wind-who-knows of heaven(?)/your rain/wind(?)”	
^d e ₂ -gal ₂ -lu-zu	“the existing house knows(?)/your extant house(?)”	CDLI P345354

Treatment

Before discussing some of the individual names and trends apparent, an overview of the concept of zu in PNs is necessary. In his study, Limet defines the meaning of Sumerian zu and Akkadian *idû* as “la connaissance des choses est la manifestation d’un esprit tellement supérieur qu’elle appartient aux dieux comme d’autres qualités éminentes que nous leur avons vu attribuer précédemment” (1968, 322). The description is apt in that the subject of zu in the PNs is very likely always a deity, even if referred to by “earthly” titles such as lugal “king” and en “en-priest, lord.” However, the question arises as to what exactly Limet means by “la connaissance des choses.” On the one side, it may be a knowledge of the child’s conception or birth, while on the other it may be that the deity directly knows, that is, is aware of, the child throughout its life. It is also possible that both are meant, by Limet and the ancients, given that the knowledge of deities is absolute.

Still, there seem to be some few Sumerian names that do not refer to a deity’s knowledge, but to a situation extant at the time of birth or conception. For example, the Oakk names iri-er₂-zu “the city knows tears” (Girsu) or iri-nam-zu “the city knows the fate” (Adab) does not indicate any divine knowledge of the child, but rather describes a situation (perhaps during the child’s birth), unless the city is to be considered deified or the reference is to its temple. Similar to the city is the Oakk name uruda-nam-zu “the copper knows the fate;” a reference I do not understand except perhaps as a cultic item. The names that use ša₃ “womb,

innards” also pose challenges to the above interpretation. In the Ur III period a name such as *ša₃-ta-ku₃-zu* “wise from the womb” clearly has the child as its subject. Perhaps also the name *ša₃-mu-zu*, if *ša₃* is the verb’s subject, “the innards/womb knew.” However, it may also be the verbal object with elision or omission of the subject, presumably a deity, “he/she knew the womb/innards/meaning(?).” In sum, while deities are the primary actors in PNs, more terrestrial descriptions of knowing and knowledge exist alongside them.

The Akkadian names, on the other hand, particularly those of the OB period, display a far more human-centric position. Thus, a name such as *AN-nēmeqī* “Anu/the god (is) my wisdom” describes a human property, albeit with a divine foundation. More explicitly hominid are such names as *abūša-lā-idû* “her father knew not” or conversely, *aba-ul-idi* “He/I know not the father.” Additionally, the oft-cited names reflecting the emerging mentality of the idea of universal retribution and justice also depict a human perspective. Names such as *arnī-ul-idâm* “my fault is not known to me” or *^dea-ḫīḫī-ul-idi* “Ea, I know not my crime,” on the one hand, and types like *ninurta-kīnam-idi* “Ninurta knows the truth,” on the other, are part of the growing idea of universal justice that becomes part of the *Zeitgeist* of 2nd millennium Mesopotamia. However, there are also many Akkadian names that follow the Sumerian pattern of stating that a deity knows the child, as seen above, utilizing various conjugations of the root *idû*.

As is evident in the list of names, the earliest Sumerian names containing the root *zu* utilize it in a variety of finite and non-finite verbal constructions. In several instances the statements in names from each period align with many of the expressions discussed in the preceding chapters. This should serve as evidence that the available literary material, while certainly the creation of scribes and schools, is not completely separate from the citizens in

every expression. In such a capacity, personal names provide a link between the literature of the elites and the existence of such themes and expressions in the commonalty.

Thus, the name *lugal-inim-zu* “the king knows the matter/word” (ED IIIa Šuruppak) employs the well known phrase *inim zu* “to know a matter/word,” which appears not only at the outset of the well-known, and coeval, Instructions of Šuruppak, but throughout Sumerian literature of all periods (cf. Appendices A and B). Similarly, such phrases as *lugal-ša₃-an-zu* “the king knows the innards”²⁰ (ED IIIa Šuruppak) reminds one of the many claims by kings to “know the innards” of a matter, song, or the deities, and the interrogative names *a-ba-mu-da-zu* “who knows as well as you?” and *a-ba-mu-zu* “who knows” (ED IIIb Nippur) recall comparable statements in the Gudea cylinders and OB royal, temple and divine paeans (**A4.4**, **B3.7**, 11, **B4.43**, etc.). These expressions are more than just the lexemes being employed in similar position. Instead they reflect (nearly exact) sentiments as found throughout the literature. As such, the viability in Mesopotamian culture of the concept of “knowing” is further clarified by these expressions.

This extends most visibly to the use of the adjectives *gal-zu* “knowing greatly; knowledgeable; wise” and *ku₃-zu* “apt, astute; clever” in the names. As discussed in Chapter 3, *gal-zu* appears early in Sumerian literature, but is followed quickly by *ku₃-zu* in the Gudea texts (**E4.1-2**). However, in the PN tradition *ku₃-zu* appears already in the Old Akkadian period in the names *lugal-ku₃-zu* “astute king” or “the king is astute” (Oakk Adab, Gasur, Ur) and *nin-ku₃-zu* “astute lady” or “the lady is astute” (Oakk Nippur). Further, a diachronic review of the names shows a strong preference for the adjective *ku₃-zu* over *gal-zu* by the Ur III period, a trend that continues in the growing role of *emqu*, and especially *nēmequ*, in OB and beyond (see above Ur

²⁰ I read an as the a- stative prefix and the *hamtu* 3rd sg.prn. -n- rather than dingir “god” because humans cannot know the *ša₃* “innards” of gods. Cf. **B3.77**, 78.

III Girsu, especially). This may be due to the abundance of records for the Ur III period and beyond, but since *ku₃-zu* emerges in the Oakk and Lagaš II periods (2350-2150), and in conjunction with its slight prominence over *gal-zu* in the Sumerian proverbs and the continuously increasing importance of its corresponding Akkadian lexemes, it suggests that it was an actual trend. In any case, at least during the Ur III period *ku₃-zu* is dominant in personal names with a *zu*-expression.²¹

Finally, the deity names with *zu* require some comment. These names pose some initial problems given the state of preservation of OB and earlier deity lists. In the later, canonical list of the 1st millennium known as An:Anum approximately thirteen names with *zu*-expressions occur. However, in the 3rd and 2nd millennium lists that fall within the period under study (ca. 3000-1600 B.C.) only three of the names are known securely, and perhaps a fourth.

The first deity is the important ^dnin-zu “Lady who knows.” The goddess appears in PNs beginning in the Lagaš II period (ca. 2200-2100 B.C.) in texts from the city of Girsu. However, in the ensuing Ur III period the deity’s name has spread to Nippur and Umma, though it is impossible to know whether these are the persons from Girsu in travelling letters without prosopographical work. She appears also in the name *ur-^dnin-zu* “dog of Ninzu” in all cases with the exception of one ^dnin-zu-TUM “Ninzu...,” which resists understanding. However, the deity Ninzu herself is not well known, and scholars question whether the name is sometimes a form of the better-known ^dnin-a-zu “Lady physician” or of the deity ^dnin-zu-an-na “Lady-who-knows of heaven” on the basis that *nin-zu* and *nin-a-zu* are found as variants in manuscripts of the OB Weidner god-list (RIA 9, 490a). Since attestations of the deity are confined to PNs the

²¹ I speculate that *ku₃-zu* was more popular within Akkadian culture, particularly in its Akkadian equivalencies, and conjecture that it may even have been created as a Sumerian term reflecting an Akkadian (Semitic?) concept of “capability” conveyed by the root *mq*. This helps to explain the idiosyncratic use of *ku₃* as an adverb in this expression only; everywhere else it is adjectival. Note the preference for *emqu* and *nēmequ* over *eršu* or *mērešu*, especially as time progresses.

amount of available information is near null. Later associations with the health and healing deity Gula may indicate that ^dnin-zu describes a lady who is knowledgeable of medicine and medical practice (*ibid.*), but in any case, the name should not be understood as “Lady knowledge,” that is, as a goddess of knowledge as an all-inclusive, abstract category.

The second and third divinities, ^dnin-zu-an-na “Lady-who-knows of heaven” and ^dIM-zu-an-na, perhaps to be read as a “Reflex der Form *Inzu’ana mid dissimilatorischem Schwund des anlautenden [n] wie bein (n)inda, (N)inana, (N)inurta etc.” (RIA 9, 532b), may be different orthographies of the same goddess based on their exclusive appearances in different manuscript traditions of the OB god lists (*ibid.*). Nothing is known of this goddess but that she is the spouse of Lugal-(a)marda, the tutelary deity of the city of Marda/Marad, a minor city near Kish. Lugal-(a)marda is understood by Jacobsen as an oath deity (RIA 7, 148a) and this perhaps explains the nature of his spouse’s knowledge, namely a goddess who knows of and thus maintains oaths. No texts speak of the nature of ^dnin-zu-an-na or ^dIM-zu-an-na, and thus her traits and purpose in the pantheon remain speculation.

The final deity with zu in its name is ^de₂-gal₂-lu-zu “the house knows the extant (things)(?).” Nothing is known of this deity but that he appears in an offering list (RIA 2, 277a), and this makes any further interpretation impossible. If gal₂-lu represents the passive participle of gal₂ “extant,” then one would expect the meaning to be that the divinized temple either “knows” all things that are “extant” or perhaps only the “extant” offerings it receives. The idea that temples (e₂) are capable of “knowing” can be found in the Lament for Nippur, where the temple “knows voices/advice” (B4.24), however it is a singular attestation. Unfortunately, like all of the deities with zu-expressions, the name appears only in lists and is never expounded upon. However, as with the above deity names, the “knowing” done by the temple is not

meant to express a universal concept of knowledge, but a specific act of knowing a particular object or set of objects.

To conclude, when *zu* appears in personal names it most often refers to the act of a deity knowing a certain person or birth. This act can be expressed as a non-finite (participial) action where the act of knowing the child persists by the deity. The act of knowing can also be in the past, where the name describes the deity's knowledge of the birth or conception. This is expressed by the finite verbal forms of *zu*, primarily *i₃-zu* "he/she knew," but also *mu-zu* "he/she knew," though the simple past is not always meant by these constructions given the stative nature of *zu*. Accompanying the names with verbal forms are the many names that attribute one of the *zu* adjectives, *gal-zu* or *ku₃-zu*, to a deity, person or the child itself. The Akkadian names often conjugate the verb *idû* when it is employed, but do not often employ the adjectival and nominal forms under review. These names focus on the human situation more so than the Sumerian names, which are largely concerned with expressing divine knowledge of the child or praising the deity or an important person with adjectives. The divine names, while remaining largely opaque, refer to specific acts of knowing, not to a deity of knowing or knowledge. The act of knowing is so sensory related and of such a human type that it was likely inconceivable to the Mesopotamians to make a deity of the act. Instead, gods also "know," though their knowledge is of course far more extensive. Within the PN tradition of these periods, the names employing *zu*-expressions are applied to children with hopes that a gods will "know" them in birth and throughout life.

Chapter 6

The present dissertation began with a survey of the verb “to know” in English, introducing its basic meaning and briefly surveying the many and varied expressions for which it serves as the foundation. After the preceding exploration of the Sumerian verb *zu* and its derived adjectives, it should be possible to now offer a similar survey of the concept of “knowing” as it is expressed in the Sumerian texts of the 3rd and early-2nd millennium B.C. The Sumerian verb *zu* “to know” has as its central “lexical meaning” (Zgusta 1971, 21) the act of acquiring knowledge by means of the senses. Building upon this meaning, the “knower” may come to “know” his or her own knowledge, but all “knowing” begins with the senses.

The primary sense associated with “knowing” in the Sumerian sources is the *igi* “eye.” The eye, that most complex organ, is of utmost importance to humanity and was no less so to the Sumerians. In the act of “knowing” the *igi* “eye” “encircles” (*nigin₂-nigin₂*, **B5.52**), “observes” (*igi--bar*, **B6.68**), “looks” (*igi--gal₂*, **B3.104**) and perhaps “perceives” (*igi--zu*, **B10.71**). In some variants even the verb *igi--du₈* “to see” is interchangeable with *zu* “to know” (**B7.8**). In personal names from several periods the “eye of An” is invoked, conveying the notion that the sky-god himself “knows” the named person, and will continue to do so throughout their life. Conversely, “covering” (*dul*, **B10.75**, 127) an object denies knowledge of it from being acquired. This opacity is used in positive (temple interiors) and negative (hiding information) statements.

If the *igi* “eye” is the primary sense organ for acquiring knowledge, then the *geštu₂* “ear” is the primary receiver of it. Oral report, whether formal (teaching) or informal (speaking, messages, etc.), whether from gods or humans, supplies inordinate amounts of knowledge to the ear. This is seen in the close of letters (**A7.1**, 2), the curses of votaries (**A1.1**)

and messages from the deities. Unlike the *igi* “eye,” however, the *geštu₂* “ear” is a gift bestowed by the gods, most often by the god of broadest ear, Enki. This gift gives its receiver a great capacity for storage (**B2.53**), and those of highest intelligence the ability to “know its bringings-forth” (**B2.112**). The ear that is “open” (bad) to wisdom is considered able to “know everything” (*nig₂-nam zu*, **B2.85**) even to the point of overflowing (*diri/watartam*, **B2.77**).

Knowledge, once possessed, is available for use and action. As the most receptive of organs, the *geštu₂* “ear” can possess much information and is thereby able to provide much knowledge. As knowledge is “brought forth” (*tum₂*) the person of intelligence seizes upon it, using it to guide their decisions and further their actions, while those who do not recognize their own knowledge (*nu-zu*) are paralyzed by inaction (**B7.44**). In contrast to the *geštu₂* “ear” as a storage place of received knowledge, the *ša₃* “innards” are the private storehouse of knowledge kept intentionally hidden (**B4.5, 76, 77**). Secrets, emotions, personal attributes and fates are safeguarded in the “guts” of persons and gods. Further, innate knowledge and understanding, whether from learning or experience, is situated in the *ša₃* and is expected to act when needed (**B10.100; B2.6**). When the acquiring and receiving organs are taken together, personal verification of knowledge is confirmed by the person as a whole, the “self” *ni₂* (**A4.7**).

Knowledge is gained by sensory acquisition, which can occur with and without intention (*zu* and *zu-zu*). However, as any knowledgeable person knows, it can also be acquired through personal effort. Learning and teaching represent formal means by which humans distinguish themselves from one another, separating the ones of greater knowledge from those with lesser. The braggadocio of kings displays this idea most poignantly in the Sumerian sources. Moreover, learning is desired by those considered wise, particularly in understanding the

messages of the gods (A4.4, 5), but also in securing their prominence over the foreign lands and amongst their own citizenry.

Knowledge is, was and will ever be, a form of power. Recognition of this fact inspired kings, scribes and craftsmen alike to pursue it. Those that acquire large stores of knowledge are called gal-zu “greatly knowledgeable,” while those skilled in its application in any and all areas are known as ku₃-zu “apt, astute; clever; wise.” A third lexeme, GAL.AN.ZU “wise,” emerges to further cement the state of “great knowledge.” By these means gods rule, kings govern, scribes compose, craftsmen fashion and the wise prosper. Only two gods and two kings, however, are extolled with all three in the sources--Enki and Nusku; Šulgi and Išme-Dagān.

That the god of “broadest” (dagal) and “overflowing” (diri) “ear” (geštu₂), Enki, is awarded these adjectives is no surprise, but that Nusku, Enlil’s vizier, is given them speaks to the importance of advisers to Mesopotamian rulers. Most telling in this regard is that Enlil, the king of the gods and the determiner of fates, is only described by gal-zu and GAL.AN.ZU, but not ku₃-zu. Enlil’s lack of cleverness and skill in applying his decisions to the world is, when necessary, countered by that very facet of Enki’s personality - devising man in the Sumerian myth of Enki and Ninmah and saving them in the Akkadian epic, *Atraḥasis*. For the Sumerians, “aptitude” is a means by which problems and riddles are solved, for the Akkadians, the cunning of the “trickster” overcomes the absolute power structures of the ancient world.

In addition to the ear, Enki bestows nam-ku₃-zu “aptitude” on kings (E11.5), and as his son, Marduk, rises to power in the Semitic pantheon he is attributed with its very creation (E11.3). “Aptitude” and “might” (nam-kal-ga) are the tools of Šulgi’s rule (E11.7, 10) in the consolidation and expansion of the Ur III dynasty’s kingdom. A century later Išme-Dagān

emulates Šulgi's claims, though as the ruler of the much reduced kingdom of Isin.

Nevertheless, southern Mesopotamian culture held fast to the idea that the king required both “great knowledge” and “aptitude” to secure rule.

The necessity of GAL.AN.ZU and ku₃-zu for success in daily affairs amongst even the commonalty is stressed in the proverb collections. Each of the adjectives, GAL.AN.ZU and ku₃-zu, represents a human archetype in the collected sayings that points to the importance of “wisdom” and “cleverness” in successfully navigating the complexity and chaos of human society (E10.5-6, 8. 10; F10.5-7). These traits are acquired through human endeavor, learning, experiencing, reflecting, but are also understood as innate to some persons (probably usually considered a gift of the gods) as seen in such a name as ša₃-ta-ku₃-zu “Apt from the womb.”

The Akkadian lexemes corresponding to the Sumerian adjectives gal-zu, GAL.AN.ZU and ku₃-zu carry on the ideas associated with the Sumerian lexemes, though they differ in their application to Agents. *eršu*, the older of the two terms, is equated with the first two Sumerian adjectives. In this period it is applied only to deities to describe the “great knowledge” and “wisdom” (*mērešu*) of their persons and deeds. However, as mental ability starts to nuance ideas of the application of knowledge, i.e. aptitude, cleverness, smarts, *emqu* begins to predominate. *emqu*, which is initially equated with the first two Sumerian lexemes but increasingly becomes associated only with the third, is first applied to humans who excel in a particular activity, from war to worship, but then transfers to become the main attribute of the god Enki/Ea by the OB period.

From this association it becomes substantivized as the instrumental *nēmequ* “wisdom.” As the second millennium unfolds, the idea of *nēmequ* as the single most important type of wisdom and acuity ascends in importance culminating in songs to its divine origins (*ludlul bēl-*

nēmeqi). Like *ku₃-zu* and *nam-ku₃-zu*, *nēmequ* enables gods and kings to rule, eventually coming to rule the very workings of the universe itself. These Akkadian terms show continuity in the themes of “knowledge” and “acuity; cleverness; wisdom” from the earlier Sumerian culture in southern Mesopotamian. Their eventual exaltation as an apex of human cognitive ability and potential (esp. *nēmequ*) is an ideal that is tested and manipulated as Mesopotamian history unfolds, as common and diverse human experience grows and becomes dissatisfied with the idea that the universe can be understood by such means.

Returning to the Sumerian verb *zu* “to know,” its “range of application” (Zgusta 1971, 41-47) is every bit as broad as the verb “to know” is in modern usage. The verb occurs in at least six expressions considered idiomatic (viz. Ch. 2). The connotation of knowledge through (sensory) experience is the central theme in most, though the idea that to “not know” means “to be unable to know (how)” is also present.

The first meaning is seen most basically in the idiom *inim zu* “to know a word/matter = experienced.” Thus, the Instructions of Šuruppak opens with the phrase *geštu₂ inim zu / kalam ti-la* “(one who has) an ear, who knows matters, who has lived (in) the land” (A10.1). Taken together, the author’s justification for his precepts are based on having an “ear” to hear (the gods), and “knowing,” that is having experience with, “matters” from his having “lived in the (home)land.” As most human interactions include an oral facet, the word *inim* “word; matter” is fitting (and its association with the sign KA “mouth”); to “know matters/words” is “to be experienced” in Sumerian idiom (viz. pp. 77-78).

This connotation is also found in the expression describing a foreign place, *ki nu-zu-poss.prn.* “a place of x’s not knowing.” The idiom presents a lack of knowledge of a place from the speaker’s individual perspective. This works in tandem with the adjective *kur₂* “foreign,

strange; hostile,” which describes both locations and persons as foreign in a more general sense (viz. pp. 82-84). Another idiom concerned with the individual’s perspective on “knowing” or “not-knowing” other individuals is the term lu_2 zu-a/nu-zu(-a) “acquaintance”/“stranger.” The relationship the first term represents is one where the speaker “knows” another, but they have not become friends (ku-li). The second term is more difficult to understand in all its occurrences, but clearly denotes the suspicion and fear of “unknown” persons, animals and things (viz. pp. 84-87).

The final positive idiom is that for a “guide” in the Sumerian literary texts, har-ra-an zu “one who knows the route.” The meaning denotes experience with travelling the difficult and sometimes unknown routes, primarily through the Zagros mountains (kur). In a passage from Gilgameš and Huwawa B, these “ones who know the route” are compared to stars (mul), merchants (dam-gar₃) and rock pigeons (tum₁₂^{mušen}) (B6.22-25). By utilizing zu, the idiomatic expression captures the essence of that first-hand (sensory) knowledge that is at the foundation of the verb (viz. p. 87-88)

Idioms with the negated nu-zu “to know not” are able to express an absolute inability to know, and thus an inability to do the unknown action, in addition to a simple lack of knowledge. The following idioms are always in reference to a pronouncement, usually of fate, by a deity. Thus nam--tar “fate partitioned” and the inim du₁₁-ga “spoken word” decreed by An, Enlil, and Numušda take the idiomatic sag₂ di nu-zu “knows not doing dispersal (of it).” This idiom is synonymous with another, šu bala-e nu-zu “knows not overturning,” which applies to the inim du₁₁-ga “spoken word” of An and Enlil and the di-di “pronouncements/doings” of Inanna. The authority of these deities, as contained in their deeds and decrees, is absolute. It does not know negation. It is of interest that Enki subverts this absolute authority only through his

cunning (nam-ku₃-zu), which, as mentioned above, is of utmost importance to balancing the power structure of ancient Mesopotamia (viz. pp. 80-82).

In addition to these two absolute idioms, nu-zu “to know not” is also used in certain expressions to indicate an Agent’s complete lack of knowledge or experience of an object. This absence sets them apart from those “knowledgeable” or “experienced” Agents around them. The strongest example of this is the animal qualifier geš₍₃₎ nu-zu “who knows not the penis.” This phrase indicates a complete lack of sexual experience by the animal in question, all females (with anše as an odd exception). The negated verb is similarly used in expressions of human pre-sexual youth. For example, in the myth Enlil and Ninlil, Ninlil describes her naiveté by saying gal₄-la-gu₁₀ tur-ra-am₃ peš₁₁ nu-um-zu “my vagina is young, it knows not pregnancy” and šu-um-du-um-gu₁₀ tur-ra-am₃ še su-ub nu-zu “my lips are young, it knows not kissing” (B5.7-8). Lack of experience represents lack of knowledge, that is, virginity and naiveté (viz. pp. 88-89).

nu-zu-expressions are also employed to express the lack of knowledge that characterizes mythic conceptions of pre-civilized life in Sumer, namely of barley agriculture (B5.62-64), sheep and textiles (B10.9-11) and other “normal” agricultural relationships (B5.1-2). An absence of knowledge concerning Sumerian civilization--barley agriculture, houses, sanctuaries, etc.--is also used to disparage nomadic and mountain-dwelling tribes, that is, those who do not live in the cities of southern Mesopotamia (viz. pp. 89-92). This pejorative is applied to the MAR.TU (B4.3), the Gutians (B4.8), the Subarians (B7.26-29) and other raiders (B4.28). These expressions represent the derogative view of a citied mindset toward those outside its influence, pointing to the importance of the city as an institution to the Sumerians (a mindset not always absent in modern urban vs. rural relations).

Finally, a lack of knowledge is used to represent the restricted, arcane space of temple interiors. These expressions display a number of metaphors to describe the “unknowability” of these holy spaces, many understandable today. The interiors are too “complex” (galam) or “complexly bound-up” (galam kad₄) for knowledge to penetrate. The metaphor of a “tangled thread” (gu suh₃) evokes images of the Gordian knot, while the image of “a horizonless, far-distant sea” (ab su₃-ra₂ an-za₃ nu-zu) presents the audience with an incomprehensible vastness stretching before them. Lastly, because of the close association of the igi “eye” and knowledge acquisition, “darkness, lit. not knowing the sun” (u₄ nu-zu) is used to describe the inner sleeping chamber of the deity. In the laments, when the ug₃ “commonalty” is allowed to look into the broken temples and gain knowledge of their interiors, the distinctive, holy nature of the sanctuary is compromised. Knowledge, and particularly esoteric knowledge, is emphasized as a separating force in these sayings (viz. pp. 93-95).

The presence of zu and nu-zu in these idioms and expressions attests to the verb’s broad “range of application.” The verb “to know” is present in nearly every aspect of human life, as it represents perhaps the most basic interaction between the human consciousness and the external world, material and immaterial. Sensory perception, intentional or otherwise, is the fundamental means by which knowledge is acquired, and examples of this (esp. sight and hearing) are found throughout the Sumerian texts. Likewise, the corresponding Akkadian verb *idû* defines “knowing” as an act of sensory perception, and expresses the manner of that perception by way of its derived stems (D and Š).

The underlying notion of knowledge acquired by means of the senses is shared between the Sumerian and Akkadian verbs for “to know” (viz. Ch. 4). This is clearly demonstrated in the Old Babylonian Gilgameš epic. The experiential base of knowledge is seen in Enkidu’s

account of Huwawa's abode, Enkidu "knows" him because he has roamed (*attalaku*) the mountains, seeing and experiencing their citizen monster. Similarly, the elders of Uruk chide Gilgameš's childlike desire to fight an unknown enemy in an unknown terrain on account of his having never experienced it (YBC 2178 v 192). To the contrary, the elders state that Gilgameš's actions are based not on knowledge, but on emotion, identified as the *ša₃ - libbu* "innards" (YBC 2178 v 191). In this usage the "innards" are not just a place to store knowledge secretly, but are connected at times with emotional rather than informed action (the *ša₃* "innards" are also connected with emotion elsewhere in Sumerian texts).

However, while sensory perception also lies at the root of "knowing" in Akkadian, there are two very separate constructions involved in stating what one knows. The first is the use of "know that" clauses expressed by the word *kīma* "that." In epistemological studies it is argued that a "know that" proposition implies "belief" in the proposition on the part of the speaker. This "belief" is a strong conviction in what one "knows." Moreover, these propositions are not dependent on sensory perception, though they may draw upon it, but are declarative statements of intuitive and personal knowledge. A "know that" clause typically signifies knowledge about a particular aspect of something as opposed to claiming more complete knowledge by way of marking the object known as the simple accusative of the verb. "know that" expressions are not extant in the Sumerian sources, at least not in an explicit manner. Their use in the 2nd millennium Akkadian sources is found predominantly in letters and legal texts, two genres where one most expects to find personal declarations.

The second construction particular to Akkadian is the verb *idû*'s ability to function as an instrumental adverb. In the Sumerian sources only the substantivized *nam-ku₃-zu* "aptitude" is used in instrumental constructions. In those statements *nam-ku₃-zu* is the "means by which" a

further action is accomplished, indicated by the locative -a “in” or the ablative -ta “from.” In contrast, Akkadian is able to make *idû* an adverb by way of the instrumental preposition *ina* “in, by means of.” This construction is then used to express intentionality “by means of knowing = knowingly,” or when negated, unintentionality, on behalf of the verb’s Subject. Its occurrence in legal and omen texts in the OB period is, like the *kīma*-clause, useful and expected. These two constructions, absent from Sumerian *zu*, help demarcate its “range of application” and “lexical meaning” in comparison to Akkadian usage.

As a Semitic language, Akkadian nuances the meaning of its verbal roots through different inflected conjugations. The D-stem stresses a causative meaning whereby knowledge is recognized or imparted as discernible features are made available to the Subject for acquisition by the senses. This is demonstrated in the use of the D-stem in such a sentence as “do not mention...[or] make known my name” (*lā tazakkara...lā uddû*), where the sender of the letter does not wish for his name to be made available for recognition. Likewise, Ninurta hides from his enemy’s gaze (*ayy-uweddi*) in a fog in order that his features “may not be made (available to be) known.” The D-stem form is also found in juridical texts where witnesses are required to identify or recognize people and property, as well as in “marking” items, that is, leaving a distinguishing mark that “makes known” to those who see it whose property it is. Thus, while the D-stem has causative meaning, it is with the intention of “making knowable features available” for recognition rather than purely “making x known,” which is the meaning of the Š-stem.

The Akkadian Š-stem denotes causative force of verbal meaning. While the D-stem makes features available for knowledge acquisition, the Š-stem *šudû* gives the Subject no choice in being made to know an object. This meaning is easily understood in the context of

royal pronouncements, whereby the oral proclamation forces acknowledgement of its hearers. In more tangible form the heartbeat, which cannot help but exist and be felt (i.e. known by a sense), makes known to the newly formed humans the sacrifice of the slain god who gave up his “spirit” (viz. Ch. 4) to create life. These two conjugations, the D and Š, are used in Akkadian to convey a spectrum of caused knowledge, from making available for recognition to forcing acquisition. The reduplicated Sumerian root zu-zu encompasses both of these meanings, though more often that of the Š-stem. The subtlety of nuance expressed by the D and Š are difficult to discern in Sumerian, though both notions certainly existed.

The Sumerian verb zu is often used in its participial form to create adjectival phrases that describe a particular category of knowledge possessed by an individual. This function is matched in Akkadian by *mūdû*, the active participle of *idû*. While kings and gods use the participle to enumerate a variety of things known, one particular expression that stands out is the phrase “to know everything, i.e. (be) omniscient.” In Sumerian this description is written as *nig₂-nam zu* “one who knows everything,” and is taken into Akkadian as the calque *mūdē mimma šumšu* meaning literally “one who knows anything (its) name = knows everything.” However, a specifically Akkadian phrase also exists to express this concept, *mūdē kalama* “one who knows all.” The concept of omniscience is largely confined to the gods, though Šulgi and Išme-Dagān employ the Sumerian phrase in their hymns (cf. Table 4).

The Akkadian participle, when employed without an object often means “knower” and by extension “expert.” However, the active participle is also equated with Sumerian *lu₂ zu-a* “known man, i.e. acquaintance,” a passive participle conveying knowledge from the speaker’s perspective. The use of the active participle in Akkadian can only be understood if the perspective is reversed to that of the acquaintance, who is then “one who knows” the speaker.

Yet, the possibility remains that the OB scribes included it through a misunderstanding of the passive participial -a as the 3rd sg. copula -a meaning, “a man who one knows,” however unlikely.

The correspondence between Sumerian *zu* and Akkadian *idû* rests firmly on the basis of connoting acquisition of knowledge by means of the senses. This basic meaning is expanded in both languages; in Sumerian by means of agglutinating particles and root reduplication; in Akkadian through verbal conjugations and lexicalization. The primary type of this expansion in meaning is in creating more formal ways of expressing the acquisition of knowledge through intentional sensory perception by reading, studying and training, in short, learning. The other side of that equation involves formal means of imparting knowledge, namely teaching and training.

In Sumerian, learning is expressed by means of the Comitative Dimensional prefix -da- “with, as well as.” Thus the Agent comes to know an object “as much as/as well as” the teacher, and is considered learned. The idea of being knowledgeable or learned in a subject can also be conveyed by the ingressive Conjugation prefix *imma-* in combination with the locative prefix -ni- and which I posit to mean, “to be knowledgeable in.” Both of these constructions indicate learning by formal or intentional means. Akkadian, in contrast to the agglutinating Sumerian, is a lexicalizing language, and thus evinces two unique lexemes to convey the idea of learning. The primary lexeme is *lamādu*, meaning, “to learn,” while the second is *ahāzu* “to take, i.e. to take information, knowledge = learn.” The first is used in formal situations where intentional learning of something is stressed, most often in educational contexts, but even to sexuality in the OB period. The second lexeme seems to apply most often to the learning of

refined skills (singing, scribalism; pp. 163-164) and may convey the idea of “taking knowledge that is demonstrated, i.e. to learn by example.”

While *lamādu* corresponds clearly to the Sumerian combination of the comitative -da- and the root zu, it remains unclear how much correspondence exists between *ahāzu* and the imma- + -ni- construction. In the few attestations of imma- + -ni-, which is rendered mi-ni- in Sumerian orthography, the object being learned is often a refined skill (scribalism, instruments; **B2.15**, 19-20), but not always (**B7.23**; **B10.72**). Thus, while there is some overlap between imma- + -ni- and *ahāzu*, it is difficult to know to what extent this correspondence existed in the minds of the OB scribes in the bilingual literature and lexical tradition (lu₂ azlag₂ = *ašlāku*; MSL XIV 94).

The act of teaching, of intentionally imparting knowledge, is expressed in Sumerian by root reduplication (zu-zu), which gives causative force. Three separate Akkadian lexemes correspond to this idea: *lummudu* “to teach;” *šūhuzu* “to make take/learn;” and *kullumu* “to reveal, show.” That these roots are in the D-stem (*lummudu*, *kullumu*) and Š-stem (*šūhuzu*) indicates the causative force of them all, though to varying degrees of causativity. The connotations of *lamādu* and *ahāzu*, as described above, are also present in their derived forms. Thus, *lummudu* applies to formal teaching of a variety of objects, including education, while *šūhuzu* applies to the teaching of refined skills. The D-stem lexical root, *kullumu*, is employed to “reveal or show” things hidden or unnoticed and is often used to express divine revelation, especially to kings, but also appears and in legal texts and letters where something theretofore unknown must be “shown” to an authority as evidence. These nuances must be expressed through different nominal and verbal phrases in Sumerian, if at all. However, their presence as equivalents to zu in the lexical lists indicates that the Akkadian scribes took them as varying

aspects and nuances of the act of “knowing” and “making known.” This is of interest in fleshing out the Akkadian (and Semitic?) notions of knowledge acquisition and its transfer as well as those nuances associated with zu by the OB scribes in the textual and lexical traditions.

Simply put then, the concluding question is what did the act of knowing as expressed by the Sumerian root zu and its application entail and mean to the culture of 3rd and early 2nd millennium Mesopotamia? Perception by the senses, both acquiring and receiving, lies at the heart of the verb in representing those most basic interactions between the human mind and its environment. It designates those things which can be known from those that cannot, and this, in turn, situates both the individual human and collective humanity within their world.

Knowledge, human and divine, and the idea that the more knowledge the more surety, is evident in the Sumerian texts in such statements that confer omniscience on the gods and enumerate the many categories attained by kings. It is reflected in the personal names that extoll and request that the gods “know” the individual, and is seen in the use of gal-zu and ku₃-zu as adjectives describing the protagonists in literature and human archetypes worthy of emulation in the proverbs. The accumulation and application of knowledge is quantified and qualified in the zu adjectives, only to be substantivized and made the basis for further, successful action. Knowledge separates and distinguishes humans from gods, humans from humans, humans from things--distinctions that pervade the human consciousness.

To know is an act of the conscious in the Sumerian sources. Gods, humans and animals are all said to know. Even plants can be given knowledge, if only of their fate. Knowledge is not given by the gods to humans, though the means to acquire it are. The deities of Mesopotamia bestow ear and insight, they fashion aptitude, and it is a trait recognized as being innate to certain individuals even from the womb. Yet, no category of knowledge is simply

given by the deities. To know is a human act, though imputed to gods and personified in animals, and it is described always by human means and human senses.

Sumerian and Akkadian have many ways to describe the different acts of knowing - acquisition, reception, learning, teaching, training, modeling, and revealing. They each have adjectives that further refine quantity, quality, and states of knowing and knowledge. Further, they know that knowledge can be thwarted by complexity, intricacy and opacity in addition to being *a priori* unobtainable. Still, the act of knowing and the possession of knowledge is extolled and exhorted in almost every text. It is a basic act of human interaction, and as such remains in large part unmodified in its function, importance and expression today, though of course the images and metaphors remain particular to their cultures. Though no formal exposition of knowledge and knowing exists in the Sumerian and Akkadian texts of Mesopotamia, both are exposed through careful perusal and await only recognition by their readers.

Appendix A

The data in these appendices are divided by chronology and text type in order to facilitate comparison and use. The Old Sumerian texts from the Early Dynastic and Lagaš II periods, ca. 2600-2100 BC, listed in Appendix A, provide the control group for what is considered by scholars to be more representative of Sumerian proper. Against this are the texts from the Old Babylonian edubba, which are transmitted in an increasingly Akkadian context as Sumerian language and culture become moribund. The separation here allows for further comparisons to be seen between the Sumerian syntax and expressions of the two millennia.

The texts from each chronological period represented in the individual appendices is further divided by text type: royal inscriptions, royal hymns, divine hymns, laments, myths, epics - divine and human, respectively, letters, legal, administrative, and scribal compositions. On the one hand this provides for quicker comparison between the expressions unique to and across the various text types. On the other it better facilitates reference within the dissertation itself as each genre maintains a separate alpha-numeric indicator to aid the reader.

While Appendices A and B document instances of the verb *zu* in its conjugated and non-finite forms, Appendices C + D, E and F enumerate each adjective derived from the root: *gal zu*, *ku₃-zu*, and *gal-an-zu* respectively. Appendix G is a grammatical breakdown of the *zu* verbal and participial forms that might serve as an aid to future grammatical studies. While *gal zu* and *ku₃-zu* are, like the verb *zu*, separated chronologically and typologically, *gal-an-zu*'s use is restricted to 2nd millennium texts only and is merely represented typologically.

The data listed in the appendices represents the vast majority of occurrences of each lexeme, but is not exhaustive. So too, most examples draw from composite texts where I have found no meaningful variants in syntax or the morphophonemics of *zu*. Where individual

witnesses are cited, conversely, the variants are meaningful to the understanding and presentation of the verb. The lists of variants are not exhaustive. The key to the alpha-numeric is below.

The first letter - A, B, C, D, E, F, G - stands for the Appendix:

- Appendix A - 3rd millennium Sumerian Occurrences of the Verb zu
- Appendix B - 2nd millennium Sumerian Occurrences of the Verb zu
- Appendix C - 3rd millennium Sumerian Occurrences of gal zu
- Appendix D - 2nd millennium Sumerian Occurrences of gal zu
- Appendix E - 3rd/2nd millennium Sumerian Occurrences of ku₃-zu
- Appendix F - 2nd millennium Sumerian Occurrences of gal-an-zu
- Appendix G - Grammatical Forms of zu

The bolded, first number after the Appendix letter corresponds to a text type:

- 1** - Royal Inscriptions
- 2** - Royal Hymns
- 3** - Divine Hymns
- 4** - Laments and Temple Hymns
- 5** - Myths
- 6** - Epics with divine and human characters
- 7** - Letters
- 8** - Legal texts
- 9** - Administrative Texts
- 10** - Scribal Compositions

The unbolded, second number simply enumerates the occurrences within each typology.

Appendix A

3rd millennium Sumerian Occurrences of the Verb zu

A1. - 3rd millennium Sumerian Royal Inscriptions²²

1. Eanatum 11 (=Frayne 2007 E1.9.3.11) Side 4 iv 1'-v 3'
na[m ur] za₃-be₂ pa₃-d[a] / geštu₂-ni al-zu-zu-a / mu-sar-ra-bi / ab-ta-ul₄-a / geštu₂-
ni / al-zu-zu-a / izi ba-šum₂-mu / geštu₂-ni / [al-zu-zu-a] / Lacuna / mu [...] /
geš[tu₂-ni] / al-zu-zu-a
If it is such that one smashes (it) completely (and) his [the ensi of Lagaš] ear is
made known (and does nothing); if he grinds from it its inscription and his ear is
made known; if he gives (it) fire and his ear is made known...
2. Unnamed ruler of Lagash 1 (=Frayne 2007 E1.9.10.1) iv' 2'-3'; iv' 6'-7'
iri-zu gu[l]-gul-la-ba / he₂-zu
Your city shall know (of) its destruction! (cf. Cooper 1986, 84-85)
3. Utu-hegal 4 (=Frayne 1993 E2.13.6.4) ll. 109-114
lu₂ dab₃-ru-um^{ki}-ma-ke₄ / ^dutu-he₂-gal₂ / bar lugal ^den-lil₂-le a₂ šum₂-ma / i₃-me-a i₃-
zu-a-ke₄-eš₂ / ti-ri₂-ga-a-an-ra / šu nu-ni-ba
The citizens of Dabrum, on account of knowing that Utu-hegal was the king
given an arm by Enlil, did not free Tirigan.

Gudea Statuary

4. Statue B (=Edzard 1997 E3/1.1.7.StB) ix (right side of seat) 27-30
gaba-gal₂-dingir-re-ne-ka / en ^dnin-gir₂-su-ka / nam-mah-a-ni / kalam-e he₂-zu-zu
Of the extant-breasted one of the gods, of Lord Ningirsu, may the land make
known his magnificence!
5. Statue E (=Edzard 1997 E3/1.1.7.StE) ii (on back) 1-4
ARAD₂ ni₂-tuku / nin-a-na-kam / nam-mah nin-a-na / mu-zu-zu
It is (then that) the one who is the reverent servant of his lady made known the
magnificence of his lady.

A3. - 3rd millennium Sumerian Divine Hymns

1. za₃-mi₃ hymns TAŠ (= Biggs 1974) 184-185
BCIL₁ a₂ NE en zu
BCIL₁P ^dnin-a₂-NE za₃-mi₃
En who knows new arm/fiery arm?
NinaNE "Lady new/fiery arm," praise!
Translation uncertain

A4. - 3rd millennium Sumerian Temple Hymns

1. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) i 27-28
nig₂ maš-gi₆-ke₄ ma-ab-de₆-a-ga₂ / ša₃-bi nu-zu

²² All inscriptions derive from the RIM series published by the University of Toronto and carry their sigla. If significant variants occur, the textual edition featuring the partitur is cited and the variants demonstrated. By Royal Inscriptions I include votive and statuary, along with more conventional inscriptions on stele recording the kings' accomplishments (or on tablets ostensibly recording a stele).

Of that (thing) which the night-vision brought to me, I know not its innards (= meaning)

2. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) iv 20-21
e₂-a-ni du₃-da ma-an-du₁₁ / ša₃-ga-ni nu-mu-zu
He told me to build his house, (but) I did not know his innards (=meaning)
3. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) viii 8-9
udu i₃ gukkal maš₂ niga ensi₂-ke₄ / ^{munus}aš₂-gar₃ geš nu-zu kuš-ba mi-ni-KU.KU
The ruler took in fattened(?) sheep, fat-tailed sheep, and grain-fed goats and a virgin she-goat, (in) their hides
4. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) viii 20-22
ur-sag nig₂-du₇-e gu₃ ba-a-de₂ / dumu ^den-lil₂-la₂ en ^dnin-gir₂-su / ša₃-bi nu-mu-u₃-da-zu
Hero, you called for the suitable thing, child of Enlil, Lord Ningirsu, (but) I have not learned from you its innards (=meaning)
5. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) ix 2-4
ur-sag ša₃ an-gin₇ su₃-ra₂-zu / dumu-^den-lil₂-la₂ en ^dnin-gir₂-su / ge₂₆ a-na mu-u₃-da-zu
Hero, your innards, like heaven, are distant; child of Enlil, Lord Ningirsu, what have I learned from you?
6. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xii 10-11
u₄-bi-a a₂-zu izi bi₂-tag / giskim-gu₁₀ ha-mu-u₃-zu
On that day your arm will be bound (in) fire, (then) you shall know my sign
7. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xvii 26-28
GAN₂ zi-dam eš₂ i₃-gar-gar / a₂-ba geš bi₂-gar ni₂-te-ni mu-zu / hul₂-la-gin₇ im-ma-na-ni-ib₂-gar
He set the rope, it was a right field, in its side were set the pegs, he himself knew (=verified), like a joyful something it was set in (place) for him (=Ningirsu)
8. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xix 21
^dnisaba ša₃ šid zu-am₃
(It was) Nisaba who knew the count's innards (=total number?)
9. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xxiii 10-11
gu₃-de₂-a en ^dnin-gir₂-su-ke₄ / gir₂-nun-ta mu-zu
Lord Ningirsu knew Gudea from the Girnun
10. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xxiv 5
e₂-ninnu igi-an-na-ke₄ zu
The eye of An knows the Eninnu
11. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) iv 6
nin garza kal-la-ke₄ ^dnanše šir₃-ku₃ inim zu e₂-e ba-an-du₁₁
The lady of the precious rite, Nanše who knows the words/matter of the holy songs, sang (them) to the house (Eninnu)
12. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xviii 15-16
igi-an-ku₃-ga-ke₄ / ne-te-ni bi₂-zu
The eye of holy An knew his (=Gudea's) self
 - i. This line is problematic. Falkenstein, followed by Edzard, translated it as a directive, "before the pure sky/heaven, he made known his terror". I

prefer ETCSL; Jacobsen, Harps..., “Let the eyes of holy heaven know he was relaxing

13. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xxiv 5

[...] x KA guruš x an-ne₂ zu-me
...you are one whom An knows

14. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xxiv 12-13

^dnin-gir₂-su-ka nam-nir-gal₂-ni / kur-kur-re zu-a
Of Ningirsu, whose authority (is such as) the foreign lands know

A7. - 3rd millennium Sumerian letters

Early Dynastic Letters

1. asGir 2 (= Kienast & Volk 1995) 11

he₂-su
He [my master] should know (the situation presented in the letter)

Sargonic Letters

2. Gir 12 (= Kienast & Volk 1995) rev. 4'-6'

lugal-gu₁₀
geštu₂-ga-ni
he₂-zu
My king's ear should know (the situation presented in the letter)

A8. - 3rd millennium Sumerian Legal Texts

Ur III legal Texts

1. NSG 127 (=Falkenstein 1956) 6

lugal-ezen-e nu-u₃-zu bi₂-in-du₁₁
Lugal-ezen (has) said, “I do not know (about the sale)”

2. NSG 89 (=Falkenstein 1956) 12

mu inim-bi nu-u₃-zu bi₂-in-ne₂-ša-še₃
On account (of the fact) that they (have each) said, “I do not know (about this)”

3. NSG 15 (=Falkenstein 1956) 12-13

mu du₁₁-ga-ni-zi-da / ab-ba-ni ama-ni nu-u₃-zu-bi
Since Duganizi's mother and father did not know (of) it

4. NSG 205 (=Falkenstein 1956) 21-23

mu ur-^dlama dam-e nu-u₃-zu-bi / lu₂-kur₂ in-da-na₂-a / nam-erim₂-bi-ta im-ma-ra-gur-ra
Because Ur-Lama, the husband, did not know (of) it - that a strange man had slept with her (his wife), he turned away from (giving) an oath

5. NSG 137 (=Falkenstein 1956) 5

lu₅-lu₅ ib-be₂-a nu-u₃-zu
Lulu/people who says, “I know not.”

6. NSG 177 (=Falkenstein 1956) 11

e₂ e₂-še₃ ga₂-ga₂-ba nu-u₃-zu-a
That he (Eurubi) knew not of setting one house to another...?

A10. - 3rd millennium Sumerian scribal compositions

1. Inst. Š TAŠ ED IIIa (= Alster 2005) 1-2

geštu₂ inim zu
kalam ti-la
(having) an ear, who knows matters
who has lived in the land

2. Inst. Š TAŠ ED IIIa (= Alster 2005) 3-5

[šuruppak^{ki}] geštu₂ inim zu
kalam ti-la

[One of Šuruppak] (having) an ear, who knows matters
who has lived in the land

3. Inst. Š Adab ED IIIb (= Alster 2005) 3-5

[šurupp]ak^{ki} geštu₂ tuku inim-[...] zu-am₆
[...]

One of Šuruppak, the one having an ear, who makes words [skillfully]. who
knows [matters]

[...]

4. Inst. Š Adab ED IIIb (= Alster 2005) iii 2 + 10 iii

dumu lu₂-ra geš₃ a₂ zi na-e kisal na-zu-zu

Do not rape a man's child, the courtyard will surely make it known

Appendix B
2nd millennium Sumerian Occurrences of the Verb zu

B1. - 2nd millennium Sumerian Royal Inscriptions

The Third Dynasty of Ur

1. Šū-Sîn 1 (= Frayne 1997 E3/2.1.4.1) v 29
 lu₂ [še nu]-zu
 (Of the MAR.TU) a people who know not barley

The Old Babylonian Period

2. Sîn-iqīšam 1 (= Frayne 1990 E4.2.11.1) rev. ii 14'-19'
 nig₂-tuku nig₂-sa₆-ga / a-ba-da-an-tak₄ / iri ki nu-zu-na / šu he₂-en-dag-ge₄ / he₂-gal₂
 si₃-si₃-ga / x šu he₂-en-da-an-dab₅
 The wealthy man (having) abandoned fine possessions, (he) shall roam a city
 unknown to him (lit. a city of his not-knowing the place); he shall capture x the
 one (of) filled (with) abundance.
3. Warad-Sîn 21 (= Frayne 1990 E4.2.13.21) 59
 a-ra₂ nam-lugal-la-ga₂ ug₃-ga₂ zu-zu-de₃
 To make known the ways of my kingship among (in) my people
4. Warad-Sîn 1001 (= Frayne 1990 E4.2.13.1001) 31
 a₂-ag₂-ga₂ lugal-ga₂ / sa₂-di mu-un-zu-a-ar
 To such as he who knows attaining the order(s) of my lord
5. Rim-Sîn 23 (= Frayne 1990 E4.2.14.23) 32-33
 a₂-sag₃ aš-bur₂ kuš-a-na gal₂-la / ni₂ nu-zu-ur₂ šum₂-mu-de₃
 To give to the one who knows no fear (a demon) the asag and ašbur-diseases
 extant in her skin.
6. Samsu-iluna 7 (= Frayne 1990 E4.3.7.7) 14'-15' // 33-35, bilingual
 [ša₃ tum₂-ma]-mu / [ki-bi-še₃ gar-ra in-zu]-a // ša bi-bil li-ib-bi-ia / a-na aš-ri-im / ša-
 ka-nam mu-du-u₂
 He who knows establishing there (to its place) my desire (lit. heart's carrying) //
 One who knows setting in (to) place my desire (lit. carrying of my heart)
 i. For Sollberger's reconstruction see Lipit-Eštar 1 E4.1.5.1

B2. - 2nd millennium Sumerian Royal Hymns

Lagaš II Rulers

1. Luma A (= ETCSL 2.3.1) 32
 nin si-a-ni e-du₇ ^dba-u₂ nig₂-zu lu₂ nu-zu
 Lady whose horn is fitting, O Bau, your thing no man knows

Ur III Kings

2. Ur-Namma A (= Flückiger-Hawker 1999) 56-57
 A ii obv. 16 - x-x-ulu₃-ni ki ba-ag₂-ga₂-bi igi-gal₂-bi ba-kur₂
 S_b - omits
 A ii obv. 18 - x [x]-la lu₂ nu-zu-u₃-ne i-im-bala-bala-e-ne
 S_{b1} rev. 19' - [...]ne mu-ni-bala-bala-e
 His people, their love and their insight were changed / ... strangers they change
 into/turn over
3. Ur-Namma A (= Flückiger-Hawker 1999) 65

- A ii obv. 25 - dilmun^{ki}-gin₇ kur ki nu-zu-na ^{ges}ma₂-bi ba-da-ab-su
 S_{b2} - omits
 In (With) a foreign land like Dilmun, a place unknown to him, their boat was emptied/stripped
4. Ur-Namma A (= Flückiger-Hawker 1999) 79
 A ii obv. 39 - lugal gen-na-ni ug₃ mu-un-zu-uš kur-ra za-pa-ag₂ mu-un-gar
 S_{b2} obv. 16 - [...]ag₂ bi₂-gar
 The king, that the people (might) know his having come, made (set) a noise in the mountain/netherworld
5. Ur-Namma A (= Flückiger-Hawker 1999) 80
 A ii obv. 40 - ur-^dnamma gen-na-ni (ug₃ mu-un-zu-uš kur-ra za-pa-ag₂ mu-un-gar)
 S_{b2} obv. 17/17 - [...] x [x] x [...]x-ag₂ bi₂-gar
 Ur-Namma, that the people (might) know his having come, made (set) a noise in the mountain/netherworld
6. Ur-Namma A (= Flückiger-Hawker 1999) 84
 A ii obv. 44 - sipa zi garza kur-ra-ke₄ / ša₃-ga-ni mu-un-zu
 S_{b2} obv. 2' - lu[gal gar]za kur-ra-ke₄ ša₃-ga-ni i₃-zu
 S_{b2} obv. 3' - ur-^dnamma garza kur-ra-ke₄ ša₃-ga-ni i₃-zu
 The right shepherd, whose innards knew the rites of the netherworld
 The king, whose innards knew the rites of the netherworld
 Ur-Namma, whose innards knew the rites of the netherworld
7. Ur-Namma A (= Flückiger-Hawker 1999) 123
 A ii obv. 39 - ^{ug2}sagšu geštu₂ mah lu₂ zu geš-nu₁₁-gal
 S_{b2} - omits
 A turban - magnificent ear (which) knows a man - of alabaster
8. Ur-Namma A (= Flückiger-Hawker 1999) 140
 A iv rev. 13 - lu₂ nam-tag-ga en-na ba-zu²-x-a
 S_{b3} obv. 10 - lu₂ nam-tag-ga in-na ba-mud-e
 Sinners, as many as were known/have been made known
 Sinners, as many as have been produced/made
9. Ur-Namma A, additional from Susa (= Flückiger-Hawker 1999) 124'
 S_{b3} obv. 23 - ge₂₆-e im-ma-zu-a ni₂ im-ma-an-zu-a
 I am such a one that knows (to me), such a one that knows (to me) fear
10. Ur-Namma B (= Flückiger-Hawker 1999) 13
 A obv. 13 - di zu en ge[štu₂ dagal]-la-kam ^{ges}u₃-šub-ba si am₃-mi-in-sa₂
 C₂ obv. 0' - [...]
 The one who knows the law, who is the en of broad ear, he squared the brick-mold
11. Ur-Namma EF²³ (= Flückiger-Hawker 1999) 3'
 A obv. 3' - [e₂-ki]š-[nu-gal₂ hur-sag] galam-ma ša₃-bi [lu₂ nu]-zu
 B obv. 9 - e₂-kiš-nu-gal₂ hur-sag galam-ma ša₃-bi lu₂ nu-zu
 Ekišnugal, skillfully (made) mountain range whose innards no man knows

²³ I follow Flückiger-Hawker in understanding these “two” texts as variant recensions of what was probably a Nippur (ur)text. However, two of the above examples occur only in text E. Source A(= Ur-Namma E) is from Lagaš, while source B(= Ur-Namma F) is likely from Sippar.

12. Ur-Namma E (= Flückiger-Hawker 1999) 14'
 A obv. 14' - e₂-kiš-nu-gal₂ ša₃-zu ušumgal hul-gal₂ nu-u[n]-zu
 Ekišnugal, your innards (are) a dragon that does not know evil
13. Ur-Namma E (= Flückiger-Hawker 1999) 31'
 A rev. 9 - inim zu en-na-ke₄ pa mul pa mul-zu
 The one who knows matters(= experienced one) of the en - the shining branch,
 your(= Ekišnugal) shining branch
14. Šulgi A (= Klein 1981) 31
 A - ki-be₂ lu₂ zu-a he₂-em-mi-ni-tuš
 B - ki-be₂ lu₂ zu-a he₂-em-mi-tuš
 TT - ki-be₂ lu₂ zu-a he₂-em-mi-in-tuš
 The line is omitted in some manuscripts
 Known-men I set in those places (the danna-s)
 zu-a as an attributive adjective to lu₂, meaning men known to the king, i.e.
 trusted. cf. Falkenstein 1952, 67 - “ließ vertraute Menschen dort wohnen”.
 Contra Klein (1981, 191) and Black, et al. 2004, 304-307, who translate as
 “experienced” (which rather uses inim zu or the present participle zu), likely
 based on the Akkadian evidence zu-a = *mūdû*, see Ch. 4. The argument seems
 clinched by Falkenstein’s citation of STVC 93, 2-6 (Falkenstein 1952, 81). For
 more references and discussion see below on zu-a.
15. Šulgi B (= Castellino 1972) 14
 B (unpub.) - dub ki-en-gi ki-uri-ka nam-dub-sar-ra mi-ni-zu
 I am knowledgeable in the scribal practices of (“in”) the tablets of Sumer and
 Akkad
16. Šulgi B (= Castellino 1972) 35
 I - ^{kuš}da-lu-uš-a a₂-sig₃-i-bi mu-zu
 Of the sling (and) its stone, I know
17. Šulgi B (= Castellino 1972) 121
 kal-ga-me-en nig₂ sag nu-gi-me-en nig₂-hul nu-zu-me-en
 I am strong; I am opposed by no thing; I am one who does not know evil (things).
18. Šulgi B (= Krispijn 1990) 157
 E, L, q, taa - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi mu-zu
 M - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi gal₂? zu
 I know the (its) depth and breadth of perfect music, the tigi and adab
 (compositions)
19. Šulgi B (= Krispijn 1990) 161
^{ges}gu₂-uš ^{ges}za-mu₁₀-a kam-ma sa₆-ga mi-ni-zu
 I am knowledgeable in beautifully tuning the lyre and the eleven-stringed
 instrument
20. Šulgi B (= Krispijn 1990) 162
^{ges}sa-eš u₃ ša₃ nam-nar-ra-ka / ša₃ du-bu-la mi-ni-zu
 I am knowledgeable in the three-stringed (instrument) and the sound of the
 music-box, the sound of du bu la (plucking?)
21. Šulgi B (= Krispijn 1990) 164
^{ges}al-gar ^{ges}sa-bi₂-tum in-dim₂ lugal-e aga šu-si mu-ni-zu
 I know the finger technique on (lit. “in”) the Algar and Sabitum, royal products

22. Šulgi B (= Krispijn 1990) 169
u₃-ne-en ša₃-bi ba-zu-zu
After I play them, their innards (sound? play technique?) are made known
23. Šulgi B (= Krispijn 1990) 174
P, q - ša₃-ge sag-us₂-bi-gin₇ i₃-zu
O - ša₃-ge sag-us₂-bi-gin₇ i₃-du
M - ša₃-ge sag-us₂-bi-gin₇ mu[?]-zu
The innards (sound) know/go as (if I were) their attendant
Note: Whether in Source O the i₃-du is an Akkadian reference to the Semitic verb *idû* is unclear. I do not count it likely here.
24. Šulgi B (= Castellino 1972) 197-198
šir₃ zu-gu₁₀-gin₇ inim zu-gu₁₀-gin₇ / nig₂-sag-ge₄-a(-ga₂) mul-an-bi-me-en
Just as my knowing songs and my knowing matters, so (too) am I the heavenly star of (in my) excellence
25. Šulgi B (= Castellino 1972) 205'
nam-tag-ga si-ge du₈-u₃-bi mu-zu
The one beaten by punishment I know their release.
26. Šulgi B (= Castellino 1972) 206'
inim-ma gal-gal(-la) di zu gal₂-gal₂-la
In great matters making extant ones who know the law.
27. Šulgi B (= Castellino 1972) 206
a₂-gal₂ inim-ma-bi-ir gaba-ri-ni mu-zu
The strong man - I know the (his) equal to their words/matters.
28. Šulgi B (= Castellino 1972) 226
šagina-gu₁₀-ne-er ad gi₄-gi₄ mu-un-zu inim šar₂-šar₂ mu-zu
To my generals I make known discussion, I know numerous matters (= I am immensely experienced)
29. Šulgi B (= Castellino 1972) 233
ama tuku nu-me-en ša₃ inim-ma mu-zu
I know the innards of the matter, "I am not one having a mother" (orphan?)
30. Šulgi B (= Castellino 1972) 235
ša₃ izi-gin₇ bar₇-a sed₄-bi mu-zu
I know the cooling of innards burning like fire (= hot tempered?)
31. Šulgi B (= Castellino 1972) 236
ka geš-gi-gin₇ izi-ba šum₂-ma te-en-te-en-bi mu-zu
I know the extinguishing of a mouth given to burning like a reedbed
32. Šulgi B (= Castellino 1972) 244
w - dingir-re-e-ne gub-ba in-ga-zu-me-en
Q - dingir-re-e-ne gub-bu in-ga-zu-me-en
B - dingir-re-e-ne gub-ba gal-zu-me-en
q u - dingir-re-e-ne gub-bu gal-zu-me-en
x - dingir-re-e-ne gub-bu gal-zu-gu₂
I am one who also knows serving the gods
I am one who knows greatly serving the gods
33. Šulgi B (= Castellino 1972) 245
^da-nun-na-ke₄-ne ša₃ šed₄-de₃ mu-zu

- I know cooling the heart of the Anunna
34. Šulgi B (= Castellino 1972) 304
lugal-me-en in-ga-zu-a-ta nig₂-me-gar gu₃ i₃-de₂
I am the king; from knowing such calls forth silence
35. Šulgi B (= Castellino 1972) 351
mu-un-zu-a-na nu-mu-un-[zu-a]-na
Of his having known, of his having (known?) not
36. Šulgi B (= Castellino 1972) 359
kur dumu ki-en-gi-ra nu-zu-ba
The land, which the citizens of Sumer knew not (lit. of their not-knowing)
37. Šulgi B (= Castellino 1972) 370
[x x x x] a mu-da-an-zu
...he learned from (lit. with)...
38. Šulgi C (= Castellino 1972) 46-47
šid nig₂-ka₉ geš-hur kalam-ma-ka / igi-gal₂ šum₂-mu-bi a₂-bi-še₃ in-ga-zu
The counting, accounts, and drawing plans of the country, those (past) insights given, I also know completely
39. Šulgi C (= ETCSL 2.4.2.03) 56
DI a₂-gal₂-la-ta lu₂[x x] a₂-bi-še₃ in-ga-zu
From ... I also know completely
40. Šulgi C (= ETCSL 2.4.2.03) 60
inim zu unken-ta igi sag-ga₂
One who knows matters, chosen by (lit. from) the council
41. Šulgi C (= Castellino 1972) 75
i₃-šum₂ kalam gi-ni e₂ ki-bala tum₃-tum₃ / a₂-bi-še₃ in-ga-zu
To give the firm homeland the plunder of the rebellious house; I indeed know it completely
42. Šulgi C (= Castellino 1972) 93-94
^{geš}tukul sag₃-ga ^{geš}tukul nu-sag₃-ga-x / e₂ ki-tuš ki-ga-ra-gu₁₀-ta mu-zu
To strike with weapons or not to strike... / From my home in the Ki-gara, I (am able to) know
43. Šulgi C (= Castellino 1972) 96
uzu-ga¹ ki dadag-ga-ba giskim mu-ni-zu
Its viscera (of a pure lamb), I (can[?]) recognize its bright place.
44. Šulgi C (= Castellino 1972) 100
i₃-gid₂ nig₂-na-de₅-ga kur₇-re / a₂-bi-še₃ in-ga-zu
Examining (lit. making long) the clarifying omen; I also know completely
45. Šulgi C (= Castellino 1972) 105
zi-du mu-zu erim₂-du mu-zu
I know right-doer and I know the wrong-doer
46. Šulgi C (= Castellino 1972) 109
a-ba-a ge₂₆-gin₇ bur₂-bur₂-bi mu-zu
Who knows its (= the heart's speech and the tongue's establishments) interpretation like I (do)?
47. Šulgi C (= ETCSL 2.4.2.03) 121
[eme mar]-tu nig₂ eme-gi-ra-gin₇ he₂-[en-ga-zu-am₃]

- The Amorite language is such that I know it also like a thing in (lit. of) Sumerian
48. Šulgi C (= ETCSL 2.4.2.03) 124
eme elam nig₂ eme-gi-ra-gin₇ he₂-en₃-ga-zu-am₃
The Elamite language is such that I know it also like a thing in Sumerian
49. Šulgi C (= ETCSL 2.4.2.03) Seg. B 76
tigi a-da-ab ma-al-ga-tum gal-gal-la ad ša₄-bi mu-zu
I know the sound of the tigi and adab in great (matters of) advice
50. Šulgi C (= ETCSL 2.4.2.03) Seg. B 77-78
si-ŠIR₃ ^{geš}šu-kar₂ gal-gal du₇-du₇-dam / zi-zi-i šu₂-šu₂-bi in-ga-zu
I know also the raising and lowering in perfecting the great frets of the lute
51. Šulgi C (= ETCSL 2.4.2.03) Seg. B 88
ša-mu-ša₄ gu₂-un-gun₂-gun₂ a₂-bi-še₃ in-ga-zu
I know firmly also the šamuša's gu-un-gun-gun(?)
52. Šulgi E (= ETCSL 2.4.2.05) 34
zi-zi šu₂-šu₂ tigi za-am-za-am-ma-ka ki bi₂-zu-zu-a
That I have been made to know (both) the raising and lowering places of the tigi
and zamzam (compositions)
53. Šulgi E (= ETCSL 2.4.2.05) 48
geštu₂-ga šir₃ zu inim zu-gu₁₀-um
In the ear is my knowing songs and matters/words
54. Šulgi E (= ETCSL 2.4.2.05) 214
sag-dili-gin₇ kur ki nu-zu-na dub₃ šu bar
Running like a man alone in a foreign land (lit. place of his not knowing)
55. Šulgi G (= ETCSL 2.4.2.07) 42
šul-gi sipa kalam-ma sag ^den-lil₂-le zu
Šulgi, shepherd of the land, head (=person) whom Enlil knows
56. Šulgi N (= ETCSL 2.4.2.14) 6
u₃-mu-un ne-ta mu-e-zu me-ta-me
O lord, from this (the plants?) you know our location
57. Šulgi N (= ETCSL 2.4.2.14) 64
du₅-mu-gu₁₀ DAG.KISIM₅X-am₃ ag₂ nu-un-zu
My son the breast is a thing he knows not
58. Šulgi N (= ETCSL 2.4.2.14) 65
libir-ra-na šid-bi nu-un-zu
The count of his age he knows not
59. Šulgi N (= ETCSL 2.4.2.14) 66
[...] x ki-tuš-bi nu-un-zu
...its dwelling he knows not
60. Šulgi P (= Klein 1981a) Section B 39
šul an-ne₂-zu dingir-re-ne mu-še₃ mu-ri-in-ša₄
He (Lugalbanda) called for you for a name: "Youth whom An knows
(recognizes as being) among the gods"
(I take this to mean that Šulgi is recognized as being of divine stock by the name
given to him by his divine father, Lugalbanda.)
61. Šulgi U (= van Dijk 1960) 26-27
[a-a]-zu ki gal-bi ši-im-ma-an-ag₂ / nam-ur-sag-zu ug₃-e im-mi-zu

Your father, he has come to love you greatly, your heroism is known by the people

62. Šulgi U (= van Dijk 1960) 28-29

a-a-zu ^den-lil₂-le ki gal-bi ši-im-ma-an-ag₂ / nam-ur-sag-zu ug₃-e im-mi-zu

Your father, Enlil, loves you greatly, your heroism is known by the people

63. Šulgi X (= Klein 1981) 74

ša₃ hul₂-la ^dnin-e₂-gal-ka zu

The one who knows (making) joyful the innards of Ninegal

64. Šulgi X (= Klein 1981) 110

[x] x lu₂ ša₃ zu-u₃ mu-zu a-da-zu al na-me

...I know the man who knows the innards? your contest speaks a request?

