THE ASSYRIAN DICTIONARY
VOLUME 21

Z

A. LEO OPPENHEIM, EDITOR-IN-CHARGE
ERICA REINER, ASSOCIATE EDITOR
WITH THE ASSISTANCE OF
BURKHART KIENAST
ELIZABETH BOWMAN, ASSISTANT TO THE EDITOR
Foreword

The basic manuscript of this volume was prepared by Burkhart Kienast, Ph. D.

Thanks are again due to Prof. W. G. Lambert, Johns Hopkins University, Baltimore, who has read the manuscript and suggested a number of improvements.

It is often impossible to determine whether the initial consonant of words whose writings begin with the sign ZA, zi, or zv, etc., is indeed a z or an s or š. In general, such words are listed here under Z, and the possibility that such words might begin with s or š rather than z, or at some period might have had variants beginning with s or š, is not mentioned in the heading. Words beginning with ZA, zi, or zv, etc., and known or assumed to be Hurrian will be listed under S, in Volume 15.

A. Leo Oppenheim

Chicago, Illinois,
July 1, 1960
### Provisional List of Bibliographical Abbreviations

The following list of text editions, periodicals, standard publications, etc., is meant to supplement the list of abbreviations contained in von Soden's Grundriss der akkadischen Grammatik p. xviiif., as well as those offered by the Archiv für Orientforschung and the Zeitschrift für Assyriologie. This provisional list will be kept à jour in the subsequent volumes of the CAD until, in Volume 1 (A), a complete list will be published with all bibliographical information.

The present list also contains the titles of the lexical series as prepared for publication by B. Landsberger, or under his supervision, or in collaboration with him.

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<td>A</td>
<td>tablets in the collections of the Oriental Institute, University of Chicago</td>
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<td>Abel-Winckler</td>
<td>L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen</td>
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<td>Acta Or.</td>
<td>Acta Orientalia</td>
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<td>Actes du 8e Congrès International</td>
<td>Actes du 8e Congrès International des Orientalistes, Section Sémitique (B)</td>
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<td>AGM</td>
<td>Archiv für Geschichte der Medizin</td>
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<td>AHDO</td>
<td>Archives d'Histoire du Droit Oriental</td>
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<td>AHw.</td>
<td>W. von Soden, Akkadisches Handwörterbuch</td>
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<td>Ai.</td>
<td>lexical series ki.ki.kal.bī.še = ana šitušu, pub. MSL 1</td>
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<td>Angim</td>
<td>epie Angim dimma, cited from MS. of A. Falkenstein</td>
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<td>AnSt</td>
<td>Anatolian Studies</td>
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<td>Antagal</td>
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<td>AO</td>
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<td>AOS</td>
<td>American Oriental Series</td>
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<td>ARMT</td>
<td>Archives Royales de Mari (texts in transliteration and translation)</td>
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<td>Aro Glossar</td>
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<td>ArOr</td>
<td>Archiv orientáli</td>
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<td>ARU</td>
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C. Bezold, Babyloniachassyrisches Glossar

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E. Bilgig, Die einheimischen Appellativa der kappadokischen Texte...

F. M. T. Böhl, Akkadian Chrestomathy

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G. A. Barton, The Royal Inscriptions of Sumer and Akkad

J. Aro, Choix de textes relatifs à la divination assyro-babylonienne

K. Balkan, Observations on the Chronological Problems of the Karum Kaniš

K. Balkan, Letter of King Anum-Hirbi of Mama to King Warshama of Kanish

K. Balkan, Kassitenstudien (= AOS 37)

L. W. King, Catalogue of the Cuneiform Tablets of the British Museum

M. S. and Akkad

M. S. and Akkad

P. Littmann, Die musischen Texte...
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<td>Böllnächer, Gebete und Hymnen an Nergal (= LSS 1/6)</td>
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<td>BOR</td>
<td>Babylonian and Oriental Record</td>
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<td>G. Boyer, Contribution à l'histoire juridique de la 1ère dynastie babylonienne</td>
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<td>Brockelmann C Lex. Syr.</td>
<td>C. Brockelmann, Lexicon syriacum, 2nd ed.</td>
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<td>BSOAS</td>
<td>Bulletin of the School of Oriental and African Studies (London)</td>
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<td>CAD</td>
<td>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</td>
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<td>CBM</td>
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<td>CBS</td>
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<td>CH</td>
<td>R. F. Harper, The Code of Hammurabi ...</td>
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<td>Coll. de Clercq H F X</td>
<td>H. F. X. de Clercq, Collection de Clercq, Catalogue ...</td>
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<td>Combe Sin E</td>
<td>E. Combe, Histoire du culte de Sin en Babylone et en Assyricon</td>
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<td>Contenau G</td>
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<td>Corpus of ancient Near Eastern seals</td>
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<td>Académie des Inscriptions et Belles-Lettres. Comptes rendus</td>
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<td>Craig AAT</td>
<td>J. A. Craig, Astrological-Astro-nomical Texts</td>
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<td>A. Deimel, Die Inschriften von Fara (= WVDG 40, 43, 45)</td>
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<td>F. Delitzsch, Assyrische Lesestücke. 3rd ed.</td>
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<td>Diri</td>
<td>Dream-book</td>
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<td>Ea</td>
<td>lexical series ea = ṣidku = watru</td>
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<td>EA</td>
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<td>Ebeling, Keilschrifttexte medi-zinischen Inhalts</td>
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<td><strong>Einesal Voc.</strong></td>
<td>lexical series dimmer = dingir (= idu, pub. MSL 4:3-44)</td>
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<td><strong>Erimhus</strong></td>
<td>lexical series erimhus = anantu</td>
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<td><strong>Erimhus Bogh.</strong></td>
<td>Boghazkuei version of Erimhus</td>
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<td><strong>Eshnunna Code</strong></td>
<td>see Goetze LE</td>
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<td><strong>Evetts Ev.-M.</strong></td>
<td>Evil-Merodach (texts pub. by B. T. A. Evetts)</td>
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<td><strong>Evetts Lab.</strong></td>
<td>Laborosoarchod (texts pub. by B. T. A. Evetts)</td>
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<td>Neriglissar (texts pub. by B. T. A. Evetts)</td>
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<td><strong>Gadd Early Dynasties</strong></td>
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<td><strong>Gelb OAIC</strong></td>
<td>I. J. Gelb, Old Akkadian Inscriptions in Chicago Natural History Museum</td>
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<td><strong>Genouillac</strong></td>
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<td>H. de Genouillac, La trouvaille de Dréhem</td>
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<td><strong>Geissenius</strong></td>
<td>W. Geissenius, Hebräisches und Aramäisches Handwörterbuch, 17th ed.</td>
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<td><strong>Gilg.</strong></td>
<td>Gilgânes epic, cited from Thompson Gilg.</td>
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<td><strong>Hilprecht Deluge Story</strong></td>
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<td>Izi Bogh.</td>
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<td>T. Jacobsen, Cuneiform Texts in the National Museum, Copenhagen</td>
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<td>Joint Expedition with the Iraq Museum at Nuzi, unpub.</td>
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<td>R. Jestin, Tablettes sumériennes de Suruppak</td>
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<td>Oxford University Joint Expedition to Mesopotamia, Excavations at Kish: IV (1925-1930) by L. C. Watelin</td>
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<td>Waterman Bus.</td>
<td>L. Waterman, Business Documents of the Hammurapi Period (also pub. in AJSL 29 and 31)</td>
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<td>Doc.</td>
<td>E. Wödner, Die Inschriften Tukulti-Ninurta I. (= AF O Beiheft 12)</td>
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<tr>
<td>Winckler AO</td>
<td>H. Winckler, Altorientalische Forschungen</td>
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Provisional List of Bibliographical Abbreviations

Winckler
Sammlung
H. Winckler, Sammlung von Keilschrifttexten
Winckler Sar.
H. Winckler, Die Keilschrifttexte
Wiseman
Alalakh
D. J. Wiseman, The Alalakh
Wiseman Chron.
D. J. Wiseman, Chronicles of the
Wiseman Treaties
D. J. Wiseman, The Vassal Treaties of Esarhaddon
Sta.
Woolley
Carchemish
Report on the Excavations at Djerabis on behalf of the British Museum
WZJ
Wissenschaftliche Zeitschrift der Friedrich - Schiller - Universität Jena

YBC
tablets in the Babylonian Collection, Yale University Library
S. Ch. Ylvisaker, Zur babylonischen und assyrischen Grammatik (= LSS 5/6)
Yale Oriental Series, Researches
H. Zimmern, Alkaldische Fremdwörter ... , 2nd. ed.
H. Zimmern, Istar und Saltu ...
H. Zimmern, Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3), Zweiter Beitrag (ibid. 70/5)

Other Abbreviations

abbr. abbreviated, abbreviation
acc. accusative
Achaem. Achaemenid
adj. adjective
adm. administrative
Adn. Adad-nirari
adv. adverb
Akk. Akkadian
Alu Šumma alu
apod. apodosis
app. appendix
Aram. Aramaic
Asb. Assurbanipal
Asn. Aššur-nāṣir-apli II
Ass. Assyrian
astrol. astronomical (texts)
Babyl. Babylonian
bil. bilingual (texts)
Bogh. Boghazkéui
bus. business
Camb. Cambyses
chem. chemical (texts)
col. column
coll. collation, collated
comm. commentary (texts)
conj. conjunction
corr. corresponding
Cyr. Cyrus
Dar. Darius
dat. dative
denom. denominative
det. determinative
diagn. diagnostic (texts)
DN divine name
doc. document
dupl. duplicate
EA El-Amarna
econ. economic (texts)
ed. edition
Elam. Elamite
En. el. Enn. elīš
Esarh. Esarhaddon
esp. especially
Etain. Etana myth
ext. extispicancy
fact. factitious
fem. feminine
fragm. fragmentary
geogr. geographical
gloss. glossary
GN geographical name
gramm. grammatical (texts)
group voc. group vocabulary
Hb. Hebrew
homer. homerology
hist. historical (texts)
Hitt. Hittite
Hurr. Hurrian
imp. imperative
inc. incantation (texts)
incl. including
indel. indeclinable
inf. infinitive
inser. inscription
interj. interjection
interr. interrogative
intrans. intransitive
Izbu Šumma izbu
lament. lamentation
LB Late Babylonian
leg. legal (texts)
let. letter
lex. lexical (texts)
lit. literally, literary (texts)
**Other Abbreviations**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tr>
<td>log.</td>
<td>logogram, logographic</td>
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<tr>
<td>Ludlul</td>
<td><em>Ludlul bēl nēmeqi</em></td>
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<td>lw.</td>
<td>loan word</td>
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<td>MA</td>
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<td>masc.</td>
<td>masculine</td>
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<td>math.</td>
<td>mathematical (texts)</td>
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<td>MB</td>
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<td>med.</td>
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<td>meteor.</td>
<td>meteorology, meteorological (texts)</td>
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<td>MN</td>
<td>month name</td>
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<td>meaning</td>
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<td>Nbk.</td>
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<td>occurrence, occurs</td>
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<td>opp.</td>
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<td>pl. tantum</td>
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<td>PN</td>
<td>personal name</td>
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<td>WSem.</td>
<td>West Semitic</td>
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<td>x</td>
<td>number not transliterated</td>
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<td>x</td>
<td>illegible sign in Akk.</td>
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<tr>
<td>x</td>
<td>illegible sign in Sum.</td>
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</table>
zā (zāb) s.; (mng. unkn.); EA*; Egyptian(?)

word.

2 tupinnu ša uši šin pēri dullu īqattu za-a
two chests of ebony (inlaid with) ivory, fine
work, z. EA 14 iii 77; 375 bīt šummi šin pēri
baštu [... za]-a — 375 oil containers of tinted
ivory, [... z.] z. ibid. iv 8 (list of presents from
Egypt); tašmarannu I NB; passim in NB, Meissner Supp. pl. 17 K.13663 r. 5

(A) (zdh) s.; (mng. unkn.); EA*; Egyptian(?)

word.

2 tupninnu 8a usi sin piri dullu 
... LU. SE.iL Sa istu GN ana GN, iz-bi-lu-
nim hire of the barley porters who brought
(barley) from GN to GN YOS 5 166:35; [... za-a
zA NB; passim in NB, Meissner Supp. pl. 17 K.13663 r. 5

a sick person and of the disease), (with
person) waiting, 4.

2. terms) to bear, suffer punishment, misery,
the enemy), (with
work, (with
marriage gift, (with
gation), (with
load), to deliver (goods to fulfill a tax obli-

zabilu
ibid. 11; in broken context:
CT 40 34 r. 12 (Alu), cf.
if a horse is in a frenzy and bites its own skin
v.; to be in a frenzy, to act crazily;
(zdh) s.; (mng. unkn.); EA*; Egyptian(?)

word.

The term seems to express a qualification
of general nature rather than to refer to a
specific container.

(Lambdin, Or. NS 22 368.)

(zubbulu)

2. to carry, transport (a person) waiting, 4. zubbulu to linger (said of
(barley) from
GN
YOS 5 166:35;

4th millennium BC)

word.

zabahu (zubāhu) v.; to be in a frenzy, to act crazily; SB*; only IV and IV/3; cf. zabbu.

[šumma šēšū iz-za-bi-ni-ma šu.meš-šū ikkal]
if a horse is in a frenzy and bites its own skin
CT 40 34 r. 12 (Alu), cf. [šumma] šēšū iz-za-bi-ni
ibid. 11; in broken context:
šēšū iz-za-bi-ni
ibid. 11; in broken context:
ti-lu-na-zi-bi-
lum in.na.

1. to carry, transport (a load), to deliver
(goods to fulfill a tax obligation), (with zubbulu
or terḫatu) to deliver a marriage gift, (with
tupšikkū) to do corvée work, (with amātu) to
convey information (to the enemy), (with
arnu, ḫišu, and similar terms) to bear, suffer
punishment, misery, etc. — a) to carry,
transport (a load) — 1* persons as carriers —
a' in OA: 1 1 3šīšu anā šīrīšīna anā ša
tāttam is-bī-lu-ni-ni (we paid) x (silver) for
the ..... to the porters who brought the
barley TCL 14 53 r. 10'; isšatim šanātim 30
MA.NA URUDU i-za-bi-lu-am he will transport
thirty minas of copper here every year TCL
4 92:5 (OA), cf. PN ša-nu-e lī-iz-bī-lam

4th millennium BC)

word.

zabālu (zebālu) v.; 1. to carry, transport (a load), to deliver
(goods to fulfill a tax obligation), (with zabulū
or terḫatu) to deliver a marriage gift, (with
tupšikkū) to do corvée work, (with amātu) to
convey information (to the enemy), (with
arnu, ḫišu, and similar terms) to bear, suffer
punishment, misery, etc. — a) to carry,
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4 92:5 (OA), cf. PN ša-nu-e lī-iz-bī-lam

4th millennium BC)

word.

zazih (zazih) s.; (mng. unkn.); EA*; Egyptian(?)

word.
zabālu

fidam u libittam li-iz-bi-lu-nim let them carry clay and brick(s) here AJSL 32 280:20 (let.); gar.gar grīš.sar PN nam PN PNX nu.grīš.
sar in.IL PN, the gardener (who rented the orchard) will deliver(?) the dates of PN’s orchard for PN TCL 11 169:8, also ibid. 147:6, 170:9, 175:6, YOS 5 146:16, see Landsberger, MSL 1 205; šēm ša ana GN ta-za-bi-lu amminim aḥunē ta-za-bi-il as to the barley that you want to transport to GN, why do you transport it there piecemeal? ARM 4 62 r. 5’, cf. ibid. 12’f., also ibid. 64 r. 15’, (barley) ana GN i-za-ab-bi-lu-[nim] ARM 6 27 r. 7’. ināna ša lu. meš ša biliṭim šuripam šitu 10 bīri šitu 20 bīri i-za-ab-bi-lu-nim when the porters transport the ice from a distance of ten or twenty double miles ARM 1 21 r. 11’, cf. kajandalimma li-z[a]-a-ab-bi-lu they shall transport (the ice to you) regularly ARM 5 6:12.

c’ in math.: ištēn a-wi-lu-ǔ 9 šu-bit SIG4 iz-bi-lu-am-ma one man carried 540 bricks (the daily assignment) here TMB p. 68 No. 141:4, also ibid. 69 No. 142:3, MCT p. 98 P 2, cf. ana x gar a-za-bi-il I carry for a distance of x ninda Sumer 7 141:25ff., and passim in math. also (wt. fl.) MCT p. 135 Ud 45 and Or. NS 29 276:29 and 35f., cf. also ibid. 280:31ff., Bruns Nouvelles Découvertes p. 19, cf. also (in obscure context) [ana n]u-zu-ri-im u za-ba-lim RA 32 18 r. 10.

d’ in MB, MA: 4 ša ar-ri ki sarti ki iz-bi-lu ina gātišunu aššabat I seized four fowler’s nets when they fraudulently carried (them) away PBS 1/2 51:6 (MB let.), cf. suluppi . . . li-iz-bi-la BE 17 96:12 (MB let.); ša ana ekallim i-za-bi-lu-bi n (in broken context) KAJ 207:19 (MA).

c’ in Nuzi: ina bit ilī illakma ušeššer mē i-za-bi (she) the girl given to the temple to do kisalluḫitu-service will go to the temple, sweep (there, and) carry water HSS 14 106:17; išē šāšunu az-bi-il-šu-nu I have transported this lumber (there) AASOR 16 1 17 (Nuzi); kurummatišunu . . . ana 30 (sila).TA.ÀM za-bil their rations have been brought at the rate of thirty silas per (person) HSS 16 72:4.

t’ in NA: še.pad.meš zi-ib-lu-ña GN transport provisions to Zamua! ABL 582:9, cf. tibnu ša . . . [i]-za-bi-lu-ña ABL 1180:13, cf. ibid. 8; išē ina bit Aššur i-za-bi-lu-ña ABL 419 r. 14; 160 šalē TA PN ina libbi URU GN gušūrē i-za-bi-lu-ña ABL 490 r. 4, also ABL 1021 r. 11; gušūrē TA libbi URU GN a-za-bi ABL 581:6; the craftsmen ša askuppātā i-za-bi-lu-ña-ni who transport the stone slabs ABL 1104:8, cf. (in broken context) bīti i-zi-bi-lu-ña ABL 1078 r. 5.

zabālu

g’ in lit.: 3 šār ebin.meš nāš susušṣa ibi-bi-lu šāmna its (the ark’s) basket-carriers were busy carrying three sar of oil Gilg. XI 67, cf. zi-dám.meš i-za-bi-lu STT 36:42.

h’ in NB: barley for the hired men ša tibna i-za-bi-lu-ña who carry the straw BIN 2 133:6, cf. ša ḫusābi iz-bi-lu-nu YOS 6 32:58, cf. also VAS 6 275:15; ša uṭṭata . . . ana šīm.GA iż-bi-lu-nu Cyr. 24:6; latib nāšt tāhrēt ša li-bi-nu (for lebēnu) u zi-bi-li ša ina panišunu apart from the previous (assignment of) bricks which they are obligated to make and to deliver VAS 4 14:9; ša SIG4.MEŠ ša tibnu i-za-bi-lu-ña UCP 9 63 No. 26:5; ki mē jānum ina ta-lak-ka-a-la ḫusābi zi-bi-la-an-ni if there is no water (in the canals) bring me the palm fronds by the roads(?) BIN 1 45:22 (let.); libbā ša ina pani RN u RNX ša gime u uṭṭata ana GN iż-bi-lu-ṣ just as they used to carry flour and barley to Akkad, formerly, under Nergilissar and Nabonidus YOS 3 81:30 (NB let.); libnātū u fidam ina qaggādiya lu as-bi-ē I carried bricks and clay on my own head VAB 4 62 ii 68 (Nabopolassar). Exceptionally in the nuance “to carry off”: suluppi ina imītū eqlāti ša ina pānīni PN ina gātinī iz-zi-bi-il PN took from us the dates constituting the estimated yield of the fields which are at our disposal BIN 1 113:7.

2’ boats, wagons and animals as carriers: adi inanna SIG4.HI.A iz-bi-lu u inanna ana GĪŠ.UR(!).GIŠIMMAR našēm ana maṣṣārim taqqdiruši . . . adi inanna (a) SIG4.HI.A iz-za-ab-la u inanna ana GĪŠ.UR(!).GIŠIMMAR.HI.A tašarrūdama (the boat which) has carried bricks up to now and you have now assigned to do service by transporting palm beams — up to now it has carried (only) bricks, and now you want to send it to (carry) palm beams CT 4 32b:5 and 9 (OB let.); GIŠ Ма.HI.A šina ājiš
zabalu

illaka kattamma ana šw-ka za-ba-lim reškama ukalla these boats, wherever they go, are yours, they will be at your disposal to carry your barley ARM 1 6 50; ina OTS.MAR.G(ÍD. DA) tilma ki az-bi-la when I brought the straw in the wagon BE 17 34 40 (MB let.); ina šumbi ... niši mātija ina lībī i-zab-bi-lu lībratešu the people of my land carried in the wagons the bricks used for it (the bit rešāti) Streak Asb. 88 x 88; itāti ša ANŠE() ME ša uṭṭata adi muḫḫi nārī iż-bi-lu hire for the donkeys which carried the barley to the bank of the canal YOS 6 171 15 (NB); one fine donkey ana za-bi-lu ša kanšu who is trained to carry loads TCL 13 165 4 (NB); še ki-su-tu šišumak ana GN ni-za-bi-lu-ni elīppu ši labīrtu ša tiunu še ki-su-nu me-i-nu ša iḇāššānušu ina lībī mušēbhalunu we will carry the fodder from here to GN, whatever old boat there is for straw and fodder, we will transport (it) in it ABL 802 6 (NA); makuru ša mindabu iż-bi-lu the barge which (until now) carried victuals has brought suffering BRM 4 6 12 (SB rit.). Note, said of an animal transporting its young: uṭṭata adi māhhi nari iż-bi-lu ABL 802 6 (NA); one fine donkey carry the corvee basket CT 6 20 15 (OB liver model), cf. wašib maḫrika avetika anā-bel immerim i-za-bi-il YOS 33 13, also LŪ.KUR x x i-za-bi-il ibid. 20 15 (OB ext.), and see mng. 2.

b) to deliver (goods to fulfill a tax obligation) (NB, LB): qandāš ša šišu ū-šē-nil? i-za-bi-lu ma ... [inan šul]išu la iz-zi-bi-lu ma la itannu šīṭu ... isadād he will bring and deliver the reeds which he harvested (to the official of Eanna), if he does not deliver them, he will be subject to punishment YOS 7 172 7 and 12; barley ša indi ša MU I.KAM RN ... PN iz-bi-lu u anā tēlīt uēlū from the tax of year one of Nabonidus which PN brought in and delivered as tēlū-taḫ YOS 6 14 9; bēri anā muḫḫi PN i-za-bi-lu ... ki la iz-zi-bi-lu he will deliver the bārū-tax to PN, if he does not deliver it UET 4 48 5 and 17, cf. ibid. 12, also ibid. 49 6, 14 and 18 (LB); PN anā za-bi-lu (for zabalu or zebalu, also wr. ana za-bi-e-l ŠIN I 163 13) ša bēri ša iriba šarrī anā GN ilāk PN is going to GN to deliver the bārū-tax, the income due to the king UET 4 49 2; uṭṭata mušushma akannu i-da-a u zī-ib-ilā (I told them) “Measure the barley (for the maššartu-delivery), and be careful to deliver it here!” YOS 3 137 35 (let.); x wheats anā za-bi-lu anā Eanna TCL 13 209 6, also ibid. 18, 24 and 29, cf. ša za-bi-lu ša ū-pī-a-tūm for the delivery of the ...-tax VAS 6 160 2 (Dar.); obscure: door, beams, reeds māla ina lībī zi-bi-il bītāti innabta AnOr 8 70 11 (NB, Camb.).

c) (with zabulū or terḥatu) to deliver a marriage gift (MA): for terḥatu, see Ai. VII, in lex. section; for zabulū, see s. v.

d) (with tupšikku) to do corvee work: 2850 ina ummānī ... ana za-ba-lu tupšikku anā ... ilēa ... aṣruṣu I made a gift to my gods of 2 850 of the people (taken prisoner) to do corvee work YAV 4 284 ix 38 (Nbn.); [aṭ]la u agali ta-zab-bi-la tupšikkušu you (horse) and the riding-donkey carry the corvee basket Lambert BWL 180 11 (fable), cf. aṭna imérju za-bil tupšikkušu ibid. 218 iv 18; umēšuš la naparkā z-e-zab-bi-lu tupšikkušun (the conquered peoples) carry their corvee baskets every day, without end OECT 6 pl. 2 K 8664 11 (Asb.), cf. ummānī māṭsūšu tupšikku anā nakrīšu i-za-bi-lu Lambert BWL 112 28 (Fürstenspiegel).

e) (with ambu) to convey information (to the enemy): āl pāṭija(!) anā nakrīm awdatim awdatim i-za-na-bi-il a city near my border will constantly carry news to the enemy CT 6 pl. 2 case 1 (OB liver model), cf. wašib maḫrika awdatika anā-bel immerim i-za-bi-il YOS 10 33 v 13, also LŪ.KUR x x i-za-bi-il ibid. 20 15 (OB ext.), and see mng. 5.

f) (with arnu, ūḫu, and similar terms) to bear, suffer (punishment, misery, etc.): arni dinānī li-iz-bi-ši may my substitute carry my sin Maqlu VII 138, see KAR 8 ii 5, in lex. section; for ūḫu zabalu, see ūḫu A mng. 6c; for ittu zabalu, see ittu A mng. 2a; a-za-bi-ši šērt[ar] Lambert BWL 202 F 5; lupma i-za-bi-ši he will suffer poverty CT 39 46 68 (SB Abu); [d[u]-ul-la i-za-bi-ši] he will bear misfortune Kraus Texte 3b iii 40; mumunūšu kabta iz-zi-bi Meissner Supp. pl. 17 K 13663 r 5 (comm.); išu la šupšuha i-za-bi-ši šāriš(um) (obscure) Za. cl. 1 110.

2. zabulu to carry (plurality of objects): šumma min ina səqi ušūd[ma] za anā biti ū-za-lab-bi-il anā bit anā māṭā šumma min ina
zabālu

bīti ulid[ma x ana] sūqi ú-za-ab-bal-śu if an āṣēbu-bird lays in the street and carries [the eggs(?)] into the house, (this predicts) riches for the man’s house, if the same lays in the house and carries [the eggs(?)] into the street, poverty for the house CT 39 27:20f. (SB Ahn), see mng. 1a–2.

3. Zubbulu to keep (a person) waiting (OB only): ana PN ... 1 gīn kū. Barbara idīn anakū all’amma lībkaku ṣūbān PN 2 gīn kū. Barbara idī[n] 2 gīn k[U. Barbara] adī allakkākum zu-ab-bi-il-šu give one shekel of silver to PN (and) when I come up to you I will repay you, give three shekels of silver to PN, (but) keep him waiting for two (more) shekels of silver until I come to you CT 29 35b:19; inanna 10 še kū. Barbara ina dī waštātama (text wa-ba-as-la-ma) [a]na PN idimma sābi x x x lu tu-za-ab-bal-šu now give ten grains of silver to PN in the city where you are so that [he can pay(?)] the tavern-keepers, do not keep him waiting TCL 17 25:15; adīnī ú-za-ba-lu-na-ti itazzuz zam ʾātī atta tīdē until now they have kept us waiting, you know about this standing idle TCL 18 87:13; PN ma ... ú-za-ab-bal-la-an-ni ina itazzuzī ana šātim ahka la tanandī (you informed me) “It is PN who keeps me waiting” — be sure to wait for him YOS 2 1:11; sābi ahṭātīm ša ʾibaṣṣā šīlītu kū Lū Kīški ʾul anaddīssūnaṭī u Lū Kīški īṣtu TT2. KAM ú-za-ba-ša-a-[š]-šu-nu-ti let them take any irregular troops that are around, but I will not give (them) the men from Kīš, I have kept the men from Kīš waiting for two months YOS 2 92:24; la tu-sa-bal do not keep (me or him) waiting PBS 7 6:12.

4. Zubbulu to linger (said of a sick person and of the disease) — a) said of a sick person: mārsakū ... attanabaṭu ú-za-bal-šu e[-[...]] I am sick, I am destroyed again and again, and I linger on (in my disease) Schollmeyer No. 21:26; mārsu šu māntu isbaṣṣu ú-za-bal-ma imāṭ I am “oath” has seized this patient, he will linger on and (then) die Labat TDP 2:3, cf. ú-za-bal-bal-ma imāṭ ibid. 102:14, also 130:41, 138:14, 144:53", STT 89:132, Küchler Beitr. pl. 18 iii 5, pl. 20 iv 44; note: lam ú-za-bi-lu (in obscure context) LKA 85:4.

b) said of the disease: mārsu marrusu ú-za-bal-šu [...] as to the sick man, his disease will linger on for him K.6292:9, cf. K.6736:9’ (both unpub. SB ext.), cf. marrusu ú-za-bal Labat TDP 102:15, also ibid. 128:2, 130:13, 33, cf. also GIG ú-za-ab-bal šu x x Kraus Texte 32:15’.

5. II/2 to be carried (passive to mng. 1e): amāṭīka ana nakri uz-zab-bal-la-ma reports about your affairs will be carried to the enemy CT 31 50:6, also ibid. 10 K.11030:8, KAR 430 r. 11 (SB ext.).

6. Zubbulu to have (someone) carry (something) — a) in gen.: tabkānī raḥāti ... naphār ummānīja ina sīṣē parē gamūlē imērē ú-ša-az-bil-ma ina qirib uṣmanīja ... waṭapak I had (the enemy’s) great storage heaps (of cereals) carried away on horses, mules, camels and donkeys by all my troops and had them pile it up within my camp TCL 3 263 (Sar.); allu tupṣīkkū waṣṣāṣṣūnāṭī ú-ša-az-bal kudurrī I had (the captured Arabian chieftains) take up the hoe and the basket and had them carry the corvée-basket for me Streck Asb. 88 x 93; kudurrī ina qayyadīja aṣṣīna ú-ša-az-bal-ma I put the basket on my own head and carried it myself (lit. made myself carry it) Borger Esarh. 20 Ep. 21:17, cf. [...] HLA ú-ša-az-bal-šu-nu-ti Rost Tigl. III 118; PN bukram rēštū ... tiiddam ... itī ummānīṭa lu ú-ša-az-bal-I had Nebuchadnezzar, my first-born, carry clay (and other materials) along with my workmen VAB 4 62 iii 5 (Nabopolassar); kūṣpru u itīn in Arāḫtim lu ú-ša-az-bal-I I had the Arāḫtim canal carry the pitch and bitumen (needed) YAB 4 60 ii 13 (Nabopolassar); itīs tupṣīkkū ú-ša-az-bal-šu his god will make him carry the basket on corvée Kraus Texte 57a i 8’ (Sittenkanon).

b) in transferred mng.: maḥīr ṭāṭi la muṭṭēnrī tu-ša-az-bal arna you (Šamas) make (the judge) who accepts presents and does not give correct judgment suffer punishment for his sin Lambert BWL 132:98, see mng. 1f.

7. IV to be carried: utṭīṭā ṭu sulṣappiṣa mala ina paniṣu liż-za-bil ina liṭṭīp ana pāṭu luṣēbīla let all my barley and dates that
zabardabbû

are at his disposal be brought, let him deliver them by boat immediately(?) JAOS 36 335:12
(NB let.), see Elsberg Neubab. Briefe No. 266.

zabardabbû s.; (an official); from Ur III
on; Sum. lw.; za-mar(possibly bar over
erasure)-da-bi-im TCL 17 13:8 (OB); wr. UD.
KA.BAR.DAB.(BA).

UD.KA.BAR.dab = ŠU-bu (after šabitu and before
guzalû) Lu 1 121; ŠU-bu dab (after lugal
and types of sukikal and before gal.erân.unkin.na)
Protu-Lu 13; UD.KA.BAR.dab.bà = ŠU-u (before
sukikal.mah) Igituh short version 195.

a) in Ur III: QBa.ú.in.nâm zabar.
dab Ur,4Nin.gir.su en ki ág 4Nazi.ka.
ke₃(KID) PN, the zabar.dab of PN₃, the
beloved en of Nazi CT 5 2b:8 (votive, time of
Sulgi), see SAKI p. 194x; (bread ration for)
zabar.dab 4Šul.gi (same ration as for the
sukkal.s) among the personnel of the en of
Nazi) RTC 401 i 2, cf. also 4Šul.gi.,h.a.ma.ti
zabar.dab (likewise after a named sukkal
ibid. 18; zabar.dab (receiving beer rations
along with members of such professions as
nagar, dim.dim, mu.sar, simug) ITT
13r. 1, cf. (in same context) ibid. 4164 r. 3;
šuku zabar.dab.dab.bà bread rations for the
z. (in connection with provisions for dogs)
Reimser Telloh 227 r. 3, also lú.kin.gi₄ zabar.
dab.a messenger of the z. ibid. 208 r. 6, and
PN uku.uš zabar.dab PN, soldier of the
z. ibid. 207 r. 5; cf. also lú.zabar.dab Fish Cat-
logue p. 34 228: 2, RA 19 192 No. 10:11, zabar.
dab (listed as a personal name) Schneider,
Or. 23 p. 108 No. 1476, see Limet, RA 47 178 f.;
é. zabar.dab (for the storage of wool, etc.)
UET 3 1226 r. 1, 1543 r. 7, 1577 r. 3, note é.
zabar.dab ša ma.da PN.kà ibid. 1542:32.

b) in OB — 1' in connection with taxes:
1 MA.NA KU.BABBAR šá KU.BABBAR zabar.
dab şá Gireš Lagaš u Ninâ ... ša gát
Idiniatum zabar.dab ša ana Gimil-ilim PA.
PA ana šuđummin nadnu PN u Bala ina gáti
PN₃ u PN₃ mahru PN and Bala have re-
ceived from PN₃ and PN₃ one mina of silver
out of the silver due to the z. of GN, GN₂ and
GN₃, which pertains to (the jurisdiction of)
the z. Idiniatum and which was assigned to
the PA.PA official Gimil-ilim for collection
YOS 12 35:2 and 5; 3/² MA.NA 7³ ½ üş KU.
babbar šá.ba ribbâl Sin-šemi zabar.dab Uri
ša mu ... namḫartâ Bala itti Sin-šemi
zabar.dab Uri ša qâti Idiniatum ša ana
Gimil-ilim ana šuđumminnadnu ina Bâbîli
[nikkassû]šu [iišakkan, receipt concerning
47] shekels of silver, the arrears of Sin-šemi,
the z. of Ur, of the (specified) year, by Bala
from Sin-šemi, the z. of Ur, pertaining to (the
jurisdiction of) Idiniatum, which was assigned
for collection to Gimil-ilim — he will settle
his accounts in Babylon YOS 12 67:2 and 5;
Šin-šemi zabar.dab ina ITI MN UD.L.KAM
itti Bala ina Bâbîli ul innammarma ekallam
ippal should the z. Sin-šemi not meet Bala in
Babylon on the first of the month of MN (to
settle accounts), he will become liable to pay
(the entire amount) to the palace YOS 12 21:1.

2' other oec.: (PN sent me seven usummu-
mice from GN) 6 ana PN za-mar(possibly bar
over erasure)-da-bi-im ustâbîl and I forwarded
six of them to the z. PN TCL 17 13:8 (let.);
in list of beer rations to high officials: gal.zu.
unik.na, [z]abar.dab, [gâ].dub.bà, sangâ, [a].bab.du,
šita.ab, agrig, etc. YOS 5 163:7; PN dub.sar dumu PN₃ arad
DN zabar.dab 4Nanna YOS 5 32 (seal);
ag. zar rab dar. Dar Uru.zabar.dab 4TCL
nickû = 11 156:10; and note (x field land) éš.kár
zabar.dab ibid. 3 and 8; IGI PN zabar.dab
(last witness after high administrative of-
ficials) VAS 7 204:54 (Hana); zabar.dab im-
maḫbas the z. will be slain YOS 10 31 iv 5
(ext.), see usage d-1'; note the writings: ana
zabar.dab.(wt. Lu) šupramma zabar.dab.(wt.
Lu) ḫābi write to the z. so that he may give
orders UET 5 62:33f., ana PN ŏ zabar.dub₅
qibîma UET 5 72:2, cf. itti PN₃ zabar.dub₅
alikma ibid. 30; a sesame field owned by PN
zabar.dab BIN 7 56:5, cf. ibid. 16.

c) in Bogh.: see Friedrich, MAOG 4 52f.,
and Laroche apud Limet, RA 47 178 n. 8.

d) in SB — 1' in omen texts: miqîti
UD.KA.BAR.dab.ra downfall of the z.
CT 30 16 K.3841 r. 12 (ext.), cf. miqîti UD.KA.BAR.
dab.ra ša nakri ibid. 15; Lu. UD.KA.BAR.dab
ina niqê šarrî diŠ en be (read possibly: 1-en
kabtu « . . . ») Boissier DA 11f. r. iii (p. 18) 22
(ext.).
zabardabbū

2' in lists of gods: [d]UD.KA.BAR.DAB.BA = MIN (= gəRim) CT 25 16:10; 8sAG.KUD = UD.KA.BAR.DAB AN.NA.KEX, 8NI.N.PA.MUL.E.SI = DAM.BI SAL (listed between musicians and bakers) CT 24 3 i 18. Note: [gerät]a [d]UD.KA.BAR.DAB dEn.ki UET 5 124 seal (OB).

3' in colophons: [Baba-šum-ibni LÚ.UD.KA.BAR.DAB.BA] (as ancestor of a family of mašmāšu-priests in Assur) CT 37 25 r. ii 34, and passim in KAR (see G. Meier, AO 12 245ff.), and in LKA, e. g., Nos. 40, 70, 77, 89, 100, 109, 113, 137, 141, 157, etc., and passim in texts from Assur.

e) in NB: (in enumeration of the priests of Egišnugal) ēnu išippu UD.KA.BAR.DAB.BA LÚ.KULLUM LÚ enišuš LÚ ārušu, etc. YOS 1 45 ii 26 (Nbn.), cf. the sequence: lú.gala, lú.nar, lú.zabar.dabba, la.siraš(!), lú. mut. OECT 1 pl. 29:14 and r. 12.

It is difficult to establish the functions of the palace and temple official called zabardabbū (lit. “he who holds the bronze (objects)”), in view of the probability of changes in the nature of the office during the period from Ur III to NB. In Ur III and in OB (including Hana), the refs. point mostly towards the palace, and in colophons from the palace and temple official called zabardabbū was of a high military rank (possibly, originally, the weapon carrier of the king). A high administrative position is also suggested by the sequence in the lexical passages (and their forerunners) and by the fact that zabardabbū always occurs in the sing., and only rarely with a personal name, so that it has to be assumed that there was only one zabardabbū in office at any one time. In the older texts, the zabardabbū is only rarely related to the sanctuary (see the Ur III refs., usually interpreted as personal names, and the OB seal cited sub usage b), while the title appears among those of craftsmen connected with the temple in NB passages, and in colophons from Assur as the name of a priestly official. The functions of the zabardabbū as a cupbearer, according to the texts from Bogh. (see usage c), cannot be assumed for Babylonia, contrary to Ebeling (MAOG 15/1-2 128). The designation is not attested before Ur III and disappears in OB from administrative texts with exception of the isolated NB list of temple personnel OECT 1 pl. 20 and YOS 1 45.

Ebeling, MAOG 15/1–2 128; Jacobsen, ZA 52 118; for earlier lit., see Friederich, MAOG 4 52f., and Limet, RA 47 175ff.

zabar s.; (mng. unkn.); Sum. word; lex.*

za-bur zabur = za-ba-ru, za-bar ZUBUR = KI.MIN Ea II 222f.

The sign zabur (with the readings zabar and zubur) consists of three parallel wedges that are reversed (i. e., head down) and slanted towards the right, as the sign name (santuuku kaba-lenű, “wedge-reversed-slanted”) indicates. The Sumerian word may have been either a conventional term for this configuration or have denoted an object of similar shape. The sign form in the preceding line with the reading kād is explained by ħārādu, see ħārādu B v.

zabbatu see zabbu.

zabbilu (zambilu) adj.; accustomed to carrying; OB lex., SB; cf. zabālu.

zu.ni al.li = ĝa-ta-šu za-an-bi-la (for zambila) his hands are used to carrying (gifts) OBGT III 171f.; Luqaī qa-ab-bi-la = ma-hīr ta'āti king laden (with gifts) — one who accepts presents 2R 47 i 13 (SB comm.).

zabbilu A s.; basket; NB; Aram. lw.; pl. zabbīlānu; cf. zabbilu.

a) beside marru: dūllu ina μαβη'juan dānu kapdu 20 marri 50 zabi-lu4 sābilānu dūlla la ibaṭtil the work is hard on me, send (pl.) quickly twenty spades and fifty baskets, so that my work need not stop CT 22 117:9 (let.); 9 mar-ri AN.BAR 5 za-ab-bi-la-nu nine iron spades, five baskets GCC 2 231:2, and passim beside marru, e. g., 4 za-bi-la-a-nu BIN 2 127:10, 20 za-bi-la-la-nu TCL 12 112:11, 10 zab-bil-li Strassmaier Actes du 6th Congrès International No. 12:1, Nbk. 225:1, [x] za-ab-bi-la-lā Nbn. 220:1, cf. ibid. 4, also (beside marru, niggallu and qulmū) YOS 6 218:7, 13, 21 and 29, and ibid. 32.
**zabbilu B**

b) beside qappatu (basket): 45 qappāt[i] u 10 zab-bi-la-a-[nu] GCCI 1 308:9, cf. ibid. 375:2, and (after a list of plants in the royal garden) CT 14 50:69.

c) other occs.: u zab-bi-lu belu lušbili tamiša numalla let my lord send basket(s) (and) we will fill in the terrace CT 22 140:10 (let.); 8 zab-bi ša itti šapī eight baskets waterproofed with bitumen Nbk. 433:7, cf. 420 zab-bi-lu-nu ibid. 5, also GCCI 1 321:2, BIN 1 151:31, Nbn. 89:6; 50 zab-bi-lu Nbn. 604:13, 300 zab-bi-lu CT 22 45:8, 40 zab-bi-lu Nbn. 895:1; obscure: zab-bi-lu ša ši-in-gu Nbn. 1119:3. For the occupation of zabbilu, who carried the sheaves of grain from the field to the threshing floor, see Landsberger, JNES 8 260 and n. 58.

**zabbu** (also zabábu, fem. zabbatu) s.; (a type of estatic); SB; zabábu only in lex., pl. zabábatu CT 40 46:19; wr. syll. and ni.zu.ub; cf. zabábu.

lū.ni.zu.ub = za-ab-bu Lu Excerpt I 214; lū.[ni.]a.u.ub = za-ab-bu LTBA 2 1 iii 25 and ibid. 5 r. 8 (Appendix to Lu); lū.ni.su.ub = za-ab-b[u], sa.l.ni.su.ub = za-ab-ba-[tu] Lu IV 120f.; lū.[ni.]a.su.ub = zab-bu Igtihuš short version 264 (all after mahḫū); lū.ni.su.ub.ba = za-ab-bu, sa.l.lū.ni.su.ub.ba = za-ba-a-tum OB Lu B 29f., cf. lū.[ni.su.ub.ba] = [za-ab-bu] OB Lu B i 32; i.m.zu.ra.ah = zab-bu (var. a-[šin-nu]) (after mahḫū, var. mahḫī) Erimhuš III 170.

lū.ur.ra = za-ab-bu OB Lu A 271; lū.ur.e = za-ab-bu-ú (after zabábu and zabbatu) ibid. 31, also B 3 34.

ekšepā, parā, uššur, za-ab-bu = mahḫu-ub u LTBA 2 1 vi 41ff., and dupl. 2:378ff.

za-bu liqākimma šabrā lišannakī let the ecstatic tell you, the šabrā-priest request to you (that I spend my nights in tears) LKA 29d ii 2; summa zab-bu-tu ina māti im'[du] if ecstasies become numerous in the country CT 40 46:19 (SB Alu); if a man (while walking on the street on an errand) ni.zu.ub (ig[i] sees an ecstatic (followed by lū.gū.b.a, i. e., mahḫū) Sm. 332 r. 5, see Oppenheim, AFO 18 75 (SB Alu), cf. diš si.la ina gi.n-ši.ni.zu.ub [i]or (mentioned between midwife and prostitute) ibid. 23; 6(?). kurummati anzi zab-bi zab-ba-ti mahḫī tišakkan you prepare six(?) food offerings for the male and female zabbu- and mahḫū-ecstacies LKA 70 i 26, and dupl. K.6475 in ZA 25 195, also Craig ABRT 1 16:24, see Ebeling, Tuš p. 50.

In addition to the relation of zabábu to the verb zabábu, “to be in a frenzy,” only the Sum. correspondence im.su.ub.ba (also im.zu.ub) offers any indication as to the nature of the madness that characterized the male and female zabbu's. While im.su.ub.ba can be taken to mean “smeared with dust or dirt,” the passage with im.zu.ra.ah, from the late and not always reliable series Erimhuš, suggests that im should be read ni and that both words may refer to self-inflicted wounds or other mutilations.

**zabbu** see zappu.
zabbû see zabbu.

zabgû s.; (mng. uncert.); lex.*

z.absbâ = za-ab-[gu-u] Silbenvokabular A 84.

See zabzabgû.

zabi s.; (a medicinal plant); SB*; foreign word.

û za-bî : û ɪgl.niš ina ḫab-ḥi — z. is the name of the imkîr-ešra-plant in Habhi Köcher Pflanzenkunde 11 r. iii 53 (Uranna II 526).

û kur-ka-nam û za-bî (used for fumigation) AMT 35,1:3.

zabîbu (a wooden object) see zabibu.

zâbibu (or zabibu) s.; (a plant in medical use); SB.*

û za-bî-bu (to be worn in a leather phylactery) LKA 146 r. 15.

zabibânu see zibibânu.

zâbilatu s.; betrayal(?) ; OB, SB; cf. zabâlu.

a) as apodosis: za-bî-il-tum ša-ta-[am ekkalîm(? ...] awâtim uštene[ziš] betrayal — the intendant [of the palace] will betray secrets RA 38 80:12 (OB ext.), see RA 40 56; Giš.TUKUL za-bî-li “weapon” (predicting) betrayal CT 31 28:6, and dupls. Boissier Choix 101:7; KAR 148:24 (all SB ext.).

For apodesoses expressing “betrayal” by means of the verb zabâlu, see zabâlu mngs. 1e and 5, see also tazbîlu.

Nougeyrol, RA 40 68f.

zâbilu s.; porter; OB, MB, SB, NB; pl. zabîlûnu AnOr 9 8:62 (NB); cf. zabalu.

a) as a general term: 13 erîx za-bî-lu.меš ina šâ 37 nu.Giš.Sar.Mêš Malgûm ša qit PN uguûla PN₃ ša še-e qûn PN₄ ša a.šâ uru GN [iz-bî-lu] 13 corvée workers from(? the 37 gardeners from Malgûm belonging to PN—PN₃ is the overseer — who did work carrying the barley which is the tax delivery of PN₃, from the field in GN YOS 12 414:1, also 12 erîn za-bî-[lu] ... iz-bî-lu (same situation) ibid. 415:1, also 416:1; PN šâ ina maḫḫî za-bî-la-a-nu ; in charge of the porters AnOr 9 8:62 (NB).

b) referring to specific occupations — 1’ zâbil eriqqi wagon driver (Nuzi): Lû.меš za-bî-il Giš.Mâr.GiD.Đa.Mêš italîlu-unûti the wagon drivers ate them (the two sheep) AASOR 10 6:43f., cf. umma Lû.меš za-bî-il Giš.Mâr.GiD.Đa-ма la nikulunâtitum(thus said) the wagon drivers, “We did not eat them” ibid. 47.


3’ zâbil ku-du-ri basket carrier (to do corvée work): bîtu madattu u za-bîl (var. Lû za-bî-il) ku-du-ri elišunu aškun î imposed upon them tribute, (the duty to present) gifts, and corvée work (lit. to furnish men carrying baskets) AKA 277 i 67 (Aṣn.), cf. ibid. 273 i 58, 300 ii 15, cf. also KAH 2 112 r. 6 (Shaln. III), Winckler Sar. pl. 45 D 19; nāši marri allî tup şi lũ ᵗũ ᵗũ ku-du-ri ina elēlî ulî ḥâd li-bî nu-mmûr pānî ubbalu âmšûn (the workers) who use the spade, the hoe (and) the tupšikki-basket, the workmen, the basket-carriers spent their day in joyous song, in rejoicing (and) pleasure, their faces radiant Borger Esarh. 62:39, cf. lābin likābitu za-bî-li tupšikkišu ina elēlî niŋattû ubbalu âmšûn Streep Aarb. 88 x 94, also zâbil ašu nāš marri za-bî-il [tupšikkišu] VAB 4 240 ii 53 (Nbn.); note: dates šâ 15 Lû za-bî ku-du-ru (in a list of rations received by the craftsmen and the oblates who performed work in Eanna) AnOr 9 8:71, cf. ibid. 5f., also 6 ꢇūr ina kurummarûti šâ Lû za-bî ku-du-ru (received by the same person) BIN 2 133:23 (both Nbn.).

4’ zâbil libîti brick carrier (OB): 2 sîlā maḫṭût za-bî-il sîg₄ 1 sîlā pu-ta-na-at za-bî-fill sîg₄ two silas (of barley) for drink for the brick carriers, one sila for food for the brick carriers TLB 1 167:1f.

5’ zâbil šaḥarri carrier of bundles of straw (OB): 1 šu-ši erîn za-bî-il ša-ša-rum ša šisku MN
**zablū**

UD.19.KAM adī UD.23.KAM ša UD.4.KAM ina ša 13 NU.GIS.SAR Uruk UGULA PN NŠ.ŠU PN₂ u PN₃ ša in/na egel bitli PN₄ [iz-bi-lu] sixty straw carriers, who did carrying work in PN₁'s tax-yielding field for four days, from the 19th of Nisannu to the 23rd, from among (?) the thirteen gardeners of Uruk, overseer PN, under PN₂ and PN₃ YOS 12 506:1, also ibid. 463:1, 507:1, 509:1, 511:1; za-bi-il ša-har-ri ... ša ... iz-bi-lu (same situation) ibid. 508:1; 15 ERIN za-bi-il ša-har-ri-im (adding ša an:NI UD.2.KAM) ibid. 510:1; 2.LU za-bi-il ša-ha-ar-ri PN ibid. 489:1, cf. (beside harvesters) ibid. 488:2.

6' zābīl tupšikki corvée worker (SB): šābē dikūt matīšunu za-bil tupšikki ... unūt šipir matīšunu ana nāqr Bābīl ispuruni (the inhabitants of Telmun) sent me a levy of their own workmen, corvée-workers (and various copper tools), tools of native workmen-ship from their country, for the demolition of Babylon OIP 2 138:42 (Senn.).

7' zābīl utšari barley carrier (NB): (dates?) ina kurummadī ša Lu za-bil še.BAR PN Lu rēši imēri from the rations of the barley carriers under PN, the donkey driver YOS 6 229:20.

Ad usage b–2': The names of the various occupations composed with ıl are not preserved in the Lu-series, with the exception of ú.ıl = uillu (q. v.) and kab.ıl = zabīlu. Proto-Lu 566ff. (3 NT 581, from Nippur) lists the entry ú.ıl twice, referring thus to uillu and zābīl īṣī, then gān.ıl, izī.ıl, kab.ıl.ıl, [še.ıl.ıl], [x].ıl.ıl, and un.ıl; for kab.ıl.ıl and še.ıl.ıl, see zabīlu B. The reading of un.ıl is yet unknown. It is attested in the OB letters LIH 104 passim, TCL 1 3:4ff., BIN 2 97:2 and YOS 2 24:4; for (ERIN).ğ.IL, see tupšikku.

**zabīlū** (Bezold Glossar 112a) see sapšu.

**zabrū** (Bezold Glossar 112a) see sapšu.

zābu (or zaprū, šab/pru) s.; (mng. unkn.); lex.


It is impossible to assign on this evidence alone a meaning referring to a part of the body (Holma Ki. Beitr. 71). The reading and meaning of the passage t-tum issukaššu ana zab-ri-šú (hardly kib-ri-šú) Gïg XI 276 remain obscure.

**zabšu** (a richly decorated garment) see sapšu.

zābu v.; 1. to dissolve, 2. to ooze; OA, OB, SB; I izāb–izbab (OA azabub), I/2, II (lex. only); cf. za‘ību, zību F.

A.KAL = ha-a-[lu], sup.sur = za-a-[bu], b.i.iz. b.i.i.z = i-a-at-[tu-ku] Antagal C 269ff.; [A.KAL] = melu, hilu, šibu, niku, zību, za-a-bu, te-ik-ku, ta-te-ik-kur (for tatiku) KUB 3 103:14ff. (Bogh. version of Diri III); za-al ni = zu-ab-bu A II/1 Comm. 17; tu-zu-ab-bu 5R 45 K.253 ii 29 (gramm.).

1. to dissolve — a) said of figurines: kīma ṣalmī annūti [i]hulu i-[zu-bu] u itattukurr kāssāšu u kāssāša līhulu lī-zu-bu u litattukurr just as these figurines (of clay, tallow, wax, etc.) dissolve, melt, and drip away drop by drop, so may the sorcerer and the witch dissolve, melt and drip away drop by drop Maqlu II 146f.; lī-ḫu-lu li-zu-bu u [lī]-la-at-[tu-][ku] napišašunu kīma mē nādi li īgtī let them (the figurines) dissolve, melt and drip away drop by drop, (so that) their (the sorcerers') life come to an end like water (leaking) from a waterskin AfO 18 294:76, cf. ibid. 299:44, Maqlu III 76, also ḫūlā za-ba u itattukurr KAR 80 r. 23, Maqlu I 140, V 152, also quoted as ḫūlā za-ba Maqlu IX 90.

b) said of persons (in transferred meaning): ina za-a-bi u ḫālī u’a a’a īqtati nipāšū (the enemy king) ended his life woefully in complete disintegration AAA 20 pl. 97:161 (p. 89, Asb.); liṣṭul aklišku li-zu-ab li-ḫur-[ur] (for -ul) u li-[i]-ḫur-[miš] let him (who envies you) look (hungriyly) at your bread, let him dissolve, melt, disintegrate (from envy) RB 59 246:65 (OB lit.); note, in difficult context: ina rēm šuṣrima a-zu-āb TCL 20 93:17, and annakam ina rēš šiptim uśūšim a-zu-āb CCT 4 27a:17, a-ḫu-āl u a-zu-āb VAT 9301:20 (all OA).
2. to ooze: ina šinnātišu i-za-ab mātum from his (the snake's) fangs ooze death A 633 (unpub., OB inc.); širī ištaḫaîa damī iż-uzu-[ba] (var. i-[zu-ba]) my flesh is flaccid, my blood has oozed away Lambert BWL 44:92 (Laudli II).

Zābu (izāb) shares with ḫālu (iḥāl, as against iḥāl) the meaning “to dissolve, melt.” It refers to figurines made of clay, wax or tallow, which are to dissolve and melt during magic operations. The meaning “to flow” of the Heb. and Aram. cognates is rare in Akk.; note that the synonym ḫālu differentiates between iḥāl (in the mng. “to dissolve”) and iḥāl (in the mng. “to exude, to flow”).

zabzabgù s.; (a glaze); lex.*; foreign word.

ZAB.ZAB.GA = za-ab-za-ab-[gu-u] Silbenvocabular A 85 (from RA 17 202 Th. 1905-4-9, 26).

Connect with Ugar. epsg, a white (colorless) glaze, see Ginsberg. BASOR 98 21 n. 55 and Albright, ibid. p. 24f., also with Hitt. zazagagi-, see Friedrich Heth. Wb. 290.

**zadanu** (Bezold Glossar 112a) see zadānu.

**zadīdu** (Bezold Glossar 112a) see zadīdu.

zadīmu s.; lapidary; SB; Sum. lw.

za.dim = za-di-mu-um (after ku.dim = ku-tim-mu-un) OBGT XIII 2; lú.xa, dim.ma = za.dim-mu (in group with namguru, gurgurru and purkullu) Antagal C 256, cf. [ā]lun-gu-u, [Jā.xa], dim.ma = pur-gul-lu CT 37 24 iv 8f. (Lu App.). Note [...] = [x]-dim-mu (with x either = ku or = za) (before [purkullu]) Lu Excerpt I 229.

[bur.gul.][l]e bur.gul.la.mu za dim.ma na₃.ba.an.dim(!.ma.mu = šā pur-kul-lum pu-ra iq-gi-ru ša za-dim(!)-ma ab-nu ib-nu-ā (in the destroyed temple) where the stonecutter used to carve (stone) containers (for me), the lapidary used to make jewelry (for me) SBH p. 60:11f., with the earlier Sum. version bur.gul. e bur ba.an. gul.la.mu za.glīn.dim.e za.glīn ba.an.dim. ma.mu PBS 10/2 15 1 8 f., and see Edzard, AFO 19 24 n. 59.


a) wr. za.dim: PN dumu PN₂ za.dim Ur Excavations vol. 10 seal 213:3 (Ur III); dINzadīmu VAB 4 270 ii 38 (Nbn.).

b) wr. zadīmu: zadīm (parallel with ku. dim and simug) (note za mu.dū.ē he built it of precious stone) SAKI 106 Gudea statue A xvi 27; dINzadīm gal.an.nu. ke₄(kid): dMIN min šā dA-nu (artificer of a golden crescent) 4R 25 iv 41f., and see (for the patron deity of lapidaries) dINzadīm Deimel Pantheon No. 2566, also Zimmern. BBR p. 142 note 7; ni-i[n...] = dINzadīm(sign muk) = ḫ-a ša lu zadīm-me (sign zadīm) (followed by ša kulimme) CT 25 48:14; for refs. from econ. texts (Fara, OAkk. and Ur III), see discussion.

The refs. under usage b remain paleographically ambiguous; those quoted here refer clearly to the lapidary and those sub sasinnu to the manufacturer of bows and arrows. It cannot be determined from internal evidence whether the designation of profession written muk in Fara, OAkk. and Ur III texts (see SL 2 No. 3 B no. 1), in lists of rations, etc., should be interpreted as zadīm or muk. However, since the term zadīnu disappears in the Ur III period and maintains itself later on only in lex. texts and in the name of the patron deity of lapidaries, these refs. from the OB period on are given sub sasinnu. Note that the lists differentiate clearly between ZADIM (Akk. sasinnu) and za.dim (Akk. zadīnu); only in the name of the deity and in the Gudea ref. does muk (a variant of zadīmu) refer to the zadīmu. For the paleographic problem, see also the discussion sub sasinnu and askapū.

zadrū (zadīru) s.; (an object made of clay); lex.*


Possibly, on account of mešlānu and pisānuu, an open (lit. halved) drainage tile.

zadurū see zadāru.

zā’erūtu s.; hostility; MA*; cf. zērū.
**zagdurú**

za-eru-ti e-pu-šú  AOB I 112 note x, also ibid. 118 iii 11 (Shalm. I); for other refs., see epēšu mng. 2c (za'ērētu).

**zagdurú**  (Benold Glossar 112a) see kandurū.

zaggu  s.; sanctuary; syn. list*; Sum. lw.  zag-[gu], a-ši-ra-tum, za-ag-za-tum = [saktu (or ašīta)] RA 14 167 r. i 1ff.; zag-gu = i-ši-ir-tum Malku I 278.

For another loan from Sum. zag, see sašu.

See also zagzagatu.


For the corresponding Sum. loan word, see zaginnu.

zagindurū  s.; greenish lapis lazuli; SB, Sumerogr. in Hitt. (ZA 44 72:11); Sum. lw.; cf. zagin.nu.


a) as a natural stone: ali ebbu NA₄.zagin.duru₄ = šu-u, min (= uq-nu-ū) el-šu, min eb-bu, uq-nu-ū nomri Hh. XVI 53ff.; NA₄.za.gin.duru₄ with the corners of a city (wall look) like greenish lapis lazuli CT 38 2:42 (SB Abu); šumma ... kakka-bu īsir-īma ḫīma za.gin.duru₄ if the stars flare up and shoots towards the right of a man, (and is colored) like greenish lapis lazuli Bab. 7 pl. 17 ii 20, also ibid. 21 (astrol); as materia medica: NA₄.za.gin.duru₄ (in broken context) AMT 69,12:4.

b) as an artificial stone and a glaze: šumma NA₄.za.gin.duru₄ ana epēšu if you intend to produce (glass the color of) greenish lapis lazuli ZA 36 182:13 (chem.); uq-nu-šu ašu ša za-gi-in-du-ri-e širpa šaknuma its beautiful meadowland, which looks as if overlaid with greenish lapis lazuli (glaze) TCL 3 229 + KAH 2 141 (Sar.); kīšittu ša mūtātī kalāšinā ina za-gi-in-du-ri-e ina iŋărūtišina ēgiš I depicted with greenish glaze on its walls (representations of) my conquest of all foreign lands Iraq 14 41:31 (Ass.).

The interpretation of zagindurū as a greenish shade of lapis lazuli is based on the occurrence in the glass text which indicates that the specification duru₄ refers to a color, on the simile used in TCL 3 that likens the color of the meadows to that of zagindurū, and on the refs. to fresh green cereals (abakhšin nu and ḥunnatū) that are called in Sum. zagindurū-colored barley. The adj. duru₄ may basically denote a type of lapis lazuli with a wet-looking surface.

zaggingisdidu  s.; (a string of beads); lex.*; Sum. lw.; cf. zaginnu.

Possibly to be read gišidilu, q. v. for refs.

zagungutukku  s.; iridescent (lit. colored like a dove’s neck) lapis lazuli; lex.*; Sum. lw.; cf. zaginnu.


Note that the explanation ša kišā ad summati, “of (the color of) a dove’s neck” Hh. XVI 59, is followed by na₄.za.gin.gū.tu. The adjectives sugun mušen = ša a-ri-bi, “of (the color of) a raven’s neck” ibid. 60, while the forerunner CT 6 11 i 25 adds after na₄.za.gin.gū.tu. The entry na₄.za.gin.gū.tu. Nam. mušen, “lapis lazuli (colored like) a swallow’s neck.”

zaginnu  s.; lapis lazuli; lex.*; Sum. lw.; cf. nazaginnu, zagindurū, zaggingisdidu, zagungutukku.

za-gi-in na₄.za.gin = za-gi-in-nu Diri III 89.

For the corresponding Sum. word used in Akk., see zagin.
zağmukku

zağmukku (zammukku) s.; beginning of the year, New Year's festival; from OB on; Sum. lw.; zammukku ZA 40 289:34 (Nerc.), and passim in NB royal; wr. syll. and zag.muk.


a) in Ur III: see (for deliveries termed níg.ezen, sá.dug, and še.ba) Schneider, Or. 18 44 No. 73, cf. oil as i.ba zag.mu,ka ᵃSul.gi ITT 2 3230:2.

b) in OB: aššum KU.BABBAR zag-mu-ki ša li-tum kl.ta ša gātikunu on account of the silver which you are holding (coming from the tax collected at) the beginning of the year in the lower province TCL 17 70:6 (let.).

c) in lit.: ZAG.MUK ša 4-ti šatti [ina kašādzi] when the beginning of the fourth year arrived ANSt 5 104:104 (Cuthean Legend), cf. nígé ZAG.MUK KU.MEŠ [aggj]. I performed the pure sacrifices of the New Year's festival ibid. 106; šumma ina ZAG.MUK ina Nisannu UD.1.KAM lu ina Ājāru UD.1.KAM if (a man sees a snake) at the beginning of the year, either on the first of Nisannu or on the first of Ājāru CT 38 34:21 (SB Au), and dupl. KAR 212 r. iii 8.

d) in hist.: ina zag-muk-ki arḫi rēšī kullat mūnisiqi ... ṭupqida gerešā let me inspect the steeds (etc.) therein (i.e., in the new palace) at the beginning of (every) year (during) the first month Borger Esarh. 64 vi 58; ITT Nisannu ša ZAG.MUK ina āšāti u saḫmašāti anšāš ša qirīt ina kīrē ša qabālāti āši īlikku in the month of Nisannu at the beginning of the year, when Aššur had to go for the banquet into a garden within the city (instead of into the bit akiti) on account of the disturbances and rebellions Ebeling Parfumrez. pl. 27:5, see Ebeling Stiftungen 3 (Senn.); ina isinnu za-am-mu-ku tabē ... ᵃMarduk at the festival of the beginning of the year (when) DN goes out (in procession) VAB 4 114 i 48, cf., wr. zag-mu-ku ibid. 124 vii 23; elip mašdaḫa zag-mu-ku isinnu šumma the processional barge of the New Year's festival, the festival of Babylon ibid. 128 iv 1 (all Nbk.); lāzib isinnu ZAG.MUK lušabti I will omit (all) festival(s, even) the New Year's festival I will order to cease BHT pl. 6 ii 11 (NB lit.); note with the apposition rēš šatti: ša ina zag-mu-kuša rēš šatti anā isinnu akit Nabū ... isad diḫmamma where Nabû arrives in procession at the beginning of the year for the Akitu-festival VAB 4 152 iii 49; ša ina zag-mu-kuša rēš šatti UD.Š.KAM UD.11.KAM DN ... irammāš gērebšū where DN dwells during the New Year's festival (from) the eighth (to) the eleventh day ibid. 126 ii 56; ina zag-mu-kanāša rēš šatti DN gerbašu uššamma ina isinnu tarbāti (metathesis for tabrāti) akīšašu širīt uṣaṣidhīma I placed DN therein (in the barge) at the beginning of the year and made him go in procession to the wonderful festival, his holy Akitu-feast ibid. 156 v 31 (all Nbk.).

For the basic mng. of zag.mu, “border (i.e., threshold) of the year,” see Landeberger, JNES 8 255 n. 39.

zağāgatu s. pl.; sanctuary; syn. list.* zag-[gu], a-ši-ra-tum, za-ag-za-ta-tum = [sūbu (or ašītu)] RA 14 167 r. i 1’ff.

Connect with Sum. zag, “sanctuary,” for other loan words from which, see zagu, sāgu.

zāḥ see zād.

zaḥalū s.; (a silver alloy); SB, NB.

a) for casting objects: ašū bāššē pit[iq] za-ḥa-li-e eb-bi twin ašūbī monsters cast of shining z. Borger Esarh. 88 r. 8; timmē širūte pitiq za-ḥa-li-e eb-bi tall obelisks cast of shining z. Streck Asb. 16 ii 41; paramābu ... 50 c. u.x za-ḥa-ḫu-ē ebbu agurri qattiguma u-šarrma-a (text ū-rab-ba-a) širūšu I made a great dais of cast bricks of fifty talents of shining z. and installed (the statue of the god) on it Streck Asb. 148 x 24, and dupl. Thompson Esarh. pl. 14 i 28; rimī dalāti bābāni ina za-ḥa-li-e namrīš ubanni I made the wild bulls at the doors of shining z. VAB 4 128 iii 60 (Nbk.), cf. rimī za-ḥa-li-e eb-bi ... kadriš uṣēṣ I set up fierce (looking) wild bulls of shining z. ibid. 222 ii 14 (Nbn.).

b) for plating — 1’ over a metal core: šēdē nabnīt eri ša 2 ina lībi za-ḥa-ḫu-ē itibnuḫu statues of protective genii made of copper, of which two were coated with z. OIP 2 109 vii 21 (Senn.), cf. adi apsasāti pitiq urūdē ša

zaḫalū
zaḥan

za-ḥa-lu-u litbuša ibid. 110 vii 33, and dupl. ibid. 123:30 and 34.


3' over brickwork: the lofty dais of Assur which under my royal ancestors <ina> agurri šūpušma za-ḥa-lu-u litbusu was made of kiln-fired bricks and (only) plated with z. (I now had made of 180 talents of cast ešmarat-silver) Borger Esarh. 87 r. 2.

Although zaḥal4-silver was generally used in the same way as ešmarat-silver and is often mentioned beside it, the Semm. passage (cited sub usage b-1') — stating that zaḥal4 was used as a plating over metal, a sparing use to which ešmarat, q. v., was never put — seems to indicate that zaḥal4 was a more valuable silver alloy. However, the Esarh. passage (usage b-3') does not corroborate this. Since it was often called ebu, zaḥal4 may refer to a silver alloy of a specific shade or luster. The word is likely originally an Akk. 1w. in Sumerian.

zaḥan see zaḥannu.

zaḥannu (zaḥan) s.; (a sweet dish made with milk); lex.*; probably Sum. lw.

za-ḥa-an u+ga.du-gu = za-ḥa-an-nu (after u+ga = diktu) SB 1 89; [za-ḥa-an] u+ga [za-ḥa-an] Ea IV 36; utul.u+ga = šu-mu (i. e., zaḥannu) = [...] (among soups) Hg. B VI 101 (to Hh. XXIII).

See discussion sub diktu s.

zaḥānu s.; (a wooden structure); OAkk., Akk. lw. in Sum.

20 GIS [xI Kūš.ta za-ḥa-num ẓa-DA twenty pieces of wood, each x cubits (long), for the z. of the wing of the house RA 16 19 vi 5', cf. 19 GIS. gal 10 Kūš.ta 6 GIS 3 Kūš.ta za-ḥa-num.še nineteen pieces of “large” wood, each ten cubits (long), six pieces of wood, each three cubits (long), for the z. (mentioned beside wood for the window opening k a (b. b a šē ibid. last line but one (from Nippur, referring to a palace).

**zaḥāru (Bezold Glossar 112a) see zaḥāru.

zaḥātu s.; battle-ax; MB*; Sum. lw.; wr. za-ḥa-DA.


[ZA.HA.DA NA 3 5. ZA.GIN e[b-bi] (inscribed on a votive ax of artificial lapis lazuli) BE 1 75 (= PBS 15 54) + 136 + 137 (Nazimaruttaš), see Zimmern, ZA 13 302ff.; ZA-HA.DA (on an artificial lapis lazuli ax) PBS 16 52:2.

For a Sum. ref., see Castellano, ZA 52 18 iii 10 and discussion ibid. p. 43, cf. also 1 ZA-HA.DA URUDU OIP 14 52 iii 2 (0Acck., Adab). Most likely originally an Akk. lw. in Sumerian.

zaḥimu (or zaḫimu) adj. (?); (mng. unk.); lex.*


Probably referring to the moon after an eclipse, see zaḫu mg. 1a.

zaḥimu see zaḫimu.

zaḥu s.; (a garment); syn. list.*


zaḫi’bu s.; waterlogged soil; lex.*; cf. zābu.

The logogram ZUBI seems to have referred originally to a specific arm of the Tigris River in southern Babylonia. The equivalence gamlu (q. v.) in the vocabularies alludes to the characteristic curve of this arm, and the vocabularies, in fact, identify ZUBI with the Tigris (Idiglat), as well as with the river or canal called Izubitu. The synonyms nagū, "island," midirtu, "rotten and waterlogged soil," and natbakū, "terrace" (as used in date orchards), likewise indicate that ZUBI had reference to some specific region or configuration of topographical features. For midirtu in a similar sense, see Edzard Zwischenzeit 90 n. 442.

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1. **hostile**: màtam nakirtam u za'-i-ra-am
   - AFO 13 pl. 1 - p. 46:2 (OB lit.); multarjī la màgirī za-e-ru-dis Aššur the proud and submissive, hostile to Aššur Weidner Tn. 13 No. 6:3, and passim; KUR. MES. za-e-ru-dis Aššur the enemies that hate Aššur AKA 104 viii 41 (Tigl. I), cf. za'-i-ru-dis Aššur 3R 7 i 14 (Shalm. III).

2. **enemy** (used as substantive) — a) in OB: rīnum ... munakkīp za-i-ru wild bull going the enemies ČII iii 9; za-e-ri-šu ana gātāšu mullāma hand (pl.) his enemies over to him YOS 9 35:44 (Samsuiluna), cf. za-i-ri-ka ninār ibid. 81, cf. ibid. 99.

b) in MB: ila ana širrišu šarra ana ze-i-ri līturūsu may they (the gods) turn (his personal) god into his adversary, the king into his enemy MDP 6 pl. 11 iv 14 (kudurru).

c) in Ass. royal inscriptions: nagab za-e-ri-šu AOB I 62:28 (Adn. I), mallākī za-e-ri-ia AKA 103 viii 32 (Tigl. I), kullat za-e-ri-šu KAH 2 84:11 (Adn. II), AKA 263 i 13 (Nabniti), and 3R 7 i 12, and passim in Shalm. III, also, wr. za'-i-ri-iya Borger Esarh. 16 Ep. 11:16; etc.; ana šumqat za-i-ri to overthrow the enemy OIP 2 85:5; etc.; ana sakāp za'-i-(var)-ri-ia Borger Esarh. 44 i 68; narkabu ... sūpinat za'-i-ri the chariot that crushes the enemy OIP 2 44 v 70; ināru ajābīşu ušangītu za'-i-ri-ia they (the gods) killed my foes (and) overthrew my enemies Bohl Chrestomathy p. 35:18 (Sin-šar-šāmun).

d) in NB royal inscriptions: la màgirī anār akmi za'-i-ri I killed the unsubmissive (and) put the enemies into fetters VAB 4 112 i 25, and passim in Nbk., note kāsū idi za'-i-ri-
za'izānu
ia ibid. 170 B vii 41, restored from CT 37 15 ii 69; Ereskigal ... za-iz-ti-ri-ia la ra'ēmīja i-ziq-qu-ū DN, who ... s who hate me (and) do not love me VAB 4 182 ii 56 (Nbb.), from PBS 15 79 ii 96; mukannīš za-iz-ti-ri-ia (the rod that) makes the enemy submit VAB 4 216 i 33 (Ner.); kāšīd ajaḫḫu muhālliq za-iz-ti-ri-ia VAB 4 254 i 13, and lunār za-iz-ti-ri-ia ibid. 290 ii 41 (both Nb.), cf., wr. za-wi-ri-ia ibid. 60 i 28 (Nabopolassar).

e) in lit.: mu'abbīt egrūti za-iz-ti-ri (vars. za-i-r[i], [za]-el-ri) who destroys the obstinate enemies En. el. VI 154, cf. mušāḫnīš za-i-ri Craig ABRT 1 30:33, mušmāqītāt za-iz-ti-ri BA 5 651:28.

za'izānu s.; supervisor in a case of division of fields and houses; Nuzī*; cf. zāzu.


za'iztu s.; share; MB*; cf. zāzu.

naṣhar 10 (immēri) 4 (urīši) PN kīmī za-iz-zi-šu ana PN iddim PN gave to PN 2 a total of ten (sheep and) four (goats) in lieu of his share BE 14 159:7, cf. za-iz-tum (heading of the column of personal names in list of sheep and goats) BE 14 89:3.

zajārū s.; enemy; MA, SB, NA, NB; cf. zāru.


mu-šu gū.bara,rā gū.šil,šak,šag,gā,anše : za-aa-ru ēpiš lēn[a], the enemy, the evildoer KAR 97:13; [...].x.du.zu i.b.ā.ba,suḫ,suḫ, eš : ĝērākā za-aa-ru šiṭanakīmā your (the goddess') enemies and foes look with a frown KAR 128:26 (bil. prayer of Tn.).

a) in MA and SB lit.: galtu melammanāšu naṣḥaḫaru nagab za-a-ri fearful is his splendor, it overwhelms all enemies AFO 18 48 "vi" 12 (Tn.-Epic), cf. [za]-i-aa-ri Tn.-Epic "ii" 11; [...], ša igtābi šagāš za-a-ri who ordered the destruction of the enemy LKA 63:26, cf. idurumu kalūšumu za-a-ri ibid. r. 20; kakku (var. kāk) la maḫra da-ā-rāpu za-a-ri irresistible weapon that overthrows the enemy En. el. IV 30; mu-nakāki-pu ka[l]a za-a-ri who gores all enemies BMS 46:19, dupl. Scheil Sippur No. 79.

b) in MA, NA, NB royal: qām za-a-ri (var. za-a-ri) who crushes the enemies AOB 1 112 i 11 (Shalm. I), cf. [a]-ri-ir za-a-ri ibid. 134:7; muhālliq za-a-ri AKA 257 i 8 (Asn.); muṣṭābiqī za-wa-ri-ia VAB 4 60 i 28 (Nabopolassar).

zajārū see zārūru.

zajārūtu s.; hostility; lex.*; cf. zēru.
gū.[fa]tu, laš-lat = za-[ia]-ru-[u] Izi F 139.

zakakatu (zakakatu) s.; glass, glaze; SB; cf. zukū.

kissūtu ša NA,gš,nu,š[N]IR,GA,LLU,UN NA za-ka-ka-tum luβūtī ša Ezīda its retaining wall (i. e., that of the Ezīda of Borsippa) is made of alabaster, the overlay of Ezīda consists of (blue) glass (or glaze) ZA 53 237:10 (NB hymn to Ezīda); za-ka-ku-tu šumšū ([the stone] whose appearance is like [...]) its name is (blue) glass STT 108:54 (series abnu šikīnū).