65. Šulgi X (= Klein 1981) 142

^dištaran ki-en-gi-ra ša₃-ta nig₂-nam zu-u₃

An “Ištaran of Sumer” who from the womb was omniscient (lit. one who knows anything)

66. Šū-Sîn B (= Sefati 1998) 18

ur₅ sa₆ ki-ur₅-sa₆-ge-bi mu-zu

(Of) Making (feel) pleasant the liver, I know its (the liver’s) place (of) pleasant-making.

67. Šū-Sîn B (= Sefati 1998) 20

ša₃-za ki-ša₃-hul₂-bi mu-zu

Of your innards, I know its (the innards’) place (of) joyful-making.

68. Šū-Sîn D (= Sjöberg 1976) 7

lugal ^dšu-^dEN.ZU ug₃ dagal-la mu-ni-x-zu

He (Ninurta) knows king Šū-Sîn among (“in”) the broad people

69. Šū-Sîn F (= Hall 1985) 15

a-a ^dnanna di zu eš-bar galam

Father Nanna, who knows the law, who makes skillful decisions

70. Hymn to Šū-Sîn (= Kramer 1989) 2

^dšu-^dEN.ZU lu₂ ^dnanna di zu-gin₇ x x-ga igi ^den-lil₂-la₂-še₃

Šū-Sîn, man who like Nanna knows the law...toward...of Enlil

71. Ibbi-Sîn D (= Sjöberg 1972) 7

a-a ^dnanna U.GA.ŠAR₂-bad-ta ge₆ du₁₀-du₁₀ gal-zu

Father Nanna, who from the open “temple place?” knows greatly the sweetening of the night

Isin-Larsa Kings

72. Išbi-Erra C (= Hallo 1966) 4

^dna-na-a kalam e₂-an-ka igi-gal₂ šum₂-mu ba-e-zu

Nanaya, giving insight in the homeland of Eanna is known by you

73. Šū-ilišu A (= Sjöberg 1973) 14

^dnergal ab hu-luh ni₂ huš ri na-me gaba ru-gu₂ nu-zu

Nergal, frightening sea, directing (its) furious fear, none know confronting you

74. Šū-ilišu A (= Sjöberg 1973) 22

garza mah na-me nu-zu-ba za-a-ra si ma-ra-ab-sa₂

The magnificent rite, of it none know (anything), (but) it is straightened out for you

75. Iddin-Dagan A (= Reisman 1973) 13-14
^dnanna ^dutu-gin₇ an-na gub-ba-na / sig-ta igi-nim-še₃ kur-kur-ra zu-am₃
 Of her standing in heaven like Nanna or Utu, which all of the foreign lands know,
 from low to high
76. Iddin-Dagan A (= Reisman 1973) 117
 u₄-bi-a inim mu-ni-in-zu erim₂-du mu-ni-in-zu
 At (“in”) that time, she knows the matter, she knows the wicked
77. Iddin-Dagan B (= Römer 1965) 14
^den-ki-ke₄ geštu₂ dagal nig₂-nam-ma zu-zu // e₂-a uz[-na-a] wa-ta[-ar-tam(?) mu-
 du-ut(?)] mi[-im- ma šum-šu
 Enki, who knows everything of a broad ear (= mind) // Ea, excessive ears, (who
 has?) knowledge of anything
78. Iddin-Dagan B (= Römer 1965) 62
 nam-kal-la nig₂-nam-e zu-a
 the one who knows (these) everything of value
79. Išme-Dagan A (= Römer 1965) 8
 me gal-gal-a-ni sag₂-di nu-zu
 whose (the Enki-gods) great MEs do not know dispersal
80. Išme-Dagan A (= ETCSL 2.5.4.01) Seg A 29
 nam-zu-ni-še₃ kur-re giri₁₇ šu gal₂
 The foreign lands show respect to his knowledgeability (lit. being one who
 knows) OR On account of his knowledgeability the foreign lands show respect.
81. Išme-Dagan A (= ETCSL 2.5.4.01) Seg A 36
^den-lil₂ dib-ba-ni šu ti-ge₂₆-e nu-zu
 Enlil, his passing by the receiver/accepter knows not(?)
82. Išme-Dagan A (= Römer 1965) 204
 nig₂-nam zu ug₃-ta suh-a-me-en
 I am one who knows everything, extracted from (among) the people
83. Išme-Dagan A (= Römer 1965) 236
 kur-kur šu ri(-ri?) ug₃-bi ba-da-zu-a
 By imposing the hand on (ruling?) the foreign lands their people (come to) learn
84. Išme-Dagan A (= Römer 1965) 271
 MAR.TU e₂ nu-zu iri^{ki} nu-zu
 The Amorites, who know neither house nor city
85. Išme-Dagan A (= ETCSL 2.5.4.01) Seg A 340
 nig₂-nam zu geštu₂ dagal-la-ga₂
 Of my knowing everything, my broad ear
86. Išme-Dagan A (= ETCSL 2.5.4.01) Seg A 341
 tum₂-tum₂-mu erin₂-na mu-zu-a-ga₂
 Of my (being such a one as) knows the suitability of the troops
87. Išme-Dagan V_A (= Ludwig 1990²⁴) 7
 A - [dub] ki-en-gi ki-uri[-k]a sar-re-b[i] mu-zu-a
 B - [...]re-bi mu-u[n-zu-a]

²⁴ See Ludwig 1990, pp for discussion on Išme-Dagan V as the end of Išme-Dagan A. Cf. also Tinney 1995; Frayne, 1998

- C - [...]
Such a one who knows the writing of (lit. “in”) the tablets of Sumer and Akkad
88. Išme-Dagan V_A (= Ludwig 1990) 11
A - za₃-mi₂ ki-di-bi [mu-z]u-a
B - [za₃-m]_{i₂} ki-d[i-]bi mu-zu-a
C - za₃-mi₂ / [...]-bi / [...]-zu-a
Such a one who knows the place of speaking praise
89. Išme-Dagan V_A (= Ludwig 1990) 13
A - sa šu-si geš-gu₃-di-d[a b]ala-e-bi mu-zu-a
B - [x] šu-si geš-[g]u₃-di-da inim suh-suh bal-e-bi mu-zu-a
C - sa šu-si / geš-gu₃-di-d[a] / [inim] gun₃-gu[n₃] / m[u...]
Such a one who knows the crossings over (of) the finger strings of the “wood-speaking-(in)-voice”-instrument.
Such a one who knows the crossings over (of) the finger strings of the “wood-speaking-(in)-voice”-instrument, the choosing (of) words(?)
[Such a one who knows] the finger strings of the “wood-speaking-(in)-voice”-instrument, the making multicolored (of) words (“eloquence”, “beautiful”?)
90. Išme-Dagan B (= ETCSL 2.5.4.02) 1
nin ni₂ gur₃ mah zu an ki nam-nir-ra šu du₇
Lady--bearing fear, magnificent, who knows heaven and earth, the perfect authority
91. Išme-Dagan B (= Römer 1965) 28
dumu an-na nin gal nig₂-nam zu
Child of An, great lady who knows everything
92. Išme-Dagan E (= Green 1975) 12
lugal a-ra₂ zu ^den-lil₂-la₂ sag en₃ tar [...]
A king, knows the ways of Enlil, head enquirer...
93. Išme-Dagan H (= Römer 1993) 17
e₂-kur-ra ša₃-bi gala[m k]ad₅-am₃ nig₂ lu₂ nu-zu-am₃
The Ekur’s interior, it is artfully assembled, it is a thing no man knows
94. Išme-Dagan Q (= Sjöberg 1973) 16’
x mah ni₂ gur₃ ki us₂-a-bi nam-bi igi-bi ib-zu-zu-un
X, magnificent, bearing fear, you make their eyes know their (the Anunna) foundation and their fate.
95. Išme-Dagan S (= Ludwig 1990) 1
^den-lil₂ du₁₁-ga u₁₈-ru di zu galam dagal-la-am₃
O Enlil, mighty (in) speech, who knows the law, skillfully and broadly
96. Išme-Dagan W_A (= Ludwig 1990) 28-30
nam-mah-zu / an uraš sig₇-ga-gin₇ / na-me nu-zu-zu-dam
Your magnificence, like that of verdant heaven and earth, is (that which) no one knows
97. Išme-Dagan W_B (= Ludwig 1990) 4
lugal-la geštu₂ bad nig₂-nam zu [...]
Of the king - open-eared, who knows everything...
98. Išme-Dagan X (= Sjöberg 1973) 6
geš-hur bar tam-me si sa₂-e nun gal-bi zu-zu-me-en

- You are one who knows⁷ the carrying out and the ordering of a plan, their (the gods?) great prince
99. Išme-Dagan X (= Sjöberg 1973) 15
 nun ša₃ su₃-ra₂ inim-ma nu-kam₃-me nam-zu-ni dagal bur₂
 Prince -- he does not alter unfathomable meanings of matters, his
 knowledgeability reveals (them) broadly (= extensively)
100. Išme-Dagan X (= Sjöberg 1973) 16
 ku₃-zu GAL.AN.ZU en igi-gal₂ x ša₃ dagal nig₂-nam-ma zu
 Acute, wise lord (having) insight, broad-hearted, who knows (of) everything
101. Lipit-Eštar A (= Römer 1965) 39
 dub-sar a-ra₂ zu ^dnisaba-kam-me-en
 I am a scribe who knows the ways of Nisaba
102. Lipit-Eštar B (= Vanstiphout 1978) 19
 munus zi dub-sar nin nig₂-nam zu
 Right woman, scribe, lady who knows everything
103. Lipit-Eštar B (= Vanstiphout 1978) 32
 inim ša₃-ga gal₂-la lul-zi-bi mu-e-zu
 You know a matter's falseness or truth extant in the innards(= meaning)
104. Lipit-Eštar B (= Vanstiphout 1978) 34
 ka šer₇-da ka giri₂ kin du₁₁ lu₂ zi-zi-i mu-e-zu
 Of a guilty mouth, a mouth speaking caustically(?), you know raising a man
 (from it)
105. Lipit-Eštar B (= Vanstiphout 1978) 35
 A - nam-tag dugud ka garaš₂-ka lu₂ ti-la mu-e-zu
 B - nam-tag dugud ka garaš₂-kam [lu₂] til-le mu-ni-in-zu
 J - [...] dugud / [x]-garaš₂-kam / [x x]-le mu-ni-in-zu
 A - You know the man who has lived in heavy sin, the maw of destruction
 B - He knows the man living (in) heavy sin, the maw of destruction
106. Lipit-Eštar C (= Römer 1965) 6
 mah du₁₁-ga-ni sag₂-di nu-zu
 Magnificent one, whose speech knows not dispersal
107. Ur-Ninurta A (= Sjöberg 1977) 18
 a-a ^den-lil₂ nam gal tar-ra-zu sag₂-di nu-zu-a
 Father Enlil, your decree(ing) a great destiny is such that knows not dispersal
108. Ur-Ninurta A (= Sjöberg 1977) 19
^dur-^dnin-urta šul a₂-ag₂-ga₂-ne-ne di-di mu-un-zu-a-ar
 To ^dUr-^dNinurta, youth who knows doing his? (your!) orders
109. Ur-Ninurta A (= Sjöberg 1977) 22
 kur-kur-re a₂-ag₂-ga₂-bi mu-un-zu a₂ gal he₂-ag₂-e
 The foreign lands, he knows their orders; may he order greatly!
110. Ur-Ninurta B (= Falkenstein 1950a) 1
 en me! galam-ma umuš ki gar-ra ša₃ su₃-u₄ nig₂-nam zu
 Lord of the skillful(ly made) ME, (well) founded reason, unfathomable innards,
 who knows everything
111. Ur-Ninurta C (= Falkenstein 1950a) 15
 eš-bar du₁₁-ga-ni ki-bi-še₃ ga₂-ga₂ di-di-bi mu-e-zu

- You (Ninurta) know the establishing and the doing (of) his (Enlil's) spoken decisions.
112. Ur-Ninurta C (= Falkenstein 1950a) 22
geštu₂ šum₂-ma ^den-ki-ka₃ KA tum₂-tum₂-mu-bi mu-e-zu
Of the ear given by (of) Enki, you know its brought words/matters
113. Ur-Ninurta D (= Falkenstein 1957) 6
dim₂-ma-zu abzu su₃-ra₂-am₃ igi bar-re nu-um-zu
Your (Inanna's) ideas are (as) the remote Abzu, (even) the inspecting eye does not know (them)"
114. Enlil-bāni (= ETCSL 2.5.8.1/Kapp 1955) 74-75
nu-gar-ra / tam-me ba-e-zu
The cleansing (of) malice is known by you
115. Enlil-bāni (= ETCSL 2.5.8.1/Kapp 1955) 82-83
nam-tag-ga / du₈-u₃ tu-ra-bi mu-e-zu
Of sin, you know its release and its illness
116. Enlil-bāni (= ETCSL 2.5.8.1/Kapp 1955) 84-86
šer₇-da-a / sag geš nu-ub-ra-ra-an / tum₂-tum₂-mu ba-e-zu
In punishment, you do not kill people, (rather) the (proper) carryings-out are known by you
117. Sîn-iqīšam A (= Dupret 1974) 19
a₂-zu sa-par₃-am₃ kur še nu-zu-ba
Your arm is a battle-net (for) the foreign land that knows not barley
118. Sîn-iqīšam A (= Dupret 1974) 23
[inim du₁₁]-ga-zu sag₂-di nu-zu
Your spoken word knows not dispersal
119. Sîn-iqīšam A (= Dupret 1974) 38
ka-zal-lu^{ki} kur he₂-gal₂-la ki šu-peš₆ mi-ri-in-zu // *ma-ha-až-ka u₂-we-di-ka*
Kazallu, land of abundance, he makes known to you the cult place // he assigns you your cult place
120. Rīm-Sîn B (= Charpin 1986) 20
ša₃ dub-ba su₃-u₄-da zu-a galam ak-ak dingir gal-gal-e-ne
Who knows the innards of unfathomable tablets--the skillful doings of the great gods
121. Rīm-Sîn B (= Charpin 1986) 37
^dha-ia₃ me šum₂-šum₂-mu kin ag₂-e ki šu-peš igi zu-zu-me-en
Haya, who loves giving the ME, you are the one who makes the eye know the cult place

B3. - 2nd millennium Divine Hymns

1. Asarluhi A (= Charpin 1986) 19
alan mah an ki-a me nig₂-nam-ma igi zu-zu
Statue, magnificent one of heaven and earth, who makes the eye know everything (of) the MEs
2. Asarluhi A (= Charpin 1986) 22
šu bar a-ra₂ nig₂-nam nu-zu-zu
Released, (whose) way knows nothing (i.e. no restrictions)

3. Damgalnuna A (= Green 1975) 9'
 [u₃]-tu-da zu x [...] ša₃ x [...]
 who knows birth/birthing...
4. Enlil A (= Reisman 1970) 10
 A - en uru^{ru} gal an ki-a diri di zu gal-an-zu-e
 B - en uru^{ru} gal an ki-a diri di zu gal-an-zu-me-en
 Great, towering lord of heaven and earth, surpassing one, who knows the law,
 he knows greatly
 Great, towering lord of heaven and earth, surpassing one, who knows the law,
 you are wise
5. Enlil A (= Reisman 1970) 44
 ša₃-bi ab su₃-ra₂ an-za₃ nu-zu-a
 Its [Ekur's] innards a remote sea that knows no horizon
6. Enlil A (= Reisman 1970) 105-106
 du₁₁-ga inim ša₃-ga gal₂-la-ni / mu-un-da-an-zu ša₃ mu-un-da-an-kuš₂-u₃
 He (= Nuska) learns from him (= Enlil) his inward thoughts given speech, he
 takes counsel with him
7. Enlil A (= Reisman 1970) 136
 A₁ - nig₂-ak-a-zu a-ba mu-zu-zu
 NN - nig₂-ak-zu a-ba-a i₃-zu-zu
 Your deeds, who knows them?
8. Enlil A (= Reisman 1970) 141
 A₁ - inim mah-zu an-gin₇ dugud-da-gin₇ zi-zi nu-e-zu
 P - inim mah-zu an-gin₇ dugud-da-gin₇ zi-zi nu-mu-un-zu
 Your magnificent word, as heavy as An's, no one knows (its) raising
9. Enlil A (= Reisman 1970) 154
 AA - ^den-lil₂ sipa zi-me-en du-du-bi mu-un-zu
 A₁ - ^den-lil₂ sipa zi-me-en du-du-bi mu-dim₂
 Enlil, you are the right shepherd, their goings he?/you? know?/fashioned
10. Enlil A (= Reisman 1970) 159
 ul gur₃-ru e₂-kur-ra nin me-te gal₂ zu
 The one bejeweled in fruit of the Ekur, Lady who knows (what is) seemly
11. Inanna B (= Zgoll 1997) 16
 biluda gal-gal-la nig₂-zu a-ba mu-un-zu
 The great rituals are your (thing), who is he that knows (them)
12. Inanna B (= Zgoll 1997) 122
 he₂-zu he₂-zu-am₃ ^dnanna li-bi₂-in-du₁₁-ga za-a-kam bi₂-in-du₁₁-ga
 Be it known! Be it known! That he has not spoken (about) Nanna, (but) it is of
 you (Inanna) that one has said such
13. Inanna B (= Zgoll 1997) 123
 an-gin₇ mah-a-za he₂-zu-am₃
 Of your magnificence like An's - be it known!
14. Inanna B (= Zgoll 1997) 124
 ki-gin₇ dagal-la-za he₂-zu-am₃
 Of your breadth like earth's - be it known!
15. Inanna B (= Zgoll 1997) 125

- ki-bala gul-gul-lu-za he₂-zu-am₃
Of your destroying the rebel lands - be it known!
16. Inanna B (= Zgoll 1997) 125a
kur-ra gu₃ de₂-za he₂-zu-am₃
Of your calling to the mountain - be it known!
17. Inanna B (= Zgoll 1997) 126
sag geš ra-ra-za he₂-zu-am₃
Of your striking death blows - be it known!
18. Inanna B (= Zgoll 1997) 127
ur-gin₇ ad₆ gu₇-u₃-za he₂-zu-am₃
Of your devouring corpses like dogs - be it known!
19. Inanna B (= Zgoll 1997) 128
igi huš-a-za he₂-zu-am₃
Of your furious eye - be it known!
20. Inanna B (= Zgoll 1997) 129
igi huš-bi IL₂-IL₂-i-za he₂-zu-am₃
Of your raising/bearing its/their furious eye - be it known!
21. Inanna B (= Zgoll 1997) 130
igi gun₃-gun₃-na-za he₂-zu-am₃
Of your multicolored eye - be it known!
22. Inanna B (= Zgoll 1997) 131
uru₁₆-na nu-še-ga-za he₂-zu-am₃
Of your might and disagreeability - be it known!
23. Inanna B (= Zgoll 1997) 132
u₃-ma gub-gub-bu-za he₂-zu-am₃
Of your standing triumphantly - be it known!
24. Inanna C (= Sjöberg 1975) 6
in-ti-bi an nu-zu-zu a₂-ag₂-ga₂-ni-še₃ nu-la₂ // a-[la-ak-ta-ša ...] a-na te-re-ti-ša [la
x]-x-ru
An does not know their way, he does not hang/weigh against her orders
25. Inanna C (= Sjöberg 1975) 7
nig₂ ak-ak-da-ni ab-ši-kur₂-ru gar-bi nu-zu
She alters her (own) deed-doing, its fixing/setting (is) a thing no one knows
26. Inanna C (= Sjöberg 1975) 23
^dinanna pirig gi-il-gi-il-la dur₂-ru ni₂ nu-zu TAR TAR
O Inanna, who sits atop harnessed lions, who cuts (off) ones not knowing fear
27. Inanna C (= Sjöberg 1975) 70
galga suh₃ pu-uh₂-ru-um dingir gal-gal-e-ne gar-bi nig₂ nu-zu
(Giving) confusing advice in the assembly of the great gods, no one knows the
fixing/setting of the thing
28. Inanna C (= Sjöberg 1975) 84
D - e₂-nam-ku₃-zu ^{geš}ig-bi TAR mi-[...]
M - e₂-zu ^{geš}ig-bi TAR mi-ni-in-ak ša₃-bi mu-un-zu-zu
She does throwing open? the door of the “House of aptitude”, she makes known
its innards
29. Inanna C (= Sjöberg 1975) 85

- D - sa la₂-ni-ir ni₂ nu-zu-ne igi te sa [...]
M - [...] s ni₂ nu-zu-ni-ir igi te-en sa la₂-a-ni / [x x] x-ba nu-e₃
(To) the ones who do not know fear to her battle-net...the mesh (of) her battle-net...do not escape
30. Inanna C (= Sjöberg 1975) 89
L - i-lu šir₃-ra-am₃ RI. a zu bar NE [...]
Lament and song...
31. Inanna C (= Sjöberg 1975) 92
muš₃-am₃ e₂ ša₃ NE bur₂ ni₂ dub₂-bu nu-zu
mušam, the house...one who knows not relaxing...
32. Inanna C (= Sjöberg 1975) 125
E - me teš₂ ^dx ^dlama ki-šu-peš₁₁ zu ^di[nanna za-a-kam]
Oa - me teš₂ ^dalad ^dlama ki-šu-peš₁₁ zu-zu [...] // *du-tam ba-aš₂-tam ši-da-am la-ma-sa-am / ma-ha-za-am wu-du-um ku-ma ^diš₈-tar₂*
To know the ME, pride, x-deities, lama-deities, and the cult places is yours,
Inanna
To (make) know(n) the ME, pride, alad-deities, lama-deities, and the cult places...
To reveal/appoint virility, pride, protective deities, lamassu deities, and the cult shrines (is) yours alone, Eštar
33. Inanna C (= Sjöberg 1975) 165
NI KAB nag x x x x nig₂-nam-ma zu-zu
...who knows everything...
34. Inanna C (= Sjöberg 1975) 198
di-di-zu šu-bala-a nu-ub-zu ib₂-ba-zu zukum-ma
Your pronouncements know not overturning, your anger/cursing treads (upon)
35. Inanna C (= Sjöberg 1975) 200
an-da ^den-lil₂-da lu₂ zu-a unken-na gal-gal x munus sag-e-eš mu-e-rig₇
With An and Enlil, acquaintances (i.e. “ones known to be”) of the great council...you bestow...woman...
36. Inanna C (= Sjöberg 1975) 250
šer₇-da gu-la-zu su-gu₁₀ ba-e-zu-zu
My flesh is made (to) know by you your great (destructive?) punishment
37. Inanna D (= 1998) 158
guruš nam-mah-zu mu-un-zu-a giri₁₇ šu ba-ab-tag-ge
The young man who knows your magnificence, he (makes) the hand touch the nose (i.e. is obedient, reverent)
38. Inanna E (= CT 36, pl. 34) r. 16-17
nin an-an-še₃ ki-ki-še₃ nig₂ ^{sa2}ša₃-zu nig₂ gal a-ba-a mu-e-da-an-zu
Lady, the thing of your innards with respect to heaven and earth, a great thing, who is he that can learn it from you?
39. Inanna E (= CT 36, pl. 34) r. 22
^dinanna nin an-an-še₃ l(diš) <ki-ki-še₃ nig₂ ša₃-zu nig₂ gal a-ba-a me-e-da-an-zu>
Inanna, lady, the thing of your innards with respect to heaven and earth, a great thing, who is he that can learn it from you?

Note: The diš refers the reader to the preceding lines, which are parallel to this but for the placement of ^dinanna at the beginning of the line to further clarify the subject as is normal in the progressive parallelism of Sumerian poetics. Line 22 of the reverse has three diš-es to mark the three instances of parallelism. For present purposes, only the first diš reference is necessary.

40. Inanna I (= Cohen 1975) 21
kar-ke₄ mu-lu nu-zu me-e-gen-na
Of I, who am a prostitute who knows not men.
Note: The meaning is obscure. Either she means to express her virginity, as her usual epithets sikil “maid” and ku₃ “silver, pure” imply or Inanna’s reversal role is in play and she is a prostitute choosing celibacy.
41. Inanna and Dumuzi C (= Sefati 1998) 12
A - ^{geš}tukul-gu₁₀ bala in-na-sa₆-ga mu-zu
My weapon knows (making) such as a favorable reign for him
42. Inanna and Dumuzi D (= Sefati 1998) 22
^dba-ba₆ lu₂ ha-ba-zu šu ba-e-ri-ši-bar-re
May you be a man known by Baba, I will release you to(ward) her
43. Inanna and Dumuzi H (= Sefati 1998) obv. 13
ge₂₆-e ga-ri-ib-zu-zu ge₂₆-e ga-ri-ib-zu-zu
I shall make it known to you! I shall make it known to you!
44. Inanna and Dumuzi H (= Sefati 1998) obv. 14
^dinanna lul-la munus-e-ne ge₂₆-e ga-ri-ib-zu-zu
O Inanna, I shall make known to you women’s lies
45. Inanna and Dumuzi J (= Alster 1985) rev. 27
e-ne-ne an-na mul zu-me-eš / ki har-ra-an zu-me-eš
They [Uruk’s 7 lament-singers] (are those who) know heaven’s stars, they (are those who) know earth’s paths
46. Inanna and Dumuzi R (= Sefati 1998) Source A 20
mu-ti-in-e ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
May (that) I know the doings (of) the bridegroom, my milk, my cream
47. Inanna and Dumuzi R (= Sefati 1998) Source A 21
^dama-ušum-gu₁₀ ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
May (that) I know the doings (of) my Amaušum, my milk, my cream
48. Inanna and Dumuzi R (= Sefati 1998) Source A 22
^dama-ušumga-an-na ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
May (that) I know the doings (of) Amaušumgalanna, my milk, my cream
49. Inanna and Dumuzi R (= Sefati 1998) Source A 23
^{u2}numun₂-še₃ ga-gu₁₀ ga-gu₁₀-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
May (that) I know the doings (of) the alfalfa, to my milk, my milk; O my milk
50. Inanna and Dumuzi R (= Sefati 1998) Source A 24
^{geš}asal₂ ki šed₁₁(A.MUŠ₃.DI)-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
May (that) I know the doings (of) the cold place of poplars; O my milk
51. Inanna and Dumuzi R (= Sefati 1998) Source A 25
^{u2}in-uš u₂ sikil-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
May (that) I know the doings (of) the pure plant, to the inuš; O my milk
52. Inanna and Dumuzi R (= Sefati 1998) Source A 26

- ^{u2}rib-ba ki halba₂(ZA.MUŠ₃.DI)-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the frosty place of ribba-plants; O my milk
53. Inanna and Dumuzi R (= Sefati 1998) Source A 27
 amaš ku₃-ga amaš mu-ti-in-na-ga₂-še₃ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the pure sheepfold, to the pure sheepfold of my bridegroom
54. Inanna and Dumuzi R (= Sefati 1998) Source A 28
 amaš ku₃-ge amaš ^ddumu-zi-ga₂-še₃ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the pure sheepfold, sheepfold of my Dumuzi
55. Inanna and Dumuzi W (= Sefati 1998) 31
 siki gid₂-da ^{ges}ga-rig₂ nu-zu-gu₁₀
 My long hair that knows not a comb (of esparto grass/caterpillar numun₃)
56. Inanna and Dumuzi W (= Sefati 1998) 33
 en-te-en nu-zu e₂-me-eš nu-zu-gu₁₀
 My ones [date-palm saplings] not knowing summer, not knowing winter
57. Inanna and Dumuzi B1 (= Kramer 1973) 12
 amaš ku₃-ga-gu₁₀ a-ra₂-bi ga-me-ši-zu
 There I shall make known the ways of my holy sheepfold
58. Inanna and Dumuzi B1 (= Kramer 1973) 29
 nin₉-a-ni nar en₃-du zu-a tuš-ba ti-le-da-an-ni
 His sister, singer who knows the songs, who was living in that dwelling
59. Nanna C (= Hall 1985) 3rd bal-bal-e 150
 [...] lu₂ šu-luh-zu mu-un-zu-a
 ... a man, he who knows your ritual cleansing
60. Nanna C (= Hall 1985) 3rd bal-bal-e 158
 e₂-gal ^d-suen-na lu₂ a-na-zu mu-un-zu
 Palace of Suen, a man, what (can) he know of you
61. Nanna E (= Charpin 1986) 61
^dEN.Z[U e]n zu mah an ki-a aga-zu aga mah-am₃
 Suen, lord who knows, the magnificent one of heaven and earth, your crown is a magnificent crown
 Note: The phrase en zu mah could be translated, on the basis of Akkadin syntax, as “lord who knows the magnificent (thing). Cf. the PN ^dnanna-mah-zu “Nanna knows the magnificent” in Ch. 5.
62. Nanna E (= Charpin 1986) 66
 [^dEN.Z]U-e en zu mah an ki bara₂ sikil-la šu du₇
 Suen, lord who knows, the magnificent one of heaven and earth, perfect for the pure dais
63. Nanna L (= Sjöberg 1973) No. 5 5
^dnanna šid zu igi du₁₀ hu-mu-ri-in-du₈
 Nanna, who knows counting, may he look sweetly at you
64. Nanše A (= Heimpel 1981) 20
 nu-siki₂ mu-un-zu nu-mu-un-su mu-un-zu
 She knows the orphan, she knows the widow
65. Nanše A (= Heimpel 1981) 21
 lu₂ lu₂-ra a₂ gal₂-la mu-un-zu nu-siki₂-ka ama-a-ni

- She knows man aiding another, of the orphan, (she knows?/is?) his mother
66. Nanše A (= Heimpel 1981) 87
 lugal-e zi du₁₁-ga mu-un-zu erim₂ du₁₁-ga mu-un-zu
 The king knows those who spoke right and (he knows) those who spoke evil
67. Nanše A (= Heimpel 1981) 88
^dhendur-sag-ga₂-ke₄ zi du₁₁-ga mu-un-zu erim₂ du₁₁-ga mu-un-zu
 Hendursaga knows those who spoke right and (he knows) those who spoke evil
68. Nanše A (= Heimpel 1981) 120-123
 u₃ sanga e₂-a mu-un-ti-la-ri
 šir₃ ku₃ inim ša₃-ga gal₂-la-ni pa nu-um-mi-in-e₃-a
 mu-un-zu-a-ra nu-mu-un-zu-a-ra um-ma-na-ra-an-ba
 PA.AN-ama-^dnanše-ke₄ pa-e₃ mu-da-ak-e
 And (as for) the sanga-priest who has lived in the temple, and who has not made
 shine forth the holy song, the matters extant in her heart, after he has been torn
 out from you(?) - whether he knew or he did not know - (then) the rules of
 mother Nanše are able to shine forth
69. Nanše A (= Heimpel 1981) 132
 ŠIR₃.MUŠ₃-e šir₃ im-ta-zu-zu
 The ... comes to know the song from (the Abzu's mouth)
70. Nanše C (= Veldhuis 2004) 26
 mušen mu nu-zu mur[?] he₂-em-ša₄
 May the birds who know no name (have no name) roar
71. Nanše C (= Veldhuis 2004) 27
 mušen sa nu-zu mur[?] he₂-em-ša₄
 May the birds who know no net (have never been caught) roar
72. Nanše C (= Veldhuis 2004) 48
 mušen-e ge₆-a en-nu-ug₃ im-mi-in-zu
 The bird knows (of) the night's guard
73. Nergal B (= van Dijk 1960) TCL 15 26 obv. 14
 lu₂ zu me dingir-re-e-ne-ke₄
 One who knows the MEs of the gods
74. Ningešzida A (= van Dijk 1960) TCL 15 25 obv. 12
 sipa sag ge₆-ga šid-bi mu-e-zu
 Shepherd, you know the black-headed's count
75. Ningešzida A (= van Dijk 1960) TCL 15 25 obv. 14
 uz₃-de₃ maš₂-bi gidri u₄ su₃-ra₂ tum₂-tum₂-mu-bi mu-e-zu
 You know the nanny-goats and their billies, its bearing (lit. bringing) the scepter
 to distant days
76. Ningešzida A (= van Dijk 1960) TCL 15 25 obv. 15
^dnin-geš-zi-da gidri u₄ su₃-ra₂ tum₂-tum₂-mu-bi mu-e-zu
 You, Ningešzida, know its (Sumer's) bearing the scepter to distant days
77. Ningešzida B (= Sjöberg 1975a) No. 1 10
 gada la₂-a-gu₁₀ a-gin₇ gar-ra-zu ša₃-zu a-ba mu-un-zu
 My linen-draped one, thusly (are) your settings, who is he that knows your
 innards
78. Ningešzida B (= Sjöberg 1975a) No. 1 11

- ^dnin-geš-zi-da a-gin₇ gar-ra-zu ša₃-zu a-ba mu-un-zu
Ningešzida, thusly (are) your settings, who is he that knows your innards
79. Ningešzida B (= Sjöberg 1975a) No. 1 12
inim ku₃-zu mu-un-zu-ra mu-un-zu nu-mu-un-zu-ra nu-mu-un-zu
To him who knows your holy word - he (indeed) knows; to him who does not
know (it) - he (indeed) knows not
80. Ningešzida B (= Sjöberg 1975a) No. 1 13
nu-mu-un-zu-ra (nu-)mu-un-zu-ra me-dim₂ mu-un-na-x
To him who knows not, to him who knows (not), he ... a figure for him
81. Ningešzida B (= Sjöberg 1975a) No. 1 14
^dnin-geš-zi-da (nu-)mu-un-zu-ra me-dim₂ mu-un-na-x
Ningešzida, to him who knows (not), he x a figure for him
82. Ningešzida C (= Sjöberg 1975a) No. 2 23'
[x]-x-ga-ke₄ mu-un-zu-zu kalam-ma mu-e-ši-u₃-tu
He/She makes known...births for you (in) the home-land
83. Ninimma A (= Focke 1998) obv. 2
sag en₃ tar dingir gal-gal-e-ne-me-en [...]ga zu-zu-me-en
You are the chief caretaker of the great gods, you are the one who knows/makes
known...
84. Ninimma A (= Focke 1998) rev. 5'
geštu₂ bad nig₂-nam zu-a-me-en
You are an open ear who knows anything
85. Ninisina A (= Römer 1969) 52
lu₂-bi ensi-ra mu-un-pa₃-de₃ eger-ra mu-un-zu-zu
That man, he finds a dream interpreter, he (the dream interpreter) makes known
the future (the following time)
86. Ninisina A (= Römer 1969) 114
iri-ba hul-a-ba lu₂ nu-mu-un-ši-zu-zu
In that destroyed city, there no man knows him
87. Ninisina A (= Römer 1969) 129
a₂ ag₂-ga₂-gu₁₀ lu₂ nu-mu-un-ši-zu-zu
My orders, there no man knows (them)
88. Ninlil A (= Wilcke 1973) No. 2 4
su zi gur₃-ru sa₂ zu ama ^dnin-lil₂ du₁₁-ga-ni u₁₈-lu
Bearing "flesh-raising" (fear), who knows advice, mother Ninlil, whose speech is
mighty
89. Ninurta B (= Reisman 1971) iii 15
šu luh ku₃-ga lugal nam-išib zu bara ku₃-ge he₂-du₇
Pure ritual cleansing, a king who knows išib-priesthood, who is fitting for the
pure dais
90. Ninurta B (= Reisman 1970) iii 19
inim zu-a nam-tar-ra-zu-še₃
dingir ur-sag abzu-ke₄-ne giri₁₇ šu ma-ra-an-gal₂-eš
On account of the known word, your decreed destiny, the hero-gods of Abzu do
obeisance
91. Ninurta D (= Sjöberg 1976) 59

- geš ga-šub-šub tir sag₃-sag₃ ama-gu₁₀ hu-mu-da-an-zu
I shall fell trees, (dead)drop the forest, (that) my mother might learn of it
92. Ninurta D (= Sjöberg 1976) 60
^dnin-urta-me-en geš ga-šub-šub tir sag₃-sag₃ ama-gu₁₀ hu-mu-da-an-zu
I am Ninurta, I shall fell trees, (dead)drop the forest, (that) my mother might learn of it
93. Ninurta D (= Sjöberg 1976) 61
^{urud}tun₃ x x-gin₇ gu₂-gur₅-ru ga-am₃-du₁₁ ama-gu₁₀ hu-mu-da-an-zu
(With) a copper axe like a ... I shall go about cutting down, (that) my mother might learn of it
94. Ninurta D (= Sjöberg 1976) 62
^{urud}tun₃ gal-gin₇ bad₃ dub ga-šub-šub ama-gu₁₀ hu-mu-da-an-zu
Like a great copper ax I shall fell the encircling walls, (that) my mother might learn of it
95. Ninurta D (= Sjöberg 1976) 63
giri₃ nigin₂-a-gin₇ erin₂-bi dub₂-dub₂ ama-gu₁₀ hu-mu-da-an-zu
Making tremble its troops like feet encircled?, (that) my mother might learn of it
96. Ninurta D (= Sjöberg 1976) 64
u₄-de₃ ma₂-uru₅-gin₇ teš₂ ga-am₃-gu₇ ama-gu₁₀ hu-mu-da-an-zu
Like the storm and flood I shall devour as one together, (that) my mother might learn of it
97. Ninurta G (= Cohen 1975a) 174-175
lugal-gu₁₀ ni₂ er₉ rib-ba-za / nu-uš-in-ga-zu-am₃
My king, of your outstanding might(ty) self, would that it were known
98. Ninurta G (= Cohen 1975a) 176-177
ur-sag ^dnin-urta ni₂ mah-a-za / nu-uš-in-ga-zu-am₃
Hero Ninurta, of your magnificent self, would that it were known
99. Ninurta G (= Cohen 1975a) 178-179
ur gu-la-gin₇ lu₂ gu₇-za / nu-uš-in-ga-zu-am₃
Of your eating men like a great dog, would that it were known
100. Ninurta G (= Cohen 1975a) 180-181
ušumgal-gin₇ sag [...]za / nu-uš-in-[ga-zu-am₃]
Of your...like a dragon, would that it were known
101. Ninurta G (= Cohen 1975a) 182-183
ur-mah[-gin₇] maš₂ sila₄ [...]za / nu-uš-in-[ga-zu-am₃]
Of your...kid and lamb like a lion, would that it were known
102. Nungal A (= Sjöberg 1973a) 4
ab sumur zi-ga kur-ku il₂-la a-ra₂-bi lu₂ nu-zu
Raised, angry sea, lifted flood--no man knows its way
103. Nungal A (= Sjöberg 1973a) 9
e₂ mu mah irigal kur ^dutu e₃-a ša₃-bi lu₂ nu-zu
House, magnificent name, netherworld, mountain of Utu's rising [Ekur], whose innards no man knows
104. Nungal A (= Sjöberg 1973a) 37
di-ku₅ ka-aš bar-re-de₃ igi mi-ni-in-gal₂ lul zi-bi mu-zu

- Judge, he makes extant the eye in order to make decisions, he knows their falsehood and their truth
105. Nungal A (= Sjöberg 1973a) 47
 lu₂ zu-a-ni inim nu-mu-un-da-ab-be₂ bar-ta im-da-gub
 His acquaintances do not speak a word with him, standing together away from (him)
106. Nungal A (= Sjöberg 1973a) 48
^{ges}ig-bi gal₂-lu mah nu-um-zu mu₇-mu₇ nig₂-ge₆-bi
 Opening its door the magnificent one knows not, incantations are its black things
107. Nungal A (= Sjöberg 1973a) 53
 šul-e šul-zu-ne nu-mu-un-zu-zu lu₂ kur₂ gen-na-me-eš
 The youth does not know the (other known) youths; they are foreigners having gone
108. Nungal A (= Sjöberg 1973a) 54
 lu₂ lu₂ zu-ne giskim nu-mu-un-NIGIN₂.NIGIN₂ SA₇.ALAN-bi i₃-kur₂
 A man does not make the sign around to (his) acquaintances; their looks are changed
109. Nungal A (= Sjöberg 1973a) 72
 gi-dur ku₅-da nam tar-re-da inim sa₆-ge-bi mu-zu
 I know the beautiful word to decree destiny in/at the cutting of the umbilical cord
110. Nungal A (= Sjöberg 1973a) 78
 erim₂-du a₂-ga₂ la-ba-ra-e₃ nig₂ ak-bi mu-zu
 The evil-doer cannot escape my arm, their deeds I know
111. Nungal A (= Sjöberg 1973a) 91
 iri ^den-lil₂-le mu sa₄-a lul zi-bi mu-zu
 The city which Enlil called by name, I know its falsehood and its truth
112. Nungal A (= Sjöberg 1973a) 119
 dingir er₉ ^{ges}rab₃ ^da-nun-na-ke₄-ne nam-ma-ni lu₂ nu-zu
 Mighty god, shackle of the Anunna, whose destiny no man knows
113. Utu F (= Kramer 1985) rev. iii 137
 ag₂ munus-e-ne mu mu-x nu-zu-men₃
 I am one who knows not womanly things, the penis...x
114. Utu F (= Kramer 1985) rev. iii 138
 ag₂ munus-e-ne mu du₁₁ nu-zu-men₃
 I am one who knows not women's things--(namely) intercourse" (lit. "doing the penis")
115. Utu F (= Kramer 1985) rev. iii 139
 ag₂ munus-e-ne še su-ub nu-zu-men₃
 I am one who knows not womanly things, kissing
116. Utu F (= Kramer 1985) rev. iii 140
 mu du₁₁ nu-zu-men₃ še su-ub nu-zu-men₃
 I am one who knows not doing the penis, who knows not kissing
117. Home of the Fish (= Civil 1961) 14
 zu-a-zu he₂-em-DU
 Your acquaintance should come

118. Home of the Fish (= Civil 1961) 35
 D: i₇ mun-na-gin₇ pa₅ na-an-zu-zu
 C: i₇ mun-na-gin₇ pa₅ na-ba-al
 D: Like a salt-water canal, (which) knows no irrigation ditches
 C: Like a salt-water canal, which does not dig irrigation ditches
119. Home of the Fish (= Civil 1961) 36
 IŠ-gar i₇-da-gin₇ zi-zi na-an-zu-zu-u₃
 Like the silt of a canal, which knows no lifting out
120. Home of the Fish (= Civil 1961) 104
 ku₆ durun-na si₃-ga ku₆ še-er-tab-ba e₃ zu-zu
 Fish...the fish of the fences knows going out (of them)

B4. - 2nd millennium Sumerian Laments

1. Curse of Agade (= Cooper 1983) 18
 lu₂ zu-u₃-ne teš₂-bi gu₇-u₃-de₃
 A, U₂ - lu₂ zu-ke₄ teš₂-bi gu₇-u₃-de₃
 Acquaintances (were) eating together
2. Curse of Agade (= Cooper 1983) 19
 lu₂ bar-ra mušen nu-zu-gin₇ an-na nigin-de₃
 (That) Outsiders like unknown birds (were) circling in the sky
3. Curse of Agade (= Cooper 1983) 46
 mar-tu kur-ra lu₂ še nu-zu
 The Martu of the foreign lands, men who know not barley
4. Curse of Agade (= Cooper 1983) 55
 nidba-bi ku₃ dⁱinanna-ke₄ šu te-ga₂ nu-zu
 Holy Inanna knew not the (how of the) reception (of all) those offerings
5. Curse of Agade (= Cooper 1983) 87
 ša₃-ga-ni-še₃ mu-un-zu eme-na nu-um-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) does not set it on his tongue; he speaks of it
 with no man
6. Curse of Agade (= Cooper 1983) 93A
 ša₃-ga-ni-še₃ mu-un-zu eme-na nu-um-ga₂-ga₂ lu₂-da nu-mu-un-da-[ab-be₂]
 He knew to(ward) his innards, (but) does not set it on his tongue; he speaks of it
 with no man
7. Curse of Agade (= Cooper 1983) 129
 itima e₂ u₄ nu-zu-ba ug₃-e igi i-ni-in-bar
 The house's sleeping chamber of which knows no light--the people examined
 within it
8. Curse of Agade (= Cooper 1983) 155
 gu-ti-um^{ki} ug₃ keš₂-da nu-zu
 Gutium, a bound people, who know not
9. Curse of Agade (= Cooper 1983) 215
 lu₂ lu₂-u₃ zu-ne na-an-ni-in-pa₃-de₃
 A man shall not find there acquaintances
10. Lament for Ur (= Kramer 1940) 280
 ku₃-gu₁₀ lu₂ ku₃ nu-zu-ne šu-bi ha-ba-da-ab-si

- My silver! They who know not silver certainly are filling their hands with it
11. Lament for Ur (= Kramer 1940) 281
 za-gu₁₀ lu₂ za nu-zu-ne gu₂-bi ha-ba-da-ab-si
 My beads! They who know not beads certainly are filling their necks with them
12. Lament for Ur (= Kramer 1940) 285
 M, N - šul-gu₁₀ edin ki nu-zu-na tug₂ mu-un-dur₇ ha-ba-an-ak
 My youth does mourning in the steppe, a place not known to him (lit. “of his not knowing”)
13. Lament for Ur (= Kramer 1940) 400
 u₄ ama nu-zu RI u₄ a-a nu-zu RI
 Storm who knows no mother ..., Storm who knows no father ...
14. Lament for Ur (= Kramer 1940) 401
 u₄ dam nu-zu RI u₄ dumu nu-zu RI
 Storm who knows no spouse ..., Storm who knows no child ...
15. Lament for Ur (= Kramer 1940) 402
 u₄ nin₉ nu-zu RI u₄ šeš nu-zu RI
 Storm who knows no sister ..., Storm who knows no brother ...
16. Lament for Ur (= Kramer 1940) 403
 u₄ ušur nu-zu RI u₄ ma-la nu-zu RI
 Storm who knows no neighbor ..., Storm who knows no female friend ...
17. Lament for Sumer and Ur (= Michalowski 1989) 65
 kalam-ma ga-ba-ra-hum im-ma-an-šub nig₂ lu₂ nu-zu-a
 He made despair fall in the country, a thing which no one knew
18. Lament for Sumer and Ur (= Michalowski 1989) 163
 u₄-ba inim u₄-dam al-du₇-du₇ ša₃-bi a-ba-a mu-un-zu
 On that day the word/matter (will be as) a fitting storm, who is he that (can) knows its innards (i.e. meaning)
19. Lament for Sumer and Ur (= Michalowski 1989) 164
 inim ^den-lil₂-la₂ zi-da gil-em₃-de₃ gab₂-bu zu-zu-de₃
 UU - [...] gil-le-em₃-e / [...] -zu-dam
 The word of Enlil, to destroy on the right, to make known on the left(?)
20. Lament for Sumer and Ur (= Michalowski 1989) 305
 u₄ im-šu₂-šu₂ igi im-la₂-e ša₃-ka-tab i₃-zu-zu
 The sun sinks down, he(= the king) observes it, he knows much famine
21. Lament for Sumer and Ur (= Michalowski 1989) 332
 ab₂ ^{u2}munzer-e edin ki nu-zu-bi giri₃ kur₂ ba-ra-an-dab₅-be₂-eš
 The Munzer-fed cows, in the steppe, a place not known to them, they take an alternate path
22. Lament for Sumer and Ur (= Michalowski 1989) 335
 i₃-bi lu₂ i₃ nu-zu-ne i₃-du₉-du₉-ne
 Its cream, they who know not(hing about) cream are rocking (it)
23. Lament for Sumer and Ur (= Michalowski 1989) 336
 ga-bi lu₂ ga nu-zu-ne i₃-im-muš₃-muš₃-u₃-ne
 Its milk, they who know not(hing about) milk are churning (it)
24. Lament for Sumer and Ur (= Michalowski 1989) 365
 inim du₁₁-ga an ^den-lil₂-la₂-ka šu bala-e nu-zu

- Of the spoken word of An and Enlil, (it) knows not overturning
25. Lament for Nippur (= Tinney 1996) 21
eš-bar-e si-sa₂ ba-ra-an-zu-uš-am₃
It is such as they do not (any longer) know making just decisions
26. Lament for Nippur (= Tinney 1996) 32
e₂ gu-la za-pa-ag₂ ib₂-zu-a-bi
The great house, whose noise was known
27. Lament for Nippur (= Tinney 1996) 47
a₂-e₃ lu₂-e₃-da umuš-bi nu-zu-gin₇
Like the foster-children of ecstasies who know not (their) reasoning
28. Lament for Nippur (= Tinney 1996) 64
lu₂ kur₂-ra sa₆ hul nu-zu-ne nig₂ du₁₀ bi₂-ib-ku₅-ru-uš-a-aš i-lu gig im-me
On account of (the fact that) hostile men who know neither good nor evil cut off
(all) sweet things - it (the temple) speaks a bitter song
29. Lament for Nippur (= Tinney 1996) 83
e₂ ad zu sig₄ tigi ag₂ ze₂-ba u₄ mi-ni-ib-zal-zal-la ta-aš igi bi₂-in-gi₄
The house knowing voices, whose days pass in sweet things of the tigi (being
played) on the brickwork; why did he change its appearance?
30. Lament for Nippur (= Tinney 1996) 106
ga zu kaš zu-a u₄-bi mi-ni-ib-til-la-am₃
The days of knowing milk and knowing beer, he brought them unto completion
31. Lament for Nippur (= Tinney 1996) 119
a₂-še₃ balag di šir₃ zu-ne
Even now they who know singing balag-di-compositions
32. Lament for Nippur (= Tinney 1996) 124
ki ku₄-ra-bi ma-a-ar lu₂ mu-da-an-zu-am₃
Their place of refuge is such that I (have) learned (it) from a man/person
33. Lament for Nippur (= Tinney 1996) 155
iri^{ki}-a šu bar-re nu-zu-a ur₅-re bi₂-ib-si₃-ge
In the city which knows no freedom, thusly he strikes it
34. Lament for Uruk (= Green 1984) 3.18
nu-zu-u₃-ne im-ši-hul₂-hul₂-e-eš šeg₅ im-ši-ib-tar-re-ne
M - nu-zu-bi im-ši-hul₂-hul₂-e-eš šeg₅ im-ši-ib-tar-re-ne
They who know not (ignoramuses) rejoice over it, they jubilate over it
M: Its ignoramuses rejoice over it, they jubilate over it
35. Lament for Uruk (= Green 1984) 3.22
lu₂ zu-u₃-ne gaba sag₃ i₃-ak-ne sag i₃-sal-sal-e-ne
They who know (i.e. the knowledgeable) do chest-beating and droop the head(?)
36. Lament for Uruk (= Green 1984) 4.18
me₃ zu-ba šu-ba bi₂-ib-šub dim₂-ma-bi [...]ak
Of their “battle-knowing-ones”, their hands dropped, their reasoning...
37. Lament for Uruk (= Green 1984) 12.23
ni₂-tuku nam-mah-zu mu-un-zu-a
The pious one, he who knows your magnificence
38. Lament for Eridu (= Green 1978) kirugu I 20
u₄ sig₅ hul nu-gal₂-la sa₆-ga nu-zu hul nu-zu-e

- The storm, being neither good nor bad, knows neither the good nor the bad
39. Lament for Eridu (= Green 1978) kirugu III 17
 e₂ lu₂ nu-zu-ba da-bi x [...]

The house, of its unknown one(s)/ignoramuses, its side...
40. Lament for Eridu (= Green 1978) kirugu VI 12'
 itima ku₃ u₄ nu-zu-ba ug₃-e igi he₂-ni-in-bar

The people could examine (into) its pure sleeping chamber that knows not daylight
41. uru₂ am₃-ma-ir-ra-bi (= Volk 1989) OB 7-8
 H 2: mu ba-na₂-a-ba in-ga-zu

še ba-su-ub-ba-ba in-ga-zu

She knows, too, of having sexual intercourse as well as knows of being kissed
42. uru₂ am₃-ma-ir-ra-bi (= Volk 1989) OB 31-32
 mu ba-du₁₁-ga-a-be₂ na-me nu-zu-a

še ba-su-ub-ba-be₂ na-me nu-zu-a

(Its) sexual intercourse is such as no one knows; (its) being kissed, is such as no one knows
43. Keš Temple Hymn (= Gragg 1969) 59-60
 iri^{ki} ga-am₃ iri^{ki} ga-am₃ ša₃-bi a-ba mu-zu

e₂ keš^{ki} iri^{ki} ga-am₃ ša₃-bi a-ba mu-zu

B,I iri^{ki} ga-am₃ iri^{ki} ga-am₃ ša₃-bi a-ba mu-un-zu

e₂ keš^{ki} iri^{ki} ga-am₃ ša₃-bi a-ba mu-un-zu

It is surely a city! It is a surely a city! Who knows its interior?