Connect with Heb. 'zākākūt, "glass," Aram. 'zāgīštā, Mandaic 'zāgāštā, etc., see Brockelmann Lex. Syr. 188. The sequence in ZA 53 237 seems to indicate that the glaze alluded to was lapis lazuli colored. Note also that zakā katu occurs in STT 108 as the designation of a stone of a specific color.

(Förcher, ZA 53 240.)

zakānu (or sakānu) s.; (mng. uncert.); Mari.*

The body of a child [ina] meḫret za-ka-nim RAD [ša] elēnu pištim šapīlim [ina] aḥār nim nadima was found lying on the river bank opposite the . . . which is above the opening of the lower dike ARM 6 43:6.

Referring perhaps to a reed construction. The reading of RAD following zakānim is unknown.

zakāpu (to reject) see sakāpu.

zakār šumi s.; 1. invocation (of a deity), 2. fame; OB, SB; cf. zakāru A.
zakāru A

nig.mu.pā.da = za-kar šu-mu(var. -me) Hh. I 40.


2. fame: Aššur-bēl-kāla ša idu ina puḥur Aššur za-kar mu-šu iz-kur RN, whom the god (i. e., Aššur) has made famous in all of Assyria JRAŠ 1892 343:7 (= Layard p. 73); balag za-qa-ar šu-[mi-i]ē pēnashe I made a drum to make me famous (or: to invoke his godhead, if šu-[mi-šu] is to be restored) and (gave it to the gods DN and DN₂ of the sanctuary) MDP 28 p. 29:3 (from Elam); aturtu = za-kar šu-mu excess (in the protasis means) fame (omen apodosis: my army will obtain a fine name) CT 39 39:5 (SB ext.), cf. zuqqurtu = za-kar šu-mu excrecence (in the protasis means) fame (omen apodosis: my army will obtain a fine name) ibid. 6; obscure: mēnsī ekallim ū za-ka-ar šu-mi šu [...] īsīr YOS 10 54 r. 31 (OB physign.), see zakāru A mng. 7.

zakāru A (saqāru) v.: 1. to declare, to make a declaration, to declare under oath, to give an order, to mention, to make mention of, to name (i. e., to give the name of a person) — a) to declare, to make a declaration: ša[t]al mamman la ta-ta-kā-ar do not make any declaration if anybody asks you (lit. on the asking of anybody) KTS 2b 17 (OA let.); mār šarri ša anā sarrūti za-ru ina kakki [imaqqur] the king's son, who has been designated for the kingship, will fall in battle CT 39 29:31 (SB Alu), cf. mār šarri ša anā sarrūti za-ru kuskā iṣabbath Thompson Rep. 271:7, and cf. ibid. r. 10, also 270:12 and r. 7; zēr šangātīšu ana manzas Eḫursukkurka ana dāriš taṣqu-ru you (the gods) have declared his descendants to remain in the (named) temple forever as high priests AKA 31 i 27 (Tigl. 1), iṣnarritu ša anā ili za-ri(at) (do not marry) an iṣnarritu-woman, because she has been dedicated to the deity Lambert BWL 102:73 (SB); avudam iqābbi šamriš i-za qa-ar RA 15 177 ii 25 (OB Agušaja); obscure: ana kal niši a-zakkar ina pāniša ki alliqa KAR 73:27, and dupl. AMT 62, i 11; [minmaiša] a-zak-ka-ru-ka šunnā ana šāšu nu repeat to them whatever I will tell you En. el. III 12; šaniš iz-zak-ru ma igīš puḥursun secondly, they (the gods) said, speaking in unison En. el. V 111; KA.AK-MA-ak dumgi u tašmē šuakū iz-zak-ru they pronounced for him the formula (expressing) blessing and obedience En. el. V 114.

b) to declare under oath: bēl avūtīja PN ina 3 avūlim ša i̇ṅa ru-a-im laplanī li-

often wr. īš, taš, etc., before consonant) and mu (KA-ār RA 45 pl. 3:1 from Urartu, Pā CT 39 4:35, SB Alu); cf. mužakaru, zakār šumi, zikuru A and B, zukkurātu, zukurrātu.


NAB.B.A = ši-tīr šu-[mi], šu-mu zak-[ru] Urnanna III 188/5-5, cf. [na-ru-ši] = [ši]-tīr šu-mi, [ši]-mu zak-ru Malku V 219f.

1. to declare, to make a declaration, to declare under oath, to give an order, to mention, to make mention of, to name (i. e., to give the name of a person) — a) to declare, to make a declaration: ša[t]al mamman la ta-ta-kā-ar do not make any declaration if anybody asks you (lit. on the asking of anybody) KTS 2b 17 (OA let.); mār šarri ša anā sarrūti za-ru ina kakki [imaqqur] the king's son, who has been designated for the kingship, will fall in battle CT 39 29:31 (SB Alu), cf. mār šarri ša anā sarrūti za-ru kuskā iṣabbath Thompson Rep. 271:7, and cf. ibid. r. 10, also 270:12 and r. 7; zēr šangātīšu ana manzas Eḫursukkurka ana dāriš taṣqu-ru you (the gods) have declared his descendants to remain in the (named) temple forever as high priests AKA 31 i 27 (Tigl. 1), iṣnarritu ša anā ili za-ri(at) (do not marry) an iṣnarritu-woman, because she has been dedicated to the deity Lambert BWL 102:73 (SB); avudam iqābbi šamriš i-za qa-ar RA 15 177 ii 25 (OB Agušaja); obscure: ana kal niši a-zakkar ina pāniša ki alliqa KAR 73:27, and dupl. AMT 62, i 11; [minmaiša] a-zak-ka-ru-ka šunnā ana šāšu nu repeat to them whatever I will tell you En. el. III 12; šaniš iz-zak-ru ma igīš puḥursun secondly, they (the gods) said, speaking in unison En. el. V 111; KA.AK-MA-ak dumgi u tašmē šuakū iz-zak-ru they pronounced for him the formula (expressing) blessing and obedience En. el. V 114.

b) to declare under oath: bēl avūtīja PN ina 3 avūlim ša i̇ṅa ru-a-im laplanī li-
iz-ku-ra-ma my adversary, PN, should take the oath against me by the “three words” that are inscribed on the stela MVAG 35 No. 108:53; cf. BIV 4 114:32 (OA let.), and see Landsberger, Bulletin 14 262; k‘am iz-ku-ur thus he declared under oath TCL 18 153:10 (OB let.), and passim in OB; see Ai., in lex. section; ina bit DN k‘am iz-ku-ur YOS 8 63:16 (OB), and passim; note: ina ḫuḫar ƛšama ʔa-za-ak-ka-ra-kun YOS 12 325:11 (OB).

c) to give an order: ḫerē nārīšu zaqāp šippātēšu ul iz-ku-ur had given orders to dig canals for it (the city) or to plant orchards Lyon Sar. pl. 15:46, cf. ibid. 7:46; ana mitliktē apṣu-rumātima k‘am az-kur-šu-nu-ti I sent for them (the workmen) to take counsel (with them) and gave them the following order VAB 4 256 i 34 (Nbn.).

d) to mention, to make reference to: aššumi kaspiš ša šin bit ša annamak ša taz-ku-(!)-ra-qi tētēkama ula itēlēkam no information from you has reached me to as the silver for the price of the house which you mentioned there BIN 4 98:27 (OB let.); i-za-ak-ka-ar-ši inniši innabī šumša one mentions her among mankind, one invokes her name RA 22 170:20 (OB rel.); Lū. me-šu-nu ša ina la annišunu zak-ru kar-mēš their men who have been accused (lit. mentioned) without being guilty will be saved Ach Sin 1:17; ekallum i-za-ak-ka-ar-šu the palace will make mention of him YOS 10 54 r. 23 (OB physig.); sippī šigāri mēdelū dalātu ša Ebabbar damqū tā‘a la naparkā li-iz-ku-ru maḥārka may the doorjams, the locks, the bars, and (all) the doors of Ebabbar intercede for me before you without cease VAB 4 96 ii 26 (Nbn.), see also mng. 3a; karṣī ša ana mu la tābu kī ṣalakalāšu when they spread unmentionable calumnies against him ABL 1240:9 (NB); za.e e.e.ne. èm.zu ki.a mu.un.pā da ƛA.un.na. ke₅(kid).e.ne ki.a mu.un.su,ub, su,ub: kātu amatka ina erēti i-za-kaar-ma Anunnaki gaggaru unāsāgu when he (subject unknown) pronounces your “word” on earth, the Anunnaki kiss the ground 4R 9:59f., cf. ibid. 57f., cf. [muz] ḫu.lu.hr.ẖa an-na mu. un.pā da ki.a ba.ab.û̄.sa : šumkī galitu ina šamē i-za-kar-ma erēti ihtāl BA 10/1 100:11f., cf. ibid. r. 1f., and see mng. 7, where iz-za-kar appears in such contexts instead of i-za-kar which, nevertheless, should not be emended to izzakkar.

e) to name (i. e., to give the name of a person): mamnuš šībāka ... maḥar annišām zu-uk-ra-šu-nu who are your witnesses? name them before these (men)! BIN 4 101:8 (OA let.), cf. minma šiši ša ta-az-ku-ra-ni TCL 4 82:20, cf. also KT Bandet 18 17 (OA let.); šumma warrum ši belšu la iz-za-kar if that slave does not name his owner CH § 18:61. Note, referring to a newborn child: ƛAdad-za-ki-ir BE 14 50a:29 (MB); Iz-kur-اغدا-ĩā BE 15 162:10 (MB); for an isolated OB ref., see Iz-kur-Ē-a Meissner BAP 43:44, and see mng. 2a–5’, for other names.

2. to invoke (the name of a deity, with šumu and nibitu), to name as king (with šumu, zikru and nibitu), to elevate to high rank (with šumu), to praise (a person or a deity, with šumu damqu or banû), to name (i. e., to give a person or a thing a name, with šumu and nibitu), to mention (a person’s name, with šumu), to take an oath (with niš ili and màmibu), to herald, announce (a royal message, with amat šarri), to address a person (with amatatu — a) with šumu — I’ to invoke (the name of a deity) — a’ in gen.: mu.zu bi.du nam.mah.zu bi.dušu : šumka az-kur narbiqa aq[bi] I invoked you (Marduk), I proclaimed your greatness 4R 29 No. 1 r. 13f.; giš.ma.ru giš.ḫul.dù.b₅.₅₃.ub da udug.e.ne. ke₅ ša.bi ƛEn.ki.ke₅ mu.pā.da : ērī ḫultuppū ša rābīštī ša ina libbīšu Ea šumu za-kr the staff of cornel wood, the magic wand against rābīšu-demons, by means of which Ea is invoked CT 16 45:139f., and passim, cf. ina giš [bi-nī]-lī qudduši šumka az-kur Combe Sin p. 124:6, dupl. PSBA 40 pl. 7:8; išu u iṣtaru mala šumšunu zak-ru the gods and goddesses that have been invoked Surpu II 185, cf. ibid. 139, etc.; išš mala ina muḫḫi nari anīš [šum] šumšunu zak-ru all the great gods that are mentioned on this stela BBSt. No. 4 iv 5 (MB kudurru), also MDP 2 pl. 23 vii 29, VAS 1 37 v 46, and passim in kudurru, also ABL 1169:13 (NB leg.); you say muḫḫa išṭu rabūti mala šumšunu mu-ār “Accept (this),

zakāru A 2a

zakāru A 1c
zakāru A 2a

great gods whose names I have invoked" KAR 26 r. 23, cf. M.U.P.A.D.A.K.N.E.E.NE dupl. K.3288 + 6033 (unpub.); these blessings I said for the king ilū ša šunušunu až-ku-ru littalkūdī šišmī‘u and may the gods whose names I have invoked accept (them) and listen (to them) ABL 435:14 (NB), cf. also iz-kur(text -ṣiq)-u-ni (in similar context) ABL 9:9; itāni ša šunušunu ni-iz-ku-ru littalkūdīšī may the great gods whom we have invoked, go at our side KBo 1 3 r. 38 (treaty); asar kajān šumē i-zak-ka-ru (var. i-zaq qa-ru) wherever one is in the habit of invoking me (Irra) Gössmann ErA 56: ina paššar mākalē iłi rabūti šumka až-kur I (Assurbanipal) have invoked you (Šamaš) at the sacrificial table which is spread with food for the great gods KAR 55:15; (after the medical treatment) šum Gula u Nīmmah ta-zak-kar AMT 41:14:42; exceptionally, without šumu: ša iz-za-ka-ru ku-nu-ši mugra a-na-as-su hear (O stars) the word of him who invokes you ÖECT 6 pl. 12:23 and 24, see Ebeling TuL 164, cf. iš-kur ku-nu-ši (in similar context) Analecta Biblica 12 283: 23; ša ušamsaku DN ša ina ikribīšu zak-rū lītūr lininū may Ninurta, when he has been invoked in a prayer of this (man), punish again and again him who treats (this document) with contempt ADD 640:17 (NA); ki ša ... ina mākalē ištari la zak-ru like one who has not invoked the goddess at table Lambert BWL 38:13 (Ludlul II), cf. išu la iš-kur ḫul ḫakalū šumka has eaten food without invoking his god ibid. 19; note M.U.M.U.M.U.MU (obscure) ZA 42 80 i 6.

b’ in ref. to blasphemous usage: ša ina šališīna šum iši ana masikte ta-zak-ru-u-ni (women) who invoke the name of a deity blasphemously during their quarrel AFO 17 279:57 (MA harem edict), cf. šu-u’y šarrī ina šalte la [i-za-kar šu-um] ili lu la i-za-ka-ru ibid. p. 280:61; šumka kabtu gališī [az]-za-ka-IR I have invoked lightly your honored name PBS 1/1 14:25 (SB).

c’ referring to the ghost of a deceased person: gidim lū. ki.še.ga nu.tuk.a ḥē.me.en gidim lū.a.dē.a nu.tuk.a ḥē.me.en [gidim].lū.mu.pā.da nu.tuk.a ḥē.me.en: lu eṭemu mu ša kāsip kīqi la išū MIN (-- atta) [lu] eṭemu mu ša nāq mē la išū MIN [lu] eṭemu mu ša za-ka-rin(kAR) šume la išū MIN whether you be a ghost who has no one to offer him food offerings (for the dead), or a ghost who has no one to libate (cool) water (for him), or a ghost who has no one to invoke him by name CT 16 10 v 13f., note without šumu: atta eṭemu mu la mammanama ša qēbira u sa-qī-ra la tēšu you, ghost, without any (family), who have nobody to bury you and invoke you KAR 227 r. iii 28, dupl. LKA 89 r. 20, see Ebeling TuL 132; apla za-kīr šumi īrāṣī he will have a son who will invoke his name (after his death) Kraus Texte 7:11.

2’ to name as king: ša šarrī u šakkanakkī šumišunu ta-[za]-kar (var. tanammu) you (Enlil) kings and governors PBS 1/1 17:13, var. from KAR 68:18, see Ebeling Handerhebung 20; ša Marduk ilum bānāšu ina šum damiqti šumšu iš-ku-[ra-na] he (the king, the addressee of the letter) whom his god, Marduk, who created him, has graciously appointed RT 10 60 No. 356:10 (MB let.). With ana šarrāti, etc.: inum Marduk ... šumam dārīa iš-kur-ra ana šarrāti when Marduk (created me and) named (me) king with an enduring fame VAB 4 142 i 15 (Nhbk.); ša Marduk ... ana zanān māḥāzī u udhušu etsēti šumšu kīnīš iš-kur-ra ana šarrāti whom Marduk has duly named king to provide well for the cities and to renew the sanctuaries VAB 4 234 i 15 (Nbn.); īppsāmsanna ina māti šum dama qa ana šarrāti iz-kur (when Marduk) selected me from among (the people of the country) and named (me) king with a well-boding name ibid. 216 i 27 (Ner.), cf. ana mālikūti ... iz-zak-ra šu[mu] (in parallelism with itlūbī nibissu) SR 35:12 (Cyr.); ša Aššur ... ana nu’irrūṭ kibrāt arba’i šumšu ana dārīš iz-qu-ra whom Aššur named to rule the four quarters of the world forever AKA 33 i 38 (Tigl. I), cf. ana šarrāti māt Aššur šumu ša [šarrī] bēlija iz-za-kar ABL 2:7 (NA let.).

3’ to elevate to high rank: inimma Marduk šumka iš-kurru mādiš aḥdu umma anākuma aušum ša idī’anni šumšu it-ta-aš-ka-ar when Marduk elevated you (addressing a person who is a šāpir mathīm) I was very pleased,
saying (to myself), “A person who knows me has been elevated to high rank” Fish Letters 1:5 (OB let.); šapiri šipuramma bēli šunmi iz-za-ka-ar my lord sent word concerning me and (then) my master elevated me in rank (entire text of letter) CT 29 10b:7 (OB let.); ištu šumi abija kūtu DN iz-ku-ru u sa-ar-di-a-am āpulu ever since you, my father, were promoted (thanks to) Sin-Amurru (lit. since DN promoted you), and I reacted with congratulations (you have promised me a sheep and wool but you have not given them) CT 2 12:11 (OB let.); P.A.PA-iltim ša anā x x abiku bēli šummu iz-ku-ru the ša-haṭṭašim-official whom my lord appointed to the . . . of your father TCL 17 24:7 (OB let.).

4’ to praise (a person or a deity, with šumu damqū or bandū): šumi damqami šimišam kūna ilim za-ka-ra-am . . . in pī nāšī lu asakun I acted so that the people praised my name daily (the name of) a deity PBS 7 133:77 ( Hammurabi); [šum] bēlini bandū i ni-iz-ku-ur-ma let us praise our lord and (may those who want to shame us come themselves to shame) CT 4 2:32 (OB let.).

5’ to name (i.e., to give a person or a thing a name): šapliš ammatu šuma la zak-rat (var. -ru) the earth below had not (yet) been given a name (in parallelism with nābū) En. et. I 2; ālu šulītu ana eššītu asḥat URU Dār-Nabū šumku az-kur I made that city the administrative center and named it Dār-Nabū Liš Sar. 283, and passim in Sar. and Senn., note azza-kaš-šumku OIP 2 145:22 (Sennum); 2 gammadē ša šummu za-ka-r-ru-u-ni two camels which are called two-(humped) ADD 117:2 and ibid. 800 (case); with reference to a newborn child: Sin-šum-is-gur Sin-Gave-the-Name BE 15 182:7 (MB), and passim in MB, also 2 Marduk-za-kir-šumi Camb. 276:5, and passim in NA and NB, see Tallqvist NBN 314, also APN 282, see also mng. le.

6’ to mention a person’s name: šumi iz-ku-ra-ku-ma he mentioned my name to you VAS 16 13:8 (OB let.), cf. ku-ua-am šumka i-za-kā-ka-ar-ma CCT 4 7b:21, cf. CCT 3 41b:25, and passim in OA; (you dedicate the votive offering to Ištar) šum maršī mu-ār you pronounce the name of the sick person LKA 70 i 7 and 69:10; ana za-qar šumuja danni malkī . . . šušbu the rulers shake at the (mere) mention of my mighty name KAH 2 84:21 (Adn. II); murus lišī libiši am ana șa-nija taštakan kūna la aturruma ina pušur asšīja šumi bit abī la a-za-a-kā-ku-ru šimūššānī you have caused me much heartache and treated me in such a way that I cannot even mention my family again among my peers TCL 1 18:11 (OB let.); ina mahārikūnu šumi la ta-za-kā-ra do not mention my name when you address yourselves (to the kāru) KT Hahn 17:29 (OA let.); ammakam PN ša’alma šumi šīšī li-iz-ku-ra ask PN there to indicate the names of the witnesses CCT 2 13:15 (OA let.).

b) (with nāšī ili (u šarri)) to take an oath — 1’ in OB leg.: ina bit (var. bēb) Tišpak nāšī iliš i.za-kaš-šum he takes an oath for him in the temple (var. gate) of Tišpak Goetze LE § 37 A iii 20 (= B iii 3), cf. nāšī iliš i-za-kar ibid. § 22 A ii 16; nāšī iliš i-za-kaš-šum he takes an oath CH § 249:41, and passim in CH; [nāšī iliš iz-ku-ru they have taken an oath Grant Bus. Doc. 7:8 (= YOS 8 51) (Rim-Sin of Larsa), and passim in OB; nāšī a’Aja . . . PN iz-ku-ur-ma (exceptional because Sippur texts normally use tamū) CT 8 28a:8 (Sippur); RN u RN, nāšī iliš donnam [i]na biritīnu iz-ku-ru Ila-kabkabu and Jagidlim made a solemnly sworn agreement ARM 1 8:10, cf. nāšī ili lī-iz-ku-ur ibid. 30:21, and passim; women of the palace ša nāšī iliš ina kir̃īm iz-ka-ru who took the oath in the inner city ARM 8 88:18 (leg.); for mu.lugal.bī in. pā : nāšī šarrišu iz-kur, see Ai., in lex. section; for the Šum. phrase in OB leg., see tamū.

2’ in other leg.: nāšī DN . . . u RN lugal.e mithārīš in.PA.ÀD.EŠ BE 14 49:24 (MB), cf. ibid. 1:20, 7:30; [Z]LLUGAL la iz-ku-ru-ni šu-ni (concerning which they did not take an oath by the life of the king AFO 12 pl. 6 No. 1:7, see ibid. p. 52 No. 3 (Ass. Code); nāšī iliš u RN šarrišumu za-ki-ir he has taken the oath by the gods and their (the partners’) king TCL 12 32:41 (NB), cf. nāšī-sù DN . . . za-KAR BE 8 4:7ff., mu ili u šarri za-KAR Nbk. 122:8, also nāšī ili u šarri šu-zak-ru they (the contracting
zakāru A 2c

parties) have taken the oath by the god and the king WVDOG 4 pl. 15 No. 2:26 (NB), also Speleers Recueil 276:18, beside nīṣ DN DN₂ ilānīșu u RN șarri ... iz-zak-ru Nbk. 247:21, ina yuḫṣi nīṣ ilānī șarri iz-ku-ra TCL 13 170:22, and passim in NB, note nīṣ ili u șarri MU nīṣ Marduk u Șarpānītu MU PSBA 10 pl. 5 (after p. 146) 44 (NB); nīṣ DN u DN₂ ilānīșunu u MU RN șarri bēlīșunu iz-zak-kar Dar. 551:16, cf. nīṣ-šu ili u șarri iz-zak-ka-VAS 5 52:10; nīṣ sarrim zu-uk-ra-aš-[šu]-mi make a statement against him (the litigant) under an oath by the king! JEN 333:17 and 29, cf. nīṣ șarri iz-za-ak-ra-an-na-ši JEN 324:14, and passim in Nuzi.

3' in lit.: nīṣ ilānīšunu itti aḥāmes ez(var. ʾiš)-kur-(var. ʾu)-ma they (each of the allies) took an oath by their (i. e., his own) gods Borger Esarh. 50:26; and passim; note nīṣ-šu māt Aššur ša adē nīṣ ili rabūti ina muḫḫiṣa iz-ku-ru the people of Assyria, who swore an oath (of loyalty) to me by the great gods Borger Esarh. 44:80; cf. ibid. 59:33; ana ša ... nīṣ ilišu kabiš gallīš iz-ku-ru ana amūru (my royal predecessor) whom the deity had named kings ABL 1213 r. 6, cf. also 254:6.

e) (with zakru) to name king: ša ilu ana șarrāti iz-zak-ru zikirūnu my royal predecessors whom the deity had named kings VAB 4 134 vi 15 (Nbk.); for other refs., see zakru.

f) (with amat šarri) to herald, announce (a royal message, NA only): PN abat šarri ina panīja iz-za-ka mā abīna ina māt nakri mēti PN announced to me the royal decree which says, “My father died in enemy country” ABL 186:13; PN gurbūtū itti šanī ša Lu Lahiraja ittalka abat šarri iz-zak-ru the guardsman PN came with the assistant of the ruler of Lahir, and they announced the royal decree ABL 1214 r. 6, cf. a-mat šarri ina muḫḫišunu iz-ku-ka mā iqtibiu mā ABL 1257 r. 5, cf. also a-abat šarri iz-zak-ru ABL 871:8.

g) to address a person (with amat, followed, without umma, by the wording of the address, only literary): Gilgāmeš ana muttablāti ... INIM (var. a-ma-ta) iz-zak-[ka]-ra] Gilgāmes addresses the female servants Gilg. VI 181, and passim in the epics; imurūnuma șallūhu ana Ea abīsu a-mat mu-[dr] when he saw him (the sick man), Assaluhī addressed his father Ea BRM 4 18:8; ātā ana bēlīšu amatam iz-zak-ka the doorkeeper addressed his master STT 38:27 (Poor Man of Nippur), see AnSt 6 150ff.; for the use of this idiom in phrases introducing direct speech in the epic literature, see Sonnek, ZA 46 227ff. sub Nos. 4–6 and 16–18, 20–22, where it always appears at the end of these formulas. For another formula, see mg. 3b.

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3. I/2 to speak — a) imperative: lēmnēti et tatamme damiqta ti-is-gar do not say evil things, speak well (of people) Lambert BWL 104:128; Etemenanki ana Marduk bēlīja damiqta ti-is-ka-rī-im kastānam always speak well of me, O Etemenanki, to my lord Marduk VAB 4 208 No. 49:13 (Nbk.), cf. ibid. 298:6 (Nbk.), also bitū ana Marduk bēlīja damiqti ti-iz-ka-ar-am ibid. 64 iii 61 (Nabopolassar), amat damiqtišu ti-iz-qa-ri OIP 38 133 No. 7:5 (Sar.); [ṣum ... ḥika ma am la [ti]-iz-gar (Ṣum. col. broken) RA 17 121 i 18.

b) present, used to introduce direct speech (in the epic lit.) — 1° in the standard formula: Etana pāšu išpašamma ana etsūma is-sā-qa-ar-su Etana opened his mouth and said to the eagle Bab. 12 pl. 12 vi 8 (OB Etana), Naram-Sin pāšu išpašamma is-sā-qa-ar-am ma šuš kiššiššu AFO 13 47:13 (OB lit.), and passim in several variant formulas, for which see Sonneck, ZA 46 226ff. sub Nos. 1–6, 8–13, 20.

2° zakaru alone: Sonneck, ZA 46 230 No. 30–33, also e-za-ga-<ar> ana ahišu Lambert BWL 102:39 (fable).

4. I/3 to name, to proclaim — a) regular formation: mu.ne.ne l.pā.dašu šumēšunu ta-za-na-kār you name them one after the other KAR 4 r. 12 (SB rel.); tanitiqerā Addad lu-sa-gar let me proclaim again and again the praise of heroic Addad (incipit of a hymn) KAR 168 128; etqanima lu-us-sā-qa-ar ... niška lutmā bypass me, and I will proclaim your ... (and) take an oath by you AFO 13 pl. 2 r. ii 7, see ibid. p. 47 (OB lit.).

b) formation on the base tizkar — 1° pret-erit: naphar 5 abūlāti ... at-tas-ga-ra šumēšin I gave names to all five gates OIP 2 113 viii 5 (Senn.).

2° optative: ilāni ... ša arāk ūmēja līttammū lit-tas-ka-ru amata dumqiṭa the gods speak for a long life for me (before Bēl and Nabū), (may they) always intercede for me 𒊩𒌆 35:35 (Cyr.), cf. urra u māšu lit-taz-ka-ar-dumqiṭa VAB 4 290 ii 28 (Nbn.), Ninmaḥ ... maḫar Bēl Bēltija lit-tas-gar damiqti Streck Asb. 240:16, cf. šum’uḍ šanitiqiša li-tas-gar AKA 211:25 (Asn. 1), also AOB 1 134 r. iv 34 (Shalm. 1); Ninmaḥ ina maḫar Bēl Bēltija limuntuṣu lit-tas-gar may Ninmah speak against him before Bēl and Bēltija Streck Asb. 240:23, cf. RA 16 126 iv 15 (NB kudurru), TCL 12 13:17 (NB); erreka marullā ... li-it-ta-āsāqar may he (Aššur) pronounce an evil curse AKA 252 v 93 (Asn.); epēš gurdiṭa līttammā tamattī lī-tāṭiṣa li-ṭaṣ(var. -ṭaṣ)-qa-ar(var. -gar) he should listen to (the reading of) my warlike deeds and pronounce the praises given to my achievements (in this document) KAH 1 13 left edge 1 (−AOB 1 124) (Shalm. 1).

5. zakkuru to mention, to invoke, to name: eni₃ma il₃ ... šumma lu zuk(var. zu-uk)-ku-ru when no god had yet been given a name En. el. I 8; ina mēši naghāṣsumi-zak-[ka] (var. -ki)-ru-ni šumṣu so that one should invoke his (Marduk’s) name in all rites En. el. VI 166; ša PN ummaṣu la zu-uk-ku-ru-[at] PN’s mother has not been mentioned (for the ownership of the field) BBSt. No. 3 i 30 (MB kudurru).

6. suzkuru to make take an oath (also with šumu and zikru): šumma ṭa-ṣa-az-ku-ru-ka zukur if they make you take an oath, take it KTS 26:20 (OA let.); ina giš.tukul 4ṣi[N. lit.] u URUDU.SEN.TAB.BA [...] PN u PN₃ mārē PN₃ ṭa-ṣa-az-ki-ru they made PN and PN₃, the sons of PN₃, take the oath by the symbol of Ninlil and the double ax [of DN] UET 5 251:29 (OB), cf. niṣ lāmā u šarrī ṭa-ṣa-az-ki-ru-ṣu-nu-tu YOS 6 156:14 (NB); šumu niṣ lāmā ṭa-ṣa-az-gi-ru they made them take the oath MIO 1 114:10 (Bogh. treaty), also ibid. 116:25 and 29; maḫar ... lāmā ... ṭa-ṣa-az-nu-ti I had them take a solemn oath in the presence of the (symbols of the) gods to safeguard my succession (to the throne) Borger Esarr. 40:19, cf. adē niṣ ilī rabūti ṭa-ṣa-az-ki-ṣu Streck Asb. 68 viii 45, and passim; niṣʾ[šamāš] šu-[az]-ki-ṣu-nu-ti KAR 234:22 (SB rit.).

7. naskuru passive to mn̄gs. 1 and 2: e.nē.em.mā.ni nu u.mu.ug mu.bi še.ām.ša₃ ... amassu ana ešī ina ša  ṣa iz-zak kar-ma ešu šu idammum when his word is woefully pronounced to the man, that man mourns SBH p. 8:56ff., and ibid. 58ff., for the
*zakāru B

use of i-za-kar in this context, see mng. 1d; li-za-ki-ir (var. lu-ù za-ki-ir) liqqabi šumu ina māti let his name be pronounced (and) invoked throughout the land En. el. VII 50; Lahamu u (var. omits) Lahamu ustāpyu šumi iż-ak-ru Lahmu and Lahamu were fashioned (and) given names En. el. I 10, cf. MUNU IZ-ak-ru his (the patient’s) name must not be mentioned AMT 88,2:5; mu.zu ḫē.pā. dē : šumka ki-izza-ki-ir may you be invoked CT 21 41 ii 9 (= LHI 60, Hammurabi); šīqrū šu[un]u ē ikṣudunikama ē la-zi-ki-ir these messengers should not reach you, otherwise you will be talked about about BIN 4 58:17 (OA let.); for it-tā-dā-ka-ar Fish Letters 1:9 (OB), see mng. 2a–3; izīṣamma 〈ina〉 pika li-za-ki-ir kittu be present here and let truth be pronounced by your (own) mouth KAR 80:24, and dupl. RA 26 49; nīg.ṣig.₇ ga mu.zu ī ḫē. pā. dē (var. ki. nīg.ṣīg.₇ ga mu.zu) ḫē. en.pā. da): aṣtar damiqti šumka li-iż-za-ki-ir may your name be mentioned in a good way Lugale XII 9, cf. CH xli 2; šumu ina damiqti PĀ CT 39 4:35 (SB Āšu apod.), and passim; ina taggirti iż-za-ak-ka-ar šu-la ma dams(!)-qd i’-pe CT 21 41 ii 9 (= LIH 60, Hammurabi); de be mentioned AMT 88,2:5; mu.zu he.pa. iz-za-kar (OB physiogn.); for you will be talked about because of (secret) information and will be given a bad name YOS 10 54 edge (OB physiogn.), cf. šīma šumu iż-za-ka-ar and he himself will be promoted (after obscure mēsīr ekallim ša zakka-ar šumi šu […] issir) ibid. 31, cf. ina KANU ZU šumu M[U-][ār] he (the king) will be accused by an unknown informer (possibly; he will be pronounced by a unknown mouth) K.2809 9 i 14 (SB iqṣur-ipu), cf. ina KANU ZU MU-ār CT 39 46:70, also šumu ana damiqtim MU-ār Virolleaud Fragments 13:7 (= Bezd Cat. 4 1648 Rm. 2,123) (SB iqṣur-ipu); niṣīrtam ikaṣṣad u šumu iż-za-ak-ka-ar he will find a treasure and be praised (in contrast with šumu immassik in next line) YOS 10 54 r. 23 (OB physiogn.).

*zakāru B v.; to remember (only EA); WSem. word.

a) as a foreign word: i-za-kar KAMEŠ abbiya I remember the words of my fathers EA 147:23 (let. from Tyre); PN has left me and is now in GN u li-iz-kur šarrī ina panīšu the king should keep (this) in mind (to guard) against him (and send me fifty men to protect the country) EA 289:41 (let. from Jerusalem).

b) as a gloss: liḥšûmī / i-az-ku-ur-mi šarrī bēlija the king, my lord, should remember (everything that has been done to Hazor) EA 228:19 (let. from Hazor).

zaku see zakū adj.

**zakkītu** (Bezd Glossar 112b) see zaqqitu.

zakū s.; (a member of a class of feudalatories); NA (NB only in letters from Nineveh); pl. zakkē; wt. za-ku-u(ù) ABL 154:16, 685:4 and 1187:3; cf. zakū.

LŪI INUSHU (between LŪ.GIR.LA and LŪ.KALU, coll.) Bab. 7 pl. 5 (after p. 96) 12 (NA list of professions).

a) referring to Assyria proper: [adē] ša \textit{Tzekūtē} ... [issi] Šamāš-šumu-ukīn ... [LŪ. GAL.]MEŠ LŪ.NAM.MEŠ LŪ šā-ak-nī [LŪ.SAG.]

MEŠ LŪ liki ṭanī issi LŪ zak-ke-e [piqiṭi]tu māti gabbu u ṭanī mār māt Assur the loyalty oath imposed by Zakkti (the queen—SAL. KUR.—of Sennacherib) on Šamāš-šumu-ukīn (and other princes), on the high-ranking persons, the governors, the prefects, the officers, the leaders, the z.-s, the administrators of the whole country, and on the citizens of Assyria ABL 1239:7, cf. (in a similar enumeration) šu ina LŪ zak-ke-e gabbu Knudtzon Gebeto 109:13, also [?]u LŪ GARM.EŠ zak-ke-e LŪ GARM.EŠ MI either men in charge of the z.-s or men in charge of the z.-s or men in the ... PRT 44:8

b) from outside Assyria: [šulmu ana] UVRU ḫal-šu ana LŪ za-ku-u (ana LŪ) ardāni ša šarrī bēlija all is well with the fortress, with the (and) the servants of the king, my lord ABL 685:4; uṭtu LŪ zak-ku-〈u〉 uṣuzza anūni ... ina UVRU bītri šulānī since the z. has been installed, we have been garrisoned in the fortress (referring to Babylonia) ABL 459 r. 3 (NB); issu pan LŪ zak-ke-e gabbu ištēnā GUD.NIT.AMEŠ iltuḥar (the local chief) received one ox each from all the z.-s ABL 1263 r. 9; the king knows ki šiddi nāru ina mākhī ramnīšu iltuṣumuni za-ku-u laššunu that (the
zakkušakû

criminal) moves as he likes along the river of my district, there is no z. there ABL 154 r. 16, cf., wr. Lû za-ku-û ABL 1187:3, Lû zak-ku-û (both in broken context) ABL 1423:5; Lû zak-ku-û sa nasûñinî the z. whom we brought here ABL 143:6.

The evidence indicates that the designation zakku refers to an Assyrian functionary who belonged to the lower stratum of the official hierarchy (see the title of the loyalty oath ABL 1239, also Knudtzon Gebete 109) and served in occupied Babylonia as a military official performing police duties (ABL 154, also 459). No zakku is ever mentioned by name, and the entire class was under the supervision of a prefect (saknu, see PRT 44). That the original mng. of the term is “freedman” is indicated by the etymology. The word cannot be considered an Assyrian form of *zakkû because the Babylonian letter ABL 459 writes zakku.

zakkušakû see sakkušakû.

zakru adj.; male, man; OA, NA*; pl. zak-kâru; cf. zikartu, zikaru, zikritu.

a) in OA: you said, “The garments which you have been sending me are not good,” mannum za-ak-ru-um ša ina bitika waṣbuñima illakuma maḫrišu šubâti ú-nu-šu-ni which man who belongs to your household and travels (for you would permit that) I cheat on the garments in his presence? BIN 6 11:11 (OA let.); tell PN annakam Ummi-[era]sare za-ak-ra-am tarsh the woman Ummi-[...] had a boy here (postscript on the case of a woman Ummi-[...]) ABL 4 23:4 (NA), beside zak-ku-nu ABL 1187:3, also ibid. 110 RS 16.267:6’.

b) in NA: ina mu.bi sal.peš.meš nita. meš ʿu].te.meš, with gloss e-ra-a-li zak-ka-rif’al-la-da in this year the pregnant women will bear males Thompson Rep. 98 r. 3.

zakû (zaku, fem. zakûtu and zakiitu, fem. pl. in MA, NA zakuäte) adj.; 1. clear, 2. clean, cleansed, in good order, 3. plain, 4. refined, pure, 5. free of claims; from OA, OB on; zakiam BIN 4 23:4 (OA), MVAG 41/3 16:35 (MA), ADD 934:2 (NA), beside zak-ku-nu ABL 459, TCU 30:28 (OA), and passim, fem. zakiitu in NB (see mng. 5b) beside zašku passim; cf. zakû.

zakû


1. clear — a) said of water and beer: the spirits of the dead ša mé daluḫute isâtû u mé za-ku-te la šâtiitu who drink polluted water and never clear water Anšt 5 98:26 (Cuthean legend), cf. mé za-ku-ši šâti (referring to the dead) Gilg. XII 147; ina šaplati eļemmnû = mé za-ku-ši libih may his spirit (text pl.) drink pure water down below VAS I 54:18 (funerary text), and dupls.; šumma mú šīri u za-ku-ši daluḫu if both the muddy and the clear (river) water is roiled CT 39 20:142 (SB Alu); mé za-ku-ši-še šarru idallu hànhu ina narmakte imassini lu taš-pak do not pour away the clean water of the ewer which the king uses to wash his hands ABL 110 r. 7 (NA); za-ka-a dasša kur[nu]-na aggika I libated clear, sweet strong beer for you BMS 57:10, see Hh. XXIII ii 24 and Hg. B VI 85, in lex. section.

b) said of the sky: abnu šiṅšuši kima šameza-ku-ši (var. ni-šu-ti for nesûtû?) NA ašpû šumšu the stone which has the appearance of the clear sky is called jasper STT 108:76, and dupls. (series abnu šiṅšušu), cf. šumû za-ku-šu ACh Supp. 2 Sin 23a:34. Note, referring to the moon, 2R 47 in lex. section, see zašimu.

zakû

clear order of yours should come to me BIN 4 3:17, cf. naṣpertaka za-ku-tum lilikam KT Hahn 7:12, and passim in OA.

2. clean, cleansed, in good order — a) said of garments, etc.: iddi marbatîšu ittabiba za-ku-ti-šu vari. -šu) he threw off his dirty (clothes) and put on clean ones Gilg. VI 3; šudata za-ka-a [la taltabbas] do not put on a clean garment Gilg. XII 14; the diviner bathes, anoints himself, puts on in-hur-lime perfume šudata za-ka-a ittabiba (and) dons a clean garment BBR No. 75-78:15, also ibid. No. 11 r. iii 5, and dupl. No. 19 r. 5, cf. AMT 44,4:7; TûG.H.I.A za-ka-a tulabbasou you put on a clean garment on it (the figurine) KAR 178 r. vi 41 (homer).: saṣuṣipata ša-štârate imâḫhar za-ka-a-te iddan he receives the soiled tablecloths and hands out the clean ones MVAG 41/3 pl. 2 iî 18,cf. ibid. line 19 (MA rit.).

b) said of human beings — 1' in gen.: šumma amelu ana simisti la za-ku-ti (var. za-zu-u) ginâ igdanabut if a man always has ejaculations when (he is with) an unclean woman Boissier DA 85:2, var. from CT 39 44:11 (SB Ahu).

2' in personal names: sag.gême Za-kû-šu VAS 9 221:2 (OB); sal Za-ku-tû ša Sin-arhe-eriba ADD 645:2, corresponding to sal Na-qi'-a ibid. r. 2, see Meissner, MVAG 9/3 236; ša sal Za-ku-u-te sal Kur ša Sin-arheeriba ABL 1239:1, and passim in this let.

c) (said of fields and gardens): eglam za-ka-am ana bêlišu utarru they will return the field to its owner in good order JCS 5 92 MAH 15890:19, also VAS 7 28:12, Rifaim 49:8; kirâm za-ka-am ana bêlišu utar VAS 7 21:12 (all OB).

d) otheroocs.: ša ½ ma-na kaspim ezizzam za-ku-a-am šâmamma buy (pl.) me clean ezizzu-vegetables for one-third of a mina of silver TCL 30:28 (OA); 12 anše šamaššumma la za-ku 7 anše šamaššummi za-ku-û AASOR 16 89:2 and 4 (Nuzi); ūbû ... elu elu hîmêlim za-ku-û-tim more delectable than the finest of pure ghee CT 15 1 i 6 (OB lit.); ana dabbû za-[k[a-ti] tessip (for tessip) you decant it onto a clean slab ZA 36 182 § 1:17, also ibid. 192 § 3:21; naphû ša umâte ša Nisanni za-ku-û-a-te mîthârât ša il-lu ud-hê-gal ina libbi laššînî all together, six favorable days of Nisannu — the completely favorable (lit. clear), the half-favorable(?) ones, among which . . . , the "evil days" (ud-hê-gal for ud-hul-gal, i.e., the evil days par excellence) are not included Boissier DA 102 r. i, also (for Addaru and Sabatu) ibid. ii and iii (excerpt from hemer.), see Landsberger Kult. Kalender 119.

3. plain: 1 mêsir Kû-ki za-ki-u one plain gold belt ADD 934:2; 1 TûG za-ki-am one plain(?) garment BIN 4 23:4 (OA); 1 [TûG] [x xl] za-ku-û-tum UET 5 636:3 (OB); 1 TûG za-ku-û ARM 7 253:2, and 2 TûG za-ku-û ibid. 251:4; 1 abna 1 TûG.H.I.A za-ki-a-Adad one bead, one plain garment (for) Adad MVAG 41/3 p. 16:33 (MA royal rit.), cf. An VII 161f., in lex. section.

4. refined, pure (said of metals): lu annakam damqam lu amâṯâm šaḡartam za-ku-ûm šâmamma buy me either good tin or pure small(?) amâlu-iron CCT 4 34c:16; annakam za-ku-a-am šâmama TCL 19 20:7, also BIN 6 205:8 and 262:11; annukum za-ku-ûm Bab. 4 78:3 (= MVAG 33 No. 93); 1 tuqminnu ša Kû. BARBAR za-ki-i one box with refined silver EA 14 ii 57, 1 ša reš[i] Kû. BARBAR za-ku-û one head-rest of fine silver ibid. 63 (list of presents from Egypt); ū ki gamirmu za-gu-û ina išnišu šamru and they saw with their own eyes that they (the statues) were entirely of pure material EA 27:27 (let. of Tašratta).

5. free of claims — a) referring to merchandise (OA, MA): 2 ma-na 15 gîn kaspî za-ku-a-amدادge I will accept my two minas and 15 shekels of silver free of claims TCL 14 56:16 (OA); ina šubâti za-ku-a-am anništîm ša šubâtim ša abîni among these garments cleared (for transportation) there is one garment belonging to our father BIN 4 158:17 (OA); annukum 13 gîn.Ta u šuklum za-ku-tum laššû there are neither cheap (lit. at 13 shekels per mina) tin nor blocks of tin disposable TCL 14 7:10, cf. avîtmu za-kû-tam legešîma BIN 4 37:27, also ana luqitija za-ku-tim ittalak CCT 3 36b:6; eyelû bissû mimmâšu gabbit za-ku-a-û šabbat uktâl he will seize and hold his field, his house, and
zakû

everything that clearly belongs to him KAJ 101:21, cf. (referring to a pledge) ki šaparti minmušu za-ku-u ūkāl KAJ 29:17 (MA).

b) referring to human beings — 1' in NA: kaspū ša lu za-ku-te the silver for (furnishing) free workers Toll Halaf 56:1, and ibid. 8 (NA); mārē šāmmēš-e iqabānišunu ulu za-ku-te ša rab ekalli those that are called bought men or people released by the chief of the palace (referred to in line 13 as "sons of the slave girls of the palace") ABL 99 r. 11 (NA); īmu ša unqu ša šarri belija ina pan ardāni ša d'Ištar tallikanni mā lu za-ku-u on the very day the sealed letter of the king, my lord, came to the servants of Ištar ordering, "They shall be released" ABL 533:12 (NA let. of the laštunnu of Ištar); Lû za-ku-u ... ana GN ū-raj-[ma] there is a man free (from military duty), I shall give him leave to go to Zamua ABL 311 r. 3; šammu issi emgāšu īlaka šammu za-ku-u šāt īš-šu-ka whether he will come with his troops or be free (from duty) ... ABL 198 r. 9; ardāni ša šalēgal ša mār šarri ša bit Lûgal Lû za-ku-u ṣuplejaši ana bit PN itidin he handed over by force to the estate of PN servants of the queen, of the crown prince (and) of the estates of high ranking persons, (as well as) free people ABL 633:17; note the unique spelling: anāku zakku-udu maḫbišunu ... ālak utakšunu I, being free, will go to them and warn them ABL 641:3.

2' in NB: lū-frinmeš za-ku-lu₄ CT 22 174:45 (NB let.); za-ki-lu₄ ša d'Bēlu ša Urûk u d'Nanā šī she is a woman released by the Lady-of-Urûk and by Nanā TCL 12 36:15 (NB); PN apilšu ša 1PN₂ šal [za-ki-ti] ša ana PN₄ Lû-sag-lugal igbu ūmma 1PN₃ ūmmā šal za-[ki]-[i] ša Bēlu ša Urûk ši (this is) what PN, the son of the royal official PN₄, "My mother, 1PN₃ is a woman released by the Lady-of-Urûk." YOS 6 186:2 and 4, cf. YOS 6 129:1, YOS 7 92:2, cf. apilšu ša 1PN₃ šal za-ki-ti YOS 6 137:8, cf. also PN apil sal za-ki-ti BIN 1 161:7, UCP 9 95 No. 29:25 (all NB); šašāru ana za-ki-i in-na-am-din the document will be given to the one who is free of guilt (or claims) Cyr. 302:10.

3' other occ.: PN sukkal Šuṣi[m] ... PN wara[seu] za-pa-um ša R[N₄] iškum[ma ...] (obscure) MDP 28 399:5:

The Assyrian forms wr. za-ku-am, za-ku-a-te, etc., are here interpreted as standing for forms of zakû rather than *zakkû, and are therefore not listed sub zu-ku-ê. The alternation zakum beside zakiyum should be interpreted as showing a fluctuation in the final vowel, as is also indicated by the feminine NB forms zaktû and zûktû, rather than as representing two grammatical forms belonging respectively to zakû I (i. e., zaki-) and zakû II (i. e., zakkû-). Moreover, the MA and NA forms of the adjective are never written in such a way as to indicate that the k was doubled, although such a doubling is indicated in those periods for finite P'I'el forms.

Ad mng. 3: Bottéro, ARMT 7 277.

zakû v.; 1. to become clean, clear, light, 2. to become free from specific claims or obligations, 3. to obtain clearance through an accounting (OA only), 4. zu-ku-kû to cleanse, clear of impurities, to winnow, to wash, 5. zu-ku-kû to free, release, 6. zu-ku-kû to make ready for departure, 7. zu-ku-kû to use fine materials (EA only), 8. šu-zakû to cleanse ritually (Mari only); from OA, OB on; I izku — izakku — zaku and zaki — imp. zu-ku, I/2, II/2, III/3; cf. tazku-, zakkû, zakû adj., zakkû, zûktû, zûkû B, zûkûtû.


[di].da.a.ni bi.in.nir : di[nu] u-za-ku (ušijûršu) he (the king) clarified his claim (and provided justice for the plaintiff) Ai. VII i 45; a.lû.lû.a.mu nu.si.ge : mi addatušu u iz-za-ku-û water which I have disturbed does not clear up (again) ASKT p. 126:25f.

1. to become clean, clear, light — a) in gen.: etelîl kîma sossatî etebîz az-za-ku kîma lardî now I have become pure as grass,
zakū

shining and clean as nard Maqlu I 26, cf. lūbīb hu-uz-ku KAR 228 r. 8, qāsākunīnā lūbis maharkun[ā]lu-uz-ku PBS 1/1 14:22; či-iḥabbū isāltiš išāmni i-za-ku-ū ... ẖuṭībū isālti allamī a-zu-ku they draw water, drink, speak the incantation (and) become pure — I drew water, I drank, I spoke the incantation, I became pure KAR 134 r. 3f. (NA); [x z] ārni ḫīṣ u ẖiṭāti īti Mandūk i-za-ak-ku-ū [...] my crime, my sin and my misdeed will become cleared through Mandūk Schollmeyer No. 28 r. 10, cf. maḥṟātušu [x-x]-x-a ārkātušu i-za-ak-ka-ā ibid. r. 4, restored from K.9440; etsa[text]-ka-a-ṭu ušteššera dalḫātu i-za-ka-a what is in disorder will be set aright, what is troubled will clear up ACh Supp. ʾīstar 33:57 (apod.), cf. Thompson Rep. 186 r. 3, 187:9, also CT 13 50:8 (SB prophecies); ʾumma nrūr bāmāt za-ku-ū bāmāt dalḫū if the river is half clear (and) half muddy CT 39 14:23, cf. ʾumma za-ku-ū / ʾāṣā-ū-ī if (the water) is clear, variant: high (preceded by ʾumma dāłḥū) CT 39 18:97, and ibid. 16:44 (all SB Aḫu), cf. also ASKT p. 120:25f., in lex. section; ʾumma za-ku if he likes cleanliness ZA 43 100 iii 17 (SB Sittenkanon); (they sing the song) adī ʿattāli i-za-ku-ū until the eclipse comes to an end (lit. the obscuration clears up) BRM 4 6:28 and 41 (SB rel.), cf. ʾumma ... ina Anmūrī iź-su-ī if (the eclipse) comes to an end at the west(ern part of the moon) ACh Sin 33:10, cf. ina maṣṣarīt gāḥītī iz-su-ī (if it) comes to an end in the middle watch (of the night) ACh Supp. Sin 26:2, and possess, also Thompson Rep. 271:2; ʾissu namrat šāmū za-ku-ū the light is bright, the sky clear (as against šāmū ēṭī line 23) ACh Supp. 2 Sin 23a:8; aṣur Kū.BaBar ḫīn ina Ālim šuṭēbalatunumī pāṭkunu lu za-ku-a-at your hands (lit. your forehead) must be clean with regard to every shekel of silver that you have been charged with in the City TCL 14 21:25 (OA); ʾumma ina liḇīb māt RN za-ki (only) when everything is settled in the country of Sumaṣūra (will he give assistance) KBo 1 5 ii 65 (treaty); [k]šīma ātūtū-ī za-qa-ti [z]a-qa-at she is as free (lit. clear) of claims as the bright sun MRS 6 68 RS 16.252:5, cf. šīmah ātūtū za-ka-tī(!) za-ki ibid. 68 RS 16.260:16, šīmah [dUTU] za-ka-at za-ki ibid. 107 RS 16.238:6; kīmah ātūtū za-ak-ki ibid. 110 RS 16.267:5, also Syria 18 248:11 (= MRS 6 110 RS 8:208); for the obscure i-za-ak-ku VAS 8 66:6, see ẓīkūtū; for zakū referring to the cleaning(?) of barley, see zakūtu mg. 2, and aššum še-im ... za-ak-ku ʿa anā pašārim qāti asākkan TCL 17 2:28, and see Landsberger, MSL 1 p. 173; for a Sun. passage, note: uq še ba.e.(ni).nir.ra gidru še nā a.a.b (var. nā bī 1b) after cleaning the barley, lay it out on the shelves (see ḫaṭṭu mngs. 5 and 6) (followed by: še būr r.a.ab place the barley in transport-baskets, see pašāru) Landsberger-Jacobsen Georgica 104.

b) in leg. contexts: ʾumma Lū ... ina id ḫittū ra za-ak-ku if the man (whose wife has run away) refuses the river ordeal (the other man) goes free KAV 1 iii 74 (Ass. Code § 24); RN PN u PN4 ana ḥuršān iṣpurna PN ʾiz-ka-ma RN sent PN and PN4 to the river ordeal, and PN came out clear(ed) BBSt. No. 9 iv A 5, cf. īna ḫuršān ina GN PN ʾiz-ka-ma ibid. No. 3 v 18 (both NB); PN li-ʾiz-ka-ma Lū ša PN4 litūra (if PN4’s ox dies on PN’s property and PN4’s representative has thrown the carcass to the dogs) PN will be cleared and PN4’s man will be proved guilty UET 6 4:12 (MB leg.), cf. Lū ša PN4 li-ʾiz-ka-ma PN litūra ibid. 26; naḥpar 28 āRIN.ME Lū Puqudaja ša ina ḫuršān ʾiz-ku-ni BIN 2 132:42 (NB); ḫuršān ṣṭīṣūnu kī nīllīku ... ni-ʾiz-ka-aʔ we were cleared when we went with them to the river ordeal ABL 771 r. 10 (NB); [PN PN4 ši,i] PN4 za-ku-ū (witnesses follow) PN and PN4 are cleared with respect to PN4 PBS 8/2 158:4’ (MB); nāʾikūnu za-ku-ū the adulterer is free (of guilt) KAV 1 i 38 (Ass. Code § 14), cf. Sal usṣūru za-ku-a-at they release the woman, she is free (of guilt) ibid. iii 34 (§ 23), cf. also vii 17 (§ 47); muṭān na uṭkinna PN za-ki should no witness testify against him, PN will be cleared TCL 19 70:14 (NB), cf. kī ... uṭkinna PN za-ki Nbk. 266:7, also Nbk. 227:9; ʾūmn uṭkinna za-ki when he testifies for him, he will be cleared YOS 6 208:19, cf. ibid. 153:10 (all NB); kī šīṭemū za-ku-ū Dar. 358:11.

2. to become free from specific claims or obligations — a) referring to slaves and
zakû

bondsman: PN aššatija ištu amēti za-kat my wife, PN, is free from slavery (she is the owner of the house) MRS 6 86 RS 16.250:22; uzakki PN amassu ištu amēti kima 4u[tu] za-ak-ki u za-ga-at PN ištu amēti he (the king) released his slave girl PN from slavery, and PN is as clear of claims (on her) to be a slave as the sun is clear MRS 110 RS 16.267:6, cf. also ibid. RS 16.252:2 andizzas the document sa ippiri sa PN 4u za-ka-i-sa ippini PN, that concerns the substitute for PN (and dealing with) her release has been deposited in the house of PN, KAV 7:32.

b) referring to obligations resulting from sales, etc.: kīram ... iżūzu za-ku-ū they divided the garden and are free (from mutual claims) TCL 11 141:14 (OB); PN zittē sa āhīšu ittadinmami u za-ku-nim ištu muhhi PN u ištu muhhi mārēbu PN has handed over the(ir) shares to his brothers, and they (the brothers) are free of any claims by PN or his sons MRS 6 54 RS 15.90:9, cf. za-ki avilum ištu muhhi avilum each is free of the other’s claims ibid. 12, also za-ki PN ištu muhhi PN, aššatu ibid. 82 RS 16.143:12, and za-ki ištu lū ištu lū ibid. 19; za-ka-ti PN ištu muhhi PN u PN za-ki ištu muhhi PNb PN ibid. 62 RS 16.185:7 and 9; x ḫurāsu ... PN ana PN 4u iddinma iz-ku-PN paid x gold to PN, and is (therefore) free (from claims) Poissy Urkunden 117:8; mahir apil za-a-[ku] he has received the (purchase price), he is paid and free (of further claims) ibid. 139:11, also 111:8 (all MB); ñim egšu mahir apil za-ku KAJ 27:20 (NA), cf. ñim ānīshumu mahru apku za-ku-ū KAJ 170:18 (MA), and passim in MA and NA, note iżūza za-ku-ū KAJ 10:7 (MA); mahir apil za-ku VAS 5 3:17, and passim in NB, also ñimīšu gamrūtu apil za-ku TuM 2-3 8:13, and passim in NB, also (in same context) za-ku TuM 2-3 9:13, and passim, plural: mahru apku za-ku-ū BBSt. No. 9 iv A 22 (NB); ina tapqirātu ša PN PN u PN PN upaqiqiru PN za-ku PN is free from all the claims which PN, PN, and PN brought against him TCL 12 14:19 (NB).

Note elliptical use with ana, “reserved for,” i.e., “free (from any claim, so that it belongs) to”: širkiša ... ana mārēbu za-ku her dowry is reserved for her sons KAV 1 iv 16 (Ass. Code § 29), cf. dünāq ... ana šal za-a-ku ibid. v 25 (§ 38), also kirā ana nāḏīzi na za-a-ku the garden belongs to him who laid it out KAV 2 v 17 (Ass. Code B § 12), and passim; note, referring to persons: ana ṭūrē ṭa-ku-ū she belongs exclusively to her later husband KAV 1 iv 102 (§ 36), cf. ibid. v 35 (§ 39); referring to a tablet: šuppī dannatu ... ana PN za-ku-ū KAJ 149:25 (NA), cf. KAJ 65:20. c) referring to obligations resulting from taxes, duties, customs, etc. — 1’ in OA: šittī šubāṭuṣka x šubāṭuṣka iz-ku-ū-nim the balance of your garments, that is, your x garments, were returned (by the palace, and are) at (our) disposal CCT 3 26b:12, cf. (in same context) iz-ku-am CCT 4 23a:11, CCT 2 24:8, iz-ku-ū-nim TCL 19 24:11 (all at the end of accounts of losses and expenses), also TCL 14 52:9 and 19 24:11, and passim, iz-ku BIN 4 157:11; annama kan mala annukum u šubāṭuš iz-ku-ū-ni atta u PN batiq u wottur dina sell there, you and PN, at the best possible price, all of the tin and the garments that have become disposable! BIN 4 12:11 (let.), cf. mala šubāṭuša iz-ku-ū-ni-nilni CCT 4 42:6, also annama kaspum iz-ku-ū-ni-nilni BIN 4 50:19; ištu luqūṭka iz-ku-ū-ni ... ḫar-rakka ṭepṣam CCT 4 29b:26; mala šubāṭuša ina ekallim urdi’nina iz-ku-ū-ni as many garments as came back from the palace (of the local ruler) and became disposable AnOr 6 13:16; cf. mala ina ekallim iz-ku-ū-ni-nilni CCT 4 2b:19; adi tīt.1.KAM u tīt.2.KAM awis-tum la iz-ku-ū-tha the merchandise cannot become disposable before a month or two BIN 6 59:25, cf. urūdu adi 1 tīt.1.KAM iz-ku-ū-tha ma niṣappāxnakkkum TCL 14 38:44, also eri ana za-[k]ā-im dinna CCT 4 47a:21, etc.; iz-za-kā (for ina [za-]) kaspum u luqūṭim ippānīmma aṭikin mala šubāṭuša u annukum iz-ku-ū-ni-tēri iṭalakkhum with the next messenger a message of mine will come to you about how many garments and how much tin will be at your disposition at the time the silver and the merchandise are released CCT 3 13:32ff. (let.); ina alāk ... tapqirātu ša-ku-ū umma atama a-za-ku will you be released when your companions come as replacements? — and you said, “I shall be released” Hrozny Kuitepe 1:61; tīb’ama
atalkam bit kārim zu-ku-ū come here immediately, get clearance at the kāru office! CCT 4 6d:20, cf. (in same context) bit kārim zu(text za)-ku-ū ibid. 16.

2’ in MB: ḫarbu ša PN ša ina tāmirti Ḥamri za-ku ḫulla ul ṭaṣš PN’s ḫarbu-plow, which is in the irrigation district of GN, is disposable, it has not done any work BE 17 39:15 (MB let.).

3’ in RS: uzakkāšu ṣarru bēšū ištu šipri ekallim . . . za-ki the king, his master, released him from doing work for the palace, he is free MRŠ 6 68 RS 16.269:17; za-ki PN za-ki mārīšu ištu aškaḏāti PN is released, and his sons are released, from doing work as leather workers ibid. 78 RS 15 Y:14; ištu qāti LU:UGULA GĪ.GĪ.GIR u LU ḥazamni za-ki he is free with respect to the overseer of the chariots and the mayor (no one has any claim on him) ibid. 86 RS 16.250:18, cf. ibid. 84 RS 16.137:23; ištu pilkīšunu za-ki he is free of pilku-duty (to be performed) for them (the houses, etc.) MRŠ 6 90 RS 16.147:17, cf. u za-ki PN ištu pilki bit PN ibid. 46 RS 16.140:11.

4’ in MA, NA: šumma eqlu . . . u bāru ana PN i-zu-ku if the field and well come to be at the disposition of PN KAJ 162:19; send me TŪG.GADA anmar iz-ku-an-ni all the linen garments that have been cleared for me KAV 100:24 (let.); ištu muḫḫiš še ḫaṣṭātē ana ūnē šati ana 4Aššur za-ku (the field) is free forever from every other duty but (the obligation to deliver) groats(?) to the god Aššur (for this obligation, see lines 25f.) ADD 809 r. 5.

3. to obtain clearance through an accounting (lit. to become clear with respect to accounts) (OA only): ana šitti kaspika PN ištika li-iz-ku PN should clear accounts with you (lit. become clear with regard to the accounts) concerning the balance of your silver TCL 4 23:24; ana gām-ri-šu-ū šīš ū muḫḫē PN ištika li-iz-ku PN should clear accounts with you concerning the expenses and the losses ibid. 32; niṣbassuma umma šītmā išti abrijā la-az-ku-ma annūtām la an-nītām agābbikumūti we seized him and (then) he said, “I shall clear accounts with my boss and tell you yes or no” BIN 6 201:27, cf. mimma PN ištī PN la i-za-ku CCT 3 32:30 (= CCT 4 39b), etc.; ammala dīn kārim GN tallakma . . . ina GN, išti PN ta-za-ku you go according to the decision of the kāru of Wahšušana and clear accounts with PN in Kanîš MVAG 35/3 No. 316:14, cf. allakma ištīše a-za-ku BIN 4 47:36, and passim, also PN annakum tillikamma ištīja li-iz-ku CCT 2 25:42, and ibid. 40; note, without ištī ištēniš ana Ālim lu niṭlikaša bit abīni la ṭalallīq[ma] lu ni-iz-ku let us go to the City together and clear accounts so that our firm may not suffer damage TCL 14 40:28, also ba’am lu ni-iz-ku Golánšcheff 14:10; note the stative za-ak TuM 1 22a:27.

4. zukkū to cleanse, clear (of impurities), to winnow, to wash — a) in gen.: inmāšu mammēt(w)[u]šša ū-zak-ki he wiped the gangrene away and cleaned its filth Lambert BWL 54 line j (Ludlul III); inmesi ša igbī mesī zuš-zu-ū šānīš ub[bubu] he washes — which is explained (in the lists by) to wash = to clean, also = to purify CT 31 11:19 (SB ext., coll.), dupl. ibid. 29 K.11714:8; ina iktītiša unmīmm ālāšātiša zu-uk-ki esātija šuṭēšir ‘give me light in my darkness, clear away my troubles, set right my confusion’ ASKT p. 75 r. 3 (= Schollmeyer No. 12), cf. [e]šātija unmīmm [da]šātija zu-uk-ki BMS 11:21; ina šti šū-ak-ki ina imittišu adir (Sin) cleared up (the eclipse) from the south side (but) remained dark to the right ABL 1444:7, and see Schott and Schumacher, ZA 47 127 n. 1; MUL.SAG. ME.GAR MUL Dil-bat ina attāli izzazu odu ū-žak-ku-u-ni the planets Jupiter (and) Venus were present during the eclipse until he (Sin) cleared it up ABL 407:15 (NA); 4D.KU.GA emētu ina ṣurūnu zu-uk-ku-ū (incantation called) “purification by means of the river” (explanation) to clear a man by means of the river ordeal BRM 4 20:59; ātalil ātalībī urtamīkk untessi uz-za[k-ki] he is purified, cleansed, bathed, washed (and) cleared ṣurpu VIII 85; rare in OB: nāḏišu nāšpum legī šabat[umti] zu-ki-i-ma ap-pū[tum] seize the sellers who have received (the silver for the sold cattle) and clarify (the matter), please CT 29 3b:16 (let.); for zukkū in VAS 6 86:5 and BE 8 119:10, see zikūtu.
b) in leg. contexts: mamma [mala] résšu šerti Kaš.Sag.tu-za-ak-kalet it stand overnight, in the morning you strain the beer (and give it to the patient to drink) KUB 37 55 iv 17, cf. ina šerti tu-za-ak-kibid. 22; istu libbi ĥirsi annē anā libbi ĥirsi šari≠ tu-za-ak-ka you clarify (the mixture by pouring it) from this ĥirsu-bowl into the other ĥirsu-bowl KAR 220 i 10, see Ebeling Parfümrez. p. 28, also KAR 140 r. 5, ina šikari tuällaḥ tu-za-ak-ka Küchler Beitr. pl. 29 iv 39, also ibid. 38, also ĥi-za-ak-kašibid. pl. 7 i 57, and (in broken context) ĥi-za-ku-û AMT 18.6.2, also ud.7.KAM ud.10.KAM adî ĥi-za-ak-ki-û ištanattî (obscure) AMT 91.5.3.

d) to winnow: 2 GUR še'um zu-uk-ku šarrū ul ĥikiruma abkali šumman šarrum ĥīširam še'um kalāšum man uz-za-ak-ki only two gur of barley have been winnowed, the winds have not been right and I have been held back — were the wind right, I would have had all the barley winnowed. TCL 17 4:6 and 10 (OB let.), cf. še'um ... adîni zu-uk-ku-mašibid. 1:18, cf. also YOS 2 69:8 (all OB letters); ina eẖuri īṣṣād īddā u-za-ak-ka-ma at harvest time he will harvest, thresh and winnow (the barley) MDP 23 278:8, also ibid. 281:10; 1 DAI Kaš ina kiri ana zu-uk-ki one jug of beer in the garden, for the winnowing HSS 15 249:7 (Nuzi).

e) to wash: 10 (sīla) NaGa₃(Sum+Ir) ana Gada.Nūg.Nūg zu-uk-ki-im ten silas of soap to wash linen garments VAS 8 110:3 (OB).

5. zukkā to free, release — a) referring to persons and birds — 1' in gen.: šumma adî I arāḥ ūmē la iptāṭar bēl kaspi ḫadima u-zak-ka-a-šī if he (the brother) does not redeem her (the sister given by her father as a pledge) within a full month, the creditor, if he so wishes, may set her free (or sell her) KAV 1 vii 44 (Ass. Code § 48); PN PN u i-za-ki-su ana ad Mods ūlakan PN released PN from her status as slave girl and made her his wife KAJ 7:8 (MA); PN ... unassePN PN2 ken Mēš-su ana gaggadiša u u-zā-ak-k[i]-ša PN released his slave girl, PN, from her status as a harīmtu and poured oil on her head (and thus) set her free Syria 18 248:9 (= MRS 6 110 RS 8.208), cf. PN u-zā-ak-ki PN GEmē-su istu amāti MRS 6 110 RS 16.267:4; PN u-zā-ki PN māššu PN released his son PN, (i.e., precluded him, by giving him a payment of silver, from making further claims on the family property) MRS 6 32 RS 16.129:3; PN ardu ša PN ... īddī u ana māḥīi GUD.AB. Mēš u-zā-ak-k[i]-šu PN2 ina īddī libbišu ana [ri]šu ša GUD.AB. Mēš ana PN itadin PN (who is selling his prebend to PN for a silver payment and an annuity of staples) of his own free will gave his slave, PN, whom he had marked (with the spade and the stylus on his hand) and whom he had released (on the condition that for the time being he) serve (with) the cattle (belonging to the prebend), to PN (who is to provide the slave with food and clothing, see line 13f.), for the tending of the cattle BE 8 106:11 (NB); īṣṣād ū-za-ki pūḥāḏi abrīma (after I stayed there for seven years) I released birds (to observe their behavior) and inspected (the entrails) of lambs Smith Idrimi 28.

2' (with ana DN) to release (and to dedicate) to a deity: mārī umnānī šunāti adu bitī eqli kiri ana Marduk u Šarpānitu u-zak-ki-su-nu-ti these craftsmen I released (and dedicated), together with (the pertinent) houses, fields and gardens, to Marduk and Šarpānitu 5R 33 vii 10 (Agum-akkrime); īṣṣād u-za-ki puḫāḏi abrīma (after I stayed there for seven years) I cancelled the īlu-duties of the temple personnel, freed them, cleared them and released (and dedicated) them to my masters DN and DN.
zakû

YOS 1 45 ii 33 (Nbn.); naphar 5 Lû.ERÌN,MEŠ ša PN ana balṭṭ napsṭšitu ana Bēl ú-zak-ku-ú-ni all together, five men whom PN released (and dedicated) to Bēl for his well-being ADD 889 r. 15 (¬ ABL 877) (NA), cf. 5 amēltā tiškātā ana DN ú-zak-ku-ú YOS 6 56:6, also ana tiškātā ana DN ú-zak-ku-šu YOS 6 224:24, cf. BIN 2 132:7, ABL 702 r. 4, 1431 r. 15 (all NB); PN bēlā ēkkabtu ki šimittāni ana [4]Belši ša Uruk uz-zak-ku-nu my master, PN, marked me with the star and released (and dedicated) me to the Lady of Uruk YOS 7 66:3; ša šarru bēlān iṣpurannāšu umma kadēnu ana ḫēni ki ú-zak-ku-ú agrātū ittiḳunu tu-uz-zik-ka-‘a as to the fact that the king, our lord, wrote to us as follows, “Did you, when I released (and dedicated) you to my gods, release (any) hired men with you?” ABL 210:9f. (NB).

b) referring to merchandise to be released from customs, etc. (OA, exceptionally Nuzi): minma luqṭisā za-ki-‘a-ma tiḥāmma tiḥāmmā atal'kam make all my merchandise disposable (by having it pass through customs) and come here immediately! KTS 10b:13, cf. BIN 4 53:34, TCL 20 87:22, etc., cf. luqṭisā lu-za-ki-ma līṭhi'amma līttalkam TCL 20 87:25, and passim; kasmām annākam u zabālī bu ša PN lu bābti za-ki-ma šēbīlam make the silver, the tin, and the garments disposable, whether they belong to PN or are my goods, and send (them) here! TCL 14 9:25, cf. ú-za-ki-ma iṣṣēpniụ ubalakkom CCT 2 1:25; varḥam īṣṭēn lāṣharā bābti kaspām 1 gīn ú-za-ki (text -ki) let me stay one month, and I will make every shekel of silver’s worth of my goods disposable CCT 2 38:6, cf. adī varḥim īṣṭēn u šīna adī bābṭam ú-za-ku-û KT Blankertz 6:21; nu-za-ki-ma niṣapparakkum TCL 14 11:27, and passim; except in Nuzi: šēLE.MEŠ ša ekallīm ú-za-ak-ki-ma-mi HSS 13 286:5.

c) referring to claims resulting from private obligations — 1’ sale of real estate: šim egīšu mahīr apīl za-ku eqla ú-za-ka ... imaddad he has received the price of his field, he is paid and free (of further claims), but he will make the field free (of claims should such occur) and survey it (with the royal rope) KAJ 27:20, cf. KAJ 14:15, 148:23, KAV 212:10, and passim in MA, cf. ú-za-ak-ka-ma ṭubpa damnata iṣṣēpurumissu KAJ 177:16; paḥat eqlī šu‘ātu za-ku-e PN itṭanaši PN is always responsible for clearing this field (of claims) KAJ 132:17, note, wr. za-ak-ku-e KAJ 139:18 and 167:16; paḥat ṭubπa za-ku-e PN naši KAJ 165:23; they may present their tablets to the magistrates bidbubu lu-zak-ki-ú-ma lilqu argue (their case), clear (the field of claims) and take (it) back! KAV 2 ii 18 (Ass. Code B § 6); summa eqlu pāqirānu īrtaši PN ú-za-ak-ka-ma if the field is claimed by somebody (lit. has a claimant, PN) (the seller) will clear (it) of any claim and return it to the buyer) RA 23 p. 142 No. 2:26 (Nuzi), summa eqlu wptaggar u-za-ak-qa he will clear the field (of claims) if it is claimed ibid. p. 149 No. 30:10, and passim in Nuzi; eqla zu-‘ki-ma u ana mārī PN idin clear the field and give it to the sons of PN JEN 378:19; 3 MA.NA KU.BABBAR hubbūl PN ana PN₂ elat šīm bīti uz-za-ak-ka PN²s debt of one-third mina of silver will be cleared respecting PN₂, apart from the price of the house Nbn. 633:6; note: rashī u l ú-zak-ki (if somebody asserts “He has not satisfied the creditor (holding a claim on the field)’’ BBSt. No. 9 iv A 27.

2’ referring to the sale of slaves: paḥat anti za-ku-e PN naṣṣat PN guarantees the clearance of the (sold) slave girl (of any claims) KAJ 100:21, cf. paḥat puqurrānu‘ē ša PN (slave sold) za-ku-e ... PN₂ naši AFO 13 pl. 7 VAT 8722:15; summa PN pāqirānu īrtaši PN₂ u PN₃ uz-za-ak-ku-û nimma PN la uz-ze-ek-ku-û if somebody claims PN, (both) PN₃ and PN₄ will clear (him of claims and give him back to the buyer), should they not clear PN (they will deliver two slaves of equal value) AASOR 16 37:16 and 19 (Nuzi); note olpa kadū za-qa-qa-ma HSS 16 433:10 (Nuzi).

d) referring to taxes and other dues — 1’ in RS: šar Ugarīti ú-za-[k]ī PN ... [šē]’u šīkarānu šamanānu [an]a ekallīm la īrrub the king of Ugarit gave PN freedom from taxes, his barley, beer and oil need not enter the
zakû

palace MRS 6 107 RS 16.238:4; ú-za-ki-šu šarru belšu šītu šipri ekullim the king, his lord, released him from (the duty to do) work for the palace ibid. 66 RS 16.299:14, cf. šarru ú-za-ki GN ina pilki ibid. 112 RS 15.114:12; note šemunu uz-za-[ak-ki] šītu pilki ibid. 60 RS 16.133 r. 3.

2' in kudurrus: alāni ... ša šarru ina išik GN ú-azak-ku-ù the cities which the king released from feudal obligations to Namar BBSt. No. 6 ii 31, cf. alāni ... ša ina šarrī pana za-ku-ma ibid. i 48, also alāni ... ana úm šati ú-azak-ki ibid. ii 9; ina ikli tupšikkî mala bašu ú-za-ki-šu-ru-ri-ma. ibid. No. 24:39, cf. [...] u ilka mala bašu ... ú-azak-ki ibid. No. 25:24, and zakktu ša ina GN ... RN lu. kaš,meš maš.da.meš ú-azak-ku-ù (followed by an enumeration of privileges) ibid. 5; egšaši šinat in nakamtu še la šakšiši ú-[z]ak-[k]i-ši-ša-ša he released her from the obligation to put these fields ... water MDP 10 pl. 11 ii 8 (MB); (Kurigalzu) šakši šindurār nisī Bābili mu-ze-ek-ku-ù nisīšu ina ilka RA 29 96:14 (lit.).

3' in NA: egšaši būlitte u nisē šurūtānu ša PN [RN] šar Aššur ú-azak-ki-ma irītu these fields, houses and personnel of PN, which RN, king of Assyria, granted to him with freedom from taxation ADD 661:24, cf. ú-azak-ki-ma aššur ina uṇqi šarratiša aknum ADD 646:23, and dupl. 647:23, also ADD 660 + 809:24 and r. 15, 649 + 683 + 807 r. 24, 650 r. 4; kî šarru ... Aššur ú-azu-ku-ni since the king has exempted Assur ABL 99 r. 7 (NA); ina mikši kāri [...] ekurrati gabbû ša Aššur ú-azak-ki-šu-ru-ri I granted all the temples of Assyria exemption from harbor duties [and ...] Winkler Sammlung 2 i:40 (Sar.); nusāš trīšši mikši kāri nēberi ša mâtija ú-azak-ki-šu nu-ri I granted (the natives of Assur) freedom from dues payable in barley, rent payments, (and) from harbor and ferry duties, throughout my country Borger Esarh. 3 ii 11.

6. zuukû to make ready for departure (said of merchandise, persons and soldiers) — a) in OA: adi allakanini lu za-ku-à-ti-ma iššiši anà Álim lu nihîk be ready to depart when I come, and then we will go together to the City TCL 14 40:25, cf. appātum annamakàm lu za-ku-à-ti BIN 4 98:10, also annakàm za-ku-à-ti TuM 1 1d:8; adi warhīm iššen u šina ramakà ša-ki-ma tiš'mma alakkàm get ready for departure within two months and (then) come here immediately KT Blanckertz 6:6, cf. id. 12, also BIN 4 95:22, CCT 4 3a:19 and 25, TuM 1 2b:15 and 21, cf. adi 10 úmē raminî ú-azak-ki-ma anâkkûna allak BIN 4 6:16; alta za-ki-ma šina ramakka tiš'mma alakkàm CCG 4 2a:13; za-ki-ma ramakkûnu alakkàm CCT 3 4:46, cf. TCL 19 42:12; anà mala ūpppišu ša īšpuranni aškassu nu-za-ku mala ūpppišu ša īšpuranni aškassu nu-za-ku in accordance with the tablet he has sent, we shall get his wife ready to depart TCL 19 36:32; lu ūpppa lu īšpur avu ša īšpuranni aškassu nu-za-ku mala ūpppišu ša īšpuranni aškassu nu-za-ku in accordance with the tablet he has sent, we shall get his wife ready to depart TCL 19 36:32; lu ūpppa lu īšpur avu ša īšpuranni aškassu nu-za-ku mala ūpppišu ša īšpuranni aškassu nu-za-ku mala ūpppišu ša īšpuranni aškassu nu-za-ku.

b) other occs.: note, ú-za-ak-ki-šu utērū Güterbock Siegel aus Boğazköy 2 pl. 83 and p. 36 r. 11 (MA let.), and repeatedly in this text, but in broken contexts; exceptionally in OB: li-za-ki-ma u PN li-î-ru-dam-ma TCL 12 185:31 (let.); observe: anà zu-uk-ki-im ša abînu aškunnu I placed it (the siege engine) at the disposal(? of my father ARM 6 63 r. 8'.

c) in NA: sîšsîšu u šab tâhâszûšu û-azak-ki-ma anà rûgû PN ... ubîl kîru he made his horses and warriors ready and provided help for PN TCL 3 85, cf. qurâdiya ... û-azak-ki-ma hannâm GN ... abbat I made my soldiers ready and took the road to Mašāqir ibid. 321, also KAH 2 141:104 (all Sar.), cf. šabê wâpaḫar [...] 100 Lût.ekûn.meš ú-za-ka ABL 705 r. 9.

7. to use fine materials (EA only): salmi abukama anà pani mārē šîpāria anà šîpki utîrsuvu ûtîepussûnu ûgdamaruvu [uš-ze-ek-
zakukutu

ki-šu-nu your own father handed the statues over for melting and casting in the presence of my messengers, and he made them entirely of fine (gold) EA 27:26 (let. of Tušratte), cf. ki gamruma za-gu-a ibid. 27.

8. šuzkū to cleanse ritually (Mari only): the repast is prepared for Ištar bit Ištar uš-ta-na-za-ku-ma and they repeatedly purify the temple of Ištar RA 35 2 i 7 (rit.).


zakukutu see zakakatu.

zakummānu s.; (a variety of pomegranate); lex.*

giš.nu.ūr.ma.erin = za-ku-um-ma-nu (followed by giš.nu.ūr.ma.ku.ku, kú = ku-dup-pa-nu sweet pomegranate) Hh. III 187c.

**zakurru (Bezold Glossar 113a) see zaqinunu, uqnū.

zakūtu s.; 1. clear and definite information (OA only):

adi za-ku-ti-um nišme'u until we have received (lit. heard) information TCL 19 71:7, cf. TCL 14 38:9, etc., also za-ku-sa adāmmēna KT Hahun 1:10; za-ku-ut awitum ... tērtaka līllikamma let your report with clear and definite information (OA only) to Ai. VI iv 38.

an-du-ra-ra za-ku-tū (in broken context) TCL 6 6 i 2 (SB Ahu).

1. clear and definite information (OA only): a) adi za-ku-tim nišme'u until we have received (lit. heard) information TCL 19 71:7, cf. TCL 14 38:9, etc., also za-ku-sa adāmmēna KT Hahun 1:10; za-ku-ut awitum ... tērtaka līllikamma let your report with clear and definite information (OA only) to Ai. VI iv 38.

andura-rawa za-ku-tū (in broken context) TCL 6 6 i 2 (SB Ahu).

2. cleanliness, clearance: from OA, OB (Mari) on; cf. zakū.

šā.še.nir.ra.ta = ina ibbi ke-im za-ku-ti from the clean barley (or: the barley cleared for transport) Ai. VI iv 38.

an-du-ra-ra za-ku-tū (in broken context) TCL 6 6 i 2 (SB Ahu).

1. clear and definite information (OA only):

adi za-ku-tim nišme'u until we have received (lit. heard) information TCL 19 71:7, cf. TCL 14 38:9, etc., also za-ku-sa adāmmēna KT Hahun 1:10; za-ku-ut awitum ... tērtaka līllikamma let your report with clear and definite information (OA only) to Ai. VI iv 38.

2. cleanliness, clearance: from OA, OB (Mari) on; cf. zakū.

za-ku-tim ša maškanātim kamāsim ahum ul nadi there has been no negligence with regard to the storing of the cleaned barley (or: the barley cleared for transport) from the threshing floors ibid. 65:4, cf. še-im za-ku-ti Ai. VI, in lex. section, also za-ku-ti ibid. 65:4, cf. še-im za-ku-ti ibid. 65:4, cf. še-im za-ku-ti Ai. VI, in lex. section, also za-ku-tu (on the 18th of Ajarū) make the barley ready for transport (?). Sumer 8 20 ii 18 (MB hemer.), also SR 48 ii 20 (in RA 38 25), cited as za-ku (text -a)-tam Bûr ABL 1140 r. 8, also 91-5-9, 156 r. 4 (unpub.), ZA 19 377:2, MIO 5 311:9 (all SB hemer. for the 18th or 19th of Ajarū); obscure: ku-zu-u tapaššaš za-ku-ti ši sar-tašši (var. i-na-pa-ah-ma i-batlu) CT 23 50:6, from dupl. AMT 1 2:6.

3. exemption (as a royal act referring to real estate) — a) with šakānu: ša ǎli šišku za-ku-su aškunu še nušaḫišu la innassuḫu tēbinšu la ištābbas I established freedom from encumbrances for this city, no deductions may be made from its barley, and no tax is to be paid from its straw (see mng. 3c–2') Unger Bel-Harran-beli-usur line 19; la tabal eqlišu za-ku-us-su ki'ām iškun he established inalienability (and freedom) from encumbrances for this field in the following way MDP 2 pl. 21 ii 7 (MB kudurru); za-ku-ut aškunu ana ǎli la ušērib (if) he does not let (the field), for which I have established freedom from encumbrances, enter again into an īlu obligation ibid. iv 57, and passim in this kudurru.

b) with zakkū: za-ku-tu ša ina GN ... RN LUKAŠ.MEŠ MAŠ.DA.MEŠ uzakkū freedom from encumbrances which Marduk-nadin-ahḫē granted (in the month of Šabatu of his first year) in Babylon to the ... runners BBSt. No. 25 1.

c) other occs. — 1’ in hist.: ṣappe za-ku-latīni iknukma iddiši he gave her a sealed tablet containing the freedom from encumbrances referring to the villages MDP 10 pl. 11 ii 9 (MB kudurru); za-ku Aššur u Harrānī ša úlu umē ma'dūti immaššima kidinnisuṣnun batlka utir ašrušša I restored again the freedom from encumbrances for Assur and Harran which had been forgotten for a very long time, and their privileges which had ceased Winckler Sar. pl. 30:10, also pl. 40 v 9, pl. 26 No. 56:5, always in parallelism with anduwaru and kidinnatu,
**[zalālu]**

q. v.;  sa eli Ḥarrān andullašu itrusuma ki šāb Anim u Dagan īṣṭuru za-kut-su (Sargon) who extended his protection over Ḥarrān and wrote (a charter concerning) its freedom from encumbrances (so that they became) like subjects of Anu and Dagan Lyon Sar. 1:6, and passim in Sar.;  ṣa mārī ali šunūti za-ku-su-nu uššābīl kubāṭ(i) I conceived a desire to (establish) freedom from encumbrances for the natives of this city (Assur) Winckler Sammlung 2 1:38 (Charter of Assur); I restored their privileges (i. e., those of the natives of Babylon) ūppi za-ku-ṭi-ši-nu eššiš aṣṭur and wrote for them a new tablet (listing) their freedom from encumbrances Borger Esarh. 25 Ep. 37:37, also ṭu-pi['] za-ku-ti-ša-nu (in broken context) Sippār 5 i 23 (unpub.); ina za-ku-ṭt alānī šaṭtu PN PN₃ ... DU.MES.ŠU at the act of release were present (the officials) PN, PN₄ (etc.) BBSt. No. 8 i 11.

2' in NA leg.; ṭeqal za-ku-u-te la šibṭe la nusāṭi the field is without encumbrances, (it carries liability for) neither rent nor (small) deductions ADD 621 r. 10, cf. za-ku-te la še šibṭe ADD 70 r. 4, cf. ṭeqal za-ku-ti ADD 630:8, za-ku-te ADD 629:4, ṭeqal za-ku-te ADD 83 r. 4, 84:5, za-ku-u-te ADD 512:1.

3' in NB: wūlī ...  ṣa ina muḫḫi PN abīja  ṣa ina za-ku-tu₄ anḫurruma the legal document which was (drawn up) against my father, PN, and which I have received through an adjustment(?)[23] Dar. 189:8, and cf. ana muḫḫi wūlī ...  ṣa ina za-ku-tu₄ iššā ibid. 12; obscure: [ina ʾi?] JUGI za-ku-ta nilkakan Thompson Rep. 240:7.

**[zalālu]**

(zalālu) (Bezold Glossar 113a) see ūṣallūtu.

zalaqtu s.; brightness; Bohg. lex.*

lū.igi.bar.zalag.ga lu-i-ki-bar-za-la-aq qa(whole name) = za-la-aq-ti e-ni, nam-ra-at e-ni brightness of the eye KBo 1 39:16'f. (Lu App.).

Artificial word probably made up by the Hittite scribe; cf., however, zalāqu and kizalāqa as borrowings from Sum. zalāg.

zalāqu s.; (a stone); Bohg., SB, NA; Sum. lw.; wr. syll. and NA₄, zalāg.

za-la-aq ud = ab-nu, za-la-qu A III/3:61f.

* zabaltu [aby]nu šīkinšu kima ūme namir NA₄ ZALĀG šumšu the stone which is as bright as day is called z. STT 109:48, and dupls. (series abnu šīkinšu); NA₄ ZALĀG šadānu šabtu uq nú KU-KU-94-nu the stone which is as bright as day is called.z. KTS 47c:19, si-ta za-ma-lu-ma šabtu uq nú KU-ŠŠU-nu telēqī you take powder made of z., “‘captive’ hematite, lapis lazuli ARAB 192 r. 8; NA₄ ZALĀG (among other stones to be worn in a phylactery) KAR 186:38, and passim in this text, cf. AMT 4:6:6, 29:1:5, 33:3:1, 93:1:5, and passim; NA₄ za-la-qu NA₄.KA.GL.NA—ž.-stone, hematite, (and other materia medica) AJSL 36 82:83; NA₄ ZALĀG (and other stones and herbs) 25 ṭu.HI.annīti nāṣalti ŠUGIDIM.MA these 25 drugs are (the ingredients for) a salve against (the disease) “hand of the ghost” AMT 94:2 15, cf. (among ten stones for facial tic) AMT 46:1 i 26, dupl. (with zalāg omitted by mistake) KAR 213 i 13, (among stones for paralysis) BE 31 60 i 12, and passim; za-la-qa (beside ašqiqū) KUB 37 46:4; 2 NA₄ ZALĀG (in a list of stones) ADD 993 iv 11.

The equation of NA₄ ZALĀG with namrū Hh. XVI (PBS 12/1 6 r. 16, excerpt) cannot be taken as evidence that the log. NA₄ ZALĀG should be read namrū, since namrū here is most probably an adjective. The A 1/2:138 ref. ni-gm NIGIN = za/sha-x-a ša NA₄ cannot be read as za-la-ku ša NA₄ with certainty.

zalū 8.; gold; syn. list; foreign word. za-al-šu, a-ar-a-ši = ḫu-ra-šu šī-bir[1] An VII 16'f., also Malku V 178.

(Ungnad, Or. NS 4 296f.); Thompson DAC 61. **zaliptu** (Bezold Glossar 113b) see ṣaliptu.

**zalpu(?)** pl. zalpi (Bezold Glossar 113b) see ṣalpu.

**zalpu(?)** (Bezold Glossar 113b) see ṣalipu.

* zamaltu (or saṃalantu, saṃalantu)s.; (a household utensil); OA; only pl. attested. za-me-lā-tim il-qi-ra-tim u šī-ba-ša-tim ubblānim they brought z.-utensils, ladles and .... CCT 2 20:13; gabliṭiṭum ša URU D 11 za-me-lā-tim (as a pledge) BIN 4 90:12, cf. 6 gabliṭiṭum u 2 za-me-lā-tim (as a pledge) KTS 47c:19, šī-ta za-me-lāti-[tim] JOR 11 117 No. 11:13, also za-me-la-tum TuM 1 16f r. 6'.
zāmānu

Since no contents are ever mentioned, the word is not likely to refer to a container. The lack of any indication as to the material of which the zāmālu are made and the fact that the word occurs only in the plural make it difficult to establish what zāmālu are, perhaps wooden troughs or trays.

zāmānu (zāwānu, zāwānu, or šāmānu) s.; enemy; SB, NB; pl. zāmānū; cf. zāmānu.

[a] in lit.: muhalliq nagab za-ma-ni-e who destroys all enemies En. cl. VII 52, cf. uhhallaq nakirku ušamqatu za-ma-an-ku RAcc. 145:446, muhalliq za villa ni-bi za-ma-an BiOr 6 166:15, also [...] roGG muhalliq za-ma-an-ku ABRT 135:13; za-ma-ni-šemenu nakātū to listen to the enemy and (then) deny it. Surpu III 59, for comm., see lex. section; kāsidu ajdi ša za-ma-an PSBA 20 157 r. 20; kima za-ma-nu ikattum (Sum. broken) CT 17 27:6 (sa.gig.ɡa), cf. also (in broken context) ZA 4 255 r. iii 13 and 257 r. iii 22.

[b) in hist.: ša ... nagab za-ma-ni-šu zaqīqis imnīma who annihilated all his enemies (from east to west) Layard 17:2 (Tigl. III); mušabiqu za-ma-an-ki who strikes down the enemy (as) with flashes of lightning OIP 2 66:2 (Senn.), and passim in Senn.; note Irra šāqīqis za-ma-ni-ia (var. mušāqmīqis ajdiša) (name of a gate) ibid. 112 vii 89, for a similar name see lex. section; gimir za-ma-ni-šu lašnāmāna you (gods who) have killed all his enemies Borger Esarh. 6:8, and passim in Esarh.; za-ma-nu-šu lemmāti the wicked enemies JRAS 1892 364 iii 2 (NB inscr. of a governor of Borsippa); anār za-ma-nu VAB 4 172 B vii 32 (Nb.), cf. anār ajdiš šāqīqis za-ma-nu ibid. 216 i 37 (Ner.), LÚ za-ma-ni-ja šišmāqīq ispun gāribā ibid. 224 ii 37 (Nbn.); eli nagab za-ma-ni-e ... uzzuzi ina liti to triumph over all enemies YOS 9 80:19 (NB royal).

The OB spelling za-wi-a-nu-um shows that the word represents an -ānu formation from a lost verbal base. The spelling za-ri-nu, in An, is quite exceptional in SB.

(Barth, ZA 24 152.)

zāmānu (or šāmānu) adj.; inimical; SB, NB; cf. zāmānu.

[a) in adjectival use: Sin-aḫḫē-etiba ... LŪ.KUR ū za-ma-nu-ū Sennacherib, the bitter enemy CT 34 34 iii 20 (Nbn.); cf. šālīt gērū za-ma-[nī-?] KAH 1 15:15 (Shalm. 1).

b) as a substantive: za-ma-na-a tuballa arḫiš you annihilate the enemy quickly BA 5 385 No. 3:10, and dupls.; za-ma-na-a tuballiq BA 5 387 No. 4 r. 18; [za še]nī u za-ma-ni-e tusāpī dinšun you (Šamaš) proclaim judgment on the wicked and the enemy Lambert BWL 128:58 (hymn to Šamaš); eli ajdiš za-ma-ni-e uzūzēn ina liti he makes him triumph over foes and enemies TCL 3 122 (Shar.).

zamar (or šamar) adv.; 1. quickly, in an instant, hurriedly, 2. zamar ... zamar now ... now, as soon as; SB; za-am-ra (var.) BWL 40:49; cf. zamarānu, zamarāsi.

a) pa.a.a = za-ma-ra[ ] (also -ṣib ap-pi) and surru Izi G 41; a.hi.aš, šUGAR.TUR.ta-kum-di = za-mar Nabnitu X 12f.; SHUGAR.TUR.TA = surru-zu = zama-Hg. I 6; [x] z, surru-[z, x] z, ši-bit [ap-pi], [x] z iyr-ka-a, a.hi.taš = za-mar Malku III 72ff.; k ŠUGAR.TUR.TA a.hi.aš,šē = anu sur-ri ša zamar (text mar za) RA 33 104:27; surrurum zamar zamar ACH Supp. 2 Istar 51:6, and ACH Istar 2:69, see mng. 2b; [(x) sur]-sur = zamar RA 17 191 14 (astrol. comm.).

1. quickly, in an instant — a) in gen.: liṣiqā šārkama za-mar napṣiruš may your breath blow here and pardon him quickly! 4R 54 No. 1 r. 2; šāmme purīšu zamar ihaGG the ..., quickly disappears Lambert BWL 84:236 (Theodicy); surru uṣṭādiš zamar (var. za-am-ra) uṯtabar (see ḫābur A usage b) ibid. 40:40 (Lodul II); amēlu šu za-mar ušt-la-ka-ta-at this man will suddenly have cramps (or palpitations?) CT 39 44:3 (SB Aku);
zamar

(Aššur) who . . . his decisions, ikannaku za-
mars seals (them) quickly Winckler Sammlung
2 1:8 (Sar., Charter of Assur); za-mar itirunamma
jāti iğbānu they came back quickly and told
me about it VAB 4 256 i 37 (Nbn.); šumma Šamaš
ipparḫu šīnu za-mar ú-x [...] Ach Supp. 2
Šamaš 42:14, cf. (in broken context) Bab. 6
122:29; note with negation: riṣa ṭuklātū
za-mar ul āmar not for a moment have I seen
help or encouragement Lambert BWL 88:290
(Theodicy); note adi zamar: MAN KUR-ša-ma
EN za-mar-ma šū-ma GUR-ma KUR-ša-the sun
rises and after a short while sets and (then)
risest again Ach Adad 33:20.

b) in colophons: za-mar subalkut hurriedly
transferred CT 16 18 r. 7 (bil.); ana multiēpī
šāti za-mar [nashā] hurriedly excerpted for a
performance CT 17 30 K.3518:16 (bil.); ana šita(ā)-su-ti-šū za-mar [nashā] excerpted
hastily for his own reading RA 18 15 No. 12
r. 12; za-mar za-ša KAR 63 r. 23, also ana
ṣabāt epēši za-mar za-ša hurriedly excerpted
for the execution (of the namburū) KAR
374 r. 21; ana igit(for ūmarī)-ši za-mar IX.
SAR.[x] he wrote it hastily for his (own)
perusal CT 41 21 r. 42, cf. KAR 289 r. 47; see
ḥantīš, dullūšīš, and surris for similar phrases.

2. zamar . . . zamar now . . . now, as soon as
— a) in med. and pharm.: šumma za-mar
imim za-mar ikaṣa if he (the sick person) is
now hot, now cold Labat TDP p. 160:21; šumma
ṣerru ṣērēšu za-mar išāḫuḫu za-mar išallīmu if
the baby’s flesh is now soft, now firm ibid.
296:85; za-mar sall za-mar ēr now he is asleep,
now he is awake VAT 13608 (MA, courtesy
Köcher); ū za-mar sām za-mar =sīg3; ū ak-tam
tur-a-zu taqabbi the plant which is now red,
now green: aktum-plant, you may call it turazu
Köcher Pflanzenkunde 4:8, cf. ū za-mar sa-mu
min (= zamar) ār-qu : ū min (= ak-tam) šā
Mar-ša-ši x tur DU ibid. 2 i 35 (= Uruanna
I 216); note with triple zamar: šumma . . .
za-mar arug za-mar sām za-mar išallīmu if
he (the sick person) is now pale, now flushed,
and in the next moment his face repeatedly
gets dark AMT 86,1 li 12f.

b) in astrol.: šumma MUL.DIL.BAD ina
KUR-ša sursurtum ulla . . . za-mar KUR-ma
za-mar šū-ma sursurtum za-mar za-m[a]r if
Venus, when it rises, reaches a sudden height
(explanation:) as soon as it rises it sets —
sursurtum = zamar zamāru Ach Supp. 2 Istar
51:6, cf. [šumma MUL.DIL.BAD sur]-tam ul-la-at(text -la) . . . [sur]-tam za-mar za-
za-mar šamma za-mar ibal if the star, as
soon as it has risen, disappears Ach Istar
28:12.

Since no connection can exist between
zamar and the verb zamāru, the reading
zamar is at least as likely as zamar. Since
the word is always spelled za-mar, with the
unique exception in BWL 40, sub mng. 1a, —note even
the writing za-mar-iš of zamariš, q.v.— one
could suspect it to be a foreign word like
magal, etc., or even a logogram.

(Haupt, ZA 33 62; Ungnad, AfO Beiheft 6 60.)

zamārānum (or şamarānum) adv.; suddenly;
SB*; cf. zamar.

If he is ill in the morning and his sickness
leaves him in the afternoon za-mar-ra-nu-um-
ma itārūšu but comes back quite suddenly
Labat TDP 166:95, wr. [za-mar]-ra-nu-um-ma(!)
GUR-šā in the dupl. LKU 100:7.

Labat TDP p. 166 n. 287.

zamariš (or şamariš) adv.; quickly; SB*;
cf. zamar.

rab-biš / za-mar-iš quickly RA 13 137:13
(comm. to diagn. omens).

For discussion, see zamar.

zamāru s.; song, literary composition to be
sung with or without instrumental accompa-
niment; from OB on; cf. zamāru A.

e.t.e.lum = za-маrum Izi D iv 30, e.urx(ARIN).
ru.ku = za-ma-rum ibid. 33; i.lu.šir.ra = nu-be-e
šir-bi, min za-ma-a-ri (var. za-mar) lamentation
in the form of a song Izi V 45f., cf. [i.lu.šir-ra = z
[x x x]iš]-bi, [i.i][šir-ra = [min za-ma-a-ri]
ibid. 41AB; iššuš-gal = mi-šir za-ma-a-ri
antiphon Erimba. II 239, also mi-ši-šum šī za-
ma-ri Nabnitu K 33.

umun ra en du nu mul.un na.ab.zē.ib.ba:
aq bēlu za-ma-ra u tābkū (nissatu ul damišu)
songs do not please the lord (laments are not agree-
able to him) SBH p. 21:26f.; urū.a ki.sikil.mu
**zamāru**

ён.d.i.a.ni kūr.ta.am : ino šī ardatu za-mar-ši nāt the woman's song has changed in the city (parallel: ēlī šīnassu kanāt the man's complaint is changed) SBH p. 112 r. 10f.; šīr.ri nam.nir.ra: za-ma-ri mēltāti song (in praise) of overlordship ibid. 69 r. 7f., cf. gala.e šīr.ri nam.en.na mu.un.na.du.a : kalā za-ma-ri (var. -mar) mēltāti <izammuru> SBH p. 47 r. 10f., restored from BA 5 641:5f., see zamāru Av.; ıgli.ü.bî.zag (šīr) šīr šā.e.ēk.du.a : a-bi-ir za-ma-ri-am ša a-na ta-ar-ti-[ib-hi šāsenu] I selected a song well suited for glorification PBS 1/1 11 iv 78 and iii 46, see Falkenstein, ZA 49 85 n. 4, see also zamāru A v.

a) in gen.: ināma za-ma-ram šarram ušēmū on the occasion when they (two named singers) performed a song before the king Syria 20 106 (OB Mari, translit. only): [iššu kaštu] za-ma-ram uštallimū after the kalā have finished the song RA 35 iii 30 (Mari rit.); išassā illūru isahharu za-ma-ru (the sorceresses) cry out “illūru” (others...) the songs RA 18 165:17 (SB inc.): Bēlet Ninua bilet za-ma-ri lugal-[išin lišarbi ana dārīti let me sing a song about Belet-ilī kingship famous (lit. great) forever OECT 6 pl. 11 r. 19; [zi-lam-ma-ar] Bēlet-ilī aza-ma-ar let me sing a song about Belet-ilī CT 15 i i (OB lit.), cf. a Mama za-ma-ram ša ma-zišīm ... tānu is not a song about Mama sweeter than honey? ibid. 3; 11 za-ma-ru.mēš CAR 158 i 9, and passim in this text, see iškaru mng. 6b.

b) referring to specific texts: šarrum ša annī'am za-ma-ram-am ... iš-mu-ni the king who has heard this song RA 15 180 vii 23 (OB Agusiṣaja), cf. šībī šībī an-ma-ram za-ma-raa ZA 10 296 iii 41 (SB Sarrat-Nippuri hymn); ša za-ma-ru annā ušāšatu la ušāšatu who lets this song fall into oblivion and does not praise it KAR 361 r. 5, and dupl. KAR 105 r. 10; īlu ša za-ma-ram šīšu ināду the god who praises this song Goddess Era V 49, cf. sa-ma-ram šīšu ana mašīma šīšakinma may this song last forever ibid. 59; bēlu luzmur za-mar ilātiša (incopt of a song) KAR 158 i 22; māri Larija "La-ri-inā-as šu-uš-ki-wa-an-te-eš za-ma-ra 4Zababa iz-mu-ru the sons of PNG sang the tune of Zababa (incopt quoted) KBo 1 11 r. (!) 14, see Götterbock, ZA 44 122; ina za-ma-ar ša Akkadi mà aššu pika tābi reša gabbu ummāni ušāšuku (as) it says in a song of Akkad (i.e., Babylonia), “All people listen to you, my shepherd, on account of your sweet voice” ABL 435 r. 10 (NA).

- c) with general characterizations: 10 za-mar 4Ningišidda KAR 158 r. 23; [x] za-ma-ru a-da-pu.mēš songs for the adapu-instrument ibid. 11; šīr balag.gē mu.un.na.an du₂₃,a : za-mar (var. za-mar-ri) balaggi <i-za-am-mu-ru> BA 5 641:7f., var. from dupl. SBH p. 73 r. 10f., and p. 47 r. 12f.; 11 za-ma-ar-lī Akkadi eleven work-songs from Akkad KAR 158 r. i 20; 12 za-mar lugal akkādu twelve royal songs, (in) Akkadian ibid. 24; 11 za-mar šērī eleven morning songs ibid. 19, see also za-mar-mēltāti, in lex. section; za-mar-ar lašša the song of her charms RA 22 171:53 (OB lit.); za-ma-ri takni songs of praise Borger Esarh. 46 A vi 41, and passim in Šar. and Asb., see ibid. note, cf. [za-ma] tālī tālī u takni BUŠ. No. 35 r. 3; for šīr in Hitt. referring to a composition, see DUB.1. KAM šīr 4Ul-li-kum-mīl KUB 33 95 l.e., in Götterbock, JCS 5 160, see also JCS 8 16; šīr 4Ke-eš-šē Ehelof. KIf 1 148 n. 2, also Götterbock Kumari p. 6, and DUB.1. KAM šīr.HI.A zi-in-zap pu-uš-ši-[a-ša] ša 4DISTAR UBU Ni-nu-wa one tablet, songs (pertaining to) the zinzapūssī-bird(?) for the Ishtar of Nineveh KUB 8 69 i 1f. (catalog of tablets, all courtesy Götterbock); ri-ki-is za-ma-ri song-cycle (Sum. broken) BA 101 p. 126 No. 47-4 (bil.); for mižir zamār, see mižir.

Note that in Proto-Lu, šīr (lines 587 to 599) is followed by ēn.du (lines 600 to 603), see (for ēn.du) Falkenstein, ZA 49 86 and ibid. 85.

**zamāru A v.; 1. to sing (a song, with or without instrumental accomplishment), 2. zummuru same mng., 3. šuzmuru to have singers (and other musicians) perform, 4. nazzmurru to be sung; from OB on: I izmur — izzamurrum (azza-mar CT 15 i i, OB), I/II, II (once), III, IV (pres. izzamurrum and izzamimurrum); wr. syll. and šīr (for du₂₃, see mng. 1d); cf. zamāru s., zammāru, zammāru in rab zamārī, zammuru, zimuru, zamāru.

[zī-ir] [ezzen — za-ma-ru-um, za-ra-hū-um MSL 3 222 G₂₃ i 3f. (to MSL 2 p. 142); ni-ir šīr — za-ma-ram A VIII/i catch line — A VIII/2:1; šē-ir šīr = [za-ma-ru-um]! 86 II 348; šīr, šur, um₄₃-šār, "um₄₃-rūx,
zamāru A

[i.] lu, t[UK].tuk = za-ma-ru Nabnitu X 1ff.; [...] [§] i-lu T[UK].TUK = za-ma-ru a-ru i-lu, T[UK].TUK = za-ma-ru A


šīr ri nam.nir ra mu.un.na.an du₄₂ du₄₃ a: za-ma-ri mi-it-tu ti i-za-am-mu-ru they sing a song in praise of overlordship SBH p. 69 r. 9f., cf. SBH p. 47 r. 10f. sub zamāru a.; en.du.ki ša bi ne: a-na za-ma-re-im i-za-am-mu-[ru] PBS 1/1 11 r. iv 81 = i 49, cf. šīr ri bi ne: i-na za-ma-re-im i-za-am-mu-[ru] ibid. 90 = i 90, and ki(1). MIN(i): i-na za-ma-re-im i-za-am-[mu-ru] ibid. 92 = i 61; urudu,šem.ālā [... mu].ra.an. du₄₂(du₄₄, ne): [ša-at-bal-la-tu a-lu-ši ...-lu iz-za-am-mu-[ru]-ka] KAR 119 r. 2, see van Dijk La Sagesse 115 and Lambert BWL 120; šīr bi du₄₂ a mara.šu.e ša zu dē.de [šed.dē]: šir-ba munēša ina šu-us-mu-ri šir-ba ina šu-us-mu-ri ina šu-ta-mi-i by having the song sung that is to bring quiet, (var.) by having the song sung, (by having (it) recited) 4R 21* No. 2 r. 5f.

1. to sing (a song, with or without instrumental accompaniment) — a) with words for types of songs as object: zamāru 4Bēlet-ili a-za-ma-ar I will sing a song (in praise) of DN CT 15 i 1 (OB); za-ma-ar 4Istar šarru[i] a-za-am-mu-ur I will sing a song (in praise) of Istar the queen (incipit of a song) KAR 158 i 6, cf. z[i-im-ru] i-za-am-mu-ru ŠANŠIŠI = nam-mi-ri-ru-bi / na-ri-ru-bi CT 41 31:23 (Ahuricomm.); for za-ma-ar 4Sama ša-[ba]-ba₄₂ iz-za-mu-ru KBo 1 11 (!) 14, see zamāru s.; ina šibi appi i-za-am-mu-ur elita one moment he sings a joyous song Lambert BWL 40:41 (Ludul II); one of the kalā-singers stands up ina halhallati ina šama ša Marduk šir afterwards you sing the (specified song) facing towards the temple ibid. 9:11, and passim; note with mention of instruments: ārkīšu ni tuk.ši ina halhallati an šama ša Marduk šir.

zamāru A

(b) with incipits: kalā šeri [...].LGIIT.TE.

EN.DI.BA.[...].i-za-am-mu-ru-ma the kalā-singers sing the song (beginning) with (incipit) RA 35 3 ii 5 (Mari rkt.), cf. kalā ŠU AM.MA I[§], x.ši reš varri i-s[a-a]m-mu-[ru] the kalā-singers sing the (specified song) at the monthly festival ibid. ii 20; LUNAR petiš šeteli i-za-mu-ru takabbas raggu igabbi LUNAR gātēšu imeni the singer sings the song, “He who Opens up the Darkness,” says the “You Trample the Evildoer Under Foot,” the singer washes his hands (and offers the water to Šamaš) BBR No. 60:22, cf. LUNAR mu:namu:mm i-za-mu-ru ibid. 29, also LUNAR’Eši šu-mu-ur šu-mu-er šu-mu-er šu-mu-er šetaš i-za-mu-ru the singer sings, “May they eat the roast meat” ibid. r.(!) ii 21, and passim in this text; ū.u₄₂ a ba mu.lú r.šem₄₂ ma šīr you sing the lamentation (beginning with the given incipit) RAce. 7:6, also (always beside ir = takribtu) ibid. 9:7 and 11; ē.zi.ri.ri.ri du₄₂... ina tirš šiš šiš you sing the (specified song facing) towards the temple ibid. 9:11, and passim; note with mention of instruments: ārkīšu ni tuk.ši šamaš ša šama ša Marduk šir.

zamāru A

(c) with refs. to the content of the song: tanidāša šu am-mu-ur let me sing songs in her (Istar’s) praise VAS 10 214 ii 5 (OB); lu-um-mu-du-un-na-ka let me sing of your strength (incipit of a song) KAR 158 i 20, cf. lu-am-mu-ni šima[tiki] ibid. ii 33; note with I/3 [lu]-uz-mu-ur aššu biniš Anûm let me sing again and again of the brothers, created by Anû (incipit of a song) KAR 158 i 30, cf. la-za-mu-ri šir Asšur da’na LKA 62 r. 7, see Ebeling, Or. NS 18 35; note the use

37
zamāru A

with the accusative of the person (or deity) in whose praise the song is sung: gasra ila šarra lu-uz-za-mu-ur KAR 158 r. iii 13, cf. gašru lu-wa-mur ila bukur [Enlil] RA 51 107:3 (Epic of Zu), cf. [a]z-a-za-mu-ur šar kibrāte LKA 64:1; šurbāša ana niši a-za-am-[u-ur] I shall sing to (all) men in praise of greatness (incipit of a song) KAR 158 r. iii 27; [i]tam zu-wa-mu-ur (pl.) of the goddess RA 22 170:1 (OB), cf. ʾIštar zu-wa-mu-ur ibid. 3.

d) used absolutely: LŪ.NAR.MES š-i-za-am-mu-ru bitu išallim ... igabšima the musicians perform and (then) pronounce the (prayer beginning with) bitu išallim RAcc. 67 r. 4, also ibid. 8 and 13; neplan rabā ša šerī iqarrub LŪ.NAR.MES š-i-za-am-mu-ru rabū ṣUFFER/TRAVERSE the main course of the morning is served, the musicians perform, the main (course) is cleared away RAcc. 67:13, also ibid. 14, and cf. ibid. line 7; they make him sit down upon the royal throne [LŪ.NAR.MEŠ] š-i-za-am-mu-ru and the musicians perform KAR 135 r. i(?) 2 (MA royal r.); šumma šal ša ekkallim lu ta-zi[a-mu]-ur u lu šalla ištu meširtiša garat if a woman of the palace personnel either sings or is engaged in a quarrel with one of equal rank with her (and somebody stops and listens for some time) AFO 17 287:103 (harem edicts); PN LŪ.NAR ʾitti DUMU.SAL.MES-Šū ina panîz šunu š-i-za-am-mu-ru PN, the musician, performs before them with his girls ABL 473:10 (NA); LŪ.TUR.MES š-i-za-am-mu-ru (the old men dance) the young men sing ABL 2:17 (NA); [. . .] n-ama-Š Na-na-а ta-az-mu-ur VAS 10 215:8 (OB hymn to Nananā). Note in colophons: ana šir zi-ḫi excerpted to be sung SBH p. 33:31, cf. ana DUMU-ŠIR zi-ḫi ibid. p. 40 r. 11, also p. 82 r. 34, also ana DUMU-ŠIR p. 79 r. 19, p. 102 r. 49, 118 r. 58, etc.

zummuru to sing: danāka i nu-wa-amme-e-er let us sing of your power JRAS Cent. Supp. pl. 6 i 5 (OB lit.).

3. zummuru to have singers (and other musicians) perform: NAR-er urri tamā伯 bāb aššumukkar u-ša-az-me-ir he had singers perform day and night at the DN gate MDP 4 pl. 2 iii 2 (Elam); zimrū ū-ša-az-marx (MUR)-šū he (the teacher) will have him (the apprentice) perform songs BE 8 98:7 (NB); [ana baššatu zI.[MES]-šū ana šu-uṣ-mu-ru LŪ. GALA.MEŠ ... usāṭīr ū-ša-az-mīr for his own good health he had (the eršemmā song) copied for a performance by the kalā-singers and performed CT 42 34 r. 16f.

4. nazmuru (pres. ʾizzammur and ʾizzammir) to be sung: šuṣguṣsu ina šammi li-iṣ-su-ma Jeff. her (Babylon's) exaltation be sung to the accompaniment of the harp Pinches Texts in Bab. Wedge-writing p. 16 No. 4r. 11; makurrū ... ša nindabē nindaša ul uṣērib ša niḏa niḏa ul uṣērib anna ša ana ʾSin ina ttadē iṣṣa-mi-ir “The barge with bread-offerings did not bring in bread-offerings, that with animal sacrifices did not bring in animal sacrifices,” this is what is sung to Sin during an eclipse BRM 4 6:14; for ʾiṣ-su-am-mu-[ru-ka] KAR 119, see lex. section.

Singing, especially for ritual or ceremonial purposes, was always done to the accompaniment of musical instruments, played either by the singer himself or by an accompanist. The instruments specifically mentioned are the ḫallallatu and aṣši drums, in connection with certain lamentations (see lex. section and mng. 1b), and the balaggu and sammū harps (see mng. 4 and zamāru s. usage c). In Hitt., where the Sumerogram šīn (always with the Akk. phon. complement ṛu, i.e., ʾizzammur) is used, the accompanying instruments are called GĪ.Š.MĪM.GAL (see zannaru, e. g., in KUB 11 34 3 55f., 56, etc.) and GĪ.Š.BALAG.DI KUB 34 116 v 6f. + 1907/c B, beside the galgalturi instruments. In Hitt. texts only, singing and playing the instrument are sometimes referred to separately; thus, “They play the great ‘lyre of Ištar’ ʾuv-ul šīr-ru but do not sing” KBo 4 13 v 24 (as against ibid. lines 27, 29, etc.), or, “They sing (šīr-ru) in ḫattīc and beat the māri instrument(s) at the same time” KUB 11 34 iv 11f., or, “The kalā singers beat (their instruments) šīr-ru-ma ʾuv-ru but do not sing” KUB 12 8 ii 7, etc., cf. also the replacement of šīr-ru by Hitt. ʾiššāmiyanzi (with GĪ.Š.MĪM.GAL) KUB 25 6 iv 7 (all refs. courtesy Güterbock).

zamāru B (or zamāru) v.; to account for (?), to count(?); OĀ*; ʾI izmir — ʾizzammir.
zamāšu

*īštu x KŬ.BABBAR gāṭi x qāṭi abini za-am-ru
18 kūtānī 5 ṭūrū šūrūlī bīt kārim nadʿākuma la
za-am-ru...* after x silver as my share (and) x
(silver) as the share of our firm had been
been (ac)counted for, I deposited 18 kūtānū-gar-
ments and five black garments in the office of
the kāru, they are not accounted for for
CCT 3 9:6 and 9, cf. x kaspam gāṭi abini u qāṭi bab
ḥarrānīa az-me-er BIN 4 188:5, X MA.NA gāṭi
abini x MA.NA ... gāṭi za-am-ru ibid. 9; ūtum
mala ıkṣudī u mala ta-az-me-ra-ni tērtaknu
lilkam let me have a report from you as to
the bakshish, to how much it amounted and
whatever you have accounted for for
CCT 4 34b:8; adi [subāṭū] la za-am-ru subāṭī ana
PN ęṣīb before the garments had been ac-
counted for, I left the garments with PN
Contenau Trente Tablettes Cappadoiciennes 15:17;
injāmi is-me-ru-ni [1 TŪG] kūtānum PN
ilAQqe when they have made the (ae)counting,
PN may take one kūtānū-garment BIN 4
158:1; ta-za-me-er-ma la ṭusēbalam (in broken
context) TCL 19 72:57.

zamāšu v.; (mng. unk.n.); lex.*

ḥu-um lum = ḫa-ma-šu, za-ma-šu, a-ма-[šu] A
V/1:18f.

Since ḫamāšu (= ḫu-um lum) already
occurs in line 1 of the same tablet, the three
quoted entries may represent an attempt of
the scribe to read a line in which the first
sign (za, ḫa, or ḫa) was too damaged to be
identified with certainty.

zamābiru s.; thyme; NB.*

za-am-ḫu-ru sar (between ṣāpu marjoram
and ḫāšī thyme) CT 14 50:37 (list of plants in
a royal garden).

In spite of the difference in sibilants,
probably identical with sibbruratu, q. v.

For etym. and translation, see Meissner, ZA 6
294, Löw Flora 2 105, Zimmern Fremdw. 56.

zamīru s.; (a household utensil or a
weapon); OAkk., early OB, Akk. lw. in Sum.

5 qāṭ za-mi-ri-tum (among cheap household
utensils) BE 3 76:22; za-mi-ri-lum UD.KA.
BAR (between mašātum and nēqānum) MDP 27
254:2, also (beside an Elamite bow) TCL 2
5488:1; 23‡ minas of bronze for 26 pegs to
secure the blade of a dagger (and) za-mi-ri-
tum 18.kam 2 ma.na urudu ki.lá za.mi- ri-
tum 8.kam — 18 z.-objects, two minas
of copper for eight z.-objects Genouillac Trou-
vaille 82:3 and 5; 20 URUDU za-mi-ri-tum (be-
side kabābum shield) BIN 9 338:1 (OB); 2
za-mi-ri-tum KŬ.I. KUS na-aḫ-ba-tum.BI
two z.-s of gold with their case BIN 9 38:1
(OB); two minas and 15 shekels of cop-
per for eme za(ā).mi.rí.tum.zabar.12.še
tongues for twelve copper (plated) z.-objects
UET 1 552:3, cf. 1 eme za.m.i.[rī.tum] kū.babb.bar.kal.ga (weighing four shekels)
ibid. 748:1', also (provided with silver rings)
ibid. 651, (with urudu.alal a shaft (?) of
bronze) ibid. 550, and see, for more refs., Legrain,
UET 1 index p. 190 and, from unpublished texts,
Gelb MAD 3 182 sub mirītum.

Since zamīritu appears in a list of household
utensils as well as in lists of furnishings of
the sanctuary, where it is mentioned as being
decorated with gold and silver instead of
copper and bronze, one may suggest that it
refers to an important household utensil. In
other contexts, however, it is mentioned
beside the bow and the shield, and it is also
said to be provided with a "tongue" (blade),
hence a weapon or knife is not excluded.

The identification with the musical instrument
mirītu is, however, not warranted. The word
zamīritu itself has to be explained as a fem.
adj., i.e., "coming from (or: made according
to the fashion of) the country or city *Zamiru,
which is attested as Za-mi-ri-23 in VAS 16
82:7 (OB let.); note also 1 tilpānu ša za-mi-ri
EA 22 i 42 (list of gifts of Tušratta).

(Gelb, MAD 3 182.)

zamītu s.; (mng. unk.n.); lex.*

dar₂.bar.lā.lā = za-mi-tum Nabnitu 1 103.

Zamītu appears here in a section with
suppu, "to look," and is followed, after a
dividing line, by zaq.g.ē = za-mu-āšābari. Both
lines with their Sum. equivalents represent
an intrusion in the context (a group of words
composed with igi) and cannot be explained.

zammāru s.; singer; MA*; cf. zamārū A.

39
zammāru

PN LŪ za-ma-ru KAJ 221:3, see Ebeling MAOG 7/1-2 p. 48.

The designation zammāru (instead of zammaru) appears only in MA and (in rab zammarī) NA, NB, as a late formation.

zammāru in rab zammarī s.; chief singer; NA, NB*; cf. zammaru A.

PN LŪ GAL za-ma-ri (as witness) ADD 537:5; PN LŪ GAL za-am-ma-ri (as court official) Unger Babylon 285 No. 26 iv 14 (Nb.)

Replacing the older and more literary term nargallu, q.v.

zammertu see zammāru.

zammaru (fem. zammertu) s.; singer (of a special type); OB Mari, SB; cf. zammaru A.

za-am-me-ru

ka1-s. du₁₂₄₂₄ du₄₄₄₄ = za-am-mi-ru (followed by mummiru and ragginiu) LU IV 235; i.l.u.ка₁ка₁ = du₄₂₄₂ dioxide, én.du₄₂ du₄₂, a.lu = za-am-me-ru Nabnitu X 7ff., but note i.l.u.ка₁ка₁ = ša-ri-bu ibid. 26; [na-ar] [ša] = [za-am-me-ri] (Hitt.) LŪ.NAR-āš (i.e., kinirtašaš), [za-am-mi]-ru = (Hitt.) LŪ kinnir-tašaš-pat likewise kinirtašaš S¹ Voc. L 15’f. (Bogh.); sal₄₄₂₄₂₄, sal₄₄₂₄.l₄ = za-am-me-ir-tu Lu III ii 16f.

a) zammaru: ināša za-mi-ri (in broken context) ARM 7 267:5; za-am-ma-ru ku ki atāni I am as good a singer as a she-donkey 2R 60 ii 12, see Ebeling TuL p. 13; summa ina āli za-am-mi-ri min (= ma’du) if there are many singers in a town (preceeded by mēlulti) CT 58 5:105 (Alu). Note 4-Za-me-ru 2R 66 xi 34 (takulu-rii.).

b) zammartu: ša-puš-šina 18 tür.sal[newline]meš za-mi-ra-tum summa bēlī isapparam naphazu-rum lu ubbala as to the balance left of these girls, 18 young female singers, I shall bring (them) all if my lord sends me word RA 42 63 No. 8:18 (OB Mari); see Lu III, in lex. section.

In contrast with the artist called nāru, who performed in palace and temple, singing to the accompaniment of various musical instruments, the zammaru was either an untrained singer or a singer of popular songs, etc. In Lu III nāru follows zammartu and thus indicates that there was a difference between the two types of singers. For yet another type of singer, see eštalu. For LŪ šir as the designation of a singer in Hitt., see Alp Beamtennamen p. 52 (beside LŪ.nāru), cf. also Friedrich Heth. Wb. p. 292, sub LŪ.sir and sal.sir.

zammukku see zammmukku.

zamru s.; (a tree or shrub and its edible fruit); NA.

a) referring to the tree: 40 Anše Aššu 3 GIS.SAR GIS za-am-mi-ru ina URU.SE m4Nabu ina kūr Halahhā a field of forty homers, an orchard of three (homers) with z.-trees, in the manor of Nabû in GN ADD 742 r. 14; GIS.SAR ša za-mar ADD 447:9; GIS.SAR za-am-mi-ru ADD 741+749:35; 1 GIS.SAR za-am-mi-ru ina URU Harrān 300 kan-ni za-am-mi-ru ina lībbû one plantation with z.-trees in GN, in which there are 300 z.-plants (plus 150 willow and poplar trees) Johns Doomsday Book 3 i 6 and 8; GIS.SAR za-am-mi-ru ina URU Harrān 300 kan-ni za-am-mi-ru ina lībbû one plantation with z.-trees on the outskirts of Harran ibid. iii 3, also ibid. ii 5.

b) referring to the fruit (possibly prepared in some way) — 1’ offered in baskets for cult purposes: 1 sa-ku za-am-mi-ru ADD 890:4; 3 sa-li za-mar ibid. 1060 i 2; GIS sallu za-am-mi-ru ADD 1010 r. 9, and passim, note as riḫāti pan dAsšur ADD 1017;7f., and passim, as ginū eššu ADD 1015 r. 7, ša pan Ištaritu ADD 1009 edge 2f., ša gunī dNinlil ADD 1024 r. 10f., etc.

2’ in pots: DUK aššū ḫaršu za-am-mi-ru an aššū-pot with ḫaršu (and) z. ADD 1022 r. 5, and passim, see ḫaršu; note DUK [aššu ḫaršu] za-am-mi-ru ša sa-bu-ul-хи [...] ADD 1003 r. 5; 2 (DUK sīharatê) ša ḫaršu 2 min ša za-am-mi-ru Ebeling Parfümrez. pl. 17 VAT 10568a i 11; DUK masītu za-am-mi-ru (beside masīt (a))lappāni ADD 1019 edge 1.

3’ other occs.: 100 za-am-mu zammmuḥu one hundred (units of) mixed z.-fruits (between grapes and pistachio nuts) Iraq 14 43:123 (Aṣn.); GIS.NA za-mar a tray with z.-fruits ADD 1060 i 5; šaman sirdē za-am-mu olive oil, z.-fruits (among offerings) Or. NS 21 137:8.

A designation of a tree or shrub grown in gardens and yielding an edible fruit that was stored either in baskets or (possibly preserved or otherwise prepared) in earthenware containers. No definite identification can be pro-
**zamū** posed, but it is possible that zamru is the Assyrian designation of a fruit known in Babylonia under another name. In spite of the untenable etymology proposed by Thompson, DAB 321, zamru could be the designation of the Zizyphus vulgaris (Spina Christi), not the Zizyphus Jujuba that, according to Guest, Notes on Plants 110, is not cultivated in Iraq.

(Ebeling, Or. NS 21 141.)

**zamū** (Bezdol Glossar 113b) see šamū.

šamū (or šamū) s.; (architectural term referring to a wall of a house or temple); SB.*


ina šerī ina kutil bit marṣi šurū šitu za-mi-i ša šumēši ana za-mi-i ša imitti itig (if) in the morning a falcon passes at the back of a patient’s house at the right z. to the right z. CT 40 48:31f., cf. šitu za-mi-i ša imitti ana za-mi-i ša šumēši ibid. 33f. (SB Abu), both lines cited in Labat TDP 6:3f.; if in the month of Arahasamnu šarru ši-μu šu bāra x [...].lu ši parakka ša 3 za-mu-šu ši pitiqta ši-puš the king builds a chapel or a [...].daš or a daš which has three z-s, or a stamped-earth construction 4R 33* iv 7, and dupla. (iqqur ipu), note that the sequence in iqqur ipuš is normally ši-μu šu ši iraš ši šar insurance šu ša šu ša šišti šur (the former palace, one side of which, 360 cubits long, faces the z. of the temple tower (parallel: ina šarši še-nūmā bit DN faces the tower of the DN temple) OIP 2 99:44 (Senn.), cf. šišti ša-mе-ē atmannī kutil ša-ši Istar facing the z. of the sanctuary behind the temple of Istar ibid. 102:77.

An architectural term that seems to describe a type of wall, or the reinforcement of a wall, perhaps a slope or scarp. The Arabic etymology proposed by von Soden, Or. NS 16 448f., seems to fit better the word zamēšu, from which zamū (or šamū) must be separated, both on the evidence of the contexts and the šum. equivalents.

zamuṣu (a plant) see samaṣu.

zanūn A v.; 1. to rain; 2. šununu to rain, to pour out, to drip; 3. IV to rain; from OB on; 1 iznum — izunnu (izanna YOS 10 36 i 9; OB, Gilg. XII 90), I 2, I 3, III, III 2, IV; wr. syll. and šur; cf. zāmīnu A, zinnānu, zinnū, zinnatū, zannūnu A. šu-ur šur = za-n[a]-nu SB i 9; šur = za-na-nu (var. šīnu, q. v.) Erimhus V 219; [še-u]n šiša = za-na-nu-um, na-la-a-šum, sar-bu-um MSL 2 257 i 25ff. (Proto-Ea); še-ig šēn = za-um-šu, za-na-nu, na-al-šu, na-la-šu, sur-bu, sur-di Diri III 223ff.; še-ig IM = [za]-na-[nu] Recip. Ea A iv 35; [še-ig] [im] = [za]-na-[nu] Ea VII Excerpt 32'; kī.īm.šēgi = a-kār [zu]-(un)-[ni], a-kār [za]-na-[ni], [a-kār] na-la-ši Kagal C 294ff.; kī.īm.šēgi.g.ā = (three blank lines, i. e., same three equivalences) ibid 297ff.


u.bu.bu izi.dal.la ki.bal.a šēg.gā.mēn: ša nābāla muṭa&parr[iššu]ŠU ana mātkuri i (text in) za-na-nu anāku I (Istar) am (the fire) whose flames rain down on the enemy country ASKT p. 129 15ff., cf. Lugale II 42 and OECT 6 pl. 8 K.5001:8f., cited sub šētu mng. 1-1', and SBH 104:27ff., cited ibid. sub mng. 1b-1'; for other refs. from bil. texts, see mng. ša-ā', ša-ā', below.

na-la-ši = za-na-nu CT 18 24 K.4219 r. ii 2, and dupla. LTBA 2 3:10.

1. to rain — a) in intransitive use — Y' with šamū, šamātu as subject: šamū ud.5.kam šur-nun there will be showers for five-days TCL 6 2 r. 13 (SB ext.), and passim; ša anāku ūmīnūa ša mīša šamū i-za-nu-nu I, upon whom it rains every day (metaphoric use) VAS 16 93:23 (OB let.); šamūnu ša-lāš i-za-nu-a-ma three showers occurred TCL 17 5:22 (OB let.); ūmām ša šīma šamū ša-lāš i-za-nu-a-ma it rained (so) hard that day (that the hundred sheep could not be plucked) ARM 2 140:9; šīnīnu šamūnu i-za-nu-nu it rained twice ARM 6 7:26; ūmām irrasma šamūnu i-za-nu-nu it will be cloudy, but it will not rain RA 27 149:22 (OB ext.), cf. YOS 10 22:23 (OB), TCL 6 2:54 (SB); šamūnu rah-bil[u]m i-za-an-an-an there will be a soft rainfall YOS 10 36 i 9 (OB ext.), also šamūnu i-za-nu-nu RA 27 149:3 (OB ext.), šamūnu šur-nun CT 20 32:71 (SB ext.), šamūnu šur-nun
Boissier DA 217:9, and passim in omen texts; za-na-an šamēm rainfall YOS 10 22:26 (OB ext.), also šur-an šamē CT 20 40:24 (SB ext.), and passim; šamați ina raš orhi UD.15.KAM šaḥittu šur-nun there will be copious rain on the first and 15th days of the month KAR 153 r.(l) 10 (SB), cf. TCL 6 2 r. 22; šamām ina UD.3.KAM i-za-[n-u-n] it will rain in three days YOS 10 39 r. 5 (OB); ina Uluḫi šamē šur-nun it will rain in Uluḫu KAR 153 obv.(l) 21 (SB) (all ext.), and note for the use of extispicy to predict rain: anā šulum šarrî ana šakār nakri ana šulum ummâni ana šabât ālī ana epēš šibātī ana šur šamē ana šulum marṣē concerning the well-being of the king, the overthrow of the enemy, the well-being of the army, the conquest of a city, doing business, the coming of rain, [the recovery of a sick person]. BBR No. 79–82 3rd fragm. 22, cf. CT 20 44 i 60, KAR 151 r. 50; [šumma ina] Addari ūmu īrup an iz-nu-nun if it is cloudy in (the month of) Addaru and it rains PBS 2/2 123:8 (MB meteor.); šumma ēlānu ālī urpatu kāṣratma šamē šur-nun if a cloud gathers over a town and rain falls CT 39 31 K.3811+:8 (SB Alu); šumātum rešīš-tum [kīma(?) na-al] ī-iš ū.i-za-nu-[nu] the early rain will fall as if it were dew YOS 10 16:3 (OB ext.), cf. šāmum hrurup[uμ]... ibid. line 1; note: šāmā ul i-za-na-nu-nu KAR 452:9 (SB); arki za-na-an šamē taṣṣakkan nansūnu you are putting in a drain after the rainfall (proverb) Boberger Esarh. 106 ii 30.

2' with žumnu as subject: žumnu i-za-an-nu-nu it will rain CT 6 2:29 (OB liver model), also CT 39 18:74, Thompson Rep. 60:3, and passim; ezib ša ... ūmu ērpu žumnu iz-nun (wt. šur-nun or šur) disregard it that (on the day the extispicy is made) it is cloudy or it rains Knudtzon Gebeto 1 r. 1, and passim, see ibid. p. 39f.; A.AN(!).MEŠ i-za-na-nu-nu STT 65:31; see RA 53 120; za(text a)-na-an inšē₄ u mūsu ilakam rains and inundations will occur KAR 377:11 (SB Alu); if, when the king goes to Nippur to make sacrifices, šēg šur-nun / raḫ-bu šur-nun it rains, variant: there is a light (lit. soft) rain CT 40 40:63 (SB Alu).

3' with other subjects there will be a rainstorm Boissier DA 217:8,
b) in transitive use: eli GN i-za-an-nun nablī (Istar) rained fire on Arabia. Streck Asb. 78 ix 81; abnē agqullu ina muḫḫisunu a-zu-nu-nun. I have rained glowing stones on them Craig ABRT 1 23 ii 21; mu-ir ku[kī] ina līlāti i-za-an-nu-na (var. ū-sā-az-na-na) šamūt kībāti the overseer of ... was raining down a rain of “wheat” at night Gilg. XI 90.

2. šúmmunu to rain, to bring rain, to pour out, to drip — a) to rain, to bring rain — 1’ in gen.: ḫlamānu šúmmunu a-ḫišḫu ina i-za-an-nu-na el ni śamūt ū-nīti Adad lets it rain copiously for the people SEM 117 iii 10; ḫlamānu šúmmunu a-ḫišḫu ina i-za-an-nu-na el ni śamūt ū-nīti Adad pours out plenty over the entire earth BBR No. 100:16 (= Craig ABRT 1 60), cf. mu-šā-az-ni-nin naḫšī eli ērēti ḫapāšīti (Marduk as the god of vegetation) who pours out plenty over the wide earth En. ol. VII 69, [eli k]lāšunu u-šā-az-na-nak-ku-nu-li ni śuḫšāmna upon you, however, he (Enlil) will make a copious rain fall Gilg. XI 43: hegallam šū-uz-ni-na ammātišu (O Adad) pour out abundance for his country!

CT 15:4 ii 14 (OB lit.), cf. BMS 49:50; kīmā ḫlamānu šúmmunu riḫītta u-šā-az-ni-nin like Adad, I let rain down upon them a devastating flood 3R 7 i 46 (Shalm. III), cf. ibid. ii 50 and 98; mu-šā-az-ni-nin šāri u šunti (Nin-Gubla) who brings wind and rain RA 17 152 K.7606 ii 14; see ACh Adad 13:13fr. sub mng. 2a—4; referring to imbarū, see there mng. 2a and b; see also zunnunu.

2’ referring to fire: kīmā ḫlamānu šā rīṣī eli šūmmunu aḫšūm nablī eli šūmmunu ū-sā-az-ni-nin (var. ū-sā-az-ni-čin) I thundered over them like Adad-of-the-Devastation, I rained fire upon them AKA 335 ii 106 (Aṣm.), cf. ibid. 233 r. 24, also ū-sā-az-ni-ni (var. -ni) nablī mulmušli eli malkī šā naphar kal ālāni I rained incendiary arrows (lit. fire (and) arrows) against all the city rulers AKA 197 iii 18 (Aṣm.), also, wr. ū-sā-az-ni-ni 3R 8 ii 68 (Shalm. III), all referring to siege operations; in lit.: [ū]-šā-az-na-an innak-rāti luqtamta šā ki nablī I make the onslaught rain down in warfare like fire VAS 10 213 i 5 (OB); note ū-sā-az-na-an ĝiš.TUKUL.MEŠ LKA 63:11 (MA).

3’ other occs.: tebi šāri [šu]-uz-nu-nu kašša ... w’addīma romanušu to himself he allotted the (power) to raise the wind (and) to make coolness rain down En. el. V 50; su bī.in.kū.kū.meš mud šur.šur(var. adds .ra).meš ūs ṣag.naɡ.meš: ākīl šīrī mu-šā-az-nī namē šātā usliṭā (and) devour flesh, shed blood (and) drink (it) from the veins CT 16 14 iv 26fr.; a.še.er kur.ra im.gın a-šē.gē / im.gın x lá.lá : tāniḥu ina māti kima šamūti ū-šā-az-nīn he let sorrow pour into the land like rain 5R 52 r. 39ff. (79–7–8, 28), see Langdon SBP p. 216; mursu tāniḥu di’u diłīpitu nissatu la ū-šīrī eli naphar būtātekunu [li]-šā-az-nīn (may Anu) pour out over all your houses disease, sorrow, “headache,” sleeplessness, worry (and) ill health Wiseman Treaties p. 59 note to line 418.

b) to pour out, spend: šammuna ū-sā-az-ni-na kima rādi I made oil flow like (the water of) a downpour Streck Asb. 268 iii 25, cf. TCL 3 205, cited sub zunu usage a; šūpāri māḫāžūnu li-šā-az-ni-na šūmān rīšī may he let his famous sanctuaries drip with fine oil Pinches Texts in Bab. Wedge-writing 16 No. 4 r. 12; ni šuḫa ḫīṣa parakkaka li-šā-az-nīn bituṣu ka-na-na-šu li kešān let luxurious abundance spread over your dais, may his care of your temple be permanent 4R 54 No. 1:49; note the passive: šīḥātim u ru’āmi tu-ū-ša-az-na-[an] she is bedewed with joy and loveliness VAS 10 215:7 (OB).

c) to drip: šummuna ina bit amēlī igārātu šammuna ū-sā-az-na-na if the walls in somebody’s house drip oil CT 38 15:37 (SB Alu), and cf. ibid. 38ff.; šummuna KLIN (= ḫalluḷa) ina apī bit amēlī asurrē ū-sā-az-na-an if a ḫalluḷa-insect makes the mortar of the dampcourse in the window of somebody’s house drip down CT 38 25 K.2942+:9 (SB Alu), cf. īnā UGU asurrē ū-sā-az-na-an ibid. 10, and dupl. CT 38 5:134, also īnā kal āmī asurrē ū-šā-az-na-an CT 38 5:135.

3. IV to rain: zunnunu iz-za-nun it will rain Thompson Rep. 139 r. 3.
zanānu B


e-peru, za-na-nu - na-da-nu Malku IV 183, but read [u]n-na-nu = ra-a-mu CT 18 22 i 39 (= Malku V 90); tu-za-an-nā-an SB 45 ii 35 (gramm.).

a) referring to human beings: PN 1PN2 sal+me 4Denurta ūmē mādūtim zu-nu-un-ma PN3 adī 1PN4 sal+me 4Denurta illiγamma ana bīt abīsu īlī PN irqum ana bīti u zinnātšu turri adammam ana itti.5.kam ʾiskunšum īštu itti MN ud.[i.kam] adī itti MN ud.30.kam adammu PN5 PN6 du[mu].ani u PN7 šeš.ani ul ubbalamma gimri u zinnātim PN ippal after PN had provided 1PN8, the naditu-woman of Ninurta, for many days with food, PN9, the brother of the naditu-woman of Ninurta, 1PN10, came and claimed from PN (compensation from) his father's estate — PN set him a term for the return of the house (to PN11) and (the latter's restitution of) the sustenance (paid by) him (PN, to the naditu 1PN12) — this term (runs) from the first of the third month to the last of the seventh month — if PN does not bring his son PN13 and his brother PN14 (as pledges), he will compensate PN for the expenses and the sustenance (given to 1PN15) Ciğ-Kizilay-Kraus Nippur 101 r. 7 and 11, see Leemans, Afo 17 158; x gold zumunnu ša PN16 PN17 [ad.an].ni u 1PN18 Ama.an.ni iz-nu-nu the marriage gift for PN (the bridegroom) which her (the bride's) father, PN19, and her mother, 1PN20, provided UET 6 48:19 (MB), cf. [i]ppi zumunnu ša AD.A.NI PN u Ama.an.ni 1PN21 iz-nu-nu UET 6.51+ 52:1', also nine shekels of silver ša PN (the bridegroom) PN22 (the father of the bride) [i]zu-nu-[nu] Iraq 11 145 No. 5:29, for discussion, see zumunu.

b) referring to temples, etc. (in SB, NB) — 1' in gen.: ana kùnni šattukti za-na-an ešrētī aḫē[ā]h I wanted to institute daily offerings and to provide for the sanctuaries Streeck Bab. 178:9, cf. za-nin (for zanān) ešrētišun ushadju pānānu ibid. 4 i 37; ša za-na-an māḥāzi šuklit ešrēti ... kājan uššad-dana karšā (plans) (to provide for the cult centers and to complete (the construction of) the sanctuaries were constantly on my mind Bohl Chrestomathy p. 35:20 (Sin₂-šar-šikkun); see Bohl Leiden Coll. 3 p. 34; bituška za-na-na-šu lu kajān may his care for your temple be permanent 4R 54 No. 1: 50 (SB prayer); ub(ub)lam-ma libbušu za-na-a-nu Esagila Ezida u uted-dušu Bābīlīu he (Marduk) desired that Esagil (and) Ezida should be provided (with ample means of support) and that Babylon should be completely renewed PSBA 20 157 r. 15 (hymn to Nbn.).

2' in NB royal: ešrēti Bābīlī u Barsip uṣṣerī zu-nu-un I rebuilt the sanctuaries of Babylon and Borsippa and provided for them VAB 4 114 i 37 (Nbk.), and passim; inum 4Mar-dūku ... za-na-nam māḥāzi uddasu ešrēti umāʾirannī when Marduk solemnly commanded me to provide for the cult centers and to renew the sanctuaries VAB 4 104 ii 24 (Nbk.), and passim in Nbk., also ibid. 64 i 6 (Nabopolassar), 234 i 13 (Nbn.), furthermore a-zu-an-an-an māḥāzi uddāš ešrēti ibid. 172 viii 44 (Nbk.), also ana Marduk ... la bāṭakā Esagila u Ezida a-zu-an-an-an ustētēšir ešrēti ibid. 210 i 18 (Ner.); ana ... za-na-na naklimi ibid. 216 ii 17 (Ner.); za-na-an ešrēti ilāni rabūti ... ina nari ašfur I inscribed upon a stela (how) I had provided for the sanctuaries of the great gods VAB 4 184 iii 57 (Nbk.), also ibid. 74 ii 45, 110 ii 76 (all Nbk.); note, instead of the expected zuwunu: ina kaṣīp ḫurṣī nisīqi abnī šaqūrāti ... Esagila az-nu-un-ma šaṣṣīšt usāpā šarûrāšu I decorated (?) Esagil with silver, gold (and) the choicest of precious stones and made it shine in splendor like the sun VAB 4 86 i 28, and (similar) 142 i 20 (both Nbk.), for parallels, see zānu usage b.

The Sar. passage ina māršṣījā ... ša tašimmītu zu(var. su)-un-nu-ma malū niklātī in my determination, which was abundantly provided with good sense and full of cleverness Lyon Sar. 7:47, seems to use zumunu for zuwunu (see zānu usage b). Note also the two Nbk. passages sub usage b-2 with aznun instead of the expected zuwunu. The comm. passage [u]ld(?).mu si nā.me : ūmussu iz-zu-na-nu (explained by) ša ina la simmūnu kunnu utāšu CT 41 35 r. 1f. (SB Alu Comm.) remains a crux. Possibly to zānu as I/3 or to zanānu A.

In the OB passage, zanānu is a synonym of epēru and našu I/3. Later on zanānu becomes
zananītu

restricted and refers to sustenance provided by the king to the sanctuaries. In certain instances, however, in the refs. cited sub zinanītu mng. 2, zāninītu mng. 2b, and zāninu s. usage a, it may still denote the distribution of food by a king to the populace of a city, or by a god to other gods, etc.

zananītu s.; support, maintenance; SB; cf. zanānu B.

za-na-nu-tum ērāt parāk ʾilima support is a necessity for the sanctuaries of the gods En. el. IV 11.

The passage za-na-nu-ut māḥāṣa uddušu ēṣrēti VAB 4 262 i 19 should be emended either to the well-attested zāninītu, q. v., or to zanānu, q. v.

zanīnu s.; provider; OB, SB, NB; cf. zanānu B.

Since the word zāninu, although a participle according to its form, is used elsewhere as a substantive (see zāninu s.), this exceptional adjectival use has been separated from it. For a variant, see *zannu adj.

zāninu s.; provider; OB, SB, NB; cf. zanānu B.

u. a. = za-nī-nu, e-pi-ru Lu IV 305f., also Izi E 281f.; [ū]. a = za-nī-nu Igituuh App. A i 32; e. a. lā. bi nā. nam (with gloss za-nī-nu) (Šēṭgī) is the “man” (Akk. gloss: provider) of the temple CT 36 27 r. 12, cf. Šul. gi e. kūr. ū a. bi nā. nam ibid. r. 7.


a) in gen.: udu ṣime atta lu za-ni-nu parak kīni from this day on, you (Marduk) shall be the one who provides for our sanctuary En. el. V 115, cf. ninu a za-ni-ni (for expected zāninini) in nullu šumšu let us (the gods) extol the name of (our) provider (Marduk) ibid. VI 164; šūma za-nin-šu-nu mu’adda isq[š]un he (Marduk) is their (the gods’) provider, the one who assigns income to them ibid. VII 7; ana šakkanakki za-nin māḥāṣišunu against the governor who provides for their (the Babylonians’) cult centers Gössmann Era IV 12; ali za-nin-šu-nu where is your (the gods’) provider? (parallel ali nindabikunu) ibid. V 14; za-nin sakkīšu he who provides for his (Marduk’s) sanctuary (parallel: rē-a māṭišu) K.8515:8 (SB rel.), cf. ar-rē’i za-ni-ni-šu Pinches Texts in Bab. Wedge-writing 15 No. 4:9, and cf. 4R 18 No. 2, in lex. section.

b) in the royal titulary — 1’ referring to gods: ū. a. ʾInnin SAKI 154 i 25 (Lugalzagesi), ū. a. dingir.re. e. ne RT 16 90:11 (Kurigalzu III); look kindly upon me, RN šar Bābīlī rubū za-ni-in-ku Nabonidus, king of Babylon, the prince, your provider VAB 4 226 iii 15 (Nbn.), and passim in Nbn., cf. rubū za-nin-šu-un OIP 2 78:3 (Senn.); note in absolute use: anaku lu šarru za-ni-in muddīš māḥāṣ VAB 4 260 ii 42 (Nbn.), and passim in NB royal, also
zāninu

lu za-ni-nu anāku Borger Esarh. 26:21, šu lu za-nin (said of Asb.) BA 5 654 r. 8 (rel.).