The house of Keš is surely a city! Who knows its interior?
44. Hymn to the Ekur (= Kramer 1957) 5
 e₂ u₄ nu-zu kur-ra-am₃ gal

The house that knows no sunlight is as great as a mountain

B5. - 2nd millennium Sumerian myths

1. Enki and Ninhursaga (= Attinger 1984) 17
 ur-gi₇ maš₂ GAM.GAM nu-ub-zu

The native dog knew not making goats curl up
2. Enki and Ninhursaga (= Attinger 1984) 18
 šah₂ še gu₇-gu₇-e nu-ub-zu

The pig knew not eating barley
3. Enki and Ninhursaga (= Attinger 1984) C face 217
^den-ki-ke₄ u₂ nam-bi bi₂-in-tar ša₃-ba ba-ni-in-zu

Enki cut the plant's fate, he made it be known in its innards
4. Enki and Ninmah (= Benito 1969) 96
 u₄-mu-ul mu-na-te en₃ mu-na-tar-tar-re du₁₁-ga nu-zu-e

She approached (to) the sickly creation, she questions him, (but) he knows not speech
5. Enki and the World Order (= Benito 1969) 287
 eš₃ ša₃-bi gu suh₃-a nig₂ lu₂ nu-zu-a

The sanctuary's innards are a tangled thread, it is a thing no man knows
6. Enki and the World Order (= Benito 1969) 445

ki-sikil^d inanna pu₂ su₃-ra₂ eš₂ la₂ nu-zu-me-en
Maiden Inanna, you are such as do not know deep/remote wells and hanging
ropes

7. Enlil and Ninlil (= Behrens 1978) 30

A - [...] -ra-am₃ peš₁₁ nu-mu-un-zu

B - gal₄-la-gu₁₀ tur-ra-am₃ peš₁₁ nu-um-zu

H - [...] peš₁₁ nu-un-x

My vagina is young, it (lit. she) does not (yet) know pregnancy

8. Enlil and Ninlil (= Behrens 1978) 31

A - [...] tur-ra-am₃ še su-ub mu-un-zu

B - šu-um-du-um-gu₁₀ tur-ra-[x x] su-ub nu-um-zu

H - [...] -am₃ še su-ub nu-un-zu

J - [...] -zu

My lips are young, it (lit. she) knows not kissing

9. Enlil and Ninlil (= Behrens 1978) 32

A - [...] x šu-gu₁₀ he₂-sag₃-ge

B - ama-gu₁₀ ba-zu-zu šu-gu₁₀ mu-un-sag₃-ge

H - [...] -un-sag₃-ge

J - [...] -en

(If) my mother be made known, she (will) slap (me on) my hand

10. Enlil and Ninlil (= Behrens 1978) 33

A - [...] x šu sa₂-bi mu-e-en

B - ad-da-gu₁₀ ba-zu-zu šu sa₂-bi mu-un-e

H - [...] mu-e-en

J - [...] mu-e-x

(If) my father be made known, he will grab (me)

11. Inanna and Enki (= Farber, G. 1973) SLTNi 32 9

u₄-ba geštu₂ diri me zu an ki-a

On that day the one of excessive ears, who knows the MEs of heaven and earth

12. Inanna and Enki (= Farber, G. 1973) SLTNi 32 10

ki-tuš-a-ni-ta ša₃ dingir-re-e-ne-ke₄ ši-in-ga-zu-a

Who, from his dwelling, just as he knows the innards of the gods, so too [Inanna]

13. Inanna and Enki (= Farber, G. 1973) SLTNi 32 12

[^den-ki lugal] abzu-ke₄ nig₂-nam-e zu-a

Enki, king of Abzu, who knows everything

14. Inanna and Ebih (= ETCSL 1.3.2) 36

hur-sag zi šu-gu₁₀ ga-am₃-mi-ib-si ni₂-gu₁₀ ga-mi-ib-zu

I shall make the rising mountain fill my hand, I shall make it come to know my
fear

15. Inanna and Ebih (= ETCSL 1.3.2) 85

kur-ra a₂ he₂-bi₂-in-gar igi he₂-ni-in-bar gid₂-da-bi ha-ba-zu

May he (set) defeat in the foreign lands, may he observe (in), may their length
be known

16. Inanna and Ebih (= ETCSL 1.3.2) 86

har-ra-an ku₃ an-na-ka-še₃ he₂-ni-e₃ bur₃-da-bi ha-ba-zu

May he embark toward the campaign of holy An, may their depth be known

17. Inanna and Ebih (= ETCSL 1.3.2) 95
 hur-sag zi šu-gu₁₀ ga-am₃-mi-ib-si ni₂-gu₁₀ ga-mi-ib-zu
 I shall make the rising mountain fill my hand, I shall make it come to know my
 fear
18. Inanna and Šu-kale-tuda (= Volk 1995) 6
 nig₂-erim₂ nig₂-si-sa₂ zu-zu-de₃
 In order to know evil and justice
19. Inanna and Šu-kale-tuda (= Volk 1995) 100
 [nig₂ im-ma-ra-an]-si-ig za₃-bi(-a) nu-un-zu
 He thinned out some from it -- he knew not its edge
20. Inanna and Šu-kale-tuda (= Volk 1995) 104
 [dingir dili] du-ra [giskim mu-ni-in-zu]
 He recognized single god/ghost...
21. Inanna and Šu-kale-tuda (= Volk 1995) 135
 sag ge₆ uš₂-am₃ i₃-na₈-na₈ za₃-bi nu-un-zu
 The blackheaded, it is blood they drink -- one knew not its edge
22. Inanna and Šu-kale-tuda (= Volk 1995) 148
 nig₂ im-ma-ra-si-ig za₃-bi nu(-un)-zu
 I thinned out some from it -- I knew not its edge
23. Inanna and Šu-kale-tuda (= Volk 1995) 152
 dingir dili du-ra giskim mu-ni-zu
 I recognized a single god/ghost...
24. Inanna and Šu-kale-tuda (= Volk 1995) 174
 sag ge₆ uš₂-am₃ i₃-na₈-na₈ za₃-bi [nu-un-zu]
 The blackheaded, it is gore they drink -- one knew not its edge
25. Inanna and Šu-kale-tuda (= Volk 1995) 270
 [nig₂ im-ma-ra-si-ig za₃-bi nu-zu]
 I thinned out some from it -- I knew not its edge
26. Inanna's Descent (= Sladek 1974) 66
 u₂ nam-ti-la mu-un-zu a nam-ti-la mu-un-zu
 He knew the life-giving plant, he knew the life-giving water
27. Inanna's Descent (= Sladek 1974) 297
 u₂ nu-zu-me-eš a nu-zu-me-eš
 They are ones who know not plants (food), know not water
28. Inanna's Descent (= Sladek 1974) 361
 u₂ nu-zu-me-eš a nu-zu-me-eš
 They are ones who know not plants, know not water
29. Dumuzi and Geštinanna (= Sladek 1974) Appendix A 23
^dutu ku-li-zu ge₂₆-e-me-en šul-me-en za-e mu-zu
 Utu, I am your friend, I am the youth (that) you know
30. Dumuzi and Geštinanna (= Sladek 1974) Appendix A 52
 šu gar sa₆-ga nu-tuku-me-eš sa₆-ga hul nu-zu-me-eš
 They are ones not having a good task to do, they are ones who know not good or
 bad
31. Dumuzi's Dream (= Alster 1972) 12
 u₄-da u₄ ug₅-ge-gu₁₀ nu-un-zu

- (If) On the day, my dying day, she does not know
32. Dumuzi's Dream (= Alster 1972) 13
edin ama-ugu-gu₁₀ inim mu-e-de₃-zu-un
Steppe, you will make my birth-mother know the matter as well as you (= you will make it known to my mother)
33. Dumuzi's Dream (= Alster 1972) 21
dub-sar im zu-gu₁₀ tum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my scribe knowing clay!²⁵ Bring my sister!
34. Dumuzi's Dream (= Alster 1972) 22
nar en₃-du zu-gu₁₀ tum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my musician knowing songs! Bring my sister!
35. Dumuzi's Dream (= Alster 1972) 23
lu₂-ban₃-da ša₃ inim-ma zu-gu₁₀ tum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my lubanda knowing the innards of matters! Bring my sister!
36. Dumuzi's Dream (= Alster 1972) 24
um-ma ša₃ ma-mu₂-da zu-gu₁₀ gum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my wise woman knowing the innards of dreams! Bring my sister!
37. Dumuzi's Dream (= Alster 1972) 82
geš gu₂-ka ba-an-pa₃ bur₂-bur₂-bi lu₂ nu-zu
He is found in the neck-stock, no man knows its release
38. Dumuzi's Dream (= Alster 1972) 111
u₂ nu-zu-me-eš a nu-zu-me-eš
They are ones who know not plants (food), who know not water
39. Dumuzi's Dream (= Alster 1972) 144
ku-li-gu₁₀ sag u₂-a he₂-en-šub ki-ni ba-ra-zu
My friend, he has ducked (his) head into the grass, I know not his place
40. Dumuzi's Dream (= Alster 1972) 144a
[^ddumu-zi]-de₃ sag u₂-a he₂-en-šub ki-ni ba-ra-zu
Dumuzi, he has ducked (his) head into the grass, I know not his place
41. Dumuzi's Dream (= Alster 1972) 146
sag u₂ di₄-di₄-la₂ ha₂-en-šub ki-ni ba-ra-zu
He has ducked (his) head in the short grass, I know not his place
42. Dumuzi's Dream (= Alster 1972) 148
sag u₂ gal-gal-la he₂-en-šub ki-ni ba-ra-zu
He has ducked (his) head into the tall grass, I know not his place
43. Dumuzi's Dream (= Alster 1972) 150
eg₂ a-ra-li-ka he₂-en-šub ki-ni ba-ra-zu
He has ducked into the Arali-canal, I know not his place
44. Dumuzi's Dream (= Alster 1972) 213
tukum-bi u₄-da um-ma ki^d dumu-zi ti-la nu-ub-zu
If, today, the old(=wise) woman does not know the place Dumuzi lives
45. Dumuzi's Dream (= Alster 1972) 246

²⁵ Alster 1972, 89 takes dub-sar im zu “scribe who knows clay” as an equivalent of dub-sar im-ma “scribe of the clay” from MSL XII 35,53. If so, then zu here functions as a replacement for the genitive, implying a characteristic possessed. However, in the genitival construct the clay is the possessor of the scribe, whereas when with the verb zu the phrase emphasizes the Agent's, the scribe's, knowing (about) clay - i.e. writing.

- tukum-bi ^dgeštin-an-na-ke₄ ki [^ddumu-zi] ti-la nu-[ub-zu]
 If Geštinanna does not know the place Dumuzi lives
46. Inanna and Bilulu (= Jacobsen and Kramer 1953) ii 91
 ul₄-ul₄-e am₃-tum₂ lu₂ i₃-zu-am₃
 The one preparing what is fitting, who is one who knows
47. Nanna-Suen's Journey to Nippur (= Ferrarra 1973) 170
 [ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu]
 The young kuda-birds, (to it) the hand will be made known (i.e. will catch them)
48. Nanna-Suen's Journey to Nippur (= Ferrarra 1973) 278
 P - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu
 G - ku₄-da^{mušen} tur-re šu im-mi-zu
 Q - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu-un
 U - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu
 The young kuda-birds, (to it) the hand will be made known (i.e. - will catch them)
49. Ninurta's Exploits (= van Dijk 1983) 27
^dnin-urta ur-sag ni₂ nu-zu a₂-sag₃ mu-un-ši-ib-tu-ud
 She birthed the Asag-demon against him--Ninurta, the hero who knows no fear
50. Ninurta's Exploits (= van Dijk 1983) 29
 lugal-gu₁₀ bulug₃ a-a- nu-zu gab₂-gaz kur-ra-ka
 My master, he is a bastard who knows no father, a murderer of the mountains
51. Ninurta's Exploits (= van Dijk 1983) 91
 AIPQ₄B₅ - ug₃-be₂ ki-gub-bi nu-un-zu e₂-gar₈ du₃ i₃-ak-ne
 qrb₂ - ugnim-be₂ ki-gub-ba nu-zu e₂-gar₈ UL i₃-[ak-ne]
 Its (the mountain's?) people knew not their positions, they were behaving as
 standing walls (i.e. not moving to place)
52. Ninurta's Exploits (= van Dijk 1983) 112
 a-na ak-e zu-zu-de₃ an-ur₂ im-nigin₂-nigin₂
 What he does in order to know, (he) circles the horizon
53. Ninurta's Exploits (= van Dijk 1983) 241
 [nam]-ug₅-ge x [...] nu-zu-e sag-ba mu-ri-ib-us₂
 Death...he does not know...it raised its head against you
54. Ninurta's Exploits (= van Dijk 1983) 464
 ša₃ dab₃-ba KA gi-ne₂-eš zu-ba šir₃-re-eš im-mi-ib-be₂
 He speaks singingly the secret, which knows firmly the matter(?)
55. Ninurta's Exploits (= van Dijk 1983) 486
 O₁C₂F₂G₂U₃ - zu-a-zu a-da he₂-mu-e-da-gi₄-gi₄
 d₁j₁w₁ - zu-a-zu e-da he₂-en-da-ab-gi₄-gi₄ // *mu-du-ka ana me-e li-tir-ka*
 Sum: May you make your acquaintance turn as (like) water
 Akk: May your acquaintance turn you into water
56. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 9
 a-a ^den-ki inim [mu-un-du₁₁]-du₁₁-ga-a abzu-a ba-da-an-zu
 Father Enki, when one speaks a word, it is learned (of) by him in Abzu
57. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 31
 en gal ^den-ki ki ni₂-te-na-ke₄ inim ša₃-bi ba-x-zu
 Great lord, Enki, by the place of himself(?), the matter's innards are known (by
 you?)

58. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 42
^den-ki nu-zu-gin₇ a-na-am₃ ne-e im-me
 Enki, like one who knows not, says, “What is this?”
59. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 45
 ur-sag-e ga-x x e₁₁-de₃ nu-mu-un-zu-am₃
 The hero, who does not know...
60. Marriage of Martu (= Römer 1989) iv 26
 hur-sag-ga₂ tuš-e ki [dingir-re-ne nu-zu-a]
 lu₂ uzu-diri kur-da mu-un-ba-al-la dub₃ gam nu-zu-am₃
 Dwells in the foothills, he is one who knows not the places of the gods
 The man who has dug truffles in? the mountains, who knows not bending (of)
 the knee
61. The Flood Story (= Jacobsen 1981) iv 9
 inim du₁₁-ga an ^den-[lil₂-la₂-ka šu bala-e nu-zu]
 The spoken word of An and Enlil does not know overturning
62. How Grain Came to Sumer (= Bruschweiler 1987) 2
 u₄ re-a ^dezina₂ še gu nu-[zu]
 In that day (people) knew not grain, barley, or flax
63. How Grain Came to Sumer (= Bruschweiler 1987) 20
 ki-en-gi še nu-zu še gi-NE-[..]
 Sumer knows not barley, ...
64. How Grain Came to Sumer (= Bruschweiler 1987) 27
 ki-en-gi še nu-zu a-na-gin₇-nam im-bi₂-ib-zu-zu-un-de₃-en
 Sumer knows not barley; how is it (that) we (might) make it known (to them)

B6. - 2nd millennium Sumerian epics - divine and human

Divine

1. GBH (= Cavigneaux and al-Rawi 1993) A 15
 Nn - dumu iri-na [...]re₇-eš-am₃ / amar geš nu-zu? sahar ha-ra-ne?-DU-eš
 Nq - [...]un-da-ni-re₇-eš-am₃ / [...] sahar ba-e-ne-še-ši-dul₅
 It is such (that) the sons of his city who come in, (like) virgin calves, they are
 covered with dust
2. GBH (= Cavigneaux and al-Rawi 1993) A 22
 A - ama-zu dumu u₃-tu-da mah-bi he₂-em-zu
 Nn - ama-zu dumu u₃-[tu]-da mah-bi in-ga-an-[zu]
 Your mother knows the magnificence of birthing a child
3. GBH (= Cavigneaux and al-Rawi 1993) A 23
 A - UM+ME-ga-zu [dumu]-ra ga ba mah-bi he₂-em-zu
 Nn - UM+ME-ga-la₂-zu dumu[-ra...] mah-bi [...]
 Your wetnurse knows the magnificence of breastfeeding a child
4. DoG (= Cavigneaux and al-Rawi 2000) N₁ iv 10
 [...a]-ma-ru gu₂-kin kalam-ma mu-un-zu-a
 ...the flood, he who knows the inhabited parts of the country
5. DoG (= Cavigneaux and al-Rawi 2000) Me-Turan M₁ 9
 hur-sag e₃-de zu ba-nu₂ hur nu-mu-un-da-an-zi-zi

The one who knows going out/forth (to/through) the mountains is lain down, he will not rise ever again

6. GEN (= Shaffer 1963) 42, 85, 129
 B,K - ur₂-bi-a muš tu₆ nu-zu-e gud₃ im-ma-ni-ib-us₂
 g - ur₂-bi-a muš tu₆ nu-zu-a-e gud₃ im-ma-ni-ib-us₂
 At its base, a snake, who knows not incantations, leaned (its) nest against it
7. GEN (= Shaffer 1963) 140
 ur₂-bi-a muš tu₆ nu-zu-e sag geš ba-an-ra
 At its base, a snake, who knows not incantations, was killed
8. GEN (= Shaffer 1963) 300 // UET 6 58 16 // UET 6 59 8
 nigin₃-gar tur-tur-gu₁₀ ni₂-ba nu-zu igi bi₂-du₈-am₃ igi bi₂-du₈-am₃ [a-na-gin₇ an-ak]
 Is it (that) you saw my little stillborn who knows not of its self? How does he?
9. GH A (= Edzard 1991) 9
 NiK - lugal-gu₁₀ tukum-bi kur-ra i-in-ku₄-ku₄-de₃-en^dutu he₂-me-da-an-zu
 NiNa - lugal-gu₁₀ tukum-bi u₄-da kur-še₃ i-ni-in-ku₄-ku₄^dutu he₂-me-da-an-zu
 NiQ - [...] tukum-bi [u₄]-da kur-še₃ i-ni-[...] ^dutu he₂-mu-e-da-[]
 UrE - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃^dutu he₂-me-e-da-zu
 IsA - lugal-gu₁₀ ŠU.GAR kur-ra i-in-[...] šul^dutu he₂-me-da-zu
 SiA - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃-en^dutu he₂-me-da-an-zu
 UnA - [...] -ku₄-ku₄-de₃^dutu he₂-me-da-an-zu
 My king, if we (plan to) enter into the mountain, Utu should learn (of it) from you
10. GH A (= Edzard 1991) 10
 NiK - ^dutu šul^dutu he₂-me-da-an-zu
 UrE - ^dutu šul^dutu he₂-me-e-da-zu
 IsA - ^dutu šul^dutu he₂-me-da-zu
 SiA - ^dutu šul^dutu he₂-me-da-an-zu
 UnA - [...] ^dutu he₂-me-da-zu
 Utu, Youth Utu should learn (of it) from you
11. GH A (= Edzard 1991) 12
 NiK - kur^{geš}eren ku₅ dim₂-ma-bi šul^dutu-kam^dutu he₂-me-da-an-zu
 UrE - kur^{geš}eren ku₅ dim₂-ma-bi šul^dutu-kam^dutu he₂-me-e-da-zu
 IsA - kur^{geš}eren ku₅ dim₂-ma-bi [...]
 SiA - kur^{geš}eren ku₅ dim₂-ma-bi šul^dutu-kam^dutu he₂-me-da-an-zu
 UnA - [kur^{geš}eren ku₄-še₃ in-ku₄-ku₄de₃^dutu he₂-me-da-zu
 The fashioning of the mountain of cut cedars are Youth Utu's, Utu should learn (of it) from you
 UnA - Utu should learn from you, (your intention) to enter into the cut cedar forest
12. GH A (= Edzard 1991) 44e
 NiO - [an-na mul]-la-me-[EN] ki-a har-ra-an-na zu-me-eš
 ...they (are ones who) know the paths of the earth
13. GH A (= Edzard 1991) 93
 NiJJ - en-na lu₂-bi lu₂-u₁₈ he₂-a im-ma-zu-am₃ / dingir he₂ im-ma-zu-am₃
 NiQQ - en-na lu₂-bi lu₂-u₁₈ he₂-am₃ a-zu-aš / dingir he₂-am₃ a-zu-a-aš
 UrA - [...] he₂-a x [...]

- IsA - [...] x-bi lu₂-[...]
 KiA - en-na lu₂-bi lu₂-u₁₈-lu he₂ im-ma-ab-za-am₃ [dingir he₂ im-ma]-ab-za-am₃
 Until it is known to me whether that man be a man or known to me if he be a god
14. GH A (= Edzard 1991) 133
 NiH - ama-zu dumu u₃-tu mah-[...]
 NiMM - ama-zu dumu tu-da mah-bi [...]
 NiNN - ama-zu u₃-tu mah-bi in-ga-an-zu
 IsB - [...] mah-bi in-ga-an-[zu]
 Your mother (also) knows the magnificence of birthing (a child)
15. GH A (= Edzard 1991) 134
 NiMM - umme-ga-la₂-zu dumu ur₂-ra ga gu₇ [...]
 NiNN - umme-ga-la₂-zu dumu ur₂-ra ga an-gu₇ nah-bi in-ga-an-zu
 IsB - [...] gu₇ mah-bi in-ga-an-zu
 Your wetnurse (also) knows the magnificence of feeding milk to a child on the lap
16. GH A (= Edzard 1991) 138, 142, UnC 148f, UnC 148q, UnC 148aa, UnC 148kk, UnD 148g-i
 NiA - kur-ra tuš-a-zu [ba]-ra-zu kur [...]
 NiNN - [...] -a-zu ba-ra-zu kur-ra tuš-a-zu he₂-zu-am₃
 IsA - kur-ra tuš-a-zu ba-[...]
 SiA - kur-ra tuš-a-zu ba-ra-zu kur-ra tuš-[...]
 I do not know your dwelling in the mountains, (but) I should (like to) know your dwelling in the mountains
17. GH A (= Edzard 1991) 155
 NiA - [...] u₃-tu-en nu-zu a-a bulug₃-ga₂-gu₁₀ nu-zu
 NiD - ^dutu ama tu-da-gu₁₀ nu-um-<zu> a-a bulug₃-[...]
 NiTT - ^dutu ama tu-da-[...] a-a bulug₃-ga₂-gu₁₀ nu-um-zu
 UrA - ^dutu ama tu-da-ga₂ nu-zu a-a bulug₃-ga₂ [...]
 UrG - ^dutu ama tu-ud-ga₂ nu-[x]
 IsC - [...] ama tu-ud-da nu-zu a-[...]
 KiC - ^dutu ama tu-[...]
 SiA - ^dutu ama tu-ud-ga₂ nu-un-zu a-a bulug₃-ga₂ nu-zu
 UnB - [...] -da-gu₁₀ nu-zu a-a bulug₃-ga₂ nu-[zu]
 Utu, I do not know my birth mother, I do not know a father who raised me
18. GH A (= Edzard 1991) 168
 NiB - [ama-zu] dumu u₃-ta mah-[bi] / in-ga-an-[zu]
 KiA - ama-zu u₃-tu-da mah-bi in-ga-al-zu
 Your mother (also) knows the magnificence of birthing (a child)
19. GH A (= Edzard 1991) 169
 NiB - [...] x UM ga [...] -ga-an-zu
 KiA - umme-ga-gu₁₀ dumu ga gu₇-zu mah-bi in-ga-al-zu
 My (Your!) wetnurse (also) knows the magnificence of feeding you milk as a child
20. GH A (= Edzard 1991) 171
 NiA - nam-tar i₃-gu₇-e nam-tar nu-zu-zu
 NiTT - [...] nam-tar nu-ub-zu-zu

UrA - [...] nam-tar [nu-x]-zu

UrG - nam- [...]

KiA - nam-tar i₃-gu₇e nam-tar i₃-zu

Fate devours [the exalted one who (yet) has no understanding], one knows not (his?) fate

KiA - Fate devours [the exalted one who (yet) has no understanding], can/does one know fate?

21. GH B (= Edzard 1993) 24 // 26

^dUtu he₂-da-an-zu

Utu should learn [of our entrance to the kur] from you

22. GH B (= Edzard 1993) 45

e-ne-ne an-na mul e-ne-ne an-na mul-la-me-eš

ki-a har-ra-an zu-me-eš

They are the stars in heaven, the stars in heaven, they are ones who know the paths on the earth

23. GH B (= Edzard 1993) 47

ki-a kaskal aratta^{ki} [zu-me-eš]

They are ones who know on earth the Aratta highway

24. GH B (= Edzard 1993) 48

dam-gar₃-ra-[gin₇] giri₃ bala zu-me-eš

Like the merchants, they are ones who know the (mountain) pass routes

25. GH B (= Edzard 1993) 49

tum₁₂^{mušen}-gin₇ ab-lal₃ kur-ra zu-me-eš

Like the pigeons, they are ones who know the nests of the mountains

26. GH B (= Edzard 1993) 54

ur-sag zu ur-sag nu-zu

Warriors who know and warriors who know not

27. GH B (= Edzard 1993) 105 // 115?

ur-sag kur-ra tuš-a-zu

he₂-zu-am₃

The warrior is such as should/might know your dwelling in the mountains

28. GH B (= Edzard 1993) 138

lu₂ zu-me he₂-a

dur₂ kaskal-la

igi me-eb-du₈-de₃-a

lu₂ zu-me he₂-a

He should (could?) be our “one who knows” (= guide), who looks (for) the defiles of the highway; he should be our “one who knows” (= guide)

Human

29. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 22

aratta^{ki} kur me sikil-la-še₃ har-ra-an zu na-an-ga₂-ga₂

Toward Aratta, the mountain of pure ME, he indeed sets “one who knows the road” (= guide)

30. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 26

unug zi-ga lugal zu ba-ra-e₃-e

The king who knows levied Uruk sets out

31. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 33
 lu₂-ulu₃ zu-ne na-an-ni-pa₃-de₃
 He names (the sign) to people who (should?) know
32. Lugalbanda-Hurumkurra (= Wilcke 1969) 46
 [x x x] za₃-še₃ i₃-kin-e har-ra-an i₃-zu-ne
 He searches to the end...(so) they (will) know the road
33. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 83
 unug^{ki} he₂-en-tum₂-mu-de₃ tum₂-mu nu-ub-zu
 “May he be carried back to Uruk!” but (they) knew not the carrying-back
34. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 84
 kul-ab₄^{ki} he₂-en-tum₂-mu-de₃ tum₂-mu [la]-ba-ni-zu-zu
 “May he be carried back to Kulaba!” But the carrying-back was not known
 among them
35. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 156
 zu-a nu-gub-ba kal-la nu-gub-ba
 Neither an acquaintance (stood present) nor a valued one stood present
36. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 162
 ur nu-zu hul-a lu₂ nu-zu huš-am₃
 An unknown dog is bad, an unknown man worse
37. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 163
 kaskal nu-zu gab kur-ra-ka
 On an unknown way on the breast of the mountain
38. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 164
^dutu lu₂ nu-zu lu₂ hul rib-ba-am₃
 O Utu, there is an unknown man, a most dreadful man
39. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 167
 gešpu-gin₇ eden ki nu-zu-ga₂ nam-ba-e-de₃-šub-bu-de₃-en
 Like a throwstick, do not let me be thrown down by you in the steppe, a place
 unknown to me
40. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 292 // 297
 ninda gug₂ du₈ nu-zu ^{im}tinur nu-zu
 He knew not baking bread-cake; he knew not the oven(‘s workings)
41. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 333
 ugula nu-zu-e nu-banda₃ nu-zu-e
 It (sleep) knows not the foreman, it knows not the lieutenant
42. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 425
 šir₃ zu KA x-a[?] ša₃ inim-ma zu-a
 (Utu) One who know the songs...who knows the innards of matters(=
 meaning/intent)
43. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 436
^da-nun-na dingir gal-gal-e-ne nu-mu-un-zu-uš-a
 [The secret] which (even) the Anunna, the great gods, do not know
44. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 446
 gi₆ u₃-na-ka šah gig₂ mu-un-zu-uš
 In the middle of the night they know the black boar
45. Lugalbanda-Hurumkurra (= Vanstiphout 2004) 452

- x x ra mu [...] sa šar₂-ra mu-un-zu-uš
...they know...
46. Lugalbanda and Anzu (= Wilcke 1969) 5
zu-a kal-la-ni nu-mu-un-da-an-ti
His precious acquaintance does not approach to (lit. with) him
47. Lugalbanda and Anzu (= Wilcke 1969) 36
da-da-ba ha-šu-ur₂ nu-zu kur-ra-ka
On the mountain's side knowing no cypress
48. Lugalbanda and Anzu (= Wilcke 1969) 50
lugal-ban₃-da gal in-zu gal in-ga-tum₂-mu
Lugalbanda knows greatly and brings (forth) greatly, too
49. Lugalbanda and Anzu (= Wilcke 1969) 62
ha-šu-ur₂-ra nu-zu kur-ra-ka ki-gub mu-un-na-ak-en
B₂ - ha-šur nu-zu kur-ra-ka ki-gub mu-na-ak // ana MIN KUR la la-ma-di ir-[...]
He (did) waited for him in the (side of the) mountain not-knowing cypress
He (did) waited for him in the (side) of the mountain not-knowing cypress // to
the second mountain not-knowing...
50. Lugalbanda and Anzu (= Wilcke 1969) 129
ša-du₁₁-ga-ta ha-šu-ur₂-ra nu-zu kur-ra-ka ki-gub mu-ra-ak-e
Since (lit. from) yesterday I (have done) waited for you in the (side of the)
mountain not-knowing cypress
51. Lugalbanda and Anzu (= Wilcke 1969) 266
lu₂ iri-še₃ du-u₃ nu-um-zu
S - lu₂ iri-še₃ du-u₃ nu-un-zu
No man knows going to(ward) a city
52. Lugalbanda and Anzu (= Wilcke 1969) 304
mar-tu lu₂ še nu-zu hu-mu-zi
Yet the Martu rose up, a people not knowing barley
53. Lugalbanda and Anzu (= Wilcke 1969) 337
u₄ zal-le in-zu-ta ki gal-la ba-ra-da-ni-in-su₈-ge-en-za-na
The day (was) passing, from such knowledge, (he says?) "None of you will go
with me into the great earth."
54. Lugalbanda and Anzu (= Wilcke 1969) 370
mar-tu lu₂ še nu-zu hu-mu-zi
Yet the Martu rose up, a people not knowing barley
55. Enmerkar and the Lord of Aratta (= Cohen 1973) 71
kin-gi₄-a inim zu za₃-še tuku erin₂-ta u₃-ba-e-re-pa₃
After a messenger who is experienced and has endurance has been found by you
from (among) the troops
56. Enmerkar and the Lord of Aratta (= Cohen 1973) 106
kin-gi₄-a inim zu za₃-še [tuku erin₂-ta] ba-ra-an-pa₃
A messenger who is experienced and has endurance was found from (among)
the troops
57. Enmerkar and the Lord of Aratta (= Cohen 1973) 173
nam-nir-gal₂ lugal-a-na mu-un-zu
He made known the authority of his king

58. Enmerkar and the Lord of Aratta (= Cohen 1973) 255
a-da-min₃ nu-um-zu teš₂ nu-um-gu₇
He who does not know a contest, (is) he who does not eat together
59. Enmerkar and the Lord of Aratta (= Cohen 1973) 256
gu₄-de₃ gu₄ a₂-gal₂-bi [nu-um]-zu
(Like) the ox that does not know its companion ox
60. Enmerkar and the Lord of Aratta (= Cohen 1973) 257
[a-da]-min₃ um-zu teš₂ um-gu₇
(but) he who knows contest, (is) he who does eat together
61. Enmerkar and the Lord of Aratta (= Cohen 1973) 258
[gu₄]-de₃ gu₄ a₂-gal₂-bi um-zu
(Like) the ox that knows its companion ox
62. Enmerkar and the Lord of Aratta (= Cohen 1973) 277
ge₂₆-e₂ u₄-ba nam-mah-gu₁₀ ga-an-zu
I, on that day, shall make him know my magnificence
63. Enmerkar and the Lord of Aratta (= Cohen 1973) 292
e-ne nam-mah-a-ni ši-im-ma-an-zu-zu-un
(Then) he would have made known his magnificence to me
64. Enmerkar and the Lord of Aratta (= Cohen 1973) 307
i₃-ge-en aratta^{ki} galga šum₂-ma im-ma-zu i-me
Really? Be it (that) the counsel given is known by Aratta?
65. Enmerkar and the Lord of Aratta (= Cohen 1973) 373
ab-ba-ab-ba inim zu-ne
The elders, they are ones who know matters (i.e. are experienced)
66. Enmerkar and the Lord of Aratta (= Cohen 1973) 461
a₂-gal₂ he₂-zu-zu e-ne-ra du₁₁-mu-na-ab
“May (it) make known the strong one”, speak this to him
67. Enmerkar and the Lord of Aratta (= Cohen 1973) 512
nam-nir-gal₂ lugal-a-na mu-un-zu
He made known the authority of his king
68. Enmerkar and the Lord of Aratta (= Cohen 1973) 525
en aratta^{ki}-ke₄ im igi u₃-ni-bar ša₃ inim-ma u₃-bi₂-zu
Lord of Aratta, after you have examined the clay (tablet), after the innards of
the matter are known (by you)
69. Enmerkar and the Lord of Aratta (= Cohen 1973) 587
šu mu-ni-in-du₇ šir₃ mu-ni-[in]-du₁₁ inim mu-ni-in-zu
She makes fitting in, she speaks the songs in, she makes the word/matter known
in (the ear of Dumuzi)
70. Enmerkar and the Lord of Aratta (= Cohen 1973) 614
[...] ^den-lil₂-le sag-eš mu-ri-in-rig₇ x-la-la-ga₂ he₂-zu-zu
...Enlil gave to you for a gift, may he make known x
71. Enmerkar and Ensuhkešdanna (= Berlin 1979) 107
ad-bi mu-un-da-gi₄-a-aš inim-bi mu-un-zu-a-aš aratta^{ki}-aš ba-ra-du
ad-bi mu-un-da-gi₄-a-aš inim-bi mu-du₁₁-a-aš aratta^{ki}-aš ba-ra-du
On account of (that fact) they conversed (about) it, on account of (that fact) that
they knew their (Aratta's) word (i.e. answer), she shall not go to Aratta

72. Enmerkar and Ensuhkešdanna (= Berlin 1979) 132
 zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-e-zu-zu
 D - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-zu
 Q - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-un'
 Take a breath! Your innards shall not bring (forth) anything (i.e. can think up anything) as much as is known by you (i.e. even though you know things, if you don't calm down you will not be able to recall them).
73. Enmerkar and Ensuhkešdanna (= Berlin 1979) 255
 nu-zu-a-gu₁₀ NE i-im-ge-ne-en
 You are gone without my having known
74. Enmerkar and Ensuhkešdanna (= Berlin 1979) 256
 nam-gur₄-ra-zu i₃-zu nam-ba-an-sis-e-de₃-en
 I know your greatness, you all have made it (be) bitter
75. Enmerkar and Ensuhkešdanna (= Berlin 1979) 261
 nam-mah-zu kur-kur-ra ga-bi₂-ib-zu
 V - nam-mah-zu kur-kur-ra ga-ba-ab-du₁₁
 I shall make known your magnificence in the foreign lands
 I shall speak (of) your magnificence in the foreign lands
76. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 4
 ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man
77. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 50
 ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man
78. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 52
 ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂
 He knew to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man
79. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) TRS 73 rev. 5
 lugal-za₃-ge₄-si ša₃-ga-ni nu-un-zu ugu kin-gi₄-a nu-mu-un-du₁₁-du₁₁
 Lugalzagesi's knew not his innards, he spoke not to the messenger

B7. - 2nd millennium Sumerian letters (literary and otherwise)

1. ArŠ1 (= Michalowski 2011) 5
 a-ra₂ ma-da zu-zu-de₃
 Variants:
 N7, X1, X3, X5 - a-ra₂ ma-da zu-zu-u₃-[de₃]
 In order to make known the ways of the frontier-lands
2. ArŠ1 (= Michalowski 2011) 36
 lugal-gu₁₀ he₂-en-zu
 Now my king knows (the situation presented in the letter)
3. ArŠ1a (= Michalowski 2011) 5
 a₂-ag₂-ga₂ zu-zu-de₃
 In order to make known such as is ordered

4. ŠAr1 (= Michalowski 2011) 5
 a-na-aš-am₃ nig₂-a-na an-ga-am₃ bi₂-in-ak-a-ni ur₅ i₃-me-a nu-e-zu
 Variants:
 Ur1: a-na-aš-am₃ nig₂-nam-gin₇ he₂-en-ak-a ur₅ i₃-me nu-um-zu
 On what account is it that you do not (even) know of this, his deeds done?
 Variants:
 Ur1: On what account is it that (like) everything which he has done you do not know this?
5. ŠAr1 (= Michalowski 2011) 8
 iri ma-da ba-te-ge₂₆-de₃-na-zu umuš-bi zu-zu-am₃
 Variants:
 X4: [iri ma]-da [ba-te-ge₂₆-de₃-na-zu umuš-bi] zu-za-am₃
 Upon your having reached the city of the frontier-land, (you were) to know their plans/thoughts (about Šulgi)
6. ŠAr1 (= Michalowski 2011) 9
 lu₂ gal-gal-be₂-ne inim-bi zu-am₃
 Variants:
 Ur2: [lu₂ gal-gal-be₂]-ne inim-bi he₂-en-zu
 (And) to know the words of its [the frontier-land's] great men (i.e. "leaders")
 Variants:
 Ur2: That its great men should know their words
7. ŠAr1 (= Michalowski 2011) 28
 i₃-gur₄-re-en aga₃-us₂-zu nu-e-zu
 Variants:
 X4: [i₃-gur₄-re]-en aga₃-us₂ sag-ga₂-ni i₃-zu-x
 You are become proud; you do not (even) know your warriors
 Variants:
 X4: You are become proud; (do you) know his chief troops?
8. ŠAr1 (= Michalowski 2011) 29
 nam lu₂-u₁₈-lu-bi u₃ nam ur-sag-ga₂-ka-ni igi-zu bi₂-in-zu
 Variants:
 Ur2: [nam lu₂-u₁₈]-lu-ni u₃ nam ur-sag-ka-ni [igi]-zu u₃-bi₂-du₈
 He has made your eye come to know the office of their people and his warrior's office
 Variants:
 Ur2: After you have seen his people's office and his warrior's office
9. ArŠ3 (= Michalowski 2011) 4
 lugal-gu₁₀ bar inim-ma ha-ba-zu-zu
 My king should be made known of the cause of the matter
 Variants:
 N1: [lugal-gu₁₀ bar] inim-ma ha-ba-zu-zu-de₃
 N1: My king should be made to know the cause of the matter
10. ArŠ3 (= Michalowski 2011) 15
 lugal-gu₁₀ he₂-en-zu
 Now my king knows (the situation presented in the letter)
11. PuŠ1 (= Michalowski 2011) 12

- giskim lu₂ kur₂-ra ge₂₆-e i₃-zu
I know the sign/password of the enemy
12. PuŠ1 (= Michalowski 2011) 23
u₄ lu₂ kur₂ im-ku-nu-a ugu-bi-še₃ u₃-nu-ub-zu
Yet, I know not the day that the enemy will approach toward it [the fortifications]
13. PuŠ1 (= Michalowski 2011) 31
he₂-zu gi₆-ta u₄ ul-li₂-a-še₃ nam-tag-ni dugud
Variants:
K11: he₂-zu gi₆ zu-am₃ u₄ na-me na-da dugud
Well-known, from night to farthest day, is his [the enemy's] heavy sin
Variants:
K11: Well-known it is (to?) the one who knows night and any day the heavy sin(?)
14. PuŠ1 (= Michalowski 2011) 34
lugal-gu₁₀ he₂-en-zu
My king now knows (the situation presented in the letter)
15. ŠPu1 (= Michalowski 2011) 9'
X2: gi₆ an-bar₇ u₃ nu-ku-ku-un-ze₂-en he₂-zu-un-ze₂-en
And may you both know (that) you shall not lie down night or day
16. ArŠ2 (= Michalowski 2011) Part B 11'
lu₂ al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu um-mi-zu
Variants:
N6: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-bar[?] bi₂-zu
N6 rev.: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu im-mi-du₈
After your [Šulgi's] eye came to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)
Variants:
N6: (Your [Šulgi's]) look having come to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)
N6 rev.: After your [Šulgi's] eye came to see (that) my innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)
17. ArŠ2 (= Michalowski 2011) Part B 12'
lugal-gu₁₀ igi-bar-ra dingir-ra lu₂-u₃-bi i-ni-in-zu
(Then) my king knew that man (was) in the god's gaze(?)
18. AmŠ1 (= Michalowski 2011) 12
nig₂ lugal-gu₁₀ ab-be₂-en-a lugal-gu₁₀ he₂-en-zu
The thing, my king, which you speak (I will do?). My king now knows (the situation presented in the letter)
19. ŠaŠu1 (= Michalowski 2011) 42
lugal-gu₁₀ he₂-en-zu
My king now knows (the situation presented in the letter)
20. IšIb1 (= Michalowski 2011) Vers. A 30
lugal-gu₁₀ he₂-en-zu
My king now knows (the situation presented in the letter)
21. PuIb1 (= Michalowski 2011) 51

u₃-mu-un-šub ga-am₃-ma-gin lugal-gu₁₀ he₂-en-zu
After he strikes, I shall surely come. Now my king knows (the situation presented in the letter)

22. IbPu1 (= Michalowski 2011) Vers. A 9

en-na iš-bi-er₃-ra kur šu-ni bi₂-in-gi₄-a a-gin₇ nu-e-zu

Variants:

X1: en-na ^diš-bi-er₃-ra kur ki-bi-še₃ ga₂-ga₂-a a-gin₇ nu-e-zu

X2: [en-na iš-bi-^der₃]-ra kur ki-bi-še₃ gi₄-a a-gin₇ nu-e-zu

How do you not know until such (a time) as Išbi-Erra has regained control (of) the foreign land?

Variants:

X1: How do you not know until such (a time) as Išbi-Erra is restoring the foreign land?

X2: How do you not know until such (a time) as Išbi-Erra is restoring the foreign land?

23. IbPu1 (= Michalowski 2011) Vers. A 25

u₃ za-e ARAD₂ gi-na-gu₁₀-gin₇ iš-bi-er₃-ra nu-mu-un-zu-a

Variants:

X1: u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇ ni₂-ba mi-ni-ib-zu-a-ta

X2: [u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇] ni₂-ni₂-bi mu-un-zu-a

And you, as my loyal servant, is such that Išbi-Erra does not know it?!

Variants:

X1: And since it is that Išbi-Erra knows you are as my loyal servant in its [the city's?] self(?)

X2: And that Išbi-Erra knows you are as my loyal servant (in) its [the city's] self(?)

24. IbPu1 (= Michalowski 2011) Vers. A 34

kalam ki-bi gi₄-gi₄-de₃ nam-kal-ga kur-kur-ra he₂-zu-zu

Variants:

X1: kalam ki-bi-še₃ bi₂-ib₂-gi₄-gi₄

kal-ga-gu₁₀ kur-re bi₂-ib₂-zu-zu

To restore the homeland, that strength is made known in the foreign lands

Variants:

X1: The homeland being restored, my strength is made known to the foreign lands

25. SiID (= Ali 1964) 11

he₂-em-ma-su₈-ge-eš lugal-gu₁₀ he₂-en-zu

(Then) may they go. Now my king knows (the situation presented in the letter)

26. SinUtu (= Hallo 1982) iii 22

A: su-bir₄^{ki} im dugud-dugud-da dingir-re-e-ne ni₂ te-ge₂₆ nu-zu-a

Subir, a heavy cloud that does not know (doing) piety to the gods

27. SinUtu (= Hallo 1982) iii 24

A: ^{lu2}SU-e ki dingir-re-e-ne-ke₄ nu-gig lukur nu-mu-da-il₂-e

C: ^{lu2}SU dingir-ra-ni nu-gig lukur il₂-la nu-mu-un-zu-a

D: ^{lu2}SU ki dingir-re-e-ne-ke₄ nu-gig nu-bar-e nu-mu-da-il₂-e

- A: The Subarian does not elect (lit. “lift up”) nu-gig and lukur priests at the place of the gods
 C: The Subarian, whose god does not know elected nu-gig and lukur priests
 D: The Subarian does not elect nu-gig and nu-bar-e priests at the place of the gods
28. SinUtu (= Hallo 1982) iii 26
 A: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-zu-a
 C: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-mu-un-zu-a
 Who [the Subarian] live in tents (and) who know not the place of the gods
29. SinUtu (= Hallo 1982) iii 27
 A: u₂-ma-am₃-gin₇-nam u₅-a-še₃ a-de₂ sizkur nu-mu-un-zu-a
 C: u₂-am₃-gin₇-nam u₅-še₃ sizkur il₂-la nu-mu-un-zu-a
 A: He [the Subarian] is like an animal for riding who does not know libation or prayers
 C: He [the Subarian] is like an animal for riding who does not know lifted (up) prayer
30. SinUtu (= Hallo 1982) iii 32
 A: dingir inim sa₆-sa₆-ge nu-zu-a ge₂₆-e im-ma-an-ak-en
 C: dingir inim sa₆-sa₆-ge-de₃ nu-mu-un-zu-a ge₂₆-e im-ma-da-keš₂
 As one who does not know making beautiful words to the god he treats me
 Such as one who does not know making beautiful words to the god am I bound up with
31. Ursaga-King (= Ali 1964) 13
 lugal-gu₁₀ he₂-en-zu
 Now my king knows (the situation presented in the letter)
32. Lugalnesage-Moon (= Ali 1964) 16
 ku-li du₁₀-sa zu-a kal-la-gu₁₀
 My friends, companions, acquaintances, and valued ones
33. Lugalnesage-Sun (= Ali 1964) 8
 A, C, D: šul-a-lum nu-zu-gu₁₀ sag-ki ba-gid₂
 B: šul-a-lum nu-zu-a sag-ki ba-gid₂
 G: šul-a-lum nu-zu-e sag-ki ba-gid₂
 A, C, D: I am angered by my punishment which I do not know (the why of)
 B: I am angered by a punishment which I do not know (the why of)
 G: I am angry at a punishment I do not know (the why of)
34. Lugalnesage-Sun (= Ali 1964) 12
 a. A: ur-gin₇ ki [gam]-ma nu-zu šu dag-dag-ge ba-si
 b. Like a dog who does not know a place to curl-up, I am filled (with) restless wandering
35. Lugalnesage-Sun (= Ali 1964) 21 + (= Alster 1987 = PRAK B 88) 13
 ug₅-ga ki nu-tum₂-tum₂-ma-me-en še-gin₇ HAR [...]
 PRAK B 88 13: ug₅-gin₇ ki tum₂-tum₂-mu nu-zu še-gin₇ HAR [...]
 You are such as do not bury the dead, like barley...
 PRAK B 88 13: Like the dead who know no burial, like barley...
36. Letter B 11 (= Civil 1994) 15
 A, C: al i₃-ak-en-de₃-en lugal-me he₂-en-zu

- B: al i₃-ak-en-de₃-en lugal-mu he₂-en-zu
 A, C: We will (have to) use the hoe [on the harrowed field]. Now our king knows (the situation presented in the letter)
 B: We will (have to) use the hoe [on the harrowed field]. Now my king knows (the situation presented in the letter)
37. Inanaka-Nintinuga (= Römer 2003) 13
 A: u₈^{1?}-e-a-e a-ra₂-be₂ nu-zu-u₃
 B: u₃-u₈-u₈
 al-du-na-ma a-ra₂-be₂ nu-zu
 A: It is such as not knowing the Ahs and Ohs, their ways
 B: (If) I am going “Ah (and) Oh” (in agony), this [sickness] way I do not know
38. Inanaka-Nintinuga (= Römer 2003) 15
 zu-a kal-la-gu₁₀ giri₃ kur₂ ba-an-dab₅-be₂-eš
 My acquaintances and valued ones took on an alternate path
39. InimI-Enlilm (= Ali 1964) 10-11
 A: nig₂ im-ma ib₂-sar-re-a
 iri šu-bi nu-gi₄ al-me-a nu-e-zu
 B: nig₂ im-ma im-sar-re-a
 iri šu-bi nu-gi₄ al-me-a nu-e-zu-u₃
 You did not know the thing written on clay nor that the city would be one (to) not repay
40. Gudea-Deity (= Kramer & Bernhardt 1961) 5
 dam-gar₃ sag du₃-du₃ nu-zu bala-še₃ mu-x-ak
 A merchant who does not know creating/wedging(?), he must do x for bala(?)
41. Nannamanšum-Ninisina (= TCL 16 60) obv. 5
 sim_x(GIG)-sim_x(GIG)-ma ki ku₁₀-ku₁₀-ga-ba ša₃-bi lu₂ nu-zu
 Sores in a dark place, their innards on does not know
42. Nannamanšum-Ninisina (= TCL 16 60) obv. 8
 nam-tar IR.RU.UŠ su lu₂-ka gal₂-la zi-ga nu-ub-zu
 The namtar-demon, who resides in the flesh of a man, does not know (being) “lifted out” (i.e. “removed”)
43. Nannamanšum-Ninisina (= TCL 16 60) rev. 1
 a x x zu geš tuku nin-gu₁₀-ra u₂-na-a-du₁₁
 (After) you speak to my lady, one having hearing, who knows...
44. InimE-King (= ETCSL 3.3.27) 8
 nam-tag-gu₁₀ nu-zu nam-tag-ga₂ geštu₂ la-ba-ši-gal₂
 I do not know my sin, the ear is not (yet) been made extant toward that sin of mine (i.e. “has not been considered”?)
45. Ku₃-Nanna-Ninšubur (= Walker and Kramer 1982) 7
 lagar₃ ad-hal an-na zu-a dingir na-me nu-mu-e-da-sa₂
 Minister who knows the secrets of An, no other god is equal to you

B8 - 2nd millennium Legal Texts

7. Laws of Lipit-Eštar §17 (= Roth, M.T. 1997)
 tukum-bi lu₂ lu₂-u₃ a₂ nu-gar-ra-ta inim nu-zu-ni in-da-la₂

If a man accuses another from not establishing an arm (evidence?), his not knowing the matter/word... - can't not know a word/matter

8. Laws of Lipit-Eštar §33

tukum-bi dumu-munus lu₂ e₂ nu-gi₄-a geš₃ i₃-zu lu₂ ba-ab-du₁₁ geš₃ nu-un-zu-a un-ge-en l(u) gin₂ ku₃-babbar i₃-la₂-e

If a man (makes) knows the penis to a non-bride daughter of another, the man speaks it/does it, the penis which was not known is firm, he shall weigh 10 shekels silver - difficult

B10. - 2nd millennium Sumerian Scribal Compositions

Edubba Texts

1. Edubba A (= Kramer 1949) 34

en₃ nu-tar-ra-bi inim-še₃ ka-gu₁₀ nu-zu-e

It not being examined, my mouth knows not (the way) to the word

2. Edubba A (= Kramer 1949) 55

A - nam-dub-sar-ra a-na bi₂-in-zu-na

K,M - nam-dub-sar-ra a-na bi₂-in-zu-a-na

O - nam-dub-sar-ra a-na bi₂-in-zu-a-ni

Of scribalism, what of it was known by him

3. Edubba A (= Kramer 1949) 81

lu₂ tur ad-da ba-an-zu ge₂₆-e us₂-sa-ni-me-en

Young man, (to whom) a father is known; follow him!

4. Edubba C (= ETCSL 5.1.3) 16

nig₂-zu-a-ni pa nu-um-e₃ ka-ga₁₄-ni ba-an-la₂

He should not boast (of) his knowledge (lit. "knowing things"), but should quiet his mouth

5. Edubba C (= ETCSL 5.1.3) 17

tukum-bi nig₂-zu-a-ni pa ba-an-e₃ igi mu-un-suh-suh-u₃-ne

If one does boast (of) his knowledge, they (people) will single him out

6. Edubba C (= ETCSL 5.1.3) 32

lu₂ nu-zu nam-mu-ni-ib-ku₄-ku₄ l(diš)-am₃ ga-ra-ni-ib-gi₄

The ignorant shall not interrupt! I shall answer(?)/turn to you but once

7. Edubba C (= ETCSL 5.1.3) 53

ni₂ tur-tur-re e-ra-da-sah₆-sah₆-na pa ga-ra-ab-e₃ zu-a

The one who belittles the self is he who disappears from before you(?), I shall boast it to you! Know (this)!

8. Edubba C (= ETCSL 5.1.3) 60

um-mi-a lu₂ inim zu-u₃-ne sag hu-mu-un-kal-e-ne

The teachers, they are experienced men, may they make you foremost

Debates

9. Grain and Sheep (= Alster and Vanstiphout 1987) 11

^da-nun-na dingir gal-gal-e-ne nu-mu-un-zu-uš-am₃

The Anunna, the great gods, it was such as they knew not (the names of Wheat and Ewe)

10. Grain and Sheep (= Alster and Vanstiphout 1987) 21

- ninda gu₇-u₃-bi nu-mu-un-zu-uš-am₃
Of bread (and) its eating, it was such as they knew not
11. Grain and Sheep (= Alster and Vanstiphout 1987) 22
tug₂-ga mu₄-mu₄-bi nu-mu-un-zu-uš-am₃
Of garments (and) their wearing, it was such as they knew not
12. Grain and Sheep (= Alster and Vanstiphout 1987) 81
su nu-mu-un-zu sa nu-mu-un-zu
He knows not flesh, he knows not tendons
13. Winter and Summer (= ETCSL 5.3.3) 195
šar₂-ra-ab-du₈ ni₂ bur₂-bur₂-ra ša₃ a-ša₃-ga nu-zu
The (self-)important fieldworker knows not the innards of the field
14. Winter and Summer (= ETCSL 5.3.3) 257
nu-^{geš}kiri₆ babbar-hi^{sar} dim nu-zu gi-gur guru₅-zu [...]
The gardener knows not purslain ?, ...
15. Winter and Summer (= ETCSL 5.3.3) 261
a₂ kalg-ga-na ša₃-ga-a mu-un-zu ur₅-da nir mu-un-gal₂
Of his strong arm, he knew in the innards (innately?), with/from that he acted authoritatively
16. Winter and Summer (= ETCSL 5.3.3) 265
en-te-en a₂ diri ni₂ na-ab-gur₄-re-en ki gur₂-zu u₃-mu-zu
Winter, you should not swell yourself up (concerning) excessive force, after you made known your importance
17. Winter and Summer (= ETCSL 5.3.3) 282
a₂ diri ka du₈-zu na-an-bi₂-ib-be₂ geš-hur me ga-zu
You should not speak (out of) your open mouth of excessive force, I shall make known the design and the ME
18. Winter and Summer (= ETCSL 5.3.3) 293
e₂-me-eš šar₂-ra-ab-du ni₂ bur₂-bur₂-ra ša₃ a-ša₃-ga nu-zu
Summer, the (self-)important fieldworker who knows not the innards of the field
19. Bird and Fish (= Hermann 2010) 21
An i 21 - [...] -bi igi-zu im-mi-in-zu
Bn 3' - geš-ḥhur-bi igi-bi im-mi-in-zu
Au 21 - [...] igi-bi im-mi-in-pa₃
Its [...], your face/front he (has) came to know
Its design, its face he (has) came to know
[...] its face/front he (has) came to discover
20. Bird and Fish (= Hermann 2010) 38
Au r. 7 - mušen teš₂ nu-zu kisal-e še₁₀ su₃-su₃
Bu o. 6 - mušen teš₂ nu-zu kisal-e še₁₀ su₃-[x]
Bird who knows no shame, who makes shit cover the courtyard
Note: It is not commented upon by Hermann 2010, 201, but it is likely that Akkadian audiences would perhaps have found humor in the pun on the sound /zu/ - its sound both representing the lack of shame on the bird's part and the Akkadian cognate word for excrement zû, pronounced /zu/, and rendered by še₁₀, a late misreading of the sign for "buttocks" (KU for DUR₂).
21. Bird and Fish (= Hermann 2010) 52

An ii 5 - mušen bar gun₃-gun₃ igi gun₃-e sa₆-ga-ni-še₃ [...]

Bn r. 11' - [...] sa₆-ga-ne₂ mu-un-zu

Cn i 27' - [...] -ga-ni-še₃ mu-un-zu

Dn o. 4 - mušen bar gun₃-gun₃ igi gun₃-nu-e sa₆-ga-ne₃ mu-un-zu

Au r. 22' - mušen bar gun₃-[x] igi gun₃-gun₃ sa₆-ga-ni-še₃ mu-un-zu

Bu o. 20 - mušen bar gun₃-gun₃ igi gun₃-gun₃ sa₆-ga-ne₂ mu-un-zu

As ii 23 - [...] -na mu-un-zu

The bird, (with) multicolored coat and eye, he knew of (lit. to/toward/for) his beauty

22. Bird and Fish (= Hermann 2010) 79

Dn r. 3 - ur₅-ta [...] -gin₇ nu-e-zu gu₂ ki-še₃ la₂-a-ni

Cu o. 18 - ur₅-ta nam-mah-gu₁₀ a-gin₇ nu-zu gu₂ ki-še₃ x [...] -a

Su o. 11' - ur₅-ta nam-mah-gu₁₀ a-gin₇ nu-zu x [...]

From that, you know not the how of my magnificence; hang (your) neck to the ground (to look)!

23. Bird and Fish (= Hermann 2010) 87

Cn nam [...] -ta gu₃ e-da-ra-aḥ ni₂-zu ad li-bi₂-gi₄

Cu 2 - nam nu-zu-a gu₃ mu-e-[x]-ra-aḥ ni₂-zu ad li-[x]-in-x

Du o. 8 - nam nu-zu-a-ta gu₃ e-da-ra-aḥ ni₂-zu umun₂ li-bi₂-AK

Su r. 5' - nam nu-zu-[a]-ta gu₃[...]

You shout out from (the fact that) not knowing fate, you do not even advise/execute the plan for your own self.

Hermann 2010, 159 reads nam nu-zu-a(-ta) as a single phrase, nam-nu-zu-a “ignorance”. Arguing against such an understanding is the fact that nu-zu often takes an object, in this case nam “fate,” while there are only a few examples of a nominal nam-zu “knowledge,” this would be the only nam-nu-zu. Hermann 2010, 220 refers the reader to Sjöberg 1973, 46 n. 17, where he postulates that nam-nu-zu-a means “ignorance” based on the example in this text, Bird and Fish. The argument is circular, if it is one. Sjöberg 1973, 46 makes note 17 after translating the positive counterpart nam zu as “one who knows the destiny/fate” as an epithet of Enlil. However, the context is fitting for “ignorance,” if so, this is the first and perhaps only case.

24. Bird and Fish (= Hermann 2010) 92

Cn ii 12' si-ga kalg-ga-ga₂ nu-mu-e-de₃-zu inim u₃-bu-[x]-ul i₃-bala

Cu o. 26 - si-ga kalg-ga-gu₁₀ nu-e-da-an-zu inim u₃-bu-[...]

Du o. 13 - si-ga kalg-ga-ga₂ nu-mu-e-da-an-zu inim u₃-bu-bu-ul i₃-bala

You have learned nothing from me of/in my weakness or strength -- but have bandied only lightning flashes (insults?)

25. Bird and Fish (= Hermann 2010) 100

Cn ii 20' - mušen nig₂ gal-gal a-na mu-e-dim₂-ma-zu gur₄-ra-ab ga-[x]-ib-zu

En r. 15' - [...] -dim₂-ma-zu gur₄-ra-ba ga-ri-ib-zu

Cu r. 3 - mušen nig₂ gal-gal a-na mu-un-dim₂-[x]-zu nam-gur₄-zu ga-ri-ib-[x]

Du r. 8 - mušen nig₂ gal-gal a-na me-dim₂-ma-zu gur₄-ra-ba ga-ri-ib-zu

O Bird, what great things are of your fashioning -- I shall make them known to you in their fullness!

26. Bird and Fish (= Hermann 2010) 136

An iii 11' - x [...]gin₇ nu-zu gu₂ ki-še₃ la₂-a-ni
Cn iii 23' - [...] x x x-zu gu₂ ki-še₃ la₂-ni
Is r. 3 - [...]NE-ma a-gin₇ nu-zu gu₂ ki-še₃ la₂-a-ni
know not the how...; hang (your) neck to the ground

27. Bird and Fish (= Hermann 2010) 142

An iii 17' - [...]zu-de₃
Is r. 9 - [...]zu-de₃
Bsi ii 8' - gur₄-ra nam-mah-bi zu-zu-u₃-de₃
(In order) to make known the magnificence of their fullness (to each other)

28. Copper and Silver (= ETCSL 5.3.6) Segment F 5

hur-sag-ga₂ kur ki nu-zu-u₃ [...]
In/Of my mountain range, foreign, an unknown place...

Miscellaneous

29. Inst.Š (= Alster 2005) OB 4

u₄-ba geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a
In that day, the one having an ear, who makes words skillfully, who knows
matters, who has lived in the land
(ED TAŠ 1-2: geštu₂ inim zu
kalam ti-la
ED Adab 1: broken
ED TAŠ 1: (having) an ear, who knows matters
who has lived in the land

30. Inst.Š (= Alster 2005) OB 5

šuruppak^{ki} geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a
One of Šurupak, the one having an ear, who makes words skillfully, who knows
matters, who has lived in the land
ED TAŠ 3-5: [šuruppak^{ki}] geštu₂ inim zu
kalam ti-la
ED Adab 3-5: [šurupp]ak^{ki}
geštu₂ tuku inim-[...] zu-am₆
[...]
ED TAŠ 1: [One of Šurupak] (having) an ear, who knows matters, who has
lived in the land
ED Adab 3-5: [One of Šurupp]ak, the one having an ear, who makes words
[skillfully]. who knows [matters], [...]

31. Inst.Š (= Alster 2005) OB 62

dumu lu₂-ra geš₃ a₂ zi na-an-ne-en kisal-e bi₂-zu-zu
ED TAŠ vi 8: lu₂-ra [...] na-du₁₁ [...] SAL
ED Adab iii 2 + 10 iii: dumu lu₂-
ra geš₃ a₂ zi na-e kisal na-zu-zu
Do not rape(?) a man's child, it will be (made) known to the courtyard
ED Adab iii 2 + 10 iii: Do not (do) rape to a man's child, the courtyard shall
indeed make (it) known

32. Inst.Š (= Alster 2005) OB 159

lu₂ ki nu-zu-a-ni-ta u₃-mu-e-tum₂
After you have brought a man from a place unknown to him

33. Inst.Š (= Alster 2005) OB 167
 nu-zu-a-zu sag šu-bala i₃-ak-e
 Your unknown one (= one unknown to you) will trade you (lit. “the head”)
34. Inst.Š (= Alster 2005) OB 276
 ur nu-zu hul-am₃ lu₂ nu-zu huš-am₃
 ED TAŞ rev. vi 6: X GIR₂ ur nu-zu huš
 A lost/unknown dog is bad, a lost/unknown man is terrible
35. Inst.Š (= Alster 2005) OB 277
 kaskal nu-zu gaba kur-ra-ka
 On an unknown path on the side of the mountains
36. Inst.Š (= Alster 2005) OB 280
 ki <nu>-zu-a lu₂-ka lu₂ ša-ba-ra-an-e₃-de₃
 Of men of a strange place, (they are) men who come down (from the mountains?) to you
37. Diatribe B (= Sjöberg 1972) No.2 obv. 5’
 ki-ma-an-ze₂-er lu₂ kal-e nu-zu sag erin₂-na sal-sal
 A slippery slope the precious (friend) knows not...?
38. Diatribe B (= Sjöberg 1972) No.2 rev. 7’
 in-zu sila-dagal ba-ni-in-[...] lul-zu pa bi₂-i-[e₃]
 The knowledgeable one...the broad street...your falsehood forth-shines/is made to shine(?)
39. Diatribe C (= Sjöberg 1972) No. 1 obv. 2
 ir ^dnin-kilim amar kir₄ šu nu-zu ka₅-a bar kušu₂^{ku6}
 The mongoose’s odor, the bull-calf, the hyena that knows no hand (i.e. trap?), the wild fox, and the crab
40. Lu-Dingira to Mother (= Get Belleten 40) 9
 tukum-bi ama-gu₁₀ nu-e-zu giskim ga-mu-ra-ab-šum₂
 If you do not know my mother, I shall give a sign (i.e. description) to you.
41. Lu-Dingira to Mother (= Get Belleten 40) 16
 ki ^dinanna-ke₄ kin-kin mu-un-zu
 She knows the place of Inanna’s workings
42. Death of Nannaya (= Sjöberg 1983) 15
 dub zu nibru^{ki}-a ki-lul-la ba-an-ug₅
 The tablet-knower, he died violently in Nippur
43. Instructions of Ur-Ninurta (= Alster 2005) 19
 lu₂-lu₂ nig₂ dingir-ra-ka ni₂-[it]-te-en₃-bi mu-un-[zu-a]
 The ones who know piety of the thing of (their) god
44. Instructions of Ur-Ninurta (= Alster 2005) 30
 A - lu₂-lu₂ nig₂ dingir-ka ni₂-it-te-en₃-bi nu-mu-un-zu
 D - lu₂ ni₂-te-ga₂ nu-mu-un-zu-a
 (But) one who does not know piety of the things of god
45. Instructions of Ur-Ninurta (= Alster 2005) 66
 lugal iri^{ki}-na-ka mi-it-te-en₃-bi mu-un-zu
 He knows the fear of the king of the city
46. Instructions of Ur-Ninurta (= Alster 2005) 67
 šu ku-un-di-ip-pa he₂-en-zu ki-sub-ba he₂-en-zu

- He should know bowing down, he should know kissing the ground
47. Instructions of Ur-Ninurta (= Alster 2005) 68
 su-un-su-na he₂-en-zu gu-bu he₂-en-zu tuš-še₃ nu-zu-a
 He should know humility, he should know standing (at attention), he should not know sitting (at rest)
48. Instructions of Ur-Ninurta (= Alster 2005) 71
 lu₂ a₂-ga₂-ke₄ ka₂ e₂-gal gu zi-ga he₂-en-zu
 The one who gives instruction at the palace gate should know attention-getting(?)
49. Counsels of Wisdom (= Alster 2005) 31
 [e₂]-gal ab su₃-ra an-za₃ nu-zu [...]
 The palace is a distant sea knowing no horizon...
50. Counsels of Wisdom (= Alster 2005) 44'
 lugal-ra ni₂-te-ge₂₆-e-bi he₂-en-[zu]
 He should know (its) piety to the king
51. Counsels of Wisdom (= Alster 2005) 80
 šeš-gal-zu ni₂-te-ge₂₆-e hu-mu-un-zu
 You should (make³) know respect/piety (to) your older brother
52. Counsels of Wisdom (= Alster 2005) 83
 šeš-šeš-za [dugud?]-da?-bi he₂-en-zu nig₂ e₂ du₃-u₃-de₃
 Of your brothers, you should know their honor, (it is) a thing that builds a house
53. Counsels of Wisdom (= Alster 2005) 94
 du₁₄-da izi-gin₇ lu₂ ba-ab-gu₇-e te-en-te-en-bi he₂-en-zu
 A man who is devoured like fire by quarreling, you should know its extinguishing
54. Counsels of Wisdom (= Alster 2005) 171
 nig₂ se₃-ga ki-bi-še₃ he₂-en-zu
 You should know the right place (for) a placed a thing(?)
55. Counsels of Wisdom (= Alster 2005) 172
 lu₂ nig₂ se₃-ga? mu-un-zu-am₃
 The one who knows a placed thing...
56. Counsels of Wisdom (= Alster 2005) 180
 iri kur₂-ra šu na-ab-tag-tag lu₂ ki-bi ib₂-zu-[am₃]
 In a strange city, do not lay hands on (anything), one (will) know its place(?)
57. Counsels of Wisdom (= Alster 2005) 192
 [nig₂]-tuku-zu šu im-ši-dub₂-dub₂-be₂ du₆-du₆-la he₂-en-zu
 (Should) one pull out (all of) your possession, you should know (their) hidden places(?)
58. Nothing is of Value (= Alster 2005) D 15
 ni₂-bi-še₃
 he₂-su-su
 May it increase/make known to its self/fear
 Variant:
 Ni 9620 o. 10: ni₂[?]-bi zu-zu
 ...make known its self/fear
59. Dog for Nintinuga (= Ali 1966) 1

- l(diš) lugal-nesag-e dumu zu-zu um-mi-a nibru^{ki}-ke₄
 Lugal-nesage-e son of Zuzu, the learning master of Nippur
 Note the pun, the scribal master's name is the reduplicated form of the verb,
 meaning "knows all things" and also "makes known," thus likely acting as a
 double entendre to commute his status as knowledgeable and as a teacher ("one
 who makes known").
60. Dog for Nintinuga (= Ali 1966) 8
 nig₂ ra-ah-a du₁₁-ga zi ir-ra ki gig-bi zu-zu
 who knows every beaten (and) afflicted thing, distressed area's sick spot
61. Ballade of Early Rulers (= Alster 2005) 17 = Syr. 8
 ki bur₃-da-gin₇ na-me nu-mu-un-zu-a
 Which, like the deep earth, nobody knows (it)
62. Enlil and Namzitarra (= Alster 2005) 16
^den-lil₂-me-en nam mu-tar-ra ge₂₆-e ^den-lil₂-me-en a-gin₇ bi₂-zu (var. i3-zu)
 I am Enlil, who decrees destiny. I am Enlil, (but) how was I known (var. did you
 know?)
63. Enlil and Namzitarra (= Alster 2005) 18
 nam-^den-lil₂ ba-e-de₆-a u₄-de₃ en-gin₇ nam ga-zu-e-še
 Such as you carried Enlilship (away), as if (you were to say) "I shall know
 destinies like the lord!"
64. Three Ox-Drivers from Adab (= Alster 2005) 86
 lugal-e inim-inim-a-ni₃ u₃-bi₂-in-zu ki-šub-ba-ni-ta me-ni um-ta-an-šub-ba
 The king, after his case was known by him, such that after he has made drop
 from his dwelling his ME(?)
65. Man and His God (= van Dijk 1953) Face II 1-2
 guruš-me-en zu-me-en nig₂-zu-gu₁₀ / si nu-mu-da-sa₂-e
 I am a young man. I am one who knows; my knowledge has no equal
66. Man and His God (= van Dijk 1953) Face II 6
 a₂ nu-zu-gu₁₀ ma-ra-pe-la₂-en
 My unknowing strength defiles me before you
67. Man and His God (= van Dijk 1953) Face II 26
 zu-me-en murub₄ lu₂ nu-zu-ka a-na-aš mu-un-na-la₂-en
 I am one who knows, why (then) do I hang out (with) amidst ignoramuses?
68. Man and His God (= ETCSL 5.2.4) 68
 nar šir₃ zu-e nam-tar gig-ga-gu₁₀ gu-gin₇ ha-ra-si-il-e
 May the musician who knows songs split-open for you like a flax-stalk my bitter
 destiny (decreed)
69. Man and His God (= ETCSL 5.2.4) 111
 u₄ ib₂-ba ša₃ hul du₃-a zu inim hi-li-a he₂-ni-be₇
 May the one who knows speak a word of luxuriance, "Angry day, erect the evil
 innards!"(?)
70. Man and His God (= ETCSL 5.2.4) 112
 u₄ su-mu-ug x tab₂-tab₂-ba zu e-ne hul₂-la hu-mu-du₁₁
 May the one who knows, he who is joyful, (have) said, "Distressful day, make
 double the x!"
71. Man and His God (= ETCSL 5.2.4) 113

- dingir-gu₁₀ x x nam-tag-gu₁₀ igi-gu₁₀ u₃-mi-zu
 My god...after my eyes know my sin...
72. Man and His God (= ETCSL 5.2.4) 123
 guruš-e inim a-ra-zu-a mi-ni-in-zu-a-ni
 The young man, his (being) knowledgeable in supplicating words...
73. Fowler and His Wife (= Alster 2005) 13
 eme-na he₂-en-zu ni₂-te-a-ni he₂-en-zi-zi-i
 May he make known on his tongue! May he raise himself up!
- Proverb Collections²⁶
74. Coll. 1 (= Alster 1997) 1.7
 nig₂ ha-lam-ma dingir-ra-kam šu-tu-tu nu-ub-zu
 A thing destroyed is (of) the god's, it knows no escape(?)
75. Coll. 1 (= Alster 1997) 1.104 // 15 Sec. C 3 // 26 Section B obv ii 4 // UET 6/2 336 obv. 13
 (truncated)
 ša₃ gidru-ka i₃ he₂-en-de₂ lu₂ na-me nu-zu
 If one pours oil into the inside of a scepter, no one will know
76. Coll. 1 (= Alster 1997) 1.188
 bara₂-bara₂-ge nu-zu' suhur ta ba-e-la₂
 siki-zu diš-kuš₃-am₃ [...] nin-gu₁₀ nam-nu-x
 You know not spreading (it) out, how you (have) hung the tresses
 your hair is a cubit long...my lady...
77. Coll. 1 (= Alster 1997) 1.196
 utul₂ du-bu-ul nu-zu mun'²-ta al-si₃
 dug sur-ra nu-zu a-ta al-si₃
 mu₁₀-us₂-sa₂ nig₂-DI nu-un-zu-a du₁₄-mu₂-mu₂ al-si₃
 A tureen that knows no stirring is tested by means of salt
 A pot that knows no drips is tested by means of water
 A son-in-law that knows no legality(?) is tested in dispute
78. Coll. 2+6 (= Alster 1997) 2.7
 zu-a ur₃-ra mu-un-ne-a-e₃
 An acquaintance has gone up on the roof to them
79. Coll. 2+6 (= Alster 1997) 2.9
 nam nu-tar-re ki-gul-la gaba ba-an-[ri-me-en]
 lu₂ ku₃-la₂ zu-me-en igi-za ga-gub
 ma-an-du₁₁-e-še
 As it goes: I am one who was confronted by one without a destiny, the destitute
 one:
 "I am one who knows silver weighing, let me serve you,"
 she said to me.
80. Coll. 2+6 (= Alster 1997) 2.10
 nam nu-tar-re a₂-sag₃-e gaba ba-an-ri-me-en
 ku₃ nig₂-gur₁₁ zu-me-en igi-za ga-gub

²⁶ Due to the difficult nature of translating proverbs and the availability of Alster's publication, which gives all known variants (cf. also Veldhuis 2000), I give only the composite offered by him (he includes bilinguals also). I do, at times, however, vary in my translations.

ma-an-du₁₁-e-še

As it goes: I am one who was confronted by one without a destiny, the asag-illness demon: “I am one who knows silver and possessions, let me serve you,” he said to me.

81. Coll. 2+6 (= Alster 1997) 2.11

nam-tar ur-ra-am₃ zu₂ mu-un-da-an-ku₅
tug₂-mu-dur₇(BU)-ra-gin₇ im-ma-tab-tab

a-ba-am₃ lu₂-gu₁₀ hu-mu-un-da-ab-zu

Fate is a dog. He bites the one with him.

Like the mourning garment/dirty garment it becomes (a person's) double.

“Who is my man?” It surely learns of him (eventually?).

82. Coll. 2+6 (= Alster 1997) 2.17

uku₂-re še ur₁₁-ru nu-mu-un-zu-a

zi₃ a-na ba-ur₁₁-ru

The poor person who knows not the cultivation of barley,
what then of cultivating emmer?

83. Coll. 2+6 (= Alster 1997) 2.28

du-du nam-uku₂-ra a₂ bi₂-ib-gar

lu₂ du-du zu in-kalg ugu lu₂ tuš-a nam-ti

bi₂-ib-tah-e

By moving is poverty defeated;

The man who knows moving, he is strong, he adds life (to himself) over the
settled man

84. Coll. 2+6 (= Alster 1997) 2.37 // 11.146 // UET 6/2 267 1

dub-sar-me-en mu ni₂-za nu-zu

igi ni₂-za sig-ga

You are a scribe who does not (even) know your own name

Shame on you.

85. Coll. 2+6 (= Alster 1997) 2.38 // UET 6/2 268 1

[dub]-sar-re mu diš-am₃ he₂-en-zu

[šu]-ni he₂-sa₆-sa₆ e-ne-am₃ dub-sar-ra

The scribe who knows well one line (i.e. the incipit?)

whose hand (writes) beautifully - he is a scribe.

86. Coll. 2+6 (= Alster 1997) 2.39 // UET 6/2 268 3 // UET 6/2 290 1 // UET 6/2 452 1

nar-re en₃-du diš-am₃ he₂-en-zu ad ša₄-am₃

he₂-en-sa₆ e-ne-am₃ nar-ra-am₃

The singer who knows well one song, he who makes beautiful resounding (in
singing) - he is a singer.

87. Coll. 2+6 (= Alster 1997) 2.47

dub-sar eme-gi₇ nu-mu-un-zu-a

a-na-am₃ dub-sar e-ne

A scribe who does not know Sumerian,

What (type of) scribe is he?

88. Coll. 2+6 (= Alster 1997) 2.49 // UET 6/2 269 1

dub-sar eme-gi₇ nu-mu-un-zu-a inim bala-e

me-da he₂-en-tum₃

- A scribe who does not know Sumerian,
(what) does the translator (actually) bring into (lit. “with”) being?
89. Coll. 2+6 (= Alster 1997) 2.55
kindagal eme-gi₇ ba-an-zu-a
The kindagal to whom Sumerian is known...
90. Coll. 2+6 (= Alster 1997) 2.56
dub-sar ša₃ dab₅-ba nu-un-zu-a inim bala-e me-da he₂-em-tum₃
The scribe who does not know concentration?; (what) does the translator bring
into (lit. “with”) being?
91. Coll. 2+6 (= Alster 1997) 2.114
ur ki-tuš-bi nu-mu-zu-a
A dog who does not know its dwelling
92. Coll. 2+6 (= Alster 1997) 2.143 // 14.17 ii 3
e₂-a lu₂ zu-bi mu-un-gul en₃-bi-a ba-tar-re-[en(?)]
He (who) destroyed the household’s acquaintance, you must be the one to
investigate it
93. Coll. 2+6 (= Alster 1997) 2.156
[e₂]-gal ki ma-an-ze₂-er lu₂ zu dab₅-dab₅-be
Coll. 6.4 (1 variant): [e₂]-gal ki ma-an-ze₂-er nu-um[?]-zu dab₅-dab₅-be
The palace seizes the one who knows (it is) a slippery place
Coll. 6.4: The palace seizes the one who knows not (that it is) a slippery place
94. Coll. 3 (= Alster 1997) 3.12
kapa₂ kuš₂-a-ni ama-ni nu-mu-un-da-an-zu
The junior herdsman, his mother does not learn from him (of) his exhaustion(?)
95. Coll. 3 (= Alster 1997) 3.26 // 19 Sec. C 2 // 24.9
^dutu bar-ra he₂-ne-[ni?]-š_u₂
ni₂-zu šu nu-zu-am₃ ku₄-ni-ib
When Utu is covered outside such as your self does not know the hand - come
in!
96. Coll. 3 (= Alster 1997) 3.89 // 11.25
ugula a₂ geš-gar-ra nu-un-zu-[a]
erin₂-na-ni sag sag₃-ge nu-gul-e
A foreman who does not know the production quota, does not destroy (= put an
end to) his people’s head-shaking(?)
97. Coll. 3 (= Alster 1997) 3.118 // 26 Section A obv i 8
nig₂ zu-a-ni ga-ra-an-da-ab-be₂
nig₂ nu-zu-am₃ lu₂ ki inim-ma ab-ta-e₃
nig₂ gig ^dsuen-na-kam
(When) he who knows a thing (says), “Let me speak with him (the judge?) for
you,” but is one who knows nothing (and) comes forward as a witness - that is an
abomination to Suen
98. Coll. 3 (= Alster 1997) 3.140 // 7.95
gig gu₂-nida lal₃-gin₇ ib₂-ak
mar-tu i₃-gu₇-a nig₂-ša₃-bi nu-un-zu
A gunida wheat-cake was made like (one would make) a honeyed one,
The Martu who eats it does not (even) know its ingredients (lit. “inner things”)

99. Coll. 4 (= Alster 1997) 4.10
nig₂ zu a-na-aš he₂-en-de₃-šū₂
One who knows something, on what account does he conceal it (with himself?)
100. Coll. 4 (= Alster 1997) 4.46
ša₃ nig₂-ka₉ nu-zu ša₃ igi-gal₂ tuku
Innards that do not know accounting - (are they) innards having insight?
101. Coll. 5 (= Alster 1997) 5.13
gu₄-gin₇ a-ga gur-ra nu-e-zu
Just like the ox, you do not know (how to) turn back(?)
102. Coll. 5 (= Alster 1997) 5.36
amar-e ša₃ x x
x-ni[?] i-ni-in-ku₄
e₃-de₃ nu-ub-zu sipa-de₃ sag en₃ un-tar
[u₄?] ^{dugš}šakir₃ ba-ab-šub ^{dugš}šakir₃-e ba-an-gaz
u₄ amar-e im-ta-e₃ amar-e ba-an-GAM
u₃ ^{dugš}šakir₃ ba-an-gaz
A calf...entered inside...
(But) knew not going out. After the shepherd examined it
[then?] the churn was dropped and he smashed (down on) it.
When the calf came out, the calf curled up (on himself)
and the pot was smashed (by him?)
103. Coll. 5 (= Alster 1997) 5.55 4 // UET 6/2 212 4
ud₅-de₃ ur-mah-e mu-na-ni-ib-gi₄-gi₄ za-e mu-gu₁₀ nu-e-zu
The nanny-goat answers to the lion, "You do not know my name?"
104. Coll. 5 (= Alster 1997) 5.60 // UET 6/2 208 2
ur-mah-e geš-gi-a [lu₂] zu-a-ni nu-ub-gu₇
The lion did not eat his acquaintance in the canebrake
105. Coll. 5 (= Alster 1997) 5 Vers. B 70
ku₆ ur-mah-ka
ki-ag₂ ku₅-de₃ nu-ub-zu
Of the fish of a lion, the one who loves it knows not the cutting (off from the lion?)
106. Coll. 5 (= Alster 1997) 5.81 // UET 6/2 225 1-2
ur gi₇-re šu te-ba-ab mu-zu ga₂-ga₂-an nu-un-zu
The native dog knows, "Fetch it!" But he does not know, "Set it down!"
107. Coll. 5 (= Alster 1997) 5.83
ur gi₇-re lu₂ ki-ag₂-bi mu-un-zu
ur di-ku₅-dam kun-bi maškim x
The (native/domestic) dog knows the one who loves it.
When the dog is acting judge, its tail is the commissioner...
108. Coll. 5 (= Alster 1997) 5.108
ur-gi₇-re ^{geš}tukul ba-an-zu en-na geštu₂-za-na HAR-ra-ni šu bi₂-in-x-a
The (native/domestic) dog ...
109. Coll. 7 (= Alster 1997) 7.78
a-ba-am₃ sahar mu-un-zi
a-ba-am₃ ^{geš}ma₂ bi₂-in-zu

Variants:

Coll. 6 (= Alster 1997) 50, Ni 1300 o. 13

[a-ba]-am₃ sahar mu-un-DU

a-ba^{ges}ma₂ bi₂-in-su

...

Coll. 6 (= Alster 1997) 50, Ni 5098

a-ba-am₃ sahar mu-un-zi

a-ba-am₃^{ges}ma₂ bi₂-in-du₈

...

Who is it lifted up the dust?

Who is it knew[?]/caulked the boat?

110. Coll. 8 (= Alster 1997) 8 Sec. B 29 1-4 // UET 6/2 220 3

ka₃-a dur₂^{ges}kiša₂(GIR₂)-še₃

in-ku₄-ma

ga₂-nu e₃-im-ta

e₃-de₃ nu-ub-zu(-am₃)

The fox entered (into) a thorn-bush dwelling/"the ass of kiša"

"Hey, come out from there!" (said the dog)

but it (the fox) knew not to go out.

111. Coll. 9 (= Alster 1997) 9 Sec. A 9

nu-zu e₂-gal-la ba-šar₂

The ones who know not(= ignoramuses) are without number in the palace

112. Coll. 9 (= Alster 1997) 9 Sec. A 10

zu-a nu-di is-hab₂-ba-am₃

Not speaking (something) known is foolish(?)

113. Coll. 11 (= Alster 1997) 11.7

ḪA-ra-NE LUL -ba UR-ba

inim zu uku₂[?] hul-a-gin₇

e₂-a da-an-ti

ag₂-ga₂ a-gi-nam

šim-bi₂ lil₂-e

u₃-ne bar-šeg₃-ga₂ he₂-gu₇-e

...

the "one who knows matters" (= experienced), like a evil/foul waif(?)

may he live with (you) in the house.

It is such a thing as my affairs

its fragrance, the wind

...

(translation uncertain)

114. Coll. 11 (= Alster 1997) 11.70

a-da-ab-e

nig₂-im-ba nu-zu

kur ša₃-ge di-di

... knows no deficated thing

doing/speaking the inner mountains(?)

115. Coll. 13 (= Alster 1997) 13.11 B

- [lu₂-hun-ga₂] zi-gan šu an-[še x]
[x x] geš⁷ al-ri-ri-ge [...]ke₄ an-na-ab-[be₂]
[x] ma₂ sag-ga₂-ta [...]
[e-ra]-ab-šum₂-mu
[x] ma₂ eger-ra-ta
[ga]-ra-ab-šum₂-mu
[a]-na-am₃ e-zu-še
A hired man [who was raising] an oar skyward
...he spoke...to him
...from the boat's bow...
such as I gave to you
...from the boat's stern
such as I shall give to you -
what(ever) it be that you know (of).
116. Coll. 26 (= Alster 1997) 26 Section A obv. i 8
nig₂ zu a-na-am₃ ga-ra-ad-da-be₂
nig₂ nu-zu a-na-am₃ lu₂ ki-inim ba-ab-e₃
nig₂-gig^dutu-ke₄
“The what of knowing a thing, shall I speak of (lit. with) it for you,
(but instead) “the what of not-knowing a thing” is brought up by the witness;
the abomination of Utu
117. Coll. 26 (= Alster 1997) 26 Section C rev. i 8
lu₂ kaš nu-zu-gin₇ ni₂ dar-dar-ra-a
He is one broken up by fear, like a man who does not know beer
118. Coll. 28 (= Alster 1997) UET 6/2 336 obv. 5
^dnin-kilim ni₂ dingir-ra nu-zu
The mongoose knows not the fear of god (i.e. is unpious or completely unafraid)
119. 3N-T 161 (= Alster 1997) 1
me-zu
nu-mu-zu
Your ME I know not(?)
120. UET 6/2 234 (= Alster 1997) 1-2
anše bar udu hi-a-ka
giskim nu-mu-ni-zu
You/I do not recognize donkeys, let alone diverse sheep!
121. UET 6/2 310 (= Alster 1997) 8
inim zu ka-še₃ hu-mu-un-[...]
May the “one who knows matters” (= experienced) ...
122. UET 6/2 350 (= Alster 1997) 9
dingir-gu₁₀ he₂-en-zu šu-gu₁₀ gi-dub-ba-kam
My god certainly knows my hand is (of/as) a stylus
123. UET 6/2 365 (= Alster 1997) rev. 1'5'
lu₂ nig₂-tuku-e mu-un-da-ak-ak
ga₂-e mu-na-ab-til-en
du₁₁-ga nig₂ bur₂-ra mu-na-ab-DU
a-ga-bi-še₃ geštu₂-ga nu-ub-ri

- am₃-kur₂-ra a-ra₂-bi nu-zu
 The wealthy man had made (a fortune) for himself (lit. with himself)
 “I am at the end of it,” (he said)
 The speech brought its (the fortune’s) dispersal.
 Afterwards, in the ear it did not gather (“remember/recall”?)
 Having changed, no one knows its way
124. UET 6/2 233 (= Alster 1997) 2
^{ans_e}kunga₂ ninda₂-zu i₃-zu-de₃-en u₃ ama-zu i₃-zu-de₃-en
 Mule! do you know your seed-funnel or do you know your mother?
125. UET 6/2 276 (= Alster 1997) 1-4
 inim du₁₄-da-ka
 nam-šeš-e mu-un-dim₂-dim₂
 ki inim-ma-ka
 nam-ku-li ba-an-zu-zu
 In matters of striving (together)
 brotherhood is fashioned;
 In the place of witness
 friendship is made known
126. UET 6/2 297 (= Alster 1997) 1-4
 galam-da us₂-a
 galam-a mu-ni-in-zu
 ku₃-zu-ta us₂-a
 ku₃-zu mu-ni-in-zu
 In following one with skill, he knows (what is) skilled
 In following (from) one who is apt, he knows (what is) apt.
127. MDP 27 105 (= Alster 1997) 1-2
 nu KU da un me
 nig₂-dul a-ba mu-zu
 ...
 who knows a covered thing?

Appendix C

3rd millennium Sumerian Occurrences of gal-zu

Generic Classification

C1. - 3rd millennium Sumerian Royal Inscriptions

1. Eanatum 1 (= Frayne 2007 E1.9.3.1) [xvii 1] // [xix 9] // xxi 23 // rev. i 32 // rev v 18
gal na-ga-mu-zu
[Eanatum] indeed also knows greatly

C4. - 3rd millennium Sumerian Temple Hymns

1. Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) vii 9-10 // xxv 22-23 // CylB ii 7-8
sipa zi gu₃-de₂-a
gal mu-zu gal i₃-ga-tum₂-mu
The right shepherd, Gudea,
who is such as [he] knows greatly and brings (it to bear?) greatly, too.
2. Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xii 18-20
gu₃-de₂-a ša₃ ^dnin-gir₂-su-ka
u₄-dam mu-na-e₃
gal mu-zu gal i₃-ga-tum₂-mu
As for the innards of Ningirsu, it had gone out such as daylight (does) for Gudea
who is such as [he] knows greatly and brings (it to bear?) greatly, too
3. Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xvii 20-21
lugal-bi e igi huš il₂-il₂
ur-sag ^dnin-gir₂-su me₃ gal zu-bi
its [the Eninnu's] master, an En lifting a fierce eye
Hero Ningirsu, its one who knows battle greatly (i.e. battle-master?)
4. Gudea Cylinder B (= Edzard 1997 E3/1.1.7.CylB) xiii 11-13
agrig kalg-[x] ^dnanše-ke₄
sipa gu₂ tuku ^dnin-gir₂-su₂-ka-ke₄
gal mu-zu gal i₃-ga-tum₂-mu
The mighty steward of Nanše,
The brave shepherd of Ningirsu
who is such as [he] knows greatly and brings (it to bear?) greatly, too

C5. - 3rd millennium Sumerian Myths

1. The Barton Cylinder (= Alster & Westenholz 1994) xv 11
da-ba-la-e gal i₃-ga-mu-zu
Dabala also knows greatly
2. The Barton Cylinder (= Alster & Westenholz 1994) xix 3
gal i₃-ga-mu-zu
He [Ešpeš?] also knows greatly

C6. - 3rd millennium Sumerian Epics with Divine and Human Characters

1. Lugalbanda-Ninsuna (= Jacobsen 1989) i 3
^dlamma nin-sun₂-ke₄ gal in-zu
Lamma Ninsuna, she knows greatly

2. Lugalbanda-Ninsuna (= Jacobsen 1989) ii 1
lugal-ban₃-da gal zu
Lugalbanda, who knows greatly,...
3. Lugalbanda-Ninsuna (= Jacobsen 1989) ii 6
bir₂ gal in-ga-mu-zu
He also (made?) knows greatly love-making
Note: If gal-zu can be a causative, to make someone else know something greatly, this the only occurrence.
4. Lugalbanda-Ninsuna (= Jacobsen 1989) iv 1-2
lugal-ban₃-da
gal in-zu
Lugalbanda, he knows greatly

Chronological List

1.0 - ED IIIa (ca. 2600-2500 BC)

1. Lugalbanda-Ninsuna (= Jacobsen 1989) i 3
^dlamma nin-sun₂-ke₄ gal in-zu
Lamma Ninsuna, she knows greatly
2. Lugalbanda-Ninsuna (= Jacobsen 1989) ii 1
lugal-ban₃-da gal zu
Lugalbanda, who knows greatly,...
3. Lugalbanda-Ninsuna (= Jacobsen 1989) ii 6
bir₂ gal in-ga-mu-zu
He also (made?) knows greatly love-making
Note: If gal-zu can be a causative, to make someone else know something greatly, this the only occurrence.
4. Lugalbanda-Ninsuna (= Jacobsen 1989) iv 1-2
lugal-ban₃-da
gal in-zu
Lugalbanda, he knows greatly

1.1 - ED IIIb (ca. 2500-2400 BC)

1. Eanatum 1 (= Frayne 2007 E1.9.3.1) [xvii 1] // [xix 9] // xxi 23 // rev. i 32 // rev v 18
gal na-ga-mu-zu
[Eanatum] indeed also knows greatly

1.2 - Pre-Sargonic Nippur (ca. 2400-2300 BC)

1. The Barton Cylinder (= Alster & Westenholz 1994) xv 11
da-ba-la-e gal i₃-ga-mu-zu
Dabala also knows greatly
2. The Barton Cylinder (= Alster & Westenholz 1994) xix 3
gal i₃-ga-mu-zu
He [Ešpeš?] also knows greatly

1.3 - Gudea - Lagaš II (ca. 2250-2150 BC)

1. Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) vii 9-10 // xxv 22-23 // CylB ii 7-8
sipa zi gu₃-de₂-a
gal mu-zu gal i₃-ga-tum₂-mu
The right shepherd, Gudea,

- who is such as [he] knows greatly and brings (it to bear?) greatly, too.
2. Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xii 18-20
 gu₃-de₂-a ša₃ ^dnin-gir₂-su-ka
 u₄-dam mu-na-e₃
 gal mu-zu gal i₃-ga-tum₂-mu
 As for the innards of Ningirsu, it had gone out such as daylight (does) for Gudea
 who is such as [he] knows greatly and brings (it to bear?) greatly, too
 3. Gudea Cylinder A (= Edzard 1997 E3/1.1.7.CylA) xvii 20-21
 lugal-bi e igi huš il₂-il₂
 ur-sag ^dnin-gir₂-su me₃ gal zu-bi
 its [the Eninnu's] master, an En lifting a fierce eye
 Hero Ningirsu, its one who knows battle greatly (i.e. battle-master?)
 4. Gudea Cylinder B (= Edzard 1997 E3/1.1.7.CylB) xiii 11-13
 agrig kalg-[x] ^dnanše-ke₄
 sipa gu₂ tuku ^dnin-gir₂-su₂-ka-ke₄
 gal mu-zu gal i₃-ga-tum₂-mu
 The mighty steward of Nanše,
 The brave shepherd of Ningirsu
 who is such as [he] knows greatly and brings (it to bear?) greatly, too

Appendix D
2nd millennium Sumerian Occurrences of gal-zu

D1. - 2nd millennium Sumerian Royal Inscriptions

The Isin-Larsa Dynasty

1. Iddin-Dagān (= Frayne 1990 E4.1.3.2) 16
nig₂-nam gal-zu-ra
To the one who greatly knows everything (i.e. super-omniscient!)
2. Išme-Dagān (= Frayne 1990 E4.1.4.13) 4
ad gi₄-gi₄ gal-zu
who [Ningal] knows advising greatly
3. Abī-sarē (= Frayne 1990 E4.2.6.1) i 13'
gal-di gal-zu mah
Exalted one, who knows greatly, magnificent
Note: Is gal-di a substantive that it can be greatly known? Or is gal-zu its own
epithet here?
4. Sîn-iddinam (= Frayne 1990 E4.2.9.5) 3
gal-zu eš-bar
One who knows greatly (in) the decisions
5. Warad-Sîn (= Frayne 1990 E4.2.13.21) 23-24
u₄-bi-a ^daš-im₂-babbar-re
eš-bar-re gal-zu dumu ^dnin-lil₂-la-ke₄
On that day, the god Ašimbabbar,
who knows greatly (to) the decisions, son of Ninlil
6. Warad-Sîn (= Frayne 1990 E4.2.13.21) 42-43
nam-bi-še₃ ARAD-^dEN.ZU
gal-zu geštu₂ tuku-tuku nig₂-ge-na ki-ag₂-me-en
On this account am I, Warad-Sîn,
Greatly knowledgeable, having ears, who loves truth
7. Rīm-Sîn (= Frayne 1990 E4.2.14.6) 4-5
gal-zu en sa₂-gar
dingir gal-gal-e-ne-er
[Enki] Greatly knowledgeable, lord, adviser
to the great gods
8. Rīm-Sîn (= Frayne 1990 E4.2.14.8) 5
a₂ ag₂-ga₂ šum₂-mu gal-zu
Who [Ninšubur] knows greatly the giving? (of) orders
9. Rīm-Sîn (= Frayne 1990 E4.2.14.12) 3
ša₃ KA sa₆-ge gal-zu
Who [Ninšubur] knows greatly the (making) beautiful innards (meanings) of
words(?)
10. Rīm-Sîn (= Frayne 1990 E4.2.14.17) 6
sa₂ gar-gar en₃ tar-tar gal-zu
Who [Ninegal] greatly knows advising and inquiring(?)
11. Rīm-Sîn (= Frayne 1990 E4.2.14.20) 38
ga₂-e geštu₂ gal-zu-gu₁₀-ta

nam-tar u₄-da eger-ra ki-bi bi₂-kig₂-kig₂
 I, from my greatly knowledgeable ear(?),
 sought the spots of future days' fate

12. Rīm-Sîn (= Frayne 1990 E4.2.14.23) 6-7

arhuš-su₁₃ la-ra-ah nig₂-gig-ga
 šu dab₅-be₂ gal-zu-a-aš

On account of long-patience, [Inanna] greatly knows taking
 the hand of the sick and the one in dire straits

Old Babylonian Royal Inscriptions

13. Hammu-rāpi(?) (= Frayne 1990 E4.3.6.1001) 7'

^dutu lugal-e ni₂ te-ge₂₆ gal-zu-me-en gal-bi AN x [...] ša₃ du₁₀-ga ur₅ sa₆-ge an-ta
 he₂-bi₂-ib₂[?] [...] an-ki-bi-ta he₂-mu-x [...]

Utu, I am one who greatly knows piety to the king...sweet innards and a
 beautiful liver...may it...from heaven...may...from its heaven and earth

D2. - 2nd millennium Sumerian Royal Hymns

Ur III Kings

1. Šulgi A (= Klein 1981) 19

dub-sar gal-zu ^dnisaba-kam-me-en

I am a scribe of Nisaba who knows greatly

2. Šulgi B (= Castellino 1972) 103

^{ges}ilar sag₃-ge-bi gal-zu-me-en

I am one who greatly knows the throwstick's striking

3. Šulgi B (= Castellino 1972) 220

gal-zu nam-lugal an-ta-gal₂-bi-me-en

I am greatly knowledgeable, (I am) the exaltation of kingship

4. Šulgi B (= Castellino 1972) 264-265

^dištaran-gin₇ di ku₅-ru gal-zu-gu₁₀-uš

^den-lil₂-le a₂ ug₃ lu-a-na mu-da-an-ag₂-ga₂-ta

On account of my greatly knowing, like Ištaran, issuing judgments

From such Enlil ordered (me) concerning his abundant people

5. Šulgi C (= Castellino 1972) 95

ša₃-ta ^dnin-tu gal-zu nig₂-nam-ma

in-ga-me-en-na-ta

From such as I am also, from the womb, a Nintu, greatly knowledgeable in
 everything

6. Šulgi E (= ETCSL 2.4.2.05) 17

dingir-re-ne-er gub-bu gal-zu-ga₂

Of my knowing greatly standing (in service) to the gods.

7. Šu-Suen E (= CBS 13381) obv. iii 3

^dšu-^dEN.ZU gal-zu x [...]

Šu-Suen, greatly knowledgeable...

Isin-Larsa Kings

8. Išbi-Erra C (= Hallo 1966) 3

gal-zu nu-u₈-gig-ge nin kur-kur-ra zi-de₃-eš-še₃ pa₃-da

- Greatly knowledgeable one, found rightly by the Nugig (Inanna), the lady of the foreign lands
9. Išbi-Erra C (= Hallo 1966) 11
 munus zi eš-bar du₁₀ kalam-ma-kam di-di-bi gal-zu
 Right woman, who greatly knows the pronouncements, namely, the sweet decisions of the homeland.
 10. Išme-Dagān A (= Römer 1965, 39-55) 16
 [kur-kur-re] a₂ ag₂-ga₂-e gal-zu
 ...who greatly knows the ordering [(of) the foreign lands]
 11. Išme-Dagān A (= Frayne 1998) xvi 385a-b
 gal-zu nig₂-nam-ma
 i₃-me-en-na-ga₂
 Of my being one who greatly knows everything
 12. Išme-Dagān E (= Sjöberg 1974/75) 3N-T 500 obv. 5'
 [x x] palil dingir-re-e-ne nig₂-nam-ma gal-zu [...]
 ...foremost of the gods, who greatly knows everything...
 13. Išme-Dagān I (= Klein 1989) 3
^diš-me-^dda-gan sipa gal-zu
 mu du₁₀ sa₄-a-me-en
 I am Išme-Dagan, the shepherd who is greatly knowledgeable, who was called (by) a sweet name
 14. Išme-Dagān M (= Hall 1985, 800-813) ISET 1 96-97 (Ni. 2781) rev. 29'
 [x x] en dadag an ku₃-ta nam tar-re [x] zu
 ...shining lord, who (greatly) knows deciding fates from holy heaven
 15. Išme-Dagān Q (= Sjöberg 1973) No. 3 part b 7'
 šul a₂ ag₂-e gal-zu eš-bar x x
 Youth who greatly knows ordering, the decisions...
 16. Lipit-Eštar A (= Römer 1965, 29-38) 91
 kur-kur-re a₂ ag₂-e gal-zu-me-en
 I am one who greatly knows ordering the foreign lands
 17. Lipit-Eštar B (= Vanstiphout 1978) 29
 inim-ma nu-kuš₂-u₃ gal-zu ka-aš bar ug₃-e si sa₂
 Who does not tire of words, greatly knowledgeable one, (whose) decisions are just to the people
 18. Lipit-Eštar B (= Vanstiphout 1978) 30
 geštu₂ dagal nig₂-nam gal-le-eš zu
 Broad-eared one, who greatly knows everything
 19. Enlil-bāni A (= ETCSL 2.5.8.1) 20-21
 gal-zu mas-su
 nig₂-zi-gal₂ tum₂-tum₂-mu
 Greatly knowledgeable one, leader
 who leads/brings living things.
 20. Rim-Sîn B (= Charpin 1986, 344-357) UET VI 101 16
 gal-zu me mah nam-nun-na-ka u₅ tur₃ za₃ keš₂-da
 One who greatly knows the magnificent ME of princehood, who binds at the side...?

21. Rim-Sîn C (= Charpin 1986, 275-278) UET VI 102 7
 an gal mah an ki-a en nig₂-nam gal-zu
 Great An, magnificent one of heaven and earth, lord who greatly knows
 everything
22. Anam A (= Falkenstein 1963, 80-82) W20477 11
 [...] gal-zu nig₂-nam-ma-kam
 ...who greatly knows (of) everything

Old Babylonian Dynasty

23. Hammurapi C (= ETCSL 2.8.2.3) Ni. 4225 3
 lugal geš-hur kal-kal gal-zu-a ni₂ tuku inim sa₆-sa₆-ge šu-ni-še₃ gal₂-la
 King who greatly knows the precious designs, pious, who has to hand (making)
 beautiful words
24. Samsu-iluna F (= Alster & Walker 1989) BM 96573 rev. 4'
 gal-zu ka-aš-pa-ar kalam-me si bi-sa
 Greatly knowledgeable one, who sets straight the decisions of the homeland

D3. - 2nd millennium Sumerian Divine Hymns

1. Asarluhi A (= Charpin 1986, 357-366) UET VI 69 14
 gal-zu mah dumu sag^den-ki-ke₄
 Greatly knowledgeable one, magnificent, chief son of Enki
2. Asarluhi A (= Charpin 1986, 357-366) UET VI 69 16
^dasar-lu₂-hi geštu₂ bad a-a-ni-gin₇ gal [zu]
 Asarluhi, open-eared, who greatly knows like his father
3. Damgalnuna A (= Green 1975) SLTN 65 5'
 en igi-gal₂-la an lugal šum₂-mu ad gi₄-gi₄ gal-zu
 Lord given insight by king An, who advises, who greatly knows
4. Inanna B (= Zgoll 1997) 62
 gal-zu igi-gal₂ nin kur-kur-ra
 Greatly knowledgeable, insightful, lady of the foreign lands
5. Martu A (= Falkenstein 1959, 120-140) 27
 dingir huš-a di si sa₂ ku₃-ku₃ eš-bar-re gal-zu
 Angry god, who issues just judgments, who greatly knows the decisions
6. Nanna J (= Sjöberg 1960, 70-79) TCL XV 30 11
 [...] en₃ tar-re gal-zu
 ...who inquires, who greatly knows
7. Nanše A (= Heimpel 1981) 224
 gal-zu inim si sa₂-a-bi
 One who greatly knows its (boundary treaties?) just words
8. Ningeszida A (= van Dijk 1960, 81-107) TCL XV 25 27
 palil gal-zu unken-na PA.PA-a he₂-du₇
 Foremost, the "greatly knowledgeable one of the assembly," fitting...
9. Ninisina E (= ETCSL 4.22.5) Ni 9496 obv. 13
 en gal!-zu nig₂-nam-[ma] kur gal a-a^den-lil₂
 Lord who greatly knows (of) everything, great mountain, father Enlil
10. Nisaba A (= Hallo 1969) ii 4
 gal-zu igi-gal₂ dingir-re-e-ne

- Greatly knowledgeable, insightful (one) among the gods
11. Utu B (= Kutscher 1976) rev. 7
 en gal-zu eš-bar dumu ^den-lil₂-la₂-ke₄
 Lord, who greatly knows the decisions, child of Enlil
12. Utu B (= Kutscher 1976) rev. 8
^dutu gal-zu mah dumu [^dnin-lil₂]-la₂-ke₄
 Utu, who greatly knows, magnificent, child of Ninlil

D4. - 2nd millennium Sumerian Laments and Temple Hymns

1. Lament for Uruk (= Green 1984) 12.27
 nar gal-zu šir₃-ra hu-mu-ni-ib-tum₂-tum₂
 May the singers, who are greatly knowledgeable, bring forth in song
2. The Temple Hymns (= Sjöberg & Bergmann 1969) 82
 nun-zu ša₃ na-dib-e diri gal-zu
 Your princess, she is indeed serious, who greatly knows (to) excess
3. The Temple Hymns (= Sjöberg & Bergmann 1969) 421
 dumu ^duraš-a me zi nam-nun-na gal-zu
 Son of Uraš, who greatly knows the right ME of princehood
4. The Temple Hymns (= Sjöberg & Bergmann 1969) 517
 gal-zu an-na ^dinanna-ke₄
 The greatly knowledgeable one of heaven, Inanna
5. Hymn to the Ekur (= Kramer 1957) 19
 en-tum₂ gal-zu kur-ra-am₃ gal
 “The Lord brings (forth) who greatly knows” - it is a mountain, a great one

D5. - 2nd millennium Sumerian Myths

1. Enki and the World Order (= Benito 1969) 43
 [du₁₁]-ga eš-bar ki-bi-še₃ gar nam tar-re gal-zu
 Who (Enki) sets to their place the decisions and pronouncements, who greatly
 knows decreeing destinies
2. Inanna and Enki (= Farber, G. 1973) SLTNi 32 vi 3’
 x [x] na de₅-ga gu₃ di gal-zu-a
 ...calling instructions, one who greatly knows
3. Inanna and Ebih (= ETCSL 1.3.2) 5
 nin gal ^dinanna šen-šen-na sa₂ si₃-si₃-ge gal-zu
 Great lady, Inanna, who greatly knows placing plans in combat
4. Inanna and Bilulu (= Jacobsen & Kramer 1953) 49
 nin-gu₁₀ gal mu-un-zu gal in-ga-an-tum₂-mu
 My lady knows greatly and brings (forth) greatly also
5. Inanna and Bilulu (= Jacobsen & Kramer 1953) 50
 ku₃ ^dinanna-ke₄ gal mu-un-zu
 Holy Inanna knows greatly
6. Ninurta’s Exploits (= van Dijk 1983) 67
 gu₄ muš₃-ba am gal murgu tuku lal₃ gal-zu ur₅-ra

An ox in its appearance, having the shoulders of a great auroch, powerful, greatly knowing is that one

7. Ninurta's Exploits (= van Dijk 1983) 152
gal-zu sa₂ galam-ma-ta e₁₁-de₃
Greatly knowledgeable, who goes forth (only) under skillful advisement
8. Ninurta's Exploits (= van Dijk 1983) 619
[gal]-zu-a ku₃ ga-ab-sa₁₀ di-de₃
One who is greatly knowledgeable speaks (up), "I shall buy silver"

D6. - 2nd millennium Sumerian Epics - Divine and Human

Human

1. Lugalband and Hurrumkurra (= ETCSL 1.8.2.1) 433
ab-ba iri gal-zu x x e₃ AB gal an ku₃-ga
The city father(s) who know much...went out, the great shrine(?) of holy An
2. Enmerkar and the Lord of Aratta (= Cohen 1973) 72
inim gal ^dinanna gal-zu inim-ma-ke₄ me-a hu-mu-na-ab-tum₃
Where should he (the messenger) carry the great word of Greatly Experienced Inanna?
3. Enmerkar and the Lord of Aratta (= Cohen 1973) 107
inim gal ^dinanna gal-zu inim-ma-ke₄ me-a hu-mu-na-ab-tum₃
Where should he (the messenger) carry the great word of Greatly Experienced Inanna?

D7. - 2nd millennium Sumerian Letters (literary and otherwise)

1. ArŠ1 (= Michalowski 2011) 6
ugu a-pi-il-la-ša gal-zu unken-na-ka
Variants: ugu a-pi-il-la-ša gal-zu unken-na-še₃
to confer(?) with/to Apilaša, the "greatly knowledgeable one of the assembly"
2. ŠAr1 (= Michalowski 2011) 14
en-na a-pi-il-la-ša gal-zu unken-na-gu₁₀ sa₂ an-ne₂-en
Until you reach Apilaša, my "greatly knowledgeable one of the assembly"
3. ŠAr1 (= Michalowski 2011) 18
tukum-bi gal-zu unken-na-gu₁₀ ga₂-a-gin₇-nam nu-ub-gur₄
X2, X5, X6: tukum-bi gal-zu unken-na-gu₁₀ ga₂-a-gin₇-nam nu-ub-gur₄-re
N10: tukum-bi gal-zu unken-na-gu₁₀ nig₂ ga₂-a-gin₇-nam nu-ub-gur₄-re-en
If I had not honored my "knowledgeable one of the assembly", as (a thing) like unto me
4. UdŠ1 (= Michalowski 2011) 8
^ma-pi-la-ša gal-zu unken-na ma-an-gi-ma
Apilaša, the "greatly knowledgeable one of the assembly", who turned back (on his agreement) against me
5. ŠaŠu1 (= Michalowski 2011) 2
šar-ru-um-ba-ni gal-zu unken-na ARAD₂-zu na-ab-be₂-a
Šarrum-bani, the "greatly knowledgeable one of the assembly", your servant, indeed speaks (thusly)

6. ŠaŠu1 (= Michalowski 2011) 24
 gal-zu unken-na im-ri-a gu-la-am₃he₂-em-ma-da-ri
 (Even) should a “greatly knowledgeable one of the assembly”, who is of a great
 unit/clan, be selected...

D10. - 2nd millennium Sumerian Scribal Compositions

Debates

1. Bird and Fish (= Hermann 2010) 166
^den-ki lugal abzu-ke₄
 sa₂ pa₃-de₃ inim-ma gal-zu
 Enki, king of Abzu,
 who finds advice, greatly knowledgeable of matters (i.e. greatly experienced)

Miscellaneous

2. Death of Nannaya (= Sjöberg 1983) 7
 gal-zu geš-hur-ra me-te unken-na tu-ra gaba ba-ri
 Greatly knowledgeable of the designs, ornament of the assembly, was
 confronted by illness
3. Song of the Plowing Oxen (= Civil 1976) 125
 nagar gal-zu gu hu-mu-ra-ab-tag-ge
 May a greatly knowledgeable carpenter tighten the bond

Appendix E
3rd and 2nd millennium Sumerian Occurrences of ku₃-zu

3rd millennium Sumerian Occurrences

E4. - 3rd millennium Sumerian Laments and Temple Hymns

1. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) ii 1; iii 26
 ensi ku₃-zu me-te-na-gu₁₀
 My dream interpreter, who is, herself, apt
2. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) i 12
 ensi₂ ku₃-zu-am₃ inim zu-am₃
 The governor, who is apt, who is experienced...

2nd millennium Sumerian Occurrences

E2. - 2nd millennium Sumerian Royal Hymns

Ur III Kings

1. Ur-Namma A (= Flückiger-Hawker 1999) 31
 sipa ku₃-zu [...] x A [...] x a₂ nu-[mu]-da-an-ag₂-e
 The apt shepherd....does not order....
2. Šulgi C (= Castellino 1972) 113
 ku₃-zu geštu₂ dagal in-ga-me-na-ta
 Since I am also apt and broad-eared...
3. Šulgi O (= Klein 1976) 8
 eridu^{ki} eš₃ ku₃-zu nam tar-ra me nun me sikil-la ki us₂-sa
 Eridu, apt shrine that decrees destiny, a princely ME, (it is) a pure ME - well-
 founded
4. Šulgi R (= Klein 1990) 7
 igi-gal₂ tuku geš-hur-re kin-ga₂ ku₃-zu nig₂-nam-ma-ke₄
 One having insight, proficient in the designs, astute one of everything
5. Ibbi-Sîn D (= Sjöberg 1972) CBS 11168 rev. 11'
 bala du₁₀ nam-he₂ šar₂ ku₃-zu-me-en ganun mah geštu₂-zu
 You are one who purely knows (making) universal abundance and a sweet term
 of office, your ear is (inclined toward) the magnificent storehouse

Isin-Larsa Kings

6. Išbi-Erra C (= Hallo 1966) 7
 munus mul an he₂-me-a nin ku₃-zu nig₂-nam-še₃ gal₂-la
 Woman who is indeed a heavenly star, apt mistress who is available for anything
7. Išbi-Erra C (= Hallo 1966) 31
 inim ku₃-zu-zu in-nin-na-ra zal-le-eš im-ma-sa₆
 Your apt words are made brightly good for Inanna
8. Išme-Dagān A (= Römer 1965, 39-55) 202
 igi ku₃-zu umuš-ta kal-la-me-en
 I am one who has an apt eye, who is rarefied by reason
9. Išme-Dagān A (= ETCSL 2.5.4.01) Seg A 290
 kin gal-le-eš šu ku₃-zu mah
 [The throne is] worked greatly by an apt and magnificent hand
10. Išme-Dagān A (= Frayne 1998) 384a-b

- sipa ku₃-zu
 ug₃ lah₄-lah₄-e-de₃
 Apt shepherd, in order to lead the people...
11. Išme-Dagān E (= Sjöberg 1974/75) Ni 4403 obv. 9
 ku₃-zu nig₂-nam-[ma...]
 Apt in everything...
12. Išme-Dagān X (= Sjöberg 1973, 40-48) 16
 ku₃-zu gal-an-zu en igi-gal₂ x ša₃ dagal nig₂-nam-ma zu
 Apt, wise lord (having) insight and a broad heart who knows everything
13. Enlil-bāni A (= ETCSL 2.5.8.1/Kapp 1955) 65
 ku₃-zu nig₂-nam-ma
 Astute one of anything

E3. - 2nd millennium Sumerian Divine Hymns

1. Damgalnuna A (= Green 1975) 6'
 en gal-an-zu du₁₁-ga-ni sag ba-du ku₃-zu nig₂-nam-ma-kam
 Wise lord whose word is foremost, who is an astute one of everything
2. Inanna C (= Sjöberg 1975) 66
 mušen-du₃ ku₃-zu-gin₇ igi-te-en sa la₂-a-ni mušen nu-e₃
 Like an apt fowler, birds do not escape her suspended fine-mesh net
3. Inanna C (= Sjöberg 1975) 84
 D: e₂ nam-ku₃-zu ^{ges₃}ig-bi TAR mi-[...]
 M: e₂ zu ^{ges₃}ig-bi TAR mi-ni-in-ak ša₃-bi mu-un-zu-zu
 The door of the “house of aptitude”...
 She (does) opens up the door of the “house of knowing(?)” she makes known its innards
4. Inanna and Dumuzi Y (= Sefati 1998) 46-47
 nig₂ nagar ku₃-zu dim₂-ma-gu₁₀
 tibira ku₃-zu kin ak-a-gu₁₀
 My thing (figurine) fashioned by an apt carpenter, worked by an apt coppersmith
5. Nanna N (= Sjöberg 1960, 97-101) 2
 ku-zu-e mi-li gur-u₃-a
 The apt one(?), who bears a fearsome aura
6. Nanše C (= Veldhuis 2004) 3
 u₅ ^{mušen}ku₃-zu u₄ an ša₃-ge mu-un-zal
 The apt goose passed the day in the skies (lit. at heaven’s innards)
7. NABU 1996/68, 2 (= Foster 1996) o. 3
^{das₃}ašgi ku₃-zu
 Astute Ašgi

E4. - 2nd millennium Sumerian Laments and Temple Hymns

1. Lament for Sumer and Ur (= Michalowski 1989) 454
 inim ku₃-zu kalam-ma [...]
 The apt words of the homeland...

E5. - 2nd millennium Sumerian Myths

1. Enlil and Sud (= Civil 1983) 80
[...] kin ti-la ku₃-zu gal-an-zu-am₃
...completed work, he is apt and wise
2. Inanna's Descent (= Kramer 1980) 123 (404)
du₅-mu lu₂ ku₃-zu-ke₄-ne-gin₇ nam ba'²-ab'²
Like the children of an apt man...
3. Dumuzi's Dream (= Alster 1972) 134
gal₅-la₂ ku₃-zu gal₅-la₂ ti-la
The apt demon, the living demon
4. Dumuzi's Dream (= Alster 1972) 136
ku₃-zu [x ba]-an-da-ha-lam-ma-gin₇
Apt, like x being destroyed by him
5. Ningešzida's Journey to the Netherworld (= Jacobsen and Alster 2000) 53
gal₅-la₂ ku₃-zu gal₅-la₂ gal-bi murub₄-ba ti-la
The apt demon, their chief demon, was (lived?) in their midst
6. Unknown text (= Sullivan 1980, Text 15) 9-10
^den-ki-ke₄ igi du₈-a-ni-ta
^dEN.KI *i-na a-ma-ri-šu*
lu₂ ku₃-zu gu₃ ba-an-de₂ a₂ gal ba-an-ši-in-ag₂
e-em-qa₂-am i-si-ma ra-bi-iš u₂-te-e-er
Sumerian: Enki, from his (having seen?) seeing, an astute man was called and
was greatly ordered
Akkadian: Enki, in his seeing, called a capable one and greatly instructed

E6. - 2nd millennium Sumerian Epics - Divine and Human

Divine

1. DoG (= Cavigneaux and al-Rawi 2000) N₂ obv. 10'
igi ku₃-zu du₁₁-du₁₁-ga'² ba-nu₂ hur [nu-mu-e-da-an-zi-zi]
He who spoke/acted with an apt visage is lain down, he shall not rise (to be) with
you ever again
2. DoG (= Cavigneaux and al-Rawi 2000) Me-Turan M₁ 7
igi ku₃-zu du₁₁-du₁₁-ga ba-nu₂ hur [nu-mu-e-da-an-zi-zi]
He who spoke/acted with an apt visage is lain down, he shall not rise (to be) with
you ever again

E10. - 2nd millennium Sumerian Scribal Compositions

Edubba Compositions

1. Edubba A (= Kramer 1949) 59
lu₂ tur-gu₁₀ šu-ni i-ni-in-bad-du ku₃-zu i-ni-in-tu-ri-en
My young man, who opened up his hand you birth in it one who is apt

Proverb Collections

2. Coll. 2+6 (= Alster 1997) 2.70
ku₃-zu ka₅-a šu-lu₂^{mušen} šeg₉ ba-an-du₁₁
(He is) apt, the fox, he...a Šulu-bird
3. Coll. 2+6 (= Alster 1997) 2.115
ur ni₂-bi-še₃ ku₃-zu-a lugal-bi-ir sa um-ra

- The dog is apt to itself, to its master...
4. Coll. 3 (= Alster 1997) 3.11 // Coll. 16 Sec. B 3
 sipa ku₃-zu mu-na-bir[?]-a-kam udu-ni šu-a li-bi₂-in-gi₄
 It is because the apt shepherd scattered/was confused, his sheep did not return to
 (lit. “in”) his hand
 5. Coll. 9 (= Alster 1997) Sec. A 3 // Coll. 10.3-10.4 // MDP 27, 216 // TIM 9 19 Seg. A 2
 nir-gal₂ ku₃-zu-am₃ uku₂ šu-dim₄-ma-am₃
 šu gar gal₂-la aratta^{ki}-ka
 When authority is apt (and) when the poor are prudent
 it is the extant effect of Aratta
 6. Coll. 9 (= Alster 1997) Sec. A 11
 ku₃-zu nu-mu-un-da-sa₂
 NE KA KA bi₂-TAR
 [...] ka nu-tar-ra he₂[?]-en-gaz-i
 The apt one is not rivaled...
 7. UET 6/2 288 (= Alster 1997) 1 // UET 6/2 371 3
 en-na ku₃-zu ku₃ ba-da-an-na-ak na-ga₂-ah(-e) a₂-aš₂(-bi) sa₂ bi₂-in-du₁₁-ga
 As much as is done by the apt one with silver, it is the fool who achieves (his)
 desire
 8. UET 6/2 310 (= Alster 1997) 1-3
 geštu₂ ku₃-zu gizzal[?]
 ka-še₃ nam-lu₂-ulu₃-[ka[?]]
 šu na-ba-an-du₇-du₇
 The apt ear (mind) indeed is makes perfect (for) hearing to the mouth of
 humanity(?)
 9. UET 6/2 254 (= Alster 1997) 1
 ku₃-zu nam-ku₃-zu na-an-ak-[e]
 u₃ ga₂-e am₃-ma ni₂-bi na-[...]
 umuš lu₂-ulu₃ ki dingir-ra-kam
 The apt one acts (with) aptitude
 and/but I...itself soothing(?)
 human reason is the place of the gods(?)
 10. UET 6/2 297 (= Alster 1997) 1
 galam-da us₂-a
 galam-a mu-ni-in-zu
 ku₃-zu-ta us₂-a
 ku₃-zu mu-ni-in-zu
 One who has followed the skillful, is knowledgeable in being skillful
 One who has followed the apt, is knowledgeable in being apt.

E11. - nam-ku₃-zu

1. Abī-sarē (= Frayne 1990 E4.2.6.1) ii 6²-7¹
 kin gal-eš
 nam-ku₃-zu ak
 [A statue of silver and carnelian] done (with) aptitude as a great work
2. Warad-Sîn (= Frayne 1990 E4.2.13.21) 105

- geštu₂ dagal nam-ku₃-zu-gu₁₀-ta gal-bi (he₂²-)em-mi-kin
 From my broad ear and aptitude, I indeed worked its great(ness)
3. Samsu-iluna (= Frayne 1990 E4.3.7.5) 14-17
 u₄-ba ^dAMAR.UTU
^den-lil₂ kalam-ma-na
 dingir nam-ku₃-zu
 an-dim₂-dim₂-me-a
 i₃-nu-šu ^dAMAR.UTU
^dEN.LIL₂ ma-ti-šu
 [DINGIR] ba-ni ne-me-qi₂-im
 Sumerian: At that time, Marduk, the Enlil of this homeland, the deity who fashioned aptitude
 Akkadian: At that time, Marduk, the Enlil of his land, the god who fashions (fashioner of) capability/wisdom
4. Ammī-ditāna (= Frayne 1990 E4.3.9.1) 5-8
 u₄-bi-[a]
 nam-ku₃-zu-[a]
^den-[ki-ke₄]
 šu-a he₂-[...]an-[...]gar-ra-ta]
 In that day, by means of the aptitude which was bestowed on me by Enki...
5. Ammī-ditāna (= Frayne 1990 E4.3.9.2) 18'-25'
 u₄-bi-ta
 nam-ku₃-zu-a
^den-ki-ke₄
 ma-an-šum₂-ma-ta
 ug₃ kalam-ma-ga₂ i₃-dagal-le-eš-a
 ug₃ u₂-ku₂ u₃ a-nag nir-gal₂-la-ta
 nir-gal₂-bi in-ne-en-lu-un-na-aš
 u₂-sal-la-aš in-ne-eb₂-ta-nu₂-u₃-de₃
 in u₄-m[i-šu₂]
 in ne-me-qi₂-im
 ša ^de₂-a i-di-nam
 a-na ni-ši ma-ti-ia ra-ap-ša-[tim]
 in ri-tim u₃ ma-aš-qi₂-tim ta-[klātim?]
 e-tel-li-iš re-ie(PI)-em
 a-bur-re šu₂-ur-bu-ši-ši-na
 Sumerian: From that day, from the aptitude that Enki gave to me, the people of my homeland, who are widespread, that I increase trusted(?) food and drink in order that the people (might) lie down peacefully
 Akkadian: In that day, by the capability which Ea gave to me, for the widespread people of my homeland, to make them lie recumbent in trusted pastures and watering-places, as a meadow-shepherd lord
6. Šulgi B (= Castellino 1972) 16
 nam-dub-sar-ra ki nam-ku₃-zu-ba lu₂ im-mi-DU.DU
 People were going (in) to the place of the scribal art's aptitude
7. Šulgi B (= Castellino 1972) 231

- nam-ku₃-zu-gu₁₀ gurum-gurum-da-bi-gin₇
 My aptitude (is) just like their enabled submission
8. Šulgi B (= Castellino 1972) 286
 B,P: mu₁₀ du₁₁ šir₃ nam-ku₃-zu-gu₁₀
 T: mu₁₀ du₁₁ šir₃ nam-ku₃-zu-ga₂
 B,P: One who tenderly cares for my aptitude song
 T: One who tenderly cares for the song of my aptitude
9. Šulgi B (= Castellino 1972) 337
 gg - kalg-ga nam-ku₃-zu geštu₂ šum₂-ma-me-en
 B,Q - nir-gal₂ nam-ku₃-zu geštu₂ šum₂-ma-me-en
 gg - I am one given might, aptitude, and an ear
 B,Q - I am one given authority, aptitude, and an ear
10. Šulgi B (= Castellino 1972) 348-349
 ki nam-dub-ba dugud-dugud-da-bi
 nam-ku₃-zu-gu₁₀ nam-kalg-ga-gu₁₀
 The place (of) important writing
 my aptitude and my mightiness
11. Inanna C (= Sjöberg 1975) 84
 D - e₂-nam-ku₃-zu ^{ges}ig-bi TAR mi-[...]
 M - e₂-zu ^{ges}ig-bi TAR mi-ni-in-ak ša₃-bi mu-un-zu-zu
 She does throwing open? the door of the “House of aptitude”, she makes known
 its innards
12. Enki and Ninmah (= Benito 1969) 22
 du₅-mu-gu₁₀ ki nu₂-zu zi-ga [i-bi₂] ma-al-la-zu-ta na-ag₂-ku₃-zu u₃-mu-e-kin-ga₂
 My child, rise from your bed! From your insight after which you work
 aptly/(with) aptitude
13. Enki and Ninmah (= Benito 1969) 26
 geštu₂ gizzal en₃ tar x nam-ku₃-zu mud me-dim₂ nig₂-nam-ma SIG₇-EN SIG₇-HI
 im-ta-an-e₃
 The (one of) the ear, hearing, inquiring, x, (and) aptitude, creator of every
 articulation, he made go forth from (there) “(sweet?) new-growth lords(?)”
14. Proverb Collection 1 (= Alster 1997) 1.19
 da-ga nam-ku₃-zu ^dlamma a₂ bi₂-ib-gar
 Variants: da-ga nam-ku₃-zu ^dlamma ib₂-da-na₂
 The Lamma-guardian manifests (its) power (in) organization and aptitude²⁷
 The Lamma-guardian lies with organization and aptitude
15. UET 6/2 254 (= Alster 1997) 1
 ku₃-zu nam-ku₃-zu na-an-ak-[e]
 u₃ ga₂-e am₃-ma ni₂-bi na-[...]
 umuš lu₂-ulu₃ ki dingir-ra-kam
 The apt one acts (with) aptitude
 and/but I...itself soothing(?)