2' referring to temples: za-ni-nu-um na'dum ša Ekur the pious provider for Ekur CH i 60, ú.á E.kur.ra UET 1 i 123:11 (Kudur-Mabuk), za-nin Ekur KAH 2 73:3 (Tigl.1), ú.á.ni.tuk. E.kur.ra.ka the pious provider for Ekur PBS 15 68 i 6', and cf. ibid. 66 i 1' (both Kadašman-Enlil), za-nin Ešarrā 1R 29 i 30 (Šamši-Adad V); za-nin Ešagil u Ezida VAB 4 60 i 19 (Nabopolassar), also ibid. 98 i 6 (Nbk.), and passim, note 5R 66 i 3 (Antiochus I) and AnOr 12 203:11 (Šamaš-šum-ukīn); Nabium-kudurri-uṣur libbiṭtulabbar za-ni-in Ešagil (name of a palace) VAB 14 120 iii 29, cf. limmir Bābilu libbī za-nin Ešagil (var. adds -a)-ni-in Ezida muddīs Eanna Borger Esarh. 76:8; RN lu za-ni-in ešēriti (intercede for me before Marduk, with the statement) “Nebuchadnezzar indeed provides for our sanctuaries” VAB 4 186 iii 93, cf. za-ni-in maḥāz īlī rabūti anāku ibid. 94 iii 2, anāku ... za-ni-na(var. -nu) kala māḥāzīka ibid. 140 ix 65 (both Nbk.).

3' referring to cities: ú.á.Lagašāki SAKI 114 xxii 23 (Gudes); ú.á.Urimīla.ta ibid. 214 d 8 (Warad-Sin), UET 1 139:13 (Rimšīn), and passim; ú.á.NUNkīi.a, û.á.Urikīi.ta, û.á.Urīkīi.a, û.á.NUNkīi.a, û.á.Urikīi.ta, û.á.URiKīi. AFO 5 103:6f., also UET 1 166-167d (Adad-apla-iddinam), 188:2 (Nbk.), ... za-nin Siŋpar Nippur Babilu u Barsippa za-nin-us-su-un etēppusa Winckler Sar. pl. 40 v 6, and ibid. pl. 30 No. 63:6; za-ni-nu-ut-su epēš uma'iranni (when Marduk) commanded me to act as provider for it (the populace) VAB 4 150 ii 3 (Nbk.), etc.; see epēšu mng. 2c (*znīnūtu).

d) referring to food-offerings (NA royal only): za-nin nindabē anā rabūti Weidner Tn. 54 No. 60:4 (Aššur-rēšīšu), also AKA 262 i 23 (Asn.), Borger Esarh. 97:34.

*zannu

s.; 1. support, maintenance, 2. office of provider for a sanctuary, a city or a people; SB, NB; cf. *zannā B.

1. support, maintenance: šarru ša ana za-ni-nu-um Ešagil u Ezida qaqqādā putuqqu ... anāku I am a king who is always concerned with the support of Ešagil and Ezida VAB 4 280 viii 26 (Nbn.).

2. office of provider for a sanctuary —
a) in gen.: inum Marduk ... RN šarrā ana (var. omits) za-ni-nu-um i.inu ša ... may Babylon shine forth, may the provider for Ešagil be happy K.8515:15 (hymn to Marduk); za-nin Ešagil ekal ilāni Streck Asb. 244:13; za-nin Esarra 1R 29 i 30 (Samsi-Adad V); za-nin Ešagil u Ezida VAB 4 60 i 19 (Nabopolassar), also ibid. 98 i 6 (Nbk.), and passim, note 5R 66 i 3 (Antiochus I) and AnOr 12 203:11 (Šamaš-šum-ukīn); Nabium-kudurri-uṣur libbiṭtulabbar za-ni-in Ešagil (name of a palace) VAB 14 120 iii 29, cf. limmir Bābilu libbī za-nin Ešagil (var. adds -a)-ni-in Ezida muddīs Eanna Borger Esarh. 76:8; RN lu za-ni-in ešēriti (intercede for me before Marduk, with the statement) “Nebuchadnezzar indeed provides for our sanctuaries” VAB 4 186 iii 93, cf. za-ni-in ešēriti ibid. 234 i 8 (Nbn.), also za-ni-in maḥāz īlī rabūti anāku ibid. 94 iii 2, anāku ... za-ni-na(var. -nu) kala māḥāzīka ibid. 140 ix 65 (both Nbk.).

*b) with epēšu: ša Siŋpar Nippur Bābilu u Barsippa za-nin-us-su-un eṭāppuša I have always acted as provider for the cities of Siŋpar, Nippur, Babylon and Barsippa Winckler Sar. pl. 40 v 6, and ibid. pl. 30 No. 63:6; za-ni-nu-ut-su epēš uma'iranni (when Marduk) commanded me to act as provider for it (the populace) VAB 4 150 ii 3 (Nbk.), etc.; see epēšu mng. 2c (*znīnūtu).

*zannu (or *zānu) adj.; (mng. uncert.); NB royal.*

*zaniš (like the anū-bird) see zanānīš.

zannaru s.; (a lyre); lex.*; foreign word.

*giš.šanīš-ag-ra - šu-u - [za]-na-ra MSL 6 142 Hg. B II 166; giš.din.nun = tin-[du-u] = [za]-na-[ru] ibid. 170; [za]-an-na-ra giš.zam̄m = šu-[u], wānaru, tindā, ṣarbatu Diri III 81; see MSL 6 p. 119; giš.xu = [za-(an)-na-ra] Hh. VIII 81, see MSL 6 123 note to ibid.

For the Sumerogr. giš.šam in Hitt. texts and the Proto-Hattic correspondence zina, see Larcohe, RHA 13 72f.

(Falkenstein and Matouš, ZA 42 146); Landsberger, MSL 6 123 n. to line 81.

*zannu

(s.; a lyre); lex.*; foreign word.
**zannu**

zānin Esagil u Ezida i-da-an za-na-a-tum who provides for Esagil and Ezida, ... of arms VAB 4 176 i 15, also, wr. za-na-a-tim ibid. 104 i 15, YOS 1 44 i 6 (all Nbk.).

The inscriptions of Nabonidus replace this phrase with muddāš māhāzi ili rabāši i-da-an za-ni-na-a-li VAB 4 234 i 6, and muššē' u[sur]štāši ili rabāši i-dan za-ni-na-a-tam ibid. 262 i 3. This replacement makes it likely that the adj. *zannu* was reinterpreted as *zāninu*.

**zannu** s.; (a dish made from fermented barley); Nuzi.

al(text gestin).ū.s.sa = za-an-nu(after (a)garinis nu and sikkatu(sic)) Practical Vocabulary Assur 191, cf. [...] = (za-an-nu) Köcher Pflanzenkunde p. 8 No. 32b i 32.

Barley given out ana pappasu ana arossamu u ana za-an-nu-ù to make gruel, groats and z. (beside barley given ana gaajati and balāli) HSS 16 120:6, cf. ana za-an-ni (nu) ana pappasi (also ana gappu) ibid. 123:6, (also ana tabāši) 128:9, ibid. 136:4; x ūš za-an-ni u pappasi u ṭābāši HSS 15 267:24, barley given ana za-an-ni u pappasi (beside ana gaajati) HSS 14 53:29, also ibid. 63:6, 22, 141:3; ana pappasu u arsānu ana za-an-nu (beside ana balāli and ana gaajatu) ibid. 179:3.

The exact nature of this barley dish and its role in the preparation of beer, as suggested in the vocabulary passage, still escapes us. The series Hh. XXIII col. iii 1f. has sikkatu (wr. sa.ḥi.in.dū) instead of zannu. Writings with a.ū.s are listed sub sikkatu.

(landsberger, Aff 18 339.)

**zannu** (a box) see azannu.

*ānu* see *zannu* adj.

**zānu** v.; to overlay, to plate with precious metal, to stand with precious stones, to decorate, embellish, to endow with brilliance the surface of an object; from OB on; I izān — static za'nā, II zuwunu, II/2, IV; cf. zuwun'stu, zuwunu.

ta-ag tag = zu-1-unu Idu II 347; tag.tag = dimmuqum, zu-ı̄-nu-ı̄ Proto-Diri 434b-e; [š]u.tag.g-a-ab = zu-ab-ḥi-in OBGT XI ii 15; su.su = za-ra-qu to sprinkle, šur (var. mis) = za-a-nu (var. za-na-nu), sū.sū = sa-la-šu to sprinkle Erimhus V 218ff.; mu.lu mu-šu = kūnum, zu-1-u-nu AL/8 Aii 33f.; kln.e₂-s₂, ga-za = za-a-nu [ša mar-ti] to fill, said of bile (followed by balal[u ša inti]) to spatter, said of slaver) Antagal V 19' (= CT 18 333; [ša.e₁].r.la.an, [ša.e₁].r.k[u.a.a.n], [ša.e₁].r.ha/an).di, [ša.e₁].r.k.a.an-dī = zu'-u-nu Izs D i 32ff.

gis.ḡar.gin(um) ni.g.ṣa.ḥu šu lu. mu. ra.ni. ib.tag = šišu kūri muššē' u zın in ki l(ut the mountain) become covered for you (Akk.: cover you) with fruit like an orchard Lugage IX 26; ur.ság.mah.di di Er.Ni ga.ka.s(ik) me.š.m. ḥuš šu.tag.tag, ga = garrād tisqaru ša Ea min (= melammēl) ezziiti u-za'-u-nu-ūš O (Gibil) famed warrior, whom Ea has endowed with awe-inspiring splendor BA 5 648:5; kā.ḥi.li.su kā ṣa rabu za-a-nu the Kahilus Gato (translated) the gate (that is) filled with pleasure VAB 4 152 ii 43 (Nbk.), cf. VAB 4 90 i 31ff., sub usage h₂-², and KAR 100, sub usage a-1'²-²; uš(za.kāna) ša rabiti i-da-an za-ni-na-a-tam (Asb.), restored from Bauer Asb. 2 31 c, cf. (a chariot) šat amī ni-siqti za'-a-na-at Strick.
zānu

Asb. 300 iv 14; uṣšīpiša kakkabtu ĥurāši ruššī ša nisiqti abni za'-na-at he had a star of red gold made, which was studded with precious stones Streck Asb. 224:15 (= Bauer Asb. 1 pl. 35); labiš melammā za-in baltu naši šalummatu hitlup namtiri (a crown) overlaid with splendor, sumptuously spaned, radiating a glow, wrapped in brilliance Borger Esash. 83:34, cf. (Marduk) apir aḡa ša melammāšu rašubbata za'-nu AFO 17 313 B 7 (SB lit.); ina Gš.š.Mā. īḏ.īḏ.ū, ša kuzba za-na-at lalā malātu in the boat (called) īḏ.īḏ.ū, which is overlaid with attractiveness, filled with pleasure VAB 4 160:36 (Nbk.), cf. VAB 4 152, in lex. section; kirdtiu ša īnha u [Gšš].Gešš.tn.Mēš za'-na-a-na his orcharls which were studded with fruit and vines TCL 3 + KA 2 141:223.

2’ referring to deities: dNānā šātu ... igiesulīša šarthī za'-nu Nanā, whose appearance of excellence is splendor is overlaid with precious stones VAB 10 215:4 (OB lit.); Nanā ... ša kuzbu u ȗliš za'-na-at [var. -tu] Nanā, who is spangled with attractiveness and pleasure Borger Esash. 77 § 40:1, cf. dN.a.n.a.nīn ḫi li še.īr.kā.a.u.n.dī SAKI 220 Rīm-Sīn ši 1/fr., also šā-ȗliš[a](!) za'-nu-at (addressing Nanā) BA 5 664 No. 22:2 (NA royal); za'-na-at inibi miqīqam u kubban (said of Istar, see īnḫu for translation) RA 22 170:6 and 8 (OB); šē melām šu-ḅu-ȗ namttiši za'-nu (Enlil) who is ... with splendor, covered with radiance Hīnuk Kudurru i 13 (Nbk. I); ina Kā. ḫīliši šu kuzba uḫḫatu mu nā me (for melammē) za'-na-at KAR 109:15; [ša rašṣaḫatša zu-a-nu paḫīta labši] Craig ABRT 2 p. ix to ABRT 1 10 K.1206:7 and Bauer Asb. 2 48, cf. ša paḫīta za'-na-at (text -niš) BA 5 651 No. 15:23.

2’ in the nuance “to fill”: dMarduk ... aganumūtā ... li-za-an karas-su may Marduk fill his belly with dropsy BBst. No. 7 ii 26; exceptional, with the substance as subject: ezzišī šarrā karas-su za-na-nu ma grim winds filled her (Tiamat’s) belly En. en. IV 99.

b) zu'-unu — 1’ referring to objects: ina muḫḫi rēš aḫišu ... tu askumunu ... ina muḫḫi aḫišu tu ú-za-i-nu I placed (various stones) on the top of his (Marduk’s) crown, (with other stones) I studded his crown at Ršt 33 ii 12, cf. (with stones) miḫḫi lu-buššu ilāššušu rabitišu lu ú-zā-i-ii-ma ibid. ii 49 (Agun-kakrime); šarrā musukanni ... ūrušša rūššā ṣaššat šaḫša abnī nisiqti ú-za-in-ma I platted with red gold a baldachin made of musukanni-wood and studded it with precious stones VAB 4 164 vi 14, cf. paššār taknē ... ūrušša namti ṣaššat abnī nisiqti ú-za-in-ma ibid. 18, cf. also ibid. 168 vi 31, also erēni dannāti ... [ḥurāša] rūššā rūššā abnī nisiqti ú-za-im-ma ibid. vi 29 (all Nbk.); askup-pāšī za'-i-na ša NA.ZA.MEŠ (var. āksupppā) zu'-i-jaerite) I set the slabs with ajartu-stones! CT 15 47 r. 32, var. from KAR 1 r. 27, cf. (wr. ú-za-i-nu, var. ú-za-in) CT 15 47 r. 36, var. from KAR 1 r. 31 (Descent of Istar); šīnīnī ... kaspa ūrušša ú-za'-i-nu ma āṣup I set up gold and silver plated standards Streck Asb. 248:5; šībī ... kaspa u nisiq abnī ú-za'-in I platted the ceiling(? with silver and (studded it with) choice stones VAB 4 126 iii 32, cf. šulāšīsina kaspā ebba ú-za-in ibid. 158 vi 27, but var. uḫḫuš ibid. 46, also ibid. 128 iii 53, and passim in Nbk.; unūti Esagil ūrušša rūššā Gš.š.MĀ.KU šariri u abnī ú-za'-i-nu kakkiši šāmāmi I platted the furnishings of Esagil with red gold and the procession boat with yellow gold and (precious) stones, (so that it was studded) like the heavens with stars VAB 4 126 iii 11 (Nbk.), cf. unūti biti ina īruššu u kaspi ú-za'-i-nu ma ibid. 258 ii 8 (Nbn.), also 232 i 25 (Nbn.); KĀ.ḪI.L.I.S” baḫ ṣuḫbu za-anu šariri ú-za-in-ma (see lex. section) VAB 4 152 iii 44 (Nbk.), also K. 3449 r. 16 (lit.); obscure: tībbu’a ... ú-za'-i-na gērebū KAR 98 r. 14 (Shašn. III), ú-za-a-na Langdon Tammuz pl. ii 29 (NA oracles).

2’ referring to temples: Ezīda īpuš usaklitima ina kaspi ḫurāši u nisiqti abnī ú-za'-i-nu I completed work on Ezīda and decorated (it) with (platings of) silver (and) gold and (studdings of) precious stones VAB 4 114 i 36, cf. in ḫurāši kaspi abnī nisiqti erā musukanni erēni ú-za'-i-nu ṣiššušu ibid. 92 ii 23, also 202 No. 42:4 (all Nbk.), cf. also kīma kīšī ēkallu za-u-na-at [ ] Lambert BWL 166 K.8413:12; bita ana Șarpānitu belātu kuzzam
zânû

ú-za'-în (referring to the Kâ.Î.i. li.sû gate, see lex. section) VAB 4 90 i 133 (Nbk.); ešēl māz-hâzî ša Aššur ur Akkadî uṣšēpiša kaspâ ĵurâša uâ-î-zû-â-û-ma (var. ú-za-în-ma) I built sanctuaries in the cities of Assyria and Babylonia and decorated them with platings of silver and gold Borger Esarb. 59:39, cf. Emašmaš ... kaspâ ūrâshûa ú-za'-în bulû nannû l-Streck Streck Asb. 145 x 47, and Thompson Esarb. pl. 14 i 8 (Asb.), māhâzî ... ša ešētûnû uddišû ú-za'-î-nî ūrâshûa u kaspâ Streck Asb. 32 ii 116; [Ehyû]sagzurkururra uz-ze-î-in AFO 18 44 B r. 19 (Tn.-Epiz).

3° referring to gods and human beings: melâmme śarrâtîja ikûnumûnuma ša ú-za'-î-nû-in-ni iâmî sût sâmû erēzi my royal glory, with which the gods of heaven and earth have covered me, overwhelmed him Streck Streck Asb. 8 ii 86, cf. ibid. 144 viii 69, also *Nûṣku dâpišu ú-za'-în-û šû melâmme śarrâti CT 36 21 i 16 (Nbn.); see also BA 5 648, in lex. section; zu'-ú-nâ-â-nu-û-ta-râ she (Îstar) is covered with awe-inspiring splendor RA 14 75:24 (OB Agûšaja); zu'-u-na [kuv]za kalatu zürmûšû his whole body is covered with attractiveness Gil. I v 17, cf. šâm̄hāti ... III.LI [zu]-û-na [majl]î-î nî ibid. 11; šû bīš ša Esagila ... [ ... ] ú-za'-în-û-nu-ti the personnel of Esagila (brought me the remnants of the god’s meal) and I covered them [with beautiful garments and jewelry] Rost Tigl. III Annals line 8, for the passive Ï/2, see BA 5 638, in lex. section, cf. also raḫīš ú-za'-î-nû(-î)-šû-ma Ebeling Parfümrez. pl. 26 r. 18.

c) IV: ša ... innaâmûma śîh Darth epi iê-zu-an-nû-û-ma imâlû sakîṣi (the canal) that had become abandoned, covered all over with piles of rubble and full of mudbanks VAB 4 88 No. 8 i 17 (Nbk.).

The lexical texts group zânû with zaradu and salâhu, “to sprinkle,” both of which are equated with Sum. forms composed with sù. In the bilingual passages zânû is also equated with such Sum. forms. This indicates that an essential aspect of zânû refers to sprinkling and overlaying the surface of an object. The variants uḫânu, “to plate” (see usage b-2’) and the translation of the name of the gate Kâ.Î.i. li.sû as ša kuzba salâhu (cf. sù = salâhu, “to sprinkle a liquid,” said of imtu, maritu, etc.) also point to this. This meaning fits every cited ref. with two exceptions (En. el. IV 99 and BBSt. No. 7 ii 26, see usage a-2’). The passage Era 1 38 (usage a-1’a’) requires a correction due to a confusion with šēnu, “to load.”

Thureau-Dangin, RA 22 174 n. 5.


giš za-an-zâ-li-gu (among trees in the royal park) Iraq 14 33:47 (Asn.).

The designation in Hh. indicates that the tree was considered to resemble the aššal, Akk. sarbatu (a poplar), in some respects. According to lines 421ff., it seems to have borne quite characteristic (but hardly edible) fruit. The customary etymology (Syrian Arabic zanzalâhât, zalzalâhât, “acacia” Ružićka, BA 6/4 48, Holma Kl. Beitr. 70) does not seem acceptable, cf. Low Flora 2 251.

zanzaru see zarzaru.

**zanzirad** (Bezold Glossar 114a) see zanzîrû.

zanzîru s.; starling; SB, NB*; Aram. lw. iq-sur giš.sar = za-an-zi-riZA 6 244:47 (astrol. comm., coll.).

As a personal name in NB: Za-an-zî-ri VAS 3 124:8, 125:11, 16 164:20, also Dar. 204:5, 486:20, 545:7.

Translation based on Syr. zarzîrâ, “starling” Brockelmann Lex. Syr.² 206.

zapâhu (to scatter) see sâpâhu.

**zapitu** (Bezold Glossar 114b) see sâpîtu.

zappu (zabbu, azappu) s.; 1. bristle, (animal) hair, 2. comb, 3. the star cluster Pleiades; from OA on; wr. syll. zdnu refers to sprinkling hair, 2. comb, 3. the star cluster Pleiades; zdnu is also equated with Sum. forms composed with sih. and MUL.MUL (mng. 3).

According to lines 421ff., it seems to have borne quite characteristic (but hardly edible) fruit. The customary etymology (Syrian Arabic zanzalâhât, zalzalâhât, “acacia” Ružićka, BA 6/4 48, Holma Kl. Beitr. 70) does not seem acceptable, cf. Low Flora 2 251.
zappu


mu-la MUL = za-ap-pu Pleiades A II/6 ii 26; mul.mul = za-a-pu Hh. XXII ii 37; itilou MUL MUL DINGIR.IMINA.BI = itilou za-ap-pu DINGIR. IMINA.BI the month Ajāru, the Pleiades, the Seven Gods KAV 218 A i 12 and 10 (Astralabe B).

za-p-pu = si-in-du mul MUL = za-pe-

1. bristle, hair: 20 li̱me za-pē-[e] illibibim 10 [li̱me] [za]-pu-ú pá-ši-ú-tum u 10 [li̱me] za-pu-ú ga-al-mu-tum ana 2 3 MANA KU. BARBAR 20,000 bristles, among them 10,000 white bristles and 10,000 black bristles, (amounting) to two and a third minas of silver Kūtepe b/k 9/18f., cited in Balkan Observations p. 43 (OA let.); šu̱mna izbu za-ab-bi kīma šahi nasi if a newborn animal has bristles like a pig CT 28 8:39 (SB Izbu), cf. [...]-u za-ap-pi i-šu his [...] has bristles (in broken context) CT 28 38 81-7-27:10.5' (SB Izbu); zab-bi šah (in med. use) AMT 5.3 ii 8, a-zap-pi šah KAR 191 r. iv 8, a-za-pi ša[yy] Küchler Beitr. pl. 11 ii 42, zap-pi šah pešē 4R 58 ii 56; (you make a dog of clay and clothe him in goatskin) zap-pi šīši ina zibbatāšu tasakkan put (strands of hair from) the mane of a horse upon him for a tail KAR 64:16, and dupl. KAR 221:4'; zap-pi ANŠE.KUR.RA puḥāli pešē a hair from the mane of a white horse (for fumigation) AMT 99.3:9, cf. zap-pi šīši AMT 38.2 r. iv 2, and passim, also 4R 55 No. 1:7 (Lamaštu), STT 64:5; zap-pi ANŠE.KUR.RA puḥāhi [li 7] u 7 kisri tarakkas you tie seven and seven knots in a hair from the mane of a stallion KAR 202 ii 25, cf. AMT 32:8; note the writings: KU-pi (i.e., zap-pi) šīši AMT 35.1:5 and 33.1:29, but in the same text a-za-pi šīši AMT 33.1:35.

2. comb: see Hh. VII A 209f., also Hg. II 58f., in lex. section.

3. the star cluster Pleiades (conceived as the "mane" of the constellation Taurus): see A II/6 ii 26, Hh. XXII and KAV 218, in lex. section; a-Za-ap-pi e-ra-an-ni a Ba-a-tum ud-an-ni the Pleiades conceived me, the "Nothing" (see balum as a name of the planet Mars) bore me BA 10/1 81 No. 7 r. 2, dupl. Craig ABRT 2 11 ii 21 and 81-7-27, 205, see SA 30 31, cf. ina bi-rit zap-pi (var. (3)za-ap-pi) u bali ibidi r. 3, and dupl.; MUL.ŠI.DUG.MUL.ŠI.DUG, UD [...] attānu kakka-bānī ša šēri-ti Pleiades, Mercury, [...], you are the stars of the early morning KAR 69:7 (ša.zi.ga rit.); MUL.MUL.MUL.SI.DUG.MUL.SI.DUG.ZA.LA.NA (addressed in a prayer) AFO 14 142:47 (bit mēṣēti), also Craig ABRT 1 57:23; ašik idātika mul.mul dušandī kūtī ū mēšāri the Pleiades accompany you, just judge KAR 25 ii 13, cf. KAR 38:14, also ša egir mul.mul (in broken context) AMT 57.9:2; for refs. to astronomical and astronomical texts, see Gössmann SL 4/2 No. 171.

For etym., cf. Syr. zafta (pl. zappē) Brockelmann Lex. Syr. 2 203, also Aram. zippē Dalman Aram. Wb. 124a.

Thompson, JRAS 1931 4 n. 6. Ad mngg. 3: Albright, JAOS 54 117. For other lit., see Gössmann SL 4/2 No. 171.

zapru see za-buru.

*zaqādu (or sakādu) v.; to exchange(?) Mari*; only I/2 or IV attested; cf. ziqdu, ziqātdu.

ina ūb lībbim i-za-iq-du PN u PN ša iżizumma u in-za-aq-du (var. i-za-aq-du) (the houses) were exchanged(?) voluntarily, PN and PN were present when they exchanged(?) (or: when the houses were exchanged(?)) ARM 8 15:10 and 14, var. from 18bis (case).

The Akk. of the text is rather poor, and it cannot be established whether in-za-aq-du and its variant i-za-aq-du represent a passive (IV) or a reciprocal (I/2) form.

(Boyer, ARM 8 p. 197f.)

zaqānu

s.; (mngg. uncert.); SB.*

muṣgarru kīma ka-ra-dāš x-si nā4 muš.gīr za-qā-ni šummu the name of the muṣgarru-stone, which is like a A . . . . leek, is ṣu muṣgarru STT 108:13, dupl. 109:14 (series abnu šišišnu), cf. muš.gīr za-qā-nu (in a list of magic stones) KAR 213 iv 7, dupls. K.2469 ii 22, K.6282 i 13, also ADD 993 iv 3.
The term zaqānu is used here to describe a specific type of musgarru-stone.

(Thompson DAC 176.)

zaqāpu A

1. to erect, set up (an object), to lift up (a person), to plant (a tree), to impale (a person), to point upward or forward, to rear up (said of a snake).
2. to pay an indemnity (NB leg. only).
3. zuqinqu to make (eyes) protrude, to make (hair) stand on end, to set up, to impale, 4. zuqapu A v.; to erect, set up (an object), to lift up (a person), to plant (a tree), to impale (a person), to point upward or forward, to rear up (said of a snake).
4. zuqapu A v.; to plant a garden.

zaqapu A

... az-qu-up

Timmi širiti mēsir kaspi urakkis ... az-qu-up

I mounted tall pillars with silver bands and set them up (at the gate) Thompson Esarh. pl. 14 i 18 (Asb.);
asumettu ša gurdi énuša ina libbi dš-qup I made a stela with reliefs showing (my) heroic deeds and set it up there AKA 373 iiii 89 (Asn.), cf. šalum šarrūša ina GN dš-qup Layard 94:125, also KAH 2 113 i 17 (both Shalim. III); ašur šalum ša RN zaq-pu (Mount Atalur) where a statute of RN is erected 3R 7 ii 10 (Shalim. III), cf. possibly maš-k[u(?)-pu iz-zu-ku-pu they erected a stela ZA 39 101:5 (Kelišin Bilingue), see Goetze ibid. 102; šundu 4tu-Nuzuḫḫe iz-qū-pu (garments given out) on the occasion when they set up (the image of) DN HSS 14 643:5; ina pan bit šarrī li-iz-qu-pu let them set up (the alaldamāl-statues) before the king's palace ABL 984:7 (NA); dalatu kaspi u hurāši ... ina GN ana ekkilītu iz-z-aq-ku-nu (he took as booty) the gold and silver (mounted) doors and set them up in GN for his palace KBO 1 3:9; šumma bīta šapša dša dalta i-zaq-qa-pu if he builds a house — that means, he sets up the door BRM 4 24:8 (iqqur-šupš), cf. ZA 2 334 K.98 r. 13 (comm. to iqqur-šupš); dalātē PN ina bānānu i-zaq-gaq PN (the landlord) will set up the doors in the doorways Dar. 499:12; dalš-ta meša ina libbi i-zaq-gaq-cp Camb. 117:14; gīš dalatu an-šam-me-i-zi qa-pa-at the door of the anšammā-gate (see anšammu) has been set up (and all the Babylonians have seen it and are blessing the king) I planted (in the ground) for you (Ištar) an adakurru-jar RA 13 108:21, cf. adakurra našpu az-qup-ku-nu-šī I set up for you (pl.) an adakurru-bowl with zaq-pu-beer Iraq 18 61:23, also Analecta Biblica 12 284:48 (SB); az-qup-am-ma ti-lim-[da] I placed a tilimmu container Gray Šamaš pl. 12 K.2883:5; 7 Gilbugi ša x (šuḫuš?) kișri ina bāb Aššur i-zaq-gaq he (the seller) will set up seven troughs with ... at the gate of the temple of Aššur Iraq 15 151 ND 3426:21 (NA penalty clause); andururšunu aššun ina bābī šunu az-qu-up kidinnu I established freedom for them (the citizens of Assur), set up kidinnu-symbols at the gates of their (city) Borger Esarh. 3 iii 15, cf. ina bābīja az-za-gaq kidinnu Maššu VI 140, also ibid. 124, 132
zaqāpu A

and 149; Ḫurū Ḥulhudhulitu tabku ša taq-qu-pu ḫuṣṣitu the goddess of Hulhudul cried, she who set up (her) staff PSBA 23 pl. after p. 192:6 (SB lament.); ši-šu-ša ša ina igārim za-qa-pa-at (see igārum mng. 1b–1') Szlechter Tablettes 10 MAH 15913:30.

b) to set (a person) upright: atta Šamšu-ša ittaši ina muḫḫija u dāri siqarri ša iz-qu-pu ana šēšu you (the king) are the sun that rises for me, a wall of bronze that keeps me (text: him) up EA 147:63 (let. from Tyre), see Alt., ZDMG 86 39f.; za-qu-pu ensi who (pl.) set the weak upright KAR 355:12, see also 4R 19 No. 2:39f., in lex. section; za-qip en[ši] (said of Nabû) STT 71:11; in personal names: Nabû-za-qip-šig Nabû-Šēṭa-the-Weak Upright ADD App. 1 iv 24, cf. Nabû-za-qip ADD 693 r. 5, also A-šur-zu-qa-pa-ni KAV 100:3, A-šur-zu-qup-pa-ni (same person) KAV 99:2; [ina qaqqari zu-qu-up rēš[ja]] lift my head from the ground KAR 45 r. 29, restored from dupl. K.2367+.

c) to plant (a tree) — 1' in OB: summa awilum eqlam ana kirām za-qā-pī-im ana nukarībbim iddīn nukarībbum kirām iz-qu-up if a man gives a field to a gardener to plant an orchard (there, and) the gardener plants the orchard CH § 60:11 and 14, cf. eqlam ina za-qā-pī-im la igmrumu CH § 61:28, la iz-qu-up CH § 62:36; binam u qišūmramul ul i-za-qā-pu-ša-ma 10 GIN KÙ.BABBAR [i]šaqalu if they (the tenants) do not plant the tamarisks and date palms, they will pay ten shekels of silver YOS 12 177:10, cf. ana erēnim u binim za-qā-pī-im NIG.MU.3.KAM IB.TA.E erēnam u binam ul i-za-qā-am-ša-ma ibid. 258:8; dš-qu-up-ši-im kirām ellam I planted for her (the goddess) a sacred garden VAS 1 32 ii 12 (Ipiq-Ištar); A.ŠA ... mala ta-dš-qu-pu as much of the field as you have planted (with trees) VAS 16 114:22; for Sum. rēšu, see Falkenstein Gerichtsurkunden 2 178 note to No. 108 line 4.

2' in NB: 1 gapnu u 1 gišimmara i-zaq-qa-pu² they will plant a fruit tree and a palm tree VAS 5 121:14, cf. [summa la] iz-zaq-qa-pu² ibid. 21, also ibid. 110:14; guarantee for epēšu ša dūlu u za-qā-pi ša gišimmari the performance of work and the planting of palm trees YOS 7 51:11; kūm dūlu ša inā libbi šīpušu u zipqu ša inā libbi iz-qu-pu in lieu of all work he did therein and the cuttings he has planted there BE 9 48 (~ TuM 2–3 144):17; eqla ana giniṭirṣu [i-zaq-[gap summa] ul i-zaq-gāp BE 8 118:19; f.; zēru ma-a-tū ... za-qip a large plot has been planted CT 22 196:22 (let.); note the description of the planting of a date orchard: aballu ina libbi inasak asē i-zaq-qa-ap šikītu špakkan igāri šāmmu he will put in drainage pipes, plant Telmun date palms, put in ... and surround (the orchard) with a wall YOS 6 33:10, and cf. ina mimma mala ina libbi iz-qu-pi ikkal he has a share in whatever he has planted therein ibid. 14; mīṣīl zēru ana limiṭa ina libbi i-zaq-gāp he will plant half of the territory therein, to (make of it) a garden Dar. 193:7, cf. 1 GÁN zēr aza-qā-غا� CT 22 212:14, and ni-iz-zaq-gāp YOS 3 200:7 (both letters).

3' in hist.: erēna taskarinna allakkāniš ... iṣē šārunu ša ... mamma la iš-qu-pu ... ina kirāt māṭija lu az-qu-up I planted in the gardens of my country the cedar, the boxwood (and) the Kaniš oak, trees which nobody had planted (before) AKA 91 vii 22 and 24 (Tigl. 1); rēš nāri šāti uṣēnima aḫri mē ana garbiša addi kirāti aš-qu-up I changed and deepened the inlet of this canal and (thus) let water into it (again) and planted orchards AKA 147 v 23 (Tigl. 1), cf. ibid. 185 r. 14; Kirāti ana limētušu dš-qu-p (var. GIS.GUB.MEN) iṣē inbi kalama alongside I planted gardens with fruit trees of all kinds Iraq 14 41:39; var. from ACA 245 v 9, and passim in Am., also OIP 2 80:21 (Senn.); šarru ... ša ana šāšub namē nadūte u pete kisubbē za-qap šip-pāte iškunu uṣušu the king who has set his mind to resettling the abandoned outlying districts and to cultivating land left fallow, (also) to planting orchards Lyon Sar. pl. 6:34, also 14:38, cf. ana ... ḫerē nāri Za-qa-qa-ap šip-pāte uṣušu šu iliši OIP 2 95:69 (Senn.), and 103:40; and note ḫerē nārišu za-qap šip-pātešu šu ilišu (let.); note the description of the planting of a date orchard: aballu ina libbi inasak asē i-zaq-qa-ap šikītu špakkan igāri šāmmu he will put in drainage pipes, plant Telmun date palms, put in ... and surround (the orchard) with a wall YOS 6 33:10, and cf. ina mimma mala ina libbi iz-qu-pi ikkal he has a share in whatever he has planted therein ibid. 14; mīṣīl zēru ana limiṭa ina libbi i-zaq-gāp he will plant half of the territory therein, to (make of it) a garden Dar. 193:7, cf. 1 GÁN zēr aza-qā-غا� CT 22 212:14, and ni-iz-zaq-gāp YOS 3 200:7 (both letters).

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zaqāpu A

OIP 2 114 vii 21 (Senn.); kirīmāhu tamēl kur Hamānīm . . . itātiša az-qu-up I planted around it an arboretum (looking) like (the forest of) the Anamūs Bojar Esch. 62:31, cf. OIP 2 97:87, and passim in Senn., also kirīmāhu ša gimir iṣē . . . az-qu-pu itātešu I planted around it an arboretum comprising all kinds of trees Streek Asb. 90 x 103; aššu za-qa-ap šippāti eṭel tāmīrti . . . 2 PT. TA. AM ana marē Ninua pilku upallik I subdivided irrigated land outside the city for the citizens of Nineveh in lots of two ṛt each in order to plant orchards (there) OIP 2 101:58 (Senn.), and ibid. 97:88; ana aššu aṭi eṭep būti za-qa-ap šippāti ṣerē pattāti (I encouraged them) to settle in the city, to build houses, plant orchards (and) dig irrigation ditches Bojar Esch. 25 vī 30, cf. ibid. 94:36.

4' in lit. and omen texts: uppatīn ginnē amališ iz-qu-up he raised up (my head) like a mountain, planted me (straight) like a fir tree Lambert BWL 54 d (Ludlul III); nunnum matqa ša ina muḫḫi ḫisīšu zaq-pat a sweet pomegranate which is still on its branch AMT 105,1:8; [ṣarr]um ina kis[al]lišu i-za-qa-ap gišimmaram the king planted the date palm in his courtyard Lambert BWL 155:6 (OB), cf. šarru ina ekallūšu e-za-qa-ap gišimmarti ibid. 162:12 (SB); ki la za-qa-ip šippāti ana nakāsi uḫ umāk like one who has never planted a fruit tree, I shall not hesitate to cut (them) down Gōssman Era V 9; ṣumma kird ina liššu ni-za-qu-pat if he plants a garden inside the town KAR 392 obv.(1) 23, also CT 39 5:60 (both SB Alu); ṣumma TA za-qa-ip gišimmari if after the planting of a date palm (incipit of a tablet of Alu) KAR 394 ii 24 (SB Alu catalog); ṣumma ina MN šarru ina kiri gišimmara i-za-qa-ip if the king plants a palm tree in the garden in the month of MN 4R 33* iv 17 (iqqa-ṣpuš), also K.2809 r. ii 14, 15 and 17, and cf. kirī aṣ-ṣug KAR 177 ii 47 (iqqa-ṣpuš excerpt); [1<]en gannū ḫiti gīši zar-qa-ip one Reed stands perpendicularly to the wall TMB 60 No. 129:1 (= Neugebauer, MKT 3 16 ii 17), cf. ḫitišu zaq-pu (in broken context) MCT 141 Y 20.

d) to impale (a person); ana iṣē i-za-qa-pu-šu-nu-li they impaled them KBo 1 3:13, cf. ina iṣē i-za-qa-pu-ṭu-li la ḫabābirūši one impales her and leaves her unburied KAV 1 vii 96 (Ass. Code § 52), and ibid. 100; ina ṭimme i-za-qa-pu-ṭu-[šu] one will impale him Kraus Texte 32:12'; see also mng. 3c.

e) to point upward or forward — 1' said of weapons: ša šābē kīdirīni ... kakkēšunu ta-za-gāp (vars. ta-zaq-[qap], ta-az-za-gāp) you made the privileged citizens bear drawn arms Gōssman Era IV 33, cf. naphāṭ tilpānu za-qip patru drawn(? ) is the bow and ready the dagger ibid. IV 32; [ṣumma ina] pūt amēlī patru zaq-pu nadi patarsu za-qip if an upright dagger is outlined on a man's forehead, his (own) dagger is (always) ready (lit. pointing forward) Bab. 7 pl. 17:16' (SB physiogn.), cf. also kīma šēl patri zaq-pi pointed like the “rib” (re-informing middle section) of a dagger (with illustration showing a lozenge) Lenormant Choisx No. 94 ii 11 (SB ext.); šāṭu zaq-pu ša kīma šēlī patri zaq-pu a high mountain as steep as the cutting edge of a dagger TCL 3 99 (Sar.), cf. KUR GN ... ša kīma šēlī šu-kurri zaq-pat ibid. 18.

2' said of parts of the body: ṣumma šārat qaggādišu kīma šībāri zaq-pat if the hair of his head stands on edge like (that of) a ... Kraus Texte 3b r. iii 6, also 2b r. 14, etc., cf. [i]liq pūrlišu za-qā-pā-at KUB 37 31:2, cf. also ibid. 4; ṣumma sinnišu tutša zaq-pu if a woman has pointed breasts KAR 472 ii 3, cf. Kraus Texte 11b v 9'; ṣumma ša SAG.KI-šu adi apipšu i-za-qam-ma u tah-hi-id if he pulls up(? ) the veins of his forehead (or temples), together with his nose, and ... Kraus Texte 23 r. 5; ṣumma SAG.DU za-qip if he holds his head erect Or. NS 16 174:19' (physiogn.); ṣumma inišu iz-za-naq-[qa-pa] if he keeps rolling his eyes back Labat TDP 50 iii 11, cf. RA 24 36, in lex. section, also inišu i-za-qip Labat TDP 190:20; note the difficult ṣumma awilum ina napilišu inišu za-qā-pa-um ū-gal-la-al-ma la šī if a man cannot ... focus(? ) his eyes when looking AFO 18 65 ii 16 (OB physiogn.).

3' other occs.: Lû Gimīrīš ša TÜG karpaš-lā[išunu zaq-pa]-2 the Cimmerians, who wear pointed caps (translating Old Pers. tiqrazando) Herzfeld API p. 47f. fig. 20 No. 16; ṣumma ina

zaqāpu A
zaqāpu A

ṣīqi ḫāṣbattum ana pānišu zag-pat if a potsherd stands erect in front of him in the street AF 18 76 Tablet Funck 3:28, cf. ina ṣīqi ḫāṣa zaq-pa ḫimur Labat TDP 2:2, see zaqpu magg. 2a.

to rear up (said of a snake): [ṣumma širu ina ṣīqi ana (var. ina) pān amēli i̲za-na-qa-ap (var. -qaps [KIB])] if a snake on the street rears up time and again before a person CT 40 21 Sm. 936:5, var. from CT 40 23:10 (SB Ālu), for similar contexts, see magg. 5; note the exceptional and obscure: ṣumma kulbābi ina bit amēli za-ag-pu-ma IGIMES KAR 377 r. 24, and ṣumma kulbābi za-ag-pu-ma ina bit amēli IGIMES ibid. 25 (SB Ālu).

2. to pay an indemnity (NB leg. only): alpī ša ina libbi imatti i̲za-gq̲ap he will pay an indemnity for any of the oxen which die BE 9 30:26, also ibid. 29:23; bātla ša isakkān i̲za-g̲q̲ap he (the tenant) will pay an indemnity for any interruption (of the rent payment in food) that occurs TCL 13 187:7.

3. zuqqupu (II/1 and II/3) to make (eyes) protrude, to make (hair) stand on end. to set up, to impale — a) to make (eyes) protrude, to make (hair) stand on end — 1') to make (eyes) protrude: ṣumma ḫimmu ithišu uz-za-gā-pa (var. uz-za-qp-qa) if the sheep protrudes its eyes VAT 9518:2 in TuL p. 43 (OB), var. from CT 41 10 K.4106:8 (SB behavior of sacrificial lamb), also [ṣumma ...] Mīn in ṣumēlišu uz-za-gq̲ap KAR 400 r. (?) 4; ṣumma šerru ... ithišu uz-za-na-gq̲ap if the baby protrudes its eyes time and again Labat TDP 224:56; ẖily-[si] ḫu uz-za-gq̲ap SST 91:77, also ibid. 76.

2') to make (hair) stand on end: the ejemmu-ghost ša ... šārat muhājiya uz-za-na-pu (var. uz-za-gq̲ap-an-ni) which makes the hair of my head stand up BMS 53:9, var. from KAR 267 r. 7; [ṣumma marṣu] šārat qaggadišu u ṣumrišu zu-uq-pu-pat if a patient's hair, on his head and his body, stands on end Syria 33 123 r. 5 (med.), cf. Labat TDP 30:101 and 108f.

b) to set up (an object) — 1) in gen.: maqṣār abūllāti urigallī imma u ṣumēla ša abūllāti uz-za-gq̲ap the guardians of the gate set up the urigallī-standards to the right and the left of the gates RĀcc. 69 r. 27, cf. of urigallī tu-za-gq̲ap KAR 90:18, note urigallī ... GUB-ap BBNR 26 ii 25, also BIN 2 22:194, in lex. section; GI.ŪRIGAL ana IM. LIMMU.BA tu-za-gq̲ap AMT 44:4:5, also AMT 7,8 r. 5; ganā ἱδαι ina libbi tu-za-gq̲ap BBNR No. 26 iv 32.

2') magg. uncert. (also wr. sukkuwpu): 3 sīli erēni ithišu tu-zak-kaq you set up (?) around him (the sick person) three splinters (? of cedarwood KAR 184 obv.(!) 8, [erēni ina m]ašḥati tu-sa-ku-pa BBNR No. 76:26, [mašḥatu] ša suk-qp-şu 7 erēni ibid. 87:12, [ṣumma erēni ina mašḥati suk-ku-pi] ibid. 95 r. 20; ūmmma nāru kimā širi ukappaluma ana maḥirti u-za-ka-pu if canal(s) become coiled up like snakes and . . . . upstream CT 39 14:24 (SB Ālu).

c) to impale: ina ziqqīpi ina pāt ālānišunu u-za-qip I impaled (them) on stakes placed around their own cities AKA 372 ii 84 (Asu.), for other refs., see zaqqupu, note ū-zi-qī-be AKA 355 ii 33.

4. šuzqqupu to have (something) planted: kirīm ša Adad in GN u-ṣa-za-gq̲ap I had an orchard planted for Adad in GN ARM 1 136:6.

5. nazqqupu to rear up (said of snakes), to become erect, to protrude — a) IV/1 and IV/3 to rear up (said of snakes and possibly other animals): ūmmma šīrū ṭq̲urītu ina qabāl ali iz-za-gq̲ap ma if intertwined snakes rear up in the middle of the city CT 39 33:49, also TCL 6 10:20 (SB Ālu), and ūmmma šīrvī ṭq̲urītu ina qabāl ali iz-za-gq̲ap ma CT 40 23:28, also KAR 384:17 (SB Ālu), but see also, for IV/3, mngg. If; possibly: ūmmma ḫimmu ina niqi iz-za-gq̲ap inarruf if the sheep stands up and trembles at the sacrifice VAT 9518 r. 10, see Ebeling TuL p. 43; iz-za-gq̲ap-šim-ma šadd elu they (the eagle and the serpent) walked upright up the mountain Bab. 12 pl. 1:18, cf. alka ni-za-gq̲ap-am-ma [šadda niš] come let us walk upright up the mountain ibid. 8 (SB Etana).

b) to become erect: ūmmma uznāšu it-ta-ná-za-gq̲ap if his (the sick person's) ears prick up time and again Labat TDP 70:17, cf. [ṣumma amēlu] ḫu-ṣī it-ta-na-za-gq̲ap šà.MEŠ-
zaqāpu B

štā nāprī AMT 49,8:9; appāšu il-ta-na-az-qar
Labat TDP 184 r. 18˚.

See discussion sub zaqāpu B.

Ad mng. 2: Oppenheim, JNES 11 136. Ad mng. 3: Landsberger, MSL 1 192ff.

zaqāpu B v.; to appear in court to lodge a claim, to take up a position; NA; I izaqqup, I/2.

a) to appear in court to lodge a complaint: nānnu ša ina arkiš ina matimā i-za-qu-pa-ni . . . dinu dabābu utha‘uni whoever appears in court in the future to lodge a complaint and who institutes proceedings ADD 413 r. 3, and passim in NA leg., cf. ša . . . i-zaq-gup-an-ni iparriku who appears in court in court and protests ADD 444:19, and passim; note as exceptional due to a confusion with zaq̲āpu A: ša . . . i-za-qa-[pa-an-ni] ADD 175:11.

b) to take up a position (as a military term): ni-za-qu-pu ina mūḫḫšuš we shall take up a position opposite him ABL 112 r. 13; pārīqēt ša GN . . . ṣapātutu ina libbi i-za-qu-pu these criminals(?) from Arrapha banded together and took up positions there ABL 408 r. 28; ina ḫarrāni i-zu-qu-pu they took up positions on the road ABL 231 r. 3; MANNAJA INA LIBBI ḫALANI ša URARTAJA . . . I-ΖU-QU-PU the Manneans took up positions in the cities of the Urartians ABL 381:7, cf. ABL 215 r. 7.

The vowel of the pres. differentiates zaq̲āpu A and B, the latter being attested only in NA. Mng. 2 of zaq̲āpu A, “to pay an indemnity,” (NB only) should not be confused with zaq̲āpu B usage a (Oppenheim, JAOS 61 268 note 99 and JNES 11 136, where the Mari passage ARM 2 76:23, to be read ukkup, should be deleted). The OB refs. cited by Kraus, BiOr 16 122a, belong to zaq̲āpu.

zaqaru (*ṣaq̲āru) v.; 1. to build high, 2. zuq̲āruru to raise, build to make protuberant, 3. IV/3 to protrude: from OB on; I (only inf., imp. and stative attested), II, II/2 zuq̲āruru (for *zuq̲āruru, see lex. section), redupl. form zuq̲ārurruru (for *zuq̲ārurruru, see lex. section), IV/3, note usaq̲ār 1OIP 2 137:33, ṣuqqur KAR 448:6; cf. tisqaru, zaqaru, zuq̲āruru.


1. to build high: [. . . bāra.g]a sa bag sakkud.sukkud.dā.a.ni : [gi-š]u-ni-e pa ra-kkū zu-qr-ū ri build high (O Istar) the temple towers BiOr 9 89:14f.; libnasu lippatijma parakkā zuq̲a[... zu-qr-]ra let its bricks be made and make high (its) dais En. el. VI 58; for the stative, in the mng. “protuberant,” see zaq̲uru adv.

2. zuq̲āruru to raise, build high (said of buildings), to make protuberant — a) to raise, build high (said of buildings) — 1’ in gen.: ana šašub ali šišu ziq̲q̲ur ur paramahḫi . . . urru māšu akpud asprimma day and night I strove to (re)settle that city (Maganuba), to erect there a high dais Lyon Sar. 278, cf., wr. dāršunu eli ša pana u-zaq̲q̲i-ru-ma they built their (fortification) wall higher than it was before Lie Sar. 278, cf. dāršu udanninuma u-zaq̲q̲i-ru šalḫšu Sreck Asb. 42 iv 130; Etemenanki ziq̲q̲urrat Bābīl ša RN . . . igāša ana [ki]dāni ina kupri u agurri 30 ammata u-za-qa-qi-ir(var. ru-ru-ma) la uull rēšiša the temple-tower of Babylon, Etemenanki, the wall of which Nabopolassar built thirty cubits high at the outer facing, of baked bricks laid in bitumen, but which he failed to finish to its very top VAB 4 146 ii 5, restored and var. from PBS 15 78, also VAB 4 152 iv 1, cf., ziq̲q̲urrat Barsip ša šarru maḫrī ina p̲a-ma ina libbi atāni ša URARTAJA . . . zu-qr-ri the Manneans took up positions in the cities of the Urartians ABL 381:7, cf. ABL 215 r. 7.

The vowel of the pres. differentiates zaq̲āpu A and B, the latter being attested only in NA. Mng. 2 of zaq̲āpu A, “to pay an indemnity,” (NB only) should not be confused with zaq̲āpu B usage a (Oppenheim, JAOS 61 268 note 99 and JNES 11 136, where the Mari passage ARM 2 76:23, to be read ukkup, should be deleted). The OB refs. cited by Kraus, BiOr 16 122a, belong to zaq̲āpu.

zaq̲āru (*ṣaq̲āru) v.; 1. to build high, 2. zuq̲āruru to raise, build to make protuberant, 3. IV/3 to protrude: from OB on; I (only inf., imp. and stative attested), II, II/2 zuq̲āruru (for *zuq̲āruru, see lex. section), redupl. form zuq̲ārurruru (for *zuq̲ārurruru, see lex. section), IV/3, note usaq̲ār 1OIP 2 137:33, ṣuqqur KAR 448:6; cf. tisqaru, zaqaru, zuq̲āruru.
zaqaru

qi-ir ḥursānīṣ I restored (the wall of Ezida when it fell) disrepair and raised it as high as a mountain Streck Asb. 242:36, cf. Borer Esharh. 25:41; rēṣṣu ǔ-za-ag-qi-ir ḥursānīṣ I raised (the fortification wall) mountain high VAB 4 180 i 69, cf. ǔ-za-ag-qi-ir-ṣā ḥursānīṣ ibid. 198 No. 31:5, and passim in Nbk., also ibid. 240 i 19 (Nbn.), note rēṣšu šadānīṣ ǔ-za-ag-qi-ir(var.-qir) ibid. 180 i 16 (Nbk.), var. from PBS 15 79 ii 11, also ǔ-zaq-qir, iz-zaq-qir, aq-qi-ir(var. -qir) Iraq 3 90:27 (MB glass tetebbisi tu-za-aq-qar-si-ma); rēṣḥu ǔ-zaq-qir-si-ma ibid. 16, dupl. wr. his brothers will make him their superior text).

3. IV/3 to protrude: summa rēṣ libbiṣu ʿit-ta-na-az-az if the top of his belly continuously protrudes LKA 85:3; for rēṣ libbiṣu zaqir, see zaqru adj. usage e-1′.

Note that zaqaru in the mng. “to build high” is rare and literary.

**zaqatu** (Bezold Glossar 115b) see zaqatu.

zaqatu v.; 1. to sting (said of a scorpion), to hurt (said of a stinging pain), 2. zuqgatu to hurt (said of a stinging pain), to cause to hurt; OB, SB; I izqqt — izaqqat (exceptionally izaqqit TCL 6 6 i 17), 1/2, II; wr. syd., and RA, SIG, TĀR, TAB; cf. zaqqitu, zaqtī, zaqtu, ziqtū A and B, zuqgatu, zuqtu.


1. to sting (said of a scorpion), to hurt (said of a stinging pain) — a) to sting (said of a scorpion): zuqqiq̄pu awilam ʿi-za-qa-lat a scorpion will sting the man YOS 10 18:59 (OB ext.); ina ʿerīk ekallīm aṣṣma cḥ.tab ʿi-za-ag-ga-ṭ a scorpion will sting one of the palace personnel ibid. 21:10, cf. ibid. 25:33; ʿi-zaq-qi-ṣu-ma imāt (it) (the scorpion) will sting him, and he will die (cf. ʿul ilappassu it will not affect him line 16) TCL 6 6 i 17 (SB ext.); summa cḥ.tab qabal gaqqādišu ra-su if a scorpion stings him on the top of his head CT 40 27 K.3974+ r. 7 (SB Ašu); cḥ.tab ʿi-za-qa-su a scorpion will sting him KAR 178 r. 55 (hemer.), cf. cḥ.tab šic-su KAR 147:23 (hemer.), also KAR 177 r. iii 39 (ṣiqqr-ṣpu); [summa amelu] cḥ.tab šic(!)-ṣu RA 15 76:14 (med.); zuqqiq̄pu awilam iz-qu-ṭ a scorpion stung a man (bil., Sum. col. broken) Lambert BWL 240 ii 22; [ti]-az[var. taz]-qul ti zuqqiq̄ pānīṣ you sting like a scorpion BE 31 No. 56 r. 7, var. from K.8899; summa saṣṣu amēla iz-gut if a moth stings a man CT 38 44 BM 30427:7 (SB Ašu); uncert. [summa izbu] lišānṣu arkatum ina za-a-ti[-... if the tongue of the newborn child (or animal) is long and when you prick it?] [... CT 27 39 Sm. 1906:11 (SB Lzu).

b) to hurt (said of a stinging pain): summa ʿid miittimu iz-gut-su if he has a sudden pain in his right side Labat TDP 4:31, also ibid. 32; summa amēlu ... kinsīₜu ʿi-za-qat-ṣu (for izaqqatašu) if a man’s shins hurt him KAR 157
zaqibu

r. 30 (SB med.), cf. [x.meš]-šú i-zaq-qa-ta-šú STT 89:58; note šīrāšu i-zaq-qat-uš (possibly IV/1) AMT 54,3 r. 5.

2. zuqqutu to hurt (said of a stinging pain), to cause to hurt — a) to hurt (said of a stinging pain): šumma amēlu ... lāšānu ú-zaq-gat-su if a man’s tongue hurts him BMS 12:121, cf. [...] lāšānu ú-zaq-ga-su AMT 21,2:1, cf. šumma amēlu qabal qaqqadišu TĀB.TĀB-su CT 23 50 r. 5; [...] u appāāšu ú-zaq-gat-su AMT 22,2:1, ubānātīšu ú-zaq-qat-šū AMT 14,5:1, šuburrašu ú-zaq-gat-su AMT 56,1:8, and (in same context) wr. TĀB.TĀB-su ibid. 10, ṣapal šēpišu TĀB.TĀB-su AMT 75,1 iv 24; šumma amēlu ušāšu TĀB.TĀB-su if a man’s penis hurts him AMT 58,6:2, note the writing in the dupl.: [šumma amēlu] ušāšu ú-taq(4-for -zaq)-qa-su-ma u-zaq-qat-su u-zaq-qat-su u-zaq-qat-su [...] AMT 22,2:2; AMT 60,1 ii 78; AMT 21,2:1, cf. LKA 157 i 5, also AMT 22,2: 2; SU D.U.A.B1 ú-zaq-gat-su his entire body hurts him STT 89: 11 and 16; šīrāšu isammamašu TĀB.TĀB-su ... gātāšu u šēpišu ušammanmasu ú-zaq-ga-ta-šū his body becomes paralyzed and hurts him, his hands and feet become paralyzed and hurt him CT 23 46:27; note beside šummu: [...] TĀB.TĀB-su ušammanassu AMT 60,1 ii 23, beside maḫšušu: šummu [...] ušāšu bi-šiš SIG.meš-su TĀB.TĀB-su AMT 34,5:1; ināšu [...] maḫšu-[ašu] ú-zaq-ga-ta-šū KAR 182:15.

b) to cause to hurt: (the sorcerers) ša šīrāšu i-zaq-šu-nin-ni who have caused my body to hurt me KAR 80 r. 26.

The reading zuqqutu for TĀB.TĀB (normally = šummu) in mng. 2 is indicated by the fact that šummu appears beside TĀB.TĀB. The vocabularies, however, do not offer any such equivalence. The use of the logs. siq and ra for zaqātu and ziqtu (normally = maḫšušu and miḫšitu) is restricted to the mng. “to sting (said of a scorpion),” as the parallels show, although lexical evidence is attested only for ra in the emended passage CT 12 (see lex. section) and the Alu Comm., where seemingly there was some confusion.

zaqibu see zaqipu.

zaqipānu s.; caretaker of an orchard; NB; cf. zaqāpu A.

x dates [...] ša PN za-qi-p-a-ni ša eli nāri Nbn. 435:2; PN za-qi-p-a-ni ša šapli nāri (in same context) ibid. 5; (after a sesame ration list containing four names) [...] A.ŠA 4 za-qi-p-a-nu Speleers Recueil 291:7 (Ner.).

zaqīpāntu s.; plant and caretaking of an orchard; NB, LB; cf. zaqipānu A.

PN ana PN, šušma 800 pāt kīšād harri ... ana za-qi-p-an-nu-lu ana šušma šušāšu ahi zūti ana šušma šušāšu PNZ itti šarri (ikkal) PN (the governor’s servant) accepted (the offer made by) PNZ (to plant fruit trees on royal land, see šē zēru ṣa šarri line 4, igpmal [lu-uz]-qu-up line 7) and gave him 800 (measures) of (land) fronting on the canal to plant and take care of forever — PNZ will share (in the yield) with the king forever Nbk. 115:12; šē zēru ... ana LÚ za-qi-p-a-nu-lu adi 10 šanāti idīm VAS 5 24:4 (Nbn.); [kird šušāšu ana za-qi-pa(KAR)-nu-lu-lu kadasšānu (for two years) VAS 5 121:11 (Artaxerxes I).

zaqiptu s.; 1. vertical, 2. (a standard); NB, LB*; cf. zaqāpu A.

1. vertical: 5 ammat nasīkti gam 5 ammat nasikt[i D-uma 25 // 25 gam 1] za-qi-p-ti D-um-a 25 multiply 5, (the number of) the cubits of the horizontal (direction) by 5, the cubits of the horizontal, (you get) 25, multiply 25 by 1 (ninda), (the dimension of) the vertical, (you get) 25 (problem in calculating the volume of a cube) TMB 78 No. 159 (= RA 33 164), also ibid. Nos. 160–163 (LB math.).

2. (a standard, in NB Uruk) — a) in gen.: za-qi-p-ta ši-ta-[u]-za-qi-p-ta, pešitu za-qi-p-ta ur-giš a standard of ..., a white standard, a green standard (among the king’s regalia for a festival) UVB 15 p. 40 r. 10½.

zaqīpu

In mng. 1, the word replaces the OB math. term ziqpu, q. v.
Thureau-Dangin, RA 33 164.

zaqīpu (ziqīpu, zaqību, ziqību) s.; stake; NA,LB; Ass. ziqīpu, pl. zaqīpa and zaqīpou. cf. zaqāpu A.

a) in NA: RN šarrahunu mihrit aubulli ālīsu ana giš za-qî-pi ušēlī I impaled RN, their king, in front of his city gate Layard 17:10 (Tigl. III), cf. mundahšišu ana giš za-qî-pa-ni ušē[li] ibid. 51b:5 (= Rost Tigl. III pl. 10), also ašuridātšu bātiššunu ina gātē asbat ana za-qî-pa-a-ni ušēlī Rost Tigl. III pl. 22:9 = p. 34:202; annūte ina muḫḫi isīte ina (var. ana) giš zi-qi-be(var. -pi) uzaqqipī (var. uzaqqipi) annūte (var. adds ina) battuttu ša āsīte ina (var. ana and adds giš) zi-qi-be(var. -pi) ušabī some I impaled on stakes upon the tower(s of the city wall), others, on stakes, I had surround the tower(s) on all sides AKÅ 285:91; šēbē battūte ina battuttu ša ālīsu ana giš za-qî-pi uzaqqipī around his city, I impaled men alive on stakes AKÅ 380 iii 112, also ibid. 379 iii 108, etc.; 700 šēbē ina pūt abullišunu ana giš zi-qi-pi uzaqqipī I impaled 700 men on stakes in front of their city gate AKÅ 336 ii 108, cf. 234 r. 27 and 372 iii 84, cf. 20 battūte uṣabātina ina giš zi-qi-be ʿu-zi-qi-be ibid. 355 iii 33 (all Asn.), cf. KAH 2 88:13 (Adn. II), 3R 8 ii 54 (Shalm. III); Lû Guramāţa ša āšīša ana giš za-qî (text -di)-pa-nu itṭaknu they have impaled the Guramā with whom was the master who had assigned the land for planting, and I will plant date palms on it YOS 6 67:7 (Nbn.); zērūa zaqūnu u pī šulpū ... ana sūtī u za-qî-pu-tū adī 60 šanāti luddakkamma zērū zaqūnu ana sūtī ... u zērū pī šulpū ana za-qî-pu-ū tu kilū I will give you my planted land and stubble fields for rent and with the obligation to plant (date palms) for sixty years, (you may) hold the planted terrain for a rent (of twenty gur of dates per year), and the stubble field for (your assuming) the obligation to plant it BE 9 48 (= TuM 2–3 144) 7 and 9, cf. ibid. 12, and ana sūtī u za-qî-pu-tū ibid. 21 (loan styled as a lease contract, see Cardascia Archives des Murâsu 142).

See zaqīpānušu, referring to the same legal situation.

zaqīqu (ziqīqu) s.; 1. phantom, ghost, nothingness, foolishness, 2. haunted place, 3. the god of dreams, 4. soul; SB, NB; wr. syll. and (in mng. 3) AN.ZAG.GAR(.RA), AN.ZA. GĀR; cf. zaqū.

li-il Līl = šēru, niṯu, za-qī(-qu), lilû Idu II 236ff.; [il-il] [līl.lī] = zi-qī-[q[u], šē-ā-ri Ea IV 7f.; [s[i].si.ig = zi-qī-[q[u] Iran M ii 7; (ṣiṭ-i-ṣi-i-ig(!) [s][l][u][s][u] = šēru, meḫu, za-qī-qu A/1 Part 2:15ff., cf. sig.sig - šēru, meḫu, za-qī-qu (var. zi-qī-qu) Hh II 306ff.

sig.sig.ga kîlib nam.lu.ug(rīšal).lu.ṣek (kid) šu(var.adds.min) ma-ra.ni.līb.gi4,gi4 : za(var. zi)-qī(-qu)(var. -qa) ša naphar nīti ukāmnā the soul of all men repeats to you (what there is in their hearts) LKA 75:11ff., var. from dupl. 5R 50 i 25f. (bit rimmī); for bil. ref. with Sum. correspondence I, see mngs. 1a–1’; 3 and 2.

nam-be-tu = zi-qī-qu Malku III 172; zi-qī-qu, ma-ni-tum, me-bu-ū, šēbu, [m[j][u], ša-qâr[ziqqu], zipṣiqqū, imḫullu = šē-ā-ru Malku III 173ff.; meḫu, merru, šēbu, zaq-quq, ša-qâr[ziqqu], imḫullu = šē-ā-ru LTBA 2 2:130ff.

1. phantom, ghost, nothingness, foolishness — a) phantom, ghost — I’ in gen.: ū mī nu.meš ū nītā nu meš e.ne.ne.ne li.lā bū. bū.meš : ul zikārū (var. zikārā) šunu ul sīnniṣīṭi šunu šunu za-qī-qu mut-tāsrabbīṭi šunu they (the demons) are neither male nor female, they are (but) drifiting phantoms CT 16 15 v 39ff., cf. ibid. v 4f., also nam.tar an.edin.na li.lī.gin.x 1.bu.bu : ša ina šērim kīma za-qī-qu ūṭa-našrabṭu CT 17 29:5f., cf. also ibid. 1:25ff.;

zaqīqu
zaqiqu

ki.e.ne.di lil.lá.âm e.sí : mèlultašu zi-qi-gam imtala his (Enlíl's) playground has become filled with ghosts 4R 28 No. 4:67f.; utukku ša Enkidu ki za-qi-qi ištu erṣet ištasša the ghost of Enkidu came forth from the nether world like a phantom Gilg.XII 84; dingir.dib.dib.bi.e.ne urugal.la.[ta] im.ta.e amiš lil.lá.e ne hul.a.meš urugal.la.ta im.ta.e amiš ki.sè ga a. dé.am urugal.la.ta im.ta.e amiš ištu kamatišu ištu gûbrim ištasša šu qa-qi-qi lemmâti ištu gâbrim ištasšu ana kasâbtu kišipu u náq mé ištu gâbrim MIN the captive gods have come out from the grave, the evil ghosts have come out from the grave, they (all) have come out from the grave for the funerary offerings and libations CT 17 37 K.3372+ i 5f.; lil.lá.a šê.ê.mî.î.b.â.gî.gî.gî.e.ne : ana za-qi-[qi ]îšir-rušaš let them turn him (the demon who slips in through the ties of the roof fence) into a (harmless) ghost (cf. the parallel ana la bâšê litirrušu line 38) ZA 30 189:34, note also qu(var. qišum)-um-mu-u = ana za(var. zi)-qi-qi turru Malku II 281; I desecrated the sanctuaries of Elâm ilîšu īštarâšu amnâ ana za-qi-qi and counted their gods and goddesses as powerless ghosts Streck Asb. 54 vi 64; alluṭû nakkîlušu Aššur aṣar taqrubâti ana ħalla ukînsunuma zi-qi-qi-îš ummû on the battlefield I assigned the arrogant enemies of Assyría to the (grave) pit and considered them (as mere) ghosts AFO 18 349:10 (Tigl. I), cf. šarru šâ ... nagû zamanâšu za-qi-qi-îš immûma Layard 17:2 (Tigl. III), cf. also ana za-qi-qi šukni En. e. l. 124. 2' referring to a specific manifestation of the deity: ētapla za-qi-qi issu pan 4Nabû bêlišu a z. (sent) from his (Assurbańiša's) lord, Nabû, answered Craig ABRT 1 6:23, see Streck Asb. 346; za-qi-qi abâlma ul upâti umni I prayed to the z., but it gave me no instructions Lambert BWL 38:8 (Ludul II); usû šigma 4Igigî [...] ul ú- [...] Am-na ina bîri [ul ...] za-qi-qi ina šat mûši ul [...] I questioned the Igigi, but they did not [...] Šamaš did not [reveal the future?] through extâspic, no z. [answered me] during the night ZA 4 257 iii 8 (prayer to Nabû); 4M.S.LA 4NÍN.LÍL EN za-qi-qi the north wind is DN, lord of the z. K.8397:3 in Bezdol Cat. 3 p. 923; šumma ... zi-qi-qi ištu if the z. rises, with explanation za-qi-qi illânu ACh Adad 33:23, see discussion section.

3' other occ.: dub lil.lá.mu : ūpppu za-qi-qi-ia (parallel: ūpppu širšija the tablet with my lamentation) SBH p. 100:7f.

b) nothingness, foolishness: arkašsun šâru ittabal epēssun za-iq-qi-îš immâni the wind will carry away their possessions, their deeds will be counted as nought Lambert BWL 114:50 (Fürstenspiegel); ina qibîtíki limmâni za-qi-qi-eš may (the evil locust) be counted as nothing at your (Nanâ's) command BA 5 629 iv 28 (= Craig ABRT 1 54); [...] ibtanî za-qi-qi he (Nabonidus) planned foolishness BHT pl. 5 i 20, cf. ubbat za-qi-qi ibid. pl. 10 vi 20 (Nbn. Verse Account).

2. haunted place — a) wr. lil.lá.: šâ.bi lil.lá.âm bar.bi lil.lá.âm šâ.bi nî(var. sig).si.ga i.gul.gul.e : lubâšu za(var. zi)-qi-qi aḥdrâšu za-qi-qi-û(var. omits)-ma lišzu ina za-qi-qi ātimâbaši its (the temple's) interior is a place inhabited by phantoms, its environs are a place inhabited by phantoms, its interior has been destroyed by (having become) a haunt of phantoms (parallel: ina šalputti through desecration) SBH p. 62:25ff., var. from dupl. 4R 11:49ff.; urû kû.â.ga lil.lá.a šî sig.gi.dâ : šû lu lu ana za-qi-qi itûr the holy city has become a haunted place BRM 4 9:18, cf. [4Mu].ul.lil.lá.âš tu.Îa.d[ê] : min ana za-qi-qi [...] 4R 11:19f., also lil.lá.âm ba.ni.in.tu : ana za-qi-qi itûr SBH p. 80:29ff., cf. lil.lá.âm ba.ni.in.tu : ana za-qi-qi ĩl(!)-tur ibid. p. 60 r. 20f. (coll.) (all said of cities or temples), and cf. šu.îil.lá.a ša.bâ.g[i][=...] Nabnitu O 195; amaš lil.lá.a ša.âlu du the fold had been turned into a haunted place UM 8318 iv 11, cited Jacobsen, JNES 12 166 n. 20; umûn.e 4Mu. ul.lil.lé lil.lá.da b[i.i]n.tu : šôlemin [4]min ana za-qi-qi ururrû SBH p. 81:39-44.

b) wr. edîn.lil.lá : [uru.ni.šê edîn. lil.lá] ba.an.si : [ana abîšû šû-ir za-qi-qi mulûi] replace his (the enemy's) city with an open region haunted by phantoms ASKT p. 121 No. 18:2f.; gaša.n.mên sa.pâr.maḥ 59
zaqīqu

bi-qi (restore edin.)līl.lā dūr(text šu).ru. na.mēn : bēlēku saparra șērī šātīsā ina șērī za-qi-qi šarbūsāt anāku 1 I am the lady, the vast net, which is lying in the plain haunted by phantoms ASKT p. 128 r. 7f.; for bit zaqīqi, see zaqīqu in bit zaqīqi.


c) in the name of a disease: qāt ẑa-qi-qi šēlītā ša-ni-e ẑa[T] ẑa-qi-qi ēšī šātā (the symptoms of the disease indicate) "hand" of Z. (of?) the šēlītā-spirit, ..., of Enlil, in order to save him from the "hand" of Z. (you treat him as follows) (parallels: qāt īlī munniṣī, qāt ẑa.MAR.KI (?)) lines 2 and 15) Iraq 18 pl. 25 r. vi 10f., see Kimmer Wilson, Iraq 19 41.

4. soul: [ina x]KA.LA.GA eresem elitim zi-qi-qu NAM.LU.uk.LU īlu lībbī uṣurīš he settled the human souls on the terra firma of the upper world (parallel: the Igīgi and the zodiacal signs in heaven) KAR 307:34; ša amēlātā za-qi-qi šā (in obscure context) Kraus Texte 54 i 1, see ZA 43 84 No. 4 and p. 88; see also LKA 75, in lex. section.

The word zaqīqu does not refer to a storm wind or even a wind. The only passages in which sīsig and lil correspond to mēbū and šarū are those cited in the lex. section, and these correspondences are not paralleled in bil. texts. The only instance in which zaqīqu denotes a meteorological phenomenon (mng. 1a–2') adds significantly the explanation ša-nātē, "north wind," i.e., the only wind that was considered charged with a supernatural quality (see šētānū and manītū). The mng. of Sum. līl points likewise to "phantom," "ghost," "haunting spirit" (as in I6.III.lā, ki.sīkī.līl.lā, see līlā, līltū) rather than to "wind." Note also that zaqīqu is to be considered an irregular diminutive (possibly to be posited as zāqīqu, zāqīqu). It is used as a designation of the dream god and also to denote some kind of divine communication in answer to prayers (see mng. 1a–2'), while in other contexts the translation "soul" seems to fit (see mng. 4).

The Akk. zaqīqu, as well as the Sum. līl, not only denotes the ghosts, etc., that haunt a place in the desert or a ruined city, but these localities themselves, which are sometimes also called in Sum. edin.līl.lā (not "desert of the wind") Jacobson, JNES 12 168 n. 25, which the bil. texts translate as gēr zaqīqu, and are also referred to as bit zaqīqu, q. v., in Akk. The semantic development to "nothingness" is not that of Heb. hebel but should be compared with the English nuance of "ghost," i.e., having no existence in reality, as in "ghost-town," meaning uninhabited town. Still, there is, in the late ref. (Nbn.), the connotation "foolishness," as in Heb. hebel (see mng. 1b). The refs. showing AN.ZA.GAR.RA or AN.ZA.GAR as the name of the dream god have been given here, though there is no direct evidence that the reading of these logograms is zaqīqu.


zaqīqu

zaqīqu (ziqīqu) in bit zaqīqi (ziqīqi) s.; haunted place; SB*; cf. zāqū.

zaqnu

ki.sikil.edin.na lîl.lá ki.sikil.lîl.lá ab.bâ.gur.gur.kam : ordatu ša <ina(var. omits) & za-qi-qi <ša> ana ardati ina âpti il-ta-nu(var.,-nu()(-u(!)()-!)–u the woman from the haunted place who returns again and again to the women in (or through) the window (uncertain) BA 17 176 r. ii 2, var. from dupl. Bab. 4 pl. 4 (after p. 188) No. 2 K.4355+ iv 2; [...] é.îllî.â ba.si.si.i[g.g.a] : [...] è zi-qi-qi ša usqamma[mu] the haunted place that had become silent (in broken context) SBH p. 80:4f.

For discussion, see zaqīqā.

zaqnu adj.; bearded; SB*; only absolute state (zaqīn/zaqnat/zaqnu/zaqna) attested; wr. synll. (ṣū₆ [= KAX 8A]) ACh Supp. Ištar 33:41; cf. ziqnānu, ziqnū, ziqnū in ša ziqnū.


KAX 8A zaq-nu KAX 8A na-ba-pu ba-l-tat ni-bat — su₄₄ (stands for) zaqnu, su₄₄ (can also be read) nabatū, that is, she (the planet Venus) is very bright and shining (comm. to su₄₄ i.e., ziqna) zaq-na-at) ACh Supp. Ištar 33:21.

a) said of gods and human beings: [panū amēlit] li-ta za-qīn (the figure of Damu) [has a human face] (and) side whiskers MIO 1 6 1 i 9’ (descriptions of representations of demons), also ibid. p. 76 iv 52; for refs. with ziqnū, see lex. section and ziqnū.

b) said of the planet Venus: su₄₄ =q₄ su₄₄-dt ACh Supp. Ištar 33:41, note su₄₄ zaq-na-at ibid. 20, in contrast with adīr dark ibid. 1, for comm. see lex. section; for other refs., see ziqnū.

zaqpu (fem. zaqīpitu) adj.; 1. planted (with trees), 2. erect, standing up; from OB on; cf. zaqpu A.


1. planted (with trees, etc.) — a) in OB: Gمش.ŠAR Gمش.giśimmār gu[ba.B]A MAOG 4 p. 197:1, also Grant Bus. Doc. 23:1 (=YOS 8 52); Gمش. (giśimmār) GUB.BA u nidatum (land) planted with date palms, and fallow land ibid. 18:2 (= YOS 8 74).


c) in NB and LB — 1’ in contracts: kirū giśimmāri zaq-pu egū mērešu u kišubba a garden planted with palm trees, a cultivated and fallow field NbN 116:2, wr. za-qą-pu NbN 687:2, and passim, cf. šruppi egū kišubba giśimmāri zaq-pu išī bīlītu tablet concerning a field, fallow land (and land) planted with bearing date palms BIN 2 131:1, and passim; also zūru zaq-pi mērešu u tabītī territory with planted (trees), (and) cultivated and newly cultivated (land) Dar. 205:7; zūru zaq-pi bit giśimmāri Strassmaier, Actes du 5° Congrès International No. 29:1; zūru zaq-pi bit šulpī territory planted (with trees and) in stubble TCL 13 203:1, and passim; eqēl šērī kirū giśimmāri zaq-pu u birītu outlying field (with) a garden planted with palm trees and (with) bašku VAS 5 105:1, cf. BRM 1 64:1, and passim, also zūru zaq-pu u bardīti VAS 5 91:13, etc.; zūru zaq-pu u bit šīuntu territory planted with trees and a balk TaM 2-3 204:3; often wr. zaq₂(zaq)-pu, e.g., BE 9 49:8, and passim in LB texts from Nippur; kilīla za-qa-pi drained territory, not planted Špeleers Recueil 276:6.

2’ in other contexts: ina birīšu'unu lu 1 me qaqarr za-qa-pa (for zaqpa) uzummiṭu' they distributed among them one hundred (measure of) planted land for each man YOS 3 200:11 (let.); ana nukarribbi ana dallu ana zaq-pi buddin let me give (barley) to the gardeners for the work on the planted (land) GCCI 2 387:24 (let.).

2. erect, standing up — a) in gen.: [ṣumma ina] pāt amēli̇ patru zaq-pu nādi if an upright dagger is outlined on a man’s forehead Bab. 7 pl. 17:16; if the dēṣu priest on his way to a patient ina sīqi šāba zaq-pa imur sees a sherd standing upright in the street Labat TDP 2:2; x field land GABA.DI
zaqqitu

naḥalli GABA.DI NA₄ zaq-pu adjacent to the wadi, adjacent to the upright stone ADD 414:10; 3 MA anu ṣuṣuṣi ša nakabtu GU.ZA za-gip-tim PBS 2/2 139:3 (MB).

zaqqitu s.; (a stinging fly, lit. stinger); lex.*; cf. zaqatu.


The ref. to the noise produced by this stinging fly points to the mosquito.

zaqru adj.; high, steep, tall, massive, protruding; from OB on; cf. zaqaru. ḫur.sag.sukud.da ni.ki.šār.ra.ka₂(kim) sag im.ma.ab.sum.[sum]: šadū zaq-ru-te adi šarī šipī[šin] the high mountains rush towards me (for protection) by the thousands Angim III 20; ḏu.bar.ra šūr. ra.kur.ku.ru gal.gal.lamu.un.si.zi.si.i; : ḫīh ṣuṣu nakhū šadī zaq-ru-ū-ši raging Gibil (šēr), who crushes the high mountains 4R 29 No. 3:36f.

a) high, steep (said of mountains): šadū zaq-ru ša kima šeltti patri zaqpuma a high mountain as steep as the cutting edge of a dagger TCL 3 90 (Šar.); qereb hursani zaq-ru-ti ... ina šīšē arkaš within the high mountain region I rode on horseback OIP 2 26 i 68 (Šemn.); ina nerešī ša KUR Kullar šadi zaq-ri ša KUR Lullumī ... ĝarba I penetrated the passes of Mountain GN, the steep peak of the Lullumean country TCL 3 11 (Šar.); šadīm zaq-ru-ū-ši-im ebtūq I cut through steep mountains (to build a road) VAB 4 174 i 34 (Nbk.), cf. TCL 3 24 (Šar.); eli hursani zaq-ri ti itakilma he placed his trust in the steep mountains (and withheld the tribute) Lie Sar. p. 70:1; ubummi zaq-ri-ti ša ute uša ša kirmūšu uqtiltu la šūšat steep mountains where no vegetation had ever sprouted Lyon Sar. 6:35; šadū zaq-ru anāku a steep mountain am I (your witchcraft cannot reach me) Maqlu III 155, cf. hursāni zaq-ru-ti Gossmann Era I 69, cf. OIP 2 77:24 (Šemn.), also hursāni zaq-ru-ū-ši-im CT 37 i 13 (Nbk.); kima šadi zaq-ru-ū ulla Ṝēšāšu I built (the temple wall) to its summit as high as a steep mountain VAB 4 256 ii 1 (Nbn.).

b) said of constructions: sulē Bābili ... tamlā za-aq-ru umālli I provided the (procession) street of Babylon with a higher roadbed VAB 4 132 v 41, cf. ibid. 160 vii 51 (Nbk.), also iṣissu 30 kū ṣãmla za-aq-ri-im umālli ibid. 148 iii 26; kirīšu zaq-ru-te appul aqqur I tore down his high citadels Winckler Sar. pl. 35:134, cf. Lie Sar. p. 64:7.

c) said of persons: lāmi zaq-ra(var.-ru) itubu igārīš they brought my lofty stature down as if it were a wall Lambert BWL 42:68 (Ludlul II).

d) massive (said of stone blocks): puluk šādi zaq-ri pilāniš uparrirumā (the pickmen) broke the massive mountain blocks to pieces as if they were limestone TCL 3 324 (Šar.); durṣu dannu ša ina aban šādi zaq-ri epṣu (I crushed) his strong fortress, which was built of massive quarried stone TCL 3 + KAH 2 141:27 (Šar.), cf. eli aban šādi zaq-ri ušāriša temēnsu Lyon Sar. 10:65, also ibid. 17:80; umām šādi u ti-amat ina aban šādi zaq-ri ... isēpīša I had wild beasts and sea-creatures fashioned of massive quarried stone (replacing more frequent aban šādi eṣqī) Lyon Sar. 24:26; eli pīlī danni temēnsu kima šīpik šādi zaq-ri aṣpuku I filled in its terrace over massive limestone as solidly as the mass of a mountain Winckler Sar. pl. 48:16; ute ugušu zaq-ru-te akšūdu išēnīš appul I demolished (its strong wall) altogether, starting with the parapet, until I reached the massive foundations TCL 3 180 (Šar.).

e) protuberant — 1' said of parts of the body: šumma rēš lišissu za-gir if the top of his belly is protuberant (followed by naši elevated) Labat TDP 112:19'c, cf. ibid. 116 ii 1, 126:39, 226:78, also 64:53', cf. also apaṣa ša-pir ša za-gir ibid. 200:15; šumma ... issu za-qir if (the newborn child’s) forearm(?) is pointed (?) is pointed CT 27 i r.(!) 11 (SB Izk); šumma qagqada za-gir if his head is pointed Kraus Texte 2 10 r. 21, dupl. 3br. iv 14'.

2' said of the exta: 14 tīrānu za-aq-r[u] — 14 convolutions of the colon, they are protuberant (parallel našsu depressed line 25) Bab. 2 pl. 6 (after p. 257) 10 (OB ext. report); obscure: šumma tīrānu kima zī.MA.D.A zaq-ru BRM 4 13:46 (SB ext.); šumma šulmu kima ši-za-gir
zaqtu

if the šulmu-mark is as steep as a dike TCL 6 3:29, also ibid. 30, dupl. CT 30 14:21.

3' obscure: summa mūšu zaq-ru if its (the river’s) water is rough(?) (between dalītu roiled and arqū yellow) CT 39 17:64 (SB Alu).

zaqtis adv.; to a point; SB*; cf. zaqtu.

rēš marti zaq-tīš gāb if the top of the gall bladder is split, forming a point. CT 30 49 K.10579:2 (joins K.8283), cf. SIG marti zaq-tīš GAB ibid. 4 (SB ext.), and dupl. D. T. 49 i 22 and 24 in Boissier DA p. 249 and Choix 1 67; summa GĪR zaq-tīš esīr if the “path” is drawn (coming) to a point CT 20 25:29, and dupl. 29:11.

zaqtu adj.; 1. pointed (said of weapons, teeth and horns), 2. suffering from the ziqtu-disease, 3. provided with bars (said of a whip), 4. (referring to eyes); NA, SB, NB; wr. syll. (zaqtu) Antagal F 276 and SIG (TCL 6 3:32); cf. zaqitu.


[u].sān.sar.sar.ra : qinnas zaq-ta; a barbed whip (has beaten me) BA 5 639 No. 8:17f.; [m]or.i.mu] sar-ra : patrī zaq-tum (in broken context) ASKT p. 116:3f.; [!] sar.sar : ša garādu zaq-ta (wild bull) with pointed horns BA 10/1 125 No. 46 K.13937:4f., cf. si.bad.[...] ; ša garādu zaq-ta ibid. 90 No. 15:21; [!] bi.ji.ir.si me.su ki.na [x.x] a.[mēn] : esu[kī][nu] patrī zaq-ta ša ina šīnu šakmūnu a Tư [Ištar] am the best man with a pointed dagger in his belt SBH p. 106:58f.

1. pointed (said of weapons, teeth and horns): ina qaššiš anīmate šūkūd parzilli u mulmuštu zaq-tu-te napīšašunu uṣeqti I dispatched them (the wild bulls) with my strong bow, iron (tipped) šūkūd-ša arrows and pointed mulmuštu-arrows AKA 85 vi 67 (Tigl. I); mulmuštu parzilli zaq-ta ēpuš I made a pointed iron arrowhead (and inscribed it and set it up) Rost Tigl. III p. 28:180; ina namšarī zaq-tu-ti ḫusamīšunu wazarī I slit their belts with pointed swords (and took away their daggers) OIP 2 184 vi 14, and passim in Senn., cf. namšaru zaq-tu BA 5 650 No. 15:22 (SB lit.); “Ninurta ... ina uṣīšu zaq-ti wparri” napiši nakrišuja Ninurta (himself) slit the throats of enemies with his pointed arrow Streck Asb. 78 ix 85, cf. ša uṣṣini zaq-ti Gössmann Era 1 90; lu tebullu zaq-ta aškīta may my weapons (always) be drawn and ready (lit. pointed) VAB 4 82 ii 29, cf. ibid. 102 ii 26, also aškīta ... lu tebullu zaq-ta ibid. 78 iii 43 (all NbK.); [n]amsaru petū ... qušū zaq-tu simat ilā[t] ... ] the naked sword, the ready ax, the divine insignia (of Ištar) BA 5 626 No. 4 i 3 (= Craig ABRT p. 55 i 2); summa šulmu kīna appī šukurri stā-t if the blaster is pointed like the tip of a spear TCL 6 3:32, also Boissier DA 11:13f. (SB ext.); zaq-tu-na šinnu they (the monsters) have pointed teeth En. el. 1 i 35, II 21, III 25 and 83; for zaqtu said of horns, see BA 10, in lex. section.

2. suffering from the ziqtu-disease: see Erimhus, etc., in lex. section, and discussion.

3. provided with bars (said of a whip): see BA 5 639 No. 8:17f., in lex. section, and discussion.

4. (referring to eyes): zaq-ta-a-tī IGII a-mur-din-ni [...] (my) eyes, stinging with the amurinnu-disease K.6401:4 (SB rel., courtesy W. G. Lambert); la šuklulu zaq-tu IGII.MEŠ hesir šinni he who is not perfect of body, is cross-eyed(?) (and) has chipped teeth BBR No. 24:31, cf. ibid. No. 1–20:5; see 5R 16 ii 64, in lex. section, and discussion.

The mng. of zaqtu is “pointed,” rather than “provided with a sharp edge” (expressed by šēlu, šēru).

As to mng. 2, HUB.sar (not to be confused with ḫūb.sar = lašmu)—see also ḫannašru and the grouping with garūdi, q. v.—seems to indicate that the person called zaqtu was afflicted with the disease ziqtu, i.e., some kind of skin eruption, for which note, as a semantic parallel, the possible derivation of the name of the disease “acne” from Greek aknumé, “point.” The other logogram for zaqtu, lu.sag.ga1-a, may point to a behavioral peculiarity.

In mng. 3, zaqtu, describing a whip, may likewise indicate that the tongue of the
latter was provided with pricks and barbs (ziqtu); see zuqaqiyu. For such whips, the expression zaqua ini has been rendered tentatively as “cross-eyed,” but it may refer to a specific manner of squinting. The equation l.ig.ig. bal = za-[aq-tu], in lex. section, in combination with the passage šumma alpu inēšu tāl-ma gūṣa ukallam if an ox squints in such a way as to show (only) the whites (of his eyes) CT 40 32:17 (SB Alt.), suggests that a person described as zaqua ini had such an extreme strabism.

Ad mng. 1: Meissner, MAOG 11/1-2 30. Ad mng. 3: (Hampt, JBL 1900 64; Holma, Or. NS 14 248).

zaqua s.; arm; lex.*; Sum. lv.


zaqu v.; to blow, drift, waft; MA, SB, NA; I zigiq i-zigq, note i-za(q)-qa TCL 3 246 and CT 17 19 i 1f., ez-ze-qa KAḪ 2 84:19 and i-zi-[qa] STT 65:28 (both Ass.), 1/2 (only Bab. 4 pl. 3 Sm. 49+ i 2); wr. syll. (zi-qa ACh Supp. 2 67 r. ii 11); cf. zaqqi, zaqqin in bit zaqqin, zigiq, zigqgu.

Im.u5 (Giiqal).lu-im-ri-aklu lū saḫar-ra i.ni gender (fem.): šatu sā ina za-qi-sī nīšī e-per ī-kab-bū [šu] a south wind that, when it blows, . . .s people with dust BIN 2 22:47f., cf. im.mir.ri-aklu g.u.la a ri.ri aklu: [šu] ina za-qi-sū ibid. 49f.; e.e.ēmзу im.gin(g) (GIM) ir-ra.bī: amatku kīna šāri i-ziq-qu your word; (Sum.) when it blows like a wind: (Akk.) blow like a wind RAcč. 70:15f.; for other bil. refs. with Sum. correspondance ri, denoting the wind, usages a and b.

Ḫabrud().da.ta mu.un.uz.la.āḫ.e-ne : ša ūnī hur[ri] [ziq-qi] (the demons) who drift through holes AJSL 35 144 Th. 1904–4–9, 393 r. 4, dupl. ZA 30 189:35; gi₃.z₃.₃.₃.₃ im.gin mu.un.la.la.āḫ.la.ē-ne : ša šerri kīna šāri i-ziq-qi (the demons) drift in through the opening of the pivots (of doors) like the wind CT 16 12 i 34f., restored from ibid. 9 ii 22f., cf. CT 17 35:56f.; im.dē.da()l.t.nam.b.az.la.la.ē’en : šēri u nabīlī la ta-[zi]-qā-šū-un-ma do not blow in (demons) to him with the wind and the . . . LTBA 1 65:2f.; ki.sī.ki.edín.na li.la 1 ab.līf. lā.ke(kid).dē : ardāt tūti ina apīt awīlī izi-qi the “ghost-woman” has blown in through the man’s window Bab. 4 pl. 3 (after p. 189) Sm. 49+i 2, coll. and emended after Bezdol Cat. 1376.

a) said of the wind: šātu i-zi-qi-am-ma jāšī uṣūbanni the south wind blew and caused my boat (lit. me) to sink EA 356:52 (Adapa), cf. 7 amiš šatu ana miš lī i-zi-qi-ga ibid. 7, cf. also ibid. 9; ēma . . . mū illaku i-zi-qi šāru wherever water flows and the wind blows Lambert BWŁ 58:39 (Ludul IV); im minma la i-zi-qa (if) there is not the slightest wind ACh šīn 19:4, also Istar 21:12, and (wr. ṭa-ga) ACh Supp. 2 Istar 67 r. ii 11; an.na im.ri.ä igi.lu.ka gig.ga ba.an. gar : ina šamē šāru i-zi-qi-am-ma ina in amēli simme īstakan a wind blow hither from the sky and put a sore in the man’s eye AMT 11,1:11f., cf. ibid. 13 (inc.); [šāru] lemmu i-ziq(var.-zi)-gam-ma šō nīštī šīnak nāpāš śī nīštīšina . . . an evil wind will blow hither and [blur] the eyesight of mankind Gessmann Era I 174, cf. me[ḫiš] išan[t]i i-zi-qi-am-ma Giiq. XI 109; i-ziqam-ma šātu manīt īlāni šānu lišīn Girra . . . ana GN ursāhirna the north wind blew hither, the sweet emanation of the lord of the gods, and diverted the tongues of the flame toward GN Borger Esarh. 104 ii 5; i-ziqam-ma šātu manīt ‘Ea šāru šō ana epēš šarātī za-ag-šu ša-ba the south wind, the emanation of Ea, blew hither, a wind whose blowing is a favorable (omen) for exercising kingship Borger Esarh. 45 ii 3f., cf. ša . . . ki manīt šērīti za-ag-šū šābu Lambert BWŁ 343:6 (Ludul I); šēri erbetē li-zi-qi-nim-ma li-pūtišūr màmmāsu may the four winds, blowing upon him, release the oath (that) he (is bound by) Šurupa I 166, cf. šātu li-zi–qi–am–ma ḫul[. . .] AMT 72,1 20ff.

b) said of the onrush (of demons, etc.) — I’ referring directly to the onrush: im. hu.l.bi.ta mu.un. da.ru.uš : iṭti imbūlī i-ziq-qi they (the evil demons) rush in with the evil wind (they cannot be opposed) CT 16 42:10f., cf. minma lemmu . . . iṭti šāri a-ā i-zi–qi–ga LKA 70 ii 26, cf. LTBA 1, in lex. section, also Bab. 3 pl. 18 K.151:25ff.; enūna alta ina za–qi–i–ka iššabbatu khibrāti when you (de- mon) blow, the (four) quarters tremble RT 16 34:13, see Borger, AFO 17 358, see also CT 17 35, CT 16 12, in lex. section; i–zi–qa anā ḥāmēš šīna tišbut labbī they (the warriors) rush at each other like grappling lions Th.–Epic ii 42.

zagu
zāqu

2' in comparisons: [a]. zāg lúra im.gīnu ba.an ri: [asakkû ana amēli kīma šāri i-zi-iq-na the asakkû-demon blew at the man like a wind CT 17 10:45f., cf. saq.gīg . . . im.gīnu mu.un ri: muruš qaqqadī . . . kīma šāri i-zaq(var.-za)-qa . . . bā.an ri: [a&akk]u ana amīli kīma sašāri i-zi-iq-ma (in a prayer) kippata šiṭa (Anu said to the fifth of the Seven Gods) “Blow on like the wind and survey the entire world!”

Gössmann Era 1 36: [kīma] meðal li-zi-qa-si-nat-i-na [muruš]u dišu šurappā ša asakkû may disease, epidemic, shivers of cold (and) asakkû- disease blow against them (mankind) like a storm CT 16 45 iii 11, cf. ibid. 15 (SB Atrahasis); kīma āšā ez-zē-qa kīma anūdilī šimūrâkū I blow like the onrush of the wind, I rage like the “evil wind” KA II 2 84:10 (Adn. II), see MAOG 9/2, cf. kīma āšā ez-zē-qa āšā ana nakrī a-zi-iq OIP 2 45 v 77 (Senn.), also ibid. 83:44, also i-zi-[q]a imhullūš RA 27 14:16 (Til Barsip lion); [a-zi]-qa-kīma kīma ištēni u amurri usappā il'm dirī ki I (the exorciser) will blow against you like the north wind and the west wind and scatter your clouds MA Qu VII 4.

c) referring to a windlike emanation or breath, which is the manifestation of a friendly deity — 1' in gen.: im.dūga.zu ha ba.ab.[x]: šārka ūbū i-zi-[qa] may your sweet breath waft hither OECT 6 pl. 20 K.4812 r. 1f., cf. [šārki] ūbū i-zi-gam-ka ikli linnamīr ibid. pl. 13 K.3515:10f., also RT 24 104:11, BMS 18 r. 15, cf. also li-zi-qa šārkama zamar napsīrūšu 4R 54 No. 1 r. i 2; a-li-e šārka ūbū ša iz-zi-[qa] ištāka ina maṣṭhī ḫa-a-an-[su]-u-te-ka where is your sweet breath, that blows in (and) comes up to those who humbly revere you? STT 65:28 (NA), cf. KUB 37 37 r. 4; IM DINIR DUG.GA ana amēli i-zaq the sweet breath of the god will waft to the man Kraus Texte 44:24 and 26, cf. ibid. 47:6f.


d) to waft: gušūrē burāši erēš ūbū ... ša ērēšišina kīma ṣūṣurri i-za-qa li-būšu beams of pinewood, the sweet smell (of which) wafts towards him who enter them (the palaces) like the odor of the ṣaṣurru-cedar TCL 3 246 (Sar.); ām x ina Laruṣ siṯātu i-zi-qa when (I was) in Larsha dalliance wafted through the air (incipit of a song) KAR 158 r. ii 37.

Note that the Sum. correspondences differentiate between ri, denoting the onrush of the wind, and zaではありません, the wafting of the breath, etc.

Oppenheim, Dream-book 233f.

zāqu see zēgu.

zaqzaqu adj.; (mng. unkn., used as a personal name); OB.*

Za-aq-za-qum CT 6 28a:28.

Cf. ziqziqqu.

zarabbu s.; (a profession); NA.*

2 MN (= ǧish.šar) PN Lū za-rāb-bī' two garden lots for PN, the z. (among fields and gardens assigned to officials and palace personnel) ADD 806 r. 4.

**(zarābu) (Bezold Glossar 116a) see zarāpu.

zaraja s.; (a profession); NB.*


**zarāmu (Bezold Glossar 116a) see zarāmu.

zarānu s.; (mng. unkn.); OB.*

[x].x.gid = za-ra-i-mu līghū ṣ 1 33.

ṣumma ḫar za-ra-ni i-ṣu if the lungs have z.-ṣ YOS 10 36 i 12 (ext.), cf. ṣumma gurīnum za-ra-ni i-ṣu (text -i ni-ṣu) PBS 1/2 99 i 9.

**zarāpu (Bezold Glossar 116a) see zarāpu.

zarāqu v.; to sprinkle (liquids); OB, SB, NA; I izarraq, NA izarraq — imp. zirīq, I/2; cf. zarīq, zarīqu in rab zarīqi, zārīq, zārīqu, zārīqu A and D, *zurīqu, zuruquq.


a nām īṣib ba egir.bi u.me.ni.sū: ml ṣipī' akkīrzi-ri-iq sprinkle water (over which) a conjuration (has been pronounced) behind it (the substitute figure) CT 17 18; [ṣ]u.na im.mi.in. diḥ.e šē ṣe.ta ba.an.sū.sū : [z]uḫmūru ᵉḏēbūma
zararu

marta iz-za-ar-qu-su they covered his body with scabs (and) sprinkled gall on him Surpu VII 25f.; e sa.bala.e p.a.s a.b.s.u.o ; [bitam] kiti tukkibiri to-za-ar-a-qit you sweep this house, you sprinkle it RA 24 36:7 (OB), see van Dijk La Sagesse 91.

1.MEŠ ta-za-ri-iq you sprinkle oil BBR No. 66 r. 18, cf. l.DÜ.GA i-za-ar-ri-qu Craig ABRT 1 23 ii 29 (NA oracles); gadištu A.MEŠ iz-[za-ri-iq(or -raq)] Lambert BWL 160 r. 7 (fable); zārqāti zārqū ... ša i-za-ar-ra-qū-ni (for transl. see zāriqu s.) Tallqvist Maqlu pl. 97 K.8079 right col. 13.

Landsberger, AFO 10 149 n. 45.

zararu see zāru ru.

zaratu s.; 1. tent, canopy, cabin (of a boat), 2. fabric for a tent; from MB, MA on; pl. zarātū; wr. syll. (often with det. GIS in mng. la-2').

1. tent, canopy, cabin (of a boat) — a) tent — 1' in gen.: 1 za-ra-tu EDIN one desert tent (made of leather) PBS 2/2 63:25 (MB); tēltī ša za-ra-ti ša M.U.X.KAM the šēl-tī-tax of the “tents” (possibly a geogr. name, see mng. 1a-2') for the 22nd year BE 17 92:30 (MB), cf. za-ra-ti (in broken context) BE 17 92:30 (MB let.); za-ra-tum ša Sin-abē-eriba šar KUR Askur Paterson Palace of Sennacherib pl. 74 (with relief of a royal tent), see OIP 2 157 No. XXXII; I took away from them marakbātī ūmbūtī ġ ša za-ra-ti karrūḫīnušu their royal chariots, wagons (and) tents OIP 2 89:49, and ibid. 92:15 (Senn.); ġ ša za-ra-te-ši-un umaššerūma they left their tents behind ibid. 47 vi 27; edū tāmāli ... qirib ġ ša za-ra-ti-a ārumma nūliš ibernā the tidal wave entered my tent and surrounded it on all sides ibid. 74:75.

2' in geogr. names: šu-ū-lu ANkt = (blank) = za-ra-a-tum Hg. B V iv 14; Za-ra-IMkt BE 14 57:3, and passim in this volume, cf. Za-ra-IMkt BE 15 90:1, and passim, also PBS 2/2 73:37; URU Za-ra-tād-6Gu-la BE 14 77:2, and passim (often without Uru) in BE 14 and 15; Za-ra-t-Ik-kal-lu-ša2 BE 14 112:4 and 114:8; URU Za-ra-ti KAJ 234:9; ana KUR Za-ra-... a-te RLA 2 428 year 815 (list of eponyms); URU Za-ra-tā-DIM.KA.ME MDP 2 pl. 21 i 23 (MB kuduru).

3' in ritual use: tumru ina bāb za-ra-te tašappak you pile up the ashes at the entrance of the tent VAT 12963:4, see Ebeling, ArO 17/1 185, cf. [riku ina] za-ra-tum ana pan Ištar kakkabāi tarakkāš ibid. 5; [gis].NÁ ni-lâ-a-ši lu-ú za(!)-ra-tum let the bed you (fem.) sleep in be a tent KAR 69 r. 15 (SB šā. iz.gi rit.); rabū ša bīri ȗınu ina sīg za-ra-tum igarrub the main (course) of the midday is served (lit. comes) in the tent KLU 51:26 (NB).

b) canopy: ěrub qiribū ina za-ra-tak nē I entered therein (into the palace) under a splendid canopy Streek Asb. 90 x 108, cf. 1 za-ra-ta(text -mar) šamē one canopy of the baldachin type ADD 1039 ii 11.

c) cabin of a boat: za-ra-ti musukānī u 2 iškarē erēni šēbāti šurēša rūšā sūābiš I plated the cabin structure of musukannu wood and the two tall cedar ... -s with reddish gold VAB 4 160 A vii 25, cf. iškarēšu za-ra-ti gerēšu sūābišu šīrī šāšī ibid. 128 iv 4, and za-ra-at šarīri u iškarē kilālān ibid. 160 A vii 37, also GIS za-ra-at GIS.MA.ID.HE.DU, elip 4Nabū PBS 15 79 ii 27 (all Nbk.).

d) unidentified feature of a wall: I built its quay of kiln-fired brick laid in bitumen and za-ra-ti šēriša dūru dannu ... in kipuri u agurri ušēpiš constructed the 2. of its quay, a mighty wall, of kiln-fired bricks laid in bitumen VAB 4 90 i 49 (Nbk.).

2. fabric for a tent: 2 TUG za-ra-a-4[e] JCS 7 137 and 169 No. 71:5 (MA Tell Billa); 15 TUG za-ra-t KUR Ḥasaia ABL 588:12 (= ADD 810), see Martin, StOr 8/1 48; 25 shekels of blue wool ana TUG za-ra-ti UCP 9 63 No. 25:3 (NB); see Practical Vocabulary Assur, in lex. section.

zaratu in rab zarāti s.; (an administrative official, lit., chief of the tents); MB*; cf. zaratu.

KI PN GAL za-ra-ti-šū Peiser Urkunden 96:9'.

Overseer of settlements of nomads referred to as “tents” in MB texts from Nippur, see zaratu mng. 1a-2'.
zarbabu

zarbabu (zarbabu, or zarbabu) s.; (a mug for beer); SB, NB.

[dug].an.za.am.kas = zar-ba-[bu ša šikari]

= [ka-a-su] MSL 7 111 Hg. 94.

dugšakir.ra.na : ina zar-ba-bi-ši ASKT p. 120:19f., see usage a.

zar-ba-bu = nap-ta-nu CT 18 21 Rm. 354:6, dupl. LTBA 214:4' (for context, see zibu A).

a) referring to the mug: šišibuna ilû rabûti zar-ba-bu ışkvunu ina qirgti urstu the great gods took their seats, they set out the mugs (as they) sat at the banquet En. el. VI 75; baḫar dugšakir (uru xau) (var. dugšakir) ina zar-ba-bi-zi ASKT p. 120:19f., var. from usage a.

b) referring to the contents: 7 šappi ana šiša 3 šikar uṭtati ışlên kaš rib (or lab)-ku ışlên kaš na-a-šu ışlên kaš zar-ba-ba (you arrange) seven jars on the left, three with beer made from barley, one with ...-beer, one with natsu-beer, one with z.-beer (and the alabaster jar with milk) RAcc. 62:4, of. x šila kaš zar-ba-ba (beside kaš na-a-šu) TuM 2-3 241:9 (NB, both referring to daily offerings).

Meaning suggested by the Sum. correspondence an.za.am (see assamu) and the Hg. equation with kasu, both of which are drinking vessels and not jars. It seems that in the NB refs. cited sub usage b kaš is a determinative and not in genitive relation with zarbabu, and that the name of the container serves by metonymy for the contents. For the potter’s zarbabu in ASKT p. 120, Landsberger, MSL 2 117, proposes a container from which the clay on the wheel is moistened. For the Sum. correspondence šakir, see Jacobson, JNES 12 166 n. 20. The sign dag.kisim,šlu.mâš (text ḫu) in the dupl. ZA 29 198, may have to be read ḫarrû, see ḫarrû A.

Landsberger, MSL 2 117; (Holma Weitere Beitr. 15ff.).

zarbabû see zarbabu.

zarbiš (Bezdik Glossar 116a) see šarpiš.

zardû s.; (part of a chariot); lex.; Sum lw.

zarinnu A


Note giš.zar.dû mar.gid.da = ka-nasar-ru Hh. V 98a; see also zarqû.

zargû see zarku.

zarqû s.; (a wooden implement); lex.; Sum lw.

giš.zar.gi(var. gi) = za-ar-gû-ú Hh. V 103.

See also giš.zar.dû sub zardû, giš.zar.lâ sub kâšitu.

zariam see siriam.

zarinnu A (za'irinnu, or sa(i)rinnu) s.; (a mediocre quality of metal, wool and brick); lex.; Sum lw.

urudu.za.ri.in = šu-nu, pur-nu copper of mediocre quality Hh. XI 339f.; urudu.za.[ri.in] = [ṣ]u (correct thus [pu] of edition)-nu = [...] Hg. 190 o in MSL 7 p. 153; urudu.za.[ri.in] = šu = [...] ibid. p. 154:199c; sig.za.[ri.in] = [za'-i-ri-in-nu], pur-nu Hh. XIX i 3f.; sig.za.[ri.in] (between sig.huš.a and sig.igi.sag.gâ) RA 18 59 vii 20 (Practical Vocabulary Elam).

za'-i-ri-in-nu = šu-pa-a-tium Urumana III 545, also Malku V catchline (= Malku VI 1).

a) (said of metal): (referring to ḫuš.a, sár.da and si.sá-gold as za.[ri.in]ām) UET 3 1408 r. ii 22; nearly two talents of silver described as kî, baḫar za.[ri.in] ibid. iii 33; x minas of zabar za.[ri.in] (beside bronze objects) UET 3 723:1, also 733 i 11, and note 1 kun.dû zabar za.[ri.in] sumun one kun.dû object of mediocre bronze, old UET 3 304:2, also RA 12 168 n. 2.

b) said of wool: x minas of sig.za.[ri.in]. U8, bar UET 3 1505 vi 38, sig.za.[ri.in] tûg, nig.lâm 3 kum uš ITT 2 909 ii 4, [sig.]za.[ri.in] tûg 4, [kam] uš ibid. 5, sig.za.[ri.in] nv (largest quantity) ibid. 6, all repeated in col. iv but without za.[ri.in], cf. also ibid. p. 57 No. 1012 (translit. only), Reisner Telloh 128 vii 1 and 11, cf. ibid. 124 vi 4.

c) said of bricks: sig4.za.[ri.in] (beside û.ku.ru.um bricks, possibly = aguru) RA 12 166 iv 15, cf. RA 32 p. 127 i 7, and passim.

The explanation in Hh. as gur-nu characterizes zarinnu copper clearly as a raw material of indifferent if not bad quality. The refs. from Ur III texts corroborate this; the
zarinnu B refs. to specific metal objects may indicate that they were to be used as scrap.

zarinnu B (or zarinnu) s.; (a decorated stand or support for precious objects); NB.*

*in a sappī ḫurrāsī ša paššāri 5 sappī ḫurrāsī ša za-ri-i-ni NA$_4$.[UD].SAL.[KA]B among the golden vessels for the table there are five gold vessels with a z. of algamišu stone RAcc. 62:8; ša 4Šamaš . . . aqū ḫurrāsī . . . ša apru rāššušu šīqnu ṭuqqunu bunnū za-ri-nu šattiš šamma šuḫšušu (for šuḫšušu) the golden tiara of Šamaš which, as an exquisite decoration, crowned his head (and) the z. (upon which it thereafter) was placed every year VAB 4 264 i 44; ša epēš aqū ša la za-ri-ni concerning the fashioning of a tiara apart from the z. ibid. ii 3 and 6; aqū ḫurrāsī kīna labirimmu ša za-ri-ni in parūši u NA$_4$UG.T.UP.A.S.ŠI.GI šuḫšušu in abnē nissiq šuḫšušu . . . eššīš abnī . . . maḫār Šamaš bēliša aḫīn according to the old model, I made anew the golden tiara ornamented with precious stones, which is (to be) set upon a z. (decorated with) alabaster and . . . -stone, and placed it before Šamaš, my lord ibid. 270 ii 37 (all Nb.).

The suggested translation is based on the use of the verbs šuḫšušu and šuḫšušu, and on the contrast between the crown that is to be placed on the head of Šamaš, and the zarinnu, upon which the crown was to be set when not in use. The term cannot refer to some kind of decoration of the vessels in RAcc. or of the tiara in Nb., because the stones are far from precious, and such ornamentation is referred to separately in VAB 4 270 ii 37. (S. Smith, JRAS 1925 297ff.; Denner, Afo 7 187 n. 1.)

*zāriqtu see zāriqu.

zarīqu s.; (a functionary at the Assyrian court); MA, NA; cf. zarâqu.

X sheep anā PN Lū za-ri-qī paqqdu Afo 10 p. 34 No. 56:9, also p. 31 VAT 9005:11, KAJ 284:5 (all referring to the same person described in the same group of texts — see Weidner, Afo 10 16 and note 107 — as a ša kurukūtē, fattener); 47,074 persons, men and women, invited from all over my country, 5,000 important persons (as delegates from twelve named countries), 16,000 people from Calah, 1,500 lū za-ri-qī ša ḫ GAL.MEŠ-a kəlišina — 1,500 z.-officials from all my palaces Iraq 14 44:148 (Assm.).

The Asn. ref. shows that the MA passages cannot be used to establish the function of the zarīqu; the word seems to have been a designation of a type of functionary of rather low rank in the Assyrian court, rather than that of a profession or craft, and thus is to be read zarīqu rather than zāriqu. See also zarīqu in rab zarīqi.

(Landsberger, Afo 10 149f.)

zarīqu in rab zarīqi s.; chief of the zarīqu palace functionaries; MA*; cf. zarâqu.

*ina ḫūlē (bałūt rab ekallim u gal za-ri-gī. meš la irrab — when they are abroad, he (the eunuch) must not enter (the bathroom) at all without the permission of the palace overseer and the chief of the z.-officials Afo 17 278:55 (MA harem edicts), cf. ana rab ekallim ša [uru].ša.uru uḏīr ekallim [gal] za-ri-gī. meš ša ḫūlē (ša šanu ša bē-latnu ša muḫḫi ekallē ša šiddi mātū gabbu to the overseer of the palace of the Inner City, the palace herald, the chief of the z.-officials who are abroad, the harem physicians (lit., the physicians confined to the inside of the harem) and those in charge of the palaces of the entire country ibid. 288:96, and also 99.

(Landsberger, Afo 10 149f.; Weidner, Afo 17 263, 279.)

zāriqu (fem. *zāriqtu) s.; (mng. uncert.); SB*; cf. zarâqu.


(a) a plant: see lex. section.

(b) uncert. mng.: za-ri-qa-ti za-ri-quē[...] ša i-za-ar-ra-qa-nī the female and male irrigators(?) who (or which) irrigate(?) the [...] Tallqvist Maqpl pl. 97 K.8079 right col. 12.

The word may denote either a person or an object that is to provide the magic plant of this conjuration with water. The verbal form izarkaq instead of izarraq is difficult to explain.
zāriqu

zāriqu see zarriqu.

zarku (or zargu, zarqu, sark/qu) s.; (a profession); EA, Bogh.

a) in EA: 1 gur[i]p[ru] siparri ša lū za-ar-qu-ti one hauberk with bronze (scales) for z-s EA 22 i 39 (list of gifts of Tušratta).

b) in Bogh.: 1-šu ša za-ar-qu KUB 3 51 r. 6 (let. from Egypt), note, with metathesis, lū za-ag-ra-ru ma ibid. r. 3.

zarkuppu (canebrake) see sarkuppu.

zaranu s.; (a precious stone); OB.*

2 NA₄ za-ar-na-nu ša Bābiliški takpuš ša 1 gīnta-ām-šu-nu two z.-stones from Babylon, kidney-shaped, each (weighing) one shekel (with dupl. 2 NA₄ ba-ar-ša-na-nu CT 2 6:2) CT 2 1:2; see barsanānu.

**zaru (Bezdöl Glossar 116b) to be read ṣaru, see sarrāku.

zarqu see zaroku.

zarraštu (or zarraštu) s.; (a plant); lex.*


zarriqu (zāriqu, sarriqu, fem. zarriquṭu) adj.; with speckled eyes; OB, SB; sarriqu CT 28 28:11f., CT 31 30:14, and in some personal names, see usage a-2’.


a) referring to persons — 1’ in gen.; see zarriqu and zāriqu in OB Lu and Igtuḥ, in lex. section.

2’ as a personal name: Za-ri-qu-nu̇kule Nikolaš 2 460 r. 3, and passim in OAKk., for refs. see MAD 3 311; Za-ri-qu-nu̇kule TCL 7 61:7 (OB), Meissner BAP 70:17, and passim, but rare in OB, see (wr. with sa) Ranke PN 141 and (wr. with za) ibid. 179, also Za-ar-ri-gum VAS 16 201:16; exceptionally in MB: Za-ri-qu PBS 2/2 130:70.

b) referring to a deity (of the Nergal circle) — 1’ in gen.: *Za-ri-qu-nu̇kule* AFO 2 p. 5 vii 12 (list of gods from Assur); *Za-ri-qu* 3R 66 xi 12 (taktulu rit.), see Frankena Takultu p. 119; *Za-ri-qu* CT 24 36:63 (SB list of gods); šēnanaša *Za-ri-ga il ekallim* her (Mama’s) second (son) was the god Z., the god of the palace CT 15 i 11 (OB lit.); dannūtu ša šišku pani *Za-ri-qu* vats with beer (to be offered) before Z. Peiser Verträge p. 126 No. 91:7 (Nbn.).

2’ in the “family” name Šanqu *Za-ri-qu*: see Nbn. 3:8, Cycl. 141:14, 188:13, VAS 5 89:18, 6 73:5 and 11, and passim.


c) describing eyes — 1’ of a demon: zarri-ga ināša her (Lamaštu’s) eyes are multi-colored K.11745 (unpub., Geers Coll.).

2’ of persons: šumma ... ināšu ša imitti (also šu šumēli) sa-ri-qat if his right (also: left) eye is speckled CT 28 28:11f.

3’ of animals: ināšu za-ar-ri-qā (if the newborn lamb’s eyes are speckled CT 28 15 K.11889:3 (Izbu); šumma ianmu ... Igi(!)², ša sarri-qā if the eyes of the lamb (to be slaughtered and inspected) are speckled CT 31 30:14, also, wr. za-ar-ri-qā ibid. 5, cf. also Igi²₂ ša za-ar-ri-qā CT 28 14 K.9166:5 (to CT 30 27 K.5876), see AFO 9 119f.

The proposed translation is based on one hand on the Sum. correspondence Iš-iš su₄.su₄ “man with multicolored eyes,” and the Izbu Comm., which explains zarriqu by burruna, and on the other on the Syriac zārqa, zārqa, zārqa (Broekelman Lex. Syr.² 207f.), also zārqa (ibid. 205) and Arabic zurqā, azraq, all of which refer to a specific brightness or color of the eyes.

The variant zāriqu appears in the name of the god and in the personal name, while the
zarru

form zarriqu appears in nearly all the lit. SB passages and vocabularies.

(Holma Quttulu 49f.)

zarru see zaru.

zarru (heap of grain) see sarru.

zaru' see zaru.

*zarū (fem. zaritu) adj.; grown from seed(?) (said of date palms); OB(?), NB*; cf. zarū.

gis.GISIMMAR za-ri-ti ul umarrī he must not trim a date palm grown from seed Dar. 193:19; 350 GIS.GISIMMAR.meš rabūti za-rū-tu (after large date palms and five-year-old trees) Anôr 9 19:54; obscure: 1 gân GIS.SAR GIS.G[ISIMMAR] za-ri-x YOS 885:2 (OB) (= Grant Bus. Doc. 14).

zarū A s.; pole (of a vehicle, or a part thereof); OB; SB; Sum. lw.


za-ru-u = ma-kād-du Malku II 208.

3 za-ru-ū (among parts of a chariot) Gautier Dilbat 66:3; kakkubu ša ki za-ra-i ša MAR.gid.da GUB-ū2 the star that stands near the shaft of the constellation Wagon (i. e., Ursa Major) (is the Fox star) CT 33 i 1:16, restored from dupl. VAT 9429 and 9435, cited in Weidner Alter und Bedeutung der Babylonischen Astronomie 25 and Handbuch der Astronomie 141f.

(UNgnad, ZA 31 262; Burrows, Anôr 12 34ff.);
Salon Landfahrzeuge 124.

zarū B (or sarru) s.; (mng. unkn.); SB.*

naphar 30.TA.ÂM MU šīd im za-ra-a tanīti q[Marduk] all together, thirty verses are the number (of lines) on the tablet . . . in praise of [Marduk] Craig ABRT 1 31:24 (colophon); [ša ultu] ul-la za-ra-a la šabtu CT 14 22 vii–viii 55, cf. ša ultu ulta sur GIS[BIL] la šabtu Iraq 18 pl. 24 r. 8, and see Kinnier Wilson, ibid. p. 133.

A technical term of the Assyrian scribes that appears only in colophons and cannot be determined as to meaning and function.

Kinnier Wilson, Iraq 18 136ff.

zarū C s. (?); (mng. unkn.); SB.*

hamîl za-re-e ka-pi-šu ana mukinnûte šîšûnî they summoned the . . . wasp as a witness Lambert BWL 220 r. 4v 20; *A-nîm šâtic za-re-e LKA 73:11.

Possibly two different words.

zarū v.; 1. to sow seed broadcast, 2. to scatter, sprinkle, 3. to winnow; from OB, MA on; I isru — izarru (izarru LKU 33:21f.), I/2 (only 4R 11 ii 27); wr. syll. and (only in med. in mng. 2) MAR; cf. masrutu, *zarū adj., *zarūl adj., zaru A and B.


mar = [šu-ru]2, mar = za-ru-u LBT 1077 ii 10f. (comm.).

[sag.gig].ga edin.na numun.e.e ši mi.ni. in.ma.un // ma.[.] : [muruq] qaqqadi ina šiši ana za-ri iz-za-ru // iz-ru he sowed headache as seed in the plain 4R 11 ii 27f.

1. to sow seed broadcast: . . . šE.NUN UM iz-ru [ . . . ] A šā šēru2 he sowed seed . . . planted the field KAV 2 ii 29 (Ass. Code B § 4), cf. 4R 11, in lex. section.

2. to scatter (small objects), sprinkle (dry matter) — a) in gen.: I conquered and destroyed that town ku-di-me lišiu as-ru and scattered . . . s over it AOB 1 116 ii 11 (Shalm. I), cf. NA.mES ši-pa as-[ru] AKA 119 ii 14 (Tigl. I), also ibid. 79 vi 14; ina abulât u A.GAR DN eperî i-za-ar-ru_u they scatter “earth” (see eperî mng. 6) in the section of the gates of DN and (the pertinent) district ARM 6 13:17; I BĀN sašli ultu abulli ša GN adi abullî ša GN i-za-rû-mi-šu ina appi lišinišu i-laq-qut(var. -qd) GIS.BAN-šu-nu umalla they scatter for him one seed of cress

70
zarû

seed from the city gate of Kurban to the city gate of Calah, and he will pick them up with the tip of his tongue until he has filled the seash-measure (part of the punishment to be meted out according to a private contract) Iraq 12 187 ND 203 r. 4, parallel ADD 481:8ff., see von Soden, Or. NS 26 135, var. from Iraq 13 pl. 16 ND 496:28; uṣṣīku ta-aż-ru you scattered your arrows SEM 117 ii 15 (MB lit.); addmiši ... ta-za-ar-ru-nabli why do you spread fire? Lambert BWL 194 r. 15 (MA fable); azzâdša i zar-ri irnta ana nusruru i zar-ri irnta she (Lamaštu) spits(?) venom now and then, she spits venom suddenly LKU 33:21f.; obscure: if his hair 1 ta.âm za-rat Kraus Texte 3b ii 55; his beard ina muḫḫi suqṭûša za-rat u kabbarat is ... on his chin and is thick ibid. 12c ii 12.

b) in med.: tuṣṭḫarr taršûk ta-za-[rû] you reduce (various ingredients) to crumbs, bray and scatter (them over the diseased parts of the body) KAR 204:16, and passim in med., note TUR-âr S-D or ḫâr 1 TA.AM 105:10 (between naprâštu and pisannu) CUP 10 110 No. 35:8 (Ischali). In Akkadian there is but one verb, zarû (izru — izarru), for the meanings “to scatter,” “to winnow” and “to sow,” as against Heb. zārû, Arabic darû, Ugar. dry for “to winnow,” and Heb. zārû', Arabic darâ', Ugar. dr' for “to sow.” Only the nouns zēru and zērûnu, “seed,” show in their “Umlaut” that they are to be derived from a root ZR', which has otherwise disappeared in Akkadian.

zâru (or zarru) s.; (a basket or wooden container); OB, NB.

a) in OB: 1 giš za-rû-um (between naprâštu and pisannu) UCP 10 110 No. 35:8 (Ischali).

b) in NB: 3 gi za-rî.meš (followed by paṭīru and sillûu) Pinoches Berens Coll. 111:4 (let.).

*zârû (fem. zārîtu) adj.; scattering, inclined to squander; NB; cf. zarû.

The judges listened to their complaint and orkāt PN iškālama šu'1 za-ri-tu ša-ki-nu ma-ṣušu u nušurrû umišama šianakkan aššu nikkassûšu la i-gam(?)-ma-ru ... qâsmu ina nikkassûšu iklû investigated PN (the accused) and, so that his account should not become exhausted, excluded him from (interfering with) his account — he having a “loose” hand and causing losses and shortages every day (anybody who, from now on, lends silver or barley to PN and takes as pledge either a field, a garden, a house, persons or anything else belonging to him which he holds in common with the complaining party will lose and winnow BE 6/1 112:14; 10 še.glur ... addši țiłu.tu.šu sá 18,ka.m za-za-ar-ru I threshed ten gur of barley and will winnow on the 18th of Ajâru A 3524:23 (let.), cf. šāmmu ina za-ri-lim lâkâmûmin TCEL 117:7 (let.), also i-za-ar-ru-û-ma YOS 2 24:7 (let.); ana ... za-ri-e sar-ri-e šabâš karê ... ṭûbû (the days that) are propitious for winnowing the barley piles, for dividing the grain KAR 177 r. iv 1 (SB hemer.).
The idiomatic expression qatu zaritu of this unique document (witnessed by six judges and two scribes) seems to describe strikingly a squandering and irresponsible person.

zárú A
s.; progenitor, father, ancestor; SB; cf. zará.


(1) said of gods: Apsúmmma reškū za-ra-šu-un only primordial Apsáli, their progenitor En. el. I 3, see Comm., in lex. section, cf. Apsú za-ra ili rabášši ibid. I 29; Aunu gešra reškū za-ra ili rabášši mighty Aunu, the primordial progenitor of the great gods Thureau-Dangin Tdl-Barsip p. 143:2 (= RA 27 14); za-ra-šu ili Aššur the progenitor of the gods, Aššur Winckler Sar. pl. 36 No. 77:171, and passim in Sar.; Bēl Bēltiša Bēlet-Bābili Ea Madanu ili rābāšši qerê š.ŠAR.RA šī za-ra-šu-uni kēnī ši immāluma DN ... DN₃, the great gods, properly born in Ešarha, the temple of their progenitor Borger Esarrī. 83 r. 35; note in plural: (Marduk) mālik ili za-ra-i-šu who is the adviser of the gods, his ancestors VAS I 37 i 10, cf. E.N. M.LI.tukulti ili za-ra-e-šu. IR 29 i 16 (Šamáš-Adad V), and note ili za-ra-šu PBS 1/1 18:9; ili za-ra-šu šaqummē šumāi the gods, his ancestors, remain in stunned silence Craig ABRT 1 30:26; obscure: [... ] ša.ŠE.gan.gan dE₃-za-ra-šu šī KUR 192 r. 5, and dupl. KAR 553:5; (Marduk) za-ra-šu nikšētu Ebeling Parfumrez. pl. 26 r. 14.

(2) said of human beings: aḫurrākuma za-ra-u šīnitu ubīt I was the youngest child, and fate snatched the father away. Lambert BWL 70:9 (Theodicy); iššādaḫ ina mišraṭa za-ra-u elippa the father bows the boat along the canals (while his firstborn son lies in bed) ibid. p. 84:245; šipir Eṣasiga ša za-ra-u-la waqṭtu the work on Eṣagila which my father could not finish Strees Aeb. 246:57; mār bārī ša za-ra-šu la KU a member of the bārū priesthood, whose father was not noble BBR No. 24:30, cf. riḫūl nišakki ša za-ra-šu KU ibid. 27; māru ša abi za-ra-u ša māru ul išāl šu[lumšu] neither the son inquires after the health of the father nor the father (after that) of the son KAR 169 iv 46, see Gössmann ERA p. 21 and Frankena, BiOr 15 13b.

zárú A
s.; winnower; OB, SB*; cf. zará.


(1) in OB: I (šāN) šē za-ra-i ten silas of barley are the (daily) wages of a winnower Goetze LE § 8 A 29; 3 erin za-ra-šu TCL 1 174:2; in math.: (iš)-ka-ar za-ra-i ša še-im e-pēš[a-šim] Sumer 7 145 d 5.

(2) in SB: ammīni ikkaliknaṣṣī ... ša tittu niqqaṣa ša za-ra-i-tiibanī why do the niggū of the fig (and) the chaff of the winnower hurt you (the patient’s eyes)? AMT 10,1 rīi 12.

zará A
v.; to twist; SB; I išdar – išår, II, III; cf. mazāru.

[... / ú]-kan-na-am kīr-a-nu i-za-ār / ša ši.in. ku.e (the demon) bends [...], twists the sinew CT 17 25:23; [... ] ša [ma'l]. giš=n (išr) / a[l]-[me]-lu ki-ma i-bi-hi (var. e-bi-hi) i-za-ār / a[l].sur.ra he twists the man like a big rope ibid. 24. za-a-ra (⟨⟩) ka-pa-šu to twist K.11702:4’, see zará B; tu-za-[qap]-ār 5R 45 K.253 ii 31 (gramm.).

a) zará: šumma gū-šu i-zur-ma igi-šu gališt if he twists his neck and his look is scared Labat TDP 80:11.

b) II – 1’ in med.: šumma ušnātišu ú-za-ār ināšu ittana₃₃[(aza)] (or ittana₃₃[qaqa]) if he constantly twists his fingers and his eyes protrude Labat TDP 98:51, cf. [qāṭēšu]–za-ār ibid. 94 r. 2.

2’ other oecs.: šēpēšu tu-za-[ar] (you make a figurine of him, write his name on its hip and) twist its feet KAR 234:7, see Ebeling TuL 134; obscure: DINGIR.ŠEŠ ȘEŠ KUR.KUR ú-za-ru / ú-saḥ-ša-ra CT 40 39:40 (Alu).

c) II/3: šumma šerru uzu.šeš-šu tarku maṣtu u ap-pa-šu uz-Za-na-ar if a child’s flesh
zāru B

is dark and shrunken and he twists his nose constantly (and tears run from his eyes) Labat TDP 224:61. More probably from sēru, “to rub,” q. v.

von Soden, Or. NS 24 143f.

zāru B v.; (mng. uncert.); OB, SB; I pret. izir, stat. zir, II (only stat. attested); cf. zēru adj.

zi-ir za-ar-ru ku-pa-lu — zir (comes from) zāru = to twist K.11702:4’ (unpub., ext.).

a) in ext.: the base of the middle “finger” of the lungs should be firm (referring to the transitive zāru A). There is a slit and it ... towards the “gate of the palace” is another occurrence of the sign MUS, rather than zi-ir, on the assumption that this value reflects an OB spelling zi-ir, such as is attested in YOS 10 25:20 sub usage a.

zarunu see zarunu.

zāruru (or zajaruru, zararū) s.; lex.*; cf. zēru.


Both refs. represent a peculiar formation and may be mistakes. If šar is to be restored in ša, the Akk. equivalences may represent forms of zāru.

zarzaru (zanzaru, zassaru or žagaru, žanzaru, žassaru) s.; (a vegetable); OB, Mari, NB; in OB and Mari only zorzar or zanzar.

a) wr. zanzar: Lū lu-ra-gu-um ša ina GN waššu za-ar-zā-ar ul ʾišu še šē inu ummāti ʾištu GN2 bēli za-ar-zā-ar urduqi’ imanna inamma šu ma Lū lu-ra-ši-om še šē šēlīja aššardam za-ar-zā-ar [ana] Šēr šēlīja liddinušum the lurag(q)ū who lives in GN has no z. (at his disposal) — they told me, “My lord has had (such) z delivered (to him) from GN,” — now I am sending you herewith the lurag(q)ū so that they may give him the z. (he needs) for his task ARM 2 136:6, 9 and 12.

b) wr. zanzer: Nam za-an-zā-ar ina šamqim ša šamqim ša GN it tabbā šu GN2 adi...
zassaru

GN₁ NAM.Ḫ.LA ra-ki-[x] anumma NAM.Ḫ.LA šumāti ana šēr bēlija usābilam in the last valley of GN . . . . of z. have appeared, the . . . . been collected(?) from GN₂ as far as GN₃, and I have now see these . . . . to my lord ARM 2 107:22; za-an-za-ar-ni ul [nišu] u za-an-za-ar-[ni] 1 (pr) 40 (šīla),TA.LM ina mâḫrika ibašši u iqqāninši 30 (šīla) za-an-za-ar as̄ar ibaššu šāmamma šābilāniši we have no z., but there are one .toHexString(34) forty silas of z. for each of us at your disposal, and (since) they have promised us, buy and send us thirty (more) silas of z. wherever there is any Sumer 14 pl. 10 No. 17:17f. (OB let.).

c) wr. zassaru: za-as-sa-ri šAR (among root vegetables) CT 14 60:44 (NB list of plants in a royal garden).

Although the readings šarṣar and šanṣar are equally possible, the word has been listed here and separated from šarsaru (a kind of locust) for the following reasons: The mention of šarṣar in ARM 2 107 with the verb ītabēši points to a plant, and the sign transliterated NaM could well be a form of the sign NuMun, in which case NuMUn(!).Ḫ.LA would refer to the seeds of the plant. This is in keeping with the careful specification of weights in the Harmal letter, and with the use of šarsar by the craftsman called luraqgu, “perfume maker.” The plant name cited sub usage c may be a WSem. loan word; cf. Syr. šugrā, “the spice plant Artemisia,” see Löw Flora 1 384f. The OB ref. either represent a different word or may, on this basis, be read šarṣar.

Goetze, Sumer 14 p. 41.

zassaru see šarsaru.

zateru (or gateru) s.; (a savory); plant list.*


The word is attested in Syriac (šatēr) and Arabic (zaṭar, saṭar) and appears as saluteia in Latin. See also sibburatu and zamburu.

For etym., see Löw Flora 2 103f. and Thompson DAB 75.

zaṭu s.; (a kind of brier); NA.*

zaṭu  s.; (a kind of flour); O.Akk., Akk. lw. in Sum.

a) Pre-Sar.: zī za-tum Tum 5 156:2, and zī za-tum SÁ.DUG ibid. 157 i 4 f.

b) Ur III: x pieces of bread zī za-tum.BI x šI the (amount of) z.-flour (needed for) them is x šilas (beside zī.gu and nìg.ār.ra) RTC 126 r. ii 4; zī za-tum (beside zī.gu, zī. ba.ba, nìg.ār.ra) RTC 127 i 10', and passim in this text; x zī za-tum (beside hāppir, šē and zīz) TTT 2 4832 r. 1, also (beside nìg.ār. ra and zī.gu) ibid. 4500:4, also (without zī) ibid. r. 3.

The reading zaṭu is uncertain, since the nature of the sibilant and the stop cannot be established. If the word has a connection with the verb šomaditu, it should be read ša-du-mu, from šamdu, q. v.

zaṭu  s.; resin; SB; cf. zuṭu, zu'ū.

*[ba-ar] [bak] = [za]-a-u = (Hitt.) pu-naḫ-hi-es-ki-u-wa-ar Sáb Voc. B 3'; za-an-ga na - za'-u šē i exudation, said of oil, ga-ba-ta ki.MIN to press, said of oil Ea II 22f., cf. the var. za-ag-ga Nī - hi-il-tum exudation A II/1 Comm. 13; za'-u // ŠIN // za'-a // ni-ip-ši (explaining the sign ir) VAT 4955 (unpub. comm. to a = nādu).

za'-u, e-re-di = ši-ia-a-na LTBA 2 2 332f.

*ugattarkumūši erēna ella kiswa sīla za'-a (var. za'-a) tāba kisrāt erēni elli narām iliti rahitū I burn as incense for you pure cedar, a bundle of shavings(?) (with) sweet-smelling resin (and) bundles of pure cedarwood, beloved of the great gods BBR No. 78 r. i 57, var. from No. 75 (barsī-ritual); ašakkān ana pi puḫatti erēna ella kiswa sīla za'-a tāba I put into the mouth of the lamb pure cedar (and) a bundle of shavings (with) sweet-smelling resin BBR No. 100:40 (= Craig ABRT 1 62); līšaskā za'-i erēni may he burn for you as incense resin of cedar 4R 54 No. 1:53; qutrimmu erēz [a]-i tābi incense, a fragrance of sweet resin Ebeling Parfümrez. pl. 25:13, dupl. KAR 74
zawānu

360:16, see Berger Esarh. 92, also [gutrinna] za-'a iṣṣa ša SER KAR 42:37, and dupls., see Ebeling, MVAG 23/2 p. 22.

zawānu see zāmānu.

zwiānu see zāmānu.

zazakku s.; (a high administrative official); from OB on; Sum. lw.; wr. syll. (with and without det. LÚ) and DUB.SAR.ZAG.GA.


a) in OB: PN DUB.SAR.ZAG.GA ša ana PN, [iM]aškuru ana ša-anunnu u ṣumma ana ṣ. DUB. 3' a [i]r[a =] he sent the zag.ga scribe who had been assigned to PN (apparently to assist the tax officials — enku (wr. ZAG.HA line 9, and passim, see mak[i]ku) — in their assessment of taxes) back to study, and he attended the eduba PBS 7 89:36, see (for the connection between the ZAG.HA and the dub.sar.zag.ga) TCL 1 152:4, (for the dub.sar.zag.ga in connection with a lawsuit) VAS 7 56:11, (in administrative function) CT 8 27b:7f., (as witness) BE 6/1 45:17.

b) in MB: PN šakin tēmī PN₃ ḫazannu GN u PN₄ za-za-ak-ku eqa IM[šunu] PN the official in charge, PN₄ the mayor of GN, and PN₄ the z. have surveyed the field BBSt. No. 11 i 12, cf. lu ša-zag-lu ḫu ḫazannu lu ša-lu piḫatu lu za-za-ak-ku lu giqūt Kur Tāmti mala bašū either an official in charge, a mayor, a governor, a z.-official or whatever other official of the Sea Country there may be ibid. i 3; (in list of witnesses, after šakin tēmī, EN.NAM) PN za-za-ku URT GN BBSt. No. 9 top 23.

c) in NB — 1' in hist.: Zeriša šatammu kamis maḫarīn Rimīt LÚ za-zak-ki uṣuḫ 3+išu before him (Nabonidus) crouches the šatammu PN, the z.-official PN₃ stands at his side BHT pl. 9 v 24 (Nbn. Verso Account).

2' in adm.: ina uṣuzzu ša PN LÚ za-zak-ku (followed by rēš šarri, bēl piqittu Enna and other high officials) YOS 6 238:17, cf. (same person, followed by šakin tēmī Uruk, giqūt ša Enna, etc.) AnOr 8 25:1; ana PN LÚ za-zak-ku ša ana kārī ša šarri inādīnu they (two high officials of Enna) will deliver (500 kur of barley) to PN, the z.-official, on the king's quay YOS 6 198:10, cf. (same person) LÚ za-zak-ku BE 8 42:1; x barley malāda ša MU.17.KAM ša Rimūt LÚ za-zak-ku ana PN mār šēpīr SUM.NA — malītu-dues of the 17th year which the z.-official Rimūt (cf. BHT sub usage c-1') has handed over to the messenger PN Nbn. 1055:11; barley owed by two persons LÚ la-mu-ta-nu ša ša LÚ za-zak-ku (text: zak-za-ku) VAS 3 35:5; PN LÚ za-zak-ku (in broken context, in a letter referring to the investiture of an official) PSBA 15 417:10. Note the geogr. name: URU ša za-za-ak-ku BE 8 158:2.

3' in letters: on the night of the second of Tammuz išātu ina bit Nergal tandaguš LÚ za-zak-ku u PN ana muḫḫi ilāku nu ina šišli ša-il ina šum an anna mimm na laši lighting struck the temple of Nergal, the z.-official and PN went there (but), thanks to the protection of the gods, everything is fine therein YOS 3 91:10; PN LÚ za-zak-ku ana panīka altāpra I am sending you herewith the z.-official Bēl-uballiš (the same person as in YOS 6 238 and AnOr 8 25) (give him all the gold he asks of you so that he can accomplish the work in Ekur) TCL 9 136:7 (let. of the crown prince Beleshazzar); ina muḫḫi PN LÚ za-zak-ku ša ana šarri aqbinā ... māl līlāka ina Assur dūlu lēpāš as what I have written concerning the z.-official PN, he should come and do his work in Assur ABL 464 r. 4 (NA, but referring to Babylonian affairs).

According to the NB passages, the z.-official (often mentioned without personal name) seems to have occupied a high administrative position in the palace and was concerned with temple matters. In the few MB passages, his position appears to be of less importance, but he is still one of the officials of the king. Only the rare OB refs. indicate that the scribe called dub.sar.zag.ga.
ga was in some way connected with the assessment of taxes. The vocabularies equate dub.sar.zag.ga with zazakkə, and the forerunners list it high up in the hierarchy of scribes, though the word is quite rare in that period. Probably a loan from Sum. (note the curious writing of "za-za-a-zu" in Proto-Lu). The isolated writings za-zak-Za-ku (see Lu, in lex. section) and Lú zak-Za-Ku VAS 3 35:5 and BE 8 42:1 occur late.

Landsberger, OLZ 1923 73; Meissner, OLZ 1922 243f.; Schwenzer Gerichtswesen 180; Kraus Editk p. 139.

zazaku (Bezold Glossar 110b) see ijenun-nakku.

zazati (Bezold Glossar 110b) read apas-salī, see apasadī.

zazu (zuazu) v.; 1. to divide into two or more parts (intrans.), to separate (referring to the dissolution of a legal bond and the sharing of the common funds), 2. to divide (objects, etc.), to divide into shares, 3. to take a share of (property) (with dative or accusative), 4. to distribute (shares among) (with dative or accusative), 5. zuzu zu zu to distribute, to divide (MB, SB, NB), 6. II 2 to be divided, 7. IV to be divided; from OAkk. on; I izāz — izāz, pl. izuzzu (i-zu-ù-az-zu MDP 28 427:2) — static zīz — imp. zūz, but pret. *izīz in NB (i-zi-zu TuM 2-3 5:1, ta-zi-zi Nbn. 65:12), Ass. pres. izuaz, pl. izuzzu BIN 6 216:8 (OA), I/2 (Ass. aszzuaz), II uza'iz — uza'az/uzdāz (pl. NB úa-ma-zi-yu YOS 3 200:29, and passim, úa-ma-za-zu passim), staticive OB (sa) zuuzzu, SB zu'uzu (NB also zu-mu-zu² TuM 2-3 7:28, Dar. 526:5, etc.), II/2, IV, wr. syll. and BAR (see mngs. 1b, c and 7), note i, BA KAR 194 r. iv 22, CT 41 16:9 (SB), JEN 411:4, and passim in OB leg., exceptionally BA HAL-at CT 30 9:9 (SB); cf. za'izānā, za'iztu, zī'ītu, zīnānā, zīnā adj., zīnā C, zīnā D in ša zīzi, zīziu, ša B, zūdā, zūzam, za'uzu, za'uzu adj. and s., zūzā A.

ba, bar, ḫal = za-a-zu Nabnitu J 232f.; BAR = za-a-zu Proto-Izi f 10; ba-ār ḫar = za-a-[zu]
lution of a legal bond and the sharing of the common funds) — a) in gen.: kimiduru u mašu i-zu-uz-li-[] just as day and night divide, so may [the disease and my body become separated(?)]. CT 23 4 r. 18 (inc.): summa gišimmara ina gabiša: i-zir(muš)-ma ana 3-su i-zu-uz u 1-ma gal [2-ma] ha-ma-at lu šeš.me ı.Ba.me lu dam u dam t[Ak,me] if a date palm . . . -s in its middle and divides (there) in three, and one (shoot) is large (and) [two are] half-size(?), either brothers will divide (the paternal estate) or husband and wife will leave each other CT 39 35:40 (SB Alu), cf. ibid. 29 r. 9 (Alu Comm.), with comm. i.Ba = i-zu-bi-ni dəša (i.e., i-zu-uz-uzu) if the tongue of a newborn animal has only one nostril and it lies in the center and divides (there) (in4ma ahhi i-zu-uz-ma) if a date palm divides in two CT 39 35:41, cf. ibid. 41-47; summa ižbu nahūrū u štēma bar-
ma (= šumlimma) gar if the newborn animal only has one nostril and it lies in the center (see zišu mng. 6) CT 27 40:21, with comm.
bara = za'-a-uzu izbu Comm. W 376 f.
b) in legal context: inúma aḫḫu i-zu-uz-uzu when the brothers want to take (their individual) shares CH § 165:43, cf. mārū ana ummatin ùl i-zu-uz-uzu the sons (of different wives) must not divide according to (their respective) mothers (for the sequel see mng. 2d–2') ibid. § 167:8; PN PN u PN, i-uzu-uzu ma u PN šti bitim ititi PN PN and PN separated (with respect to the estate held in common), and PN left the house TCL 1473:3 (OA); aḫḫu i-zu-uz-mušu u aššatu inneszesu brothers will separate, husband and wife will leave each other CT 38 48 ii 60, cf. summa aḫḫu bar,meš summa dam u [dam] [tank,meš] CT 40 6 K.2285+:12 (SB Alu), cf. at-šu-ú i-zu-uz-[zu] CT 40 20:8, note the comm. a-he-e bar,meš (=) i-zu-uzu // a-he-e: šeš,meš // bar [za-a-uzu] // bar : uš-su-ru // ša-niš šeŠbi : za-a-uzu // H[ebd-e uš-su-ru] Tablet Funok 2 r. 6f. (Alu Comm.); mārū i-uzu-uzu-ma q[išn]-i bi dəša (i.e., ú-lu) dam u [dam taka,meš] CT 30 35:41, cf. mārū ina balāt abišunu bar,meš CT 30 35:44 (SB Alu); naparruru šam.tab.bar,meš i-zu-uzu mušu u aššatu inneszesu scattering partners will dissolve (their association), husband and wife will leave each other kar 153 obv.(1) 30 (SB ext.), cf. tappu bar,meš CT 40 18:89 (SB Alu); immatima aḫḫu i-zu-uz-[zu] (obscure) Gilg. X vi 27.
2. to divide (objects, etc.), to divide into shares — a) in hist. (armies, territories): napat[šar ummāniyya ana šena lu a-uzu-uzu] I divided all my troops into two (armies) RA 7 180 ii 6 (Maniššu), dupl. CT 32 i 11; u Mitanni ghabbu halja Aššurūja u Alšēšū ana aḫḫušu' is(var. i.)-zu-uzu and all of Mitanni was ruined, the Assyrians and the Alsheans divided it among themselves KBo 1 i 50, var. from KBo 1 5 ii 51 (treaty); ina bīrīšumu pātu imandādu u i-za-a-uzu they shall survey the region and divide (the territory) by mutual agreement KBo 1 5 iv 42, cf. ibid. 44, 48, 51; mī-šir-ri-šu-nu štēt šarī BN ... adi Lullumē iškununa i-uzu-uzu they divided the (territory) by establishing a borderline from opposite GN as far as (the country of) the Lullumē CT 34 38 i 31 (Synchron. Hist.); uštu Ša-sili Šubari [adi] Karduniāš ešṭāt ùsamšimuša i-uzu-uzu from GN in Subartu to Karduniāš they divided the territory in equal parts CT 34 38 i 22 (Synchron. Hist.); malmališ i-uzu-uzu they divided (Akkad) into two (camps) Layard 91:75 (Shalm. III), cf. CT 34 40 ii 30 (Synchron. Hist.); gimir matīšu rapanši mals-mališ a-uzu-uzu-ma ina gātē šūt-rišēja ... am[ušma] I divided his entire large country in equal parts and put (them) under my officials Winckler Sar. pl. 27 No. 57:19, cf. ibid. pl. 38:50, and passim in Sar.; PN PN mārē aššatišu ašāk karsi šarrūšu māšu [rapaššu] ištēniš i-uzu-uzu-ma īppušu tāhašu although PN (and) PN, the sons of his (different) wives, divided his (his father’s) extensive land (and the right) to sit on his royal throne, they eventually got into a fight Winckler Sar. pl. 34:118; māti šāšu ana šīhirīšu ana šinnuš a-uzu-uzu-ma 2 šūt-rišēja ana paḫrēt ešišunu aškun I divided that entire land into two (parts) and set them over them two of my officials as governors Borger Esdr. 107 iv 12 f.; mātā ʾahennā i-uzu-uzu let us divide the country among ourselves Streck Asb. 12 i 126.
b) in med., lit. and omen texts — I’ with finite verb: mé ana šallīšu ta-az-az-ma 1-šu 2-šu 3-šu ana šuburrišu tassoppak you divide the water into three parts and give each
of the three (parts) as an enema KAR 157 r. 8, cf. ana 2-stu ta-za-az-ma KAR 298 r. 40 (rit.); ana 15-stu i.b.a divide (the mixture) into fifteen (parts) KAR 194 r. iv 32; sumél pagrija u šumél pagrija i-zu-uz (the evil demons) separated the right and left sides of my body KAR 267:15, dupl. LKA 85 r. 5; biri ina barea márê [bârê . . . ša] ana 4-stu a-uzu-uz the diviners, whom I had divided into four (teams) in order (for each group independently) to make a divination for me Winckler Sammlung 2 p. 52 K.4730 r. 8, see Winckler, AOF 1 410f. and Tadmor, Eretz Israel 5 166 with photograph, cf. a-uzu-uz-su-ru-ti-ma ibid. obv. 15; difficult: mährî kuwâši šûum i-za-a-az PBS 1/2 99 i 7 (OB smoke omens); note with râmanu as substitutional object: šûum šânumm [a]na [2] ramanšu i-uzu-uz if the oil divides itself in two CT 5 4:2, emendation from dupl. šûum šânumm ana 2 ramanšu i-uzu-uz YOS 10 58:2, cf. also, wr. ana ši-izi-shaMAN ramanšu i-uzu-az YOS 10 57:4, cf. also, wr. ana 2-su CT 5 4:18, dupl. YOS 10 57:21, cf. ana erbêšu ramanšu i-uzu-uz CT 5 4:26 (all OB oil omens).

2' in the statice: ištêniš lu kubbatuma ana šînan lu (var. la) zi-zi they (the gods) shall be honored alike, but they shall be divided in two (groups) En. el. VI 10; šûumma quru ana šînîšu zi-i-iz šûin têtim if the smoke is divided in two: dissent UCP 9 375:31 (OB smoke omens), cf. šûumma marbûm mašša ana šîna zi-i-izu if the liquid of the gall bladder is divided in two YOS 10 31 x 27 (OB ext.), šumma ma ubûn hašši qambilum ana šîna zi-za-az-ma ibid. 40:20, šûumma zi ana 3 zi-za-az-ma ibid. 45:62 (all OB ext.), also tirânu ana šîna BAR.MEŠ Boissier DA 231:31, and passim in SB ext., note the writing šûumma amâšu BA.HAL-al CT 30 9:9; šûumma izzu ... mixš kišâššu ana 2 zi-iz màtu ana 2 [izzz] if the middle of the neck of the newborn lamb is divided in two, the garments, be present and see that the writing is fair (lit. divide on our behalf)! CCT 3 38:26f.; x karsamu abššiš uDU.HI sla ša zu-a-zi-im abûl kârim nuraddî we added 1½ shekels of silver to the price of the sheep which were to be distributed (and paid it) to the establishment of the kârum TCL 20 165:6, cf. x gîn ana šîn alpim ša ni-zu-uz ana PN aqul I paid to PN, as the price of the ox, x shekels (of silver), which we divided (between

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us) TCL 14 53:18'; umma šūt(ma) ula zi-za-ni he said, “We have not made a division” CCT 3 36b:8.