²⁷ The composite can also be read in two other ways: 1) Organization and aptitude overcome the Lamma-guardian; 2) The Lamma-guardian overcomes organization and aptitude. cf. Alster 1997 vol. II, 343-344 n. 1.19 with reference to earlier literature.

human reason is the place of the gods(?)

Appendix F gal-an-zu

F1. - 2nd millennium Sumerian Royal Inscriptions

14. Šîn-iddinam (= Frayne 1990 E4.2.9.15) 49-50
gal-an-zu me-libir
ki-bi bi₂-in-gi₄-a
Wise one, who returned the old MEs to their place

F2. - 2nd millennium Sumerian Royal Hymns

Ur III Kings

1. Šulgi B (= Castellino 1972) 5
gal-an-zu nig₂ sag-bi-še₃ e₃-a-na mu da-ri₂-bi-im
Wise one, foremost in all things, (with) an eternal name
2. Šulgi C (= ETCSL 2.4.2.03) Seg. B 79
gal-an-zu geš gu₃ di imin-na šu gal du₇-a-me-en₃
I am wise, I am one who is greatly perfect in the seven (stringed?) “wood-speaking-(in)-voice” instrument
3. Hymn to Šu-Sîn (= Kramer 1989) 26
gal-an-zu ^den-lil₂-le igi-gal₂-la-ni-še₃ x [...] UN zi-de₃-eš
Wise Enlil, toward his insight...righty...

Isin-Larsa Kings

4. Išme-Dagān A (= ETCSL 2.5.4.01) Seg A 245
gal-an-zu [...] nig₂-nam-ta e₃-a-me-en
Wise, I am one who goes forth (foremost) in (lit. “from”) anything
5. Išme-Dagān A (= ETCSL 2.5.4.01) Seg A 338
nar gal-an-zu-ne ma-an-gar-re-eš-a
which the wise (skilled) musicians set before me...
6. Išme-Dagān B (= CBS 7184) 4
su₄-un-su₄-na munus zi nin gal-an-zu ša₃-ta umun₂ ak
Ruddy(?), right woman, wise princess, who from the womb has done study
7. Išme-Dagān X (= Sjöberg 1973) Nr. 7 16
ku₃-zu gal-an-zu en igi-gal₂ x ša₃ dagal nig₂-nam-ma zu
Apt, wise lord [having] insight, broad-hearted, omniscient
8. Lipit-Eštar D (= Römer 1965, 6-9) rev. 16-17
sipa mas-su₂ tum₂-tum₂-mu gal-an-zu-a
ug₃ ha-ra-ab-lah₄-lah₄-e
Shepherd, leader who brings forth, who is wise-
may he lead the people for you
9. Ur-Ninurta B (= Falkenstein 1950a, 112-117) CT XXXVI 31-32 3
gal-an-zu tu₆ gar inim-ma si₃-ga eš-bar-ra igi-gal₂
Wise one, who sets incantations, who grounds matters, insightful in decisions
10. Ur-Ninurta B (= Falkenstein 1950a, 112-117) CT XXXVI 31-32 rev. 13
e₂ geštu₂-ga nam-gal-an-zu diri-še₃ nigin gal₂-la-za
Of your making the entirety of the house of the ear (have) wisdom to excess
11. Ur-Ninurta E (= ETCSL 2.5.6.5) 10

dingir gal-an-zu nun nam tar-re-de₃
Wise god, prince who decides destinies

12. Sîn-iddinam E (= Michalowski 1988) iii 49-50

gal-an-zu me libir

ki-bi bi₂-in-gi₄-a

Wise one, who restored the ancient ME

13. Rim-Sîn B (= Steible 1967) 6

gal-an-zu inim geštu₂ de₅-ga u₄-bi-še₃ an ku₃-ga-ra

The wise one who collects matters of the ear at their (right) time for holy An
Old Babylonian Dynasty

14. Abī-ešuh A (= van Dijk 1966, 66-74) 5

gal-an-zu ša₃-zu mah nam-dingir-bi pa e₃-a sag en₃-tar igi im-bar-ra-ke₄

Wise one, your heart is magnificent—its divinity shines forth—the one of the
outturned inquiring eye

F3. - 2nd millennium Sumerian Divine Hymns

1. Asarluhi A (= Charpin 1986, 357-366) UET VI 69 26

ulutim₂ hi-li su₃ tibira^{ra} gal-an-zu kin gal-le ak

Long, luxuriant form, wise coppersmith who greatly does work

2. Damgalnuna A (= Green 1975, 86-89) Ni 2776 6'

en gal-an-zu du₁₁-ga-ni sag ba-du ku₃-zu nig₂-nam-ma-kam

He is a wise lord whose speech is foremost, apt in everything

3. Enlil A (= Reisman 1970) 10

en u₁₉-ru gal an ki-a diri di zu gal-an-zu-e

Great towering lord of heaven and earth, who knows the law, wise one

4. Ninšubur B (= Sjöberg 1982) CBS 14073 1-2

[šubur]-e šu mu₂-mu₂ gal-an-zu

[x] x AN šubur-e šu mu₂-mu₂ gal-an-zu

Šubur, the wise supplicant

...Šubur, the wise supplicant

F5. - 2nd millennium Sumerian Myths

1. Enlil and Sud (= Civil 1983) 27

en gal-an-zu ša₃ ni₂-te-na-ka dum-dam mu-un-da-ab-za

The Lord, wise in his own heart, he makes noise

2. Enlil and Sud (= Civil 1984) 80

[...] x kin ti-la ku₃-zu gal-an-zu-am₃

...the completed work, he is clever and wise

3. Ninurta's Exploits (= van Dijk 1983) 711

^dnisaba munus zi gal-an-zu kur-kur-ra diri-ga

Nisaba, right woman, wise one, surpassing one in the mountains

F10. - 2nd millennium Sumerian Scribal Compositions

Debates

1. Bird and Fish (= Hermann 2010) 70

ge₂₆-e mušen sa₆-ga gal-an-zu-me-en

I am the good (and) wise bird

Miscellaneous

2. Man and his God (= Kramer 1955) 42
gal-an-zu-me-en šul nu-zu-ra a-na-aš mu-un-na-la₂-en
I am wise, why should I supervise (to) ignorant youths?
3. Man and his God (= Kramer 1955) 60
geš-hur-ga₂ gal-an-zu hu-mu-un-x nig₂ er₂ nu-gul-lu-dam
Of my design, the wise one should...it does not destroy the crying thing
4. Man and his God (= Kramer 1955) 101
mi-ni-ib-be₂-ne šul gal-an-zu-ne inim zi si sa₂
The wise youths speak a right and just word here

Proverb Collections

5. Proverb Collection 9 (= Alster 1990) 9d2 Seg. D 3
gal-an-zu [...]
The wise...
6. Proverb Collection 19 (= Alster 1990) 19e2 3
gal-an-zu [...]
The wise...
7. UET 6/3 464 (= Alster 1990) 1-2
ku₃-zu 2(diš) [...]
gal-an-zu a-ra₂ [...]
The clever one...2
The wise one...the way...

Appendix G Grammatical Forms

G1 - Participial forms

G1.1 - zu: 3rd sg.act.part. Rt-*hamtu*

6. za₃-mi₃ hymns TAS (= Biggs 1974) 184-185
 BCIL₁ a₂ NE en zu
 BCIL₁P^dnin-a₂-NE za₃-mi₃
 En who knows new arm/fiery arm?
 NinaNE “Lady new/fiery arm,” praise!
 Translation uncertain.
7. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xxiv 5
 e₂-ninnu igi-an-na-ke₄ zu
 The eye of An knows the Eninnu
8. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) iv 6
 nin-garza-kal-la-ke₄ ^dnanše šir₃-ku₃ inim zu e₂-e ba-an-du₁₁
 The lady of the precious rite, Nanše who knows the words/matter of the holy
 songs, sang (them) to the house (Eninnu)
9. Ur-Namma A (=Flückiger-Hawker 1999) 123
 A ii obv. 39 - ^{tug²}sagšu geštu₂ mah lu₂ zu geš-nu₁₁-gal
 S_{b2} - omits
 A turban - magnificent ear (which) knows a man - of alabaster
10. Ur-Namma B (=Flückiger-Hawker 1999) 13
 A obv. 13 - di zu en ge[štu₂ daga]-la-kam ^{geš}u₃-šub-ba si am₃-mi-in-sa₂
 C₂ obv. 0' - [...]
 The one who knows the law, who is the en of broad ear, he squared the brick-
 mold.
11. Ur-Namma E (=Flückiger-Hawker 1999) 31'
 A rev. 9 - inim zu en-na-ke₄ pa mul pa mul-zu
 The one who knows matters(=experienced one) of the en - the shining branch,
 your(=Ekišnugal) shining branch
12. Šulgi B (=Castellino 1972) 206'
 inim-ma gal-gal(-la) di zu gal₂-gal₂-la
 In great matters making extant ones who know the law.
13. Šulgi C (=ETCSL 2.4.2.03) 60
 inim zu unken-ta igi sag-ga₂
 One who knows matters, chosen by (lit. from) the council
14. Šulgi G (=ETCSL 2.4.2.07) 42
 šul-gi sipa kalam-ma sag ^den-lil₂-le zu
 Šulgi, shepherd of the land, (one) whom Enlil knows
15. Šulgi P (=Klein 1981a) Section B 39
 šul an-ne₂-zu dingir-re-ne mu-še₃ mu-ri-in-ša₄
 He (Lugalbanda) called for you for a name: “Youth whom An knows
 (recognizes as being) among the gods”
16. Šulgi X (=Klein 1981) 74
 ša₃-hul₂-la-^dnin-e₂-gal-ka zu

- The one who knows (making) joyful the innards of Ninegal
17. Išme-Dagan A (=Römer 1965) 204
nig₂-nam zu ug₃-ta suh!¹-a-me-en
I am one who knows everything, chosen from (among) the people
18. Išme-Dagan A (=ETCSL 2.5.4.01) Seg A 340
nig₂-nam zu geštu₂ dagal-la-ga₂
Of my knowing everything, my broad ear
19. Išme-Dagan B (=ETCSL 2.5.4.02) 1
nin ni₂ gur₃ mah zu an ki nam-nir-ra šu du₇
Lady--bearing fear, magnificent, who knows heaven and earth, the perfect authority
20. Išme-Dagan B (=Römer 1965) 28
dumu an-na nin gal nig₂-nam zu
Child of An, great lady who knows everything
21. Išme-Dagan E (=Green 1975) 12
lugal a-ra₂ zu ^den-lil₂-la₂ sag en₃ tar [...] ^d
A king of Enlil, who knows the ways (of kingship?), ...
22. Išme-Dagan S (=Ludwig 1990) 1
^den-lil₂ du₁₁-ga u₁₈-ru di zu galam dagal-la-am₃
O Enlil, mighty (in) speech, who knows the law, skillfully and broadly
23. Išme-Dagan W_B (=Ludwig 1990) 4
lugal-la geštu₂ bad nig₂-nam zu [...] ^d
Of the king - open-eared, who knows everything...
24. Išme-Dagan X (=Sjöberg 1973) 16
ku₃-zu GAL.AN.ZU en igi-gal₂ x ša₃ dagal nig₂-nam-ma zu
Acute, wise, lord (having) insight, broad-hearted, who knows (of) everything
25. Lipit-Eštar A (=Römer 1965) 39
dub-sar a-ra₂ zu ^dnisaba-kam-me-en
I am a scribe who knows the ways of Nisaba
26. Lipit-Eštar B (=Vanstiphout 1978) 19
munus zi dub-sar nin nig₂-nam zu
Right woman, scribe, lady who knows everything
27. Ur-Ninurta B (=Falkenstein 1950a) 1
en me! galam-ma umuš ki gar-ra ša₃ su₃-u₄ nig₂-nam zu
Lord of the skillful(ly made) ME, (well) founded reason, unfathomable innards,
who knows everything
28. Damgalnuna A (= Green 1975) 9'
[u₃]-tu-da zu x [...] ša₃ x [...] ^d
who knows birth/birthing...
29. Enlil A (= Reisman 1970) 10
A - en uru^{ru} gal an ki-a diri di zu gal-an-zu-e
B - en uru^{ru} gal an ki-a diri di zu gal-an-zu-me-en
Great, towering lord of heaven and earth, surpassing one, who knows the law,
he knows greatly
Great, towering lord of heaven and earth, surpassing one, who knows the law,
you are wise

30. Enlil A (= Reisman 1970) 159
 ul gur₃-ru e₂-kur-ra nin me-te gal₂ zu
 The one bejeweled in fruit of the Ekur, Lady who knows (what is) seemly
31. Inanna C (= Sjöberg 1975) 89
 L - i-lu šir₃-ra-am₃ RI. a zu bar NE [...]
 Lament and song...
32. Inanna C (= Sjöberg 1975) 125
 E - me teš₂ ^dx ^dlama ki-šu-peš₁₁ zu ^di[nanna za-a-kam]
 Oa - me teš₂ ^dalad ^dlama ki-šu-peš₁₁ zu-zu [...] // du-tam ba-aš₂-tam ši-da-am la-
 ma-sa-am / ma-ha-za-am wu-du-um ku-ma eštar
 To know the ME, pride, x-deities, lama-deities, and the cult places is yours,
 Inanna
 To know the ME, pride, alad-deities, lama-deities, and the cult places...
 To reveal/appoint virility, pride, protective deities, lamassu deities, and the cult
 shrines (is) yours alone, Eštar
33. Nanna E (= Charpin 1986) 61
^dEN.Z[U e]n zu mah an ki-a aga-zu aga mah-am₃
 Suen, lord who knows, the magnificent one of heaven and earth, your crown is a
 magnificent crown
34. Nanna E (= Charpin 1986) 66
 [^dEN.Z]U-e en zu mah an ki bara₂ sikil-la šu du₇
 Suen, lord who knows, the magnificent one of heaven and earth, perfect for the
 pure dais
 Note: This is very likely a word play on the deity's name EN.ZU read the
 opposite, ZU.EN for Suen, with the following same-sequence of signs meant to
 be read literally this time.
35. Nanna L (= Sjöberg 1973) No. 5 5
^dnanna šid zu igi du₁₀ hu-mu-ri-in-du₈
 Nanna, who knows counting, may he look sweetly at you
36. Nergal B (= van Dijk 1960) TCL 15 26 obv. 14
 lu₂ zu me dingir-re-e-ne-ke₄
 One who knows the MEs of the gods
37. Ninlil A (= Wilcke 1973) No. 2 4
 su zi gur₃-ru sa₂ zu ama ^dnin-lil₂ du₁₁-ga-ni u₁₈-lu
 Bearing "flesh-raising" (fear), who knows advice, mother Ninlil, whose speech is
 mighty
38. Ninurta B (= Reisman 1971) iii 15
 šu luh ku₃-ga lugal nam-išib zu bara ku₃-ge he₂-du₇
 Pure ritual cleansing, a king who knows išib-priesthood, who is fitting for the
 pure dais
39. Inanna and Enki (= Farber, G. 1973) SLTNi 32 9
 u₄-ba geštu₂ diri me zu an ki-a
 On that day the one of excessive ears, who knows the MEs of heaven and earth
40. DoG (= Cavigneaux and al-Rawi 2000) Me-Turan M₁ 9
 hur-sag e₃-de zu ba-nu₂ hur nu-mu-un-da-an-zi-zi

- The one who knows going out/forth (to/through) the mountains is lain down, he will not rise ever again
41. GH B (= Edzard 1993) 54
ur-sag zu ur-sag nu-zu
Warriors who know and warriors who know not
42. Lugalbanda-Hurrukura (= Wilcke 1969) 22
aratta^{ki} kur me sikil-la-še₃ har-ra-an zu na-an-ga₂-ga₂
He indeed sets ones who know the route (guides) toward Aratta, mountain of the pure ME
43. Lugalbanda-Hurrukura (Vanstiphout 2004) 26
unug zi-ga lugal zu ba-ra-e₃-e
The king who knows levied Uruk sets out
44. Lugalbanda-Hurrukura (Vanstiphout 2004) 425
šir₃ zu KA x-a[?] ša₃ inim-ma zu-a
(Utu) One who know the songs...who knows the innards of matters(= meaning/intent)
45. Enmerkar and the Lord of Aratta (= Cohen 1973) 71
kin-gi₄-a inim zu za₃-še tuku erin₂-ta u₃-ba-e-re-pa₃
After a messenger who is experienced and has endurance has been found by you from (among) the troops
46. Enmerkar and the Lord of Aratta (= Cohen 1973) 106
kin-gi₄-a inim zu za₃-še [tuku erin₂-ta] ba-ra-an-pa₃
A messenger who is experienced and has endurance was found from (among) the troops
47. Lament for Nippur (= Tinney 1996) 83
e₂ ad zu sig₄ tigi ag₂ ze₂-ba u₄ mi-ni-ib-zal-zal-la ta-aš igi bi₂-in-gi₄
The house knowing voices, whose days pass in sweet things of the tigi (being played) on the brickwork; why did he change its appearance?
48. Lament for Nippur (= Tinney 1996) 106
ga zu kaš zu-a u₄-bi mi-ni-ib-til-la-am₃
The days of knowing milk and knowing beer, he brought them unto completion
49. Death of Nannaya (= Sjöberg 1983) 15
dub zu nibru^{ki}-a ki-lul-la ba-an-ug₅
The tablet-knower, he died violently in Nippur
50. Man and His God (= ETCSL 5.2.4) 111
u₄ ib₂-ba ša₃ hul du₃-a zu inim hi-li-a he₂-ni-be₇
May the one who knows speak a word of luxuriance, “Angry day, erect the evil innards!”(?)
51. Man and His God (= ETCSL 5.2.4) 112
u₄ su-mu-ug x tab₂-tab₂-ba zu e-ne hul₂-la hu-mu-du₁₁
May the one who knows, he who is joyful, (have) said, “Distressful day, make double the x!”
52. Nannamanšum-Ninisina (= TCL 16 60) rev. 1
a x x zu geš tuku nin-gu₁₀-ra u₂-na-a-du₁₁
(After) you speak to my lady, one having hearing, who knows...
53. Coll. 2+6 (= Alster 1997) 2.28

du-du nam-uku₂-ra a₂ bi₂-ib-gar
 lu₂ du-du zu in-kalg ugu lu₂ tuš-a nam-ti
 bi₂-ib-tah-e
 By moving is poverty defeated;
 The man who knows moving, he is strong, he adds life (to himself) over the
 settled man

54. Coll. 3 (= Alster 1997) 3.118 // 26 Section A obv i 8

nig₂ zu a-ni ga-ra-an-da-ab-be₂
 nig₂ nu-zu-am₃ lu₂ ki inim-ma ab-ta-e₃
 nig₂ gig^d suen-na-kam
 (When) he who knows a thing (says), “Let me speak with him (the judge?) for
 you,” but is one who knows nothing (and) comes forward as a witness - that is an
 abomination to Suen
 Note: Does the -a-ni stand for a corrupt form of the interrogative a-na, as in its
 parallel in Coll. 26 Section A obv. i 8 below? The 3rd sg.ani.poss.prn is
 nonsensical to me here.

55. Coll. 4 (= Alster 1997) 4.10

nig₂ zu a-na-aš he₂-en-de₃-šu₂
 One who knows something, on what account does he conceal it (with himself?)

56. Coll. 11 (= Alster 1997) 11.7

HA-ra-NE LUL -ba UR-ba
 inim zu uku₂[?] hul-a-gin₇
 e₂-a da-an-ti
 ag₂-ga₂ a-gi-nam
 šim-bi₂ lil₂-e
 u₃-ne bar-šeg₃-ga₂ he₂-gu₇-e
 ...
 the “one who knows matters” (=experienced), like a evil/foul waif(?)
 may he live with (you) in the house.
 It is such a thing as my affairs
 its fragrance, the wind
 ...
 (translation uncertain)

57. Coll. 26 (= Alster 1997) 26 Section A obv. i 8 // 3.118

nig₂ zu a-na-am₃ ga-ra-ad-da-be₂
 nig₂ nu-zu a-na-am₃ lu₂ ki-inim ba-ab-e₃
 nig₂-gig^d utu-ke₄
 “The what of knowing a thing, shall I speak with (him?) for you,
 (but instead) “the what of not-knowing a thing” is brought up by the witness;
 the abomination of Utu

58. UET 6/2 310 (= Alster 1997) 8

inim zu ka-še₃ hu-mu-un-[...]
 May the “one who knows matters” (= experienced) ...

59. Inst.Š (= Alster 2005) OB 4

u₄-ba geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a

In that day, the one having an ear, who makes words skillfully, who knows matters, who has lived in the land

(ED TAŠ 1-2: geštu₂ inim zu

kalam ti-la

ED Adab 1: broken

ED TAŠ 1: (having) an ear, who knows matters

who has lived in the land

60. Inst.Š (= Alster 2005) OB 5

šuruppak^{ki} geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a

One of Šurupak, the one having an ear, who makes words skillfully, who knows matters, who has lived in the land

ED TAŠ 3-5: [šuruppak^{ki}] geštu₂ inim zu

kalam ti-la

ED Adab 3-5: [šurupp]ak^{ki}

geštu₂ tuku inim-[...] zu-am₆

[...]

ED TAŠ 1: [One of Šurupak] (having) an ear, who knows matters, who has lived in the land

ED Adab 3-5: [One of Šurupp]ak, the one having an ear, who makes words [skillfully]. who knows [matters], [...]

G1.1a - zu-me-en: 3rd sg.act.part. + 1st sg.cop.

15. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xxiv 5

[...] x KA guruš x an-ne₂ zu-me

...you are one whom An knows

16. Man and His God (= van Dijk 1953) Face II 1-2

guruš-me-en zu-me-en nig₂-zu-gu₁₀ / si nu-mu-da-sa₂-e

I am a young man. I am one who knows; my knowledge has no equal

3. Man and His God (= van Dijk 1953) Face II 26

zu-me-en murub₄ lu₂ nu-zu-ka a-na-aš mu-un-na-la₂-en

I am one who knows, why (then) do I hang out (with) amidst ignoramuses?

4. Coll. 2+6 (= Alster 1997) 2.9

nam nu-tar-re ki-gul-la gaba ba-an-[ri-me-en]

lu₂ ku₃-la₂ zu-me-en igi-za ga-gub

ma-an-du₁₁-e-še

As it goes: I am one who was confronted by one without a destiny, the destitute one:

“I am one who knows silver weighing, let me serve you,”

she said to me.

5. Coll. 2+6 (= Alster 1997) 2.10

nam nu-tar-re a₂-sag₃-e gaba ba-an-ri-me-en

ku₃ nig₂-gur₁₁ zu-me-en igi-za ga-gub

ma-an-du₁₁-e-še

As it goes: I am one who was confronted by one without a destiny, the asag-illness demon: “I am one who knows silver and possessions, let me serve you,” he said to me.

G1.1b - zu-a(m_{3/6})/u₃: 3rd sg.act.part. + 3rd sg.cop.

1. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xix 21
^dnisaba ša₃ šid zu-am₃
 (It was) Nisaba who knew the count's innards (=total number?)
2. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xxiv 5
 [...] x KA guruš x an-ne₂ zu-me
 ...you are one whom An knows
3. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xxiv 12-13
^dnin-gir₂-su-ka nam-nir-gal₂-ni / kur-kur-re zu-a
 (house) of Ningirsu, which is such as the foreign lands know his authority
4. Šulgi X (=Klein 1981) 110
 [x] x lu₂ ša₃ zu-u₃ mu-zu a-da-zu al na-me
 ...I know the man who knows the innards? your contest speaks a request?
5. Šulgi X (=Klein 1981) 142
^dištaran-ki-en-gi-ra ša₃-ta nig₂-nam zu-u₃
 An "Ištaran of Sumer" who from the womb was omniscient (lit. one who knows anything)
6. Iddin-Dagan A (=Reisman 1973) 13-14
^dnanna ^dutu-gin₇ an-na gub-ba-na / sig-ta igi-nim-še₃ kur-kur-ra zu-am₃
 Of her standing in heaven like Utu or Nanna, which all of the foreign lands know, from low to high
7. Iddin-Dagan B (=Römer 1965) 62
 nam-kal-la nig₂-nam-e zu-a
 the one who knows (these) everything of value
8. Rīm-Sîn B (=Charpin 1986) 20
 ša₃ dub-ba su₃-u₄-da zu-a galam ak-ak dingir gal-gal-e-ne
 Who knows the innards of unfathomable tablets--the skillful doings of the great gods
9. Inanna and Dumuzi B1 (=Kramer 1973) 29
 nin₉-a-ni nar en₃-du zu-a tuš-ba ti-le-da-an-ni
 His sister, singer who knows the songs, who was living in that dwelling
10. Lugalbanda-Hurumkurra (Vanstiphout 2004) 425
 šir₃ zu KA x-a[?] ša₃ inim-ma zu-a
 (Utu) One who know the songs...who knows the innards of matters(= meaning/intent)
11. Lament for Nippur (=Tinney 1996) 106
 ga zu kaš zu-a u₄-bi mi-ni-ib-til-la-am₃
 The days of knowing milk and knowing beer, he brought them unto completion
12. Inanna and Enki (=Farber, G. 1973) SLTNi 32 12
 [^den-ki lugal] abzu-ke₄ nig₂-nam-e zu-a
 Enki, king of Abzu, who knows everything
13. ŠAr1 (=Michalowski 2011) 9
 lu₂ gal-gal-be₂-ne inim-bi zu-am₃
 Variants:
 Ur2: [lu₂ gal-gal-be₂]-ne inim-bi he₂-en-zu
 (And) to know the words of its [the frontier-land's] great men (i.e. "leaders")
 Variants:

- Ur2: That its great men should know their words
14. Puš1 (= Michalowski 2011) 31
 he₂-zu gi₆-ta u₄ ul-li₂-a-še₃ nam-tag-ni dugud
 Variants:
 Ki1: he₂-zu gi₆ zu-am₃ u₄ na-me na-da dugud
 Well-known, from night to farthest day, is his [the enemy's] heavy sin
 Variants:
 Ki1: Well-known it is (to?) the one who knows night and any day the heavy sin(?)
15. Ku₃-Nanna-Ninšubur (= Walker and Kramer 1982) 7
 lagar₃ ad-hal an-na zu-a dingir na-me nu-mu-e-da-sa₂
 Minister who knows the secrets of An, no other god is equal to you
16. Edubba C (= ETCSL 5.1.3) 53
 ni₂ tur-tur-re e-ra-da-sah₆-sah₆-na pa ga-ra-ab-e₃ zu-a
 The one who belittles the self is he who disappears from before you(?), I shall boast it to you! Know (this)!
17. Inst.Š (= Alster 2005) OB 4
 u₄-ba geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a
 ED TAŠ 1-2: geštu₂ inim zu
 kalam ti-la
 ED Adab 1: broken
 In that day, the one having an ear, who makes words skillfully, who knows matters, who has lived in the land
 ED TAŠ 1: (having) an ear, who knows matters
 who has lived in the land
18. Inst.Š (= Alster 2005) OB 5
 šuruppak^{ki} geštu₂ tuku inim galam inim zu-a kalam-ma ti-la-a
 ED TAŠ 3-5: [šuruppak^{ki}] geštu₂ inim zu
 kalam ti-la
 ED Adab 3-5: [šurupp]ak^{ki}
 geštu₂ tuku inim-[...] zu-am₆
 [...]
 One of Šuruppak, the one having an ear, who makes words skillfully, who knows matters, who has lived in the land
 ED TAŠ 1: [One of Šuruppak] (having) an ear, who knows matters, who has lived in the land
 One of Šuruppak, the one having an ear, who makes words [skillfully]. who knows [matters], [...]
- G1.1c** - zu-a-me-en: 3rd sg.act.part. +nomin.part. + 1st sg.cop.
 121. Ninimma A (= Focke 1998) rev. 5'
 geštu₂ bad nig₂-nam zu-a-me-en
 You are an open ear who knows anything
- G1.1d** - zu-me-eš: 3rd sg.act.part. + 3rd pl.cop.
 1. Inanna and Dumuzi J (= Alster 1985) rev. 27
 e-ne-ne an-na mul zu-me-eš / ki har-ra-an zu-me-eš

They[Uruk's lament-singers] (are those who) know heaven's stars, they (are those who) know earth's paths

1. GH A (= Edzard 1991) 44e
NiO - [an-na mul]-la-me-[EN] ki-a har-ra-an-na zu-me-eš
...they (are ones who) know the paths of the earth
2. GH B (= Edzard 1993) 45
e-ne-ne an-na mul e-ne-ne an-na mul-la-me-eš
ki-a har-ra-an zu-me-eš
They are the stars in heaven, the stars in heaven, they are ones who know the paths on the earth
3. GH B (= Edzard 1993) 47
ki-a kaskal aratta^{ki} [zu-me-eš]
They are ones who know on earth the Aratta highway
4. GH B (= Edzard 1993) 48
dam-gar₃-ra-[gin₇] giri₃ bala zu-me-eš
Like the merchants, they are ones who know the (mountain) pass routes
5. GH B (= Edzard 1993) 49
tum₁₂^{mušen}-gin₇ ab-lal₃ kur-ra zu-me-eš
Like the pigeons, they are ones who know the nests of the mountains

G1.2 - zu-e: 3rd sg.act.part. Rt-*hamtu* + erg.suff.

1. Man and His God (= ETCSL 5.2.4) 68
nar šir₃ zu-e nam-tar gig-ga-gu₁₀ gu-gin₇ ha-ra-si-il-e
May the musician he who knows songs split-open for you like a flax-stalk my bitter destiny (decreed)
cf. Attinger 1993, 427 n. 1159 who says it is an OB “*néologisme fréquent*”

G1.3 - zu-gu₁₀: 3rd sg.act.part. Rt-*hamtu* + 1st sg.poss.prn.

1. Dumuzi's Dream (= Alster 1972) 21
dub-sar im zu-gu₁₀ tum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my scribe knowing clay! Bring my sister!
2. Dumuzi's Dream (= Alster 1972) 22
nar en₃-du zu-gu₁₀ tum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my musician knowing songs! Bring my sister!
3. Dumuzi's Dream (= Alster 1972) 23
lu₂-ban₃-da ša₃ inim-ma zu-gu₁₀ tum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my lubanda knowing the innards of matters! Bring my sister!
4. Dumuzi's Dream (= Alster 1972) 24
um-ma ša₃ ma-mu₂-da zu-gu₁₀ gum₂-mu-un-ze₂-en nin₉-gu₁₀ tum₂-mu-un-ze₂-en
Bring my wise woman knowing the innards of dreams! Bring my sister!

G1.4 - zu-gu₁₀-um: 3rd sg.act.part. Rt-*hamtu* + 1st sg.poss.prn. + 3rd sg.cop.

1. Šulgi E (=ETCSL 2.4.2.05) 48
geštu₂-ga šir₃ zu inim zu-gu₁₀-um
In the ear is my knowing songs and matters/words

G1.5 - zu-bi: 3rd sg.act.part. Rt-*hamtu* + 3rd sg./pl.ina.poss.prn.

1. Coll. 2+6 (= Alster 1997) 2.143 // 14.17 ii 3
e₂-a lu₂ zu-bi mu-un-gul en₃-bi-a ba-tar-re-[en(?)]

He (who) destroyed the household's acquaintance, you must be the one to investigate it

G1.6 - zu-ba: 3rd sg.act.part. Rt-*hamtu* + 3rd sg./pl.ina.poss.prn. + gen.suff.

1. Ninurta's Exploits (= van Dijk 1983) 464
ša₃ dab₃-ba KA gi-ne₂-eš zu-ba šir₃-re-eš im-mi-ib-be₂
He speaks singingly the secret, which knows firmly the matter(?)
2. Lament for Uruk (= Green 1984) 4.18
me₃ zu-ba šu-ba bi₂-ib-šub dim₂-ma-bi [...]ak
Of their "battle-knowing-ones", their hands dropped, their reasoning...

G1.7 - zu-me: 3rd sg.act.part. + 1st pl.poss.prn.

1. GH B (= Edzard 1993) 138
lu₂ zu-me he₂-a
dur₂ kaskal-la
igi me-eb-du₈-de₃-a
lu₂ zu-me he₂-a
He should (could?) be our "one who knows" (= guide), who looks (for) the defiles of the highway; he should be our "one who knows" (= guide)

G1.8 - zu-ne: 3rd sg.act.part. + 3rd pl.ani.suff.

1. Enmerkar and the Lord of Aratta (= Cohen 1973) 373
ab-ba-ab-ba inim zu-ne
The elders, ones who know matters (i.e. are experienced)
2. Lugalbanda-Hurumkurra (Vanstiphout 2004) 33
lu₂-ulu₃ zu-ne na-an-ni-pa₃-de₃
He names (the sign) to people who (should?) know
3. Lament for Nippur (= Tinney 1996) 119
a₂-še₃ balag di šir₃ zu-ne
Even now the ones who know singing balag-di-compositions

G1.9 - zu-zu: Rt-redup *marû*

1. Iddin-Dagan B (=Römer 1965) 14
^den-ki-ke₄ geštu₂ dagal nig₂-nam-ma zu-zu // e₂-a uz[-na-a] wa-ta[-ar-tam(?) mu-du-ut(?)] mi[-im-ma šum-šu
Enki, who knows everything of a broad ear (lit. "who knows the broad ear of anything") // Ea, excessive ears, (who has?) knowledge of anything
2. Asarluhi A (= Charpin 1986) 19
alan mah an ki-a me nig₂-nam-ma igi zu-zu
Statue, magnificent one of heaven and earth, who makes the eye know everything (of) the MEs
3. Inanna C (= Sjöberg 1975) 125
E - me teš₂ ^dx ^dlama ki-šu-peš₁₁ zu ^di[nanna za-a-kam]
Oa - me teš₂ ^dalad ^dlama ki-šu-peš₁₁ zu-zu [...] // du-tam ba-aš₂-tam ši-da-am la-ma-sa-am / ma-ha-za-am wu-du-um ku-ma eštar
To know the ME, pride, x-deities, lama-deities, and the cult places is yours, Inanna
To make known the ME, pride, alad-deities, lama-deities, and the cult places...
To reveal/appoint virility, pride, protective deities, lamassu deities, and the cult shrines (is) yours alone, Eštar

4. Inanna C (= Sjöberg 1975) 165
 NI KAB nag x x x x nig₂-nam-ma zu-zu
 ...who knows everything...
5. Nothing is of Value (= Alster 2005) D 15
 ni₂-bi-še₃
 he₂-su-su
 May it increase/make known to its self/fear
 Variant:
 Nī 9620 o. 10: ni₂[?]-bi zu-zu
 ...make known its self/fear
6. Dog for Nintinuga (= Ali 1966) 1
 l(diš) lugal-nesag-e dumu zu-zu um-mi-a nibru^{ki}-ke₄
 Lugal-nesage-e son of Zuzu, the learning master of Nippur
 Note the pun, the scribal master's name is the reduplicated form of the verb,
 meaning "knows all things" and also "makes known," thus likely acting as a
 double entendre to commute his status as knowledgeable and as a teacher ("one
 who makes known").
7. Dog for Nintinuga (= Ali 1966) 8
 nig₂ ra-ah-a du₁₁-ga zi ir-ra ki gig-bi zu-zu
 who knows every beaten (and) afflicted thing, distressed area's sick spot
8. Home of the Fish (= Civil 1961) 104
 ku₆ durun-na si₃-ga ku₆ še-er-tab-ba e₃ zu-zu
 Fish...the fish of the fences knows going out (of them)
- G1.9a** - zu-zu-me-en: Rt-redup *marû* + 2nd sg.cop.
1. Išme-Dagan X (=Sjöberg 1973) 6
 geš-hur bar tam-me si sa₂-e nun gal-bi zu-zu-me-en
 You are one who knows[?] the carrying out and the ordering of a plan, their (the
 gods?) great prince
2. Rīm-Sîn B (=Charpin 1986) 37
^dha-ia₃ me šum₂-šum₂-mu kin ag₂-e ki šu-peš igi zu-zu-me-en
 Haia, who loves the given ME, you are the one who makes the eye know the
 cult place
3. Ninimma A (= Focke 1998) obv. 2
 sag en₃ tar dingir gal-gal-e-ne-me-en [...]ga zu-zu-me-en
 You are the chief caretaker of the great gods, you are the one who knows/makes
 known...
- G1.9b** - zu-zu-a(m₃): Rt-redup *marû* + 3rd sg.cop.
46. ŠAr1 (= Michalowski 2011) 8
 iri ma-da ba-te-ge₂₆-de₃-na-zu umuš-bi zu-zu-am₃
 Variants:
 X4: [iri ma]-da [ba-te-ge₂₆-de₃-na-zu umuš-bi] zu-za-am₃
 Upon your having reached the city of the frontier-land, (you were) to know their
 plans/thoughts (about Šulgi)
- G1.10** - zu-zu(-u₃)-de₃: Rt-redup *marû* + -ed(e) *marû* particle (Infinitive)
1. Warad-Sîn 21 (=Frayne 1990 E4.2.13.21) 59
 a-ra₂ nam-lugal-la-ga₂ ug₃-ga₂ zu-zu-de₃

- To make known the ways of my kingship among (in) my people
2. Inanna and Šu-kale-tuda (= Volk 1995) 6
nig₂-erim₂ nig₂-si-sa₂ zu-zu-de₃
In order to know evil and justice
 3. Ninurta's Exploits (= van Dijk 1983) 112
a-na ak-e zu-zu-de₃ an-ur₂ im-nigin₂-nigin₂
What he does in order to know, (he) circles the horizon
 4. Lament for Sumer and Ur (= Michalowski 1989) 164
inim ^den-lil₂-la₂ zi-da gil-em₃-de₃ gab₂-bu zu-zu-de₃
UU - [...] gil-le-em₃-e / [...] -zu-dam
The word of Enlil, to destroy on the right, to make known on the left(?)
 5. Bird and Fish (= Hermann 2010) 142
An iii 17' - [...] -zu-de₃
Is r. 9 - [...] -zu-de₃
Bsi ii 8' - gur₄-ra nam-mah-bi zu-zu-u₃-de₃
(In order) to make known the magnificence of their fullness (to each other)
 6. ArŠ1 (= Michalowski 2011) 5
a-ra₂ ma-da zu-zu-de₃
Variants:
N7, X1, X3, X5 - a-ra₂ ma-da zu-zu-u₃-[de₃]
In order to make known the ways of the frontier-lands
 7. ArŠ1a (= Michalowski 2011) 5
a₂-ag₂-ga₂ zu-zu-de₃
In order to make known such as is ordered
- G1.11** - zu-a: Rt-*hamtu* + pass.part.
1. Šulgi A (=Klein 1981) 31
A - ki-bi lu₂ zu-a he₂-em-mi-ni-tuš
B - ki-bi lu₂ zu-a he₂-em-mi-tuš
TT - ki-bi lu₂ zu-a he₂-em-mi-in-tuš
The line is omitted in some manuscripts
Known-men I set in those places (the danna-s)
 2. Inanna C (= Sjöberg 1975) 200
an-da ^den-lil₂-da lu₂ zu-a unken-na gal-gal x munus sag-e-eš mu-e-rig₇
With An and Enlil, acquaintances (i.e. “ones known to be”) of the great
council...you bestow...woman...
 3. Ninurta B (= Reisman 1970) iii 19
inim zu-a nam-tar-ra-zu-še₃
dingir ur-sag abzu-ke₄-ne giri₁₇ šu ma-ra-an-gal₂-eš
On account of the known word, your decreed destiny, the hero-gods of Abzu do
obedience
 4. Lugalnesage-Moon (= Ali 1964) 16
ku-li du₁₀-sa zu-a kal-la-gu₁₀
My friends, companions, acquaintances, and valued ones
 5. Inanaka-Nintinuga (= Römer 2003) 15
zu-a kal-la-gu₁₀ giri₃ kur₂ ba-an-dab₅-be₂-eš
My acquaintances and valued ones took on an alternate path

6. Lugalbanda-Mtn.Cave (= Wilcke 1969) 156
 zu-a nu-gub-ba kal-la nu-gub-ba
 Neither acquaintance stood present, nor a valued one (stood present)
7. Lugalbanda-Anzu (= Wilcke 1969) 5
 zu-a kal-la-ni nu-mu-un-da-an-ti
 His acquaintances and valued ones did not approach (with) him
8. Coll. 2+6 (= Alster 1997) A 18
 zu-a ur₃-ra mu-un-ne-e-e₁₁
 The acquaintance goes up with them on the roof(?)
9. Coll. 9 (= Alster 1997) A 11
 zu-a nu-di is-hab₂-ba-am₃
 An acquaintance who speaks not is a fool(?)
10. Inst.Š (= Alster 2005) OB 266-270
 ur nu-zu hul-am₃ lu₂ nu-zu [huš-am₃] {ki nu-zu huš-am₃ ur nu-zu teš₂-am₃}
 kaskal nu-zu gaba kur-ra-ka
 dingir kur-ra lu₂ gu₇-gu₇-u₃-me-eš
 e₂ lu₂-gin₇ nu-du₃ iri lu₂-gin₇ nu-du₃
 ki zu-a lu₂-ka lu₂ ša-ba-ra-an-e₃-de₃
 A lost dog is bad, a lost man [infuriating] {An unknown place is infuriating, but
 an unknown dog is uniting(?)}
 On an unknown road on the side of the mountain
 the gods of the mountain are eaters of men
 Houses like me they build not, cities like men they build not
 In places known to men, a man does not go out toward (them?)
- G1.12** - zu-a-zu: Rt-*hamtu* + pass.part. + 2nd sg.poss.prn.
 65. Ninurta's Exploits (= van Dijk 1983) 486
 O₁C₂F₂G₂U₃ - zu-a-zu a-da he₂-mu-e-da-gi₄-gi₄
 d_jl₁w₁ - zu-a-zu e-da he₂-en-da-ab-gi₄-gi₄ // *mu-du-ka ana me-e li-tir-ka*
 Sum: May you make your acquaintance turn as (like) water
 Akk: May your acquaintance turn you into water
66. Home of the Fish (= ETCSL 5.9.1) A 14
 zu-a-zu he₂-em-DU
 Your acquaintance should come
- G1.13** - zu-a-ni: Rt-*hamtu* + pass.part. + 3rd sg.poss.prn.
 1. Nungal A (= Sjöberg 1973a) 47
 lu₂ zu-a-ni inim nu-mu-un-da-ab-be₂ bar-ta im-da-gub
 His acquaintances do not speak a word with him, standing together away from
 (him)
2. Coll. 5 (= Alster 1997) 5.60 // UET 6/2 208 2
 ur-mah-e geš-gi-a [lu₂] zu-a-ni nu-ub-gu₇
 The lion did not eat his acquaintance in the canebrake
- G1.14** - zu-u₃-ne: 3rd sg.act.part. Rt-*hamtu* + pass.part. + 3rd pl.ani.prn.
 1. Curse of Agade (= Cooper 1983) 18
 lu₂ zu-u₃-ne teš₂-bi gu₇-u₃-de₃
 That acquaintances (were) eating together
2. Curse of Agade (= Cooper 1983) 215

lu₂ lu₂-u₃ zu-ne na-an-ni-in-pa₃-de₃

A man does not find acquaintances in there

3. Lament for Uruk (= Green 1984) 3.22

lu₂ zu-u₃-ne gaba sag₃ i₃-ak-ne sag i₃-sal-sal-e-ne

They who know (i.e. the knowledgeable) do chest-beating and droop the head(?)

4. Edubba C (= ETCSL 5.1.3) 60

um-mi-a lu₂ inim zu-u₃-ne sag hu-mu-un-kal-e-ne

The teachers, who are experienced men, may they make you foremost

G1.15 - zu-gin₇: 3rd sg.act.part. + equa.part.

1. Šulgi B (=Castellino 1972) 197-198

šir₃ zu-gu₁₀-gin₇ inim zu-gu₁₀-gin₇ / nig₂-sag-ge₄-a(-ga₂) mul-an-bi-me-en

Just as my knowing songs and my knowing matters, so (too) am I the heavenly star of (in my) excellence

2. Hymn to Šū-Sîn (=Kramer 1989) 2

^dšu-^dEN.ZU lu₂ ^dnanna di zu-gin₇ x x-ga igi ^den-lil₂-la₂-še₃

Šū-Sîn, man who like Nanna knows the law...toward...of Enlil

G2. - mu- Forms

G2.1 - mu-zu: CP + (1st/2nd/3rd sg.ani.subj.prn.) + Rt-*hamtu*

2. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xvii 26-28

GAN2 zi-dam eš₂ i₃-gar-gar / a₂-ba geš bi₂-gar ni₂-te-ni mu-zu / hul₂-la-gin₇ im-ma-na-ni-ib₂-gar

The rope he set, it was a right field, in its side the pegs he set he himself knew (=verified), like one overjoyed he set them in place for him (=Ningirsu)

3. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xxiii 10-11

gu₃-de₂-a en ^dnin-gir₂-su-ke₄ / gir₂-nun-ta mu-zu

Lord Ningirsu knew Gudea from the Girnun

4. Šulgi B (=Castellino 1972) 35

I - ^{kuš}da-lu-uš-a a₂-sig₃-i-bi mu-zu

the sling's stones, I know.

5. Šulgi B (=Krispijn 1990) 157

E, L, q, taa - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi mu-zu

M - tigi a-da-ab nam-nar šu du₇-a buru₃ dagal-bi gal₂[?] zu

I know the (its) depth and breadth of perfect music, the tigi and adab (compositions)

6. Šulgi B (=Castellino 1972) 205'

nam-tag-ga si-ge du₈-u₃-bi mu-zu

The one beaten by punishment I know their release.

7. Šulgi B (=Castellino 1972) 206

a₂-gal₂ inim-ma-bi-ir gaba-ri-ni mu-zu

The strong man - I know the (his) equal to their words/matters.

8. Šulgi B (=Castellino 1972) 226

šagina-gu₁₀-ne-er ad gi₄-gi₄ mu-un-zu inim šar₂-šar₂ mu-zu

To my generals I make known discussion, I know numerous matters (= I am immensely experienced)

9. Šulgi B (=Castellino 1972) 233

- ama tuku-nu-me-en ša₃ inim-ma mu-zu
I know the innards of the matter, “I am not one having a mother” = orphan?
10. Šulgi B (=Castellino 1972) 235
ša₃ izi-gin₇ bar₇-a sed₄-bi mu-zu
I know the cooling of innards burning like fire (=hot tempered?)
11. Šulgi B (=Castellino 1972) 236
ka geš-gi-gin₇ izi-ba šum₂-ma te-en-te-en-bi mu-zu
I know the extinguishing of a mouth given to burning like a reedbed
12. Šulgi B (=Castellino 1972) 245
^da-nun-na-ke₄-ne ša₃ šed₄-de₃ mu-zu
I know cooling the heart of the Anunna
13. Šulgi C (=Castellino 1972) 93-94
^{ges}tukul sag₃-ga ^{ges}tukul nu sag₃-ga-x / e₂ ki-tuš ki-ga-ra-gu₁₀-ta mu-zu
To strike with weapons or not to strike... / From my home in the Ki-gara, I (am able to) know
14. Šulgi C (=Castellino 1972) 105
zi-du mu-zu erim₂-du mu-zu
I know right-doer and I know the wrong-doer
15. Šulgi C (=Castellino 1972) 109
a-ba-a ge₂₆-gin₇ bur₂-bur₂-bi mu-zu
Who knows its (=the heart’s speech and the tongue’s establishings) interpretation like I (do)?
16. Šulgi C (=ETCSL 2.4.2.03) Seg. B 76
tigi a-da-ab ma-al-ga-tum gal-gal-la ad ša₄-bi mu-zu
I know the sound of the tigi and adab in great (matters of) advice
17. Šulgi X (=Klein 1981) 110
[x] x lu₂ ša₃ zu-u₃ mu-zu a-da-zu al na-me
...I know the man who knows the innards? your contest speaks a request?
18. Šū-Sîn B (=Sefati 1998) 18
ur₅ sa₆ ki-ur₅-sa₆-ge-bi mu-zu
(Of) Making (feel) pleasant the liver, I know its (the liver’s) place (of) pleasant-making.
19. Šū-Sîn B (=Sefati 1998) 20
ša₃-za ki-ša₃-hul₂-bi mu-zu
Of your innards, I know its (the innards’) place (of) joyful-making.
20. Inanna and Dumuzi C (= Sefati 1998) 12
A - ^{ges}tukul-gu₁₀ bala in-na-sa₆-ga mu-zu
My weapon knows (making) such as a favorable reign for him
21. Nungal A (= Sjöberg 1973a) 37
di-ku₅ ka-aš bar-re-de₃ igi mi-ni-in-gal₂ lul zi-bi mu-zu
Judge, he makes extant the eye in order to make decisions, he knows their falsehood and their truth
22. Nungal A (= Sjöberg 1973a) 72
gi-dur ku₅-da nam tar-re-da inim sa₆-ge-bi mu-zu
I know the beautiful word to decree destiny in/at the cutting of the umbilical cord

23. Nungal A (= Sjöberg 1973a) 78
 erim₂-du a₂-ga₂ la-ba-ra-e₃ nig₂ ak-bi mu-zu
 The evil-doer cannot escape my arm, their deeds I know
24. Nungal A (= Sjöberg 1973a) 91
 iri^den-lil₂-le mu sa₄-a lul zi-bi mu-zu
 The city which Enlil called by name, I know its falsehood and its truth
25. Dumuzi and Geštinanna (= Sladek 1974) Appendix A 23
^dutu ku-li-zu ge₂₆-e-me-en šul-me-en za-e mu-zu
 Utu, I am your friend, I am the youth (that) you know
26. Coll. 5 (= Alster 1997) 5.81 // UET 6/2 225 1-2
 ur gi₇-re šu te-ba-ab mu-zu ga₂-ga₂-an nu-un-zu
 The native dog knows, “Fetch it!” But he does not know, “Set it down!”
27. MDP 27 105 (= Alster 1997) 1-2
 nu KU da un me
 nig₂-dul a-ba mu-zu
 ...
 who knows a covered thing?
28. Keš Temple Hymn (= Gragg 1969) 59-60
 iri^{ki} ga-am₃ iri^{ki} ga-am₃ ša₃-bi a-ba mu-zu
 e₂ keš^{ki} iri^{ki} ga-am₃ ša₃-bi a-ba mu-zu
 B,I: iri^{ki} ga-am₃ iri^{ki} ga-am₃ ša₃-bi a-ba mu-un-zu
 e₂ keš^{ki} iri^{ki} ga-am₃ ša₃-bi a-ba mu-un-zu
 It is surely a city! It is a surely a city! Who knows its interior?
 The house of Keš is surely a city! Who knows its interior?
- G2.1a** - mu-zu-a: CP + (1st/3rd sg.subj.prn.) + Rt-*hamtu*
1. Išme-Dagan V_A (=Ludwig 1990²⁸) 7
 A - [dub] ki-en-gi ki-uri[-k]a sar-re-b[i] mu-zu-a
 B - [...]re-bi mu-u[n-zu-a]
 C - [...]
 Such a one who knows the writing of (lit. “in”) the tablets of Sumer and Akkad
 2. Išme-Dagan V_A (=Ludwig 1990) 11
 A - za₃-mi₂ ki-di-bi [mu-z]u-a
 B - [za₃-m]i₂ ki-d[i]-bi mu-zu-a
 C - za₃-mi / [...]bi / [...]zu-a
 Such a one who knows the place of speaking praise
 3. Išme-Dagan V_A (=Ludwig 1990) 13
 A - sa šu-si geš-gu₃-di-d[a b]al-e-bi mu-zu-a
 B - [x] šu-si geš-[g]u₃-di-da KA suh-suh bal-e-bi mu-zu-a
 C - sa šu-si / geš-gu₃-di-d[a] / [KA] gun₃-gu[n₃] / m[u...]
 Such a one who knows the crossings over (of) the finger strings of the “wood-speaking-(in)-voice”-instrument.
 Such a one who knows the crossings over (of) the finger strings of the “wood-speaking-(in)-voice”-instrument, the choosing (of) words(?)

²⁸ See Ludwig 1990, pp for discussion on Išme-Dagan V as the end of Išme-Dagan A. Cf. also Tinney 1995; Frayne, 1998

[Such a one who knows] the finger strings of the “wood-speaking-(in)-voice”-instrument, the making multicolored (of) words (“eloquence”, “beautiful”?)

G2.1b - mu-zu-a-ga₂: CP + (3rd sg.ani.subj.prn) + Rt-*Ḥamtu* + 1st sg.poss.prn + gen.suff.

1. Išme-Dagan A (=ETCSL 2.5.4.01) Seg A 341

tum₂-tum₂-mu erin₂-na mu-zu-a-ga₂

Of my (being such a one as) knows the suitability of the troops

G2.2 - mu-e-zu: CP + 2nd sg.ani.subj.prn. + Rt-*Ḥamtu*

1. Šulgi N (=ETCSL 2.4.2.14) 6

u₃-mu-un ne-ta mu-e-zu me-ta-me

O lord, from this (the plants?) you know our location

2. Lipit-Eštar B (=Vanstiphout 1978) 32

inim ša₃-ga gal₂-la lul-zi-bi mu-e-zu

You know a matter’s falseness or truth extant in the innards(=meaning)

3. Lipit-Eštar B (=Vanstiphout 1978) 34

ka šer₇-da ka giri₂ kin du₁₁ lu₂ zi-zi-i mu-e-zu

Of a guilty mouth, a mouth speaking caustically(?), you know raising a man (from it)

4. Lipit-Eštar B (=Vanstiphout 1978) 35

A - nam-tag dugud ka garaš₂-ka lu₂ ti-la mu-e-zu

B - nam-tag dugud ka garaš₂-kam [lu₂] til-le mu-ni-in-zu

J - [...] dugud / [x]-garaš₂-kam / [x x]-le mu-ni-in-zu

A - You know the man who has lived in heavy sin, the maw of destruction

B - He knows the man living (in) heavy sin, the maw of destruction

5. Ur-Ninurta C (=Falkenstein 1950a) 15

eš-bar du₁₁-ga-ni ki-bi-še₃ ga₂-ga₂ di-di-bi mu-e-zu

You (Ninurta) know the doing and the establishing (of) his (Enlil’s) spoken decisions.

6. Ur-Ninurta C (=Falkenstein 1950a) 22

geštu₂ šum₂-ma ^den-ki-ka₃ KA tum₂-tum₂-mu-bi mu-e-zu

Of the ear given by (of) Enki, you know its brought words/messages(?)

7. Enlil-bāni (=ETCSL 2.5.8.1/Kapp 1955) 82-83

nam-tag-ga / du₈-u₃ tu-ra-bi mu-e-zu

Of sin, you know its release and its illness

8. Ningešzida A (= van Dijk 1960) TCL XV 25 obv. 12

sipa sag ge₆-ga šid-bi mu-e-zu

Shepherd, you know the black-headed’s count

9. Ningešzida A (= van Dijk 1960) TCL XV 25 obv. 14

uz₃-de₃ maš₂-bi gidri u₄ su₃-ra₂ tum₂-tum₂-mu-bi mu-e-zu

You know the nanny-goats and their billies, its bearing (lit. bringing) the scepter to distant days

10. Ningešzida A (= van Dijk 1960) TCL XV 25 obv. 15

^dnin-geš-zi-da gidri u₄ su₃-ra₂ tum₂-tum₂-mu-bi mu-e-zu

You, Ningešzida, know its (Sumer’s) bearing the scepter to distant days

G2.3 - mu-un-zu: CP + 3rd sg.ani.subj.prn. + Rt-*Ḥamtu*

1. Ur-Namma A (=Flückiger-Hawker 1999) 84

A ii obv. 44 - sipa zi garza kur-ra-ke₄ / ša₃-ga-ni mu-un-zu

- S_{b2} obv. 2' - lu[gal gar]za kur-ra-ke₄ ša₃-ga-ni i₃-zu
 S_{b2} obv. 3' - ur-^dnamma garza kur-ra-ke₄ ša₃-ga-ni i₃-zu
 The right shepherd, his innards knew the rites of the netherworld
 The king, his innards knew the rites of the netherworld
 Ur-Namma, his innards knew the rites of the netherworld
2. Enlil A (= Reisman 1970) 154
 AA - ^den-lil₂ sipa zi-me-en du-du-bi mu-un-zu
 A₁ - ^den-lil₂ sipa zi-me-en du-du-bi mu-dim₂
 Enlil, you are the right shepherd, their goings he?/you? know?
 3. Inanna B (= Zgoll 1997) 16
 biluda gal-gal-la nig₂-zu a-ba mu-un-zu
 The great rituals are your (thing), who is he that knows (them)
 4. Nanna C (= Hall 1985) 3rd bal-bal-e 158
 e₂-gal ^d-suen-na lu₂ a-na-zu mu-un-zu
 Palace of Suen, a man, what (can) he know of you
 5. Nanše A (= Heimpel 1981) 20
 nu-siki₂ mu-un-zu nu-mu-un-su mu-un-zu
 She knows the orphan, she knows the widow
 6. Nanše A (= Heimpel 1981) 21
 lu₂ lu₂-ra a₂ gal₂-la mu-un-zu nu-siki₂-ka ama-a-ni
 She knows man aiding another, of the orphan, (she knows?/is?) his mother
 7. Nanše A (= Heimpel 1981) 87
 lugal-e zi du₁₁-ga mu-un-zu erim₂ du₁₁-ga mu-un-zu
 The king knows those who spoke right and (he knows) those who spoke evil
 8. Nanše A (= Heimpel 1981) 88
^dhendur-sag-ga₂-ke₄ zi du₁₁-ga mu-un-zu erim₂ du₁₁-ga mu-un-zu
 Hendursaga knows those who spoke right and (he knows) those who spoke evil
 9. Ningešzida B (= Sjöberg 1975a) No. 1 10
 gada la₂-a-gu₁₀ a-gin₇ gar-ra-zu ša₃-zu a-ba mu-un-zu
 My linen-draped one, thusly (are) your settings, who is he that knows your innards
 10. Ningešzida B (= Sjöberg 1975a) No. 1 11
^dnin-geš-zi-da a-gin₇ gar-ra-zu ša₃-zu a-ba mu-un-zu
 Ningešzida, thusly (are) your settings, who is he that knows your innards
 11. Ningešzida B (= Sjöberg 1975a) No. 1 12
 inim ku₃-zu mu-un-zu-ra mu-un-zu nu-mu-un-zu-ra nu-mu-un-zu
 To him who knows your holy word - he (indeed) knows; to him who does not know (it) - he (indeed) knows not
 12. Inanna's Descent (= Sladek 1974) 66
 u₂ nam-ti-la mu-un-zu a nam-ti-la mu-un-zu
 He knew the life-giving plant, he knew the life-giving water
 13. Lament for Sumer and Ur (= Michalowski 1989) 163
 u₄-ba inim u₄-dam al-du₇-du₇ ša₃-bi a-ba-a mu-un-zu
 On that day the word/matter (will be as) a fitting storm, who is he that (can) knows its innards (i.e. meaning)
 14. Winter and Summer (= ETCSL 5.3.3) 261

a₂ kalg-ga-na ša₃-ga-a mu-un-zu ur₅-da nir mu-un-gal₂
 Of his strong arm, he knew in the innards (innately?), with/from that he acted
 authoritatively

15. Bird and Fish (= Hermann 2010) 52

An ii 5 - mušen bar gun₃-gun₃ igi gun₃-e sa₆-ga-ni-še₃ [...]

Bn r. 11' - [...] sa₆-ga-ne₂ mu-un-zu

Cn i 27' - [...] -ga-ni-še₃ mu-un-zu

Dn o. 4 - mušen bar gun₃-gun₃ igi gun₃-nu-e sa₆-ga-ne₃ mu-un-zu

Au r. 22' - mušen bar gun₃-[x] igi gun₃-gun₃ sa₆-ga-ni-še₃ mu-un-zu

Bu o. 20 - mušen bar gun₃-gun₃ igi gun₃-gun₃ sa₆-ga-ne₂ mu-un-zu

As ii 23 - [...] -na mu-un-zu

The bird, (with) multicolored coat and eye, he knew of (lit. to/toward/for) his
 beauty

16. Lu-Dingira to Mother (= Get Belleten 40) 16

ki ^dinanna-ke₄ kin-kin mu-un-zu

She knows the place of Inanna's workings

17. Instructions of Ur-Ninurta (= Alster 2005) 66

lugal iri^{ki}-na-ka mi-it-te-en₃-bi mu-un-zu

He knows the fear of the king of the city

18. Coll. 5 (= Alster 1997) 5.83

ur gi₇-re lu₂ ki-ag₂-bi mu-un-zu

ur di-ku₅-dam kun-bi maškim x

The (native/domestic) dog knows the one who loves it.