2' in OB: šumma alpum alpam ikkimmna uššamit šīm alpim balṭīm u šīr alpim mītim be-el alpim kilallān i-zi-us-zu if one ox goes an(other) ox and causes its death, both ox owners shall divide (between them) the price (realized from the sale) of the live ox and the carcass of the dead ox Gootze LE § 53:15; šumma avīlum ana avīlīm kāspam ana tappūtim idīn nīmelam u butuğqan ša ibrashīš maḥar ilim mithāriš i-zi-us-zu if a man gives silver to a(nother) man (to go) into partnership with him), they shall divide the profit or loss, whichever it may be, equally before the god CH § 98:8 (= Driver and Miles Babylonian Laws 2 p. 42 § U), cf. nīmelam mitḫa[riš] i-zi-[uz-zu] Jean Sumer et Akkad No. 188:12; īna ṣamūštim šāttim bēl kirīm u nukarībbum mitḫārīš i-zi-us-zu in the fifth year the owner of the orchard and the gardener shall equally share (the produce of the orchard) CH § 69:22; DUMU.A.GAR ša _RBc3233šēšunu nu_ūbu i-zi-us-zu the people of the rural district whose grain has carried away shall share (the money obtained from the sale of the land of the woman who caused the inundation by his carelessness, together with his property) CH § 54:50; mīmīma ša muṣso u šī ʾisti innemū iršū ašī šīnušu i-zi-us-zu-na they shall divide into two (parts) whatever her husband and she had acquired from the time they moved in together CH § 176 A 16, cf. § 176 A 4, cf. also šeʾtam ... ša ʾanā šalū šu-ū-zi divide the barley into three (parts) TCL 1 27:13 (let.); širkti ummaššīnu ʾilqg qašma makār bīl abīm mitḫāriš i-zi-us-zu (the estate of different wives shall not divide the sons according to their mothers) they shall receive the dowers of their (respective) mothers and shall divide their father's estate in equal shares CH § 167:8, cf. širktəšu māḏū maḥtrūm u waqqūtm i-zi-us-zu ibid. § 173:50; īna miṭyurāšīnu šigaṭ idīšama ḫalā ḫAD.DA.A.NI LBA.E.NE they cast the lot by agreement and divided the inheritance from their father's estate Jean Tell Sifr 44:47, cf. īna ʾiqṣiġ i-zi-ū-zi they divided by lot Jean Tell Sifr 68:25; PN[i] ki PN ni̇g .g[a] a.na. me.a.i.bi1 i.ba PN divided all the movable property that there was with PN2 PBS 13 52:4; PN u PN3 dumu.meš PN4 ḫa.la. ī.ad.dA.e.ne ... in.ba.ʾeq2i es in.du,ep gi.ʾeq PN and PN2, the sons of PN, divided the inheritance from their father's estate, (and) they are satisfied VAS 13 90:21; ʾibīšum u makkūram ša ʾibāšūšu mitḥāriš [i-zi-zu] they divided in equal shares all existing property Boyer Contribution 127:11, cf. ē.a ni̇g .ga.bi i.b.a.e.ne they will divide all the movable property of the estate YOS 8 167:10, also Boyer Contribution 109:20; ʾilkm eqlam u bitam ana avīlīm māla avīlīm za-zi-im [i]dbubuma they agreed to divide the ilku-obligation, the field and the house in equal shares JCS 5 81 MAH 15993:6, also ibid. 80 MAH 13970:5, cf. avīlīm māla avīlīm i-zi-az they shall divide (the sesame and barley) in equal shares Grant Smith Coll. 264:18; PN u PN3 šU.RI.A.BI i-zi-ū-zi-ū PN and PN4 will divide (the profit) half and half UET 5 391:15, also šopīlam mitḥārīš i-zi-ū-zi ibid. 114:7, also ur.a.sē .gā.bi i.b.a.e.ne ibid. 129:17; ēzub ʾeb.ta.qī x ʾa.śa ša PN u PN4 i-zi-us-zu-gam[u] they have received their full shares, apart from the remainder of the field of x iku, which PN and PN4 have divided PBS 8/2 248:12, cf. zi-zi gamru Waterman Bus. Doc. 78:6, also BE 6/1 28:21, 62:28, zi-iz gamir ʾzi tašu gamir VAS 8 27:8, cf. also CT 4 46b:5 (all from Sippar); PN u PN2 lu zi-iz-ū-ū PN and PN4 have received the share (of their inheritance) division (deposition of witnesses) YOS 8 66:25 (case); zi-iz UD.KUR.ŠE ašym ana ašym ušma iraggam they (the two brothers) have received their shares (of the inheritance), neither may make a claim against the other UET 5 114:12, cf. PN u anāku zi-zi-nu-ū OECT 3 56:12, also adēnī la zi-i-ū-ū until now they have not made the division TCL 17 59:19. Note: nu .h4.l.a.e.dē.en nu .bi.ī.a. es (they took an oath that) they would not say, “We have not made a division” UET 5 264:12; for the same phrase in Elam, see mng. 2b-4', see also ʾizu adj.

3' in Mari, Alalakh: erënām šurrmiṣan u asam ana šalšūšu li-zi-zu … šalušti ri-qi ʾim
zāzu 2d

kiṣ śunūti ša ana GN ana GN₂ u ana GN₃ šābulim i-zu-zu ana zim i-zu-uz-zu išdišam ina ṭuppim šuṭṭeramma let them divide the (con- signment of) cedar, cypress and myrtle into three parts (and) write down on a tablet item by item (each) third of these aromatics that they have divided in order to take them to GN, GN₁ and GN₂, according to the way they divide them. ARM 1 7:10 and 18; anāku ištika bit abi ne išteniš ni-za-a-az you and I together will divide our father's estate Wiseman Alalakh 7:12; ana bitim za-a-zi-im iššapru (the officials) were sent to divide the estate ibid. 27; aššum A.ŠA.ḪA ša āḫ [Pu- rat]išim za-zi-[i]-m u ina A.ŠA.ḪA ša şādīm šalṭītim as to distributing the fields on the banks of the Euphrates and teams taking holdings from these fields ARM 1 6:22, cf. minma ephetim ... la ta-az-az ibid. 35, cf. also ibid. 31 and 33; note the idiom pīrṣam zāzu in Mari: pīrṣam a-zu-uz 1 distributed (the ozen) ARM 6 30:5.

4' in Ėlam: PN PN₁ PN₂ PN₃ aplū ša PN₄ makkārašu i-zu-zu PN₂ PN₃ (and) PN₄, the sons of PN₄, divided his property MDP 24 328:6; ina etāri šeʾam u tūnum mala aḥmāma i-zu-uz-uz at the harvest they shall divide the barley and the straw equally MDP 22 126:10, cf. MDP 23 277:13, and passim; nēmel ibbaššu’mā ma[l]a aḥmāmi i-zu-zu they shall equally divide as much profit as (the paternal estate) at home and abroad KAV 1 iii 84 (Ass. Code § 25), see zīzū in la zīzu adj.; unūti ḫariṭa ina bit PN sarrātu iz-uzu šaša ša uṇūta ina bittu i-zu-zu-ni u unūta gabbā ... leqoa alka (PN₄ complained to me) "The thieves have divided my lost goods in PN₄'s house" — come and bring with you the people who have divided the goods in your house and all the goods! KAV 168:10ff. (let.).

5' in MA: PN u aḥḥāšu ... eqla u lībbī aḫi zī-uzu PN₄ and his brothers have divided (the paternal estate) at home and abroad KAJ 10:6, cf. aḥḥē mutiša la zi-e-uzu (if) her husband’s brothers have not received their individual shares KAV 1 iii 84 (Ass. Code § 25), see zīzū in la zīzu adj.; unūti ḫariṭa ina bit PN sarrātu iz-uzu šaša ša uṇūta ina bittu i-zu-zu-ni u unūta gabbā ... leqoa alka (PN₄ complained to me) "The thieves have divided my lost goods in PN₄'s house" — come and bring with you the people who have divided the goods in your house and all the goods! KAV 168:10ff. (let.).

6' in Nuzi: šumma māršu ša PN ibašši u ittī PN₄ mīṭāriš i-zu-uz-uzu if there be any
sons of PN, they shall divide equally with PN. RA 23 155 No. 51:13; minumme ša nupotežišu anāku u PN mištariši ni-iz-uz-uz PN and I, we have divided equally whatever (assets) we had acquired HSS 5 99:14; ina bērišunu k’ám ni-uz-uz-uz they (the two sons, text: we) divide (the property) thus among themselves RA 23 144 No. 6:3, cf. ibid. 146 No. 15:4; malaḥāmiš i-žu-žu they shall divide equally HSS 5 71:20, and passim, itti šāmishma i-uz-uz-uz RA 23 143 No. 5:37; ališki eqlati ša PN itti PN [zu]-uz-zi u [at]-la 2 qattatu legèmi u PN ilëltu ilgèmi u PN ina eqlu zu-a-zia ma imangur go and divide PN’s fields with PN, take two shares, and PN may take one! — but PN would not agree to divide the field HSS 5 46:17 and 22; u minumme eqlatiša iḥrāši u PN itti PN malaḥāmiš i-za-az-[x] but the rest of my fields PN shall divide equally with PN JEN 352:15.

7” in NB: ṭuppi zitti ša isqati ... ša PN u PN ... itti aḥāmiš i-žu-žu tablet concerning a division of prebends, which PN and PN, (two brothers) divided equally Peiser Verträge 91:3, cf. ṭuppi zitti ša PN u PN itti aḥāmeš i-žu-žu UET 4 52:2, and passim; 12 qanāti ša PN u PN ... itti aḥāmeš imḥurūma itti aḥāmeš la i-žu-žu as for the (house of) twelve “reeds” which PN and PN, received jointly but had not divided between themselves VAS 5 39:4, cf. qanāti šuṭiti itti PN i-žu-uzu-ma ibid. 9, and passim with itti; for the present and the static, see mng. 5c, but note zi-iz-suḫ(SUMUN) Dar. 465:8.

3. to take a share of (property) (with ina): ina būlātiša ē i-žu-uz šuṃma i-žu-uz šaṣqilaššu he must not take a share of my capital, if he has taken any, make him pay it back TCL 20 83:39 (OA let.); ina minma kaspin i 1 tin ša iraššiši PN u PN mišša i-žu-žu of every shekel of silver that they acquire, PN and PN will each take a half share BIN 6 216:8 (OA let.); ina makkār bit abim mištariš i-žu-uz-uz (the brothers) shall take equal shares of the estate of their father CH § 165:50, cf. CH § 170:57, note as omen apod.: mārū ina bā[šš] abīšunu i-zi-il-tam i-žu-azo-uz YOS 10 41:34; ina makkār bit abim mārū aštam itti mārū ḫirtim ul i-žu-uz-uz the children of the slave girl do not share in the estate of the father with the children of the first wife CH § 171:72; ina makkār bit abim šalūšti apāšiša i-ža-az-ma (the nadītu) shall take the one-third inheritance due to her from the paternal estate CH § 181:71, cf. ina makkār bit abim šalūšti apāšiša itti aḥšiša i-ža-az-ma CH § 182:90, cf. also CH § 183:14, also zāttum kima aplim isten i-ža-az-ma CH § 180:55; ina bētim u ITI.6.KAM bāmal k’aṭyšim za-za-am ḫubušumma 10 10 in x ... u ITI.2.KAM x-x-šim ina bit PN abīšu itti aḥšišu ilgēma (the judges) ordered that he (PN) take an (additional) share from the house and the six-month (i.e., half-year) (prebend, which fell to his brother’s share), and (PN) took a ten-shekel (area) of the house and two months’ ... from his brother’s (share) of his father’s estate TCL 1 104:10 (OB); ina baštim ša ʾil-ʾam mištariš i-žu-uz-uz they will take an equal share from any property that may turn up (later) BE 6/1 28:23 (OB); ina mal ina bitišunu ibiaššu i-žu-uzu-ma libašunu ūbašu (PN and PN) took shares, to (their) mutual satisfaction, of whatever there was in their house ARM 8 84:9; ina makkārim ša PN zi-i-uzu duppuru MDP 24 334:7 (Elam), ina eqlati ... malahamiš i-žu-uz-uz JEN 166:8, and passim, cf. ina eqlati iḥrēši ... PN la i-žu-uz JEN 404:15, cf. also HSS 5 72:30; ina ṭsqi ... itti aḥāmeša ṣa ʾumu šatu i-žu-uz-2 (the brothers) took shares of the prebend, in perpetuity, by mutual agreement BRM 2 24:4 (NB ṭuppi zitti); for other division agreements, see zittu.

4. to distribute (shares among) (with dative or ana) — a) in OA: ana bāṯāt kaspini u ḫiti zu-za-nim distribute (the silver) to our silver accounts and to me BIN 4 224:39.

b) in OB: eqlam mala ina gātišunu ibiaššu mištariš zu-us-su-ni-iš-im distribute equally among them (the three heirs) the land that they are (now) holding (in common) TCL 7 12:15, cf. [ki p]ī ṭuppišim šināti [gaš.sar.ḫi]. [][a] zu-su-su-ni-iš-im ibid. 26:9; šuṃma šina ḫarrānasunu ina bit abīšunu bāma zu-su-su-ni-iš-im-ma if there are two service units in the corvée work in their family, divide (the
shares) among them half and half TCL 7 64:18; sâbî aḥādātim ša i-bãšû bêli za-za-am ûbjîma sâbî aḥādātim ša i-bãšû ša qabû bêlija az-zu-az-sî-nu-sî-im my lord ordered (me) to distribute the irregular troops who are here, (and) according to my lord's order, I have distributed all the irregular troops who are here YOS 2 92:13ff. (let.); 26 (kanikû) ša ana maddātim zi-zu — 26 sealed documents which were distributed to others Boyer Contribution 101:14; Ḥā.LA PN ša PN₂ abûšu i-zu-uzu-sî-um zi-zu gamru this is PN's share, which his father, PN, allotted him — they have divided everything TCL 1 196:7. cf. Ḥā.LA PN ša PN₂ i-zu-uzu-sî-um> zi-zu gam-ra ... ana aḫiḫunu ša iškakûna izzazu this is the share of PN which PN₂ (his brother?) has allotted him, they have divided everything, to any brother who may come (later on, with a claim) both are jointly responsible TCL 1 89:12; x kas-pam AN.NE.SU ša hubûlli PN ana PN₂ mărišu i-zu-us-sî PN has allotted to his son PN x silver, the ... of the debt CT 4 22a:9, dupl. x kas-pam (AN.NE.SU) hubûllam PN ana PN₂ mărišu i-zu-sî Waterman Bus. Doc. 21:7; ana 3 šeš.A.NI mîẖârîš zu-us divide equally among three brothers MKT 1 290 r. 5 (= TMB 99 No. 197:5) (math.).

c) in Elam: minma makkârum ša PN abûšunu i-zu-uzu-nu-lî (for -sî)-im u šunu itûruma warki abûšunu i-zu-su they redivided after their father's death all the property that their father, PN, had distributed among them MDP 24 340:6ff., cf. isqat PN u PN₂ ša PN₂ abûšina i-zu-uzu-na-sî MKT 23 215:4.

d) in lit. and omen texts: ana aḫiḫa bûstîm a-uzu I distributed lots to (the citizens of) my city AOB 1 6:25 (Ilušûna); šarrum kobs-tûtûn idâkma bišûšunu u makkârumu ana bûstû slâni i-za-az the king will kill his nobles and allocate their property to that of the gods YOS 10 14:9 (OB ext.).

e) in NB: ṣûppi zîtti ša PN ... ana PN₂ mărišu tardenu i-zu-uzu tablet concerning the division which PN made in favor of his younger son, PN₂ VAS 1 35:3 (NB).

5. zu-usu to distribute, to divide (MB, SB, NB) — a) in hist.: namkûšišu[nu] bûšûšunu bašitušušunu κλήνε μεσ The king of the gods, divided all the Annunaki into upper and lower groups En. el. VI 39; ša ... ana Igi gi Anûnûki u-za-3-i-uzu (var. u-za-a-a-z[û]) manâzûnu who allotted a station (each) to the Igi and to the Anûnûki En. el. VI 145; ša ... bûrati ūpâtu u-za-3-su me nūšû who opened the wells (and) apportioned water in abundance everywhere En. el. VII 60; ultu ... ana Anûnûki ša šamû u ērēti u-za-3-i-uzu isqâsûnu after he (Marduk) had allotted their portions to (each of) the Annunaki of heaven and earth En. el. VI 46, cf. nu-za-3-i-uzu isqetû RAc. 149 i 14; šalamal ši mûna ša u-za-a-a-uzu i-bûnu nikâsati as he (Marduk) examined her (Tiamat's)
dead body, to cut the monster (lit. abortion) into parts (and) to create ingenious things (therewith) En. el. IV 136; (when Anu, Enil and Ea) ulti mušši ú-[ad-du]-ú-[ú] ú-za-i-zu ḫarrā[ni] appointed the gods of the night (the moon and the stars) (and) divided the ecliptic (among them) AOI 17 pl. 5 K.5981:4, and see p. 80.

c) in letters and leg. (replacing ulti in MB and NB): exceptionally in OB: ana baqrī īgār bīrītim ša ē zu-us-zu-ú PN izzaz PN guarantees against any claim on the party which divides the house Grant Smith College 274:2 (OB), and see also in lex. section; ki ú-za-i-zu 40 MA. NA šiπatu irtēştānumī if the outer sides of the middle finger of the lung 836* which PN divided, and of which he gave his zitti sa qandt biti Asbakuma... wall which divides the house Grant Smith College 274:2 (OB), and see also in lex. section; kirdtim sa ana ali kü ú-za-i-zu ul ašbākuma of course, I was not present when they delivered the barley for seed and distributed (it) among the farmers of the village PBS 1/2 47:4 (MB let.), cf. (barley) ana ali ú-za-iz BE 14 101:18 (MB), also BE 15 168:36, 46, 50 and 199:28 (MB); ḫarbī ... zu-iz-za 4-epura he sent me an order to parcel out the ḫarūb-fields BE 17 8:10 (MB let.); zīru ša ... PN már šarrī ina amat šarrī ana lu-UGALMEŠ GIS.BAR.MEŠ ú-za-2-iz zu-iz-iz the field which Belshazzar, the crown prince, distributed to the tax collectors by order of the king YOS 6 103:3 (NB), cf. ʿumu ša ú-za-mi-šu-šu YOS 3 200:29 (NB let.), also ú-za-mi-šu-ú ibid. 11, and zu-mi-zi(!) CT 22 76:20 (NB let.); ḫuppi zitti ša qandt biti ... ša PN ú-za-i-zu-ša ana PN₄ aḫišu zittašu ša biti iddišu deed of division concerning the area of the house which PN divided, and of which he gave his brother PN₄ his share CyR. 128:3, cf. šim qandt ša ulti PN ... PN Anor 8:4, 7; cf. also a field ina bīrīn nu-za-i-zu-ša TCL 12 64:7; adī muḫḫi ša ʾibilšunu u mimmu nikkassu ša PN abīšunu ulti aḫaMEŠ ú-za-ma-ša until they divide among themselves their promissory notes and all the accounts of PN, their father Evets Ev.-M. 13:6, cf. ul ú-za-ma-ša-ú TuM 2–3 7:29, also aḫaMEŠ ú-za-2-zu YOS 7 69:13, malmaši ú-za-2-zu ibid. 90:18; pūl zitti ša PN ... ša ulti PN₄ aḫišu ... la zu-2-šu PN’s share, which he had not yet divided with his brother PN₂ YOS 6 95:11; cf. TuM 2–3 168:5, and passim in NB, note, wr. zu-2-šu TuM 2–3 6:8 and YOS 3 104:5, with fem. zu-zi-li Böhl Leiden Coll. 3 p. 55 No. 886:9, bitatišunu ul zu-2-zu YOS 6 143:14, zēru [aḫaMEŠ zu-2-šu] TuM 2–3 7:28, ulti aḫaMEŠ zu-2-šu-ú Dar. 526:5.

d) other occs.: summa ṣūḫu bitišumu-na-a qaša la ú-za-iz-za-šu summa iskarišumu la iṣib[u] they did not divide their estate, they did not leave their work assignment (oath) HS 13 212:23 (Nusī); slūmānate ú-za-zi 6 diškannoni he always distributes gifts and (thereby) ruins (lit. kills) me ABL 84 r. 14 (NA); x banšur.MEŠ ana nišē ṣa'sa-2-ú-[zu] x shares of food portions distributed to the people ADD 946 r. 12, cf., wr. za-[-šu-]zu ibid. r. 8.

6. II/2 to be divided: [x x] paššārē ša LU.GAL.MEŠ uz-za-ú-šu [when the portions?] for the tables of the nobles have been distributed MVAG 41/3 pl. 3 (= p. 64) ii 34 (MA rit.).

7. IV to be divided: mārā ina by[P]u abīšunu x x x iz-za-az-šu the sons will be given their shares (of the paternal estate) during the lifetime of their father YOS 10 41:34 (OB ext.); kilātim ša ana GAL.NI.MEŠ iz-za-šu-šu (for izzazu) ... zu-šu-šu-nu ši-im distribute among them the orchards which are to be divided among the administrators of orchards! TCL 7 26:6 and 9 (OB let.); x head of cattle ša ina abul 4 Nanna ana 12 iz-za-šu that have been divided into twelve (groups) in the gate of DN UET 5 819:18 (OB); mātu bīrīt bīrīt iṣṣābbat; bīrīt bīrīt malmašī ana 2-sā zu-za-ša-ma (for iṣṣāba) the country will be taken in two parts(?) (explanation:) bīrīt bīrīt means equally, (that is), it will be divided in two 2R 47 i 23 (comm. to astrol.); summa 5ānū padānu kīma ḫal ēn māti išānī ḫal za-za-ša ana 2 BAR-az-ša if, secondly, the “path” is like (the cuneiform sign) ḫal, the mind of the land will change, ḫal means z., (this means) it (the land) will divide in two 2 R 20 27:5, dupl. ibid. 25:18, 29:6, summa uššī ṣašī qablitu ki-da-at-ši BAR.MEŠ ši ana 2 BAR-az-ša if the outer sides of the middle finger of the lung
... it, (explanation) it divides in two CT 31 40 iv 11, cf. ibid. 8 (SB ext.).

The verb follows the paradigm of the mediae infirmae given in von Soden GAG p. 34* No. 26 and 28, see also ibid. § 104 r. Zázu was replaced in MB and NB by zu’uzu, perhaps to avoid confusion with the present of uzuzzu. The form iz.za-zu-ma 2R 47, cited sub mng. 7 (IV/1), is quite irregular and stands for izzáz. The refs. cited sub mng. 1 attest to a rare intransitive use of this otherwise transitive verb.

Poebel, AS 8 179ff.; von Soden, ZA 50 169 n. 1; Kraus Edikt 134.

zé'aru see zérü.

zébšu see zabálú.

zébū v.; to slaughter, sacrifice; SB*; I*izbe — *izabbe; cf. zibú A.

nigé ana ilániya az-be I sacrificed sheep to my gods Sumer 6 16 iii 42, also Layard 88:29 and 70, KAH 2 113:15, Sumer 7 6 i 26 (Shalm. III), AKÁ 373:80 (Am.), cf. nigé ta-zá-be. ZA 36 198:35 (chem.).

A late word, which occurs only — possibly as an Assyrianism — in the SB texts cited. Although a reading as-bat is equally possible, it is not likely, because nigú never occurs with sabáti.

For the etymology, see zibu A.

zébu see zibu C.

ze’eru see zíru A s.

zé’eru see zíru A adj.

**zéčzečí (Bezold Glossar 112a) see sišēšu.

zéširānu see zāširānu.

zéš’ru see zāš’ru.

zenēnū adj.; irascible; lex.*; cf. zenū. lú.šá.díb lu-šá-ti-ib (pronunciation) = ze-nu-ú, lú.šá.díb.díb lu-šá-ti-ib-ti-ib (pronunciation) = ze-ni-nu-ú. KBo 1 39:9*r. (Lu App.).

Formed like rémēnū.

zenū (fem. ze-nilu) adj.; angry; OB, SB, NA; cf. zenū.

zenű, šub. ba = ze-nu-u = (Hitt.) ša-a-an-za angry Isi Bogh. A 108; lú. šá.díb lu-šá-ti-ib (pronunciation) = ze-nu-ú. KBo 1 39:9*r. (Lu App.).

dug, ga.bi.ta ka.še.a.zu.ta dim.me.ir ša. dib.ba.mu ki.tu.ta nam.nu.un.an.gur.ru : ina gi-bit-ka ilá ze-nu-tu ana šubšime ituru the angry gods return at your (Anu’s) command to their dwelling place (i. e., the city they had left) R Acc. 70:17f.

a) said of gods — 1’ in gen.: ilšunu zi-nu-ti ištaritešunu šabsûte uniḫ I appealed their (the sanctuaries’) angry gods and offended goddesses Streeck Ab. 40 iv 88; KI. MIN (= linaḫ) libbi ilija u ištarija zi-nu-ti. KI. MIN libbi ili alija u ištar ištar aliya zi-nu-ti let the hearts of my angry god and goddess be appeased, let the hearts of my angry city god and goddess be appeased. Surpu V-VI 193f.; lušpurki ana ilša ne-ni-i ištarija ne-ni-ti I will send you (as intercessor) to my angry god and goddess BMS 6:81, see Ebeling Handerhebung 46, and passim in these texts.

2’ opposed to sulldumu or saldımu: šed biti ze-nu-u ana amēli is[allim] the angry house spirit will become reconciled with the man BBR No. 62 r. 8 (NA rit.); sulldumu ili zi-nu-tu šurma šubassun ina pišu ilšu ileme ana palēa by (the word of) his pure mouth, he (Marduk) decreed for my reign that the angry gods be reconciled and take up their residence (again) VAB 4 284 x 8 (Nm.); ina qibitiša ilu ze-nu-ú šalis may the angry god be reconciled upon your (Ištar’s) command STC 2 82:85; cf. ilu u ištaru ne-nu-šabšu u kitmulati šalisu itiša BMS 27:23, and dupls., see Ebeling Handerhebung 114, and passim in rel.; musallimat DINGIR ze-na-a d15 ze-ni-t[u], lušpurki ana ilša išna ne-ni-i d15.mu ze-ne-ni-[t] ša k[a]mlu šabošu išbašumu na ze-nu-ú itiša sullimma DINGIR. MES še ze-nu-u d15 ze-ni-[t] (O Nisaba) you who are able to conciliate an angry god and goddess, I will send you to my angry god, my angry goddess, whose hearts, having been irked and offended, are angry with me — reconcile with me the angry god and the angry goddess! RA 16 67:4ff. (prayer of Šamaš-šum-ulkin, coll. from photograph), cf. Gībil musallim ili ze-ni-i ištaru ne-ni-tu Surpu IV 105, also ilu ze-na-ca še šebar. zi-ni-tu, sullimima [ma] J RAS 1929 282:9, and
zenū/zenū

passim; ilišu ze-nu-tū ittišu ana sullumī in order to reconcile with him his angry gods (you perform the following ritual) 4R 55 No. 2:12; ilā ze-nu-li itti amēlī isallīmu the angry gods will be reconciled with the man VAB 4 288 xi 21 (Nbn., ext. apod.), cf. ili ze-nu-li itti amēlī isallīmu ibid. 270 ii 33, CT 31 10 K.11039:6, 50:13, KAR 423 r. i 35 (all SB ext.), PRT 133:2, and passim.

3' opposed to tāru: ana awilīm itum ze-nu-num iturrām the angry god will be gracious again to the man RA 44 24:4 (OB ext.), cf. ibid. 13, YOS 10 17:38, cf. also ili₂ ze-nu-tum ana māṯ(i)m iturrūnimma YOS 10 17:9 (OB ext.), TCI 6 6 r. ii 6, KAR 423 i 77 (both SB ext.), CT 27 38:26 (SB Izbī, KAR 212 r. iv 35 (SB ḫqur ḫṣād), CT 38 46:24 (SB Alu); še.DINGIR.BI ilišu ze-nu-ti iturrū[šu] the angry gods will turn again towards that temple KAR 384 r. 3 (SB Alu), cf. [...] x nādātī ilišunu zi-nu-ti iturrūšunimma ištābu CT 20 5:19 (SB ext.), also (in broken context) ibid. 20 K.10839:7, KAR 437 r. 6; ummānka inā rēš eqiša ilišān ze-nu-te iturrūnimma the angry gods will turn again towards your army at the outset of the campaign KAR 423 r. ii 44 (SB ext.).

4' opposed to nasḫuru: ilišu šabū itūrā Ištari ze-ni-tum lissāḥra STT 59 r. 16, see Ebeling Handerhebung 45:87.

b) said of men: [...] ikannušuka ze-nu-ti-ka unāšīq[u šepeka] [your enemies] will submit to you, those who are angry with you will kiss your feet KAR 423 r. i 57 (SB ext. apod.); ṭuqū lissāḥra ze-nu-šitā let the absent (lover) come back to me the angry (lover) return to me ZA 32 174:56 (SB).

zenū v.; 1. to be angry, 2. zunu to cause to be angry, 3. dunu to cause to be angry, OB; MA, SB, NA, NB; I izni — iznī — zeni/zani, I/2, I/3, II, III; cf. zennū, zenū adj., zinnūtū, zunu adj.

di-ib di₂ = ze-nu-u, ka-ma-lu Idu II 289f.; šā dib ba = ze-nu-u, gūšub ba = ša-ba-su Erimhūs II 197f.; gūšub ba = ze-nu-u, gūšub ba = ša-ba-su Izbī Comm. 105f.

[šā dib] — līšu ʿu-za-an(text -bar)-ni, ka-ma-lu CT 19 3 K.207+17f. (list of diseases); dim.me.er ama,šinnin.bi ki bi šā dib ba : ilišu u itišarū ze-nu-u ittišu his (personal) god and goddess are angry with him ASKT p. 116:13f. (≈ 4R 29*4 No. 9).

1. to be angry — a) in relations between god and man: adī matī belīṯ ze-nu-ti-ma šuḫḫuru pānūki how long, O my Lady, will you be angry and your face be turned away? STC 2 53:9; ili awilīm itišu awilīm ze(var. adds -i)-ni the man's personal god is angry with (this) man YOS 10 51 i 45, var. from dupl. 62 i 39 (OB behavior of sacrificial lamb), also CT 39 35:46 (SB Alu), KAR 460:21 (SB ext.); lissāḥra ilišu ša iz-nu-u ittiša may my personal god, who became angry with me, turn back to me BMS 30:10, cf. ili u ištārī itišu še-nu-u KAR 28:4, dupl. AMT 90:7:3, also ilišu ittišu ze-e-ni AFO 16 64 i 32 (OB omens), also TCI 6 9 r. 10 (SB Akītu omens), Kraus Texte 16 ii 19, also amēlu šuṭtu ilišu ištārū itišu še-nu-u (diagnosis) CT 33 25:48; ilišu ittišu ittāb i-z-nu-ū the gods of his city will be angry with the prince KAR 423 i 46 (SB ext.), cf. ili itti šišu ze-ni TCL 6 9:20; ša ilišu ušuḫ-hira kišāsu ša zem-nu-at ištārū (wt. nam-su) tusallūm itišu you (Nabū) reconcile with him his god who was offended and turned away from him (and) his goddess who is angry KAR 25:10, cf. ili māti ša iz-nu-u(var. -u) tusallūm ana ušuḫ-hunu Gössmann Era V 31, ša ilišu itišu ze-nu-u tusallūm arḫiš BMS 2:24, cf. also iz-nu-u (in broken context, opposed to ki šišimu line 13) ABL 518:8 (NB); šor māti šamaš itišu ze-ni Śamaš is angry with the king of the country ABL 1134:11 (NA), cf. Inbu i-ze-en-ši the “Fruit” (i.e., the Moon) will become angry CT 40 44 80:7-19,92+ :23 (SB Alu); udūšakū raḫbaku še-nu-ku I am very much perturbed, excited (and) angry BA 5 657 No. 18:6 (let. of Ninurta), cf. ibid. 9, see Nouguayrol, RA 36 34.

b) in relations between man and man: šumu ... PN itiši itišu ušallamušu if PN became angry with me, I would not be able to reconcile him TCI 17 36 r. 22', cf. e-ze-en-ni-ma (in broken context) ibid. 18 (OB let.); ṣuṣpu šišimu uššilakkum ze-nu-um za-ni-a-ta I have written to you twice, but you are still angry TCL 1 51:5 (OB let.); zennū ša PN PN₂ i-zu-ni salāmiša isallīm PN₂ (the
zenū

second wife) will side with PN (the first wife) whether she (PN) is on bad or good terms (with her husband) CT 2 44:21, cf. ze-ni-ša i-zi-in-<ni> salāmīša išall[i]? Meissner BAP 89:7 (OB); wardū belleja . . . iž-nu-ma īštu kisal ekāllim iltašū the delegates (lit. servants) of my lord became angry and left the court of the palace ARM 2 76:25; sūrī bābija išabbūsu kīmu u sašlu i-ž-e-nu-ū iltašū (if I do not invite them) the neighbors in my city quarter will be offended, my entire family will be angry with me AnSt 6 150:20 (Poor Man of Nippur), also ibid. 49, cf. ḫazannu i-ž-e-[n]-ni iši aṭī the mayor flew out at the gatekeeper ibid. 30; bēl dābabīja ša iž-nu-ū (in broken context) AFO 10 p. 5:8 (MA let.); summa . . . ilu šarru kabtu rubū širu nānašu u bāb ekallī ilitašū išāškinuma ze-nu-ū ilitašū if the god, the king, an important person, the prince, any courtier or the palace administration have a grievance(?) against him and are angry with him 4R 55 No. 2:5 (SB conj.); murlāmū i-ž-e-nu-ū lovers will have a tiff PRT 138:19 (SB ext.); lu sabūs šiṭūra lu ze-ni šudibīšu ilitašu if he (my lover) is offended, you have caused my (own) “heart” to be at odds with me KAR 226 i 9, cf. nīš lišibija ishtālu lišibija ilitašu i-ž-e-nu-u KAR 80 r. 7, also nīš lišibija ishtālu lišibija ilitašu i-ž-a-an-nu-u Laessoe Bit Rimki pl. 1 K.2563+; 22, and dupls., see ibid. p. 39, restored from STT 76 and 77, also Maqlu I 100.

3. šu-nū to cause to be angry: summa athnū . . . ilāni u iš-tar isšišu tu-šā-az-na-āni (vars. tu-šā-za-na-a-ni, tu-šā-za-a-na-āni) (you swear) that you will not cause the gods and goddess(es) to be angry with him 4R 55 No. 2:25 (SB conj.); murlāmū i-ž-e-nu-ū lovers will have a tiff PRT 138:19 (SB ext.); lu sabūs šiṭūra lu ze-ni šudibīšu ilitašu if he (my lover) is offended, you have caused my (own) “heart” to be at odds with me KAR 226 i 9, cf. nīš lišibija ishtālu lišibija ilitašu i-ž-e-nu-u KAR 80 r. 7, also nīš lišibija ishtālu lišibija ilitašu i-ž-a-an-nu-u Laessoe Bit Rimki pl. 1 K.2563+; 22, and dupls., see ibid. p. 39, restored from STT 76 and 77, also Maqlu I 100.

ze’pu (zēpu) s.; 1. clay tag with a seal impression or a short inscription (OB only), 2. mold for casting metal objects (Senn.only), 3. impression (on clay), 4. cast coin (LB only); OB, SB, LB; pl. ze’pētim CT 2 18:13.

1. clay tag with a seal impression or a short inscription — a) to identify deliveries: 3 (gur) 40 (sila) GUR DUGA ŚE.ER ša pē zē’-pētim aṭī MN x bran (measured) in (containers used for) barley according to the clay tags (that came with the individual deliveries) up to MN CT 2 18:13; mala tušābhala zē’-pa(TEXT-ga) šib[il]am send me whatever you want to send under a sealed tag CT 2 19:41, cf. mala tušā[b][al]am ina zē’-pē-[k]a šu[p]am send me whatever you want to send under your sealed tag PBS 7 80:16.

b) to convey information in a specific way that identifies the sender by a seal impression: x kaspam idnišum an-ni-a u zi’-pī anā šibūtiya
ze'pu
give (fem.) him x silver, keep this (letter) and my z. as evidence for me PBS 7 97:10; x kaspam ana PN ... ḫūn zē'-piḫ ana ššāš[a]ja ki(!)-il-lam give one-half shekel of silver (from the silver that is at your disposal) to PN and keep my z. as evidence for me PBS 7 97:10; x kaspam ana PN zē'-piḫ uššābilakku 5 exampleInput.[87]

killi
Give (fem.) him x silver, keep this (letter) and my z. as evidence for me PBS 7 97:10; x kaspam ana PN ... ḫūn zē'-piḫ ana ššāš[a]ja ki(!)-il-lam give one-half shekel of silver (from the silver that is at your disposal) to PN and keep my z. as evidence for me PBS 7 97:10; x kaspam ana PN zē'-piḫ uššābilakku 5 exampleInput.[87]

The OB passage CT 2 18 shows clearly that ze'pu does not denote a letter or a seal impression on a letter, as has been assumed, but a tag used to identify deliveries. Such tags seem to have been used not only for deliveries but also (mng. 1b) for purposes of identifying the sender when accompanying a letter addressed to an illiterate person. The identification seems to have been done by means of a seal impression to which might have been added an indication of the amounts to be handed out, understandable to the illiterate recipient. All refs. from OB letters come from late texts and appear in non-administrative contexts. In spite of the writings with ši the OB word should be connected with the late (SB, NB) term ziḫu. With the latter cf. Aram. zēpā, Arabic ziŷ, “false coin.”

Zimmer, Fremdw. 27; Landsberger, OLZ 1927 33.

zēqu (ziqū) v.; (mng. unkn.); syn. list.* [ze]-ṣe-qa (var. za-ṣe) – na-ṣa-šu Malku IV 241.

zēr ḫalqâti s.; accursed, rebellious (as an invective referring to an ethnic group); SB, NB; cf. zēuru.

itti RN LUGAL NUMUN ḫal-qa-te(var. -ti)-i īštakan pišu he conspired with Dugdamme, the king of the(se) accused people AAA 20 pl. 96:143 (Assb.); NUMUN ḫal-qa-ti AnSt 5 104:130 (Cuthian Legend); NUMUN Lū ḫal-qa-ti šunu [ma]ṣuṭu 8i iš u adē al idū they are an accused people, respecting neither oaths sworn by the gods nor any oath of loyalty (to the king) ABL 1237:15 (NB let.).

Güterbock, ZA 42 73 n. 4.

zērānu
s. pl. tantum; fee paid by a tenant for (additional) seeding; OB, SB; cf. zēuru.

a) in OB — 1' in a special agreement — a’ consisting of chick peas (GU.GAL): 5 sīla
zērānu

GU.GAL ana zi-ra-ni KI PN PN₂ ŞU.BA.AN.TI UD.ÆBUR.ŠE ana nāši kanikišu zi(!)-[ra]-ni utâr PN₃ has taken as a loan from PN the amount of five silas of chick peas as a seeding fee, he will return the seeding fee to any bearer of (this) document at harvest time Riftin 10:2 and 8, cf. 2 (PI) GU.GAL ana zi-ra-ni KI PN UGULA MA[BU.TU] ana qabê PN₂ PN₃ ŞU.BA.AN.TI UD.ÆBUR.ŠE zi-ra-an ilqû utâr Riftin 12:2 and 9, and 5 SİLA GU.GAL zi-ra-nu UGU PN PN₁ išû 6 SİLA GU.GAL zi-ra-nu UGU PN₃ PN₂ išû YOS 12 259:2 and 8; 1 (PI) GU.GAL zi-ra-nu UGU PN PN₂ išû Jean Sumer et Akkad 170:1-2.

b' consisting of sesame seed: 30 (SİLA) ŞE.GIŞ.İ NAM zi-ra-ni KI PN PN₂ ŞU.BA.AN.TI MU.DU ŞE.GIŞ.İ ŞE.GIŞ.İ TÂ.E.GE PN₃ has taken as a loan from PN the amount of thirty silas of sesame as a seeding fee, he will deliver the sesame when the sesame (crop) is brought in YOS 12 255:2; cf. 30 (SİLA) ŞE.GIŞ.İ ana zi-ra-ni KI PN PN₂ ŞU.BA.AN.TI UD.ÆBUR ŞE.GIŞ.İ zi-ra-ni utâr Szecchter-Tablettes 35 MAH 16 610:2 and 9; 10 (SİLA) ŞE.GIŞ.İ zi-ra-ni ana rutar (PI) 30 (SİLA) ŞE.GIŞ.İ ana zi-ra-ni ana nadi kanikigu zi(!)-[r]a-ni UTDR PN₂ has taken as a loan from PN the amount of five silas of chick peas as a seeding fee, he will return the seeding fee to any bearer of (this) document at harvest time Riftin 10:2 and 8, cf. 2 (PI) GU.GAL ana zi-ra-ni KI PN UGULA MA[BU.TU] ana qabê PN₂ PN₃ ŞU.BA.AN.TI UD.ÆBUR.ŠE zi-ra-an ilqû utâr Riftin 12:2 and 9, and 5 SİLA GU.GAL zi-ra-nu UGU PN PN₁ išû 6 SİLA GU.GAL zi-ra-nu UGU PN₃ PN₂ išû YOS 12 259:2 and 8; 1 (PI) GU.GAL zi-ra-nu UGU PN PN₂ išû Jean Sumer et Akkad 170:1-2.

b' consisting of sesame seed: 30 (SİLA) ŞE.GIŞ.İ NAM zi-ra-ni KI PN PN₂ ŞU.BA.AN.TI MU.DU ŞE.GIŞ.İ ŞE.GIŞ.İ TÂ.E.GE PN₃ has taken as a loan from PN the amount of thirty silas of sesame as a seeding fee, he will deliver the sesame when the sesame (crop) is brought in YOS 12 255:2; cf. 30 (SİLA) ŞE.GIŞ.İ ana zi-ra-ni KI PN PN₂ ŞU.BA.AN.TI UD.ÆBUR ŞE.GIŞ.İ zi-ra-ni utâr Szecchter-Tablettes 35 MAH 16 610:2 and 9; 10 (SİLA) ŞE.GIŞ.İ ana zi-ra-ni ana rutar (PI) 30 (SİLA) ŞE.GISIS.İ ana zi-ra-ni ana nadi kanikigu zi(!)-[r]a-ni UTDR PN₂ has taken as a loan from PN the amount of five silas of chick peas as a seeding fee, he will return the seeding fee to any bearer of (this) document at harvest time Riftin 10:2 and 8, cf. 2 (PI) GU.GAL ana zi-ra-ni KI PN UGULA MA[BU.TU] ana qabê PN₂ PN₃ ŞU.BA.AN.TI UD.ÆBUR.ŠE zi-ra-an ilqû utâr Riftin 12:2 and 9, and 5 SİLA GU.GAL zi-ra-nu UGU PN PN₁ išû 6 SİLA GU.GAL zi-ra-nu UGU PN₃ PN₂ išû YOS 12 259:2 and 8; 1 (PI) GU.GAL zi-ra-nu UGU PN PN₂ išû Jean Sumer et Akkad 170:1-2.

c' consisting of emmer wheat: 3 (PI) 30 (SİLA) ZI.ZÂ.N.A NA ana zi-ra-ni KI PN ana qabê PN₂ PN₃ ŞU.BA.AN.TI UD.ÆBUR.ŠE x [...] [utâr] MC 2 29 No. 7:2.

d' consisting of sesame oil: 1 1/4 (SİLA) I.GIŞ ana zi-ra-ni KI PN UGULA [PAL]R[UK]I] ana qabê PN₂ (a nadîstu) PN ŞU.BA.AN.TI UD.ÆBUR.ŠE ana nāši kanikišu inaddin Riftin 11:1; 2 GUR ŞE 1 (PI) 40 (SİLA) x+1 SİLA I.GIŞ ŞU.TLA PN PN₂ a-[na] zi-ra-ni-šu YOS 12 145:5.

2' as an additional clause in a contract: 1 PI 40 (SİLA) ŞE 13 SİLA sâ-[a]h-i-lî-î-î KI PN PN₂ ŞU.TLA PN (clause inserted in a document concerning a loan from Šamaš and a person of a large quantity of ŞE.SAG.İN barley, at interest) YOS 12 1:5; in damaged context: rental of a field for the planting of barley and sesame by two persons (nAM.i.GAL ta.âm line 10) zi-ra-ni [a]-[na] li-i-bi-[šu] ú-ul x-[x]-x-[x] TCL 1 141:12 (Dibat).

b) in SB: [...] x ḫubullum, [...] x ni zi-ra-a-nu (Sum. col. broken) Lambert BWL 270 A 4.

The OB passages seem to refer to fictitious loans contracted by the tenant to assure the payment of a seeding fee exacted by the owner for a secondary use of rented land, payable mostly in the produce obtained by means of a second crop of vegetables, etc.

Kraus, BiOr 16 128.

zērāti s. pl. tantum; hostilities, hatred; OB, SB; cf. zērû.

a) in gen.: [ana] benni dâṣatu ana ahi râbi ze-ra-a-ti treachery toward the father, hatred for the elder brother Surpu II 35.

b) with verbs in idiomatic phrases — 1' with šapûru: šarrû ana šarrî ze-ra-a-ti KIN one king will send hostile messages to the other Thompson Rep. 190:2, cf., wr. KIN-dr ibid. 190A:2, also ACh Istar 20:42 and Supp. Istar 33:51; note with qualification: ana šarrâni limêlišu ze-ra-a-ti KUR Aššur išpurma he (the king of Asdod) sent messages hostile toward Assyria to (all) the kings around him Lie Sar. 251, cf. PIsiri ... ana Mîtd ... ze-ra-a-ti KUR Aššur ištappar (var. išpurma) ibid. 73, and also ibid. 298.

2' with aqapû: ašar mārâtum ummâlitim ze(!)-ra-tim itanappala (this is a house) where daughters talk back spitefully to mothers VAS 16 188:6 (OB le.); RN ... ze-re-tim u parkâtim itanappalanni Sin-gâmîl, the king of Dinkûtum, answers me all the time with hostile words and lies Syria 33 65:20 (MARI le.), cf. ze-re-tim u parkâtim tânappalanni ibid. 25; malkî šepītâ šâ ana šarrâni abbâja ēṭappalu ze-ra-a-(var. omits) ti arrogant rulers who used to answer my royal predecessors with hostile messages Borger Esarh. 58 v 27, cf. šâ ana šarrâni abbâja išûtuma ēṭappalu ze-ra-ti who despised my royal predecessors and used to answer (them) with hostile messages ibid. 57 v 3, also ekṣēš išpuršuma ēṭappalu ze-ra-a-te ibid. 106 iii 30.

3' with dabûbu: šaḫšâḫû ina pan ṭrubî [idab]buza ze-ra-a-te the calumniator speaks hostile words before the prince Lambert BWL
**zerbabu**

218 iv 11; arki ja iddanabbubu ze-ra-a-ti behind my back they spread hostile rumors Borger Easrh. 41 28, cf. i-di-bu-ub ze-rat [ ... ] Streek Asb. 208: 8, and see Bauer Asb. 1 pl. 31 K.2846.

**zerbabu** (Bezold Glossar 116a) see kulbābu.

**zerbu** (Bezold Glossar 116a) see kulbābu.

**zērmandu** (zērmātu) s.; vermin; SB; cf. zēru.


[59x636]Asb. Esarh. 41 i

[59x647]218

[59x671]iv


[60x440][KUL] = zir-ma-tu), ni-du lib-bi, bu-ul da-Sd-ub

[60x505][UH] = ma-am-mu

[60x534]E.ME.SI.SA, [EME.SI.SA], te-ni-se-e-ti, Sik-na-at na-pi[t]-ti

[60x578](zermdtu) s.; vermin; either birds, fish, wild animals or vermin which .... Hg. XVIII 252; ba-a-[n.e] a = MIN Antagal h 11' (Sm. 18 in Meissner Supp. pl. 18); [ ... ] NINDaX = pa-an zi-ri pl-measure for seed A VII/1:46; šir.bu. ur. mušen = e-rī zī rī Hh. XVIII G 16; šir.bu. ge4 mušen = šal-mu = a-rī zī rī Hg. D 349, and B IV 248.

[60x476]zir-man-du qaq-qar Hh. XIV 402f.

[60x515]i-da-Sd-us), te-ni-se-e-ti, Sik-na-at na-pi[t]-ti

[60x578](zermdtu) s.; vermin; either birds, fish, wild animals or vermin which .... Hg. XVIII 252; ba-a-[n.e] a = MIN Antagal h 11' (Sm. 18 in Meissner Supp. pl. 18); [ ... ] NINDaX = pa-an zi-ri pl-measure for seed A VII/1:46; šir.bu. ur. mušen = e-rī zī rī Hh. XVIII G 16; šir.bu. ge4 mušen = šal-mu = a-rī zī rī Hg. D 349, and B IV 248.

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zēru la


ki-si-it-ta = zi-[u] Izu Comm. 412.

1. seed (of cereals and of other plants) — a) seed of cereals (usually barley) — 1' in OAkk.: šē šu ana še.BA ašitu ana še.NUMUN lišāmidma liddin let him assign and hand over for seed the barley which I left for rations HSS 10 5:6 (let.), cf. [šē].NUMUN lišib ibid. 24; A.ŠĀ.BI X GĀN še.NUMUN-su x gur its territory is x iku, the barley (needed for)

the plowing YOS 2 126:11, and passim; note ziz.NUMUN-su emmer wheat as its seed ibid. 36 iv 3', and cf. x ziz še ana NUMUN ibid. 75:2; barley received še.NUMUN šē Eames Coll. J 8:5, cf. Barton Haverford Library Collection 1 pl. 15 43:2, Landgdon Archives of Drehem 12:3, and passim; for še.NUMUN, “seed,” beside še.ḪAR.gud, “fodder for the oxen (of the seeder plow),” see Eames Coll. I 34:3f., also Fish Catalogue 456:2; še.NUMUN.ḪAR.gud.bi Pinches Berens Coll. 21 ii 1 and 9, and passim.

2' in OB: še.NUMUN u ša.GAL ša ērēši šūbilam send me the seed and the fodder for the plowing YOS 2 126:11 (let.); šumma auvilum šu še.NUMUN udu ša.GAL īšīqma if this man steals either the seed or the fodder CH § 253:75, cf. x gur še.NUMUN u ša.GAL GUD.HLA (apart from rations for the kullisu) TCL 17 1:7, also ibid. 3:11, 61:24, PBS 7 66:12 (all letters), and PSBA 34 pl. 8 No. 4:8, Räthlin 58:5, 60:4, YOS 5 181:2 and 8, 202:26, and passim in this text; GUD.HLA malu GUD.HLA šē.NUMUN mali šē.NUMUN ῑskakkunu (the two partners) will each contribute as many oxen and seed as the other BIN 7 191:11, cf. Ai. IV i 64, in lex. section; ana i še.ḪUR ana NUMUN ӕgbikum annam tāpulanni when I asked you for one gur of barley for seed, you answered affirmatively PBS 7 84:4 (let.), cf. barley ana NUMUN PBS 7 67:18 (let.), and VAS 7 160:9 and 14, YOS 12 92:24, etc., ana še.NUMUN TCL 10 115:35', TCL 1 224:7, etc.; barley ana NUMUN ḫašiš is needed for seed YAS 7 78:12 (let.); ina GN ēlim ku zi-ru-um u še.ʿum ῑbaşši there is seed and barley (for food) available in the city of Ešnumma YOS 2 143:10 (let.); še.NUMUN ša ina pē ῑbaşši ʿilqiamma let him take the seed (and come), even if it is still in the husks VAS 16 130:9 (let.); note, exceptionally in Elam: NUMUN uwašima ša šēm u ḫubullasu ina bērišunu ippalu they (the two tenant farmers) are jointly responsible for repaying the seed to the creditor, the barley (for their own sustenance) and the interest on the latter MDP 24369:10; [z]ē-ru-um la illagmatma let the seeds not be picked up (by birds) YOS 2 115:10 (OB let., coll.).

3' in MB: x (barley) še.NUMUN šuKU. GUD.MEŠ seed and feed for the cattle PBS 2/2 95:53; ki šibši ... la amḫuru u še.NUMUN la ēziru (I did not report to my lord) since I neither received rent payments nor collected any seed PBS 1/2 22:5; še.NUMUN mala addišun 1 šilā ina muḫḫi ērēši ʾu išiš of the seed I gave out not even one šilā remained for the farmer ibid. 15 (let.); x še.NUMUN ša ina qat PN PN, muḫḫu šātā BE 14 36:9; alkammā še.NUMUN ana ʾālī idīn come and give seed to the village BE 17 83:25, cf. še.NUMUN.MEŠ liddin ibid. 26:8, also PBS 1/2 47:3, and passim in similar contexts, see Torczyner Tempelrechnungen 83ff.

4' in Nuzi: ṭu(ppatu ša NUMUN.MEŠ u ša kuruštā tablets dealing with (barley given out) for seed and for fattening (animals) HSS 14 44:1; NUMUN ša PN u eqšu ša PN-[ma] the seed belongs to PN, but the field to PN, (they will plant, harvest, etc., together and share equally in barley and straw) AASOR 16 88:7, beside A.ŠA.ŠE.NUMUN.MEŠ seeded field ibid. 3 and 5, cf. 2 ANŠE A.ŠA.GA NUMUN a seeded field of two homers (in connection with an adoption) SMN 3101:6; (if the debtor cannot repay a loan of four homers of emmer wheat) ina muḫḫija ana NUMUN.MEŠ errišmi ina обыти ša 4 ANŠE adī iš-pū-ku DIB and says, “I will plant them as seed for myself and pay at harvest time the four homers and their yield” SMN 3085:16, cf. ina mājraru PN NUMUN.MEŠ līlāš JAO 55 pl. 3 after p. 431 No. 2:11, also eqša itti NUMUN.MEŠ the field with its seed in it ibid. 30; (loan styled as an exchange of barley and wheat) if he does not deliver the barley and wheat NUMUN.MEŠ ina muḫḫi PN PN (the debtor) will be charged

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with the expense of (new) seed HSS 9 16:10, cf., WR. NUMUN HSS 9 47:10; GIS.BAN ša NUMUN.MEŠ the sātu-measure used for seed RA 23 157 No. 60:2; 5 and 10; barley given ana NUMUN HSS 14 547:3, (referring to galburhe-barley) HSS 16 146:3.

5' in MA, NA: ŠE.NUMUN iz-ru he has sown seed KAV 2 ii 29 (Ass. Code B § 4); barley [ana] NUMUN ša 5 GAN A.SA ... arāšē as seed to seed a field of five iku KAJ 134:7; barley given ana NUMUN kurum-mat alpēšunu u kurummātēšunu for seed, fodder for their oxen and for their own provisions KAJ 109:6; ana siman ŠE.NUMUN. MEŠ arāšē at the time of sowing the seed ABL 503. 15.

6' in NB: alpa mala alpi ŠE.NUMUN mala ŠE.NUMUN LŪ errēšu [mala LŪ errēši] equal shares of oxen, seed (and) plowmen BE 9 60:17, also ibid. 9, cf. alpa mala alpi ŠE.[NUMUN] mala ŠE.NUMUN [...]. BE 8 122:8f., 125:8, Waterlin Kish pl. 15 W. 1929, 141:7, BE 10 44:7; ŠE.NUMUN u kissat ana PN innāma give seed and fodder to PN CT 22 20:11 (let.); ıštatu ... ana ŠE.NUMUN u LŪ ikkaratū nadnat Nbn. 576:8, adī ŠE.NUMUN u ŠUKU. HLA [...].MEŠ u LŪ.APIN.MEŠ VAS 3 23:5, cf. Nbn. 445:6; ana ŠE.NUMUN u LŪ ik[karāšī] Nbn. 577:7; alpa ana errēšu [...] x ŠE.NUMUN. A.MEŠ u NI.DA.MEŠ a plow-ox, [...], seed, water and food (for the workmen) BE 9 3:13; ıštatu gerubtu ana Eanna tellu' u rātu ŠE.NUMUN idin the barley which is close by should go to Eanna (as a tax), and give out the barley which is farther away for seed YOS 3 168:18 (let.); ıštatu ana ŠE.NUMUN ina pani PN jānu PN has no barley for seed CT 22 25:5; elat GUD a' u ŠE.NUMUN a' 12 GUR (referring to ıštatu line 4), while wheat is referred to as kibtu lines 4 and 6) BE 10 52:13, but ıštatu, kūnāšu, kibtu and ŠAMAŠ.SAMMĀ, ana ŠE.NUMUN PBS 2/1 56:2; napbars x kūnāšu ana ŠE.NUMUN total: x emmer wheat for seed YOS 7 139:13.

7' in lit.: epinnu erṣēti irhā erṣēti imḫuru NUMUN-šā (just as) the plow has fecundated the soil and the soil received its seed Maqlu VII 26, also CT 23 4 r. 11, and cf. GIS.APIN ŠE. NUMUN RAcc. 03:44, see epinnu mng. Ia-6'; ina eqli ilăku ŠE.NUMUN usappatu (those who) walk over the field and scatter the seed LKA 72:10, see Ebeling TuL 46, and cf. ibid. 11; adī kima ikkari ız-ru-šīn asbat īnā gāṭiyā until I took their (mankind's) seed into my hand (to sow it) like a farmer Gössmann Era I 138; ıḏur mār ikkari īl uṣēša za-[u-šu] the farmer is afraid, he does not tend his seed Ebeling Parfūmrez. pl. 41:11, cf. mār īkkari uqaltā za-[u-šu] ibid. 21; šumma amēlu ŠE.NUMUN ē-ma ārību īnā maḫḫīšu GUB-MA ... issi if a man is tending the seed (in his field, lit. makes the seed sprout) and a crow hovers over him and calls (to the left of the man) CT 40 48:38 (SB Aku); d̆INURTA ŠE.NUMUN aji itimā gurbāsnu ilitišma may Ninurta not allow a seed to form, may he avoid his arable land MDP 10 pl. 12 v 1 (MB).

b) referring to the individual grain or to grain used for feed, etc.: kima NUMUN ŠE. SAA la ıbnu šīlla just as (this) grain of parched barley will not produce a stalk CT 23 10:17, also K.8311 i 2, cf. kima ŠE.NUMUN ZID.MAD.GA annī ina ištā iqqal[tu] ŠURU V/V 130; ŠE.NUMUN upuntu mālā upnāja my hands are full of upuntu-grain ŠURU V/V 123; 63 GUR sulpqšī GUR ŠE.NUMUN TuM 2-3 152:1 (NB); ŠE.NUMUN.MEŠ ša ıṣṣūr mé seeds for the “water birds” CT 22 7:6 (NB let.); note NUMUN.MEŠ ana GUD.MEŠ HSS 14 537:14, 16, and (referring to kunišu) ibid. 18, but barley ana NUMUN GUD for fodder HSS 9 44:5 (all Nu;4); tag, i, i.[i] = MIN (= aši) ša ẓi-e-ri to sprout, said of grain Nabnitu M 189ff.; i = a-su-šu ša NUMUN Izi V 4, also Idu II 141; i = a-su-šu ša NUMUN to make grain sprout Ea II 136.

c) seeds of other plants — 1' in gen.: (as you know, this year the cumin was not a success) KAMUNUM ana NUMUN māhrija u ilāšši there is not even (enough) cumin at my disposal for seed PBS 7 98:15 (OB let.), cf. ŠE.NUMUN ša kārāši šāmī šuḫīnīnu u šAM.AŠ killī šābilamma TCL 17 61:32; from all the countries where I went and all the mountains over which I passed I collected GIS.MEŠ NUMUN.MEŠ-nī ša ātammara seeds of all the
trees which I saw Iraq 14 pl. 41 : 41 (Asn.); šE.NUMUN ša ı īruniš ša īnruma ıkkalšu the seeds of the longuiru plant which the wild donkeys eat ABL 1000:8 (NB); [šumma šeš]šabušu . . . ina la adannašu šΕ.NUMUN šatāši if ššabatu grass goes to seed before its season CT 39 8 K.8406:2 (SB Alu); kima šabušu šΕ.NUMUN la ššā . . . kima šabušu šΕ.NUMUN ıšu la nišu just as salt has no seed, so shall we, just as (this) salt, have no offspring KBo 1 3 r. 30; kima šΕ.NUMUN ša ıšu ša ıšu šΕ.NUMUN ša ıšu ıšu have no offspring, just as (this) pine (cone has no seeds) KBo 1 3 r. 30; kima šΕ.NUMUN ša ıšu ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ.NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ıšu šΕ NUMUN ša ı
4’ in NB: 1 GUR šE.NUMUN A.ŠA mērēšu u yapātu a field of one gur, planted territory, as well as newly broken ground NB. 440:1, and passim; 2 PI šE.NUMUN eqīl šēri ša giš.sar giš.gišímMAR.meš zaqqi īši bīlī u 3 (PI) 20 (sīla) šE.NUMUN A.ŠA mērēšu two PI of oulting territory with a garden planted with full-bearing date palms and a planted field of three PI and twenty silas Dar. 227:1f., and passim; X GUR X PI šE.NUMUN zaqqi u ka šulpa a field of X gur and X PI planted (with date palms) and under (cereal) cultivation TCL 13 234:9, and passim; šE.NUMUN zaqqi ša la šīrāta BRM 1 64:8, etc.; X šE.NUMUN A.ŠA kūubbā fallow land Hinke Kudurra ii 25, also Nbn. 116:11, etc.; šE.NUMUN ē apparu swamp land TCL 13 203:21, šE.NUMUN bit dālu ibid. 10; šE.NUMUN dūtu u man-zal-tu₄ mé TCL 13 182:28; šE.NUMUN ē limīstu fenced land TCL 13 223:7; šE.NUMUN bit qašši BE 9 79:1; šE.NUMUN bit kūssi Strassmaier, Actes du 8° Congrès International No. 31:6, šE.NUMUN bit éṭā ṣīr bit rālí TuM 2–3 143:19, šE.NUMUN ṣusbarra ša šarrī TuM 2–3 147:5; note: šE.NUMUN u Gil.ŠE a field and house lots Dar. 469:9, 11 and 14.

b) arable land — 1’ in Elam: Š.D.U.A ... giš.sar u a.ŠA NUMUN house, garden and arable land MDP 22 131:6.

2’ in NA: Ė 15 ANŠE šE.NUMUN a territory of fifteen homers, arable land ADD 384:2, also 825:9; 5 ANŠE A.ŠA usallu Ė šE.NUMUN meš six homers of meadow land, arable territory ADD 444:7, also 10 ANŠE šE.NUMUN meš arēšu ADD 64:13; šE.NUMUN karaphī planted land — fallow (column headings) ADD 773:1; Ė 500 A.ŠA adī šE.NUMUN-šu arēšu a territory of 500 (homers), fields, including planted arable land ADD 625:8, cf. šE.NUMUN arēšu ADD 631 left edge; I will build a big house u šE.NUMUN meš nerraš and we will cultivate the arable land ABL 128:13.

3’ in NB: alkama ina inīkunu a-mu-ra’ kīma kī šE.NUMUN muššuru come and see with your own eyes how the arable field has been abandoned! CT 22 20:9 (let.); šE.NUMUN ... bami the field is fine BIN 1 76:9 (let.); šE.NUMUN šu mēšu that field is too small GCC 2 387:20 (let.); naphar 8 amēlāassu nīši bīlīšu u šE.NUMUN-šu bit maškānu ša PN his eight slaves, members of his household, and his field are security for PN TCL 13 193:22; šE.NUMUN-šu a ša ina qāti PN maškānu gābātu qiṣtu qiṣanīma ummī eqīl luddak kamīn šE.NUMUN šaṭīš paškā ṣīnaši give me over to you title to the field, which you are holding as security from PN, and I will hand over to you title to the field, so that it will belong (legally) to you Cyr. 337:8 and 12; appī šibbi šE.NUMUN aganna u ērī'-šu there they do not cultivate the fields to my liking ABL 456:11, cf. ibid. r. 9, and passim with erēšu; šE.NUMUN ... mé śiqqi irrigate the field! YOS 3 9:18 (let.); pāl mašṣarpa ša šE.NUMUN ... našī they guarantee the arable territory (under the date palms and the preservation of the trees) VAS 5 110:21; kī la ittalākki šE.NUMUN mana šE.NUMUN PN anu maaktēr Eanna inandīn if he does not appear (in court), PN has to give an arable field of the same value to the exchequer of Eanna TCL 13 222:19; šE.NUMUN ša ina MU.32.KAM ... iddišu the fields which they assigned in the year 32 (upon royal orders) BHT pl. 18 r. 17 (chron.); see bunnā. Note mār zēri (for refs. see Cardascia Archives des Muraḫḫu p. 150 n. 5) as an Aramaism, cf. bar zarā‘ Brockelmann Lex. Syr.² 92b.

3. semen: la ʾalītu ina balāka NUMUN u mērē u ʾissabbat without you (Sin) the childless woman cannot conceive (from) semen and become pregnant STT 57:65, dupls. ibid. 58:33 and 59:9, cf. ʾSin nāṭim NUMUN niši rapāṭī STT 57:38 and 58:11, cf. also KAR 74 r. 6; tumušu ʾiṣṭtarš NUMUN-šu ʾiṣṣar the evil departs, he . . . his semen BBR No. 62:6, cf. No. 61 second side 9, and tušat-bāšu NUMUN-šu ʾiṣṣar No. 62:7, also NUMUN-šu ʾiṣṣar she will . . . his semen BA 5 689 No. 42 r. 7, dupl. to BBR No. 67, cf. NUMUN-šu ʾiṣṣir ibid. r. 10, and BBR No. 66 r. 20, 67 r. 4.
4. male descendant(s) — a) referring to present or future offspring — 1’ in gen.: may the gods of this temple ana šarru ana NUMUN-šu ana NUMUN.NUMUN-šu likrubu bless the king, his male descendents and the male descendents of his male descendents ABL 872:6f. (NA), cf. ana mārēja ana mārē mārēja ana NUMUN.MES-ia u NUMUN,NUMUN.MES-ia AOB 1 40 r. 5 (Aššur-uballit); ana balātiša šalām NUMUN-ia u šalām KUR Aššur for my well-being, the protection of my descendents and the welfare of Assyria ibid. 140 No. 6:10 (Shalm. I), cf. ana balāti napsātiša arāk ūmēja šum’ud šanāteja šalām NUMUN.MES-ia mātīja AKA 160:4 (Assm.), also ana balātiša šalām NUMUN-ia OIF 2 155 No. 22:2 (Assm.), also Borger Ešarh. 7:41; NUMUN.NAM.UGAL.LA ana ūmē arākū liddīši 5R 33 vii 4 (Agum-kakrime);rup[puš] NUMUN šum’udu lilli[di] increase of descendants, larger number of Kobs ABL 7 r. 15 (NA), and cf. ruppēši zi-ri-im šumdu nannābi increase (O Ninmah) my descendents, spread my offspring widely! VAB 4 84 No. 6 ii 13 (Nbbk.), and passim, cf. zi-ru-šu lirappišma lišam’tida nannābu Pinches Texts in Bab. Wedge-writing 16 No. 4 r. 5, also abulšamu NUMUN-šu ŽA 43 18:65; NUMUN-ka limid ūmē[ika] liriku’ may your descendants be numerous (and) your days last long VAB 3 65 § 60:102 (Dar.); note, referring to private persons: ša ... ina qal PN u NUMUN-šuša-ru-su-ú who takes (the stone) away from PN or his descendents BBST. No. 5 iii 22, ana urruk ūmēšu šalām NUMUN-šu to obtain a long life for him, to protect his descendents RA 19 86:9 (copy of MB voice); NUMUN ūa ahiša RN lišuru let them protect the descendent, larger number of Kobs KBo 1 10:28 (let.), cf. NUMUN mārtiša KBo 1 8:31 (treaty); RN šar GN u DUMU.MES-šu NUMUN.MES.DUMU.MES NUMUN.MES NUMUN-šu Amištamru, king of Ugarit, or his sons, grandsons (or) his descendents MRS 6 43 RS 16.270:32, etc.; Šarpānišum ša kīma šumū šama ba-na-at zi-ri DN who, according to her very name, creates progeny K.3371 (joining K.332:22 in Craig ABR 2 16 and JRAS 1929 10f.), cf. ba-ru-šu zi-ir [...] BA 5 656 No. 17 r. 8, also (išu) bānu šumeja ... mudabšu NUMUN-ia Craig ABRT 2 6:23, and dupls.; limmer NUMUN-u-a pišš li-šēšir may my descendant(s) be happy, my offspring prosper Delaporte Catalogue Bibliothèque Nationale 301:4 (seal), cf. (referring to Šarpānišum) šēpikāt ŠE.NUMUN ... nādinat aššu ŠE.NUMUN BMS 9 r. 37f., see Ebeling Handeberghen 68, cf. also Wiseman Treaties 435; a relief of PN set up (by) PN, his eldest son, forever ana NUMUN-šu u piššu for his descendents and his offspring BBST. No. 34:7; may the gods DN DN ... šumšu NUMUN ša this manšum luškinnu firmly establish his son and descendants in their (the gods’) country AKA 172:17 (Assm.); ana kaša ana bitika ana NUMUN-ka ana pišša Surpu VIII 45; surkimmma šuma u NUMUN grant me sons and descendents! BMS 30:14, see Ebeling Handeberghen p. 120; šalum šakūšišum NUMUN SANGA-ta-ia peace in my reign as high priest (and in) those of my descendents as high priests KAH 1 13 iv 32 (Shalm. I), and passim in Tigl. I and Ešarh.; ki ina NUMUN ša PN RN ... 1 gih uzu ana la 2 RN bēlijia aramūmēma (I swear that) from among the offspring of Šennacherib (and) Ešarhaddon, I love none (lit. not one shekel of (their) flesh) but my lord Assurbanipal ABL 454:7 (NB); šumšu NUMUN-šu KUR Aššur lūšētu may his son and descendants rule Assyria ABL 614 r. 7 (NA), cf. sarrātu ana liška ana zi-ri-ka ... [liddiju] NUMUN.ABI 371:16, also šumu u NUMUN piššu lillidu ana šarrū bēlijia līšū NUMUN AB 358:12; šumu NUMUN piššu lillidu nannābu ša šarrū bēlijia lūpahhiru ina panišētu lušassētu (may the gods) call up the sons, descendents, offspring, (and) progeny of the king, my lord, for their service ABL 358 r. 19 (NA), cf. ilaši ... ana šarrū bēlijia adu NUMUN-šu šumşu piššu lūšamhiru ABL 6:25; ki ša NUMUN ša anšē. gih NUM.NA lāšēni just as the hinny has no offspring Wiseman Treaties 537; NUMUN-šu-num[u(l da-ri)] (their the evildoers’) progeny will fail Lambert BWL 134:124, cf. ibid. 132:121; NUMUN. gi na = [4=šu-rum] k’y-e-numu legitimate descendant, NUMUN.til.la = [4=šu]-ašrum exhausted (descendants) Lzi E 2467; note as exceptional: ešu ana NUMUN-ia asruku the field which I have given to my son as a present MDP 2 pl. 22 iv 30, and passim in this kudurru.
zēru 4a

2' in curses — a' with lagätu: iššu lisseḫa u še.NUMUN-su ildqta may (the named gods) uproot him (like a plant) and (even) gather up each of his descendants PBS 5 34 x 17' (Lugalzagesi), and passim in OAkk. royal inscrs. from Babylon and Elam, see Gelb, MAD 3 310, cf. napišṭašu likkis zi-ra-šu ildqta maḫmašu iššu šumšu išnu maḫar Šamaš ajīdītak may (Bunene) cut off his life (and) gather up his descendants so that (none of) his progeny and name will walk under the sun Syria 32 17 v 31 (Jahdunlim); iššu lisseḫu NUMUN-su ildqta BBSt. No. 2;16 (MB), also No. 4 iii 17 (MB), and passim in NB kudurrus, note lillaqit NUMUN-ši ibid. No. 36 vi 51, also šumšu NUMUN-su išnu māti liddqtaša Lyon Sar. 12;77, and passim in Sar.; numun.til[.il]a = [l]-qit-tu exterminated (lit. picked up) seed, numun.r[i].g[a] = MIN Lî E 247A-248; for lagt̄ zērim (Sum. numun.til.til.la), see E. I. Gordon, BASOR 132 29ff.

D' with halāqu, huulluq: šumka u NUMUN-ka ša sinnišiši šašiḫašu išṭu erṣīti NUMUN-ka lihlliqṭa may (these gods) make disappear from the face of the earth any son or descendant of yours from a second wife that you may marry KBo 1 1 r. 65f. (treaty), cf. KBo 1 3 r. 14, and passim in kudurrus, and adī šamū u erṣīti bašu NUMUN-su išṭu lihlliqṭa BBSt. No. 6 60; šumšu NUMUN-su išṭušu u kīmašu išnu māti lihlliqṭa they may make disappear his son, his descendants, his clan and his family from the country AOB 1 66:62 (Adn. 1), cf. ibid. 132:20 (Shalm. 1), Weidner Th. 1 13 No. 5 114, and passim in NA royal up to Šin-šar-īškun (Böh Leiden Coll. 3 p. 36:44); abat Nasušu ši mā šarrūti anā PN mā šumu NUMUN ša RN w ṣalallqat this is the command of Nuskū: the kingship belongs to Sāši — I will annihilate the sons and descendants of Sennacherib ABL 1217 r. 5, cf. [x].MEŠ-tu-nu MU-šu-nu NUMUN-šu nu isu šumu išnu libbi ekallika hal-li-qišu išnu māti lihlliqṭa (OB), cf. also (in a private contract) VAS 5 21:33 (NB), (in a colophon) BA 5 385 r. 8, Pallas Akttu pl. 11 r. 33.

C' other ocs.: DN u DN₃ [u] Bēlum išu za-ra-šu liksumu may Aššur, Adad, and Bēl, my god, glean off his descendants Belleten 14 226:25 (Irīšum), cf. AOB 1 No. 10:31, see Landsberger, Belleten 14 259; NUMUN-šu nuṣum šaḫšu niššu u ummānu ... liksumu may they cause his descendants, his country, his servants, his family and his army CH xiv 78; ina šupal Šamaš ši-ra-šu la-a i-ša-ri may his descendants not prosper under the sun MDP 11 13 pl. 3 No. 2:9 and MDP 28 p. 31:7, repub. MDP 32 p. 15ff.; šašu NUM-šu aj usabšu BBSt. No. 4 iv 8; akanna NUMUN la i-šu-ū they should likewise have no descendants KBo 1 1 r. 63 (treaty); NUMUN-šu anā šašu aj iršē nī-id(text -do) aḫē let them not tarry in removing his descendants MDP 2 pl. 17 iii 26 (MB); ŠE.NUMUN u pir'a aj usarrīštus may he not let him have either descendant or offspring MDP 2 pl. 23 vii 12, cf. MU-šu NUMUN-šu u NUMUN (text yiš)-šu lihlliqṭa MDP 4 pl. 16 ii 9, also NUMUN šuma likimšuma RT 36 189:20 (NB leg.); lip-pusu NUMUN-šu may they crush his descendants 1R 70 iv 25 (Caiull Michaux); šašu ummānušu u NUMUN-šu išnīršumuna may he (Adad) kill him, his army and his descendants AOB 1 74:30 (Adn. 1).