When the dog is acting judge, its tail is the commissioner...

G2.3a - mu-un-zu-a: CP + 3rd sg.ani.subj.prn./reduced loc.pref. + Rt-*hamtu* + 3rd sg.cop.

1. Išme-Dagan V_A (=Ludwig 1990²⁹) 7

A - [dub] ki-en-gi ki-uri[-k]a sar-re-b[i] mu-zu-a

B - [...] -re-bi mu-u[n-zu-a]

C - [...]

Such a one who knows the writing of (lit. "in") the tablets of Sumer and Akkad

2. Inanna D (=1998) 158

guruš nam-mah-zu mu-un-zu-a giri₁₇ šu ba-ab-tag-ge

The young man who knows your magnificence, he (makes) the hand touch the
 nose (i.e. is obedient, reverent)

3. Nanna C (= Hall 1985) 3rd bal-bal-e 150

[...] lu₂ šu-luh-zu mu-un-zu-a

... a man, he who knows your ritual cleansing

4. IbPu1 (= Michalowski 2011) Vers. A 25

u₃ za-e ARAD₂ gi-na-gu₁₀-gin₇ iš-bi-er₃-ra nu-mu-un-zu-a

Variants:

X1: u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇ ni₂-ba mi-ni-ib-zu-a-ta

X2: [u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇] ni₂-ni₂-bi mu-un-zu-a

And you, as my loyal servant, is such that Išbi-Erra does not know it?!

²⁹ See Ludwig 1990, pp for discussion on Išme-Dagan V as the end of Išme-Dagan A. Cf. also Tinney 1995; Frayne, 1998

Variants:

X1: And since it is that Išbi-Erra knows you are as my loyal servant in its [the city's?] self(?)

X2: And that Išbi-Erra knows you are as my loyal servant (in) its [the city's] self(?)

5. DoG (= Cavigneaux and al-Rawi 2000) N₁ iv 10
[...a]-ma-ru gu₂-kin kalam-ma mu-un-zu-a
...the flood, he who knows the inhabited parts of the country
6. Lament for Uruk (= Green 1984) 12.23
ni₂-tuku nam-mah-zu mu-un-zu-a
The pious one, he who knows your magnificence
7. Instructions of Ur-Ninurta (= Alster 2005) 19
lu₂-lu₂ nig₂ dingir-ra-ka ni₂-[it]-te-en₃-bi mu-un-[zu-a]
The ones who know piety of the thing of (their) god
8. Counsels of Wisdom (= Alster 2005) 172
lu₂ nig₂ se₃-ga? mu-un-zu-am₃
The one who knows a placed thing...

2.3b - mu-un-zu-a-na: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop. + 3rd sg.poss.suff. + gen.suff.

1. Šulgi B (=Castellino 1972) 351
mu-un-zu-a-na nu-mu-un-[x]-na
Of his having known, of his having (known?) not

2.3c - mu-un-zu-a-ar/-ra: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop. + dat.suff.

1. Ur-Ninurta A (=Sjöberg 1977) 19
^dur-^dnin-urta šul a₂ ag₂-ga₂-ne-ne di-di mu-un-zu-a-ar
To ^dUr-^dNinurta, youth who knows doing his? (your!) orders
2. Nanše A (= Heimpel 1981) 120-123
u₃ sanga e₂-a mu-un-ti-la-ri
šir₃ ku₃ inim ša₃-ga gal₂-la-ni pa nu-um-mi-in-e₃-a
mu-un-zu-a-ra nu-mu-un-zu-a-ra um-ma-na-ra-an-ba
PA.AN-ama-^dnanše-ke₄ pa-e₃ mu-da-ak-e
And (as for) the sanga-priest who has lived in the temple, and who has not made shine forth the holy song, the matters extant in her heart, after he has been torn out from you(?) - whether he knew or he did not know - (then) the rules of mother Nanše are able to shine forth
3. Warad-Sîn 1001 (=Frayne 1990 E4.2.13.1001) 31
a₂-ag₂-ga₂ lugal-ga₂ / sa₂-di mu-un-zu-a-ar
To such as he who knows attaining the order(s) of my lord
4. Ningešzida B (= Sjöberg 1975a) No. 1 12
inim ku₃-zu mu-un-zu-ra mu-un-zu nu-mu-un-zu-ra nu-mu-un-zu
To him who knows your holy word - he (indeed) knows; to him who does not know (it) - he (indeed) knows not
5. Ningešzida B (= Sjöberg 1975a) No. 1 13
nu-mu-un-zu-ra (nu-)mu-un-zu-ra me-dim₂ mu-un-na-x
To him who knows not, to him who knows (not), he ... a figure for him
6. Ningešzida B (= Sjöberg 1975a) No. 1 14

^dnin-geš-zi-da (nu-)mu-un-zu-ra me-dim₂ mu-un-na-x

Ningešzida, to him who knows (not), he x a figure for him

2.3d - mu-un-zu-a-aš: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop. + term.suff.

1. Enmerkar and Ensuhkešdanna (= Berlin 1979) 107

ad-bi mu-un-da-gi₄-a-aš inim-bi mu-un-zu-a-aš aratta^{ki}-aš ba-ra-du

ad-bi mu-un-da-gi₄-a-aš inim-bi mu-du₁₁-a-aš aratta^{ki}-aš ba-ra-du

On account of (that fact) they conversed (about) it, on account of (that fact) that they knew their (Aratta's) word (i.e. answer), she shall not go to Aratta

G2.4 - mu-un-zu: CP + (1st sg.prn.) + -n causative + Rt-*hamtu*

1. Šulgi B (=Castellino 1972) 226

šagina-gu₁₀-ne-er ad gi₄-gi₄ mu-un-zu inim šar₂-šar₂ mu-zu

To my generals I make known discussion, I know numerous matters (= I am immensely experienced)

2. Ur-Ninurta A (=Sjöberg 1977) 22

kur-kur-re a₂ ag₂-ga₂-bi mu-un-zu a₂ gal he₂-ag₂-e

To the foreign lands he makes known their orders; may he order greatly!

3. Enmerkar and the Lord of Aratta (= Cohen 1973) 173

nam-nir-gal₂ lugal-a-na mu-un-zu

He made known the authority of his king

4. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 4

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂

He made known to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man

5. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 50

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂

He made known to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man

6. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) 3N T296 obv. 52

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂

He made known to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man

7. Curse of Agade (= Cooper 1983) 87

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-um-ga₂-ga₂ lu₂-da nu-mu-un-da-ab-be₂

He made known to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man

8. Curse of Agade (= Cooper 1983) 93A

ša₃-ga-ni-še₃ mu-un-zu eme-na nu-um-ga₂-ga₂ lu₂-da nu-mu-un-da-[ab-be₂]

He made known to(ward) his innards, (but) does not set it on his tongue; he speaks of it with no man

G2.5 - mu-un-zu-uš: CP + 3rd sg.ani.obj.prn. + Rt-*marû* + 3rd pl.ani.subj.prn.

1. Ur-Namma A (=Flückiger-Hawker 1999) 79

A ii obv. 39 - lugal gen-na-ni ug₃ mu-un-zu-uš kur-ra za-pa-ag₂ mu-un-gar

S_{b2} obv. 16 - [...] -ag₂ bi₂-gar

The king, that the people (might) know his coming, made (set) a noise in the mountain/netherworld

2. Ur-Namma A (=Flückiger-Hawker 1999) 80

A ii obv. 40 - ur-^dnamma gen-na-ni [ug₃ mu-un-zu-uš kur-ra za-pa-ag₂ mu-un-gar]
 S_{b2} obv. 1⁷/17 - [...] x [x] x [...] -x-ag₂ bi₂-gar
 Ur-Namma, that the people (might) know his coming, made (set) a noise in the
 mountain/netherworld

3. Lugalbanda-Hurumkurra (Vanstiphout 2004) 446
 gi₆ u₃-na-ka šah gi₂ mu-un-zu-uš
 In the middle of the night they know the black boar

4. Lugalbanda-Hurumkurra (Vanstiphout 2004) 452
 x x ra mu [...] sa šar₂-ra mu-un-zu-uš
 ...they know...

G2.5a - mu-un-zu-uš-am₃: CP + 3rd sg.ani.obj.prn. + Rt-*marû* + 3rd pl.ani.subj.prn. + 3rd sg.cop.

1. Grain and Sheep (= Alster and Vanstiphout 1987) 11
^da-nun-na dingir gal-gal-e-ne nu-mu-un-zu-uš-am₃
 The Anunna, the great gods, it was such as they knew not (the names of Wheat
 and Ewe)
2. Grain and Sheep (= Alster and Vanstiphout 1987) 21
 ninda gu₇-u₃-bi nu-mu-un-zu-uš-am₃
 Of bread (and) its eating, it was such as they knew not
3. Grain and Sheep (= Alster and Vanstiphout 1987) 22
 tug₂-ga mu₄-mu₄-bi nu-mu-un-zu-uš-am₃
 Of garments (and) their wearing, it was such as they knew not

G2.6 - mu-zu-zu: CP + Rt-redup.

1. Statue E (=Edzard 1997 E3/1.1.7.StE) ii (on back) 1-4
 ARAD ni₂-tuku / nin-a-na-kam / nam-mah nin-a-na / mu-zu-zu
 It is (then that) the one who is the reverent servant of his lady made known the
 magnificence of his lady.
2. Enlil A (= Reisman 1970) 136
 A₁ - nig₂-ak-a-zu a-ba mu-zu-zu
 NN - nig₂-ak-zu a-ba-a i₃-zu-zu
 Your deeds, who (can make) knows them?

G2.7 - mu-un-zu-zu: CP + 3rd sg.ani.subj.prn. + Rt-redup.

1. Inanna C (= Sjöberg 1975) 84
 D - e₂-nam-ku₃-zu ^{ges}ig-bi TAR mi- [...]
 M - e₂-zu ^{ges}ig-bi TAR mi-ni-in-ak ša₃-bi mu-un-zu-zu
 She does throwing open? the door of the “House of aptitude”, she makes known
 its innards
2. Ningešzida C (= Sjöberg 1975a) No. 2 23'
 [x]-x-ga-ke₄ mu-un-zu-zu kalam-ma mu-e-ši-u₃-tu
 He/She makes known...births for you (in) the home-land
3. Ninisina A (= Römer 1969) 52
 lu₂-bi ensi-ra mu-un-pa₃-de₃ eger-ra mu-un-zu-zu
 That man, he finds a dream interpreter, he (the dream interpreter) makes known
 the future (the following time)

G2.8 - mu-ni-zu: CP + loc.pref. + Rt-*hamtu*

19. Šulgi B (=Krispijn 1990) 164
^{ges}al-gar ^{ges}sa-bi₂-tum in-dim₂ lugal-e aga šu-si mu-ni-zu

I know the finger technique on (lit. “in”) the Algar and Sabitum, royal products
20. Šulgi C (=Castellino 1972) 96

uzu-ga¹ ki dadag-ga-ba giskim mu-ni-zu

Its viscera (of a pure lamb), I (can[?]) recognize its bright place.

21. Inanna and Šu-kale-tuda (= Volk 1995) 152

dingir dili du-ra giskim mu-ni-zu

I recognized a single god/ghost walking

G2.9 - mu-ni-in-zu: CP + loc.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Iddin-Dagan A (=Reisman 1973) 117

u₄-bi-a inim mu-ni-in-zu erim₂-du mu-ni-in-zu

At (“in”) that time, she knows the matter, she knows the wicked

2. Lipit-Eštar B (=Vanstiphout 1978) 35

A - nam-tag dugud ka garaš₂-ka lu₂ ti-la mu-e-zu

B - nam-tag dugud ka garaš₂-kam [lu₂] til-le mu-ni-in-zu

J - [...] dugud / [x]-garaš₂-kam / [x x]-le mu-ni-in-zu

A - You know the man who has lived in heavy sin, the maw of destruction

B - He knows the man living (in) heavy sin, the maw of destruction

3. Inanna and Šu-kale-tuda (= Volk 1995) 104

[dingir dili] du-ra [giskim mu-ni-in-zu]

He recognized single god/ghost walking

4. Enmerkar and the Lord of Aratta (= Cohen 1973) 587

šu mu-ni-in-du₇ šir₃ mu-ni-[in]-du₁₁ inim mu-ni-in-zu

She makes fitting in, she speaks the songs in, she makes the word/matter known in (the ear of Dumuzi)

5. UET 6/2 297 (= Alster 1997) 1-4

galam-da us₂-a

galam-a mu-ni-in-zu

ku₃-zu-ta us₂-a

ku₃-zu mu-ni-in-zu

In following one with skill, he knows (what is) skilled

In following (from) one who is apt, he knows (what is) apt.

G3. - imma- forms

G3.1 - im-ma-zu: CP + (3rd sg.ani.subj.prn.) + Rt-*hamtu*

1. Enmerkar and the Lord of Aratta (= Cohen 1973) 307

i₃-ge-en aratta^{ki} galga šum₂-ma im-ma-zu i-me

Really? Be it (that) the counsel given is known by Aratta?

G3.1a - im-ma-zu-a/am₃: CP + (3rd sg.ani.subj.prn.) + Rt-*hamtu* + 3rd sg.cop.

1. GH A (=Edzard 1991) 93

NiJJ - en-na lu₂-bi lu₂-u₁₈ he₂-a im-ma-zu-am₃ / dingir he₂ im-ma-zu-am₃

NiQQ - en-na lu₂-bi lu₂-u₁₈ he₂-am₃ a-zu-aš / dingir he₂-am₃ a-zu-a-aš

UrA - [...] he₂-a x [...]

IsA - [...] x-bi lu₂-[...]

KiA - en-na lu₂-bi lu₂-u₁₈-lu he₂ im-ma-ab-za-am₃ [dingir he₂ im-ma]-ab-za-am₃

Until it is known to me whether that man be a man or known to me if he be a god

2. Ur-Namma A, additional from Susa (=Flückiger-Hawker 1999) 124'

S_{b3} obv. 23 - ge₂₆-e im-ma-zu-a ni₂ im-ma-an-zu-a

I am such a one that has come to know, such a one that has come to know fear

G3.2 - im-ma-an-zu-a: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop.

1. Ur-Namma A, additional from Susa (=Flückiger-Hawker 1999) 124'

S_{b3} obv. 23 - ge₂₆-e im-ma-zu-a ni₂ im-ma-an-zu-a

I am such a one that has come to know, such a one that has come to know fear

G3.3 - im-mi-zu: CP + Rt-*hamtu*

1. Šulgi U (=van Dijk 1960) 26-27

[a-a]-zu ki gal-bi ši-im-ma-an-ag₂ / nam-ur-sag-zu ug₃-e im-mi-zu

Your father he loves you greatly, your heroism is (come to be) known by the people

2. Šulgi U (=van Dijk 1960) 28-29

a-a-zu ^den-lil₂-le ki gal-bi ši-im-ma-an-ag₂ / nam-ur-sag-zu ug₃-e im-mi-zu

Your father, Enlil, loves you greatly, your heroism is (come to be) known by the people

3. Nanna-Suen's Journey to Nippur (=Ferarra 1973) 278

P - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu

G - ku₄-da^{mušen} tur-re šu im-mi-zu

Q - ku₄-da^{mušen} tur-re šu bi₂-ib-zu-zu-un

U - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu

The young kuda-birds, (to it) the hand will be made/come to known (i.e. - will catch them)

G3.4 - im-mi-in-zu: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Nanše C (=Veldhuis 2004) 48

mušen-e ge₆-a en-nu-ug₃ im-mi-in-zu

The bird (comes to) knows (of) the night's guard

2. Bird and Fish (=Hermann 2010) 21

An i 21 - [...]bi igi-zu im-mi-in-zu

Bn 3' - geš-*h*hur-bi igi-bi im-mi-in-zu

Au 21 - [...] igi-bi im-mi-in-pa₃

Its [...], your face/front he (has) came to know

Its design, its face he (has) came to know

[...] its face/front he (has) came to discover

G3.5 - mi-ni-zu: CP + loc.pref. + Rt-*hamtu*

1. Šulgi B (=Castellino 1972) 14

B (unpub.) - dub ki-en-gi-ki-uri-ka nam-dub-sar-ra mi-ni-zu

I am knowledgeable in the scribal practices of ("in") the tablets of Sumer and Akkad

2. Šulgi B (=Krispijn 1990) 161

^{geš}gu₂-uš ^{geš}za-mu₁₀-a kam-ma sa₆-ga mi-ni-zu³⁰

I am knowledgeable in beautifully tuning (lit. "making beautiful the tuning rods") the eleven-stringed instrument, the lyre.

3. Šulgi B (=Krispijn 1990) 162

^{geš}sa-eš u₃ ša₃ nam-nar-ra-ka / ša₃ du-bu-la mi-ni-zu

³⁰ I follow Th. Krispijn 1990 in the reading of the signs and translation of musical terms.

I am knowledgeable in the three-stringed (instrument) and the sound of the music-box, the sound of du bu la (plucking?)

G3.6 - mi-ni-in-zu-a-ni: CP + loc.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop. + 3rd sg.poss.prn.

1. Man and His God (= ETCSL 5.2.4) 123

guruš-e inim a-ra-zu-a mi-ni-in-zu-a-ni

The young man, his (being) knowledgeable in supplicating words...

G3.7 - mi-ni-ib-zu-a-ta: CP + loc.pref. + 3rd sg.inani.subj.prn. + Rt-*hamtu* + 3rd sg.cop. + abl.suff.

1. IbPu1 (= Michalowski 2011) Vers. A 25

u₃ za-e ARAD₂ gi-na-gu₁₀-gin₇ iš-bi-er₃-ra nu-mu-un-zu-a

Variants:

X1: u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇ ni₂-ba mi-ni-ib-zu-a-ta

X2: [u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇] ni₂-ni₂-bi mu-un-zu-a

And you, as my loyal servant, is such that Išbi-Erra does not know it?!

Variants:

X1: And since it is that Išbi-Erra knows you are as my loyal servant in its [the city's?] self(?)

X2: And that Išbi-Erra knows you are as my loyal servant (in) its [the city's] self(?)

G3.8 - mi-ri-in-zu: CP + 2nd sg.dat.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Sîn-iqīšam A (=Dupret 1974) 38

ka-zal-lu^{ki} kur he₂-gal₂-la ki šu-peš₆ mi-ri-in-zu // ma-ha-az-ka u₂-we-di-ka

Kazallu, land of abundance, he makes known to you the cult place // he assigns you your cult place

G4 - ba- forms

G4.1 - ba-e-zu: CP + 2nd sg.ani.subj.prn. + Rt-*hamtu*

1. Išbi-Erra C (=Hallo 1966) 4

^dna-na-a kalam e₂-an-ka igi-gal₂ šum₂-mu ba-e-zu

Nanaya, the given insight of the homeland of Eanna is known by you

2. Enlil-bāni (=ETCSL 2.5.8.1/Kapp 1955) 74-75

nu-gar-ra / tam-me ba-e-zu

The cleansing (of) malice is known by you

3. Enlil-bāni (=ETCSL 2.5.8.1/Kapp 1955) 84-86

šer₇-da-a / sag geš nu-ub-ra-ra-an / tum₂-tum₂-mu ba-e-zu

In punishment, you do not kill people, (rather) the (proper) carryings-out are known by you

G4.2 - ba-an-zu: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Edubba A (=Kramer 1949) 81

lu₂ tur ad-da ba-an-zu ge₂₆-e us₂-sa-ni-me-en

Young man, (to whom) a father is known; follow him!

2. Coll. 5 (=Alster 1997) 5.108

ur-gi₇-re ^{grst}tukul ba-an-zu en-na geštu₂-za-na HAR-ra-ni šu bi₂-in-x-a

The (native/domestic) dog ...

G4.2a - ba-an-zu-a: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop.

1. Coll. 2+6 (=Alster 1997) 2.55

kindagal eme-gi₇ ba-an-zu-a

The kindagal to whom Sumerian is known...

3. ITT 2, 924 (= Genouillac, Henri de 1910/11) o. 2-3

engar ur-e₂-ninnu-ke₄ in-uru₄-a

ur-e₂-ninnu sanga ba-an-zu-a

The farmer of Ur-Eninnu who plowed

which was known by Ur-Eninnu the sanga

G4.3 - ba-ni-in-zu: CP + loc.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Enki and Ninhursaga (= Attinger 1984) C face 217

^den-ki-ke₄ u₂ nam-bi bi₂-in-tar ša₃-ba ba-ni-in-zu

Enki cut the plant's fate, he made it be known in its innards

G4.4 - ba-zu-zu

1. Šulgi B (=Krispijn 1990) 169

u₃-ne-en ša₃-bi ba-zu-zu

After I play them, their innards (sound? play technique?) are made known

2. Enlil and Ninlil (= Behrens 1978) 32

A - [...] x šu-gu₁₀ he₂-sag₃-ge

B - ama-gu₁₀ ba-zu-zu šu-gu₁₀ mu-un-sag₃-ge

H - [...] -un-sag₃-ge

J - [...] -en

(If) my mother be made known, she (will) slap (me on) my hand

3. Enlil and Ninlil (= Behrens 1978) 33

A - [...] x šu sa₂-bi mu-e-en

B - ad-da-gu₁₀ ba-zu-zu šu sa₂-bi mu-un-e

H - [...] mu-e-en

J - [...] mu-e-x

(If) my father be made known, he will grab (me)

4. Enmerkar and Ensuhkešdanna (= Berlin 1979) 132

zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-e-zu-zu

D - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-zu

Q - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-un[?]

Take a breath! Your innards shall not bring (forth) anything (i.e. can think up anything) as much as is known by you (i.e. even though you know things, if you don't calm down you will not be able to recall them).

G4.5 - ba-e-zu-zu: CP + 2nd sg.ani.subj.prn. + Rt-redup

1. Inanna C (= Sjöberg 1975) 250

šer₇-da gu-la-zu su-gu₁₀ ba-e-zu-zu

My flesh is made (to) know by you your great (destructive?) punishment

2. Enmerkar and Ensuhkešdanna (= Berlin 1979) 132

zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-e-zu-zu

D - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-zu

Q - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-un[?]

Take a breath! Your innards shall not bring (forth) anything (i.e. can think up anything) as much as is known by you (i.e. even though you know things, if you don't calm down you will not be able to recall them).

Note the alteration between *hamtu* redup in the first two examples, and the *marû* in the third.

G4.6 - ba-an-zu-zu: CP + 3rd sg.ani.subj.prn. + Rt-redup *marû*

1. UET 6/2 276 (= Alster 1997) 1-4
 inim du₁₄-da-ka
 nam-šeš-e mu-un-dim₂-dim₂
 ki inim-ma-ka
 nam-ku-li ba-an-zu-zu
 In matters of striving (together)
 brotherhood is fashioned;
 In the place of witness
 friendship is made known

G4.7 - ba-zu-un: CP + Rt-*marû* + 2nd sg.ani.subj.prn.suff.

1. Enmerkar and Ensuhkešdanna (= Berlin 1979) 132
 zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-e-zu-zu
 D - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-zu
 Q - zi gi₄-ba ša₃-zu nig₂ na-me na-an-tum₃ en-na ba-zu-un?
 Take a breath! Your innards shall not bring (forth) anything (i.e. can think up anything) as much as is known by you (i.e. even though you know things, if you don't calm down you will not be able to recall them).

G5. - i/i₃-; al/a-; e- forms

G5.1 - i₃-zu: CP + (1st/2nd/3rd sg.ani.subj.prn.) + Rt-*hamtu*

1. Ur-Namma A (=Flückiger-Hawker 1999) 84
 A ii obv. 44 - sipa zi garza kur-ra-ke₄ / ša₃-ga-ni mu-un-zu
 S_{b2} obv. 2' - lu[gal gar]za kur-ra-ke₄ ša₃-ga-ni i₃-zu
 S_{b2} obv. 3' - ur^d-namma garza kur-ra-ke₄ ša₃-ga-ni i₃-zu
 The right shepherd, his innards knew the rites of the netherworld
 The king, his innards knew the rites of the netherworld
 Ur-Namma, his innards knew the rites of the netherworld
2. Šulgi B (=Krispijn 1990) 174
 P, q - ša₃-ge sag-us₂-bi-gin₇ i₃-zu
 O - ša₃-ge sag-us₂-bi-gin₇ i₃-du
 M - ša₃-ge sag-us₂-bi-gin₇ mu[?]-zu
 The innards (sound) know/go as (if I were) their attendant
3. PuŠ1 (= Michalowski 2011) 12
 giskim lu₂ kur₂-ra ge₂₆-e i₃-zu
 I know the sign/password of the enemy
4. ŠAr1 (= Michalowski 2011) 28
 i₃-gur₄-re-en aga₃-us₂-zu nu-e-zu
 Variants:
 X4: [i₃-gur₄-re]-en aga₃-us₂ sag-ga₂-ni i₃-zu-x
 You are become proud; you do not (even) know your warriors
 Variants:
 X4: You are become proud; (do you) know his chief troops?
5. ArŠ2 (= Michalowski 2011) Part B 11'

lu₂ al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu um-mi-zu

Variants:

N6: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-bar[?] bi₂-zu

N6 rev.: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu im-mi-du₈

After your [Šulgi's] eye came to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)

Variants:

N6: (Your [Šulgi's]) look having come to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)

N6 rev.: After your [Šulgi's] eye came to see (that) my innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)

6. Enlil and Namzitarra (= Alster 2005) 16

^den-lil₂-me-en nam mu-tar-ra ge₂₆-e ^den-lil₂-me-en a-gin₇ bi₂-zu (var. i3-zu)

I am Enlil, who decrees destiny. I am Enlil, (but) how was I known (var. did you know?)

7. GH A (= Edzard 1991) 171

NiA - nam-tar i₃-gu₇-e nam-tar nu-zu-zu

NiTT - [...] nam-tar nu-ub-zu-zu

UrA - [...] nam-tar [nu-x]-zu

UrG - nam-[...]

KiA - nam-tar i₃-gu₇e nam-tar i₃-zu

Fate devours [the exalted one who (yet) has no understanding], one knows not (his?) fate

KiA - Fate devours [the exalted one who (yet) has no understanding], /candoes one know fate?

8. Enmerkar and Ensuhkešdanna (= Berlin 1979) 256

nam-gur₄-ra-zu i₃-zu nam-ba-an-sis-e-de₃-en

I know your greatness, you all have made it (be) bitter

9. Laws of Lipit-Eštar §33

tukum-bi dumu-munus lu₂ e₂ nu-gi₄-a geš₃ i₃-zu lu₂ ba-ab-du₁₁ geš₃ nu-un-zu-a un-ge-en l(u) gin₂ ku₃-babbar i₃-la₂-e

If a man (makes) knows the penis to a non-bride daughter of another, the man speaks it/does it, the penis which was not known is firm, he shall weigh 10 shekels silver - difficult

G5.1a - i₃-zu-am₃

1. Inanna and Bilulu (= Jacobsen and Kramer 1953) ii 91

ul₄-ul₄-e am₃-tum₂ lu₂ i₃-zu-am₃

The one preparing what is fitting, who is one who knows

G5.1b - i₃-zu-a-ke₄-eš: CP + Rt-*hamtu* + 3rd sg.cop. + gen.suff. + term.suff.

1. Utu-hegal 4 (=Frayne 1993 E2.13.6.4) ll. 109-114

lu₂ dab₃-ru-um^{ki}-ma-ke₄ / ^dutu-he₂-gal₂ / bar lugal ^den-lil₂-le a₂ šum₂-ma / i₃-me-a i₃-zu-a-ke₄-eš₂ / ti-ri₂-ga-a-an-ra / šu nu-ni-ba

The citizens of Dabrum, on account of knowing that Utu-hegal was the king given an arm by Enlil, did not free Tirigan.

G5.2 - in-ga-zu: CP + conj.pref. + Rt-*hamtu*

1. Šulgi C (=Castellino 1972) 46-47

šid-nig₂-šid geš-hur kalam-ma-ka / igi-gal₂ šum₂-mu-bi a₂-bi-še₃ in-ga-zu
 The counting and reckoning of the rules of the country, those (past) insights
 given, I also know completely

2. Šulgi C (=ETCSL 2.4.2.03) 56
 DI a₂-gal₂-la-ta lu₂[x x] a₂-bi-še₃ in-ga-zu
 From ... I also know completely
3. Šulgi C (=Castellino 1972) 75
 i₃-šum₂ kalam gi-ni e₂ ki-bala tum₃-tum₃ / a₂-bi-še₃ in-ga-zu
 To give the firm country the plunder of the rebellious house; I indeed know it
 completely
4. Šulgi C (=Castellino 1972) 100
 i₃-gid₂ nig₂-na-de₅-ga kur₇-re / a₂-bi-še₃ in-ga-zu
 Examining (lit. making long) the clarifying omen; I also know completely
5. Šulgi C (=ETCSL 2.4.2.03) Seg. B 77-78
 si-ŠIR₃ ^{geš}šu-kar₂ gal-gal du₇-du₇-dam / zi-zi-i šu₂-šu₂-bi in-ga-zu
 I know also the raising and lowering in perfecting the great frets of the lute
6. Šulgi C (=ETCSL 2.4.2.03) Seg. B 88
 ša-mu-ša₄ gu₂-un-gun₂-gun₂ a₂-bi-še₃ in-ga-zu
 I know firmly also the šamuša's gu-un-gun-gun(?)
7. uru₂ am₃-ma-ir-ra-bi (= Volk 1989) OB 7-8
 H 2: mu ba-na₂-a-ba in-ga-zu
 še ba-su-ub-ba-ba in-ga-zu
 She knows, too, of having sexual intercourse as well as knows of being kissed

G5.2a - in-ga-zu-a(m₃): CP + conj.pref. + Rt-*hamtu* + 3rd sg.cop.

1. Ninurta G (= Cohen 1975a) 174-175
 lugal-gu₁₀ ni₂ er₉ rib-ba-za / nu-uš-in-ga-zu-am₃
 My king, of your outstanding might, would that it were known
2. Ninurta G (= Cohen 1975a) 176-177
 ur-sag ^dnin-urta ni₂ mah-a-za / nu-uš-in-ga-zu-am₃
 Hero Ninurta, of your magnificent self, would that it were known
3. Ninurta G (= Cohen 1975a) 178-179
 ur gu-la-gin₇ lu₂ gu₇-za / nu-uš-in-ga-zu-am₃
 Of your eating men like a great dog, would that it were known
4. Ninurta G (= Cohen 1975a) 180-181
 ušumgal-gin₇ sag [...]za / nu-uš-in-[ga-zu-am₃]
 Of your...like a dragon, would that it were known
5. Ninurta G (= Cohen 1975a) 182-183
 ur-mah[-gin₇] maš₂ sila₄ [...]za / nu-uš-in-[ga-zu-am₃]
 Of your...kid and lamb like a lion, would that it were known

G5.2b - in-ga-zu-a-ta: CP + conj.pref. + Rt-*hamtu* + 3rd sg.cop. + abl.suff.

1. Šulgi B (=Castellino 1972) 304
 lugal-me-en in-ga-zu-a-ta nig₂-me-gar gu₃ i₃-de₂
 I am the king; from knowing such calls forth silence

G5.3 - in-ga-an-zu: CP + conj.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

61. GH A (= Edzard 1991) 133
 NiH - ama-zu dumu u₃-tu mah-[]

NiMM - ama-zu dumu tu-da mah-bi [...]

NiNN - ama-zu u₃-tu mah-bi in-ga-an-zu

IsB - [...] mah-bi in-ga-an-[zu]

Your mother (also) knows the magnificence of birthing (a child)

62. GH A (= Edzard 1991) 134

NiMM - umme-ga-la₂-zu dumu ur₂-ra ga gu₇ [...]

NiNN - umme-ga-la₂-zu dumu ur₂-ra ga an-gu₇ nah-bi in-ga-an-zu

IsB - [...] gu₇ mah-bi in-ga-an-zu

Your wetnurse (also) knows the magnificence of feeding milk to a child on the lap

63. GH A (= Edzard 1991) 168

NiB - [ama-zu] dumu u₃-ta mah-[bi] / in-ga-an-[zu]

KiA - ama-zu u₃-tu-da mah-bi in-ga-al-zu

Your mother (also) knows the magnificence of birthing (a child)

64. GH A (= Edzard 1991) 169

NiB - [...] x UM ga [...] -ga-an-zu

KiA - umme-ga-gu₁₀ dumu ga gu₇-zu mah-bi in-ga-al-zu

My (Your!) wetnurse (also) knows the magnificence of feeding you milk as a child

G5.4 - in-zu: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Lugalbanda and Anzu (= Wilcke 1969) 50

lugal-ban₃-da gal in-zu gal in-ga-tum₂-mu

Lugalbanda knows greatly and brings (forth) greatly, too

2. Diatribe B (= Sjöberg 1972) No.2 rev. 7'

in-zu sila-dagal ba-ni-in-[...] lul-zu pa bi₂-i-[e₃]

The knowledgeable one...the broad street...your falsehood forth-shines/is made to shine(?)

G5.4a - in-zu-a: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop.

7. Samsu-iluna 7 (=Frayne 1990 E4.3.7.7) 14'-15' // 33-35, bilingual

[ša₃ tum₂-ma]-mu / [ki-bi-še₃ gar-ra in-zu]-a // ša bi-bil li-ib-bi-ia / a-na aš-ri-im / ša-ka-nam mu-du-u₂

He who knows establishing there (to its place) my desire (lit. heart's carrying) //

One who knows setting in (to) place my desire (lit. carrying of my heart)

G5.4b - in-zu-ta: CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + abl.suff.

1. Lugalbanda and Anzu (= Wilcke 1969) 337

u₄ zal-le in-zu-ta ki gal-la ba-ra-da-ni-in-su₈-ge-en-za-na

The day (was) passing, from such knowledge, (he says?) "None of you will go with me into the great earth."

G5.5 - ib₂-zu-a: CP + 3rd ina.obj.prn. + Rt-*hamtu* + 3rd sg.cop.

1. Counsels of Wisdom (= Alster 2005) 180

iri kur₂-ra šu na-ab-tag-tag lu₂ ki-bi ib₂-zu-[am₃]

In a strange city, do not lay hands on (anything), one (will) know its place(?)

G5.5a - ib₂-zu-a-bi: CP + 3rd ina.obj.prn. + Rt-*hamtu* + 3rd sg.cop. + 3rd inani.poss.prn.

1. Lament for Nippur (= Tinney 1996) 32

e₂ gu-la za-pa-ag₂ ib₂-zu-a-bi

The great house, whose noise was known

G5.6 - i₃-zu-zu: CP + Rt-redup.

1. Enlil A (= Reisman 1970) 136

A₁ - nig₂-ak-a-zu a-ba mu-zu-zu

NN - nig₂-ak-zu a-ba-a i₃-zu-zu

Your deeds, who knows them?

2. Lament for Sumer and Ur (= Michalowski 1989) 305

u₄ im-šu₂-šu₂ igi im-la₂-e ša₃-ka-tab i₃-zu-zu

The sun sinks down, he(=the king) observes it, he knows much famine

G5.7 - im-ta-zu-zu: CP + vent.pref. + abl.pref. + Rt-redup *marû*

1. Nanše A (= Heimpel 1981) 132

ŠIR₃.MUŠ₃-e šir₃ im-ta-zu-zu

The ... comes to know the song from (the Abzu's mouth)

G5.8 - ib-zu-zu-un: CP + 3rd ina.obj.prn. + Rt-redup *marû* + 2nd sg.ani.subj.prn.

1. Išme-Dagan Q (=Sjöberg 1973) 16'

x mah ni₂ gur₃ ki us₂-a-bi nam-bi igi-bi ib-zu-zu-un

X, magnificent, bearing fear, you make their eyes know their (the Anunna) foundation and their fate.

G5.9 - i₃-zu-ne: CP + Rt-*marû* + 3rd pl.ani.subj.suff.

1. Lugalbanda and Hurrumkurra (= Wilcke 1969) 45

[x x x] za₃-še₃ i₃-kin-e har-ra-an i₃-zu-ne

He searches to the end...they know the path(s)

G5.10 - i₃-zu-de₃-en: CP + Rt-*marû* + *marû* imperf.part. + 2nd sg.ani.subj.prn.

1. UET 6/2 233 (= Alster 1997) 2

^{anše}kunga₂ ninda₂-zu i₃-zu-de₃-en u₃ ama-zu i₃-zu-de₃-en

Mule! do you know your seed-funnel or do you know your mother?

G5.11 - al-zu-zu-a: CP + Rt-redup. *marû* + 3rd sg.cop.

1. Eanatum 11 (=Frayne 2007 E1.9.3.11) Side 4 iv 1'-v 3'

na[m ur] za₃-be₂ pa₃-d[a] / geštu₂-ni al-zu-zu-a / mu-sar-ra-bi / ab-ta-ul₄-a / geštu₂-ni / al-zu-zu-a / izi ba-šum₂-mu / geštu₂-ni / [al-zu-zu-a] / Lacuna / mu [...] / geš[tu₂-ni] / al-zu-zu-a

If it is such that one smashes (it) completely (and) his [the ensi of Lagaš] ear is made known (and does nothing); if he grinds from it its inscription and his ear is made known; if he gives (it) fire and his ear is made known...

G5.12 - a-zu-a-aš: CP + Rt-*hamtu* + 3rd sg.cop. + term.suff.

1. GH A (= Edzard 1991) 93

NiJJ - en-na lu₂-bi lu₂-u₁₈ he₂-a im-ma-zu-am₃ / dingir he₂ im-ma-zu-am₃

NiQQ - en-na lu₂-bi lu₂-u₁₈ he₂-am₃ a-zu-aš / dingir he₂-am₃ a-zu-a-aš

UrA - [...] he₂-a x [...]

IsA - [...] x-bi lu₂-[...]

KiA - en-na lu₂-bi lu₂-u₁₈-lu he₂ im-ma-ab-za-am₃ [dingir he₂ im-ma]-ab-za-am₃

Until it is known to me whether that man be a man or if he be a god

G5.13 - e-zu-še: (CP[?]) + 2nd sg.ani.prn. + Rt-*hamtu* + irrealis part.

1. Coll. 13 (= Alster 1997) 13.11 B

[lu₂-hun-ga₂] zi-gan šu an-[še x]

[x x] geš[?] al-ri-ri-ge [...]ke₄ an-na-ab-[be₂]

[x] ma₂ sag-ga₂-ta [...]

[e-ra]-ab-šum₂-mu
 [x] ma₂ eger-ra-ta
 [ga]-ra-ab-šum₂-mu
 [a]-na-am₃ e-zu-še
 A hired man [who was raising] an oar skyward
 ...he spoke...to him
 ...from the boat's bow...
 such as I gave to you
 ...from the boat's stern
 such as I shall give to you -
 what(ever) it be that you know (of).

G6. bi₂- forms

G6.1 - bi₂-zu: CP + Rt-*hamtu*

1. Gudea Cylinder B (=Edzard 1997 E3/1.1.7.CylB) xviii 15-16
 igi-an-ku₃-ga-ke₄ / ne-te-ni bi₂-zu
 The eye of holy An, his self was known
2. Enlil and Namzitarra (= Alster 2005) 16
^den-lil₂-me-en nam mu-tar-ra ge₂₆-e ^den-lil₂-me-en a-gin₇ bi₂-zu (var. i3-zu)
 I am Enlil, who decrees destiny. I am Enlil, (but) how was I known (var. did you know?)

G6.2 - bi₂-in-zu: CP + 3rd sg.ani.prn. + Rt-*hamtu*

1. ŠAr1 (= Michalowski 2011) 29
 nam lu₂-u₁₈-lu-bi u₃ nam ur-sag-ga₂-ka-ni igi-zu bi₂-in-zu
 Variants:
 Ur2: [nam lu₂-u₁₈]-lu-ni u₃ nam ur-sag-ka-ni [igi]-zu u₃-bi₂-du₈
 He has made your eye come to know the office of their people and his warrior's office
 Variants:
 Ur2: After you have seen his people's office and his warrior's office
4. Coll. 7 (= Alster 1997) 7.78
 a-ba-am₃ sahar mu-un-zi
 a-ba-am₃ ^{ges}ma₂ bi₂-in-zu
 Variants:
 Coll. 6 (= Alster 1997) 50, Ni 1300 o. 13
 [a-ba]-am₃ sahar mu-un-DU
 a-ba ^{ges}ma₂ bi₂-in-su
 ...
 Coll. 6 (= Alster 1997) 50, Ni 5098
 a-ba-am₃ sahar mu-un-zi
 a-ba-am₃ ^{ges}ma₂ bi₂-in-du₈
 ...
 Who is it lifted up the dust?
 Who is it knew[?]/caulked the boat?

G6.2a - bi₂-in-zu-na CP + 3rd sg.ani.prn + Rt-*hamtu* + 3rd sg.poss.prn + gen.suff.

1. Edubba A (= Kramer 1949) 55

A - nam-dub-sar-ra a-na bi₂-in-zu-na
 K,M - nam-dub-sar-ra a-na bi₂-in-zu-a-na
 O - nam-dub-sar-ra a-na bi₂-in-zu-a-ni
 Of scribalism, what of it was known by him

G6.3 - bi₂-zu-zu: CP + Rt-redup. *marû*

1. Inst.Š (= Alster 2005) OB 62

dumu lu₂-ra geš₃ a₂ zi na-an-ne-en kisal-e bi₂-zu-zu

ED TAŠ vi 8: lu₂-ra [...] na-du₁₁ [...] SAL

ED Adab iii 2 + 10 iii: dumu lu₂-

ra geš₃ a₂ zi na-e kisal na-zu-zu

Do not rape(?) a man's child, it will be (made) known to the courtyard

ED Adab iii 2 + 10 iii: Do not (do) rape to a man's child, the courtyard shall

indeed make (it) known

G6.3a - bi₂-zu-zu-a: CP + Rt-redup + 3rd sg.cop.

1. Šulgi E (=ETCSL 2.4.2.05) 34

zi-zi šu₂-šu₂ tigi za-am-za-am-ma-ka ki bi₂-zu-zu-a

That I have been made to know (both) the raising and lowering places of the tigi
 and zamzam (compositions)

G6.4 - bi₂-ib₂-zu-zu: CP + 3rd sg.inani.subj.prn. + Rt.-redup *marû*

1. IbPu1 (= Michalowski 2011) Vers. A 34

kalam ki-bi gi₄-gi₄-de₃ nam-kalg-ga kur-kur-ra he₂-zu-zu

Variants:

X1: kalam ki-bi-še₃ bi₂-ib₂-gi₄-gi₄

kalg-ga-gu₁₀ kur-re bi₂-ib₂-zu-zu

To restore the homeland, that strength may be made known in the foreign lands

Variants:

X1: The homeland being restored, my strength being made known to the foreign
 lands

2. Nanna-Suen's Journey to Nippur (= Ferrara 1973) 170

[ku₄-da mušen tur-re šu bi₂-ib₂-zu-zu]

The young kuda-birds, (to it) the hand will be made known (i.e. will catch them)

3. Nanna-Suen's Journey to Nippur (= Ferrara 1973) 278

P - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu

G - ku₄-da^{mušen} tur-re šu im-mi-zu

Q - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu-un

U - ku₄-da^{mušen} tur-re šu bi₂-ib₂-zu-zu

The young kuda-birds, (to it) the hand will be made/come to known (i.e. - will
 catch them)

Modal forms

G7. ga- forms

G7.1 - ga-zu: MP + Rt-*hamtu*

1. Winter and Summer (= ETCSL 5.3.3) 282

a₂ diri ka du₈-zu na-an-bi₂-ib-be₂ geš-hur me ga-zu

You should not speak (out of) your open mouth of excessive force, I shall make
 known the design and the ME

G7.2 - ga-zu-e-še: MP + Rt-*hamtu* + irrealis part.

1. Enlil and Namzitarra (= Alster 2005) 18
nam-^den-lil₂ ba-e-de₆-a u₄-de₃ en-gin₇ nam ga-zu-e-še
Such as you carried Enlilship (away), as if (you were to say) “I shall know
destinies like the lord!”

G7.3 - ga-me-ši-zu: MP + CP + 2nd sg.dat.pref. + term.pref. + Rt-*hamtu*

1. Inanna and Dumuzi B1 (= Kramer 1973) 12
amaš ku₃-ga-gu₁₀ a-ra₂-bi ga-me-ši-zu
There I shall make known to you the ways of my holy sheepfold

G7.4 - ga-an-zu: MP + loc.pref.(reduced) + Rt-*hamtu*

1. Enmerkar and the Lord of Aratta (= Cohen 1973) 277
ge₂₆-e₂ u₄-ba nam-mah-gu₁₀ ga-an-zu
I, on that day, shall make him know my magnificence

G7.5 - ga-mi-ib-zu: MP + CP + 3rd sg.inani.prn. + Rt-*hamtu*

1. Inanna and Ebih (= ETCSL 1.3.2) 36
hur-sag zi šu-gu₁₀ ga-am₃-mi-ib-si ni₂-gu₁₀ ga-mi-ib-zu
I shall make the rising mountain fill my hand, I shall make it come to know my
fear
2. Inanna and Ebih (= ETCSL 1.3.2) 95
hur-sag zi šu-gu₁₀ ga-am₃-mi-ib-si ni₂-gu₁₀ ga-mi-ib-zu
I shall make the rising mountain fill my hand, I shall make it come to know my
fear

G7.6 - ga-ri-ib-zu: MP + 3rd sg.dat.pref. + 3rd pl.inani.obj.prn. + Rt-*hamtu*

1. Bird and Fish (= Hermann 2010) 100
Cn ii 20' - mušen nig₂ gal-gal a-na mu-e-dim₂-ma-zu gur₄-ra-ab ga-[x]-ib-zu
En r. 15' - [...] -dim₂-ma-zu gur₄-ra-ba ga-ri-ib-zu
Cu r. 3 - mušen nig₂ gal-gal a-na mu-un-dim₂-[x]-zu nam-gur₄-zu ga-ri-ib-[x]
Du r. 8 - mušen nig₂ gal-gal a-na me-dim₂-ma-zu gur₄-ra-ba ga-ri-ib-zu
O Bird, what great things are of your fashioning – I shall make them known to
you in their fullness!

G7.7 - ga-ri-ib-zu-zu: MP + 3rd sg.dat.pref. + 3rd sg.inani.obj.prn. + Rt-*hamtu*

1. Inanna and Dumuzi H (= Sefati 1998) obv. 13
ge₂₆-e ga-ri-ib-zu-zu ge₂₆-e ga-ri-ib-zu-zu
I shall make it known to you! I shall make it known to you!
2. Inanna and Dumuzi H (= Sefatie 1998) obv. 14
^dinanna lul-la munus-e-ne ge₂₆-e ga-ri-ib-zu-zu
O Inanna, I shall make known to you women's lies

G7.8 - ga-bi₂-ib-zu: MP + CP + 3rd sg.inani.obj.prn. + Rt-*hamtu*

1. Enmerkar and Ensuhkešdanna (= Berlin 1979) 261
nam-mah-zu kur-kur-ra ga-bi₂-ib-zu
V - nam-mah-zu kur-kur-ra ga-ba-ab-du₁₁
I shall make known your magnificence in the foreign lands
I shall speak (of) your magnificence in the foreign lands

G8. - he₂- forms

G8.1 - he₂-zu: MP + Rt-*hamtu*

3. asGir 2 (= Kienast & Volk 1995) 11
 he₂-su
 He [my master] should know (the situation presented in the letter)
4. Gir 12 (= Kienast & Volk 1995) rev. 4'-6'
 lugal-gu₁₀
 geštu₂-ga-ni
 he₂-zu
 My king's ear should know (the situation presented in the letter)
3. Unnamed ruler of Lagash 1 (=Frayne 2007 E1.9.10.1) iv' 2'-3'; iv' 6'-7'
 iri-zu gu[]-gul-la-ba / he₂-zu
 Your city shall know (of) its destruction! (cf. Cooper 1986, 84-85)
4. PuŠ1 (= Michalowski 2011) 31
 he₂-zu gi₆-ta u₄ ul-li₂-a-še₃ nam-tag-ni dugud
 Variants:
 Ki1: he₂-zu gi₆ zu-am₃ u₄ na-me na-da dugud
 Well-known, from night to farthest day, is his [the enemy's] heavy sin
 Variants:
 Ki1: Well-known it is (to?) the one who knows night and any day the heavy sin(?)
5. Inanna B (= Zgoll 1997) 122
 he₂-zu he₂-zu-am₃ ^dnanna li-bi₂-in-du₁₁-ga za-a-kam bi₂-in-du₁₁-ga
 "It is well-known, well-known" is not such that one has spoken (about) Nanna,
 (but) it is of you (Inanna) that one has said such:
- G8.1a** - he₂-zu-am₃: MP + Rt-*hamtu* + 3rd sg.cop.
1. Inanna B (= Zgoll 1997) 122
 he₂-zu he₂-zu-am₃ ^dnanna li-bi₂-in-du₁₁-ga za-a-kam bi₂-in-du₁₁-ga
 "It is well-known, well-known" is not such that one has spoken (about) Nanna,
 (but) it is of you (Inanna) that one has said such:
2. Inanna B (= Zgoll 1997) 123
 an-gin₇ mah-a-za he₂-zu-am₃
 Of your magnificence like An's - it is well-known
3. Inanna B (= Zgoll 1997) 124
 ki-gin₇ dagal-la-za he₂-zu-am₃
 Of your breadth like earth's - it is well-known
4. Inanna B (= Zgoll 1997) 125
 ki-bala gul-gul-lu-za he₂-zu-am₃
 Of your destroying the rebel lands - it is well-known
5. Inanna B (= Zgoll 1997) 125a
 kur-ra gu₃ de₂-za he₂-zu-am₃
 Of your calling to the mountain - it is well-known
6. Inanna B (= Zgoll 1997) 126
 sag geš ra-ra-za he₂-zu-am₃
 Of your striking death blows - it is well-known
7. Inanna B (= Zgoll 1997) 127
 ur-gin₇ ad₆ gu₇-u₃-za he₂-zu-am₃
 Of your devouring corpses like dogs - it is well-known

8. Inanna B (= Zgoll 1997) 128
 igi huš-a-za he₂-zu-am₃
 Of your furious eye - it is well-known
9. Inanna B (= Zgoll 1997) 129
 igi huš-bi IL₂-IL₂-i-za he₂-zu-am₃
 Of your raising/bearing its/their furious eye - it is well-known
10. Inanna B (= Zgoll 1997) 130
 igi gun₃-gun₃-na-za he₂-zu-am₃
 Of your multicolored eye - it is well-known
11. Inanna B (= Zgoll 1997) 131
 uru₁₆-na nu-še-ga-za he₂-zu-am₃
 Of your might and disagreeability - it is well-known
12. Inanna B (= Zgoll 1997) 132
 u₃-ma gub-gub-bu-za he₂-zu-am₃
 Of your standing triumphantly - it is well-known
13. GH A (= Edzard 1991) 138, 142, UnC 148f, UnC 148q, UnC 148aa, UnC 148kk, UnD 148g-i
 NiA - kur-ra tuš-a-zu [ba]-ra-zu kur [...]
 NiNN - [...]a-zu ba-ra-zu kur-ra tuš-a-zu he₂-zu-am₃
 IsA - kur-ra tuš-a-zu ba- [...]
 SiA - kur-ra tuš-a-zu ba-ra-zu kur-ra tuš- [...]
 I do not know your dwelling in the mountains, (but) I should (like to) know your dwelling in the mountains
14. GH B (= Edzard 1993) 105 // 115?
 ur-sag kur-ra tuš-a-zu
 he₂-zu-am₃
 The warrior is such as should/might know your dwelling in the mountains
- G8.2** - he₂-en₍₃₎-ga-zu-am₃; MP + conj.part. + Rt-*hamtu* + 3rd sg.cop.
 1. Šulgi C (=ETCSL 2.4.2.03) 121
 [eme mar]-tu nig₂ eme-gi-ra-gin₇ he₂-[en-ga-zu-am₃]
 The Amorite language is such that I know it also like a thing in (lit. of) Sumerian
2. Šulgi C (=ETCSL 2.4.2.03) 124
 eme elam nig₂ eme-gi-ra-gin₇ he₂-en₃-ga-zu-am₃
 The Elamite language is such that I know it also like a thing in Sumerian
- G8.3** - he₂-en-zu: MP + 3rd sg.ani.prn. + Rt-*hamtu*
 1. ArŠ1 (= Michalowski 2011) 36
 lugal-gu₁₀ he₂-en-zu
 Now my king knows (the situation presented in the letter)
2. ŠAr1 (= Michalowski 2011) 9
 lu₂ gal-gal-be₂-ne inim-bi zu-am₃
 Variants:
 Ur2: [lu₂ gal-gal-be₂]-ne inim-bi he₂-en-zu
 (And) to know the words of its [the frontier-land's] great men (i.e. "leaders")
 Variants:
 Ur2: That its great men should know their words
3. ArŠ3 (= Michalowski 2011) 15

- lugal-gu₁₀ he₂-en-zu
Now my king knows (the situation presented in the letter)
4. PuŠ1 (= Michalowski 2011) 34
lugal-gu₁₀ he₂-en-zu
My king now knows (the situation presented in the letter)
5. AmŠ1 (= Michalowski 2011) 12
nig₂ lugal-gu₁₀ ab-be₂-en-a lugal-gu₁₀ he₂-en-zu
The thing, my king, which you speak (I will do?). My king now knows (the situation presented in the letter)
6. ŠaŠu1 (= Michalowski 2011) 42
lugal-gu₁₀ he₂-en-zu
My king now knows (the situation presented in the letter)
7. IšIb1 (= Michalowski 2011) Vers. A 30
lugal-gu₁₀ he₂-en-zu
My king now knows (the situation presented in the letter)
8. PuIb1 (= Michalowski 2011) 51
u₃-mu-un-šub ga-am₃-ma-gin lugal-gu₁₀ he₂-en-zu
After he strikes, I shall surely come. Now my king knows (the situation presented in the letter)
9. SiID (= Ali 1964) 11
he₂-em-ma-su₈-ge-eš lugal-gu₁₀ he₂-en-zu
(Then) may they go. Now my king knows (the situation presented in the letter)
10. Ursaga-King (= Ali 1964) 13
lugal-gu₁₀ he₂-en-zu
Now my king knows (the situation presented in the letter)
11. Letter B 11 (= Civil 1994) 15
A, C: al i₃-ak-en-de₃-en lugal-me he₂-en-zu
B: al i₃-ak-en-de₃-en lugal-mu he₂-en-zu
A, C: We will (have to) use the hoe [on the harrowed field]. Now our king knows (the situation presented in the letter)
B: We will (have to) use the hoe [on the harrowed field]. Now my king knows (the situation presented in the letter)
12. Instructions of Ur-Ninurta (= Alster 2005) 67
šu ku-un-di-ip-pa he₂-en-zu ki-sub-ba he₂-en-zu
He should know bowing down, he should know kissing the ground
13. Instructions of Ur-Ninurta (= Alster 2005) 68
su-un-su-na he₂-en-zu gu-bu he₂-en-zu tuš-še₃ nu-zu-a
He should know humility, he should know standing (at attention), he should not know sitting (at rest)
14. Instructions of Ur-Ninurta (= Alster 2005) 71
lu₂ a₂-ga₂-ke₄ ka₂ e₂-gal gu zi-ga he₂-en-zu
The one who gives instruction at the palace gate should know attention-getting(?)
15. Counsels of Wisdom (= Alster 2005) 44'
lugal-ra ni₂-te-ge₂₆-e-bi he₂-en-[zu]
He should know (its) piety to the king

16. Counsels of Wisdom (= Alster 2005) 83
 šeš-šeš-za [dugud?]-da?-bi he₂-en-zu nig₂ e₂ du₃-u₃-de₃
 Of your brothers, you should know their honor, (it is) a thing that builds a house
17. Counsels of Wisdom (= Alster 2005) 94
 du₁₄-da izi-gin₇ lu₂ ba-ab-gu₇-e te-en-te-en-bi he₂-en-zu
 A man who is devoured like fire by quarreling, you should know its
 extinguishing
18. Counsels of Wisdom (= Alster 2005) 171
 nig₂ se₃-ga ki-bi-še₃ he₂-en-zu
 You should know the right place (for) a placed thing(?)
19. Counsels of Wisdom (= Alster 2005) 192
 [nig₂]-tuku-zu šu im-ši-dub₂-dub₂-be₂ du₆-du₆-la he₂-en-zu
 (Should) one pull out (all of) your possession, you should know (their) hidden
 places(?)
20. Fowler and His Wife (= Alster 2005) 13
 eme-na he₂-en-zu ni₂-te-a-ni he₂-en-zi-zi-i
 May he make known on his tongue! May he raise himself up!
21. Coll. 2+6 (= Alster 1997) 2.38 // UET 6/2 268 1
 [dub]-sar-re mu diš-am₃ he₂-en-zu
 [šu]-ni he₂-sa₆-sa₆ e-ne-am₃ dub-sar-ra
 The scribe who knows well line one (i.e. the incipit?)
 whose hand (writes) beautifully - he is a scribe.
22. Coll. 2+6 (= Alster 1997) 2.39 // UET 6/2 268 3 // UET 6/3 290 1 // UET 6/2 452 1
 nar-re en₃-du diš-am₃ he₂-en-zu ad ša₄-am₃
 he₂-en-sa₆ e-ne-am₃ nar-ra-am₃
 The singer who knows well one song, he who makes beautiful resounding (in
 singing) - he is a singer.
23. UET 6/2 350 (= Alster 1997) 9
 dingir-gu₁₀ he₂-en-zu šu-gu₁₀ gi-dub-ba-kam
 My god certainly knows that my hand is (as) a stylus
- G8.4** - ha-mu-u₃-zu / du₅-mu-u₃-zu (ES): MP + CP + 2nd sg.ani.prn. + Rt-*hamtu*
- Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) xii 10-11
 u₄-bi-a a₂-zu izi bi₂-tag / giskim-gu₁₀ ha-mu-u₃-zu
 On that day your arm will be bound (in) fire, (then) you shall know my sign
 - Inanna and Dumuzi R (= Sefati 1998) Source A 20
 mu-ti-in-e ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the bridegroom, my milk, my cream
 - Inanna and Dumuzi R (= Sefati 1998) Source A 21
^dama-ušum-gu₁₀ ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) my Amaušum, my milk, my cream
 - Inanna and Dumuzi R (= Sefati 1998) Source A 22
^dama-ušumga-an-na ga-gu₁₀ ga-ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) Amaušumgalanna, my milk, my cream
 - Inanna and Dumuzi R (= Sefati 1998) Source A 23
^{u2}numun₂-še₃ ga-gu₁₀ ga-gu₁₀-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the alfalfa, to my milk, my milk; O my milk

6. Inanna and Dumuzi R (= Sefati 1998) Source A 24
^{geš}asal₂ ki šed₁₁(A.MUŠ₃.DI)-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the cold place of poplars; O my milk
7. Inanna and Dumuzi R (= Sefati 1998) Source A 25
^{u2}in-uš u₂ sikil-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the pure plant, to the inuš; O my milk
8. Inanna and Dumuzi R (= Sefati 1998) Source A 26
^{u2}rib-ba ki halba₂(ZA.MUŠ₃.DI)-še₃ ga-gu₁₀ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the frosty place of ribba-plants; O my milk
9. Inanna and Dumuzi R (= Sefati 1998) Source A 27
 amaš ku₃-ga amaš mu-ti-in-na-ga₂-še₃ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the pure sheepfold, to the pure sheepfold of my bridegroom
10. Inanna and Dumuzi R (= Sefati 1998) Source A 28
 amaš ku₃-ge amaš ^ddumu-zi-ga₂-še₃ di-di du₅-mu-u₅-zu
 May (that) I know the doings (of) the pure sheepfold, sheepfold of my Dumuzi

G8.5 - he₂-em-zu: MP + CP + Rt-*ḥamtu*

1. GBH (= Cavigneaux and al-Rawi 1993) A 22
 A - ama-zu dumu u₃-tu-da mah-bi he₂-em-zu
 Nn - ama-zu dumu u₃-[tu]-da mah-bi in-ga-an-[zu]
 Your mother knows the magnificence of birthing a child
2. GBH (= Cavigneaux and al-Rawi 1993) A 23
 A - UM+ME-ga-zu [dumu]-ra ga ba mah-bi he₂-em-zu
 Nn - UM+ME-ga-la₂-zu dumu[-ra...] mah-bi [...]
 Your wetnurse knows the magnificence of breastfeeding a child

G8.6 - hu-mu-un-zu: MP + CP + loc.pref.[?] -n causative[?] + Rt-*ḥamtu*

1. Counsels of Wisdom (= Alster 2005) 80
 šeš-gal-zu ni₂-te-ge₂₆-e hu-mu-un-zu
 You should (make[?]) know respect/piety (to) your older brother

G8.7 - ha-ba-zu: MP + CP + Rt-*ḥamtu*

1. Inanna and Dumuzi D (= Sefati 1998) 22
^dba-ba₆ lu₂ ha-ba-zu šu ba-e-ri-ši-bar-re
 May you be a man known by Baba, I will release you to(ward) her
2. Inanna and Ebih (= ETCSL 1.3.2) 85
 kur-ra a₂ he₂-bi₂-in-gar igi he₂-ni-in-bar gid₂-da-bi ha-ba-zu
 May he (set) defeat in the foreign lands, may he observe (in), may their length be known
3. Inanna and Ebih (= ETCSL 1.3.2) 86
 har-ra-an ku₃ an-na-ka-še₃ he₂-ni-e₃ bur₃-da-bi ha-ba-zu
 May he embark toward the campaign of holy An, may their depth be known

G8.8 - he₂-zu-zu: MP + Rt-redup *marû*

1. Statue B (=Edzard 1997 E3/1.1.7.StB) ix (right side of seat) 27-30
 gaba-gal₂-dingir-re-ne-ka / en ^dnin-gir₂-su-ka / nam-mah-a-ni / kalam-e he₂-zu-zu
 Of the extant-breasted one of the gods, of Lord Ningirsu, may the land make known his magnificence!
2. IbPu1 (= Michalowski 2011) Vers. A 34

kalam ki-bi gi₄-gi₄-de₃ nam-kal-ga kur-kur-ra he₂-zu-zu

Variants:

X1: kalam ki-bi-še₃ bi₂-ib₂-gi₄-gi₄

kal-ga-gu₁₀ kur-re bi₂-ib₂-zu-zu

To restore the homeland, that strength may be made known in the foreign lands

Variants:

X1: The homeland being restored, my strength may be made known to the foreign lands

3. Enmerkar and the Lord of Aratta (= Cohen 1973) 461

a₂-gal₂ he₂-zu-zu e-ne-ra du₁₁-mu-na-ab

“May (it) make known the strong one”, speak this to him

4. Enmerkar and the Lord of Aratta (= Cohen 1973) 614

[...] ^den-lil₂-le sag-eš mu-ri-in-rig₇ x-la-la-ga₂ he₂-zu-zu

...Enlil gave to you for a gift, may he make known x

G8.9 - he₂-zu-un-ze₂-en: MP + Rt-*marû* + 2nd pl.pn.

1. ŠPu1 (= Michalowski 2011) 9'

X2: gi₆ an-bar₇ u₃ nu-ku-ku-un-ze₂-en he₂-zu-un-ze₂-en

And may you both know (that) you shall not lie down night or day

G8.10 - ha-ba-zu-zu-de₃: MP + CP + Rt-redup. *marû* + -ede *marû* part.

1. ArŠ3 (= Michalowski 2011) 4

lugal-gu₁₀ bar inim-ma ha-ba-zu-zu

My king should be made known of the cause of the matter

Variants:

N1: [lugal-gu₁₀ bar] inim-ma ha-ba-zu-zu-de₃

N1: In order that my king should be made to know the cause of the matter

G9. - ba-ra- forms

G9.1 - ba-ra-zu: MP + Rt-*hamtu*

1. Dumuzi's Dream (= Alster 1972) 144

ku-li-gu₁₀ sag u₂-a he₂-en-šub ki-ni ba-ra-zu

My friend, he has ducked (his) head into the grass, I know not his place

2. Dumuzi's Dream (= Alster 1972) 144a

[^ddumu-zi]-de₃ sag u₂-a he₂-en-šub ki-ni ba-ra-zu

Dumuzi, he has ducked (his) head into the grass, I know not his place

3. Dumuzi's Dream (= Alster 1972) 146

sag u₂ di₄-di₄-la₂ ha₂-en-šub ki-ni ba-ra-zu

He has ducked (his) head in the short grass, I know not his place

4. Dumuzi's Dream (= Alster 1972) 148

sag u₂ gal-gal-la he₂-en-šub ki-ni ba-ra-zu

He has ducked (his) head into the tall grass, I know not his place

5. Dumuzi's Dream (= Alster 1972) 150

eg₂ a-ra-li-ka he₂-en-šub ki-ni ba-ra-zu

He has ducked into the Arali-canal, I know not his place

6. GH A (= Edzard 1991) 138, 142, UnC 148f, UnC 148q, UnC 148aa, UnC 148kk, UnD 148g-i

NiA - kur-ra tuš-a-zu [ba]-ra-zu kur [...]

NiNN - [...]a-zu ba-ra-zu kur-ra tuš-a-zu he₂-zu-am₃

IsA - kur-ra tuš-a-zu ba- [...]

SiA - kur-ra tuš-a-zu ba-ra-zu kur-ra tuš- [...]

I do not know your dwelling in the mountains, (but) I should (like to) know your dwelling in the mountains

G9.2 - ba-ra-an-zu-zu-uš-am₃: MP + 3rd pl.pref. + Rt-redup *marû* + 3rd pl.ani.subj.suff. + 3rd sg.cop.

45. Lament for Nippur (= Tinney 1996) 21

eš-bar-e si-sa₂ ba-ra-an-zu-uš-am₃

It is such as they do not (any longer) know making just decisions

G10 - na

G10.1 - na-an-zu-zu: MP + 3rd sg.ani.prn. + Rt-redup *marû*

1. Home of the Fish (= Civil 1961) 35

D: i₇ mun-na-gin₇ pa₅ na-an-zu-zu

C: i₇ mun-na-gin₇ pa₅ na-ba-al

D: Like a salt-water canal, (which) knows no irrigation ditches

C: Like a salt-water canal, which does not dig irrigation ditches

G10.1a - na-an-zu-zu-u₃: MP + 3rd sg.ani.prn. + Rt-redup *marû* + 3rd sg.cop.

1. Home of the Fish (= Civil 1961) 36

Iš-gar i₇-da-gin₇ zi-zi na-an-zu-zu-u₃

Like the silt of a canal, which knows no lifting out

G11 - nu- forms

G11.1 - nu-zu: MP + Rt-*hamtu*

122. Luma A (= ETCSL 2.3.1) 32

nin si-a-ni e-du₇ ^dba-u₂ nig₂-zu lu₂ nu-zu

Lady whose horn is fitting, O Bau, your thing no man knows

123. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) i 27-28

nig₂ maš-gi₆-ke₄ ma-ab-de₆-a-ga₂ / ša₃-bi nu-zu

Of that (thing) which the night-vision brought to me, I know not its innards (= meaning)

124. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) viii 8-9

udu i₃ gukkal maš₂ niga ensi₂-ke₄ / ^{munus}aš₂-gar₃ geš nu-zu su-ba mi-ni-KU.KU

The ruler made fattened sheep, fat-tailed sheep, and grain-fed kids sit on (in) the hide of a virgin she-goat

125. Šū-Sîn 1 (=Frayne 1997 E3/2.1.4.1) v 29

lu₂ [še nu]-zu

(Of the MAR.TU) a people who know not barley

126. Ur-Namma EF³¹ (=Flückiger-Hawker 1999) 3'

A obv. 3' - [e₂-ki]š-[nu-gal₂ hur-sag] galam-ma ša₃-bi [lu₂ nu]-zu

B obv. 9 - e₂-kiš-nu-gal₂ hur-sag galam-ma ša₃-bi lu₂ nu-zu

³¹ I follow Flückiger-Hawker in understanding these “two” texts as variant recensions of what was probably a Nippur (ur)text. However, two of the above examples occur only in text E. Source A(=Ur-Namma E) is from Lagaš, while source B(=Ur-Namma F) is likely from Sippar.

- Ekišnugal, skillfully (made) mountain range whose innards no man knows
22. Šū-ilīšu A (=Sjöberg 1973) 14
^dnergal ab hu-luh ni₂ huš ri na-me gaba ru-gu₂ nu-zu
 Nergal, frightening sea, directing (its) furious fear, none know confronting you
23. Išme-Dagan A (=Römer 1965) 8
 me gal-gal-a-ni sag₂-di nu-zu
 whose (the Enki-gods) great MEs do not know dispersal
24. Išme-Dagan A (=ETCSL 2.5.4.01) Seg A 36
^den-lil₂ dib-ba-ni šu ti-ge₂₆-e nu-zu
 Enlil, whose passing by the receiver/accepting one knows not(?)
25. Išme-Dagan A (=Römer 1965) 271
 MAR.TU e₂ nu-zu iri^{ki} nu-zu
 The Amorites, who know neither house nor city
26. Lipit-Eštar C (=Römer 1965) 6
 mah du₁₁-ga-ni sag₂-di nu-zu
 Magnificent one, whose speech knows not dispersal
27. Sîn-iqīšam A (=Dupret 1974) 23
 [inim du₁₁]-ga-zu sag₂-di nu-zu
 Your spoken word knows not dispersal
28. Inanna C (= Sjöberg 1975) 7
 nig₂ ak-ak-da-ni ab-ši-kur₂-ru gar-bi nu-zu
 She alters her (own) deed-doing, its fixing/setting (is) a thing no one knows
29. Inanna C (= Sjöberg 1975) 23
^dinanna pirig gi-il-gi-il-la dur₂-ru ni₂ nu-zu TAR TAR
 O Inanna, who sits atop harnessed lions, who cuts (off) ones not knowing fear
30. Inanna C (= Sjöberg 1975) 70
 galga suh₃ pu-uh₂-ru-um dingir gal-gal-e-ne gar-bi nig₂ nu-zu
 (Giving) confusing advice in the assembly of the great gods, no one knows the fixing/setting of the thing
31. Inanna C (= Sjöberg 1975) 92
 muš₃-am₃ e₂ ša₃ NE bur₂ ni₂ dub₂-bu nu-zu
 mušam, the house...one who knows not relaxing...
32. Inanna I (= Cohen 1975) 21
 kar-ke₄ mu-lu nu-zu me-e-gen-na
 Of I, who am a prostitute who (doesn't?) knows the penis. Alternatively: Of I, who am the prostitute who does not know men (either virgin, as sikil “maid” and ku₃ “silver, pure” imply, or Inanna’s reversal role is in play and she is a prostitute choosing celibacy.)
33. Inanna and Dumuzi W (= Sefati 1998) 33
 en-te-en nu-zu e₂-me-eš nu-zu-gu₁₀
 My ones [date-palm saplings] not knowing summer, not knowing winter
34. Nanše C (= Veldhuis 2004) 26
 mušen mu nu-zu mur[?] he₂-em-ša₄
 May the birds who know no name (have no name) roar
35. Nanše C (= Veldhuis 2004) 27
 mušen sa nu-zu mur[?] he₂-em-ša₄

- May the birds who know no net (have never been caught) roar
36. Nungal A (= Sjöberg 1973a) 4
 ab sumur zi-ga kur-ku il₂-la a-ra₂-bi lu₂ nu-zu
 Raised, angry sea, lifted flood--no man knows its way
37. Nungal A (= Sjöberg 1973a) 9
 e₂ mu mah irigal kur^dutu e₃-a ša₃-bi lu₂ nu-zu
 House, magnificent name, netherworld, mountain of Utu's rising [Ekur], whose innards no man knows
38. Nungal A (= Sjöberg 1973a) 119
 dingir er₉ ^{ges}rab₃ ^da-nun-na-ke₄-ne nam-ma-ni lu₂ nu-zu
 Mighty god, shackle of the Anunna, whose destiny no man knows
39. Curse of Agade (= Cooper 1983) 46
 mar-tu kur-ra lu₂ še nu-zu
 The Martu of the foreign lands, men who know not barley
40. Curse of Agade (= Cooper 1983) 55
 nidba-bi ku₃ ^dinanna-ke₄ šu te-ga₂ nu-zu
 Holy Inanna knew not the (how of the) reception (of all) those offerings
41. Curse of Agade (= Cooper 1983) 155
 gu-ti-um^{ki} ug₃ keš₂-da nu-zu
 Gutium, a bound people, who know not(?)
42. Lament for Ur (= Kramer 1940) 400
 u₄ ama nu-zu RI u₄ a-a nu-zu RI
 Storm who knows no mother ..., Storm who knows no father ...
43. Lament for Ur (= Kramer 1940) 401
 u₄ dam nu-zu RI u₄ dumu nu-zu RI
 Storm who knows no spouse ..., Storm who knows no child ...
44. Lament for Ur (= Kramer 1940) 402
 u₄ nin₉ nu-zu RI u₄ šeš nu-zu RI
 Storm who knows no sister ..., Storm who knows no sister ...
45. Lament for Ur (= Kramer 1940) 403
 u₄ ušur nu-zu RI u₄ ma-la nu-zu RI
 Storm who knows no neighbor ..., Storm who know no female friend ...
46. Lament for Sumer and Ur (= Michalowski 1989) 365
 inim du₁₁-ga an^den-lil₂-la₂-ka šu bala-e nu-zu
 Of the spoken word of An and Enlil, (it) knows not overturning
47. Lament for Eridu (= Green 1978) kirugu I 20
 u₄ sig₅ hul nu-gal₂-la sa₆-ga nu-zu hul nu-zu-e
 The storm, being neither good nor bad, knows neither the good nor the bad
48. Inanna and Šu-kale-tuda (= Volk 1995) 270
 [nig₂ im-ma-ra-si-ig za₃-bi nu-zu]
 I thinned out some from it -- I knew not its edge
49. Dumuzi's Dream (= Alster 1972) 82
 geš gu₂-ka ba-an-pa₃ bur₂-bur₂-bi lu₂ nu-zu
 He is found in the neck-stock, no man knows its release
50. Ninurta's Exploits (= van Dijk 1983) 27
^dnin-urta ur-sag ni₂ nu-zu a₂-sag₃ mu-un-ši-ib-tu-ud

- She birthed the Asag-demon against him--Ninurta, the hero who knows no fear
51. Ninurta's Exploits (= van Dijk 1983) 29
 lugal-gu₁₀ bulug₃ a-a- nu-zu gab₂-gaz kur-ra-ka
 My master, he is a bastard who knows no father, a murderer of the mountains
52. Ninurta's Exploits (= van Dijk 1983) 91
 AIPQ₄B₅ - ug₃-be₂ ki-gub-bi nu-un-zu e₂-gar₈ du₃ i₃-ak-ne
 qrb₂ - ugnim-be₂ ki-gub-ba nu-zu e₂-gar₈ UL i₃-[ak-ne]
 Its (the mountain's?) people knew not their positions, they were behaving as
 standing walls (i.e. not moving to place)
53. The Flood Story (= Jacobsen 1981) iv 9
 inim du₁₁-ga an ^den-[lil₂-la₂-ka šu bala-e nu-zu]
 The spoken word of An and Enlil does not know overturning
54. How Grain Came to Sumer (= Bruschweiler 1987) 2
 u₄ re-a ^dezina₂ še gu nu-[zu]
 In that day (people) knew not grain, barley, or flax
55. How Grain Came to Sumer (= Bruschweiler 1987) 20
 ki-en-gi še nu-zu še gi-NE-[..]
 Sumer knows not barley, ...
56. How Grain Came to Sumer (= Bruschweiler 1987) 27
 ki-en-gi še nu-zu a-na-gin₇-nam im-bi₂-ib-zu-zu-un-de₃-en
 Sumer knows not barley; how is it (that) we (might) make it known (to them)
57. GBH (= Cavigneaux and al-Rawi 1993) A 15
 Nn - dumu iri-na [...] -re₇-eš-am₃ / amar geš nu-zu? sahar ha-ra-ne?-DU-eš
 Nq - [...] -un-da-ni-re₇-eš-am₃ / [...] sahar ba-e-ne-še-ši-dul₅
 It is such (that) the sons of his city who come in, (like) calves not knowing the
 yoke, they are covered with dust
58. GEN (= Shaffer 1963) 300 // UET 6 58 16 // UET 6 59 8
 nigin₃-gar tur-tur-gu₁₀ ni₂-ba nu-zu igi bi₂-du₈-am₃ igi bi₂-du₈-am₃ [a-na-gin₇ an-ak]
 Is it (that) you saw my little stillborn who knows not of its self? How does he?
59. GH A (= Edzard 1991) 155
 NiA - [...] u₃-tu-en nu-zu a-a bulug₃-ga₂-gu₁₀ nu-zu
 NiD - ^dutu ama tu-da-gu₁₀ nu-um-<zu> a-a bulug₃-[...]
 NiTT - ^dutu ama tu-da-[...] a-a bulug₃-ga₂-gu₁₀ nu-um-zu
 UrA - ^dutu ama tu-da-ga₂ nu-zu a-a bulug₃-ga₂ [...]
 UrG - ^dutu ama tu-ud-ga₂ nu-[x]
 IsC - [...] ama tu-ud-da nu-zu a-[...]
 KiC - ^dutu ama tu-[...]
 SiA - ^dutu ama tu-ud-ga₂ nu-un-zu a-a bulug₃-ga₂ nu-zu
 UnB - [...] -da-gu₁₀ nu-zu a-a bulug₃-ga₂ nu-[zu]
 Utu, I do not know my birth mother, I do not know a father who raised me
60. GH B (= Edzard 1993) 54
 ur-sag zu ur-sag nu-zu
 Warriors who know and warriors who know not
61. Lugalbanda-Hurumkurra (Vanstiphout 2004) 162
 ur nu-zu hul-a lu₂ nu-zu huš-am₃
 An unknown dog is bad, an unknown man worse

62. Lugalbanda-Hurrukurra (Vanstiphout 2004) 163
 kaskal nu-zu gab kur-ra-ka
 On an unknown way on the breast of the mountain
63. Lugalbanda-Hurrukurra (Vanstiphout 2004) 164
^dutu lu₂ nu-zu lu₂ hul rib-ba-am₃
 O Utu, there is an unknown man, a most dreadful man
64. Lugalbanda-Hurrukurra (Vanstiphout 2004) 292 // 297
 ninda gug₂ du₈ nu-zu ^{im}tinur nu-zu
 He knew not baking bread-cake; he knew not the oven(‘s workings)
65. Lugalbanda and Anzu (= Wilcke 1969) 36
 da-da-ba ha-šu-ur₂ nu-zu kur-ra-ka
 On the mountain’s side knowing no cypress
66. Lugalbanda and Anzu (= Wilcke 1969) 62
 ha-šu-ur₂-ra nu-zu kur-ra-ka ki-gub mu-un-na-ak-en
 B₂ - ha-šur nu-zu kur-ra-ka ki-gub mu-na-ak // ana MIN KUR la la-ma-di ir-[...]
 He (did) waited for him in the (side of the) mountain not-knowing cypress
 He (did) waited for him in the (side) of the mountain not-knowing cypress // to
 the second mountain not-knowing...
67. Lugalbanda and Anzu (= Wilcke 1969) 129
 ša-du₁₁-ga-ta ha-šu-ur₂-ra nu-zu kur-ra-ka ki-gub mu-ra-ak-e
 Since (lit. from) yesterday I (have done) waited for you in the (side of the)
 mountain not-knowing cypress
68. Lugalbanda and Anzu (= Wilcke 1969) 304
 mar-tu lu₂ še nu-zu hu-mu-zi
 Yet the Martu rose up, a people not knowing barley
69. Lugalbanda and Anzu (= Wilcke 1969) 370
 mar-tu lu₂ še nu-zu hu-mu-zi
 Yet the Martu rose up, a people not knowing barley
70. Lugalnesage-Sun (= Ali 1964) 12
 a. A: ur-gin₇ ki [gam]-ma nu-zu šu dag-dag-ge ba-si
 b. Like a dog who does not know a place to curl-up, I am filled (with) restless
 wandering
71. Lugalnesage-Sun (= Ali 1964) 21 + (= Alster 1987 = PRAK B 88) 13
 ug₅-ga ki nu-tum₂-tum₂-ma-me-en še-gin₇ HAR [...]
 PRAK B 88 13: ug₅-gin₇ ki tum₂-tum₂-mu nu-zu še-gin₇ HAR [...]
 You are such as do not bury the dead, like barley...
 PRAK B 88 13: Like the dead who know no burial, like barley...
72. Inanaka-Nintinuga (= Römer 2003) 13
 A: u₈[?]-e-a-e a-ra₂-be₂ nu-zu-u₃
 B: u₃-u₈-u₈
 al-du-na-ma a-ra₂-be₂ nu-zu
 A: It is such as not knowing the Ahs and Ohs, their ways
 B: (If) I am going “Ah (and) Oh” (in agony), this [sickness’] way I do not know
73. Gudea-Deity (= Kramer & Bernhardt 1961) 5
 dam-gar₃ sag du₃-du₃ nu-zu bala-še₃ mu-x-ak
 A merchant who does not know creating/wedging(?), he must do x for bala(?)

74. Nannamanšum-Ninisina (= TCL 16 60) obv. 5
 sim_x(GIG)-sim_x(GIG)-ma ki ku₁₀-ku₁₀-ga-ba ša₃-bi lu₂ nu-zu
 Sores in a dark place, their innards on does not know
75. InimE-King (= ETCSL 3.3.27) 8
 nam-tag-gu₁₀ nu-zu nam-tag-ga₂ geštu₂ la-ba-ši-gal₂
 I do not know my sin, the ear is not (yet) been made extant toward that sin of
 mine (i.e. “has not been considered”?)
76. Hymn to the Ekur (= Kramer 1957) 5
 e₂ u₄ nu-zu kur-ra-am₃ gal
 The house that knows no sunlight is as great as a mountain
77. Edubba C (= ETCSL 5.1.3) 32
 lu₂ nu-zu nam-mu-ni-ib-ku₄-ku₄ 1(diš)-am₃ ga-ra-ni-ib-gi₄
 The ignorant shall not interrupt! I shall answer(?)/turn to you but once
78. Winter and Summer (= ETCSL 5.3.3) 195
 šar₂-ra-ab-du₈ ni₂ bur₂-bur₂-ra ša₃ a-ša₃-ga nu-zu
 The (self-)important fieldworker knows not the innards of the field
79. Winter and Summer (= ETCSL 5.3.3) 257
 nu-^{ges}kiri₆ babbar-hi^{sar} dim nu-zu gi-gur guru₅-zu [...]
 The gardener knows not purslain ?, ...
80. Winter and Summer (= ETCSL 5.3.3) 293
 e₂-me-eš šar₂-ra-ab-du ni₂ bur₂-bur₂-ra ša₃ a-ša₃-ga nu-zu
 Summer, the (self-)important fieldworker who knows not the innards of the field
81. Bird and Fish (= Hermann 2010) 38
 Au r. 7 - mušen teš₂ nu-zu kisal-e še₁₀ su₃-su₃
 Bu o. 6 - mušen teš₂ nu-zu kisal-e še₁₀ su₃-[x]
 Bird who knows no shame, who makes shit cover the courtyard
82. Bird and Fish (= Hermann 2010) 79
 Dn r. 3 - ur₅-ta [...]gin₇ nu-e-zu gu₂ ki-še₃ la₂-a-ni
 Cu o. 18 - ur₅-ta nam-mah-gu₁₀ a-gin₇ nu-zu gu₂ ki-še₃ x [...]a
 Su o. 11' - ur₅-ta nam-mah-gu₁₀ a-gin₇ nu-zu x [...]
 From that, you know not the how of my magnificence; hang (your) neck to the
 ground (to look)!
83. Bird and Fish (= Hermann 2010) 136
 An iii 11' - x [...]gin₇ nu-zu gu₂ ki-še₃ la₂-a-ni
 Cn iii 23' - [...] x x x-zu gu₂ ki-še₃ la₂-ni
 Is r. 3 - [...]NE-ma a-gin₇ nu-zu gu₂ ki-še₃ la₂-a-ni
 know not the how...; hang (your) neck to the ground
84. Inst.Š (= Alster 2005) OB 276
 ur nu-zu hul-am₃ lu₂ nu-zu huš-am₃
 ED TAŠ rev. vi 6: X GIR₂ ur nu-zu huš
 A lost/unknown dog is bad, a lost/unknown man is terrible
85. Inst.Š (= Alster 2005) OB 277
 kaskal nu-zu gaba kur-ra-ka
 On an unknown path on the side of the mountains
86. Diatribe B (= Sjöberg 1972) No.2 obv. 5'
 ki-ma-an-ze₂-er lu₂ kal-e nu-zu sag erin₂-na sal-sal

- A slippery slope the precious (friend) knows not...?
87. Diatribe C (= Sjöberg 1972) No. 1 obv. 2
 ir ^dnin-kilim amar kir₄ šu nu-zu ka₅-a bar kušu₂^{ku6}
 The mongoose's odor, the bull-calf, the hyena that knows no hand (i.e. trap?),
 the wild fox, and the crab
88. Counsels of Wisdom (= Alster 2005) 31
 [e₂]-gal ab su₃-ra an-za₃ nu-zu [...]
 The palace is a distant sea knowing no horizon...
89. Coll. 1 (= Alster 1997) 1.104 // 15 Sec. C 3 // 26 Section B obv ii 4 // UET 6/2 336 obv. 13
 (truncated)
 ša₃ gidru-ka i₃ he₂-en-de₂ lu₂ na-me nu-zu
 If one pours oil into the inside of a scepter, no one will know
90. Coll. 1 (= Alster 1997) 1.188
 bara₂-bara₂-ge nu-zu⁷ suhur ta ba-e-la₂
 siki-zu diš-kuš₃-am₃ [...] nin-gu₁₀ nam-nu-x
 You know not spreading (it) out, how you (have) hung the tresses
 your hair is a cubit long...my lady...
91. Coll. 1 (= Alster 1997) 1.196
 utul₂ du-bu-ul nu-zu mun²-ta al-si₃
 dug sur-ra nu-zu a-ta al-si₃
 mu₁₀-us₂-sa₂ nig₂-DI nu-un-zu-a du₁₄-mu₂-mu₂ al-si₃
 A tureen that knows no stirring is tested by means of salt
 A pot that knows no drips is tested by means of water
 A son-in-law that knows no legality(?) is tested in dispute
92. Coll. 2+6 (= Alster 1997) 2.37 // 11.146 // UET 6/2 267 1
 dub-sar-me-en mu ni₂-za nu-zu
 igi ni₂-za sig-ga
 You are a scribe who does not (even) know your own name
 Shame on you.
93. Coll. 4 (= Alster 1997) 4.46
 ša₃ nig₂-ka₉ nu-zu ša₃ igi-gal₂ tuku
 Innards that do not know accounting - (are they) insightful innards?
94. Coll. 9 (= Alster 1997) 9 Sec. A 9
 nu-zu e₂-gal-la ba-šar₂
 The ones who know not(=ignoramuses) are without number in the palace
95. Coll. 11 (= Alster 1997) 11.70
 a-da-ab-e
 nig₂-im-ba nu-zu
 kur ša₃-ge di-di
 ... knows no deficated thing
 doing/speaking the inner mountains(?)
96. Coll. 26 (= Alster 1997) 26 Section A obv. i 8
 nig₂ zu a-na-am₃ ga-ra-ad-da-be₂
 nig₂ nu-zu a-na-am₃ lu₂ ki-inim ba-ab-e₃
 nig₂-gig ^dutu-ke₄
 "The what of knowing a thing, shall I speak of (lit. with) it for you,

(but instead) “the what of not-knowing a thing” is brought up by the witness;
the abomination of Utu

97. Coll. 28 (= Alster 1997) UET 6/2 336 obv. 5

^dnin-kilim ni₂ dingir-ra nu-zu

The mongoose knows not the fear of god (i.e. is unpious or completely unafraid)

98. UET 6/2 365 (= Alster 1997) rev. 1’5’

lu₂ nig₂-tuku-e mu-un-da-ak-ak

ga₂-e mu-na-ab-til-en

du₁₁-ga nig₂ bur₂-ra mu-na-ab-DU

a-ga-bi-še₃ geštu₂-ga nu-ub-ri

am₃-kur₂-ra a-ra₂-bi nu-zu

The wealthy man had made (a fortune) for himself (lit. with himself)

“I am at the end of it,” (he said)

The speech brought its (the fortune’s) dispersal.

Afterwards, of the ear it did not gather (“remember/recall”?)

Having changed, no one knows its way

G11.1a - nu-zu-me-en/-men₃: MP + 3rd sg.act.part. + 1st/2nd sg.cop.

1. Šulgi B (=Castellino 1972) 121

kal-ga-me-en nig₂ sag nu-gi-me-en nig₂-hul nu-zu-me-en

I am strong, I am blocked by nothing, I am one who does not know evil (things).

2. Enki and the World Order (= Benito 1969) 445

ki-sikil ^dinanna pu₂ su₃-ra₂ eš₂ la₂ nu-zu-me-en

Maiden Inanna, you are such as do not know deep/remote wells and hanging ropes

3. Utu F (= Kramer 1985) rev. iii 137

ag₂ munus-e-ne mu mu-x nu-zu-men₃

I am one who knows not womanly things, the penis...x

4. Utu F (= Kramer 1985) rev. iii 138

ag₂ munus-e-ne mu du₁₁ nu-zu-men₃

I am one who knows not women’s things--(namely) intercourse” (lit. “doing the penis”)

5. Utu F (= Kramer 1985) rev. iii 139

ag₂ munus-e-ne še su-ub nu-zu-men₃

I am one who knows not womanly things, kissing

6. Utu F (= Kramer 1985) rev. iii 140

mu du₁₁ nu-zu-men₃ še su-ub nu-zu-men₃

I am one who knows not doing the penis, who knows not kissing

G11.1b - nu-zu-a: MP + 3rd sg.act.part. + 3rd sg.cop.

1. Išme-Dagan H (=Römer 1993) 17

e₂-kur-ra ša₃-bi gala[m k]ad₃-am₃ nig₂ lu₂ nu-zu-am₃

The Ekur’s interior, it is artfully assembled, (it is) a thing man does not know

2. Ur-Ninurta A (=Sjöberg 1977) 18

a-a ^den-lil₂ nam gal tar-ra-zu sag₂-di nu-zu-a

Father Enlil, your decree(ing) a great destiny is such that knows not dispersal

3. Enlil A (= Reisman 1970) 44

ša₃-bi ab su₃-ra₂ an-za₃ nu-zu-a

- Its innards a remote sea that knows no horizon
4. Lament for Sumer and Ur (= Michalowski 1989) 65
 kalam-ma ga-ba-ra-hum im-ma-an-šub nig₂ lu₂ nu-zu-a
 He made despair fall in the country, a thing which no one knew
 5. Lament for Nippur (= Tinney 1996) 155
 iri^{ki}-a šu bar-re nu-zu-a ur₃-re bi₂-ib-si₃-ge
 In the city which knows no freedom, thusly he strikes it
 6. uru₂ am₃-ma-ir-ra-bi (= Volk 1989) OB 31-32
 mu ba-du₁₁-ga-a-be₂ na-me nu-zu-a
 še ba-su-ub-ba-be₂ na-me nu-zu-a
 (Its) sexual intercourse is such as no one knows; (its) being kissed, is such as no one knows
 7. Enki and the World Order (= Benito 1969) 287
 eš₃ ša₃-bi gu suh₃-a nig₂ lu₂ nu-zu-a
 The sanctuary's innards are a tangled thread, a thing which no man (can) knows
 8. Marriage of Martu (= Römer 1989) iv 25-26
 hur-sag-ga₂ tuš-e ki [dingir-re-ne nu-zu-a]
 lu₂ uzu-diri kur-da mu-un-ba-al-la dub₃ gam nu-zu-am₃
 Dwells in the foothills, he is one who knows not the places of the gods
 The man who has dug truffles in? the mountains, who knows not bending (of) the knee
 9. SinUtu (= Hallo 1982) iii 22
 A: su-bir^{ki}₄ im dugud-dugud-da dingir-re-e-ne ni₂ te-ge₂₆ nu-zu-a
 Subir, a heavy cloud that does not know (doing) piety to the gods
 10. SinUtu (= Hallo 1982) iii 26
 A: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-zu-a
 C: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-mu-un-zu-a
 Who [the Subarian] live in tents (and) who know not the place of the gods
 11. SinUtu (= Hallo 1982) iii 32
 A: dingir inim sa₆-sa₆-ge nu-zu-a ge₂₆-e im-ma-an-ak-en
 C: dingir inim sa₆-sa₆-ge-de₃ nu-mu-un-zu-a ge₂₆-e im-ma-da-keš₂
 As one who does not know making beautiful words to the god am I treated
 One who does not know making beautiful words to the god am I bound up with
 12. Lugalnesage-Sun (= Ali 1964) 8
 A, C, D: šul-a-lum nu-zu-gu₁₀ sag-ki ba-gid₂
 B: šul-a-lum nu-zu-a sag-ki ba-gid₂
 G: šul-a-lum nu-zu-e sag-ki ba-gid₂
 A, C, D: I am angered by my punishment which I do not know (the why of)
 B: I am angered by a punishment which I do not know (the why of)
 G: I am angry at a punishment I do not know (the why of)
 13. Bird and Fish (= Hermann 2010) 87
 Cn nam [...]ta gu₃ e-da-ra-aḥ ni₂-zu ad li-bi₂-gi₄
 Cu 2 - nam nu-zu-a gu₃ mu-e-[x]-ra-aḥ ni₂-zu ad li-[x]-in-x
 Du o. 8 - nam nu-zu-a-ta gu₃ e-da-ra-aḥ ni₂-zu umun₂ li-bi₂-AK
 Su r. 5' - nam nu-zu-[a]-ta gu₃[...]

You shout out from (the fact that) not knowing fate, you do not even advise/execute the plan for your own self.

14. Instructions of Ur-Ninurta (= Alster 2005) 68

su-un-su-na he₂-en-zu gu-bu he₂-en-zu tuš-še₃ nu-zu-a

He should know humility, he should know standing (at attention), he should not know sitting (at rest)

15. Coll. 3 (= Alster 1997) 3.26 // 19 Sec. C 2 // 24.9

^dutu bar-ra he₂-ne-[ni?]-šu₂

ni₂-zu šu nu-zu-am₃ ku₄-ni-ib

When Utu is covered outside such as your self does not know the hand - come in!

16. Coll. 3 (= Alster 1997) 3.118 // 26 Section A obv i 8

nig₂ zu-a-ni ga-ra-an-da-ab-be₂

nig₂ nu-zu-am₃ lu₂ ki inim-ma ab-ta-e₃

nig₂ gig ^dsuen-na-kam

(When) he who knows a thing (says), “Let me speak with him (the judge?) for you,” but is one who knows nothing (and) comes forward as a witness - that is an abomination to Suen

G11.1c - nu-zu-a-ta: MP + 3rd sg.act.part. + 3rd sg.cop + abl.suff.

1. Bird and Fish (= Hermann 2010) 87

Cn nam [...]ta gu₃ e-da-ra-aḥ ni₂-zu ad li-bi₂-gi₄

Cu 2 - nam nu-zu-a gu₃ mu-e-[x]-ra-aḥ ni₂-zu ad li-[x]-in-x

Du o. 8 - nam nu-zu-a-ta gu₃ e-da-ra-aḥ ni₂-zu umun₂ li-bi₂-AK

Su r. 5' - nam nu-zu-[a]-ta gu₃[...]

You shout out from (the fact that) not knowing fate, you do not even advise/execute the plan for your own self.

G11.1d - nu-zu-a-gu₁₀-ne: MP + Rt-*hamtu* + nominalizer + 1st sg.poss.prn + 3rd pl.suff.

1. Enmerkar and Ensuhkešdanna (= Berlin 1979) 255

nu-zu-a-gu₁₀ NE i-im-ge-ne-en

You are gone without my having known

G11.1e - nu-zu-a-ni-ta: MP + 3rd sg.act.part. + 3rd sg.poss.prn. + abl.suff.

1. Inst.Š (= Alster 2005) OB 159

lu₂ ki nu-zu-a-ni-ta u₃-mu-e-tum₂

After you have brought a man from a place unknown to him

G11.1f - nu-zu-me-eš: MP + 3rd sg.act.part. + 3rd pl.cop.

1. Inanna's Descent (= Sladek 1974) 297

u₂ nu-zu-me-eš a nu-zu-me-eš

They are ones who know not plants (food), know not water

2. Inanna's Descent (= Sladek 1974) 361

u₂ nu-zu-me-eš a nu-zu-me-eš

They are ones who know not plants, know not water

99. Dumuzi and Geštinanna (= Sladek 1974) Appendix A 52

šu gar sa₆-ga nu-tuku-me-eš sa₆-ga hul nu-zu-me-eš

They are ones not having a good task to do, they are ones who know not good or bad

100. Dumuzi's Dream (= Alster 1972) 111

u₂ nu-zu-me-eš a nu-zu-me-eš

They are ones who know not plants (food), who know not water

G11.1g - nu-zu-ur₂: MP + 3rd sg.act.part. + dat.suff.

8. Rim-Sîn 23 (=Frayne 1990 E4.2.14.23) 32-33

a₂-sag₃ aš-bur₂ kuš-a-na gal₂-la / ni₂ nu-zu-ur₂ šum₂-mu-de₃

To give to the one who knows no fear (a demon) the asag and ašbur-diseases
extant in her body

G11.2 - nu-zu-gu₁₀: MP + 3rd sg.act.part. + 1st sg.poss.prn.

1. Inanna and Dumuzi W (= Sefati 1998) 31

siki gid₂-da ^{geš}ga-rig₂ nu-zu-gu₁₀

My long hair that knows not a comb (of esparto grass/caterpillar numun₃)

2. Inanna and Dumuzi W (= Sefati 1998) 33

en-te-en nu-zu e₂-me-eš nu-zu-gu₁₀

My ones [date-palm saplings] not knowing summer, not knowing winter

3. Lugalnesage-Sun (= Ali 1964) 8

A, C, D: šul-a-lum nu-zu-gu₁₀ sag-ki ba-gid₂

B: šul-a-lum nu-zu-a sag-ki ba-gid₂

G: šul-a-lum nu-zu-e sag-ki ba-gid₂

A, C, D: I am angered by my punishment which I do not know (the why of)

B: I am angered by a punishment which I do not know (the why of)

G: I am angry at a punishment I do not know (the why of)

4. Man and His God (= van Dijk 1953) Face II 6

a₂ nu-zu-gu₁₀ ma-ra-pe-la₂-en

My unknowing strength defiles me before you

G11.2a - nu-zu-ga₂: MP + 3rd sg.act.part. + 1st sg.poss.prn. + loc.suff.

1. Lugalbanda-Hurumkurra (Vanstiphout 2004) 167

gešpu-gin₇ eden ki nu-zu-ga₂ nam-ba-e-de₃-šub-bu-de₃-en

Like a throwstick, do not let me be thrown down by you in the steppe, a place
unknown to me

G11.3 - nu-zu-ni: MP + 3rd sg.act.part. + 3rd sg.poss.prn.

1. Laws of Lipit-Eštar §17 (= Roth, M.T. 1997)

tukum-bi lu₂ lu₂-u₃ a₂ nu-gar-ra-ta inim nu-zu-ni in-da-la₂

If a man accuses another from not establishing an arm (evidence?), his not
knowing the matter/word... - can't not know a word/matter

G11.3a - nu-zu-na: MP + 3rd sg.act.part. + 3rd sg.poss.prn. + gen.suff.

1. Sîn-iqīšam 1 (=Frayne 1990 E4.2.11.1) rev. ii 14'-19'

nig₂-tuku nig₂-sa₆-ga / a-ba-da-an-tak₄ / iri ki nu-zu-na / šu he₂-en-dag-ge₄ / he₂-gal₂

si₃-si₃-ga / x šu he₂-en-da-an-dab₅

The wealthy man (having) abandoned fine possessions, (he) shall roam a city
unknown to him (lit. a city of his not-knowing the place); he shall capture x the
one (of) filled (with) abundance.

2. Ur-Namma A (=Flückiger-Hawker 1999) 65

A ii obv. 25 - dilmun^{ki}-gin₇ kur ki nu-zu-na ^{geš}ma₂-bi ba-da-ab-su

S_{b2} - omits

In (With) a foreign land like Dilmun, a place unknown to him, their boat was
sunk

3. Šulgi E (=ETCSL 2.4.2.05) 214

sag-dili-gin₇ kur ki nu-zu-na dub₃ šu bar

Running like a man alone in a foreign land (lit. place of his not knowing)

4. Lament for Ur (= Kramer 1940) 285

M, N - šul-gu₁₀ edin ki nu-zu-na tug₂ mu-un-dur₇ ha-ba-an-ak

My youth does mourning in the steppe, a place not known to him (lit. “of his not knowing”)

G11.3b - nu-zu-ni-ir: MP + 3rd sg.act.part. + 3rd sg.poss.prn. + dat.suff.

1. Inanna C (= Sjöberg 1975) 85

D - sa la₂-ni-ir ni₂ nu-zu-ne igi te sa [...]

M - [...] s ni₂ nu-zu-ni-ir igi te-en sa la₂-a-ni / [x x] x-ba nu-e₃

(To) the ones who do not know fear to her battle-net...the mesh (of) her battle-net...do not escape

G11.4 - nu-zu-bi: MP + 3rd sg.act.part. + 3rd inani.poss.prn.

1. Lament for Sumer and Ur (= Michalowski 1989) 332

ab₂ u²munzer-e edin ki nu-zu-bi giri₃ kur₂ ba-ra-an-dab₅-be₂-eš

The Munzer-fed cows, in the steppe, a place not known to them, they take an alternate path

101. Lament for Uruk (= Green 1984) 3.18

nu-zu-u₃-ne im-ši-hul₂-hul₂-e-eš šeg₅ im-ši-ib-tar-re-ne

M - nu-zu-bi im-ši-hul₂-hul₂-e-eš šeg₅ im-ši-ib-tar-re-ne

They who know not (ignoramuses) rejoice over it, they jubilate over it

M: Its ignoramuses rejoice over it, they jubilate over it

G11.4a - nu-zu-ba: MP + 3rd sg.act.part. + 3rd inani.poss.prn + gen.suff.

1. Šulgi B (=Castellino 1972) 359

kur dumu ki-en-gi-ra nu-zu-ba

The land, which the citizens of Sumer knew not (lit. of their not-knowing)

2. Šū-ilišu A (=Sjöberg 1973) 22

garza mah na-me nu-zu-ba za-a-ra si ma-ra-ab-sa₂

The magnificent rite, of it none know (anything), (but) it is made available to you.

3. Sîn-iqīšam A (=Dupret 1974) 19

a₂-zu sa-par₃-am₃ kur še nu-zu-ba

Your arm is a battle-net (for) the foreign land that knows not barley

4. Curse of Agade (= Cooper 1983) 129

itima e₂ u₄ nu-zu-ba ug₃-e igi i-ni-in-bar

The house's sleeping chamber of which knows no light--the people examined within it

5. Lament for Eridu (= Green 1978) kirugu III 17

e₂ lu₂ nu-zu-ba da-bi x [...]

The house, of its unknown one(s)/ignoramuses, its side...

6. Lament for Eridu (= Green 1978) kirugu VI 12'

itima ku₃ u₄ nu-zu-ba ug₃-e igi he₂-ni-in-bar

The people could examine (into) its pure sleeping chamber that knows not daylight

G11.5 - nu-zu(-u₃)-ne: MP + 3rd sg.act.part. + 3rd pl.suff.

1. Inanna C (= Sjöberg 1975) 85
 D - sa la₂-ni-ir ni₂ nu-zu-ne igi te sa [...]
 M - [...] s ni₂ nu-zu-ni-ir igi te-en sa la₂-a-ni / [x x] x-ba nu-e₃
 (To) the ones who do not know fear to her battle-net...the mesh (of) her battle-net...do not escape
2. Lament for Ur (= Kramer 1940) 280
 ku₃-gu₁₀ lu₂ ku₃ nu-zu-ne šu-bi ha-ba-da-ab-si
 My silver! They who know not silver certainly are filling their hands with it
3. Lament for Ur (= Kramer 1940) 281
 za-gu₁₀ lu₂ za nu-zu-ne gu₂-bi ha-ba-da-ab-si
 My beads! They who know not beads certainly are filling their necks with them
4. Lament for Sumer and Ur (= Michalowski 1989) 335
 i₃-bi lu₂ i₃ nu-zu-ne i₃-du₉-du₉-ne
 Its cream, they who know not(hing about) cream are rocking (it)
5. Lament for Sumer and Ur (= Michalowski 1989) 336
 ga-bi lu₂ ga nu-zu-ne i₃-im-muš₃-muš₃-u₃-ne
 Its milk, they who know not(hing about) milk are churning (it)
6. Lament for Nippur (= Tinney 1996) 64
 lu₂ kur₂-ra sa₆ hul nu-zu-ne nig₂ du₁₀ bi₂-ib-ku₅-ru-uš-a-aš i-lu gig im-me
 On account of (the fact that) hostile men who know neither good nor evil cut off (all) sweet things - it (the temple) speaks a bitter song
7. Lament for Uruk (= Green 1984) 3.18
 nu-zu-u₃-ne im-ši-hul₂-hul₂-e-eš šeg₅ im-ši-ib-tar-re-ne
 M - nu-zu-bi im-ši-hul₂-hul₂-e-eš šeg₅ im-ši-ib-tar-re-ne
 They who know not (ignoramuses) rejoice over it, they are such as will jubilate over it
 M: Its ignoramuses rejoice over it, are such as jubilate over it

G11.6 - nu-u₃-zu: MP + 1st sg.ani.subj.prn. + Rt-*hamtu*

9. NSG 89 (=Falkenstein 1956) 12
 mu inim-bi nu-u₃-zu bi₂-in-ne₂-ša-še₃
 On account (of the fact) that they (have each) said, “I do not know (about this)”
10. NSG 127 (=Falkenstein 1956) 6
 lugal-ezen-e nu-u₃-zu bi₂-in-du₁₁
 Lugal-ezen (has) said, “I do not know (about the sale)”
11. NSG 137 (=Falkenstein 1956) 5
 lu₅-lu₅ ib-be₂-a nu-u₃-zu
 Lulu/people who said, “I know not.”

G11.6a - nu-u₃-zu-a

1. NSG 177 (=Falkenstein 1956) 11
 e₂ e₂-še₃ ga₂-ga₂-ba nu-u₃-zu-a
 That he (Eurubi) knew not of setting one house to another...?

G11.6b - nu-u₃-zu-bi

1. NSG 15 (=Falkenstein 1956) 12-13
 mu du₁₁-ga-ni-zi-da / ab-ba-ni ama-ni nu-u₃-zu-bi
 Since Duganizi’s mother and father did not know (of) it
2. NSG 205 (=Falkenstein 1956) 21-23

mu ur-^dlama dam-e nu-u₃-zu-bi / lu₂-kur₂ in-da-na₂-a / nam-erim₂-bi-ta im-ma-ra-gur-ra

Because Ur-Lama, the husband, did not know (of) it - that a strange man had slept with her (his wife), he turned away from (giving) an oath

G11.7 - nu-e-zu: MP + 2nd sg.subj.prn. + Rt-*hamtu*

1. Enlil A (= Reisman 1970) 141

A₁ - inim mah-zu an-gin₇ dugud-da-gin₇ zi-zi nu-e-zu

P - inim mah-zu an-gin₇ dugud-da-gin₇ zi-zi nu-mu-un-zu

Your magnificent word, as heavy as An's, no one knows (its) raising

2. ŠAr1 (= Michalowski 2011) 5

a-na-aš-am₃ nig₂-a-na an-ga-am₃ bi₂-in-ak-a-ni ur₅ i₃-me-a nu-e-zu

Variants:

Ur1: a-na-aš-am₃ nig₂-nam-gin₇ he₂-en-ak-a ur₅ i₃-me nu-um-zu

On what account is it that you do not (even) know of this, his deeds done?

Variants:

Ur1: On what account is it that (like) everything which he has done you do not know this?

3. ŠAr1 (= Michalowski 2011) 28

i₃-gur₄-re-en aga₃-us₂-zu nu-e-zu

Variants:

X4: [i₃-gur₄-re]-en aga₃-us₂ sag-ga₂-ni i₃-zu-x

You are become proud; you do not (even) know your warriors

Variants:

X4: You are become proud; (do you) know his chief troops?

4. IbPu1 (= Michalowski 2011) Vers. A 9

en-na iš-bi-er₃-ra kur šu-ni bi₂-in-gi₄-a a-gin₇ nu-e-zu

Variants:

X1: en-na ^diš-bi-er₃-ra kur ki-bi-še₃ ga₂-ga₂-a a-gin₇ nu-e-zu

X2: [en-na iš-bi-^der₃]-ra kur ki-bi-še₃ gi₄-a a-gin₇ nu-e-zu

How do you not know until such (a time) as Išbi-Erra has regained control (of) the foreign land?

Variants:

X1: How do you not know until such (a time) as Išbi-Erra is restoring the foreign land?

X2: How do you not know until such (a time) as Išbi-Erra is restoring the foreign land?

5. InimI-Enlilm (= Ali 1964) 10-11

A: nig₂ im-ma ib₂-sar-re-a

iri šu-bi nu-gi₄ al-me-a nu-e-zu

B: nig₂ im-ma im-sar-re-a

iri šu-bi nu-gi₄ al-me-a nu-e-zu-u₃

You did not know the thing written on clay nor that the city would be one (to) not repay

6. Bird and Fish (= Hermann 2010) 79

Dn r. 3 - ur₅-ta [...]gin₇ nu-e-zu gu₂ ki-še₃ la₂-a-ni

Cu o. 18 - ur₅-ta nam-mah-gu₁₀ a-gin₇ nu-zu gu₂ ki-še₃ x [...]a

Su o. 11' - ur₅-ta nam-mah-gu₁₀ a-gin₇ nu-zu x [...]

From that, you know not the how of my magnificence; hang (your) neck to the ground (to look)!

7. Lu-Dingira to Mother (= Get Belleten 40) 9

tukum-bi ama-gu₁₀ nu-e-zu giskim ga-mu-ra-ab-šum₂

If you do not know my mother, I shall give a sign (i.e. description) to you.

8. Coll. 5 (= Alster 1997) 5.13

gu₄-gin₇ a-ga gur-ra nu-e-zu

Just like the ox, you do not know (how to) turn back(?)

9. Coll. 5 (= Alster 1997) 5.55 4 // UET 6/2 212 4

ud₅-de₃ ur-mah-e mu-na-ni-ib-gi₄-gi₄ za-e mu-gu₁₀ nu-e-zu

The nanny-goat answers to the lion, "You do not know my name?"

G11.7a - nu-e-zu-u₃: MP + 2nd sg.subj.prn. + Rt-*hamtu* + 3rd sg.cop.

1. InimI-Enlilm (= Ali 1964) 10-11

A: nig₂ im-ma ib₂-sar-re-a

iri šu-bi nu-gi₄ al-me-a nu-e-zu

B: nig₂ im-ma im-sar-re-a

iri šu-bi nu-gi₄ al-me-a nu-e-zu-u₃

You did not know the thing written on clay nor that the city would not repay

G11.8 - nu-un-zu: MP + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Ur-Namma E (=Flückiger-Hawker 1999) 14'

A obv. 14' - e₂-kiš-nu-gal₂ ša₃-zu ušumgal hul-gal₂ nu-u[n]-zu

Ekišnugal, your innards (are) a dragon that does not know evil

2. Šulgi N (=ETCSL 2.4.2.14) 64

du₅-mu-gu₁₀ DAG.KISIM₅X-am₃ ag₂ nu-un-zu

My son the breast is a thing he knows not

3. Šulgi N (=ETCSL 2.4.2.14) 65

libir-ra-na šid-bi nu-un-zu

The count of his age he knows not

4. Šulgi N (=ETCSL 2.4.2.14) 66

[...] x ki-tuš-bi nu-un-zu

...its dwelling he knows not

5. Enlil and Ninlil (= Behrens 1978) 31

A - [...] tur-ra-am₃ še su-ub mu-un-zu

B - šu-um-du-um-gu₁₀ tur-ra-[x x] su-ub nu-um-zu

H - [...] -am₃ še su-ub nu-un-zu

J - [...] -zu

My lips are young, it (lit. she) knows not kissing

6. Inanna and Šu-kale-tuda (= Volk 1995) 100

[nig₂ im-ma-ra-an]-si-ig za₃-bi(-a) nu-un-zu

He thinned out some from it -- he knew not its edge

7. Inanna and Šu-kale-tuda (= Volk 1995) 135

sag ge₆ uš₂-am₃ i₃-na₈-na₈ za₃-bi nu-un-zu

The blackheaded, it is gore they drink -- one knew not its edge

8. Inanna and Šu-kale-tuda (= Volk 1995) 174

sag ge₆ uš₂-am₃ i₃-na₈-na₈ za₃-bi [nu-un-zu]

The blackheaded, it is blood they drink -- one knew not its edge

9. Dumuzi's Dream (= Alster 1972) 12
u₄-da u₄ ug₅-ge-gu₁₀ nu-un-zu
(If) On the day, my dying day, she does not know
10. Ninurta's Exploits (= van Dijk 1983) 91
AIPQ₄B₅ - ug₃-be₂ ki-gub-bi nu-un-zu e₂-gar₈ du₃ i₃-ak-ne
qrb₂ - ugnim-be₂ ki-gub-ba nu-zu e₂-gar₈ UL i₃-[ak-ne]
Its (the mountain's?) people knew not their positions, they were behaving as
standing walls (i.e. not moving to place)
11. GH A (= Edzard 1991) 155
NiA - [...] u₃-tu-en nu-zu a-a bulug₃-ga₂-gu₁₀ nu-zu
NiD - ^dutu ama tu-da-gu₁₀ nu-um-<zu> a-a bulug₃-[...]
NiTT - ^dutu ama tu-da-[...] a-a bulug₃-ga₂-gu₁₀ nu-um-zu
UrA - ^dutu ama tu-da-ga₂ nu-zu a-a bulug₃-ga₂ [...]
UrG - ^dutu ama tu-ud-ga₂ nu-[x]
IsC - [...] ama tu-ud-da nu-zu a-[...]
KiC - ^dutu ama tu-[...]
SiA - ^dutu ama tu-ud-ga₂ nu-un-zu a-a bulug₃-ga₂ nu-zu
UnB - [...]da-gu₁₀ nu-zu a-a bulug₃-ga₂ nu-[zu]
Utu, I do not know my birth mother, I do not know a father who raise me
12. Lugalbanda and Anzu (= Wilcke 1969) 266
lu₂ iri-še₃ du-u₃ nu-um-zu
S - lu₂ iri-še₃ du-u₃ nu-un-zu
No man knows going to(ward) a city
13. Sargon and Ur-Zababa (= Cooper and Heimpel 1983) TRS 73 rev. 5
lugal-za₃-ge₄-si ša₃-ga-ni nu-un-zu ugu kin-gi₄-a nu-mu-un-du₁₁-du₁₁
Lugalzagesi knew not his innards, he spoke not to the messenger
14. Coll. 3 (= Alster 1997) 3.140 // 7.95
gig gu₂-nida lal₃-gin₇ ib₂-ak
mar-tu i₃-gu₇-a nig₂-ša₃-bi nu-un-zu
A gunida wheat-cake was made like (one would make) a honeyed one,
The Martu who eats it does not (even) know its ingredients (lit. "inner things")
15. Coll. 5 (= Alster 1997) 5.81 // UET 6/2 225 1-2
ur gi₇-re šu te-ba-ab mu-zu ga₂-ga₂-an nu-un-zu
The (native/domestic) dog knows, "Fetch it!" But he does not know, "Set it
down!"

G11.8a - nu-un-zu-a: MP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop.

2. Laws of Lipit-Eštar §33
tukum-bi dumu-munus lu₂ e₂ nu-gi₄-a geš₃ i₃-zu lu₂ ba-ab-du₁₁ geš₃ nu-un-zu-a un-
ge-en l(u) gin₂ ku₃-babbar i₃-la₂-e
If a man (makes) knows the penis to a non-bride daughter of another, the man
speaks it/does it, the penis which was not known is firm, he shall weigh 10
shekels silver - difficult
3. Coll. 1 (= Alster 1997) 1.196
utul₂ du-bu-ul nu-zu mun[?]-ta al-si₃
dug sur-ra nu-zu a-ta al-si₃

mu₁₀-us₂-sa₂ nig₂-DI nu-un-zu-a du₁₄-mu₂-mu₂ al-si₃
 A tureen that knows no stirring is tested by means of salt
 A pot that knows no drips is tested by means of water
 A son-in-law that knows no legality(?) is tested in dispute

4. Coll. 2+6 (= Alster 1997) 2.56

dub-sar ša₃ dab₅-ba nu-un-zu-a inim bala-e me-da he₂-em-tum₃
 The scribe who does not know concentration?; (what) does the translator bring
 into (lit. “with”) being?

5. Coll. 3 (= Alster 1997) 3.89 // 11.25

ugula a₂ geš-gar-ra nu-un-zu-[a]
 erin₂-na-ni sag sag₃-ge nu-gul-e
 A foreman who does not know the production quota, does not destroy (=put an
 end to) his people’s head-shaking(?)

G11.9 - nu-ub-zu: MP + 3rd inani.prn. + Rt-*hamtu*

1. Inanna C (= Sjöberg 1975) 198

di-di-zu šu-bala-a nu-ub-zu ib₂-ba-zu zukum-ma
 Your pronouncements know not overturning, your anger/cursing treads (upon)

2. Enki and Ninhursaga (= Attinger 1984) 17

ur-gi₇ maš₂ GAM.GAM nu-ub-zu
 The native dog knew not making goats curl up

3. Enki and Ninhursaga (= Attinger 1984) 18

šah₂ še gu₇-gu₇-e nu-ub-zu
 The pig knew not eating barley

4. Dumuzi’s Dream (= Alster 1972) 213

tukum-bi u₄-da um-ma ki ^ddumu-zi ti-la nu-ub-zu
 If, today, the old(=wise) woman does not know the place Dumuzi lives

5. Dumuzi’s Dream (= Alster 1972) 246

tukum-bi ^dgeštin-an-na-ke₄ ki [^ddumu-zi] ti-la nu-[ub-zu]
 If Geštinanna does not know the place Dumuzi lives

6. Lugalbanda-Hurumkurra (Vanstiphout 2004) 83

unug^{ki} he₂-en-tum₂-mu-de₃ tum₂-mu nu-ub-zu
 “May he be carried back to Uruk!” but (they) knew not the carrying-back

7. Nannamanšum-Ninisina (= TCL 16 60) obv. 8

nam-tar IR.RU.UŠ su lu₂-ka gal₂-la zi-ga nu-ub-zu
 The namtar-demon, who resides in the flesh of a man, does not know (being)
 “lifted out” (i.e. “removed”)

8. Coll. 1 (= Alster 1997) 1.7

nig₂ ha-lam-ma dingir-ra-kam šu-tu-tu nu-ub-zu
 A thing destroyed is (of) the god’s, it knows no escape(?)

9. Coll. 5 (= Alster 1997) 5.36

amar-e ša₃ x x
 x-ni[?] i-ni-in-ku₄
 e₃-de₃ nu-ub-zu sipa-de₃ sag en₃ un-tar
 [u₄?] ^{dug}šakir₃ ba-ab-šub ^{dug}šakir₃-e ba-an-gaz
 u₄ amar-e im-ta-e₃ amar-e ba-an-GAM
 u₃ ^{dug}šakir₃ ba-an-gaz

A calf...entered inside...

(but) knew not going out. After the shepherd examined it
[then?] the churn was dropped and he smashed (down on) it.
When the calf came out, the calf curled up (on himself)
and the pot was smashed (by him?)

10. Coll. 5 (= Alster 1997) 5 Vers. B 70

ku₆ ur-mah-ka

ki-ag₂ ku₅-de₃ nu-ub-zu

Of the fish of a lion, the one who loves it knows not the cutting (off from the
lion?)

11. Coll. 8 (= Alster 1997) 8 Sec. B 29 1-4 // UET 6/2 220 3

ka₅-a dur₂ ^{ges}kiša₂(GIR₂)-še₃

in-ku₄-ma

ga₂-nu e₃-im-ta

e₃-de₃ nu-ub-zu

The fox entered (into) a thorn-bush dwelling/"the ass of kiša"

"Hey, come out from there!" (said the dog)

but it (the fox) knew not to go out.

G11.9a - nu-ub-zu-a: MP + 3rd inani.prn. + Rt-*hamtu* + 3rd sg.cop.

1. Coll. 8 (= Alster 1997) 8 Sec. B 29 1-4 // UET 6/2 220 3

ka₅-a dur₂ ^{ges}kiša₂(GIR₂)-še₃

in-ku₄-ma

ga₂-nu e₃-im-ta

e₃-de₃ nu-ub-zu(-am₃)

The fox entered (into) a thorn-bush dwelling

"Hey, come out from there!" (said the dog)

but it (the fox) knew not going out.

G11.10 - nu-mu/-um-zu: MP + CP + Rt-*hamtu*

1. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) iv 20-21

e₂-a-ni du₃-da ma-an-du₁₁ / ša₃-ga-ni nu-mu-zu

He told me to build his house, (but) I did not know his innards (=meaning)

2. 3N-T 161 (= Alster 1997) 1

me-zu

nu-mu-zu

Your ME I know not(?)