3' in personal names: for names with zēru as an element, see Stamm Namengebung 40ff.; note Zi-ir-i-li-šu CT 8 38a:8 (OB), and similar names; NUMUN-Bābili TuM 2-3 135:1, and passim in NB; I-na-E.SAG.IL.A-NUMUN CT 6 6:21 (OB), and similar names in OB; for the later, far more frequent and varied names with zēru as an element, see Clay PN index p. 175, Tallqvist APN index p. 282 and NBN index p. 315.

b) referring to an individual: NUMUN šarrūti ša Sin išnušu the royal descendant whom Sin begot CH ii 13; NUMUN i-li da-rīum of eternal, divine lineage YOS 9 35:71 (Samsuiluna); NUMUN dārum ša šarrūtim of lasting royal lineage CH v 1, and passim in NA and NB royal up to Cyp. (5R 35:22, cf. NUMUN LUGAL-li 5R 33 i 20 (Agum-lakrime); RN NUMUN ellu ša DN Agum-lakrime, the noble descendant of Šuqamuna 5R 33 i 3; zi-i̱r.[LUGAL] šumu they are of the royal family EA 2:9 (let. from Egypt); atta NUMUN. MES ša RN ū Aššur (Esarhaddon) are a true descendant of Sennacherib ABL 442 r. 1; NUMUN šarrūti kisilti šati of royal lineage, of
zēru 4c

ancient extraction Borger Esarh. 32:17; NUMUN dārū mudā ilāni of old lineage, a friend of the gods AOB 1 120 iii 29 (Sham 1); note NUMUN sārātī dārū ša Bel-bēni mār Adadīs Borger Esarh. 97:16, and (said of Šamāš-šum-ukīn) BBSt. No. 10 i 13; NUMUN bēlūti Weiderm. I. 8 No. 2:11; mār bārī ... NUMUN dārū NUMUZ RN šar Sippar a member of the class of diviners, of old family, a scion of Enmeduranki, king of Sippar BBR No. 24:23, cf. PNG bārī ina NUMUN PNG, SANGA Sippar bārī BBSt. No. 30 iii 28; BN ... NUMU N KAL.TIL Sargon, a descendant of (a native family of) Assur TCL 3 113 (Sar.), cf. PNG bārī mār PNG, NUMUN Isin 343 Corpus of ancient Near Eastern seals No. 575 (seal); he said to the people anāku šarru NUMUN ša RN “I am king (and) the descendant of Cyaxares” VAB 3 41 § 33:61, cf. also 29 § 24:43 (Dar.); ultu x-x NUMUN-ú-ni sārātī šunu our lineage has been, from of old, one of kings VAB 3 11 § 3:3, see JCS 10 3; 8 ina libbi NUMUN-ia attā ... sārātī šetpu eight of my line (of ancestors) have exercised kingship ibid. p. 11 § 4:3 (Dar.); ul anāku ul NUMUN-ia neither I nor any of my line (ever committed a wrong) ibid. 67 § 63:104; sārātī ... sa NUMUN-ú-ni šī the kingship belongs to our line ibid. 17 § 12:18; (Hystaspes) NUMUN RN of the lineage of Achaemenes VAB 3 123 a 2 (Artaxerxes II).

c) referring to members of the living family: zi-i-rī ūḥaliq (if you create obstructions) my family will perish ARM 2 141 r. 23; sīnīšta ša iḫunu ša NUMUN-ia šī the woman he married is from my family KBo 1 10 r. 46 (let.); I meted out to them (the rebel leaders) a heavy punishment ūḥaliq NUMUN-šu-un exterminating (even) all male members of their family (families) Borger Esarh. 45 ii 11; harrānī ana šēpē ša PN NUMUN LUGAL u aššatūki aškunu when I sent off PN, a member of the royal family, and his wife ABL 511:5 (NB); itī NUMUN LUGAL (text of a loyalty oath with regard to named members of the royal family and) with (regard to any other) member of the royal family ABL 1239:5 (NA); 260 NUMUN LUGAL-ti-šu 260 members of his royal family TCL 3 138 (Sar.), cf. Lie Sar. 134; 60 NUMUN LUGAL Streek Asb. 212:22, cf. itī 17 qinnišu NUMUN bit abišu ibid. 506:7; together with officials, wise old men, councilors NUMUN bit abišu šakkanakki u rēde numa'-irā mātēšu members of the royal family, generals and administrators, who run his country TCL 3 33 (Sar.), cf. cities ša aḫḫēšu NUMUN sārātīšu ina libbišunu šāšubumā whoever his brothers, members of the same royal family, are stationed ibid. 278, and passim in Sar.; šāšu aḫḫēšu mārēšu mārētēšu aḫḫēšu NUMUN bit abišu (I deported him) himself, his wife, sons, daughters (and) the other members of his family OFP 2 30 ii 63 (Senm.), cf. aḫḫēšu NUMUN bit abišu ibid. 35 iii 66; nišī Asšur šēher rabi aḫḫēja NUMUN bit abiša Borger Esarh. 40:16, and passim in Esarh., also aḫḫēšu qinnišu NUMUN bit abišu Streek Asb. 24 iii 10, cf. silti mārē PN qinnišu NUMUN bit abišu mala bašū ibid. 28 ii 61, and passim in Asb.; mamma jānu ... [ul] LŪ NUMUN-šī-nī attānu ša ana PN ... sārātī ikkimu there was nobody in our family who could have taken the kingship away from Gaumata VAB 3 19 § 13:20 (Dar.), see JCS 103; anaḫḫuqqezī-ri Akkadī to destroy the race of Akkad JCS 11 85 iii 16 (OB lit.); exceptionally: lu NUMUN LUGAL EGIR.MES or future members of the royal family (or other officials) PBT 44:5, cf. ina NUMUN LUGAL IGLMEŠ Knudtson Gebete 109:4, cf. TA libbi NUMUN šarrī pānīiti Wiseman Treaties 320.

5. (special mngs., in idiomatic expressions) — a) zēr amēlāti: ina qerbet nīšīšu NUMUN a-wi-lu-lim aj išī may she (Nintu) not allow a child to be born among his people CH xiv 48; nam.lū.uk,lu ba.ādu d.Aru.ru numun ki.min an.da bi.in.mi : amēlāti ibtānu d.MIN zi-ir amēlāti iṭṭišu ibtanu he created mankind, Arurru helped him (Marduk) to create every human being CT 13 36:20ff., cf. d.EN.ZU.na NUMUN nam.[lū.uk,lu ...] : dSin [r]u3-[im] zi-ir a-me-lu-[ti] CT 16 20:93f.; Adapa zi-ir amēlāti Adapa, of human extraction PSBA 16 275:12; NUMUN LŪ-ū-tū la emmaršu ađu ana GN tušēraššūnu no living man must see him until you bring him to GN ABL 128:10 (NA).

b) zēr šīknat napišti, zēr napišti[napišti]: ša išu um šati NUMUN šīknat napišišim ašårū
zēru
la ētiqu where since the beginning of time no living being had ever passed TCL 3 97 (Sar.); NUMUN ZLMBS kalama (he put a board) every kind of creature Gilg. XI 83, cf. [S8]i[ft]ma NUMUN nap-sā-a-ti kalama ana libbi ellipi ibid. 27.

c) zēr māṭāti: (addressing the king) NUMUN KUR.KUR ABL 878:8 (NB), (addressing a deity) NUMUN KUR.KUR.KA 22 r. 11, and AMT 52:1:3.

d) zēr nirti: šaddā'a NUMUN nirti the mountain yokel, a criminal TCL 3 93 (Sar.), cf. zi-ir ni-ir-ti Winckler Sar. pl. 34:122.

e) zēr kaššāpi: muḫalliq rafti NUMUN kaššāpi u kaššāpi who destroys the wicked, the entire race of sorcerers and sorceresses Maqlu I 111, and passim in Maqlu.


For NUMUN in Hitt., see Koschaker, ZA 41 11ff.

zēru see zēru A s.

zēru (ze'aru) v.; 1. to dislike, to hate, to avoid; 2. IV to be disliked; from OA, OB on; I izēr — izēr (ta-er TCR 8 5:10, OA, ta-za-is EA 286:20), imp. zēr, statica za-eś RS and EA, note ze'-er ABL 589 r. 6, 1/2 izēr (NA izēr ABL 1285:25), IV izēßer (see mngg. 2), cf. musirrū, zārēritu, zāriyu, zāriyā, za-jārūtu, zāru, zērati, zērūtu, A adj., zērū A s.

gū.dū[a, gū.bar, ra, gū.bar, ag.a = ge-e-rum (for zērum), gū.dū.a = min (= ge-e-rum) ša gū to . . ., said of the neck Nabniti XXI 185ff.; gū.uvar.o (for gū.gur?) = za-e-rum = (Hitt.) u-i-ri-in-u-wa-ar to oppress Izzi Bogh. A 101.
tukumbi dam.e dam.na Ḫul.balan.a, da.gia ni : šumu aššata musha i-ze-er-ma if a wife dislikes her husband Ai. VII iv 3; ḪuL nam. bi.f.i jn.gig = i-ze-er-ma he (the husband) disliked her (and cut off the hem of her garment) Ai. VII ii 49; dingir.maḫ inim.diri.ge Ḫul.gig; ]dEtet īša amāt atari i-ze-er Lucale IX 34; uš sīlaq. [Ḫul].a = min (= laḫru ša puhasses) i-ze-[e-ru]

ewe which rejects its lamb Hh. XIII 192, cf. [d]U.amara.[ḪuL.a] = min (lišta ša bārīka) i-ze-[e-ru] cow which rejects its calf ibid. 399, and cf. Thompson Gilg. pl. 93, sub mngg. la-2.'

[tuku]m[bj ad.d a.na gū.bar, da,an.bar : šumu abāsu i-ze-e r if he dislikes his father Ai. III iv 41; nigin ki.en.gi.ki.ur[ui (lū. gūl). mu.na. ab.dū, uš.a : naphar māt Šumerim u Akkadim ša i-ze-er-ma-ni-ni all of Sumer and Akkad, which dislike me YOS 9 36:35 (Šum.), CT 37 3 ii 41 (Akk., Samsuiluna); [ ] gū.na.na.dē.a umkinniš-m. n. a aš gū.un.bar, ri.eš :  reprehensible all of them are unsubmissive (to me), the shepherd, whom you have called as the one who should lead aright your people KAR 128:18 (bil. prayer of Tn.).


1. to dislike, to hate, to avoid — a) in relations between human beings — 1' in leg. and letters: [šumu] avšūm aššu u bēlu i-ze-e r ma ištābit if a man dislikes his town and his superior and runs off Goetze LE § 30 B ii 8; aššum aššu i-ze-e r ma innabitu because he disliked his city and fled from it CH § 136:69; šumu PN te-e-er u ālima te-e-e r-x (even) if you dislike PN (the writer of the letter), do you also dislike your own cities? ARM 1 2:7f.; šumu inniššum musa i-ze-e r ma ul taḥṣasannī iqtābī if a woman dislikes her husband and says, "You have no marital rights (any more) to me" CH § 142:60; šumu ... abamu murrubbišu u umnam murrubbišu i-ze-e r ma anā bi-šītu ītalak if he dislikes his foster father and his foster mother and leaves for the house of his (real) father CH § 193:18; PN i-ze-e-r-ša-ma ištū dimtim inaddānišī should PN (his wife) reject him, they will throw her down from a tower CT 6 29a:10 (OB); kallaki i-ze-e-r-kī-ma mumma ul iddīnam your (fem.) daughter-in-law dislikes you and did not give me anything CT 29 19:14 (OB let.), cf. a-ze-e-r-kī TCR 1 25:23 (OB let.); šumu urra šēram PN i-ze-e r PN māšu if PN ever dislikes his (adopted) son PN PN 55 RS 15:92:8, cf. šumu PN PN abāsu i-ze-e r ibid. 12, and šumu PN 1-ze-e r-ša if PN 3 dislikes her (the wife of his adoptive father) ibid. 18; šar Ugarit aḫuṣa ỉlīja za-ir u la išappa mār šīpīšu ana
mubhija my brother, the king of Ugarit, does not like me and does not send his messengers to me any more MRS 9 228 RS 18.54:A:8 (let.); šumma šarru bēlija la irāmanni u i-zē-ra-an-ni if the king, my lord, does not love but dislikes me EA 158:37 (let. of Aziru); šumma šarru za-ir aššu u i-zi-ba-šī if the king does not care for his town, I will abandon it EA 126:45 (let. of Rib-Addit); (he said to us, the city GN) šarru [x] za-rū-mi GN the king dislikes GN EA 100:14; šumma PN PN [i-zē-šu u iziḫušu JCS 8 7 No. 94:19 (MB Alalakh); i-na mārēša ... šumma ta-ze-er [?]a ta-da-ša-ši if she (the first wife) dislikes (in parallelism with rāmu) any of her (the second wife’s) children, she may not treat them (text her) badly Iraq 16 38 ND 2307:46, cf. šumma PN PN ta-ze-e[r] (if the wife) PN dislikes (her husband) PN, ibid. 48, and šumma PN [ ... ] e-ze-ra ezechbi ibid. 49; āš-ta-bī-ia ta-ze-ra-ni I ... and so) you took a dislike to me KAV 115:18 (NA let.). 2' in lit.: e-ze-er la musepp[ti ...] I have taken a dislike to the girl who cannot seduce me (any more) ZA 49 166 ii 10 (OB); Tiamat ilītini i-ze-er-an-na (var. adds -a-ti) our mother Tiamat dislikes us En. el. II 11, cf., wr. i-ze-er-an-na-šī (var. i-ze-er-an-na-a-ti) ibid. III 15 and 73; mātum ša bēliša i-zē-ru the country that dislikes its master RA 38 83:5 (OB ext.); šarru rubēšu i-ze-er-ji-ge-er-ru his grandees will dislike, variant: fight, the king CT 27 18 r. 11 (SB Izbu); EN a-mi-fri-šū = ša i-zē-er-ru his enemy (= bel āmīšu, q. v.) = (the one) who hates him CT 41 27 r. 5 (Alu Comm.); possibly a reciprocal I2: šarrāni uš-te-lim-mi-nu-ma i-ze-ru the kings will have bad relations and dislike each other CT 28 46:12 (SB ext.); aššatka ša ta-ze-ru la tamahhašša do not beat the wife whom you dislike (beside aššatka ša tamummu) Gilg. XII 25, cf. māraka ša ta-ze-ru la tamahhašša ibid. 27, and ašš[aššu ša i-ze-ru imtahas] he beat the wife he disliked ibid. 43, also mār[išu ša i-ze-ru imtahas] ibid. 45; [i-ze-ra bārisina AB.GAL.MEŠ the cows rejected their calves Thompson Gilg. pl. 59 K 3200:8; uncertain: KĀ. GAL i-zē-er-šu It-Repels-him-who-Attacks-it (name of the Zababa gate of Babylon) SBH p. 142 ii 6, and dupla., see Unger Babylon p. 234, RLA 1 342 § 21.

3' in hist. contexts: for Samaulluna, see lex. section; LT.MEŠ DUMU.MEŠ GN ālam GN, i-zē-er-ru u ... i-zē-er-ru-ku-nu-ti the natives of GN hate Šuṣarru and hate you Laessle Shemshāra Tablets p. 57:10 and 12; amminimm ti-ra-ia-ma Ḫapišu u haṣ(i)tāni) ta-za-ia-ru why do you love the Hapiru but hate the royal officials? EA 286:20 (let. of Abdi-Ḫopā); šarru idi ki Kaldānu gabbī i-zē-er-ru(!)-na-[šī] the king knows that all the Chaldeans hate us ABL 210 r. 6 (NB), cf. nišē māti gabbī i-ze-ru-na-a-šū ABL 136 r. 6 (NB), mātate gabbī ana muḫḫi KUR Aṣšur i-zē-er-ā-ša-šī ABL 327:13 (NB), also KUR Barḫalsaja i-zē-er-ru-ku-nu-ši ABL 916 r. 2 (NA), and Puqudu u KUR Tānity i-zē-er-ru-na-a-šū ABL 1241 r. 3 (NB); PN ... panišu uḫ maḫīr [ina] libbi i-ze-er-an-na-šī PN is not acceptable to him — for this reason he hates us ABL 1106 r. 15; ana pi i-ze-er-ru-na-[či] sā Aṣšur i-zē-er-ru to the enemies who hate Assyria (see zaʾīrānu) ABL 998 r. 7 (NB); ana zē-a-ri ṣa pan aḫiš ša-takkāšanuni (you swear that) you will not stir up hostility between them (Ēsarhaddon and Assurbanipal) Wiseeman Treaties 327.

b) in relations between gods and men: ana ni-ki-iš-tim ša ilum i-zē-er-ku-ni la latāvar do not become a ... , which the god dislikes in you CCT 4 1a:8 (OB let.); šaši Enlil i-ze-er-an-ni-ma uš uššā na aššušumma Enlil dislikes me and (so) I cannot live in your town (any more) Gilg. XI 39; ana jāti dŠama la ta-zer-ši-na-šī for my sake, O Šamaš, do not turn away from them Lambert BWL 134:148; Marduk ... epšet Kaldi lemniti ša i-ze-er-tītu la Marduk saw the evil doings of the Chaldean, whom he dislikes Lie Sar. 268.

c) in transferred mngs.: kaspum taram napaštaka ta-ze-er you love money, but you disregard your own life TCL 4 5:10 (OA let.), cf. makkūra zē-er-ru-ni-ma napištu bullīt disregard property and keep yourself alive! RA 28 92 i 13 (Atrahasis), and, wr. ze-er-ma Gilg. XI 26; u atti aššušuwa ta-ze-ri (vars. ta-zer-ri, ta-zer) rēma but you, your own mother, disregard mercy En. el. IV 80; ḪUL-ta ze-er-ma kilta rā[m] disregard what is evil and love what is
right  BE 1 83 r. 24 (kudurru), also Lambert BWL 240 ii 29 (proverb), cf. summa amelū ša kitta štartāma gullulta iz-ze-er  MDP 2 pl. 22 iv 54, cf.  summa amelū ša kitta iz-ze-er-ma gullulta štartām ibid. v 20 (both kudurrus);  summa amelū ša kitta iz-ze-er méšaram la šḫuššīma rumgū štartām if this man dislikes what is correct and does not want justice but loves litigation  MDP 10 pl. 11 iii 10, cf. ša ... kitta iz-ze-ru-ma lemlulta štarta-mu  UET I 165 ii 7 (both kudurrus);  šumma šatālam i-ze-er if he hates wickedness  ZA 43 98 ii 31 (SB Settenkanon);  ka [ru-lī-īd]-di-ka nībiru li-zer-ka may the harbor reject you, the ferry landing refuse you (forever)  Gilg. XI 235;  Ninurta ... garbashu li-zer-er-ma may Ninurta avoid his field  MDP 10 pl. 12 v 2 (kudurrus), cf.  dAddad ... tāmerātikunu li-za-[]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[ī]-[i...
b) parts of the balance: see lubu ša zibānitī ḫu.VII 112, in lex. section; giš.nig. ša-lā, a-ši-erīn.na = a-ḫu ša zi-ba-ni-tī Nabištu 67:17; [3] itqur zi-ba-ni-tī three dishes of a scale BE 14 149:3 (MB); for Ur III refs., see itquru mng. 2a.

2. the constellation Libra: see ḫu., in lex. section. For mul zi-ba-ni-tūm and mul.zī.la.na, see Gössmann ŠL 4/2 No. 170; for the exceptional writing zibānū, see s.v.

The ḫu. passages indicate that the scales described as giš.erīn.lu.lī.bi = lubu ša zibānīti differed from the simple gišīrrimnu-scales by being provided with a part or mechanism called *zibana* (possibly dual), hence the designation zibānītu, “provided with *zibana.*” The latter word (probably a Kulturwort) is preserved as a Sumeroogram in ḫu. zī.la.na, phonetically written ZE. PA.NA (see Otten, ḫu. 46 218 n. 2, also Otten Totenrituale index sub zibana and p. 131ff.), and in the name of the constellation ZI.BA.AN.NA, from which zibānū (q.v.) was a late, secondary, derivation. The relationship of the word *zibana* to Ugar. mzn, Heb. mōznūm and Arabic mizānun, as well as to Syr. zeban, “to buy,” etc., remains problematical.

Jensen, ḫu. 6 151ff.; Cassin, RSO 32 3ff.

zībānū s.; the constellation Libra; NB*; Sum. lw.; cf. zibānītu.

KĻĀ.GĀ UŠ anš gaggār mul zi-ba-nu love (magic) for a man for a woman: region of Libra BRM 4 20:5, see Ungnad, AOF 14 258, and cf. zā-hgīr.bi.nu da gaggār mul.ug.lal ēnīti gaggār mul zi-ba-[nul] (magic) to make a runaway come back: region of Regulus, also region of Libra ibid. 20.

For discussion, see zibānītu.

zibbatu adj.; (sheep) with a large tail; lex.*; cf. zibbatu.

udu.gukkāl.lā - zī-ba-nu (preceded by gukkūlu marāt and gukkāl marāt qaqqar, followed by gukkūlānu) ḫu. XIII 26; [...] [zī-ba-nu] (uncert. restoration) Sāh. VOC. AD 11.

For a Sum. correspondence, see udu.kun.gid Fish Catalogue 295:1ff. For discussion, see gukkālu.

zibbatu (zibbatu, simbatu, sibbatu) s.; 1. tail (of an animal), 2. rear part (of certain implements), storage basin (of a canal), rear guard (of an army), 3. zibbatu (pl.) the constellation Piscæs; from OB on; wr. sym. (in OB and SB also sibbatu) and kun (abbr. zeb.[ne] in mng. 3); cf. zibānū, zibbatu in ša zibbatī.

[ku]-nunga kun = [zi-ba-tu] SP I 61; eme.āsid. kun.min.na = ša ši-nu sīb-a-bī (lizard) with two tails ḫu. XII 414; gu₄.kun.bi.ge₂ - zibbat-s[u] sal-mat (var. ši salt-mat) (a bull) whose tail is black ḫu. XIII 313; giš.kun.gigir, giš.tum. gigir = zi-b[u] (var. sib)-ba-tu (part of a chariot) ḫu. V 42f.; giš.tukul.kun.gar.ra = ša zi-ba-ta ār-mu mace covered with a “tail,” giš.tukul.kun.si.ga
zibbatu

= mx (= ša zibbatu) saš-pu (var. si-ib-pu) Hh. VI 34.10.

ka₆₃₄ a kun.bi mi.ni ib.ur ur₂₃₄ ro = šešišu zib-ba-su imtanaškar the fox drags(?)(his tail) CT 4R 11:45f.

u₂-x₂ = zib-ba-tum (preceded by ūrādatu chariot pole, among chariot parts) Malku II 217.

1. tail (of an animal) — A in gen.: ana šnī ganni šupri u si-ib-ba-ti izzas (the man who hires an ox) is responsible for (damage to) the eyes, horns, hooves, and the tail PBS 8/2 196:12 (OB); šumma aušum alpam ģuruma qaranšu išbir kun-sū ittakis if the man who hires an ox breaks its horn (or) cuts off its tail CH § 248:51; ēgir zib-bat-sa he (Marduk) twisted her (Tiamat’s) tail En. e 1. V. 69, possibly also lušteš si-ib-ba-as-sā RA 28 92 i 4 (OB Atrahasis); ušeqqī zi-im-bat-su (the monster Labbu) raised his tail CH 13 33:15; [tam}šaβi ina garniški tudsard ina si-im-ba-ti-ki you (scorpion) have taken hold with your pincers (lit. horns), you have let (the venom) flow from your tail BE 31 56 r. 8 (inc.), cf. turrat kun-su kīma nēši gašri (the scorpion’s) tail is curved upward like (that of) a mighty lion CT 38 33:61 (inc.); ina kiün.še ušesēra turbū’ī l (the cow) sweep the dust with my tail KAR 196 r. ii 57 (inc.); zi-ba-ba-šu-su sa sarpi their (the alu-rams’ statues’) tails are of silver AFO 18 302 i 35 (MA inv.); šumma maršum kīma zi-ba-at šumauširim if the gall bladder is like a mouse’s tail YOS 10 31 x 31 (OB ext.), cf. kīma KUN.GIR.TAB KAR 151:14, kīma kun immeri ulūš as thick as a sheep’s tail CT 38 48:13; if a star kīma nammāši uzappašipī kun šakin has a tail like the animal scorpion Thompson Rep. 200:2, cf. šumma mul.GIR.TAB ... irassu namra kūn-sā eštē if the breast of Scorpio is bent towards its tail KUN.DAR KUN-SU 2 KUN II 3-kā a two-tailed andušals luatu-lizard CT 38 43:79f., cf. šuririšu ša 2 KUN. MEŠ-šā ibid. 39:38f., dupl. ibid. 40 K.6912:9ff., also KAR 182 r. 35, AMT 99,3 r. 14 (both med.), and Practical Vocabulary Assur 404; for magic purposes: šōrat kūn ur.MAH hair from the tail of a lion AMT 99,3 r. 18+ 80,6;3 as materia medica, see ṣulā, šikku, addaru.

b) in Izbu: šumma izbum qaggassu ana ṭallīšu kamismā itī zi-ib-ba-ti-šu tīšbut if the head of a newborn animal is bent towards its crotch and grown together with its tail YOS 10 56 ii 32 (OB), cf. wr. KUN ibid. iii 16 and 18, cf. 1 qaggassu kun-su ni-kil-mu it has one head facing its tail CT 27 11 obv.(1) 16; šumma izbu ... kūn nēši šakin if the newborn animal has a lion’s tail CT 27 29:2, kun šēši a foxtail ibid. 3, kūn kalbi a dog’s tail CT 27 32 K.3865:12, kun-su ḫaqat its tail is missing ibid. 21:10, 2 kūn MEŠ-šā nī UGU NIN (= āḫatu eli āḫatu) rakba[!] it has two tails, one riding on the other KAR 403 r. 24, and passim in Izbu.

c) in other omen texts: šumma immerum zi-[ib]-ba-as-sū unnasas if the (sacrificial) lamb wags its tail YOS 10 47:36 (OB), cf. sud.sud = nu-us-su-šu šu kūn Nabnitu X 41; šumma [zi]-ib-ba-tum istu šumēlim ana imittim imāḫas if the tail switches from the left to the right YOS 10 47:41, cf. ibid. 40, cf. si-ba-su imitta u šumēlu imāḫas VAT 9518 r. 11, in TuLp. 43 (translit. only), si-ba-su unrarrat shakes its tail ibid. 4, also zi-ba-tum istu imittim ana šumēlim hi-[i]-šu-ši let the tail ... from right to left RA 38 85:5 (OB ext. prayer); šumma immerum zi-[ib]-ba-as-sū inaḫši itarrak if the lamb lifts (its tail and) thumps (the ground with) its tail YOS 10 47:37 (OB), cf. kun-su itarrak CT 31 32 r. 15 (SB), also kūn. MEŠ-šū-nu ittanaḫša (said of bulls) CT 40 31 K.8013 r. 5 (Alu), also (said of swine) Labat TDP 2:13, also (with nasū) CT 40 32 r. 21f., (with qandu) ibid. r. 19ff., (with tarū, said of swine) CT 38 46:5, also cited Izbu Comm. 540, also CT 28 35 K.9713:5, and (said of dogs) CT 38 49:11; kun-su iGID.DA-at its (the sheep’s) tail is long CT 31 30:12; šumma alpu ina kūn-šu ḫepa ana arkišu šulū if a bull stirs up dust behind him with his tail CT 40 32 r. 18 (Alu); šumma ... surdū ana pan amēli karpšu usallīmna kun-su iḫšiya if a falcon flaps its wings and flicks its tail in front of a man CT 39 30:60 (Alu); puḫiša anna istu šag ši ana kūn [...] this (sacrificial) lamb, from the tip of its horns to the tail BBH No. 11:8, cf. istu re[i] a-na qa-an-ni qaq qa-dī ʿu KU[... ] K.2383 col. "B" 11 (SB tamitu, courtesy W. G. Lambert).

d) parts of the tail: āltu qagqadišu adi appi kūn-sā (let an expert examine the bull
zibbatu

repeatedly) from its head to the tip of its tail RAcc. 3:3; *ina kubur zib-ba-ti-šú* with the thick part of his (the bull of heaven’s) tail Gilg. VI 133, cf. ibid. 148; *summa [zi]-ib-ba-tum kuburša tarik* if the thick part of the tail is dark YOS 10 47:42 (OB), cf. qutunša tarik ibid. 43, cf. SIG (= qutun) KUN CT 40 29 80–7–85:6, *iššu išid KUN ašiSIG KUN KAR 434 r.(1) 2.

e) as a cut of meat: *uzu.giš.kun* (preceeded by *uzu.giš.kun = rapanšu*) 2R 44 No. 3 i 18, see AFo 18 340, cf. *uzu.kun* (perhaps emend to *uzu.giš.kun*) KAR 198:18.

f) referring to a comet’s tail: *kakkabu ša ina panšiš šippa ina arkišu KUN šaknu* a star which has a beak in front, a tail behind Bab. 4 110:32, also ibid. 37 (SB astrol.).

2. rear part (of certain implements), storage basin (of a canal), rear guard (of an army) — a) rear part of certain implements — 1’ of a chariot: see Ilh. V, Malu, in lex. section. 2’ of a mace: see Ulh. VIIA, in lex. section. 3’ in the phrase *zi-bbat haṭṭím* (designation of an additional payment, lit., “tail” of the shelf, OB only): see the refs. sub haṭṭu mng. 6. Note aššum eššam kasāna[m] šinu 1 še.gur si-ba-at <haṭṭim> PN ileqqi> PN (the tenant) will take one gur of barley as extraordinary payment because he weeded the field twice BIN 7 197:12 (OB); and read possibly, with emendation, kūn (text māš. še) giš.PA.ām : [ši]-ib-bat giš.PA (text [ši]-bat še-im giš.PA) Ai. IV i 40.

b) storage basin of a canal — 1’ referring to an actual canal: *si-ib-ba-at id.EDIN.NA* the storage basin of the Eden Canal CT 8 80:1 (OB, coll. from photograph); *ēpišum ana si-[ši]r* ša KUN.HLA id the working crew for the work on the storage basins of the canal(s) LIIH 4:5 (OB let.); A.ŠA [ša] pan zi-bat id [..] imtala the field which lies in front of the storage basin of the canal filled up with [water] PBS 1/2 55:6, cf. KUN id (in broken context) BE 17 6:4 (both MB letters); *iššu KUN Purattī adi paṭ Meluḫḫa* from the storage basin(? of the Euphrates to Meluḫḫa AFO 16 5:30 (lit.); for Sum. refs. to kun, opposed to ka, of a canal, see Poebel, ZA 39 160, Kraus, ZA 51 53.

For a geographical name, see *Zi-ib-ba-tum* VAS 16 127:13, 15 and 19 (OB let.).

2’ referring to the feature of the exta called nāru, “canal”: KUN id EŠ KI.TA the lower z. of the “canal” of the Liver CT 20 50:21, and KUN id EŠ AN.TA ibid. r. 1 (SB ext.).

c) rear guard of an army: *zi-bb-ba-at ummānīka nakrum išaddḫū* the weapon will make a surprise attack on your rear YOS 10 33 iii 56 (OB ext.); *ina zi-bb-ba-at mat nakrika [...] x-e-ma šallālām tušešpiam you will [...] on the rear of the country of your enemy and bring back prisoners (protasis referring to the base — išdu — of the part of the exta concerned) YOS 10 33 iii 44, cf. ibid. 34 r. 21; *zi-ba-te ša madakti* the rear section of the camp ABL 464 r. 4 (NA).

3. *zibbātī* (pl.) the constellation Pisces: MUL.KUN.MEŠ BRM 4 20:6, 15 and 23, see Ungnad, AFo 14 258, also, wr. ZIB.ME abbreviared for zibbātī, or ZIB, see ibid. n. 52, also Gössmann SL 4/2 No. 221.

For the part of the body wr. (uzu).giš.kun or ūr.kun, see rapanšu.

Ad mg. 2: Salonen Landfahrzeuge 97f.; Kraus, ZA 51 52f.; Poebel, ZA 39 100. Ad mg. 3: Landsberger Kult. Kalender 41 n. 2. For etym., Holma Köperteile 142.

zibbatu in ša zibbatī s.; a profession; OB lex.*; cf. zibbatu.

[... ] — [ba zi-ba-tim] (followed by designations of athletes, such as pēṭūm, γαμμίραμ, ša abstēm) OB Lu Part 10:1; [... ] — ša zi-ba-ti (preceeded by ša iš-tu₄-i₄, nu-šu₄-šu₄, en-sum, followed by designations of various athletes) OB Lu A 218.

zibīanu s.; (mng. uncert.); Qatna.*

10 atš zi-bi-a-nu KU.GI šir[p]u* ten z.-s of refined gold RA 43 184 § 4 r. 3, 4 and 7 (Qatna inv.).

Ornament on a necklace, among such ornaments as uššu and šīdu; perhaps to be connected with zibā A, with a meaning, “zibā-like ornament.”

zibibānu (zibībānu, zibībānu, zabībānu, sabībānu, šibībānu, šibibānu, šipipīnu, zizibīnu) s.; 1. “black cumin” (seed of the
zibibiānu
Nigella sativa), 2. (an ornament); OAkk., MA, Nuzi; cf. zibītu, zibū A.


1. “black cumin” (seed of the Nigella sativa)


b) in MA: 1 KI.MIN (= narugu) ša si-bi-bi-a-nī one bag of z. KAJ 277:10, cf. KAJ 226:14.

c) in Nuzi: ū (šīlā) zī-bi-bi-an-nī (beside kūmānu cumin, kusibarratu coriander, sāmīdu groats) HSS 13 353:8.

2. (an ornament): 2 šī-pi-pi-a-[nu] two (ornaments in the form of) cumin (flowers?) AFO 18 304:35 (MA inventory).

It seems that zībītu, zibibiānu and zizibīnu are variant forms which existed side by side in the OAkk. period, and that later the various terms for “black cumin” became differentiated according to areas. Thus, zībītu occurs in OB, and zizibīnu, zibibiānu, etc., in MA and Nuzi, while zībū is the standard form in MB, NB and SB. The plant list Uranna collects all these forms in the zibī-section.

Landsberger, AFO 18 336, with etym.

zibibiānu see zibītu.

zibītu see zibītu.

zibītu s.; (mng. uncert.); NB*; cf. zabālu.

x gūr ina kurummati ša zī-bil-[tum] uṭṭaṭi u sulūppi PN rab eširt — x gūr (of dates) from the food rations of . . . . (in) barley (and) dates (received by) PN, the decurion YOS 6 229:8.

zibingū s.; (a synonym for cup); syn. list.*


zibītu (zibītu) s.; (an aromatic seed); OAkk., OB, Akk. lw. in Sum.; cf. zibā A, zibibānu.

ū še.zi.bī.tum RA 18 60:127 (Practical Vocabulary Elam); še.zi.bī.tum = š[i-ma]-ru CT 19 12 K.11394 ii 6 (Nabnitu Fragm. 4).

gū.gal gū.tur ū.tir (for ū.din.tir) še.šu.še.zi.bī.tum numun zā.či, li chickpeas, lentils, cumin, coriander, z., cress seed UET 3 990:5, and passim in Ur III, see Gelb, MAD 3 305 s. v.; ū šīlā šē.lū [x] še.zi-bī-tum 10 šīlā ū.TIR.BABBAR ū silas of coriander, x of z., ten silas of white cumin UET 5 568:2 (OB), cf. (in similar enumerations) ibid. 786:33 and 786:22.

The equation of zibītū with šīmru, which is etymologically connected with words for fenel (see Thompson DAB 62) suggests that z. is taken in Nabnitu to refer to a seed of the fenel or anise family in spite of the obvious connection of the word with zību and zibibānu. In the passages cited from texts, however, zību could still denote the “black cumin.” For discussion, see zibibānu.

ziblu s.; (mng. uncert.); Nuzi, NA; cf. zabālu.

umma PN-ma zi-ib-lu.mēš ša 1 anšē 5 avīhu eglı nukarrītu ša PN, ilēqi u umma anākuma ammāni zi-ib-li telegqmī PN made the following (deposition), “PN’s gardener took away the z.-s from a field of x homers, and I said to him, ‘Why do you take away the z.-s?’” AASOR 16 3:27 and 31 (Nuzi); [bi] 10 anšē ša zi-ib-li (a field) of ten homers, a z.-territory ADD 650:2, cf. ša 4 anšē a.šā ša zi-bīl PSBA 30 112:5, and ibid. 111 Case 5.

Probably referring to certain dues incumbent upon a field, and to be connected with zabālu.

(Johns, PSBA 30 115.)

zibnātu s.; (a garden plant); lex.*; Akk. lw. in Sum.
zibnu

zi.ib.ba.tum sar (see zippatu), zi.ib.na.tum sar Wiseman Alalakh 447 viii 34f. (Forerunner to Hh. XVI).

zibnu s.; reed fence, reed mat; OAkk., OB Diyala, SB*; pl. zibnātu.

[gi x x x], [gi x x x], [gi x x x], gi.na.a, gi.ba.an.du₄ - zi-bu-nu Hh. IX 303ff.; DU.GI.NA / zi-bu-nu / min hu-rad CT 41 45 BM 76487:16 (Comm. to Uruanna IIIb), for context, see barādāt B.

a) as a month name: ttī zi-ib-[nu]-um cited in MAD 3 305 with ref. to unpub. Ur III and OB texts from the Diyala region.

b) in rit.: zib-na tulabbassunātu you clothe them (the figurines) with a reed mat LKA 154:20; ki.NA zi-ib-ni ināl he lies down on a reed mat for a bed K.9012:5 (unpub.).

The pl. zibnātum appears quite frequently as a geographical name in OB texts, cf. Zi-ib-na-tumki BRM 4 53:17, Uru Zi-ib-na-tumku YOS 8 50:28, etc., for Mari see ARM 15 138.

The word possibly refers to a fenced-in seasonal encampment for the purpose of pasturing cattle, as well as to the month in which settling in such encampments was important. For another term denoting a settlement as well as a reed fence, see ḫuṣṣu.

zibtu A (or zibtu) s.; (a stone used as a charm); NA, SB.

2 NA₄ zīl 6 NA₄ zib-te (in a list of stones ša tätim) KAV 185 v 9 (NA); NA₄ zib-tu Gutean Z.-stone AMT 3.2:17; NA₄ zib-tu₄ KAR 194 i 5 and 47, zib-tu₄ KAR 213 iv 14 and 24, also NA₄ zib-tu₄ Istanbul Metai 44/19 ii 44; NA₄ zib-tu₄ AMT 91.1:2, note NA₄ zīl₄ NA₄ zib-tu₄ BE 31 60 r. i 11; NA₄ zib-tu₄ ibid. r. i 5 and 16.

This stone was in nearly all instances used as a bead in combination with other beads strung on a wool thread to protect its bearer magically against disease and misfortune. The genitive in KAV 185 may be taken to suggest that NA₄ zib-te is to be read aban zibtu, "stone against seizure," and that the designation refers to the disease against which the stone was used as a charm rather than to the stone itself. In Lugale XIII 46 (catahline) the word is written na₄ zib.tum; this writing is also attested in the forerunners to Hh. XVI: na₄ zib.tum, na₄ kisib.zib.tum seal of z.-stone, na₄ lagāb.zib.tum block of z.-stone SLT 179 iv 2ff., cf. dupl. SLT 88:10.

The stone designated by the logogram NA₄ zīl₄ appears, apart from the cited passages KAV 185 and BE 31 60, also in AMT 7, i 8, KAR 192 r. i 3 i, Surpu VIII 87, TCL 6 12 r. col. e 5, KMI 1 52 K.249+ v 20, and BE 31 60 r. i 9 and ii 15. Since no other spelling is attested, one has to assume a logogram of unknown reading.

zibā A

zibū A (zipū) s.; "black cumin" (seed of the Nigella sativa); OB Alalakh, MB, SB, NB; zipū KAR 171:4; wr. syll. and (ǔ).DIN.TIR. GE₄(SAR); cf. zibibānu, zibītu.


a) in econ.: zi-bu-[u] sar JCS 8 18 No. 256:11, cf., wr. zi-bu ibid. 19 No. 260:7 and 9ff., wr. ǔ.din.tir.ge₄ sar ibid. 20 No. 264:31 (all OB Alalakh); 1 šīla zi-bu-[u] (in a list of spicy herbs) PBS 2/2 108:3, 7 and 19 (MB); 6 šīla pitqa ǔ.din.tir.ge₄ sar six and one-eighth silas of z. (together with other spicy herbs) BRM 1 27:1 (NB).

b) in med.: [šumma amēlu qa]qassu gubbūt kasū ši-bu-[u] [...] iššēni tašē if a man’s head is bald, you bray equal quantities of kasū, of black cumin [and of ...] (and
zibû B

make a bandage with them) KAR 202 i 54; ḫurūḫûḫu hurēsû U.DIN.TIR.GE₈ ṣasāk RSO 32 112 r. iv 13, dupl. (with var. DIN.TIR.GE₉ sāk) AMT 34,1 r. 13, cf. various drugs ḫiti ... ḫu be-ē-pi-in-zur ... turballal AMT 44,1 l 15, also ḫu-zi-ba-a AMT 43,1 l 4, AMT 9,1:34, Küchler Beitr. pl. 8 ii 21; ḫu-zi-bu-[ū] (among drugs used in a lotion) KAR 157:11, and passim; ḫu-zi-ba-a īn ābān urṣī ṭasāk you bray (various materia medica) black cumin with a pestle CT 23 50:17; 1 šē sahlē ū šĒ U.DIN. TIR.GE₉ ṣasāk ... tuṣahhar ṭasāk you bray fine (various materia medica), one grain of cress (and) one grain of black cumin AMT 26,6:12, and passim wr. U.DIN.TIR.GE₉ ṣasāk also U.DIN.TIR. GE₉ sāk AMT 99,3:17; [U].DIN.TIR.: A.DAR ... [U].DIN.TIR.GE₈: A.DAR cumin, against ...., black cumin, against .... KAR 203 r. i-iii 12f. (pharm.).

c) in rīt.: ŚELĪ:S IR.TIR.SAR zi-pa-a (var. zi-ba-a) antaḫsum esizzu ṭasāk you bray coriander(?), cumin, black cumin, antaḫsum-vegetables and esizzu-bulbs KAR 171:4, var. from KAR 175 r. vi 14 (hemer.).

Meissner, MAOG 11/1–2 41f.

zibû B (zi-bu′u) s.; (a bird or a species of locust); SB.*


The explanation ḫarruhaja occurs not only in the passage of Hg. cited but also in the line nu.um.ma mušen = zi-bu- ḫar-ra-ha-a-a of the same series (see zibû B). The difference in spelling and in the Sumerian correspondences indicates, however, that the two words (zibû and zibu B) have to be separated.

zibû C (or zîpû) s.; (a variety of leek); lex.*

[... sâr = zi-bu-u, [kar.šum.igi.tur.sâr] = se-ēb-he-ru (following a section with karēš leek) Hb. XVII 281f.

zibû see *zibu E.

zibû A s.; food-offering; from OB on; cf. zebû.

zibu A

bu-ur bu-b = n[ap-ta-nu], zi-i-bu, pa-ḏī-ḫu-ru, ni-[u-] Idu II 122ff.

ełu.bī.in.ūmu.dī.ēš gu₄.gal.gal.la.bī. in šār.šār.ra ni.kudu ul mu.un.si.in.gal.lī. ēš na.izi.bī.in.si; ēš: asāl ṭubbûḫu ṭubûḫe gumaḫe zi-i-bu ṭurrûnu śēn qurinnu sheep are slaughtered, bulls (offered) in abundance, food-offerings are plentiful, incense is heaped up 4R 20:26f.

[zi-i-[bu], sē-ši-ku-ū-[ru], ta-an-qi-tu[m], sē-ši-a-bu, zor-bu-bu = na-ṭa-nu], zi-ṛ-qu = nīn šā [x] CT 18 21 Rm. 354:2–7, restored from dupl. LTBA 2 14:1’ff.

a) in OB: <ša> ana d‘Enki u d‘Damgala nunna ... dārīš isīnu zi-bi elliṭìm (who) has decreed that pure food-offerings (be given) in abundance forever to DN and DN₂ CH iv 22, cf. RA 45 74:32; uncertain: šar-rī tu-udī-ā-i (who) has decreed that the king you have chosen(?), RN, burn food-offerings for you VAS 10 215 r. 6 (OB lit.).

b) in NA royal: gumaḫu rēštūti gukkali marūti zi-bi qaṣdāti ... aggīma I made sacrifices consisting of first quality bulls, fattened gukkallu-sheep (and) holy offerings Bohl Leiden Coll. 3 p. 35:38 (Sin-šar-šikun), cf. 4R 20, in lex. section; mubbīḥ šulḫḫu u nindaḫe muṣātar ana nap̲ār iši zi-bi taklimē (var. mubbīḥ šulḫḫu u nindaḫe zi-bi taklimē) who keeps the rites and the cereal-offerings pure, who increases the food offerings and presents them to all the gods KAH 1 13 i 4 (Shalm. I), var. from AOB 1 110; I invited Aššur to a banquet gumaḫu itti Mariûti šu‘ē marûti ... ittī niq šāqirūḫē cēbbūti zi-bi elliṭīm qurinnī marûti tamūtī la šurûti maḫaršun ăqī I offered before them choice bulls, fat sheep (various birds and fishes, wine and honey), together with pure animal sacrifices offered voluntarily, pure food-offerings, abundant incense (and) uncounted(?)

libations Winckler Sar. pl. 36 No. 77:172; șa epēt qâtīsu u nādan zi-bi (var. -be)-šu eli ili raḫūti ḫūbara whose deeds and food-offerings were pleasing to the great gods AKA 94 vii 52 (Tigl. I), cf. ša nīq qâtīsu nādan zi-bi-ša țuḫḫu [iš] raḫūti Unger Reliefstole 7 (Adn. III), șa epēt qâtīsu u nādan zi-bi-šu ili raḫūti ... irāmuna AKA 262 i 25, also, wr. zi-bi-ē-šē Borger Esarh. 97 r. 5, cf. also ibid. 81:51, and Thompson Esarh. pl. 16 iv 7 (Asb.); epēš niqēğa ... iklāma
zību B

uṣabbīlā nadān zi-bi-ia he prevented the performance of my sacrifices and made me interrupt the presentation of my food-offerings Streek Asb. 32 i 114.

c) in lit. and other oecs.: ina zi-be ellsāi nindabē quṣudātē with pure food-offerings and holy cereal-offerings (parallel: nadān taklimīkā, ina nāgū zirīā in following lines) KAR 128 r. 18 (prayer of Tn.), cf. zi-i-bi nind[abē] Craig ABRT 1 31 r. 7; mukin nindabēki la mapparkū na-di-nu zi-bi-ki who institutes regular cereal offerings to you, who never fails to present food-offerings to you ZA 5 79:18 (prayer of Asn. I); nādīn zi-bi-šū kīma ūme limmir may he who offers him (Nabū) food-offerings be resplendent like the day KAR 65 r. 16, cf. [sā] j-ra-mu [text -bu] šars rūṭka na-di-n(for nadān?) zi-bi-i-ka [...] [the gods who] love your kingship, your presenting food-offerings ABL 1285:6.

Because of the synonym lists which equate zību with naptanunu, “meal (for the god),” and then begin a separate section with zību = quṭrīnnu, “incense,” and because of the contexts in which zību is mentioned beside quṭrīnnu, it must be concluded that there are two homonymous words, here listed as zību A and D. Note for zību A the Sum. equivalent n.₃.KU.DU in 4R 20, with which may be compared [nî].₃.GN-DU = nap-ta-nu 5R 16 iii 31 (group voc.). The verb qadu, “to burn,” in the OB ref. and the mention of zību beside sacrificial animals, cereal-offerings (nindabē), incense and libations point to zību A as consisting of food — probably meat — cooked and “showed” to the gods (zību taklimē).

The Heb. zābāḥ, Aram. dḥbāḥ, Ugar. ḫbḥ, which refer only to slaughtered animals as sacrifices, may represent, if the etymology is correct, a specialization of the meaning different from what it was in Akkadian.

Weidner, AOB 1 111 n. 9.

zību B s.; jackal, vulture; SB


zi-i-bu = bar-ba-ru Malku V 44.

a) jackal: šīrēšunu nukkušūti uṣākil kalbī šāḫi zi-i-bi (var. adds MUŠEN) eri MUŠEN.MEŠ šāmē nānī apṣi I had dogs, swine, jackals (or vultures), eagles (and) all kinds of birds and fish feed on their (the slain warriors’) torn flesh Streek Asb. 38 iv 75, cf. pagar qurādis šunu ina la gebērī uṣākil zi-i-bu I let jackals (or vultures) feed on the unburied corpses of their warriors Borger Esarh. 58 v 6, cf. ĀMUŠEN zi-i-bu lišākil Wiseman Treaties 426.

b) vulture: summa zi-i-bu MUŠEN KL.MIN (= ana bit amēlī īrub) if a vulture enters somebody’s house CT 41 8:77 (SB Au), cf. ina ḫul zi-i-bu MUŠEN against the evil (portended by) a vulture ibid. 24 iii 11; summa zi-i-bu ana imitti amēlī ītīq if (when the exorcist is on the way to a patient’s house) a vulture passes to his right (between a section on ominous falcons and one on ravens) Labat TDP 6:7, cf. ibid. 8, also (with īsi cries) ibid. 9-12; ana antašubbī nāṣaḥi kappī sudinnī kappī zi-i-bi ē x ina kūš to drive out epilepsy, the wing of a bat, the wing of a vulture, . . . -herb in a phylactery KAR 188 r. 9; zi-i-bu MUŠEN īṣṣūr 9Nabū the vulture, the bird of Nabū KAR 125:6.

The translation, “jackal,” is based on Arabic and Aram. (see Landsberger Fauna p. 79 n. 3) and on the consideration that no other word for this animal is known. However, there are only three refs. from SB texts in which zību can refer to a mammal, and one of them (Asb.) has a variant which shows an added MUŠEN, so that one has to assume that this scribal thought of the bird called zību. The situation is further complicated by the fact that in Hh. XIV zību, “jackal,” is listed after the eagle (the latter admittedly out of context in this passage) and by the explanation barbaru, “wolf,” given for zību in Malku, where zību, however, may represent a WSem. word (cf. Heb. zōḇēb, “wolf”). It seems that zību came in SB to refer nearly exclusively to the vulture.

Landsberger Fauna 79.
zibû C

zibû C (ZIPU, ZEBU) s.; (a type of mill); OB, MA; Akk. lw. in Sum.


[zi]-i₄-bu, [ad-ba]-ru = e-ru-u Malku V 210f.

[NA₄]HA.R.ZI.BI BIN 5 1:4 and 45 (Ur III); [NA₄]HA.R.ZI.BU SU.SI.GA [NA₄]HA.R.AD.BAR SU.SI.GA Chicago Natural History Museum 156008 r. 13f. (unpub., OB inv.); 1 [NA₄]HA.R.ZI.BI gaddum narkabisû one z.-grinding slab, together with its muller TCC 10 116:11, cf. ibid. 120:6, 8 and 10, TCC 11 224:31, 52, 90 and r. 17, cf. also 1 [NA₄]HA.R.ZI.BI šE.GI.SI YOS 13 342:3, also 3 HA.R.ZI.BI Sumer 14 43 No. 21:7 (OB Harmal); for other refs., see eri B usage 6-2*°, where contexts are cited, but disregard the translation there given; note the writing 2 NA₄.RU-UM (for erum) ša zî-ê-bû UCP 10 110 No. 35:13 (OB Ishchali), ša zî-bû Spolecz Recueil 311:2 (MA), šà zî-pi KAJ 123:3 (MA), all cited loc. cit.

zibû D s.; incense; syn. list.*

zî-i₄-bu = qut-rin-nu, qut-rin-nu = GîŠ.SIM.MES (var. ri-qu-u) LTBA 2 i 22f., var. from ibid. 2:358f.; [zi]-i₄-bu = qut-rin-[nuq], x-bu-a = MIN CT 18 21 Rm. 354:8; restored from dupl. LTBA 2 14:5° f.

This word zibû, equated with qutrinnu, must be regarded as a different word from the zibu equated with napatnu in the section preceding the CT 18 passage cited here. See discussion sub zibû A.

*zibû E (or zibû, zigû) s.; (a small metal object); MB. Only pl. attested.

Ten and a half shekels of red gold from PN for one bowl ½ gin rištî ūrûšî ša sappû. ana zî-ba-a-tî PN₄ kütîmnu mahir (of which) PN₄, the goldsmith, received one-half shekel remaining from the gold for bowls, from which to make z-s BE 14 121:6, cf. [NAp]HAR 3gin KU.GI [a-n]a₄ zî-ba-a-tî 10° gin 22° šE(!) la KU.GI ana sappû PN₄ (same person) kütîmnu mahir ibid. 122:6 (both dated in the same year).

zidubdubbû

The very small quantity of gold used for zibû's makes it likely that they are some kind of ornament, nails, or the like. The mention beside sappu, "bowl," gives no clue to their nature.

zibû F s.; waterlogging(?); lex.*; cf. zibû.


zibû see zibû.

zibû'u see zibû B.

zibüzü s.; (mng. unkn.); OB.*

x gâx qâqim zî-ê-bû ÂNŠE zî-zî-[m] ... épîš I constructed (for Šamaš and Aja) a gâqû (provided with a field of) twelve bur as a ..... CT 32 1 i 20 (OB Cruc. Mon. Manastusus), and dupl. RA 7 189 i 14.

Possibly a "Flurname."

zidubdubbû s. pl. tantum; (a small heap of a certain type of flour, used for cultic purposes); SB; Sum. lw.; wr. žî.DUB.DUB. (ba/bu) and with phon. complements.

a) in gen.: you libate wine and beer 7 žî.DUB.DUB.BU tattanaddû (and) set out seven ž-s (for each of seven gods) BBR No. 26 ii 20 (bêt rimki), cf. ibid. iv 42, also attanaddû žî.DUB.DUB.BU 3 ana ... [with subscript ikrib šiddî šaddadî prayer to be recited while drawing the curtains] ibid. 83 iii 14, also šiddî tašaddad žî.DUB.DUB.BU tattanaddû[i] BMS 30 r. 24, and 3 žî.DUB.DUB.BU BA 5 703 No. 57:12, KAR 50 r. 7, see Thureau-Dangin Racc. p. 24, also BMS 40:12, Žî.DUB.DUB.LKA 70:123; šîdû kûma ša bâši tašaddû [x Žî.DUB.DUB.DUB.][A] tattanaddû you draw the curtains (as is done) for the diviner, and set out x z-s AMT 71:1:26, see Ebeling, ZA 51 170; maḫar apî Žî.DUB.DUB.BU šûb.Šûb [ ... ] you set out z-s in front of the window AMT 83:2:5, cf. LKA 86:13, and passim with nadû; 3 Žî.DUB.DUB. BU ana maḫrat ... lîlissu ina zîsûrûd tattâdû šîlûn kûkkûbu ... ina imîti Žî.DUB.DUB.BU 3-sû-nu ina zîsûrûd ... tûkûn you set out three z-s facing the kettledrum, inside the magic
circle drawn with flour, you place one kukkubu-jar to the right of the three z. - s. In the ground seven cedar (shoots) to the Seven Gods, the sons of Anu, you set out [seven] z. - s in front of them BBR No. 98:3, cf. ibid. 6; [x] ZI.DUB.DUB.BU ana muhhi egubbi tanaddi you set x z. - s up on the holy water basins ibid. No. 31-37 first piece i 12; [ZI.DUB.DUB-BI-ê] k tikopparma takpis rât bitî ana bâbi [ê] you clean the house with z. - s and [throw out] of the door the purifying material AAA 22 pl. 13 (p. 58) r. i 59; DUG. SILAGAZ-E SE.BR.BR.ELDA ZI.DUB.DUB-BI-ê [x] TA.AM tanaddima [...] bita tufâp you make heaps of potsherds (see silagazu), heaps of seeds (see sebirbirred) and z. - s, x (heaps) of each (item), and purify the house ibid. line 65.

b) with explanatory remarks: 7 îibû DUMU 4 4R 23 No. 1 i 5, see Thureau-Dangin, RAcc. p. 26; zigurrû sa orî mariÊ ûlammû DN u DN, 3 ZI.DUB.DUB û naddû Anu Enûlû u Ea the magic circle of flour with which he (the magician) surrounds the bed of the sick person (represents) Lugalgirra and Meslamtaea, the gods, the sons of Enmesarra are (represented by) the three z. - s which are set out (represent) Anu, Enûlû, and Ea ZA 6 242 Sp. 131:17 (cult. comm.), cf. 3 ZI.DUB.DUB.BU akalu u niggû ana 4Aô 6Enûlû u 4Ea BBR No. 24 r. 7 (= Craig ABRT I 65).

In the rituals of the bârû and the kalû the word z. denotes small heaps of flour used for apotropaic and exorcistic purposes. In the latter use z. appears beside sebirbirredû, "heaps of seeds," and silagazuû, "heaps of potsherds," that are to take up the impurities and are then disposed of. The need was often felt in SB texts to comment upon these magic functions of the z. by interpreting them in mythological or cosmological terms. In BBR No. 24, z. is explained as NINDA û SIZKUR, which may offer a link to the meaning of ZI.DUB.DUB.(bu) as attested in Ur III texts. Small quantities of it are mentioned there beside such types of flour as ZI.ATER (saâqû), ZI.ŠE (tuppinnu) and ZI.KAL (hišlêtu), see UET 1 index p. 192 s.v., also Eames Coll. p. 130 n. 123. In Gudea, e.g., it appears beside NIG.Á.RA (Saki 66 Statue B i 10) for a regular sacrifice (sá. dug). This special and not identified type of flour (either prepared in a special way or with additional ingredients) was apparently called by a different name, possibly mašḫatu, in later texts. In Hh. XXIII v s. f., [zi.dub.dub ]bu is rendered by qi-me ma-aq-qi-um, "flour (used for sacrifice with) a libation," and by qi-me si-ir-qi, "flour (used for sacrifice with) an incense offering."

zigânšarrû see zigašarrû.

zigarrû s.; bed with side pieces; syn. list*; Sum. lw.

zi-gar-ru-u = er-šu Malku II 177.

Loan word from Sum. *izi.bi.gar.ra, "provided with a side piece." For izi, "side piece of a chair or bed," see s. v. For the parallel iz-zi-da-ru-ú = er-šu CT 18 4 r. ii 17, which is a loan from *izi.da.ri.a, see izzidaru.

zigâšarrû (ziganšarrû, zikisharrû or sika(u)-šarrû) s.; (a commodity); OA*; foreign word.

ana zi-ga-an-LUGAL u subâli ša addinakš ku(n)î alqi I took (the silver and the gold) for the z. and the garments which I had given you (previously) BIN 4 113:17; 2 M.A.NA zi-ga-LUGAL u šarrânum allâni arkûtim išti PN u PN, two minas of z., also (one) šarrâru-containter with long(?) acorns(?) from PN and PN, TCI 4 97:1, and cf. 1 M.A.NA zi-ga-ša-ru TCI 4 81:2; [ša] 15 GIN kasîm XA.GUG u zi-x-LUGAL red stone and z. for 15 shekels of silver TCI 20 178:8; one and one quarter shekels of silver sîm 16 GIN zi-ga-an-ša(!)-ri CCT 5 32a:5, of. x silver sîm [x zi]-ki-ša-ri OIP 27 32:6.

Bilgiç Apellativa 70 and 90.

ziggurrû (a fish) see singurrû.
zigiduhhu

zigiduhhu s.; (a prepared liquid dish); OAkk., Akk. lw. in Sum.

1 DUG.GAR 2 SI.GI-DU-ḪU-UM UET 371:4, also 1128:1, 5 and 9, zı-giatanu ḫu-um ibid. 929:2, always beside nag.lugal.

Probably originally a Sum. word (possibly zı, “flour,” or zı.kum plus duḫ, cf. dišīpa tūḫu) denoting a flour preparation, which became a loan word in Akk. and then appeared again in Sum. texts in Akk. form.

*ziğu s.; (mng. uncert.); MB.*

1 makkasu 12 MA 12 GIN adi 12 GIN ina zı-gi-e 1 ḫasīnu 1 MA 6 GIN adi 6 GIN XI(!). MIN one knife (weighing) two minas (and) twelve shekels with twelve additional shekels from the zı., one ax (weighing) one mina (and) six shekels with six additional shekels ditto (two items follow: three dishes for scales, two anklets, both with such additional amounts) BE 14 149:1f. (list of objects as gifts for the aḫḫ-ḫa-ḫa-ša-mi).

The term (possibly from Sum. zı ga) refers to additional deliveries that accompanied the handing over of carefully weighed metal objects for personal use given on the occasion of a marriage(?) ceremony.

zihhu s.; (a fish); lex.*

[u-bu-di] [u-ni-da-xak] = [z]-bu-da-na-um, [z]-iḫ-ḫu-um MSL 2 141 Tablet C r. 18'f. (Proto-Ea).

zihhu (pustule) see pihhu.

zi'iru see ziru A s.

zi'iztu s.; division; Nuzi*; cf. zāzu.

uṣtu umi anī zı-iž-ta eqī u dabābu jānu from this day on shall be no (further) division of the field or (any more) claims from this day on there shall be no (further) division of the field or (any more) claims JEN 570:15.

zijanātu (or sijanātu) s. masc. and fem.; (a type of blanket); Nuzi; wr. sijanātu JEN 402:12 and HSS 13 98:2.

a) material — 1' made of leather: šumma ša tūḫu meš kuš zı-ia-na-ti u ša immerē nādinānū and they are those who handed over the garments, the leather z. and the sheep JEN 68:32, cf. 1 TŪGH 1 kuš zı-ia-na-du ibid. 13; 3 kuš zı-ia-na-tum ME 2 allurū TCL 9 1:8, cf. 3 allurū 2 kuš zı-ia-na-tum HSS 13 98:2, 2 kuš zı-ia-na-du 2 allurū ibid. 127:1, cf. also 1 allurū 1 TŪGH 1 zı-ia-na-tum JEN 554:2; 1 kuš zı-ia-na-du damgu ešku JEN 297:24; 2 kuš zı-ia-na-du JEN 655:27, and ibid. 16; note 2 zı-ia-na-tum maš-gal-li-tum two z.s made of goat hides(?) HSS 13 149:27.

2' made of wool or goat hair: 2 MA.NA šarrtu ana ıštēn zı-ia-na-tum two minas of goat hair for one z. HSS 13 233:13; ša 2 zı-ia-na-tum šārturnu PN ılteqi PN took hair to (make) two z.s HSS 14 544:1, cf. ša šina zı-ia-na-tum šarrasunu PN ıltege PN took hair for two z.s ibid. 9; [x] kudukti šārtum ana 3 zı-ia-na-ti HSS 15 218:2, cf. 24 nari šıG.MEŠ ana 20 zı-ia-na-ti — 24 nari-measures of wool for twenty z.s HSS 13 2:2.

b) uses — 1' given to women: 1 zı-ia-na-tum esrēt ša GN 2 zı-ia-na-tum mārat šarri ša GN 1 HSS 9 23:2ff., and passim in this text; 1 zı-ia-na-ti ana mušēnquṯi HSS 13 165:5; and passim in this text, but not exclusively to women; 1 zı-ia-na-tum ana eṭīn ša Abēnaš HSS 15 188:5; and passim in this text, given to women; note in enumerations of household utensils (unūtu), given to a woman HSS 13 470:2, minwumme 1.MEŠ-ıa uDU.MEŠ-ıa zı-ia-na-ti-ia namēziya unūtu ša bit aḫija all my oil, sheep, z.s (and) mixing vats, the utensils of my brother’s house (given to a wife) HSS 5 70:6.

2' for the king: 12 kuš zı-ia-na-du ša LUGAL 36 kuš zı-ia-na-tum ina liḫbīšunu 5 kuš zı-ia-na-du labīštu twelve leather z.s for the king, 36 leather z.s, among which are five old leather z.s HSS 15 325:1ff.; 12 zı-ia-na-tum ša LUGAL ibid. 130:64; note 1 zı-ia-na-ti kima šarru Śurattarna imtīṭ šarīp one z. when King RN died and was cremated HSS 13 165:2; note nāḫprar 30 zı-ia-na-tum. MEŠ ša ekallim ana babī nadnu 12 zı-ia-na-tum ešētu PN ıṭū nakkaštu ana PN ša nadnu all together, thirty z.s belonging to the palace were given to the city quarter, (and) twelve new z.s from the storehouse were given (by) PN to PN, ibid. 34 and 37.

3' as a means of payment: PN 30 MA.NA AN.NA.MEŠ 4 MA.NA UD.KA.BAR.MEŠ ıštēn zı-u-
zikartu

na-tum kima gišituša ana PN₂ ittadin PN gave PN₂ as his "gift" thirty minas of tin, four minas of bronze (and) one z. JEN 402:12 (coll.), cf. (beside barley, oil and sheep) JEN 139:5, (beside tin, bronze and barley) HSS 9 21:11, JEN 402:12, and passim in māratu texts, also (beside animals, tin and a garment, summed up as annītu kaspu) JEN 297:24, and passim in tidemaru-texts, (beside barley, copper and oil as compensation payment in an exchange transaction) RA 23 152 No. 40:9, etc.

c) other ocs.: [...]i-a-na-du 5 ina ammati mārakšu 3 ina ammati rupuššu one z. five cubits long (and) three cubits wide Tu 439:17; zi-a-na-ka ana qa-x [x z] x ittadīš he gave (me) the z. in order to .... (depotomy of the suspected thief of a z.) HSS 5 47:16; obscure: 12 zi-a-na-tum ša giš du(?) ba du HSS 15 130:56.

The refs. indicate that the zījanātu was simply a blanket made either of goat hair or leather, used by women but also by men, even by the king. Its features (size, decoration, etc.) seem to have been standardized, and it was considered a piece of household equipment. The word is probably Akk., but no acceptable etymology has been proposed.

(Speiser, AASOR 10 37; Feigin, AssL 51 26ff.; Speiser, Or. NS 25 2 n. 2.)

zikartu s.; masculinity; SB*; cf. zakru, zikaru, zikirtu.

šumma bīr zī-kar-ti-šu ṣepāt pa. pa [...] if the "kidney of his masculinity" (i.e., his testicles) is crushed SBH 148 ii 22, cf. šumma bīr zī-kar-ti-qāz-[šu ...] šīnatšu dib dib [ ...] CT 37 44 K. 3826 ii 19', see Labat TDP 138 ii 69.

For another term for "testicles," similarly composed with bīr (= kalitu), see kalīt bikī sub kalitu, "kiddney."

zikaru (zikru) adj.; 1. male (human and animal), 2. man, 3. ram, 4. (a specific quality of stones and plants used as drugs, a cloud formation); from OA, OB on; wt. syll. and NTA, NTA, but LŪ in DINIR.MEŠ LŪ. MEŠ DINIR.MEŠ SAL.MEŠ KBO 1 1 r. 51, etc., note MU.TIN Labat TDP 204:58; pl. zikkaru, in Bogh. zikaritu; cf. zakru, zikaru, zikrūtu.


[(EDK.DU).bu mumšen = „a-roba, [EDK.DU].bu NITA mumšen = zī-ka-ru Ur X.133 r. ii li. Hh. XVIII); [...]. (kur. gi [mušen] = [...]-ki (pronunciation) = zī-ik-rum KBO 1 47 57:9 (= KUB 4 96 ii 13).]

[ni.ij.ta mu.nu.uša ra mu.nu.uš ni.in.ta.ar.ra ku.kute d'onin za. (<a.k. kām = zī-ka-rame ana šinnitāši ni-nī-šu-tam) ana zī-ka-ri-im turrum šumma Istar in it within your power, Istar, to change men into women and women into men Šumer 11 pl. 6 r. 6 (OB), cf. ASSK p. 130:47ff.; u šal nu.mu.meš u nita nu.meš = u šal zivar zī-ka-ram šumma ut šinnitāši šumma they (the demons) are neither male nor female CT 18 19 K 107 K. 265+12ff.; var. from dupl. ibid. 15 K. 2066 ii 6ff.; ul nita-a-ta a-Dibabu šī zī-ka-rum gurūtu DN, exalted, male hero 4R 26 No. 5 33ff.; ♀ Nin.urta nita im.ii.1 L. 1 = mën zī-ka-ru (var. -rit) mutella DN, exalted male Lugale 1 31.]


also **aššat amēli** NITA uullad CT 20 3 K.3671+ :7, and passim in SB ext.; **aššu auššu im**-zi-ka-ra-um uullad CT 5 4:4 (OB oil omens), cf. NITA širhi Labat TDP 210:100f., NITA arši ibid. 206:63, 66, etc.; if a man has intercourse with his wife in a field or a garden **aššasu NITAMES UTU** mes his wife will bear only males (see also zkari usage b) CT 39 45:24 (SB Alu); 7 **ubannā NITA**.MES 7 **ubanna SAL** mes seven (of the bricks) bringing forth males, seven bringing forth females CT 15 49 iv 9'f. (SB Atrahasis); **šumma šarratu** 1 NITA 1 sal ulid if the queen bears one male and one female CT 28 3:7 (SB Izbu), and passim in Izbu; **šumma šarramam ana aššatim aḫażim teppē 1 ša NITA 1 ša sal aḫē tanāndi if you make a divination with oil concerning the taking of a wife, you throw in separately a drop for the man (and) a drop for the woman CT 3 2:14, cf. ša zi-ka-ri-im tarik zi-ka-ru-um imāt (if) that of the man is dark, the man will die ibid. 140 (OB oil omens); ajiči dik-i-ri (vars. -ru, zi-ik-ru) šaḫazašu ušēqeqa [...]. **Tāmat ša ūnissat ištar išna kakku** what man is leading his battle array against you? — [...]. **Tāmat**, (only) a woman who goes out to attack you En. el. II 110; ša įz-ka-ar [lu ši]nissiš mannam [lu id]e nobody knows whether it (the mutilated body of a child) was a boy or a girl ARM 6 43:12 (let.); **šumma širu ana inmaši HNT u sal imqut w assassūnūti** if a snake falls upon a man and a woman and separate them KAR 389b i 8 (p. 351) (SB Alu), and passim in this text, cf. **[šumma]** širu ana inmaši erši NITA u sal imqut CT 38 32:5 (SB Alu); **kulītu ša zi-ka-ru šu** he is effeminate, not a he-man 4R 34 No. 2:21, see Weidner, AFO 10 2ff.; [L]U.MES ša GN zi-ka-ru-du.MES [u] sal a-mi-lu-du.MES ša GN slaves from Ethiopia, male and female KUB 3 52:6; **EN.LLI-lt ni-ši** (VAR. UN.MES) ilat zi-ik-ri-goddess of Enlil rank of women, goddess of men Craig ABRT 1 67:25, and dupla., see Zimmern, ZA 32 172, cf. ilat NITA.MES 61star sal.mes STC 2 pl. 78:39, cf. also AFO 8 25 r. v 12 (Aššur-nītāti VI treaty); šalum NITA u sal teppišu you make a divination of a man and a woman KAR 184 r.(r.) 24 (SB rit.); **šumma ma sal nu sal [...]** **šumma NITA NU** [NITA] if it is a woman, the figureine of a woman, if it is a man, the figureun of a man] KAR 228 r. 19 (SB rit.); **šumma zi-kar-ka-ma lu aššatka** if you are a man, let this (figureine) be your wife BBR No. 49 r. 2; **šumma giš.tukul immittim kina passim zi-ka-ri-im ūrrī išu** when the right “weapon” has ribbons like a male puppet YOS 10 46 iv 32, and passim in OB ext., also, wr. kīma z.ANA NITA JAOS 38 82:16 (MB ext.), and CT 31 41 K.4074 r.(!) 6ff., K.2313:7, and passim in SB ext., see Landsberger, WZKM 56 118f.; note: **girtabilu zi-ka**-rā isassī the male scorpion-monster called (his mate) Gilg. IX ii 17; as a personal name: **Zi-ker-ri** VAŠ 6 207:6 (NB), NITA ibid. 4:7.

2' per merismum: **ina māri PN zi-ka-ri-im u sinništim ili PN mamman mimma ul iši** none of the children of PN, male or female, has any claim against PN TCL 1 60:17 (OB leg.), cf. ibid. 68:8, also ištu zi-ka-ri-im adi sinništim CT 2 50:19; (in broken contexts) [zi]-kar u sinniš STT 28 ii 48', lu NITA lu sal PBS 1/1 13 r. 34, and dupla.; nāši NITA u sal šēher u rabi' all the people, men and women, young and old Streck Asb. 56 vi 91, also 318 9, cf. OIP 2 28 ii 19, and passim in Senn., note zii-ke u sal OIP 2 57 i 16, also Streck Asb. 16 ii 40, and passim; lu NITA lu sal mal ūnna nabū PRT 44:15; (the gods of GN) NITA u sinniš BHT pl. 10 vi 12 (NB lit.).

b) animal: **qaggaq issušu šurri NITA teleqi** you take the head of a male partridge AMT 78:6:10, cf. OECT 6 6 r. 8, and passim; **lūbi issūšu šurru NITA AMT 62,3 r. 3; summa ilitu 5 ulādam 2 NITA 1 sal if a cow drops three (calves) and two are male, one female CT 28 37 K.798:2 (SB Izbu report), cf. 3 NITA.MES 4 SAL.MES (referring to a ewe) CT 27 26:24, and (report referring to a mare) CT 28 30 K.849:5, and passim in such contexts in Izbu, also CT 38 46 r. 106 (SB Alu); NITA ina qāt immittim sinništa ina qāt šumelisu inašši he carries the male (bird) in his right hand, the female in his left OECT 6 pl. 6 r. 11 (SB rit.), cf. 2 TU.MUS.EMES NITA u sal two doves, a male and a female ABL 1405:3; širūnu šašši ša NITA u sal KAR 194 i 6 (SB med.); lašši šaš NITA AMT 98,1:3; for male animals, cf. asu bear KAR 186 r. 13, puradu (a fish) AMT 82,2:1, surardā lizard
zikaru

AMT 82,2 r. 5, see also ḫulā, imēru, etc.; ẓalām girtabīlī tiddī Nīτā u SAL figurines of scorpion-men, male and female. KAR 298 r. 8, cf. also AΑΑ 22 pl. 12 iii 52 (SB rit.); for GUD. Nīτa see alpī, for UDUNĪΤA see immēru, for ANŠE. Nīτa see mūrū.

c) date palm: ḡis.ḡisīmmar nīṭa = zī-ka-ru Ḥh. III 319; inā Bābīlī ḡis.ḡisīmmar nīṭa uṭinū itāṣī in Babylon a male date palm bore dates CT 29 48:8 (SB list of prodigies); suḫūs ḡis.ḡisīmmar Nīṭa AMT 13,6:18.