3. Ur-Ninurta D (=Falkenstein 1957) 6

dim₂-ma-zu abzu su₃-ra₂-am₃ igi bar-re nu-um-zu

Your (Inanna's) ideas are (as) the remote Abzu, (even) the inspecting eye does
not know (them)"

4. Nungal A (= Sjöberg 1973a) 48

^{ges}ig-bi gal₂-lu mah nu-um-zu mu₇-mu₇ nig₂-ge₆-bi

Opening its door the magnificent one knows not, incantations are its black things

5. Enlil and Ninlil (= Behrens 1978) 30

A - [...] -ra-am₃ peš₁₁ nu-mu-un-zu

B - gal₄-la-gu₁₀ tur-ra-am₃ peš₁₁ nu-um-zu

H - [...] peš₁₁ nu-un-x

- My vagina is young, it (lit. she) does not (yet) know pregnancy
6. Enlil and Ninlil (= Behrens 1978) 31
 A - [...] tur-ra-am₃ še su-ub mu-un-zu
 B - šu-um-du-um-gu₁₀ tur-ra-[x x] su-ub nu-um-zu
 H - [...]am₃ še su-ub nu-un-zu
 J - [...]zu
 My lips are young, it (lit. she) knows not kissing
7. GH A (= Edzard 1991) 155
 NiA - [...] u₃-tu-en nu-zu a-a bulug₃-ga₂-gu₁₀ nu-zu
 NiD - ^dutu ama tu-da-gu₁₀ nu-um-<zu> a-a bulug₃-[...]
 NiTT - ^dutu ama tu-da-[...] a-a bulug₃-ga₂-gu₁₀ nu-um-zu
 UrA - ^dutu ama tu-da-ga₂ nu-zu a-a bulug₃-ga₂ [...]
 UrG - ^dutu ama tu-ud-ga₂ nu-[x]
 IsC - [...] ama tu-ud-da nu-zu a-[...]
 KiC - ^dutu ama tu-[...]
 SiA - ^dutu ama tu-ud-ga₂ nu-un-zu a-a bulug₃-ga₂ nu-zu
 UnB - [...]da-gu₁₀ nu-zu a-a bulug₃-ga₂ nu-[zu]
 Utu, I do not know my birth mother, I do not know a father who raised me
8. Lugalbanda and Anzu (= Wilcke 1969) 266
 lu₂ iri-še₃ du-u₃ nu-um-zu
 S - lu₂ iri-še₃ du-u₃ nu-un-zu
 No man knows going to(ward) a city
9. Enmerkar and the Lord of Aratta (= Cohen 1973) 255
 a-da-min₃ nu-um-zu teš₂ nu-um-gu₇
 He who does not know a contest, (is) he who does not eat together
10. Enmerkar and the Lord of Aratta (= Cohen 1973) 256
 gu₄-de₃ gu₄ a₂-gal₂-bi [nu-um]-zu
 (Like) the ox that does not know its companion ox
11. ŠAr1 (= Michalowski 2011) 5
 a-na-aš-am₃ nig₂-a-na an-ga-am₃ bi₂-in-ak-a-ni ur₅ i₃-me-a nu-e-zu
 Variants:
 Ur1: a-na-aš-am₃ nig₂-nam-gin₇ he₂-en-ak-a ur₅ i₃-me nu-um-zu
 On what account is it that you do not (even) know of his deeds thusly done?
 Variants:
 Ur1: On what account s it that (like) everything which he has done you do not know thus?

G11.10a - nu-mu-zu-a: MP + CP + Rt-*hamtu* + 3rd sg.cop.

1. Coll. 2+6 (= Alster 1997) 2.114

ur ki-tuš-bi nu-mu-zu-a

A dog who does not know its dwelling

G11.11 - nu-mu-ni-zu: MP + CP + loc.pref. + Rt-*hamtu*

1. UET 6/2 234 (= Alster 1997) 1-2

anše bar udu hi-a-ka

giskim nu-mu-ni-zu

You/I do not recognize donkeys, let alone diverse sheep!

G11.12 - nu-mu-un-zu: MP + CP + 3rd sg.ani.subj.pn. + Rt-*hamtu*

1. Enlil A (= Reisman 1970) 141
A₁ - inim mah-zu an-gin₇ dugud-da-gin₇ zi-zi nu-e-zu
P - inim mah-zu an-gin₇ dugud-da-gin₇ zi-zi nu-mu-un-zu
Your magnificent word, as heavy as An's, no one knows (its) raising
 2. Ningešzida B (= Sjöberg 1975a) No. 1 12
inim ku₃-zu mu-un-zu-ra mu-un-zu nu-mu-un-zu-ra nu-mu-un-zu
To him who knows your holy word - he (indeed) knows; to him who does not
know (it) - he (indeed) knows not
 3. Enlil and Ninlil (= Behrens 1978) 30
A - [...] -ra-am₃ peš₁₁ nu-mu-un-zu
B - gal₄-la-gu₁₀ tur-ra-am₃ peš₁₁ nu-um-zu
H - [...] peš₁₁ nu-un-x
My vagina is young, it (lit. she) does not (yet) know pregnancy
 4. Grain and Sheep (= Alster and Vanstiphout 1987) 81
su nu-mu-un-zu sa nu-mu-un-zu
He knows not flesh, he knows not tendons
 5. Instructions of Ur-Ninurta (= Alster 2005) 30
A - lu₂-lu₂ nig₂ dingir-ka ni₂-it-te-en₃-bi nu-mu-un-zu
D - lu₂ ni₂-te-ga₂ nu-mu-un-zu-a
(But) one who does not know piety of the things of god
- G11.12a** - nu-mu-un-zu-a: MP + CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop.
1. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 45
ur-sag-e ga-x x e₁₁-de₃ nu-mu-un-zu-am₃
The hero, who does not know...
 47. IbPu1 (= Michalowski 2011) Vers. A 25
u₃ za-e ARAD₂ gi-na-gu₁₀-gin₇ iš-bi-er₃-ra nu-mu-un-zu-a
Variants:
X1: u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇ ni₂-ba mi-ni-ib-zu-a-ta
X2: [u₃ ^diš-bi-er₃-ra za-e ARAD₂ gi-na-gu₁₀-gin₇] ni₂-ni₂-bi mu-un-zu-a
And you, as my loyal servant, is such that Išbi-Erra does not know it?!
Variants:
X1: And since it is that Išbi-Erra knows you are as my loyal servant in its [the
city's?] self(?)
X2: And that Išbi-Erra knows you are as my loyal servant (in) its [the city's]
self(?)
 48. SinUtu (= Hallo 1982) iii 24
A: ^{lu2}SU-e ki dingir-re-e-ne-ke₄ nu-gig lukur nu-mu-da-il₂-e
C: ^{lu2}SU dingir-ra-ni nu-gig lukur il₂-la nu-mu-un-zu-a
D: ^{lu2}SU ki dingir-re-e-ne-ke₄ nu-gig nu-bar-e nu-mu-da-il₂-e
A: The Subarian does not elect (lit. "lift up") nu-gig and lukur priests at the place
of the gods
C: The Subarian, whose god does not know elected nu-gig and lukur priests
D: The Subarian does not elect nu-gig and nu-bar-e priests at the place of the
gods
 49. SinUtu (= Hallo 1982) iii 26
A: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-zu-a

- C: za-lam-gar ti-la ki dingir-re-e-ne-ke₄ nu-mu-un-zu-a
Who [the Subarian] live in tents (and) who know not the place of the gods
50. SinUtu (= Hallo 1982) iii 27
A: u₂-ma-am₃-gin₇-nam u₅-a-še₃ a-de₂ sizkur nu-mu-un-zu-a
C: u₂-am₃-gin₇-nam u₅-še₃ sizkur il₂-la nu-mu-un-zu-a
A: He [the Subarian] is like an animal for riding who does not know libation or prayers
C: He [the Subarian] is like an animal for riding who does not know lifted (up) prayer
51. SinUtu (= Hallo 1982) iii 32
A: dingir inim sa₆-sa₆-ge nu-zu-a ga₂-e im-ma-an-ak-en
C: dingir inim sa₆-sa₆-ge-de₃ nu-mu-un-zu-a ga₂-e im-ma-da-keš₂
As one who does not know making beautiful words to the god am I treated
One who does not know making beautiful words to the god am I bound up with
52. Instructions of Ur-Ninurta (= Alster 2005) 30
A - lu₂-lu₂ nig₂ dingir-ka ni₂-it-te-en₃-bi nu-mu-un-zu
D - lu₂ ni₂-te-ga₂ nu-mu-un-zu-a
(But) one who does not know piety of the things of god
8. Ballade of Early Rulers (= Alster 2005) 17 = Syr. 8
ki bur₃-da-gin₇ na-me nu-mu-un-zu-a
Which, like the deep earth, nobody knows (it)
9. Coll. 2+6 (= Alster 1997) 2.17
uku₂-re še ur₁₁-ru nu-mu-un-zu-a
zi₃ a-na ba-ur₁₁-ru
The poor person who knows not the cultivation of barley,
what then of cultivating emmer?
10. Coll. 2+6 (= Alster 1997) 2.47
dub-sar eme-gi₇ nu-mu-un-zu-a
a-na-am₃ dub-sar e-ne
A scribe who does not know Sumerian,
What (type of) scribe is he?
11. Coll. 2+6 (= Alster 1997) 2. 49 // UET 6/2 269 1
dub-sar eme-gi₇ nu-mu-un-zu-a inim bala-e
me-da he₂-en-tum₃
A scribe who does not know Sumerian,
(what) does the translator (actually) bring into (lit. “with”) being?
- G11.12b** - nu-mu-un-zu(-a)-ra: MP + CP + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop + dat.suff.
1. Nanše A (= Heimpel 1981) 120-123
u₃ sanga e₂-a mu-un-ti-la-ri
šir₃ ku₃ inim ša₃-ga gal₂-la-ni pa nu-um-mi-in-e₃-a
mu-un-zu-a-ra nu-mu-un-zu-a-ra um-ma-na-ra-an-ba
PA.AN-ama-^dnanše-ke₄ pa-e₃ mu-da-ak-e
And (as for) the sanga-priest who has lived in the temple, and who has not made
shine forth the holy song, the matters extant in her heart, after he has been torn
out from you(?) - whether he knew or he did not know - (then) the rules of
mother Nanše are able to shine forth

2. Ningešzida B (= Sjöberg 1975a) No. 1 12
 inim ku₃-zu mu-un-zu-ra mu-un-zu nu-mu-un-zu-ra nu-mu-un-zu
 To him who knows your holy word - he (indeed) knows; to him who does not
 know (it) - he (indeed) knows not
3. Ningešzida B (= Sjöberg 1975a) No. 1 13
 nu-mu-un-zu-ra (nu-)mu-un-zu-ra me-dim₂ mu-un-na-x
 To him who knows not, to him who knows (not), he x a figure for him
4. Ningešzida B (= Sjöberg 1975a) No. 1 14
^dnin-geš-zi-da (nu-)mu-un-zu-ra me-dim₂ mu-un-na-x
 Ningešzida, to him who knows (not), he x a figure for him

G11.13 - nu-mu-un-zu-uš-a(m₃): MP + CP + 3rd pl.prn. + Rt-*hamtu* + 3rd pl.ani.prn.suff. + 3rd sg.cop.

1. Lugalbanda-Hurumkurra (Vanstiphout 2004) 436
^da-nun-na dingir gal-gal-e-ne nu-mu-un-zu-uš-a
 [The secret] which (even) the Anunna, the great gods, do not know
2. Grain and Sheep (= Alster and Vanstiphout 1987) 11
^da-nun-na dingir gal-gal-e-ne nu-mu-un-zu-uš-am₃
 The Anunna, the great gods, it was such as they knew not (the names of Wheat
 and Ewe)
3. Grain and Sheep (= Alster and Vanstiphout 1987) 21
 ninda gu₇-u₃-bi nu-mu-un-zu-uš-am₃
 Of bread (and) its eating, it was such as they knew not
4. Grain and Sheep (= Alster and Vanstiphout 1987) 22
 tug₂-ga mu₄-mu₄-bi nu-mu-un-zu-uš-am₃
 Of garments (and) their wearing, it was such as they knew not

G11.14 - nu-mu-un-zu-zu: MP + CP + 3rd sg.ani.subj.prn. + Rt-redup.

1. Nungal A (= Sjöberg 1973a) 53
 šul-e šul-zu-ne nu-mu-un-zu-zu lu₂ kur₂ gen-na-me-eš
 The youth does not know the (other known) youths; they are foreigners having
 gone

G11.15 - nu-mu-un-ši-zu-zu

1. Ninisina A (= Römer 1969) 114
 iri-ba hul-a-ba lu₂ nu-mu-un-ši-zu-zu
 In that destroyed city, there no man knows him
2. Ninisina A (= Römer 1969) 129
 a₂ ag₂-ga₂-gu₁₀ lu₂ nu-mu-un-ši-zu-zu
 My orders, there no man knows (them)

G11.16 - la-ba-ni-zu-zu: MP + CP + loc.prf. + Rt-redup

1. Lugalbanda-Hurumkurra (Vanstiphout 2004) 84
 kul-ab₄^{ki} he₂-en-tum₂-mu-de₃ tum₂-mu [la]-ba-ni-zu-zu
 “May he be carried back to Kulaba!” But the carrying-back was not known
 among them

G11.17 - nu-zu-zu: MP + Rt-redup.

1. Asarluhi A (= Charpin1986) 22
 šu bar a-ra₂ nig₂-nam nu-zu-zu
 Released, (whose) way knows nothing (i.e. no restrictions)

2. Inanna C (= Sjöberg 1975) 6
 in-ti-bi an nu-zu-zu a₂ ag₂-ga₂-ni-še₃ nu-la₂ // a-[la-ak-ta-ša ...] a-na te-re-ti-ša [la
 x]-x-ru
 An does not know their way, he does not weigh (in) against her orders

3. GH A (= Edzard 1991) 171
 NiA - nam-tar i₃-gu₇-e nam-tar nu-zu-zu
 NiTT - [...] nam-tar nu-ub-zu-zu
 UrA - [...] nam-tar [nu-x]-zu
 UrG - nam- [...]
 KiA - nam-tar i₃-gu₇-e nam-tar i₃-zu
 Fate devours [the exalted one who (yet) has no understanding], one knows not
 (his?) fate
 KiA - Fate devours [the exalted one who (yet) has no understanding], can/does
 one know fate?

G11.18 - nu-zu-zu-dam: MP + Rt-redup. + -ed *marû* part. + 3rd sg.cop.

1. Išme-Dagan W_A (=Ludwig 1990) 28-30
 nam-mah-zu / an uraš sig₇-ga-gin₇ / na-me nu-zu-zu-dam
 Your magnificence, like that of verdant heaven and earth, is (that which) no one
 knows

G11.19 - nu-ub-zu-zu: MP + 3rd inani.subj.prn. + Rt-redup

1. GH A (= Edzard 1991) 171
 NiA - nam-tar i₃-gu₇-e nam-tar nu-zu-zu
 NiTT - [...] nam-tar nu-ub-zu-zu
 UrA - [...] nam-tar [nu-x]-zu
 UrG - nam- [...]
 KiA - nam-tar i₃-gu₇-e nam-tar i₃-zu
 Fate devours [the exalted one who (yet) has no understanding], one knows not
 (his?) fate
 KiA - Fate devours [the exalted one who (yet) has no understanding], can/does
 one know fate?

G11.20 - nu-zu-e: MP + 3rd sg.act.part. + 1st/3rd sg.prn.suff/dir.suff.

1. Enki and Ninmah (= Benito 1969) 96
 u₄-mu-ul mu-na-te en₃ mu-na-tar-tar-re du₁₁-ga nu-zu-e
 She approached (to) the sickly creation, she questions him, (but) he knows not
 speech
2. Ninurta's Exploits (= van Dijk 1983) 241
 [nam]-ug₅-ge x [...] nu-zu-e sag-ba mu-ri-ib-us₂
 Death...he does not know...it raised its head against you
3. GEN (= Shaffer 1963) 42, 85, 129
 B,K - ur₂-bi-a muš tu₆ nu-zu-e gud₃ im-ma-ni-ib-us₂
 g - ur₂-bi-a muš tu₆ nu-zu-a-e gud₃ im-ma-ni-ib-us₂
 At its base, a snake, who knows not incantations, leaned (its) nest against it
4. GEN (= Shaffer 1963) 140
 ur₂-bi-a muš tu₆ nu-zu-e sag geš ba-an-ra
 At its base, a snake, who knows not incantations, was killed
6. Lugalbanda-Hurumkurra (Vanstiphout 2004) 333

ugula nu-zu-e nu-banda₃ nu-zu-e

It (sleep) knows not the foreman, it knows not the lieutenant

7. Lugalnesage-Sun (= Ali 1964) 8

A, C, D: šul-a-lum nu-zu-gu₁₀ sag-ki ba-gid₂

B: šul-a-lum nu-zu-a sag-ki ba-gid₂

G: šul-a-lum nu-zu-e sag-ki ba-gid₂

A, C, D: I am angered by my punishment which I do not know (the why of)

B: I am angered by a punishment which I do not know (the why of)

G: I am angry at a punishment I do not know (the why of)

8. Lament for Eridu (= Green 1978) kirugu I 20

u₄ sig₅ hul nu-gal₂-la sa₆-ga nu-zu hul nu-zu-e

The storm, being neither good nor bad, knows neither the good nor the bad

9. Edubba A (= Kramer 1949) 34

en₃ nu-tar-ra-bi ka-še₃ ka-gu₁₀ nu-zu-e

It not being examined, my mouth knows not (the way) to the word

G11.21 - nu-zu-a-zu: MP + Rt-*hamtu* + pass.part. + 2nd sg.poss.prn.

1. Inst.Š (= Alster 2005) OB 167

nu-zu-a-zu sag šu-bala i₃-ak-e

Your unknown one (= one unknown to you) will trade you (lit. “the head”)

G11.22 - nu-zu-a/u₃-ne: MP + Rt-*hamtu* + pass.part. + 3rd pl.suff.

1. Ur-Namma A (=Flückiger-Hawker 1999) 56-57

A ii obv. 16 - x-x-ulu₃-ni ki ba-ag₂-ga₂-bi igi-gal₂-bi ba-kur₂

S_b - omits

A ii obv. 18 - x [x]-la lu₂ nu-zu-u₃-ne i-im-bala-bala-e-ne

S_{b1} rev. 19' - [...]ne mu-ni-bala-bala-e

His people, their love and their insight were changed / ... strangers they change into/turn over

2. Copper and Silver (= ETCSL 5.3.6) Segment F 5

hur-sag-ga₂ kur ki nu-zu-u₃ [...]

In/Of my mountain range, foreign, an unknown place...

G11.23 - nu-zu-gin₇: MP + Rt-*hamtu* + equ.suff.

1. Lament for Nippur (= Tinney 1996) 47

a₂-e₃ lu₂-e₃-da umuš-bi nu-zu-gin₇

Like the foster-children of ecstasies who know not (their) reasoning

2. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 42

^den-ki nu-zu-gin₇ a-na-am₃ ne-e im-me

Enki, like one who knows not, says, “What is this?”

3. Curse of Agade (= Cooper 1983) 19

lu₂ bar-ra mušen nu-zu-gin₇ an-na nigin-de₃

(That) Outsiders like unknown birds (were) circling in the sky

4. Coll. 26 (= Alster 1997) 26 Section C rev. i 8

lu₂ kaš nu-zu-gin₇ ni₂ dar-dar-ra-a

He is one broken up by fear, like a man who does not know beer

G12 - ši forms

G12.1 - ši-in-ga-zu-a: MP + CP + Rt-*hamtu* + 3rd sg.cop.

1. Inanna and Enki (= Farber, G. 1973) SLTNi 32 10

ki-tuš-a-ni-ta ša₃ dingir-re-e-ne-ke₄ ši-in-ga-zu-a

Who, from his dwelling, just as he knows the innards of the gods, so too [Inanna]

G12.2 - ši-im-ma-an-zu-zu-un: MP + CP + Rt-redup *marû* + 1st sg.prn.

1. Enmerkar and the Lord of Aratta (= Cohen 1973) 292

e-ne nam-mah-a-ni ši-im-ma-an-zu-zu-un

(Then) he would have made me know his magnificence

G13. u₃- forms

G13.1 - u₃-mu-zu / um-zu: pros.part. + CP + Rt-*hamtu*

1. Winter and Summer (= ETCSL 5.3.3) 265

en-te-en a₂ diri ni₂ na-ab-gur₄-re-en ki gur₂-zu u₃-mu-zu

Winter, you should not swell yourself up (concerning) excessive force, after you made known your importance

2. Enmerkar and the Lord of Aratta (= Cohen 1973) 257

[a-da]-min₃ um-zu teš₂ um-gu₇

(but) he who knows contest, (is) he who does eat together

3. Enmerkar and the Lord of Aratta (= Cohen 1973) 258

[gu₄]-de₃ gu₄ a₂-gal₂-bi um-zu

(Like) the ox that knows its companion ox

G13.2 - u₃-mi-zu / um-mi-zu: pros.part. + CP + Rt-*hamtu*

1. Man and His God (= ETCSL 5.2.4) 113

dingir-gu₁₀ x x nam-tag-gu₁₀ igi-gu₁₀ u₃-mi-zu

My god...after my eyes know my sin...

2. ArŠ2 (= Michalowski 2011) Part B 11'

lu₂ al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu um-mi-zu

Variants:

N6: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-bar² bi₂-zu

N6 rev.: [lu₂] al-me-a-gin₇ ša₃-gu₁₀ i₃-zu igi-zu im-mi-du₈

After your [Šulgi's] eye came to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)

Variants:

N6: (Your [Šulgi's]) look having come to know (that) my [Aradmu] innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)

N6 rev.: After your [Šulgi's] eye came to see (that) my innards knew (Apilaša) as one who is a man (i.e. "he is a Mensch" in English)

G13.3 - u₃-bi₂-zu: pros.part. + CP + Rt-*hamtu*

1. Enmerkar and the Lord of Aratta (= Cohen 1973) 525

en aratta^{ki}-ke₄ im igi u₃-ni-bar ša₃ inim-ma u₃-bi₂-zu

Lord of Aratta, after you have examined the clay (tablet), after the innards of the matter are known (by you)

G13.4 - u₃-bi₂-in-zu: pros.part. + CP + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Three Ox-Drivers from Adab (= Alster 2005) 86

lugal-e inim-inim-a-ni₃ u₃-bi₂-in-zu ki-šub-ba-ni-ta me-ni um-ta-an-šub-ba

The king, after his case was known by him, such that after he has made drop from his dwelling his ME(?)

G13.5 - u₃-nu-ub-zu: pros.part. + MP + 3rd inani.obj.prn. + Rt-*marû*

1. Puš1 (= Michalowski 2011) 23

u₄ lu₂ kur₂ im-ku-nu-a ugu-bi-še₃ u₃-nu-ub-zu

Yet, I know not the day that the enemy will approach toward it [the fortifications]

G14 zu Imperative

G14.1 - zu-a: Rt-*hamtu* + CP (Imperative)

1. Edubba C (= ETCSL 5.1.3) 53

ni₂ tur-tur-re e-ra-da-sah₆-sah₆-na pa ga-ra-ab-e₃ zu-a

The one who belittles the self is he who disappears from before you(?), I shall boast it to you! Know (this)!

G15 - -da- forms

G15.1 - mu-da-an-zu: CP + com.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Šulgi B (=Castellino 1972) 370

[x x x x] a mu-da-an-zu

...he learned from (lit. with)...

G15.1a - mu-da-an-zu-am₃: CP + com.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu* + 3rd sg.cop.

1. Lament for Nippur (= Tinney 1996) 124

ki ku₄-ra-bi ma-a-ar lu₂ mu-da-an-zu-am₃

Their place of refuge is such that I (have) learned (it) from a man/person

G15.2 - mu-u₃-da-zu: CP + 2nd sg.prn. + com.pref. + Rt-*hamtu*

1. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) ix 2-4

ur-sag ša₃ an-gin₇ su₃-ra₂-zu / dumu^d-en-lil₂-la₂ en^d nin-gir₂-su / ge₂₆ a-na mu-u₃-da-zu

Hero, your heart, like heaven, is distant; child of Enlil, Lord Ningirsu, what do I know (that is) like you?

G15.3 - mu-e-da-an-zu: CP + 2nd sg.prn. + com.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Inanna E (=CT 36, pl. 34) r. 16-17

nin an-an-še₃ ki-ki-še₃ nig₂ ša₃-zu nig₂ gal a-ba-a mu-e-da-an-zu

Lady, the thing of your heart with respect to heaven and earth, a great thing, who is he that can learn it from you?

2. Inanna E (=CT 36, pl. 34) r. 22

^dinanna nin an-an-še₃ l(diš) <ki-ki-še₃ nig₂ ša₃-zu nig₂ gal a-ba-a me-e-da-an-zu>

Inanna, lady, the thing of your heart with respect to heaven and earth, a great thing, who is he that can learn it from you?

G15.4 - mu-e-de₃-zu-un: CP + 2nd sg.prn. + com.pref. + Rt-*marû* + 2nd sg.subj.prn.

1. Dumuzi's Dream (= Alster 1972) 13

edin ama-ugu-gu₁₀ inim mu-e-de₃-zu-un

Steppe, you will make my birth-mother know the matter as well as you (=you will make it known to my mother)

G15.5 - mu-un-da-an-zu: CP + 3rd sg.prn. + com.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Enlil A (= Reisman 1970) 105-106

du₁₁-ga inim ša₃-ga gal₂-la-ni / mu-un-da-an-zu ša₃ mu-un-da-an-kuš₂-u₃

He (=Nuska) learns from him (=Enlil) his inward thoughts given speech, he takes counsel with him.

G15.6 - ba-da-zu-a: CP + (3rd sg.ani.obl.prn.) + com.pref. + Rt-*ḥamtu* + 3rd sg.cop.

1. Išme-Dagan A (=Römer 1965) 236

kur-kur šu ri(-ri?) ug₃-bi ba-da-zu-a

By imposing the hand on (ruling?) the foreign lands their people (come to) learn

G15.7 - ba-da-an-zu: CP + (3rd sg.ani.obl.prn.) + com.pref. + Rt-*ḥamtu*

1. Ninurta and the Turtle (= Alster 1972a) UET 6/1 2 9

a-a ^den-ki inim [mu-un-du₁₁]-du₁₁-ga-a abzu-a ba-da-an-zu

Father Enki, when one speaks a word, it is learned (of) by him in Abzu

G15.8 - he₂-da-an-zu: MP + com.pref. + 3rd sg.ani.subj.prn. + Rt-*ḥamtu*

1. GH B (= Edzard 1993) 24 // 26

^dUtu he₂-da-an-zu

Utu should learn [of our entrance to the kur] from you

G15.9 - he₂-me-da-an-zu / hu-mu-da-an-zu: MP + CP + com.pref. + 3rd sg.ani.subj.prn. + Rt-*ḥamtu*

1. GH A (= Edzard 1991) 9

NiK - lugal-gu₁₀ tukum-bi kur-ra i-in-ku₄-ku₄-de₃-en ^dutu he₂-me-da-an-zu

NiNa - lugal-gu₁₀ tukum-bi u₄-da kur-še₃ i-ni-in-ku₄-ku₄ ^dutu he₂-me-da-an-zu

NiQ - [...] tukum-bi [u₄]-da kur-še₃ i-ni-[...] ^dutu he₂-mu-e-da- [...]

UrE - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃ ^dutu he₂-me-e-da-zu

IsA - lugal-gu₁₀ ŠU.GAR kur-ra i-in-[...] šul ^dutu he₂-me-da-zu

SiA - lugal-gu₁₀ tukum-bi kur-ra i-ni-in-ku₄-ku₄-de₃-en ^d he₂-me-da-an-zu

UnA - [...] -ku₄-ku₄-de₃ ^dutu he₂-me-da-an-zu

My king, if we (plan to) enter into the mountain, Utu should learn (of it) from you

2. GH A (= Edzard 1991) 10

NiK - ^dutu šul ^dutu he₂-me-da-an-zu

UrE - ^dutu šul ^dutu he₂-me-e-da-zu

IsA - ^dutu šul ^dutu he₂-me-da-zu

SiA - ^dutu šul ^dutu he₂-me-da-an-zu

UnA - [...] ^dutu he₂-me-da-zu

Utu, Youth Utu should learn (of it) from you

3. GH A (= Edzard 1991) 12

NiK - kur ^{ges}eren ku₅ dim₂-ma-bi šul ^dutu-kam ^dutu he₂-me-da-an-zu

UrE - kur ^{ges}eren ku₅ dim₂-ma-bi šul ^dutu-kam ^dutu he₂-me-e-da-zu

IsA - kur ^{ges}eren ku₅ dim₂-ma-bi [...]

SiA - kur ^{ges}eren ku₅ dim₂-ma-bi šul ^dutu-kam ^dutu he₂-me-da-an-zu

UnA - [kur ^{ges}eren ku₄-še₃ in-ku₄-ku₄-de₃ ^dutu he₂-me-da-zu

The fashioning of the mountain of cut cedars are Youth Utu's, Utu should learn (of it) from you

4. Ninurta D (= Sjöberg 1976) 59

geš ga-šub-šub tir sag₃-sag₃ ama-gu₁₀ hu-mu-da-an-zu

I shall fell trees, (dead)drop the forest, (that) my mother might learn of it

5. Ninurta D (= Sjöberg 1976) 60

^dnin-urta-me-en geš ga-šub-šub tir sag₃-sag₃ ama-gu₁₀ hu-mu-da-an-zu

I am Ninurta, I shall fell trees, (dead)drop the forest, (that) my mother might learn of it

6. Ninurta D (= Sjöberg 1976) 61

^{urud}tun₃ x x-gin₇ gu₂-gur₅-ru ga-am₃-du₁₁ ama-gu₁₀ hu-mu-da-an-zu

(With) a copper axe like a ... I shall go about cutting down, (that) my mother might learn of it

7. Ninurta D (= Sjöberg 1976) 62

^{urud}tun₃ gal-gin₇ bad₃ dub ga-šub-šub ama-gu₁₀ hu-mu-da-an-zu

Like a great copper ax I shall fell the encircling walls, (that) my mother might learn of it

8. Ninurta D (= Sjöberg 1976) 63

giri₃ nigin₂-a-gin₇ erin₂-bi dub₂-dub₂ ama-gu₁₀ hu-mu-da-an-zu

Making tremble its troops like feet encircled?, (that) my mother might learn of it

9. Ninurta D (= Sjöberg 1976) 64

u₄-de₃ ma₂-uru₅-gin₇ teš₂ ga-am₃-gu₇ ama-gu₁₀ hu-mu-da-an-zu

Like the storm and flood I shall devour as one together, (that) my mother might learn of it

G15.10 - nu-mu-u₃-da-zu / nu-mu-e-de₃-zu: MP + CP + 2nd sg.prn. (+ 3rd sg.ani.subj.prn.) + com.pref. + Rt-*hamtu*

1. Gudea Cylinder A (=Edzard 1997 E3/1.1.7.CylA) viii 20-22

ur-sag nig₂-du₇-e gu₃ ba-a-de₂ / dumu ^den-lil₂-la₂ en ^dnin-gir₂-su / ša₃-bi nu-mu-u₃-da-zu

Hero, you called for the suitable thing, child of Enlil, Lord Ningirsu, (but) I have not learned from you its innards (=meaning)

2. Bird and Fish (= Hermann 2010) 92

Cn ii 12' si-ga kalg-ga-ga₂ nu-mu-e-de₃-zu inim u₃-bu-[x]-ul i₃-bala

Cu o. 26 - si-ga kalg-ga-gu₁₀ nu-e-da-an-zu inim u₃-bu- [...]

Du o. 13 - si-ga kalg-ga-ga₂ nu-mu-e-da-an-zu inim u₃-bu-bu-ul i₃-bala

You have learned nothing from me of/in my weakness or strength -- but have bandied only lightning flashes (insults?)

G15.11 - nu-mu-un-da-an-zu: MP + CP + 3rd sg.prn. + com.pref. + 3rd sg.ani.subj.prn. + Rt-*hamtu*

1. Coll. 3 (= Alster 1997) 3.12

kapar kuš₂-a-ni ama-ni nu-mu-un-da-an-zu

The junior herdsman, his mother does not learn from him (of) his exhaustion(?)

Bibliography

Adams, R. McC.

- 1981 *Heartland of Cities: Surveys of Ancient Settlement and Land Use on the Central Floodplain of the Euphrates*. Chicago: The University of Chicago Press.

Ali, Fadhil

- 1964 *Sumerian Letters: Two Collections from the Old Babylonian Schools*. Dissertation. University of Pennsylvania.
1966 "Dedication of a Dog to Nintinugga." *Archiv Orientalni* 34: 289-293.

Alster, B. and Vanstiphout, H.L.J.

- 1987 "Lahar and Ashnan. Presentation and Analysis of a Sumerian Disputation." *Acta Sumerologica* 9: 1-43.

Alster, B. and Walker, C.B.F.

- 1989 "Some Sumerian Literary Texts in the British Museum." In *DUMU-E₂-DUB-BA-A. Studies in Honor of Åke W. Sjöberg*. Behrens, H., Loding, D., and Roth, M.T., eds. Philadelphia: The University Museum: 7-20.

Alster, B. and Westenholz, A.

- 1994 "The Barton Cylinder." *Acta Sumerologica* 16: 15-39.

Alster, B.

- 1972 *Dumuzi's Dream: Aspects of Oral Poetry in a Sumerian Myth*. Mesopotamia. Copenhagen Studies in Assyriology 1. Copenhagen: Akademisk Forlag.
1972a "'Ninurta and the Turtle,' UET 6/1 2." *Journal of Cuneiform Studies* 24.4: 120-125.
1974 *The Instructions of Šuruppak: A Sumerian Proverb Collection*. Mesopotamia 2. Copenhagen: Akademisk Forlag.
1985 "Geštinanna as Singer and the Chorus of Uruk and Zabalam: UET 6/1 22." *Journal of Cuneiform Studies* 37.2: 219-228.
1987 "Two fragments of a Sumerian disputation." *N.A.B.U.* 104.
1991 "Contributions to the Sumerian Lexicon." *Revue d'Assyriologie et d'Archéologie Orientale* 85.1: 1-11.
1995 "Sumerian Epic Tales: Enmerkar, Lugalbanda, and Other Cunning Heroes." In *Civilizations of the Ancient Near East*, vol. IV. New York: Scribner World History Series: 2315-2326.
1997 *Proverbs of Ancient Sumer*. 2 Vols. Bethesda, MD: CDL Press.
2005 *Wisdom of Ancient Sumer*. Bethesda, MD: CDL Press.

Attinger, P.

- 1984 "Enki et Ninhursaga." *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 74: 1-52.
1993 *Eléments de linguistique sumérienne: La construction de du₁₁/e/di «dire»*. Orbis Biblicus et Orientalis Sonderband. Göttingen: Vandenhoeck & Ruprecht.

- Barton, G.A.
1918 *Miscellaneous Babylonian Inscriptions*. New Haven: Yale University Press.
- Bauer, J.
1972 *Altsumerische Wirtschaftstexte aus Lagasch*. Rome: Biblical Institute Press.
- Behrens, H.
1978 *Enlil und Ninlil: Ein sumerischer Mythos aus Nippur*. Studia Pohl: Series Maior 8. Pontificio Instituto Biblico, Romae.
- Benito, C.A.
1969 “Enki and Ninmah” and “Enki and the World Order.” Dissertation. University of Pennsylvania.
- Berend, G.
1924 *De Beteekenis der Persoonsnamen voor onze Kennis van het Leven en Denken der Oude Babyloniërs en Assyriërs*. Dissertation. Rijksuniversiteit te Groningen.
- Berlin, A.
1979 *Enmerkar and Ensuhešdanna: A Sumerian Narrative Poem*. Occasional Publications of the Babylonian Fund 2. Philadelphia: The University Museum.
- Biggs, R.D.
1974 *Inscriptions from Tell ABŪ ṢALĀBĪKH*. Oriental Institute Publications XCIX. Chicago: The University of Chicago Press.
- Black, J.
2005 “Some Sumerian Adjectives.” *Acta Sumerologica* 22 (2000): 3-28.
- Bruschweiler, F.
1987 *Inanna: la déesse triomphante et vaincue dans la cosmologie sumérienne. Recherche lexicographique*. Les Cahiers du CEPOA 4. Leuven: Éditions Peeters.
- Burrows, E.
1935 *Ur Excavations Texts II: Archaic Texts*. Harrison and Sons, Ltd., England.
- Cagni, L.
1980 *Altbabylonische Briefe in Umschrift und Übersetzung Heft 8: Briefe aus dem Iraq Museum (TIM II)*. Edited by F.R. Krause. Leiden: E.J. Brill.
- Castellino, G.R.
1972 *Two Šulgi Hymns (BC)*. Studi Semitici 42. Istituto di Studi del Vicino Oriente, Università di Roma.

- Cavigneaux, A. and al-Rawi, F.
 1993 “Gilgameš et Taureau de Ciel (šul-me₃-kam) (Textes de Tell Haddad IV).” *Revue d’Assyriologie et d’Archéologie orientale* 87.2: 97-129.
 2000 *Gilgameš et la Mort. Textes de Tell Haddad VI*. Cuneiform Monographs 19. Groningen: Styx Publications.
- Charpin, D.
 1986 *Le Clergé d’Ur au siècle d’Hammurabi (XIX^e-XVIII^e siècle av. J.-C.)*. Paris: Librairie Droz, Genève.
- Civil, M.
 1961 “The Home of the Fish. A New Sumerian Literary Composition.” *Iraq* 23.2: 154-175.
 1976 “The Song of the Plowing Oxen.” *Kramer Anniversary Volume: Cuneiform Studies in Honor of Samuel Noah Kramer*. *Alter Orient und Altes Testament* 25. Eichler, B., Heimerdinger, J.W., and Sjöberg, A., eds. Neukirchener: Butzon & Bercker: 83-95, Pls. V*-VI*.
 1983 “Enlil and Ninlil: The Marriage of Sud.” *Journal of the American Oriental Society* 103: 43-66.
 1994 *The Farmer’s Instructions: A Sumerian Agricultural Manual*. *Aula Orientalis Supplementa* 5. Barcelona: Editorial AUSA.
- Cohen, M.E.
 1975 “The Incantation-Hymn: Incantation or Hymn?” *Journal of the American Oriental Society* 95.4: 592-611.
 1975a “ur.sag.me.šar₂.ur₄. A Sirnamšubba of Ninurta.” *Die Welt des Orients* 8.1: 22-36.
- Cohen, S.
 1973 *Enmerkar and the Lord of Aratta*. Dissertation. University of Pennsylvania.
- Cooper, J.S. and Heimpel, W.
 1983 “The Sumerian Sargon Legend.” *Journal of the American Oriental Society* 103: 67-82.
- Cooper, J.S.
 1969 *Sumero-Akkadian Literary Bilingualism*. Dissertation. University of Chicago.
 1983 *The Curse of Agade*. Baltimore: The Johns Hopkins University Press.
 1984 “Studies in Mesopotamian Lapidary Inscriptions. III.” *Iraq* 46.2: 87-93.
- Deimel, P. A.
 1947 *Šumerisches Lexikon*. 3 Auflage. Roma: Pontificium Institutum Biblicum.
- Delitzsch, F.
 1897 *Die Entstehung des ältesten Schiftsystems oder Der Ursprung der Keilschriftzeichen*. Leipzig: J.C. Hinrichs’sche Buchhandlung.

- Dicks, A.
2012 *Catching the Eye of the Gods: The Gaze in Mesopotamian Literature*.
Dissertation. Yale University.
- Di Vito, R.A.
1993 *Studies in Third Millennium Sumerian and Akkadian Personal Names: The Designation and Conception of the Personal God*. Studia Pohl Series Maior 16.
Roma: Pontificio Istituto Biblico.
- Dossin, G.
1924 “Un Nouveau Fragment de Vocabulaire de la Première Dynastie Babylonienne.”
Revue d’Assyriologie et d’Archéologie Orientale 21.4: 177-184.
- Dupret, M.-A.
1974 “Hymne au dieu Numušda avec prière en faveur de Šīniqīšam de Larsa.”
Orientalia 43.3-4: 327-343.
- Edzard, D.O.
1991 “Gilgameš und Huwawa A. II Teil.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 81: 165-233.
1993 “Gilgameš und Huwawa”: *Zwei Versionen der sumerischen Zedernwaldepisode nebst einer Edition von Version “B”*. Bayerische Akademie der Wissenschaften Philosophisch-Historische Klasse Sitzungsberichte 1993.4. München: Bayerischen Akademie der Wissenschaften.
1997 *Gudea and His Dynasty*. The Royal Inscriptions of Mesopotamia, Early Periods, Volume 3/1. Toronto: University of Toronto Press.
2003 *Sumerian Grammar*. Handbook of Oriental Studies 71. Leiden: Brill.
- Englund, R.K. and Nissen, H.J.
1993 *Die Lexikalischen Listen der Archaischen Texte aus Uruk*. Archaische Texte aus Uruk 3. Berlin: Gebr. Mann.
- Englund, R.K.
2009 “The Smell of the Cage” *Cuneiform Digital Library Journal* 2009:4.
http://www.cdli.ucla.edu/pubs/cdlj/2009/cdlj2009_004.html.
- Falkenstein, A.
1936 *Archaische Texte aus Uruk*. Ausgrabungen der Deutschen Forschungsgemeinschaft in Uruk-Warka 2. Leipzig: Otto Harrassowitz.
1943 “Untersuchungen zur sumerischen Grammatik (Fortsetzung).” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Neue Folge* 14 (48): 69-118.
1949 *Grammatik der Sprache Gudeas von Lagaš I: Schrift- und Formenlehre*. Analecta Orientalia 28. Roma: Pontificium Institutum Biblicum.
1950 *Grammatik der Sprache Gudeas von Lagaš II: Syntax*. Analecta Orientalia 29. Roma: Pontificium Institutum Biblicum.

- 1950a “Sumerische religiöse Texte.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 49.
- 1952 “Sumerische religiöse Texte 2. Ein Šulgi-Lied.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Neue Folge* 16 (50): 61-91.
- 1956 *Die Neusumerische Gerichtsurkunden*. München: Verlag der Bayerischen Akademie der Wissenschaften.
- 1957 “Sumerische religiöse Texte.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Neue Folge* 18 (52): 56-75.
- 1959 *Sumerische Götterlieder I*. Heidelberg: Carl Winter Universitäts Verlag.
- 1963 “Zu den Inschriftfunden der Grabung in Uruk-Warka 1960-1961.” *Baghdader Mitteilungen* 2. Berlin: Verlag Gebr. Mann.: 1-82.
- 1965 “Fluch über Agade.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Neue Folge* 23 (57): 43-124.
- Farber, G.
1973 *Der Mythos “Inanna und Enki” unter besonderer Berücksichtigung der Liste der me*. Studia Pohl 10. Rome: Biblical Institute Press.
- Ferarra, A.J.
1973 *Nanna-Suen’s Journey to Nippur*. Studia Pohl: Series Maior 2. Rome: Biblical Institute Press.
- Focke, K.
1998 “Die Göttin Nin-imma.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 88: 196-224.
- Foster, B.
1996 “Three Sumerian Student Tablets.” *Nouvelles assyriologique et breves utilitaires* 68: 59.
- Foxvog, D.A.
1974 *The Sumerian Ventive*. Dissertation. University of California, Berkeley.
- Frayne, D.
1990 *Old Babylonian Period (2003-1595 BC)*. The Royal Inscriptions of Mesopotamia, Early Periods, Volume 4. Toronto: The University of Toronto Press.
1997 *Ur III Period (2112-2004 BC)*. The Royal Inscriptions of Mesopotamia, Early Periods, Volume 3/2. Toronto: The University of Toronto Press.
1998 “New Light on the Reign of Išme-Dag^an.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 88: 6-44.
2007 *Presargonic Period (270-2350 BC)*. Royal Inscriptions of Mesopotamia, Early Periods, Volume 1. Toronto: The University of Toronto Press.

- George, A.R.
2003 *The Babylonian Gilgamesh Epic: Introduction, Critical Edition and Cuneiform Texts*. 2 Vols. Oxford University Press.
- Gragg, G.B.
1969 "The Keš Temple Hymn." In *The Collection of the Sumerian Temple Hymns*. Eds. Sjöberg, A. and Bergmann, E. Texts from Cuneiform Sources III. New York: J.J. Augustin Publisher.
1973 *Sumerian Dimensional Infixes*. Alter Orient und Altes Testament 5. Neukirchen-Vluyn: Verlag Butzon & Becker Kevelaer.
- Green, M.W.
1975 *Eridu in Sumerian Literature*. Dissertation. University of Chicago.
1978 "The Eridu Lament." *Journal of Cuneiform Studies* 30: 127-167.
1984 "The Uruk Lament." *Journal of the American Oriental Society* 104.2: 253-279.
- Green, M.W. and Nissen, H.J.
1987 *Zeichenliste der Archaischen Texte aus Uruk*. Archaische Texte aus Uruk 2. Berlin: Gebr. Mann.
- Groneberg, B.
1997 *Lob der Ištar: Gebet und Ritual an die altbabylonische Venusgöttin*. Cuneiform Monographs 8. Groningen: Styx Publications.
- Hall, M.G.
1985 *A Study of the Sumerian Moon-God, Nanna/Suen*. Dissertation. University of Pennsylvania.
- Hallo, W.W. and van Dijk, J.J.A.
1968 *The Exaltation of Inanna*. New Haven: Yale University Press.
- Hallo, W.W.
1966 "New Hymns to the King of Isin." *Bibliotheca Orientalis* 5/6 23: 239-247.
1969 "The Cultic Setting of Sumerian Poetry." Paper presented at the CRRAI XVII, Brussels. In *The World's Oldest Literature: Studies in Sumerian Belles-Lettres*. Leiden: Brill: 19-41.
1982 ""The Royal Correspondence of Larsa II: The Appeal to Utu." In *Zikir Šumim: Assyriological Studies Presented to F.R. Kraus on the Occasion of his Seventieth Birthday*. Edited by van Driel, G, et al. Leiden: Brill: 353-367.
- Heimpel, W.
1981 "The Nanshe Hymn." *Journal of Cuneiform Studies* 33.2: 65-139.
- Hermann, S.
2010 *Vogel und Fisch -- Ein Sumerisches Rangstreitgespräch*. Hamburg: Verlag Dr. Kovač.

- Hilprecht, H.V.
 1896 *Old Babylonian Inscriptions Chiefly from Nippur*. Transactions of the American Philosophical Society 18: 5-54.
- Jacobsen, Th. and Alster, B.
 2000 "Ningišzida's Boat-Ride to Hades." In *Wisdom, Gods and Literature: Studies in Assyriology in Honour of W.G. Lambert*. George, A.R. and Finkel, I.L., eds. Winona Lake, IN: Eisenbrauns: 315-344.
- Jacobsen, Th. and Kramer, S.N.
 1953 "The Myth of Inanna and Bilulu." *Journal of Near Eastern Studies* 12.3: 160-188.
 1981 "The Eridu Genesis." *Journal of Biblical Literature* 100.4: 513-529.
- Jacobsen, Th.
 1989 "Lugalbanda and Ninsuna." *Journal of Cuneiform Studies* 41.1: 69-86.
- Jagersma, A.H.
 2010 *A Descriptive Grammar of Sumerian*. Dissertation. Universiteit Leiden.
- Jaques, M.
 2006 *Le vocabulaire des sentiments dans les textes sumérien: Recherche sur le lexique sumérien et akkadien*. Alter Orient und Altes Testament 332. Münster: Ugarit-Verlag.
- Kapp, A.
 1955 "Ein Lied auf Enlilbani von Isin." *Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Neue Folge* 17 (51): 76-87.
- Karahashi, F.
 2000 *Sumerian Compound Verbs with Body-Part Terms*. Dissertation. The University of Chicago.
 2000a "The Locative-Terminative Verbal infix in Sumerian." *Acta Sumerologica* 22. Fs. Yoshikawa 2005: 113-134.
- Keetman,
 2013 "Anmerkungen zur Markierung der Diathese im Sumerischen: Ergänzende Betrachtung zu einem spat erschienen." *Nouvelles assyriologique et breves utilitaires* 56: 96-98.
- Kienast, B. and Volk, K.
 1995 *Die Sumerischen und Akkadischen Briefe des III. Jahrtausends aus der Zeit vor der III. Dynastie von Ur (SAB)*. FAOS 19. Stuttgart: Franz Steiner Verlag.

Klein, J.

- 1976 “Šulgi and Gilgameš: Two Brother-Peers (Šulgi O).” In *Kramer Anniversary Volume: Cuneiform Studies in Honor of Samuel Noah Kramer*. Alter Orient und Altes Testament 25. Eichler, B., Heimerdinger, J.W., and Sjöberg, A., eds. Neukirchener: Butzon & Bercker: 271-292
- 1981 *Three Šulgi Hymns: Sumerian Royal Hymns Glorifying King Šulgi of Ur*. Bar Ilan University Press.
- 1981a “The Royal Hymns of Šulgi King of Ur: Man’s Quest for Immortal Fame.” *Transactions of the American Philosophical Society* 71.7; Philadelphia.
- 1985 “Šulgi and Išmedagan: Runners in the Service of the Gods (SRT 13).” In *Beer-Sheva II*. Jerusalem: The Magnes Press, The Hebrew University: 7*-38*.
- 1989 “Building and Dedication Hymns in Sumerian Literature.” *Acta Sumerologica* 11: 27-68.
- 1990 “Šulgi and Išmedagan: Originality and Dependence in Sumerian Royal Hymnology.” In *Bar-Ilan Studies in Assyriology*. Klein, J. and Skaist, A. (eds). Jerusalem: Bar-Ilan University Press: 65-136.

Kramer, S.N. and Bernhardt, I.

- 1961 *Sumerische Literarische Texte aus Nippur. Bd. 1. Mythen, Epen, Weisheitsliteratur und andere Literaturgattungen*. Textu und Materialien der Frau Professor Hilprecht-Sammlung. Berlin: Akademie-Verlag.

Kramer, S.N.

- 1940 *Lamentation Over the Destruction of Ur*. Assyriological Studies 12. Chicago, IL: Chicago University Press.
- 1949 “Schooldays: A Sumerian Composition Relating to the Education of a Scribe.” *Journal of the American Oriental Society* 69.4: 199-215.
- 1955 “Man and His God: A Sumerian Variation on the ‘Job’ Motif.” In *Wisdom in Israel and in the Ancient Near East Presented to Professor H.H. Rowley*. Supplements to Vetus Testamentum 3. M. Noth and Thomas, D.W., eds. Leiden: Brill: 170-182.
- 1957 “Hymn to the Ekur.” In *Scritti in onore di Giuseppe Furlani*. Rivista degli Studi Orientali 32. Roma: Giovanni Bardi: 95-102.
- 1973 “The Jolly Brother: A Sumerian Dumuzi Tale.” *Journal of Ancient Near Eastern Studies* 5: 243-253.
- 1985 “BM 23631: Bread for Enlil, Sex for Inanna.” *Orientalia* 54: 117-132.
- 1989 “BM100042: A Hymn to Šu-Sin and an Adab of Nergal.” In *DUMU-E₂-DUB-BA-A. Studies in Honor of Åke W. Sjöberg*. Behrens, H., Loding, D., and Roth, M.T., eds. Philadelphia: The University Museum: 303-316.

Krecher, J.

- 1978 “Die Form und der Gebrauch der nominalen Verbalformen und die Determination im Sumerischen.” *Orientalia* 47: 376-403.
- 1987 “Morphemless Syntax in Sumerian as Seen on the Background of Word-composition in Chukchee.” *Acta Sumerologica* 9: 67-88.

- Kutscher, R.
 1976 "Utu Prepares for Judgment." *Kramer Anniversary Volume: Cuneiform Studies in Honor of Samuel Noah Kramer*. *Alter Orient und Altes Testament* 25. Eichler, B., Heimerdinger, J.W., and Sjöberg, A., eds. Neukirchener: Butzon & Bercker: 305-309.
- Lakoff, G. and Johnson, M.
 2003 *Metaphors We Live By*. Chicago: The University of Chicago Press.
- Lambert, W.G.
 1989 "A Babylonian Prayer to Anūna." In *DUMU-E₂-DUB-BA-A. Studies in Honor of Åke W. Sjöberg*. Behrens, H., Loding, D., and Roth, M.T., eds. Philadelphia: The University Museum: 321-336.
- Landsberger, B.
 1964 "Einige unerkant gebliebene oder verkannte Nomina des Akkadischen." *Die Welt des Orient* 3.1/2: 48-79.
- Limet, H.
 1975 "Le Morphème Suffixe /-a/ en Sumérien." *Revue d'Assyriologie et d'archéologie orientale* 69.1: 5-18.
- Martens, D.B.
 2010 "knowledge by acquaintance/by description." In *Companion to Epistemology*. Dancy, J., Sosa, E., and Steup, M., eds. Cambridge, MA: Wiley-Blackwell: 479-482.
- Michalowski, P.
 1988 "Sin-iddinam and Iškur." In *A Scientific Humanist: Studies in Memory of Abraham Sachs*. E. Leichty, M. deJ. Ellis, P. Gerardi, eds. Occasional Publications of the Samuel Noah Kramer Fund, 9: Philadelphia.
 1989 *The Lamentation over the Destruction of Sumer and Ur*. Mesopotamian Civilizations 1. Winona Lake, IN: Eisenbrauns.
 2011 *The Correspondence of the Kings of Ur: An Epistolary History of an Ancient Mesopotamian Kingdom*. Winona Lake, IN; Eisenbrauns.
- Nougayrol, J.
 1951 "Un Chef-d'œuvre Inédit de la Littérature Babylonienne." *Revue d'Assyriologie et d'archéologie orientale* 45.4: 169-183.
 1952 "Ningirsu Vainqueur de Zû." *Revue d'Assyriologie et d'archéologie orientale* 46.2: 87-97.
- Prince, J.D.
 1908 *Materials for a Sumerian Lexicon with a Grammatical Introduction*. Leipzig: J.C. Hinrichs'sche Buchhandlung.

- Reisman, D.
 1970 *Two Neo-Sumerian Royal Hymns*. Dissertation. University of Pennsylvania.
 1971 "Ninurta's Journey to Eridu." *Journal of Cuneiform Studies* 24: 3-10.
 1973 "Iddin-Dagan's Sacred Marriage Hymn." *Journal of Cuneiform Studies* 25: 185-202.
- Römer, W.H.Ph.
 1965 *Sumerische 'Königshymnen' der Isin-Zeit*. Leiden; E.J. Brill.
 1989 "Miscellanea Sumerologica I: Zur sumerischen Dichtung 'Heirat des Gottes Mardu'." *Ugarit Forschungen* 21: 319-334.
 1993 "Die Hymnen des Išme-Dagan von Isin." *Orientalia NS* 62.2: 90-98.
 2003 "Miscellanea Sumerologica V. Bittbrief einer Gelähmten um Genesung an die Göttin Nintinugga." In *Literatur, Politik, und Recht in Mesopotamien. Fs. Claus Wilcke*. Sallaberger, W., Volk, K., and Zgoll, A., eds. Wiesbaden: Harrasowitz Verlag: 237-249.
- Roth, M.T.
 1997 *Law Collections from Mesopotamia and Asia Minor*. SBL Writings from the Ancient World 6. Atlanta, GA: Scholars Press.
- Rothmayr, A.
 2009 *The Structure of Stative Verbs*. Amsterdam, The Netherlands; John Benjamins Publishing Co.
- Sefati, Y.
 1998 *Love Songs in Sumerian Literature: Critical Edition of the Dumuzi-Inanna Songs*. Israel: Bar-Ilan University Press.
- Shaffer, A.
 1963 *Sumerian Sources of the Tablet XII of the Epic of Gilgameš*. Dissertation. University of Pennsylvania.
- Sjöberg, Å.W. and Bergmann, S.J.
 1969 *The Collection of the Sumerian Temple Hymns*. Texts from Cuneiform Sources III. Locust Valley, NY: J.J. Augustin Publisher.
- Sjöberg, Å.W.
 1960 *Der Mondgott Nanna-Suen in der sumerischen Überlieferung. I Teil: Texte*. Stockholm: Almqvist & Wiksell.
 1971 "Hymns to Meslamtaea, Lugalgirra and Nanna-Suen in Honour of King Ibbisuen (Ibbisîn) of Ur." *Orientalia Suecana* 19-20: 140-178.
 1973 "Miscellaneous Sumerian Hymns." *Zeitschrift für Assyriologie und vorderasiatische Archäologie, Neue Folge* 29 [63]: 1-55.
 1973a "Nungal in the Ekur." *Archiv für Orientforschung* 24: 19-46.
 1974/5 "Miscellaneous Sumerian Texts I." *Orientalia Suecana* 23-24: 159-181.

- 1975 “in-nin ša₃-gur₄-ra A Hymn to the Goddess Inanna by the en-Priestess Enheduanna.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie, Neue Folge* 31 [65]: 161-253.
- 1975a “Three Hymns to the god Ningišzida.” *Studia Orientalia* 46: 301-322.
- 1976 “Hymns to Ninurta with Prayers for Šū-sîn of Ur and Būr-sîn of Isin.” In *Kramer Anniversary Volume*. *Alter Orient und Altes Testament* 25. Neukirchen-Vluyn: Verlag Butzon&Bercker Kevelaer: 411-426.
- 1972 “‘He Is a Good Seed of a Dog’ and ‘Engardu, the Fool’.” *Journal of Cuneiform Studies* 24.4: 107-119.
- 1977 “A Blessing of King UrNinurta.” In *Essays on the Ancient Near East in Memory of Jacob Joel Finkelstein*. M. de Jong Ellis, ed. Connecticut: Archon Books: 189-195.
- 1977b “Miscellaneous Sumerian Texts, II.” *Journal of Cuneiform Studies* 29.1: 3-45.
- 1982 “Miscellaneous Sumerian Texts, III.” *Journal of Cuneiform Studies* 34: 62-80.
- 1983 “The First Pushkin Museum Elegy and New Texts.” *Journal of the American Oriental Society* 103.1: 315-320.
- 1988 “A Hymn to Inanna and Her Self-Praise.” *Journal of Cuneiform Studies* 40: 165-186.
- Sladek, W.R.
1974 *Inanna’s Descent to the Netherworld*. Dissertation. The Johns Hopkins University.
- Sollberger, E.
1954 “Le syllabaire présargonique de Lagaš.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Neue Folge* 20 [54]: 1-50.
- Stamm, J.J.
1968 *Die Akkadische Namengebung*. Wissenschaftliche Buchgesellschaft, Darmstadt.
- Steible, H.
1967 *Ein Lied an den Gott Haja mit Bitte für den König Rīm-Sîn von Larsa*. Dissertation. Albert-Ludwigs-Universität zu Freiburg.
- Sullivan, B.B.
1980 *Sumerian and Akkadian Sentence Structure in Old Babylonian Literary Bilingual Texts*. Dissertation. Hebrew Union College, OH.
- Thomsen, M.L.
1984 *The Sumerian Language*. Copenhagen: Akademik Forlag.
- Thureau-Dangin, F.
1925 “Un Hymne à Ištar de la Haute Époque Babylonienne.” *Revue d’Assyriologie et d’archéologie orientale* 22.4: 169-177.

- Tinney, S.
 1996 *The Nippur Lament: Royal Rhetoric and Divine Legitimation in the Reign of Išme-Dagan of Isin (1953-1935 B.C.)*. Occasional Publications of the Samuel Noah Kramer Fund, 16. Philadelphia: The University of Pennsylvania Museum.
- van Dijk, J.J.A.
 1953 *La Sagesse Suméro-Accadien*. Leiden: E.J. Brill.
 1960 *Sumerische Götterlieder II. Teil*. Carl Winter Universitätsverlag, Heidelberg.
 1966 “L’hymne à Marduk avec intercession pour le roi Abī-ešuh.” In *Mitteilungen des Instituts für Orientforschung* 12: 57-74.
 1983 *LUGAL UD ME-LAM₂-bi NIR-GAL₂: Le récit épique et didactique des Travaux de Ninurta, du Déluge et de la Nouvelle Création*. 2 Vols. Leiden: E.J. Brill.
- Vanstiphout, H.L.J.
 1978 “Lipit-Eštar’s Praise in the Edubba.” *Journal of Cuneiform Studies* 30.1: 33-61.
- Veldhuis, N.
 1997 *Elementary Education at Nippur: The Lists of Trees and Wooden Objects*. Dissertation. University of Groningen.
 2000 “Sumerian Proverbs in Their Curricular Context (Review).” *Journal of the American Oriental Society* 120.3: 383-399.
 2004 *Religion, Literature, and Scholarship: The Sumerian Composition “Nanše and the Birds.”* Cuneiform Monographs 22. Leiden: Brill.
- Volk, K.
 1989 *Die Balag-Komposition uru₂ am₂-ma-ir-ra-bi*. FAOS 18. Stuttgart: Franz Steiner Verlag Wiesbaden GMBH.
 1995 *Inanna and Šukaletuda: Zur historisch-politischen Literaturwerkes*. SANTAG 3. Wiesbaden: Harrasowitz Verlag.
- von Soden, W.
 1938 “Altbabylonische Dialektdichtungen.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 44: 26-44.
 1981 “Untersuchungen zur babylonischen Metrik, Teil I.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71: 161-204.
 1995 *Grundriss der Akkadischen Grammatik*. 3rd ed. Analecta Orientalia 33. Roma: Editrice Pontificio Istituto Biblico.
- Wasserman and Gabbay
 2005 “Literatures in Contact: The Balaġ Úru Àm-Ma-Ir-Ra-Bi and Its Akkadian Translation Uet 6/2, 403.” *Journal of Cuneiform Studies* 57: 69-84.
- Wilcke, C.
 1968 “Das modale Adverb I-GI₄-IN-ZU im Sumerischen.” *Journal of Near Eastern Studies* 27: 229-242.
 1969 “ku-li.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 15 [59]: 65-

- 99.
- 1973 “Sumerische literarische Texte in Manchester und Liverpool.” *Archiv für Orientforschung* 24: 1-17.
- 2010 “Sumerian: What We Know and What We Want to Know.” *Language in the Ancient Near East: Proceedings of the 53e Rencontre Assyriologique Internationale, Volume I Part 1*. Eds. L. Kogan et al. Babel und Bibel 4/1. Winona Lake, IN: Eisenbrauns: 5-76.
- Woods, C.
- 2008 *The Grammar of Perspective: The Sumerian Conjugation Prefixes as a System of Voice*. Cuneiform Monographs 32. Abusch, T., Geller, M.J., Maul, S.M., and Wiggerman, F.A.M., eds. Leiden: Brill.
- Yoshikawa, M.
- 1992 “A Sumerian Genitival Construction in Terms of ‘Status Constructus’.” *Acta Sumerologica* 14: 403-406.
- Zgoll, A.
- 1997 *Der Rechtsfall der En-hedu-Ana im Lied nin-me-šara*. Alter Orient und Altes Testament 246. Münster: Ugarit Verlag.