2. man — a) in gen.:  šumma aṣṣāt awīlim itti zi-ka-ri-im šānīn ina itālim itāṣbat if a married woman is caught sleeping with another man CH § 129:43, and passim in similar contexts in CH; aṣṣāt awīlim ša zi-ka-ra-am la ʾiddāma a female who has not had intercourse with a man CH § 130:56; ana bit zi-ka-ri ul ērru-bu ʾī (a widow) will not go to live in a man’s house Camb. 273:6, cf. ibid. 9; amēṭū Ḭrtā bi zi-ka-ri šī the girl is grown up, she is marriageable EA 3:8 (MB), cf. ki ḫPN itti zi-ka-ra ʾuttap-pa-šū aṣ-ḥa(ī)-la-ām YOS 6 188:20 (NB); zi-ka-ra-am šāmušu [ṣ]u k[ap]rim šāṭi idūku they killed some man of that village ARM 4 24:12; flour ša nīṭa itēnu which a man has ground LKA 70 i 15.

b) with the implication “warrior,” etc.: man-nunna ṣaruḫ ina zik-ka-ri (var. Nīṭa. Mēš) who is the most famous of the warriors? Gûl. VI 183, cf. the parallel: [6Gîlgâmēš ṣaruḫ ina zik-ka-ri (var. Nīṭa. Mēš) ibid. 185; labbākū u zi-ka-ra ku I am a lion and a warrior AKA 265 i 33 (Asn.), cf. also KAH 2 84:15 (Adn. II); ʾāṣar ṭāḥaš zi-ka-ri ul ēnḫu ṭeṣeru isḥassu he did not fall on the warriors’ battlefield, but the nether world seized him (as he was sick in bed) Gûl. XII 61, and ibid. 53 and 75, see Weidner, AÔ 10 363f.; zi-ka-r[u] (KIR) gardu (said of Nergal) TCL 12 13:18 (NB log.); ḫu[u] nī.īn.ta ka.la.āk.ka : ḫulqi zi-ka-ru-um dānnum Suner 11 pl. 16:3 and 5, and cf. Nīṭa. KAL.GA RA 8 65 i 2 (OB ʾĀšdūnu-erim), also KAH 2 60 i 19 (Tn. II), AKA 381 iii 116, and passim in Asn., 3R 7 i 9 (Shaḥn. IIII), Lyoyon Sar. pl. 2:7, and passim in Sar.; zi-ik-ri gardu BBSt. No. 6 i 7 (Nbk. I), No. 36 ii 23 (Nabû-apul-idinnā); Nīṭa gardu 1R 35 No. 3:14 (Adn. III), zi-ka-ru gardu OIP 2 23 i 7 (Senn.), and passim in Senn., Esarr. and Asb.

3. ram: udu.nīṭa = zi-ka-ru Ḥh. XIII 7, cf. Ṣu = zi-ka-ru-ul CT 14 13 BM 91010 r. 11 (excerpt from Ḥh. XIII); ʾin ēn GUD 15 zi-ka-ru one ox, 15 rams BE 9 86a:15 and 23 (NB), but note udu zi-ka-ri PBS 2/1 205:1.

4. (a specific quality of stones and plants used as drugs, a cloud formation) — a) referring to stones: NĀN 4 šu.10 Nīṭa u SAL male and female . . . stones (used in med.) AMT 102:22, and passim; NĀN 4 šu.10 Nīṭa CT 23 10:23 (SB rit.); NĀN mu-ṣa Nīṭa AMT 97,4:10; NĀN šubū Nīṭa u SAL KAR 193:9; AN.ZAḪ.GE₆ Nīṭa u SAL “male” and “female” black frit AJSL 36 82:86; NĀN URUD NĪṬA AMT 7,1:10.

b) referring to plants used as drugs: ašlam NĪṬA (!) “male” rush AMT 104:13, WT. ÛṬIR- NĪṬA AMT 20,1 obv.(!) 30, šēr ašlī Nīṭa AMT 12,4:5, and passim; nikiptu Nīṭa u SAL BE 31 60 i 7 (SB rit.), also LKU 50:11, and passim, also, WT. ŚIM.AN.BAR NĪṬA u SAL AMT 35,1:5; note, referring to a fly: lamṣaḫ ḫilāti NĪṬA AMT 44,1 i 4.

c) referring to clouds: šumma man ina ṣuḫu šī zi-ka-ri šī if the sun sets among broken “male” clouds ACh Supp. 2 Šamaš 45:4; cf. šumma man ina IM.DIRI NĪṬA. MĒŠ šū,šū ibid. 3.

Meissner, MAOG 11/1-2 23f.; ad mng. 3: Landsberger, AÔ 10 154.

zikaru A

zikru

1. discourse, utterance, pronunciation, words, 2. mention, 3. (divine or royal) command, order, 4. name, fame, 5. oath; from OAkk., OB on; stat. const. also ʾiṣqar e.g., VAS 10 215:21, often used in pl.; wr. syll. and MU; cf. zakāru. A

mu = ni-[ṭ]u, ni-bu, zik-[rum], za-ka-ram, za-ka-ru-um Ḥh. II 185f.; mu = ni-bu, zik₂-ram, za₂-rama A III/4:6ff.; Ṣu = ni-[bu], zi-[ik₂-ru], za₂-ram A III/4:6ff.; ʾiṣqar Izi G 2ff.; an. ʾiṣqar = zik₂-ram (var. zi-ik₂-ru, qi-bi-tu) Silbenvokabular A 78; mu.pād. [da] = [z]i-[k][ir] šu-me(var. -mu), mu.x = [n]a-bi
zikru A

su-me(var. -mu) Erimhus VI 245f.; [...] = ri-ki-is zik-ri Kagal B part 4:13.

[inim.ka.na] nu [mu.um], til-li-li.e.dè: zì-kìr ï̄su la gamùrùs his (Anu's) command is not to be abrogated TGL 65:1f.; mu.pà, da.zu dingir. re.e.n[e.-ra] ār.zu ak.ak. da ka.tar zu ga. a [b.s.i.li]: zì-kìr ñùne[ka anu ili] lu[tta][id] dàlti(ka lu[tu][d)] let me praise your name to the (other) gods (and) proclaim your glory 4R 29 No. 1 r. i 15ff.; 

4Nin.ur.ta.me.en mu.su.še ka.ki.šu.ub ḫa. ba.â.ne [var. ka.šu ḫa.ra.[n.gal.gal.še.ne]] (late version: en 4Nin.ur.ta.me.en mu.pà,da.mù.še ka.ki.šu.ub ḫa.ma.ab.)(ak).kè(ik)(u). e.ne]: bēlù ðmix anâku anu zì-kìr ñùne[ja lišê-kì-ru- u-nì I am the lord Ninurta, at the mere mention of my name, let them prostrate themselves Angim IV 9; mu.pà, da.bì.še zâ.zì ab: anu zì-kìr ñùne[ja norqi hide at the mere mention of their names! KAR 31 r. 15f.; gaba.ra mu.pà, da.mù.še Kì.sàr ma.ja mu.sà, zu āš.im: anu mìšìr zì-kìr ñùne[ja Antu širu lu nûbit ñùne[kima] corresponding to your name (Anu), let your name be Antu, the august TGL 65:39f., see mng. 4e for a similar ref. to a name.

[zì](var. zì-ru) - šu-mu(var. -mu), da-ba-bu LTBA 2 242f., and dupl. 1 r. 4 dfv.; zì-ri ð a-mat CT 41 44:10 (Theodicy), see mng. 4f for a corresponding ref. to a name.

1. discourse, utterance, pronouncement, words — a) in gen.: išēmēna Gilgâmeš zì-ki-r mālikisù Gilgâmeš listened to the words of his councilors Gilg. Y. 200, cf. zì-ki-ûr ummûšût išēm'-um qarrûdù RA 46 92:73 (OB Zu), [4Mar]dûk zì-ri ilâni ina ñemišû En. ol. VI 1, and passim in Gilg., En. ol.: ana zì-ik-ri ëliim ëriqî zu-anâku he grew pale at the man's words Gilg. P. 40 ol. iv 10; îgâru šîttamû'affî nîkki(i)šû šùgâri kalâ zì-ki-r(text zì)-îa listen to me, mark my words, read fence! RA 28 92 i 11 (Atrahasia): ummûnîjja îlqû išûmû zì-ki-ûr šâpîtâ they (the gods) accepted my supplications (and) listened to my words Streek Aš. 34 ol. iv 10; qîbîma lîòšemî zìk(var. zì-ri)-îa give orders that my words be listened to BMS 8 r. 14, see Ebeling Handerhebung p. 62:33, and passim. cf. ñèmi zi-kìr ñùja JRAS Cent. Supp. pl. 3 r. 6; zìk-ri lîšû eliika may my words be pleasing to you BMS 2:54, and passim, cf. si-qîr (var. zì-ki-r) atla[nu] ina dami[qi]t lištîm may what I have said come to favorable fulfilment BMS 22:21, see Ebeling Handerhebung 106; uṣur ñùsuqûa si-gar atmûja heeed the choice formulation of my utterances

Lambert BWL 86:296 (Theodicy), cf. atmiṣu nussuqûa si-gar-ùu šàšûr BA 5 394 45; šarrassûn ulûndaddûnu si-iq-rî-îa she (Ištâr) is their queen, they discuss her utterances with admiration 22 170:29 (OB); [ţi]lûšî si-qr-ar ûuddûm the welcome word reached her VAS 10 215:21 (OB lit.), see ZA 44 39; ana siq-ri-a šûmûṣû at my woeful words ZA 5 79:14 (prayer of Anu I); note, with the connotation "thought": šûnûkî têšû-nu (for têšûnû) si-qi-ri-šû-nu pârûdu their mind was dejected, their thoughts confused LKA 62:16 (MA lit.), see Ebeling, Or. NS 18 35.

b) in specific phrases: šîbûnûtì ... zì-kr-û uterrû ana Gilgâmeš the elders replied to Gilgâmeš Gilg. Y. 189; îlêkû zìk-ru-mattûa lu[tîrû] just one word would I put before you (with comm. zìk-ri ð a-mat) Lambert BWL 74:69 (Theodicy); adî mûrî šîpîrî wûsunnû zìk-ra while the messenger was repeating the message AFO 13 47:8 (OB Naram-Sîn epic).

c) in zìkûr umûsû: kîmû zì-kìr šûmûṣû ša nàsûr kîtî u mîsîrû ... imbû-ûnsû îlānî rabûtu the great gods named me to safeguard what is right, according to the words of my name (i. e., Šarru-kên) Lyon Sar. pl. 8:50; [an]a zì-kìr šûmûṣû leqêm [ã] atî zì-kìr šûmû ša lû Hallâbaî [ã] ana Babûlim supûr send (the messengers) to Babylon to take his ... and to [return] with the ... of the ruler of Halâba VAS 16 24:14 (OB lit.), see Landsberger, JCS 8 62.

2. mention: who else loves you as I do u ana zì-ik-[rû-]iûdû and is happy when you are mentioned? PBS 7 9:4 (OB let.), cf. ana zì-k-ri-ka îjâmû TGL 17 34:7; înâ zì-kîr šûmûṣû kuṣûd nâkîrêa conquer your enemies at the mere mention of his (Assurbanipal's) name! Streek Aš. 20 ù ù, cf. ana zì-kìr šûmûja kabûtu kuštû nàkîrî littarrî lînûstu let all my enemies shake and tremble at the mere mention of my mighty name VAB 4 260 ii 44 (Nbn.); ana zì-kîr šûmûṣûna kabûtu pitûnâk îlî u îšâr I become filled with awe at the mere mention of the name of a god or goddess VAB 4 112 i 19 (Nbk.), cf. also ibid. 112:49, 150:17, 168 vii 35 (all Nbk.); înâ zìk-ri ilûtišûnu mûkî nàkîrîja kîmû qanê mehe jîšubû
the rulers, my enemies, sway like reeds in a storm at the mere mention of their divine (names) Borger Esarh. 57:80; zi-kin-ka ina pi nisî šu-DUB (var. -tû-ub) ba 4.LAMA mention of you is a sweetening of the soul(?) when it is in the mouth of the people BMS 22:8, see Ebeling Handerhebung p. 106; lú mu.pâ. da in.tuk.a lú mu.pâ. da nu.tuk.a: sa zi-ki-ar sume isû ša zi-ki-[šume] lu iši whether he (the ghost) has a commemoration or not ASKT p. 88-89 ii 32f.

3. (divine or royal) command, order — a) in lit.: ušširi qibiš šinê si-iq-ri-ia observe my command, listen to my orders VAS 10 214 r. vi 19 (OB Agúṣaṣa): šinmaṭa la šanān si-gar-ka Anûm your power is unirvaled, your command is Anû En. el. IV 4, and ibid. 6, cf. lu kēnāt šit pîka la surâr (var. šanān) si-gar-ka your pronouncements are indeed firm, your command unshakable (var. unrivaled) ibid. IV 9, also [tis]garu zi-kin-šû qīḇassu kēnîš (Marduk’s) command is exalted, his order firm BA 5 653 No. 16:22; likīn zik-ru-uk-ki let (the song) be firm at your command PBS 1/1 17:6, and dupl., see Ebeling Hand-erhebung 106, also ina siq-ri-ka kabti ina qibû šintikku rabiti ... luḫuṭ, may I get well upon your effective command (and) your great divine pronouncement BMS 22:10, see Ebeling Handerhebung 106, also ina siq-ri-šû kabti lu u ištaru islinnu ilitīja BMS 1:44, and passim; aj itūr aj inennā si-gar šapṭiya may the command I give not falter (lit. turn back) nor be changed En. el. II 129, also ibid. III 64 and 122, cf. šēpû zik-ru-ka ul inennā Lambert BWL 128:64, etc.; lu mamman la uštansat-ku (var. uštamsaku) zi-kiš šapṭiu no god can treat carelessly the command he (Enûlî) gives PBS 1/1 17:6, and dupl., see Ebeling Handerhebung 20:31; nišš ištammara zi-ki-ka kab[la] all the inhabitants of the country heed your important orders KAR 59 r. 3, see Ebeling Handerhebung 66, and cf. SR 35:19 (Cyr.), sub mng. 3b; si-iq-ru-šû ša tușakniššum ki-brāt erēm ana šēpṭiu she (Ištar) subjugated to him (Ammiditana) upon her (mere) command the four regions of the world RA 22 171 r. 49 (OB); note with the connotation of power: ša ... zik-ri-pîku wuṣaṣqû eli ili abēṣu whose command we have exalted over that of his divine fathers En. el. VI 140; sa ina irme Anû u kiqallî šurūḫu zik-ru-šû (Ištar) whose command is famous above the horizon and in the nether world Borger Esarh. 75:3; sa abhâšu ušširišu zi-kiš (var. zik-ru-u-šû) he whose command his fathers have made supreme En. el. VII 139, with comm. ma = šur-[tû-šû], ma = zik-[ru] STC2 pl. 57 i 3 f., cf. šušraẖ zi-ki-Aššur šurbaṭa ilâṣṣu BA 5 654 No. 10 r. 14; lirtabbâ zik-ru-šû eli kalâšīnu Anû[kti] En. el. I 156, and passim in En. el.; si-qir 4.EN.LIT-ki-ka 4Addu bēl nagâb napištî Addu, the lord of all living things, is he who represents your power as Enûlî KAR 128 r. 25 (prayer of Tn.); 4.dTIR u 4.SUL dâš 4.Samaš zik-kiš-šu-nu Šûrûl II 179; (uncert., emendation after CT 25 34 r. 9f.); 4.Ămūrāna ina šāqi šištābû zi-ki-ri those who see me in the street will praise your power STC 2 85:101.

b) in hist.: zi-kiš-ša-ru(var.-un) kabtu ittà-∂iŠ he respected their (the gods’) solemn oracular pronouncement Borger Esarh. 40:15; ina la šunnaṭe zi-kiš šapṭikan according to your (the gods’) unchangeable command Borger Esarh. 82:17, cf. (Ninurta) ša la ušširi-ša siq-ri šapṭīnu AKA 256 i 5 (Anû); sa ina si-qir 4.Samaš ḫatušu ilētu nadnaturmûn (the king) to whom the pure scepter was given upon the command of Samaš AKA 32:31 (Tigl. I), cf. ša ina si-qir 4.Enûlî màẖira la išî ibid. 33:44, and passim in NA royal; rarely referring to the king: (I have sent you messages three times) la tašmâ zi-kiš šapṭîja but you have not listened to my personal order Borger Esarh. 104 i 30, RN ... la šemû zi-kiš šapṭîja ibid. 48:66, also Streck Ass. 16 i 51, 34 iv 10, 130 vii 47; 4.Ţuṣ ... zi-kiš šarri maẖrê la šunni so as not to change the orders given by a previous king AAD 809 r. 6; bēl ša ... istammara zi-ki-ir-šû 5R 35:19 (Cyr.).

c) in personal names: Zi-ki-ir-i-[li-šu] UET 5 37:1, also OECT 3 25:6, and passim in OB; Zi-ki-ir-3 4.Samaš CT 33 26a:2 (OB).

4. name, fame — a) name — I’ in gen.: eššu ... PN zik-ru-šu a man by the name of Gimil-Ninurta STT 38:2 (Poor Man of Nippur); lullikî mu(var. si-ki-ir-)ki luṣanni ana šarrati Erēškigal let me go to announce your name to Queen Erēškigal CT 15 45:24, and dupl.
3' in zikir šumi: Gyges, king of Lydia asked Šarrāni to do his bidding. He invoked his name in the field of battle and in the city gates. His fame will endure. Gilg. P. iv 7; zir-šu lu-u <al>-u

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zikru A

will be scattered, his fame will disappear
Boissier DA 12:34 (SB ext.), for gloss, see lex.
section; zi-kir RN abim wâldija in kibrâim
lu 'u-[še]-[pû] (copy differs) I made the name
of my father, Sin-muballit, famous all over the
world LIH 95 r. 59 (Hammurabi), cf. lušâpi
zi-kir-su-lîsarbû šumû BAI 5 652 No. 10:7, and
passim, also mudâmâmî zi-kir abi ilûdîûû VAS
1 37 ii 42 (NB kudurru); ana ūmû dârû zi-
kir-ka lušême I shall proclaim your (Šamaš')
fame forever Bab. 12 pl. 3(after p. 56):28 (SB
Elana).

2 in zikir šami: ūnu 4Ašûr ... eli šarrâni ... šarrûti ušarrâštma ušarâbû zik-ri
šumîja when Assûr made my royal power
more famous and my fame greater than (that
of all) kings Borger Esarh. 98:32; the great
gods ina pûhur lušimû zi-kir šumîja ušarrâštû
made my fame supreme among all the
potentates Streck Asb. 92 i 9; zi-kir šumîva
liššakin ana ūmû dârûû may your fame be
established forever VAB 4 68:41 (Nabopolassar);
ša ... zi-kir šumîšu ušegûšu ana rêšelû (Sargon)
whose fame (the gods) extol to the utmost
lyon Sar. pl. 1/3, and passim in šar.

5. (with ref. to a god) oath: maḫar ... ilâni mât Ašûr ... zi-kir-šû-un kabtu ušâz
kîrûnûti I made them take a solemn oath in
the presence of the gods of Assyria Borger
Esarh. 40:19; ša ... 4Šamaš zi-kir-šû kabtu la
našrûnu who, unheeding Šamaš' weighty oath
TCL 3 94 (Sar.), cf. la aṭir zik-ri ilâni Lyon
Sar. 13:19, la nâšir zi-kir 4Ašûr 4Marduk TCL
3 92 (Sar.), cf. la pâlîhu zik-ri bêl bêlê Borger
Esarh. 52:64, also Winckler Sar. pl. 34:122; zi-kir
4Ašûr ... ma'dîš aplaḫ out of great respect
for the oath sworn by Ašûr ADD 809:28; cf.
zi-kir DN u DN, DNM apallaxu BE I 83 r. 14 (kudurru);
aṣṣû ša RN ... ana zi-kir 4Ašûr la isûtûnuma
because RN did not respect the oath sworn
by Ašûr TCL 3 340 (Sar.), note ni-i zi-kir DN
... īšhû[...] let him respect the oath sworn
by Ningal Streck Asb. 290:8.

zikru B s.; 1. image, counterpart, replica;
2. idea, concept(?), 3. (uncertain mng.);
SB.*

1. image, counterpart, replica: attû DN
tab-ni-[i ... ] eninnâ binû zi-kir-sû since
you, Arûru, have created [mankind?] now
create a replica of him (Gilgâmeš)! Gilg. I
ii 31, cf. when Arûru heard this, zik-ru ša
4A-nim ittâni ina libbiša ... Enkidû ittâni
she thought of a replica of Anu and created
Enkidû (out of clay) ibid. 33; when Gilgâmeš
heard this, zik-ru ša na-a-ri ittâni [...] Gilg.
VIII v 44.

2. idea, concept: Ea(var. adds -šarrû) ina
emqi libbiša ittâni [zik]-ru itnîmah PN in his
wisdom Ea conceived an idea and created
Ašû-su-namir CT 15 46 r. 11, var. from KAR 1
r. 5 (Doscent of Ištar), cf. Gilg. I ii 33, sub mng. 1,
also Ea ... zik-ra ittâni ana libbišu STT 28
ii 21 (Nergal and Ereshkigal); see also BM 98580,
sub zikru A mng. 4a–1'.

3. (uncert. mng.): šarrû eddešû zik-ri
(var. nu-ri) ilâni kajaran (Gilbil) famous,
ever-brilliant, permanent z. of the gods (the var.
nûrî, "light," in one copy seems to have been
taken by the scribe, to whom zikru was
apparently unexplainable, from the passage
Maqlû II 192) Maqlû II 137.

Oppenheim, Or. NS 17 23 and note 5.

zikru see zikarû.

zikrûtu (zikarûtu) s.; 1. manliness, heroism,
2. masculinity; OB, SB; zikrûtu only in
mng. 2; wr. syll. and NITA with phon. comple-
ment; cf. zakru, zikarûtu.

1. manliness, heroism: ina kîšir NIT-Í-IA 
mâšû kîma rîmi adîš I trampeled this
country underfoot in my heroic strength,
like a wild bull 3R 8 ii 52 (Shalm. III); ša 
ilâni ... ina nâphar málikû dunnû zik-ru-ti
iškurûnumma to whom, among all the rulers,
the gods have given heroic strength as a gift
Winckler Sar. pl. 30 No. 64:1; Sin ... dunnû
zik-ru-u-ti malû trî išîm šimûtimi Shi made my
nature that of heroic strength, of robust force
Borger Esarh. 46 ii 32; ilâni ... dunnû zik-ru-
uti emâqi širâtî ušatîlûmûnuû the gods
have bestowed on me heroic strength (and)

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surpassing physical power Thompson Esarh. pl. 16 iv 13 (Asb.), cf. Streck Asb. 92 i 11; Ninurta Nergal dunnî zik-ru-te emaği la šandaš urâsâ gatî the gods DN and DN₄ endowed my body with heroic strength (and) unmatched physical vigor Streck Asb. 254 i 12, cf. ibid. 210:10.

2. masculinity — a) in gen.: igâš zi-ik-ru-tu-uš-ša she (Istar) dances the whirl as a man (does) VAS 10 214 i 2 (OB); Istar zik-ru-su sin-mišâniš lušâlikšu may Istar change him from a man into a woman Borger Esarh. 99 r. 58; kurgarrî isîinnâ ša ana sumûlûf nišî 4Istar zik-ru-su-šu uterru ana [s]al-ši the (castrated) actors and singers whom Istar

b) referring to sexual potency: šûmma amêšu ana za-ka-ru-ši ina ki-li usûqitina u az-zi-e-ni-šī nāq za-ka-ru-ta ūšášûšu if a man fails(?) in . . . to reach sexual maturity, and, like that of a eunuch, the potency to mate fails(?) in .... to reach sexual maturity, and, 

zišu s.; (a wooden peg or clasp on a chariot); syn. list.* zī-šu(!) = ha-BAD Malku II 203. Probably to be connected with zikšu (q. v.), a part of chariots and boats, see ḥabād.

**zikūtu** (Bezold Glossar 112b) see zikku.

zikurudu s.; (a pernicious magic practice, lit., “cutting of the breath”); Bogh., SB, NA; Sum. lw.; wr. syll. (zi-ku-ru-ud-da KUB 4 35:12, zi(text nam)-gur-ru-da KAR 297:11) and ZI.KU₃,RU,DU with phon. complements, ZI.KU₃,RU,DĒ AMT 87.3:10, Boissier DA 42:1, 7 and 9, note ZI.KU₃,RU,DĒ-e PBS 1/2 121:6.

a) in enumerations: ana zirāa DISTAL ZI.KU₃.RU,DU kabidibidda šinît ūmâlî la tehe so that magic, perversion of justice, ź., lockjaw (lit., seizure of the mouth), insanity may not attack a person BMS 12:1, cf., wr. ZI.KU₃,RU,DA-g Maqlu I 90, V 62, and passim, AFO 18 289:12, 292:45; kisî-p nuhe ruse upšāšē ŪUL.MES NX.DUG.GA ša awâšbīt

b) with epēšu: see epēšu mng. 2c (zikuruš dú); add: [ša . . . ZI.KU₃,RU,DU ŪUL.GIG īpuššāni LKA 144:30.

c) other occs.: ina rikis kišpî zirî ZI.KU₃.RU,DU ša mašrîkik irkūso (var. irkušūni) from the spells for witchcraft, hate-magic (and) ź., which they performed before you (Istar) LKA 144:13, var. from dupl. KAR 92 r. 26; našparât ZI.KU₃,RU,DU-a ša taiappari tōši the messages conveying z.-magic that you have been sending me constantly Maqlu VII 7; he is liable to die within ten days, šu ZI.KU₃,RU,DU it is (the disease called) the hand of ź. AMT 44:4:3, cf. AMT 90.1 iii 27; kajamûna tapâşsh-suma ZI.KU₃,RU,DU la ṭeṭē hi u amêšu šuṭu NAM,AB,HA šēḥbî you anoint him regularly (with the medicated oil) and no ź, will attack (him), and (thus) this man will have his fill of old age AMT 42.5:17, cf. ibid. 21, and passim; ZI.KU₃,RU,DU ana amêšu la tehe AMT 42.5:14, also ibid. 90.1,16, 99.2 i 20; nêpišî ša zi-ku-ru-ď[a] ritual against ź. ABL 636:4 (NA, coll. W. G. Lambert).

Ungnad, AFO 14 262.

zikūtu (zik'uatu) s.; (mng. uncert.); NB*; cf. zakû.

zi-ku-tu ša ³PN PN₂ u mārīšu u ša 2 nišî bitišû ... PN₄ ū-za-ak-ku u ḥāštā bobbâniṭu i-za-a-ku PN₅ will do the cleaning(?) work for PN₄, PN₂ and his sons and for two members of his household (from the first of Nisannu until further notice) and they will be clear(?) with respect to a fine haštû (the payment per year to PN₅ for this amounts to one gur of barley, one of dates and one barley per month), he will do the . . . , the cleaning and the haštû's (as many as there are) and dig(?) BE 8 119:8.
zilahda

The suggested translation is based on the verbal form izakku, but the mngs. of the terms hastu and ullu (BE 8 119:8) cannot be established. The form zik’i’atu cannot be explained.

(Ungnad, AFO 14 329); Landsberger, JNES 8 266 sub g.

zilahda s.; (a container); EA*; WSem. word.

13 saḥārū ša ḫurāši zī-il-la-īḫ-da šumušu — 13 small (bowls) of gold called z. (in Canaanite?) EA 14 ii 1, cf., wr. zī-la-āḫ-da (ša NA4, UD) ibid. iii 70, (ša kaspī) ibid. ii 54.

For a WSem. etymology, see Lambdin, Or. NS 22 369.

zillānu adj.; small; SB.*

zi-il-la-nu = min (= [ṣepiru]) CT 18 15 K.206 r. l16.

šumu bitu bībānīšu zil-la-nu-ū if the doors of a house are puny (contrast nuppūnu; spacious, with the opposite prognosis) CT 38 11:53 (Alu).

zilulīš adv.; like a peddler; SB*; cf. zilulū.

ina šugi zi-lul-li[š][var. -[š][eš]] (zibbatu) the heir runs around in the streets like a peddler (contrast: the second son is rich enough to give food to the poorest) Lambert BWL 84:249 (Theodicy); rubū u šāt īṣīšin ina šūgi zī-lul-liš isṣanamudu (Enlil will let the enemy defeat his army) and the prince and his officers will run around in the street like peddlers ibid. 112:14 (Fürtensapiegel).

For discussion, see zilulū.

(Lambert BWL 398.)

zilulū (sulītū) s.; peddler; lex.*; Sum. lw.; cf. ziluliš.


In Ur III, the PA.GIŠGAL was a job foreman. Diri V, however, equates the word with saḥḫiṭu, “peddler,” and the first meaning seems to have disappeared. The saḥḫiṭu is mentioned among professions of lower status, and this meaning fits both the meaning of the logogram (the man with a stand — gišgal = manzāṣu), and the contexts cited sub zibulliš, q. v. For further discussion, see saḥḫiṭu.

Landsberger, ZA 43 76; Jacobson, Stadia Orientalia Pedersen 182 n. 37.

zīm ḫurāṣi s.; (a plant, lit. luster of gold); plant list; cf. zīmu.


zīm kaspī s.; (a plant, lit. luster of silver); SB*; cf. zīmu.


zīm ugdri s.; (a plant, lit., sheen of the field); plant list*; cf. zīmu.

UGUD.DIL.DIL.SAR = zī-im u-ša-ri Hh. XVII 334 (from Köcher Pflanzenkunde 42:2, and dupls.).

For similar designations, cf. zī-im z-x=zl MIN CT 18 1 18 (syn. list), also zīm ḫurāṣi, zīm kaspī.

zibbatu see zibbatu.

ziminnu (zimmizzu) s.; (a bead of specific shape); Mari, MB.

KA.BAD.zabar = zī-min-zu (followed by bronze beads described as uḫinnu date-shaped and erimmattu egg-shaped) Hh. XII 41, cf. (in same context) na4, KA.BAD du₄.zi₄.řa₄ = zī-min-ḫu Hh. XVI 49.

24 shekels of lapis lazuli KI.LA.BI 46 NA₄ zi-mi-zi ZA.GIN qadum 1 NA₄.KIŠIB ZA.GIN ša ana 2 zī-mi-zi weight of 46 z.-beads of lapis lazuli, including one seal of lapis lazuli which are (to be made?) into two z.-beads ARM 7 248:2 and 4, cf. 46(!) zī-mi-zi qadum 1 kunukkim ša ana 2 zī-mi-zi ibid. 13 and 15; 1 zī-min-zi NA₄.ZA.GIN PBS 2/2 106:28 (MB); 2 zī-min-zi BABBAR.DIL GAL.MEŠ two large z.-beads of pappardillu-stone ibid. 46, cf. ibid. 51, also 8 zī-min-zi BABBAR.DIL LA mathematica eight z.-beads of pappardillu-stone, not matched ibid. 58; [... ] zī-min-zu TUR.MEŠ uŋš mu[ššarri] EA 13:7, cf. ibid. 1 (MB).
**zimiu**

Since in Hh. ziminzu is listed among objects of copper or dūšu-stone of various shapes, it could be a bead of a particular shape.

**zimiu** s.; (mng. unkn.); EA*; Egyptian word.

1 lam'assu ša ĥurâši ... zi-mi-u šumu one golden image, the word for it (in Egyptian) is z. EA 14 i 67 (list of gifts from Egypt).

(Lambdin, Or. NS 22 369.)

**zimménu** see ziminnu.

**zimmnánu** s.; (a topographical term); NB.*

Šē zēru ša ina zi-im-ma-ni umbnail uulu 苡 GN našāta a field that lies in the z.-territory which the GN canal (cf. line 18) brought from the Harri-Piqudu canal BE 9 30:4.

Referring possibly to accumulated silt in a canal, which was used as arable land. The reading zi-im-ba-ni is also possible.

**zimmuru** (Bezold Glossar 113b) to be read zi-im x [x], see zimu ugári.

**zimru** s.; song; SB, NB; wr. syll. (zi-im-me-ri-ka) SBH p. 110:32 and šir; cf. zamáru A.

gala.e šir.zu.bi : kalâ mušē širîhtka / zi-im-me-ri-ka the kalâ-priest, who knows your songs SBH p. 110:31f.; šir.zu.un.sag.gi,ga me.tēş im.i.i[x]: zi-im-ri-ka nišā šalmat gaggdi utta'ad[u] all blackheaded people sing songs in praise of you KAB 119 i.7(2) 10f., see van Dijk La Sagesse p. 115, Lambert BWL 120.

zi-im-ru akū alâdu, // akū zamāru K.2007 r. 1, in RA 17 129 and ACh Īstar 7:36 (astrol. comm.).

a) in gen.: zi-im-ru-bu dūšu'pu sweet are the songs in her (harp) ZA 10 297:35 and 38; zi-im-ri ša Lû.NAR Lû.Š.KU songs performed by the nāru-musician and the temple-singer RAeC. p. 66:12, cf. dik biti ša kalâ u Lû.NAR.MEŠ ... ŠIR.HUL.LA (the ceremony of) the arousing of the temple (performed) by temple-singers and musicians, songs of jubilation ibid. 7; *Marduk ... ina ši'dāti Esagil u Bâbîli nisat (qu'-bi-e ŝim zim-ûr lišâtlimû let Marduk bestow upon him sorrow and groaning instead of songs (of jubilation), even in the joy(ous celebration), in Esagil and in Babylon ABL 1189 r. 10 (NB leg.).

b) in colophons: ana zi-mir-bû to be sung by him TCL 6 56 r. 5', cf. also ana šir-šû iṣîfur he wrote (it) to be sung by him CT 42 23:36; for other refs. in colophons, wr. šir and du₃z, see zamâru A v. mng. 1d.

**zimu** s.; 1. appearance, looks, countenance, luster, 2. glow (of stars), 3. ana zimu corresponding to, according to, in view of, 4. zim panā (mng. uncert.); from OB on; mostly in pl.; wr. syll. and MÚŠ (TUZ.MÚŠ Küchler Beitr. pl. 14 i 29, Sag.KI CT 38 28:221); cf. *zimu in bēl zimu, zimu īrâshû, zimu kuspi, zimu ugâri.


muš.me.bi zalâg.ga.ke(kim) kuku(ki) sa-im-mu (mi),ga zalâg [abi,]ga,ga : zi-im-mu namrûtu umammuru ik[e]l[e] his (Gibil's) bright appearance lights up the darkness BA ô 649 No. 14 r. 6, for other bil. refs. with Sum. muš, see mngg. la-1', b-2', and c; šu(var. ušu).maš sag.pirig.ga = En.lil. la(var. le) nē,ni,še tu da.me.en (var. šu.u.tu. ud.da.me.on) = imûnâga širištî zi-im la-ae ša Enlil ina imûnâgu udumu anâku I, whom Enîl engendered in his (full) strength, am (endowed with) supreme strength (and) a lion's appearance (Sum. a lion's head) Angim IV 10; mu₃uk : zi-im-mu ilâtî in (broken context) LKU 16:13f., dupli. BA 10/1 75 ll; [sa], la-il igi.kir,nu,ta,k.a : MÚŠ: μα ϑα μάι α λι ι έ χελλ i evi̇l alâ-demon who has no features (Sum. eye or nose) (parallel: ša bûnitâ la šē who has no limbs, giš.nu,tuk.a : la šēmna lines 10ff.) CT 16 27:14f.


1. appearance, looks, countenance, luster

-a) said of gods — 1' in gen.: šu₃i ibmara zi-me-ka a-a ū-ad-di create a fog so that it disclose not your appearance! RA 46 28:12 (SB Epic of Zu), cf. ibid. 98:67 (OB version); [mû]šim₃u, mu an.ta ni.gû.ru : zi-mu-
zimu

ú-a ina šamaḫ pulled naššu in heaven my appearance is awe-inspiring SBH p. 106:64f.; pa-al-ḫa-am zi-mi (the bōsimu-snake) is of awe-inspiring appearance Sumer 13 93 IM 51238:23 (OB inc.), dupl. IM 51292:11 (coll. Coers); [mũ] ša ina šú-su ru : zi-mu-šu šanum up-páštī its (the headache-demon's) appearance (between lánsù its stature, pánšu its face) is like the darkened sky CT 17 25:11; zi-mu-ú-a tubbū gālišī my appearance was shabby(?), I looked soared Gösßmann Era I 144; note, referring to countenance: šumma izbu zi-im Hūwa waššu [šakin] if the newborn animal has a Humāba face CT 28 7:25 (SB Izbu); šumma KLMIN (= bīruš) kima SAG.KI  ili innamīr if a luminous phenomenon looking like the . . . of a god is seen CT 38 28:22 (SB Alt.), with comm. SAG.KI / zi-imu CT 41 25 r. 9, cf. kīma SAG.KI DINGIR šá-la-ma-ti CT 38 28:23, kīma SAG.KI DINGIR NITA, kīma SAG.KI DINGIR SAL, kīma SAG.KI MUŠEN ibid. 26ff. In a personal name: Zi-mi-dutumu-ur JOS 13 105 No. 3:9 (OB).

2ʼ with ref. to light, etc.: ilu ennā ša zi-mu-šu kīna nām Šamaḫ pure god, whose appearance is (as brilliant) as sunlight (Sun. destroyed) BA 5 642 No. 10:14; ina nipipā kakkabi nummuru zi-m[u-ka kīma] šamsī your appearance (Ninurta as Sirius) among the stars that have risen is as bright as that of the sun JRAS Cent. Supp. pl. 2:14, cf. kīma ūmu immeru zi-mu-šu mašdiš (said of Marduk) En. cf. VI 56, immeru zi-mu-šu (said of Aššur) Borger Esarh. 83 r. 34; immera panšiš kī āme nāparṭēš uk-tam-bi-su zi-mu-šu his (Irra’s) face brightened, his appearance was splendid, like the bright day Gösßmann Era V 21; ana sunši u ša-mer(var.-mi)-ia u ullašub šubāteja Girrauntašir I commissioned DN to make my appearance brilliant (by cleaning my jewels) and to clean my garments ibid. 1 141, cf. ūa kīma ūme ittānbišu zi-m[u-ša] (said of Ningal) Streck Aab. 288:4, cf. also zi-imu namrūti KAR 104:3, also Nanda . . . zi-imu ruštī BA 5 664 No. 22:2, also cf. Streck Aab. 278:87, and passim said of gods, but in sing.: zi-mu namrūti AKA 206 i 2; note apasāšti šigmudī ša zi-imu ušušuša kīma ūme na ṭartēšu nummuru sumurūšin marble sphinxes with resplendent faces, whose bodies were as brilliant as the bright day OIP 2 121:4 (Senn.), also ibid. 108 vi 70.

b) said of persons — 1ʼ in gen: iliḫ duššu innumru zi-mu-šu my heart rejoiced, my countenance became radiant CT 34 29:6 (Nbm.), also ibid. 35:38, VAB 4 240 ii 51, cf. libbašu iliḫdīma innumru zi-mu-šu BBSt. No. 36 iv 39 (NB), šurrūš šīšma innumru zi-mu-šu YOS 9 80:14 (NB), limmiru zi-mu-šu-ū BMS 8 r. 10; ina bunšiš namrūti zi-mu-šu ruštāti (the king looked at him) with his bright face and his healthy appearance BBSt. No. 36 iv 44 (NB); melammū bībirrīkā zi-imu belūtu šallummat šarrūtā . . . šūlikki idā’a make the awe-inspiring splendor of your (Šamaḵ) rays, a lordly appearance and a royal radiance, accompany me! VAB 4 260 i 39 (Nbm.); šakin lu-ša-nu ana .umlī ša ušumma bāmuš there is a . . . for the man whose appearance is usually unperturbed Gilg. P. v 19 (OB), cf. [ki ša pona zi-mu-ki] you look as (beautiful) as you did before ZA 49 172 iv 18 (OB lit.); zi-mi-su tuḥallāp (in broken context) CT 17 9:33; zi-im bēliša ša uzumma bāmūr let me see the countenance of my lord, which I miss ARM 2 112:11; ul akkal alpē marūte innumerē marūte liddinuni aššiši zi-mu ša ardāti banūtu ša etsī ša eḻīši I (the demon) will not eat fat oxen and fat sheep, but let them give me the (healthy) glow of young women, the beauty of young men Craig ABRT 2 19:11; zi-im tuurqiši you (Lamaštu) make the appearance pale 4R 56 ii 3. 2ʼ referring to poor looks, etc.: ana i-riš šīri u šikari rēšī lunnunu zi-mu-šu his (mood is bitter with craving for bread) his looks are emaciated with craving for meat and fine beer AnSt 6 150:8 (= STT 38:8) (Poor Man of Nippur); zi-mu-šu ulammmina rēšī šēmēmu he assumed the appearance of a lowly person and thus came to look like a slave Borger Esarh. 102 II 14; namrūtā zi-mu(var.-mi)-ka ukkuliš tušēma you changed your beamimg appearance into a dejected one Lambert BWL 70:15 (Theodicy), cf. ur.GIG mūš.me.bi kankan̥u(l.MI).ga : MIN ša zi-mi-šu ukkulu 82–5–22,559 (unpub.); my soldiers, having crossed difficult mountains ik-ki-ra zi-mu-ši-
žimu

in looked exhausted (lit. their appearance had changed) TCL 3 128 (Sar.), cf. zi-mi-šu-nu ittakiru BHT pl. 5 i 13, and summa zi-mi-šu ittanakiru if he often assumes strange expressions ZA 49 33 i 34 (Sittenkanon); ina la mākalē zi-mu-ú-a itta[kru] through lack of food, my looks were sorry Lambert BWL 44:91 (Luulil II), cf. uttakkir zimu-šu BHT pl. 6 i 30, also zi-rmišu ša uttakkiru PBS 1/2 38; zi-me-šu-na ukkulutu ušan biti ı made their (the divine images') dullest gleam anew Borger Esarh. 23 Ep. 32:14; [qat]u zi-mu-ka Thompson Gilg. pl. 42 Sp. 299:9, cf. [... zi]-mu-ú-a Gilg. X v 1; kūru u nissatu uqattiru zimu-ú-[u-a] mourning and sadness have dulled my appearance Lambert BWL 75:30 (Theodecy); uzu Mūš.Mēš-ši tlenennu (if the patient’s) appearance keeps changing Küchler Beitr. p. 16 i 29, cf. [īnašu pardā zi-mu-šu summa STT 24:6; summa Mūš-šu ušqamamma if his appearance becomes subdued Labat TDP 140 iii 53', also Mūš-ši inaḫu ĥisur his appearance becomes poor ibid. 54'.

c) said of buildings, objects, etc.: arba' kibrāti litaṭṭala zi-me-šu let the four quarters (of the world) always admire its (Esagil’s) luster Pinches Texts in Bab. Wedge-writing 15 No. 4:8 (SB acrostic hymn to Babylon); ina gašši u ilti ušānbišu zimu-šu I made its (the temple's) luster gleam with white and black washes BHT pl. 6 ii 14 (Nbn.); the temple of Bunene kīma ume zimu-šu ša-an-ānas-bal-bi-it VAB 4 232 i 32 (Nbn.) (I restored the temple) zi-i-mi namrutī ušāššima and had it display a brilliant luster VAB 4 253 ii 11 (Nbn.), cf. [ina ni]+iqti abni u ṣuṣu nummuru zimu-šu ibid. 280 viii 5, also ibid. 182 iii 30 (Nbk.); mūš.me.bi na4.zاغ.gin.durūša ≠ AB.ta lá.e: zimu-šu ugnā ebbi ša ana apši tarṣu its (the kiskānu-tree's) luster is (like that of) greenish lapis lazuli, (the color) that is spread over the abyss CT 16 46:185f.; māš.ge.4 udu.ā.dara4 mūš.iğin.gin.ginu.bi: uṣiša salmu immer atrē ša zimu-šu tit'aru a black kid, a sheep with ibex-horns with a multicolored appearance BIN 2 22:196f., dupl. CT 16 38; 4Girra ušāšhizma zimu-šu ušāšir̃ma (somebody) caused (the statue?) to catch fire and thus dull (lit. make dirty) its luster Borger Esarh. 85:53.

d) referring to assumed appearances: īt[a][na] (var. pīшу́) įpušma) āna šašī zim labbi šu šakānubumā āmeruk liš (or liš)-ḫār-miḫe (Anu) spoke to the third (god), “Assume the appearance of a lion, so that anybody who looks at you will dissolve (with fright)!" Gösemann Era I 34, cf. zi-im labbi (in broken context) ibid. III 22, also zi-im labbi laššakinsma šēteru ana ekallī ibid. IV 21; obscure: zi-i-mu labbi ašakkanšuma ABL 1455 r. 8 (NB), cf. Marduk u šarpānitu zim-4 ittaknu ibid. r. 9; see zimu in bēl zimi.

2. glow (of stars): šallummā / mešiḫ kakkabī mtn / zi-im kakkabī — šallummu is the glow of a star, the same is the z. of a star ACh Supp. 2 Istar 64 i 11, cf. šallummā / zi-im kakkabī CT 26 40 iv 20 (astrol. comm.); šallummā Mūš.Mēš-šu-kimā ṣallummi if the glow of the day is like smoke ABL 405:9 (NB, quoting astrolog. omen); [... Su].ziSIG zi-i-mu ša 5Šamaš ētu — šu.zi SIGg (explained as) the sun's glow is darkened Bab. 6 pl. 5 r. 13 (- RA 17 185, astrolog. comm.), cf. ina la zi-i-mu ibid. obv. 9; zi-im ṣurāsī šakin (the moon) has a golden glow ACh Supp. 2 Sin 23:16 and 23; [... ša i[n]a] išid šamē mu-tu-an-na-4-an-bi-šu ša zimu-šu šu šagū (Nergal) who rises again and again on the horizon, whose glow (stands) high BiOr 6 168:9 (SB hymn to Nergal), cf. (Jupiter) zi-im-šu-šu atar (quoting an astrolog. omen) Borger Esarh. 17 ii 38, cf. Thompson Rep. 185:5 and 271:12, ACh Istar 17:11; ana tamšil zi-i-mu bunnē kakkab šamāmi (the star of Anu has risen) rivaling the glow of the most beautiful of the stars of the sky (incipit of a song) RAcc. 68:16; kakkabka išid šamē zi-i-mu ittališī Afo 18 384 ii 23 and 24.

3. ana zimū corresponding to, according to, in view of (OB and Mari only) — a) in OB: še'am ana zi-ni ukullī na-kam-tum ša bit Šamaš ša inanna izzazzu uppišama ādāne compute (pl.) the amount of the barley in accordance with the food rations of the temple of Šamaš (for as many) as are stationed (there) now and dole (it) out! LIH 49:12, cf. a-na zi-im ku-x (in broken context) PBS 7 94:42.

b) in Mari: ana zi-im izzuzzu idīšam iša tuwppim šuṭṭeramma write on a tablet item for
item according to the division to be made

ARM 1 7:18; ana zi-im elippitim ša kālē šābam ša kīna lapātim ... laput bring as big a team into action (as necessary) in view of the fact that the boats have been detained

ARM 1 36:38; bilni awdtiunu limejma ana zi-mi aw^tisunu isarīs ... lipulasuwātina may our lord listen to their complaints and then give them satisfaction according to their (respective) complaints (and send them away)

ARM 2 95:12, cf. ana zi-mi im girr[im] ... (in broken context) ibid. 3'; note ana zimim: ašar 2 mēlīm ašar 3 mēlīm ana zi-mi-[i]m šābam luqqit pick up here or there two or three hundred men according to circumstances


4. zīm pani (mng. uncert., a part of the equipment or of the body of soldiers collected by the victor as evidence of his triumph, NA, Sar., only): mār šir̃išu ša amāt damiqti našā 1 lim zi-im pa-ni qrādīsu ana URU Šama’un[a] ... ublamma uššāš libbi his messenger, who carried the good news, brought to GN one thousand z. pani’s (taken) from his (the enemy’s) warriors and thus made me very happy LIE Sar. 451; ina GN ina [kakkī] ušamqissūtī 2 lim 2 me zi-im pa-ni-šu-nu [i]na ušmannāja amḫur[.] I defeated them in battle in GN and received in my camp 2,200 z. pani’s (taken from) them ibid. 168; 4 [lim] zi-im pa-ni qrādīmsu 4 lim 8 me 20 [n]iš [ad]i marṣitīš̃unsu ina ušmanniya amḫur I received in my camp 4,000 z. pani’s (taken from) their warriors and 4,820 persons with their belongings ibid. 112.

For múš (also wr. muš, i.e., without gūnā) in Sum. lit. texts, see Falkenstein Götterlieder index s. v. múš and muš. For zīmu as an Akk. lw. in Aram. and probably also Arabic, see Jensen, ZK 2 43 n. 2 and Zimmern Fremdw. 38 and 47.

Holma Körperteile 2.

zīmu in bēl zīmi s.; person in disguise(?); OB lex.*; cf. zīmu.
zinnātu

plaint or distress, the astron. term to an optical phenomenon.

zinnātu s. pl. tantum; 1. support, maintenance (of a sanctuary), 2. support of a person; OB, NB royal; cf. zanānu B.

1. support, maintenance (of a sanctuary, NB royal only) — a) in gen.: ša ana zi-in-na-
a-ti Esagil u Ezida ūmišem tišmuru who thinks every day about the support of Esagil and Ezīda VAV 4 122 i 12, also ibid. 112 i 8 and 86 i 7 (all Nbk.); kal māḫāzi īlāni ana zi-in-na-
a-ti ašṭene'ā kajānam. I was constantly solicitous about the support of all the cult centers of the gods VAV 4 212:13 (Negišsarr), cf. ana zi-in-
naa-ti Esagil u Ezida ul apparakkā kajāna ibid. 262 i 19 (Nbn.); ana Esagil u Ezida šāturāku (var. šāturāk) zi-in-na-tim (var. -tū) rēš mimma damqa uṣerrib maḫāransu. I am unsurpassed with regard to the support (given) to Esagil and Ezīda, I bring to them (their gods) whatever is precious RA 11 110 i 28, var. from CT 36 22 i 29 (Nbn.); īti zi-in-na-
naa-ti Esagil u Ezida ... bit dŠamaš ... iqūmā since all the support (was lavished) on Esagil and Ezīda, the temple of Šamaš (in Sippūr) became dilapidated VAV 4 262 i 24 (Nbn.).

b) with šakānu: ina Esagil ... aštakkan zi-in-na-a-ti. I took good care of Esagil VAV 4 114 i 32, also ibid. 124 i 42, and cf. ina ešreli īlāni rabūti zi-in-na-a-tim aštakkan ibid. 80 i 25 (all Nbk.); note: zi-in-naa-tu4 Esagil u Ezida tādīrti Babīli u Barsip ... aštakun ana rēšūtu. I established the best possible maintenance for Esagil and Ezīda (and for) the renewal of Babylon and Borsippa VAV 4 184 iii 52, also ibid. 74 ii 39, 110 ii 72 (all Nbk.).

2. support of a person (OB): gimrī u zi-in-na-tim ... ippvāi Čiḫ-Kizilaya-Kraus Nippur 101 r. 7, cf. ana biti (u) zi-in-na-ti su turī ibid. 11, for translation, see zanānu B usage a.

zinnu s.; rain; OB, SB, NA*; cf. zanānu A.

a) rain: milum ina nārum ippvāram zi-nu ina ṣamē išāqqātu in the river the flood will stop, rains from the sky will be scarce YOS 10 56 i 24 (OB Izbu); zi-i-nu ṣammu itlak dAdad rigimšu inaddi there will be heavy rain, Adad will thunder (quoting astrol. omen) ABL 657:13, cf. zi-in-nu x[... ] ACh Sin 2:7, also UD.18.KAM zi-nu maṭd[a] ABL 1453 r. 9 (NA).

b) in bāb zinni rainwater gate: naṣṣabāṭaša la wa massaḫ mūṣri bāb zi-ni-ša la ikassir he (a future ruler) shall not tear off its (the palace’s) gutters (or) block the exit of its rainwater gate AKA 247 v 33 (Asn.).

zinū (zinū) s. fem.; 1. midrib of the frond of the date palm, 2. (an ornament in the shape of a palm frond); from OB on, Akk. lw. in Sum.; pl. zinū, also zinātu, see mngs. 1a–1’ and 2c, OB zinātu; wr. syl. (zinū) VAS 7 27:5, OB) and (giš ZLN, in OB also giš.ZE.NA.

ziš.zi.na.gišimmarr = zi-nu-u (var. zī-ni-e) Hh. III 360, cf. giš.zē.na.gišimmarr SLT 101 r. 3 (Forersummer to Hh.); giš.ig.zi.na = da-lat [zi-ni-e] door made out of the midrībs (of palm fronds) Hh. V 239; KAXBAD.sur.ru.ug = zi-nu-u (between uppū leaf base and gisimmarr) Erimhuš II 301.

1. midrib of the frond of the date palm — a) referring to the living tree — 1’ in OB econ.: ana piḥat kirim u zi-ni-e-em izzaz he (the person renting the date-orchard) is responsible for the orchard and the frond(s) Langdon, JRAS 1934 557:12; liibam zi-na-am iṇasār he (the tenant) will take care of the palm heart(s) and the frond(s) VAV 7 27:5, cf. āram zi-na-tum iṇasār ana piḥat kirim izzaz BE 6/1 23:10, also erām zi-na-a i-na-nūr PB 8/2 246:11. Note, referring to a religious practice: (a silver payment for a lamb) ša ināma zi-ni-a-tim ana 4zinu.xa ša x x x x ina boḥ.bad iḥbabla which (was used) when the palm fronds were brought to DN for ... TCL 10 124:3.

2’ in lit.: šumma gisimmarru 2.ta.ām zi-nu-u išissina [iṭ][b]t if a date palm has double midrib(s), but their base is single CT 41 16:15, dupl. CT 40 45 Sm. 1120:14, cf. šumma gisimmarru 2 zi-na-a-ma 1-[et išissina] ibid. K.14159:5; [šumma giš.gišimmarr].MEŠ is sanappidu if the date palms tremble(?) CT 41 16:26, explained as ša zi-ni-ši-nu ina la šārī [...] that means their fronds [move] even when there is no wind CT 41 29 r. 14 (Alu
Comm.); abnu šikinšu. kšna šašallı zi-ni-[e] the stone which looks like the thin tendon of a midrib (followed by kšna šašallı irrè like the tendril of the colocynth) STT 109:44 (series abnu šikinšu); šumma giš.zi.na gišimmar Du₇⁺Du if (a man in a dream) . . . . Dream-book p. 329:58, cf. (with Nu Du₇⁺Du) ibid. 59.

b) referring to the midrib as working material — 1' in OAkK.: 6 giš.zé.na TCL 5 pl. 18 i 8; 5 zé.na (after dates and peš ša₇) BIN 8 125:3, also ibid. 280:34 and A 880:1; 6 giš.zi.na šu.du₂, ša.an ITT 2 609 ii 7 and r. ii 7; 46½ zé.na ITT 5 6785:3; šu.ning 42½ zé.na Reisner Telloh 114 viii 5, replaced by pa (= šaru) frond RTC 307 r. 1 end, and dupl. ITT 2 892 r. i end.

2' in OB: 20 giš.zé.na gišimmar wāšālum damqāṯī gitmilātim šālibām send me twenty upper palm rib(s), fine ones of equal size TCL 17 51:14 (OB let.); bilāt!ārī bilāt 1 šu-ši zi-na-am wāšālum u 1 giš.ig šālibām send me a load of leaves, a load of fibers, sixty upper ribs and a door VAS 16 57:23 (OB let.); 1 giš.ig zé.na gišimmar one door made of date palm ribs Jean Tell Sifr 18:3, cf. Frank Strassburger Keilschrifttexte 38:1, BIN 7 213:3, see furthermore dalut mng. 1d-1', also giš.ig zi-ni TCL 11 172:7 and 12 (OB).

2. (an ornament in the shape of a palm frond) — a) in Mari: ša.ba 2 takpīt pappar-dillī zi-nu KU.GI on it (the jewel) are two kidney-shaped ornaments of pappardillu-stone (and?) a gold z. ARM 7 247 r. 8', cf. 1 kannu ša zi-ni [ . . . . ] (uncert.) ARM 7 264 i 6.

b) in Qatna: gū ša 2 zi-nu KU.GI a necklace, on it two gold z-s RA 43 154:171, cf. 1 zi-nu KU.GI ibid. 142:51, 174:8, cf. also 2 zi-nu wqni ibid. 164:258, also 174:16 and 166:298, 1 zi-nu duši ibid. 150:119, 2 zi-nu wq-qur two engraved z-s 152:140 and 176:30, 2 zi-nu AN.GUG.MEI 176:22 and 33, 3 zi-nu par-zilli 166:310.

c) in MB: 1 kilīt puquttī gabalšu x [x z]i-na-ti . . . . one wreath of thorns, on it(?) PBS 13 80:10.

Among the useful parts of the date palm, mentioned together, are: peš.lum = libbu, i. e., the hearts of the young saplings that are eaten as a vegetable in the spring, pa = āru, i. e., the fronds, and the zinu. The use of the zinu as a material for cheap doors indicates that the word denotes the thick and tough midrib of the fronds. In the NB period, zinu, like other OB names for the parts of the date palm, for which new terms came into use, was replaced by ḫuṣābu, q. v. According to HH. III 361, a superior quality of the zinu was termed (w)šāšum, Sum. giš.zi.an.na gišimmar, i. e., the midrib of the frond from the top of the tree, see TCL 17 and VAS 16 sub mng. 1b; this term, too, is replaced, in Hg. and in NB by ḫarū, q. v.

The identification of the ornament attested in Mari and Qatna with the zinu of the date palm is uncertain; see Landsberger apud Bottéro, ARM 7 p. 359 Add. m.

zinātu s.; anger; Bogh., MB, SB; cf. zennu. [dib].ba = as-ba-su, [di]b.ba = ki-mul-tum, [gū].sub.ba = zi-nu-tum Antagal VIII 183.

ana Esagil u Bēbīlī ezīs libbašu zi-nu-tu iršī (Marduk’s) heart was furious at Esagila and Babylon, he felt anger Borger Esarh. p. 14 Ep. 5:6; UD.24 zi-nu-ut šēš (var. aḥḫē) the 24th day (of the fourth month): enmity between brothers Sum. 8 21 iv 24 (MB hemer.), var. from RA 38 28 iv 29 (SB).

zinzarū'u s.; (mng. uncert.); NA*; foreign word(?)

lāl (for gab.lāl) i.meš zi-in-za-ru+ damn enēni anā šakān pātīku(mu) ḫiḫi (when the enemy pierces you) let there be no wax, oil, z. (or) cedar balsam to put on your wound Wise-man Treaties 644.

Possibly a Hurrian word with the ending -uḫḫē.

zinzimmu see zimzimmu.

zipadū s.; (an incantation formula); SB*; Sum. lw.

zi-pā-de-e [fut]ammašu you conjure it (the ghost to be exorcised) by a z. (i. e., by reciting the formula zi.an.na ḫē.pā zi. kī.a ḫē.pā) KAR 184 r.(l) 8, dupl. Gray Šamaš pl. 20 Bu. 91-5-9, 132 r. 4'.
zipu (or zibu) adj.; (qualifying sheep); MA.

2 UDU Șa [šag(?)] 3 zi-pu-[tu] two sheep with wool (i.e., unshorn), three shorn (?) KAJ 271:3, cf. ibid. 1; 18 UDU zi-pu-tu adi 2 UDU.MES tu-li eighteen z.-sheep, including two suckling (?) lambs KAJ 238:1, cf. 18 UDU zi-pu-tu.MES ša ekalli ibid. 272:1, cf. also ibid. 3; 8 UDU zi-[pu-tu] ... ina 5 UDU zi-pu-te ... urki-du 3 UDU lapku eight z.-sheep, three sheep from the five z.-sheep of the later delivery were slaughtered KAJ 230:1 and 8; 2 UDU zi-pu-tum JCS 7 131 No. 36:5, cf. ibid. 128 No. 21:1.

Probably referring neither to the provenience nor to the age of the sheep, but to a more general feature, such as whether it is shorn or the like.

ziqpu. see ze'pu and zibu C.

ziq (abbreviation for ziqpu in math.) see ziqpu.

*ziqatu (Bezold Glossar 115b) see sikkatu.

ziqbu see ziqpu A.

ziqdu (or sikkdu) s.; exchange(?); Mari*; cf. *zaqādu.

&PN ana PN ana zi-iq-di-im iddinšu u & PN ana &PN ana zi-iq-di-im iddinšu &PN gave (her) house to PN in exchange(?), and PN gave (his) house to &PN in exchange (?) ARM 8 15:3 and 7.

For discussion, see zaqādu.

ziqdūtu (or sikkālu) s.; exchange(?); transaction; Mari; cf. *zaqādu.

&UP–PET zi-iq-[d']u-li tablet concerning an exchange(?) transaction ARM 8 15 case.

For discussion, see zaqādu.

ziqību see zaqīpu.

ziqīpta adv.; perpendicularly; NA royal; cf. zaqāpu A.

arḫi ṣasaṭe šadē maršāti ša kīma šēltāt namšari anā šamē zi-qīp-ta šaknu (with bronze axes I cut) narrow roads through steep mountains which rise perpendicularly toward the sky like the cutting edge of a sword 3R 7 i 9 (Shalm. III), cf. ibid. ii 42.

ziqīpu see zaqīpu.

ziqīqu see zaqīqu.

ziqittu s.; (mng. unkn.); SB.*

[(x)].tab = zi-qi-tum (followed by bālū, bāl šērī and bāl šakkan) Antagal D 57; zi-qi-tum =b[u]-tu ACh Sin 20:3 (Comm. to ACh Supp. 1:15).

zi-gi-tu ul iššir šatu itebbima inba & bālā wašallāq the cattle(?) will not prosper, the south wind will blow and ruin the fruit harvest, variant: the cattle ACh Supp. Sin 1:15, for comm., see lex. section.

One expects talittu or (wildu where this passage has ziqittu, because a mng. like "progeny" seems likely. The commentary passage is based on the Antagal group cited in the lex. section.

ziqnānu adj.; bearded, with a long beard; lex.*; cf. zaqnu, ziqnu, ziqnu in ša ziqni.

su₄₂, lā, su₄₅₂₆.la = ziq-na-n[u] Lu Excerpt II 34f., see avel ziqnim sum ziqnu.

a) referring to a person: see Lu, in lex. section.

b) designation of a fish with barbels: su₄₅₂₆.la h₆₆₈ = ziq-na-nu Hh. XVIII 6.

ziqnu s. fem.; beard; from OA, OB on; often dual; wr. syll. and su₅; cf. zaqnu, ziqnānu, ziqnu in ša ziqni.


su₄₂, nun.na.za.gin.na a ri a ; ziq-na-nu (var. ziq-nu) rubē ša ṣaṭa ᵗe₄₅₆.lā eṭetuk rašā (Šum.) adorned with a princely beard of lapiss lazuli (Akk.) (with) a princely beard, produced by a holy masculinity Lugale I 10, cf. su₂₅₂.za.gin.su₂₄₅₂₆ = ša ... ziq-na eṭetuk zaq-nu BA 10/1 76 No. 4:13f., cf. also su₂₅₂.mà.za.gin.na = ša ziq-na eṭetuk zaq-nu BA 5 684 No. 37:14f., also su₂₅₂.za.gin.na su₂₄₅₂₆ : ziq-ni uqni ziq-nu 4R 9:19f., for translation and similar bil. refs., see zaqnu lex. section.
ziqnu


a) beard (of men or divine images): the king of Elam kissed my feet and faqqaru uššīr ina ziq-ni-šu swept the ground with his beard Streck Aab. 34 iv 29; x ziq-ni-šu ibaqqa[...] he tears the ... of his beard ABL 854 r. 11 (NB), cf. ibqarna ziq-n-a-šu. AFO 8 180:42 (Asb.), also ibid. 178:15; šarru maššu ana pišu uššab ina ziq-ni-šu-nu šēpēšu ú-ša-ak-ka-šu the king’s land will obey him, they (the people) will dry(?)(?) his feet with their beards YOS 10 33 iv 8 (OB ext.); šarru bèli mārmārīšu ina burkēšu lintušu paršumāte ina ziq-ni-šu-nu limur may the king, my lord, hold his grandsons on his knees (and even live to) see the gray hairs in their beards ABL 178 r. 8 (NA); šummā sinnīštū ulidma hušu[... łānšu] su₆ za-q-in idabbub iltanallak u sinnāšu âšē tigrīšu sumūšu if a woman gives birth and (the child) is half a cubit tall, has a beard, can speak and walk, and its teeth are in, this (being) is called a tigrīšu CT 27 3:5, also su₆mes e. mes (var. ziq-n-a-šu a-zi-a) ibid. 2:30, var. from CT 27 18:19; šumma ina āli sinnīštī su₆ zaq-na if in a city there are women with beards CT 38 5:124 (SB Alu), cf. sinnīštū ziq-nu zaq-na-at a woman had a beard CT 29 48:4 (SB list of prodigies), also šumma sal su₆ zaq-na-a[...] Kraus Texte 25:7; galmat qaqqadī ša ziq-ni [zaqnu] ABL 1222:2 (NB); ziq-ni-šu up-[u-... my beard ... BIN 6 92:19 (OA let.); ziq-ig-nu (in broken context, next line: lēt eṭīš) CT 6 5 r. iv 3 (OB Atrahasias); appat ziq-ni-šu the tip of his beard (in broken context) Kraus Texte 30:10’, cf. ziq-ni imittišu, ziq-ni sumēlišu, ziq-nu-šu ibid. 7’ff.; x [x] i-ni ziq-nu appu supru (describing the statue of an animal) Sumer 9 p. 34ff. No. 25 ii 24, also ibid. 4 (MB).

b) said of Ištar and the planet Venus: aki dAsšur ziq-ni zaq-nat (Ištar) has a beard like Aššur Craig ABRT 1 7:6; ina ka dINGIR. ra₆ ziq-n[a zaq-na] ku in Babylon I (Nanā) have a beard LKA 37:3, restored from dupla.; if Venus naphat u su₆ é-ät is bright and has a beard ACH Supp. 2 Ištar 50 i 14, cf. naphat u su₆ za-q-in ibid. 17, su₆ zaq-na-at ACh Supp. Ištar 33:20, su₆ eibib. 33, su₆ õ[k] su₆-ät ibid. 41, for comm. see zaqnu, also ziq-na zaq-na-at ACh Ištar 2:17, (wrt. kaxeNun) ibid. 18, and 7:7.; for refs. to gods, see lex. section.

c) other occs.: iṣṣur šamē aḫu šu kī amēlāti su₆ zaq-na-at a strange bird, which has a beard like a man 3R 52 No. 3:28 (SB prodigies); šumma ŏmeš nāri šīma ziq-qīn nāri ina kībī nāri uwa’alu if the water of a river looks like the “beard-of-the-river” (referring to algae?) (and) coagulates(?) at the river bank CT 39 14:11 (SB Alu); šumma šūru su₆ [...] (var. gloss EME.LIMMU [...] if a snake (has?) a beard (var. a four-pronged tongue) CT 40 21 Sm. 532 r. 22, cf. dupl. su₆ emelIMMU ibid. 25 79–7–8, 321:3, also šumma šūru oAz-ma su₆ (wrt. kaxkār) šakin if he kills a snake, and it has a beard ibid. 23 r. 36; ū mu[l (x)] tür, ū tür [(x)] x, ū mu[l (x)] x : ū su₆ uz goat’s-beard (name of a plant) Köcher Pflanzenkunde 12 iv 14ff. (Uruanna III 285ff.); mušaṃnut ziq-nat urti (Šamaš) who makes glow the rays of light (lit. the beard of light) Lambert BWL 126:18.

ziqnu in ša ziqni s.; bearded (designation of male personnel at the Assyrian court who are not eunuchs); NA*; wr. syll. and (LÜ) ša su₆; cf. zaqnu, ziqnānu, ziqnu.

šābē riḫāṭe ... adi LÜ.SAG.MEŠ adi LÜ ša su₆MEš I MEŠ-su-nu šābē dēku as to the rest of the soldiers, counting the eunuchs and the non-eunuchs, a hundred people were killed ABL 144:11; 2 maqāṭēšu IN ṭiṭuṭušu 1 LÜ.SAG I ša [su₄] ana(!) mār šarrī ussbīlušnu two fugitives came as refugees from the country of the Manneans, one a eunuch, the other not, I have sent them to the crown prince ABL 434 r. 21, cf. LÜ.SAG. MEŠ LÜ ša ziq-[ni] (in broken context) ABL 1139 r. 7, also [l]u LÜ ša ziq-ni lu LÜ [...] (summing up a group of people as part of an estate dedicated to the temple) KAV 39:16; lu SAG.MEŠ ša ziq-ni manzas pani šarrī will any of the officers of the king, either a eunuch or not (plot a revolt)? PRT 44:4, cf. lu ša šiq-ni ša tillē našu ana nassartī šarrī illakūni or any non-eunuch in uniform who
ziqpa

is in the service of the king ibid. 12, cf. also (in similar context) Knudtzon Gebote 108:4 and 15; lu ina pī Lū ša ziq-ni Lū.ΣAG.MES Wise-
man Treaties 78, 336, cf., wr. ša Lū ziq-ni ibid. 221; ina muḫḫī DU.MU.MES ša ša sU.ΣAG.MES (you, Assur-
banupal, will exercise kingship) over all the non-eunuchs (and) over the . . . of the eunuchs Craig ABR'T 1 26:4 (= BA 2 645, NA oracles).

The designations of court officials as Lū.ΣAG (i. e., ša-rēš), “eunuch,” and ša ziqpi, “bearded,” appear nearly always side by side and are used to denote per merismum the entire male personnel of the court, eunuchs and otherwise.

Klauber Beamtentum 89f.; Meissner, MAOG 11/1-2 27f.

ziqpa adv.; vertically, upright; NA, SB; cf. zaq̄pu A.

50 mušari zi-iq-pa [yi]śēlā ana šwpalī dān-
nassu [ina] kisir šādi lu aškūd. for fifty (sar) downward vertically it cleared out its foundations pit and reached bedrock Weidner Tn. 5 No. 1 iv 50, also ibid. 12 No. 5:76; šumma amēlu ana simnīšī zi-iq-pa TE if a man has intercourse with a woman standing up CT 39 44:3 (SB Ašu); ša . . . ili šēpēšu ziq-pa īzzazu (a bird) that stands upright 3R 52 No. 3:29 (SB prodigies).

ziqpu A (ziqbu) s.; 1. shoot (of a tree or other plant), sapling, 2. stake, pole, shaft, blade (of a weapon), 3. height, altitude (as a math. term), 4. culmination point (zenith), culminating constellation or star; OB, NA, SB, NB; wr. syll. and šE.KAK; cf. zaq̄pu A.

giš.ildāq. būr(var. būr).ra = ni-ip-lu, ziq-pu, šit-lu Hh. III 141ff.; giš.ū. ku.tur = lam-mu, ni-
-ip-lu, ziq-p[u], šit-lu Hh. III 75ff.; giš.še.du.a = ši-ti (= šēdā), ni-ip-lu, ziq-pu, ši-it-lu Hh. III 195ff., giš.še.du.a, giš.še.du.a 1 i-a = ziq-pu
MIN (= šēdā) (var. šī-tšu) na-du-du Hh. III 199, giš.šēt.UR.TUR (var. giš.šē.tUR) ši-u = ši-u (= ligūm) (var. ni-gim-mu-ù, pi-ir-u (var. [pi]-ir-ù), ni-ip-
lu, [ziq]-pu(var. -pi), šit-lu Hh. III 268ff.; giš.ū. i-u = u-luš-šu, ša-ni(var. haj)-tu, ni-pil, ziq(var.
ziq-pu), šit-lu Hh. III 500ff.; l-qi-ma giš.tUR.
TUR = l-qi-ma-ù, [x-x]-lu, ziq-pu-um, ni-ip-lu-
um, [ši-it]-lum Proto-Diri 122f.; ni-mu-ù = ziq-
pu A III/4:23; mu-ma šar = a-pu-ù ša ziq-gi, šar = a-pu-ù ša ziq-pu le-bum = a-pu-ù ša ziq-ti Nabnitu

ziqpu A


il-tum = ziq-pu CT 18 3 r. 7.

1. shoot (of a tree or other plant), sapling — a) in lit.: šurūšu qaqqaru la šqabbatu šE.KAK-šu la illāma ûmuru la immaru (just as) its roots will not take hold in the soil (any more) and its shoot will not come up and see sunlight Šurpu V/VI 65, cf. ibid. 134; šE.KAK-
šu aj ilput šumē 1bbiya may its shoot not affect the heaven(?) of my heart Šurpu V/VI 137.

b) in med.: šE.KAK GIŠ.NIM šE.KAK GIŠ. ū.GIR šE.KAK GIŠ.UL.HI KAR 186:23, and passim referring to shoots of various trees and plants in med. texts, possibly to be read ḫabburu, šītu or šišpū, which are all equated with šE.KAK, see Hh. III, in lex. section; for refs. see atkam, ašēgū, baltu, bīnu, eru, ḫuratu, šīrā, kasū, musukannu, qan šalā, šumā.

c) in NA and NB econ. and leg., ina muḫḫī GIŠ ziq-pi ša šarru belī iśpurānni kuppū ġurḫu dan as to the saplings concerning which the king, my lord, wrote, the cold and frost are (still) too severe (to move them) ABL 544 r. 4 (NA); simēn naabāši ša GIŠ ziq-pi ša erēnī šurmenēni the right time to transplant the saplings of cedar and cypress trees ABL 814:8, cf. GIŠ ziq-pi ša GIŠ NU.UR.[A](!) ibid. r. 16, cf. also l im GIŠ ziq-pu ša(?)(GIŠ).HAŠJUR.MES one thousand apple tree saplings ABL 938:6, cf. GIŠ ziq-pu ša šēlu GIŠ GN . . . našēni (referring to saplings of all sorts) ABL 813 r. 6 (all NA); naḫar x GIŠ tillū šīm ziq-pu all together, x vines (and) eight thousand vine shoots Johns Doomsday Book 8 viii 3, also ibid. 5 viii 17; ziq-pu ša ina šābī izq̄pu the (palm) shoots which he planted therein (i. e., in the garden) BE 548 (= TuM 2-3 144):17 (LB).

2. stake, pole, shaft, blade (of a weapon): {zi-q̄-be GIŠ erēš pole of a bed AFO 10 p. 40 No. 89:5 (MA); ardu LŪ rāṭašunu u zi-q̄-pi ša} qāṭe šarrī bēlija anāku I am a loving servant, a staff in the hand of the king, my lord ABL 521:21 (NB); obscure: {zi-q̄-pu ša šīti (for context see hītu) VAS 6 221:3 (NB); šadū kima zi-q̄-nām šēssu nādi the mountain}
ziqpu A

has a cutting edge like the blade of a sword
AKA 307 ii 40 (Asm.), cf. ibid. 270 i 49, also Winckler
AOF 2 550-7: 5, also ṣa kima zi-gip patri šamšu
AKA 53 iii 43 (Tigl. I), and ibid. 60 iv 14 (Tigl. I);
a na zi-gip kakkišû ıli ṭurru even the gods
turn back before the blade of his (Marduk’s)
weapon STC 1 205:10 (SB rol.); obscure: ṣumma
GISH.Ü.ŠUB ZI-GIP GISH.MAR.LU KU.BABBAR IGI(!)
if a man discovers silver (at the time of?) the
brick mold (and) the shaft of the hoe CT 38
8:13 (catcheline, SB Abu), and ibid. 9 BM 65460:1,
also AFO 14 pl. 3 ii 9, see Weidner, AFO 11 360.

3. height, altitude (as a math. term): 36
zi-iq-pi SAHAR.H.LA — 36 (is) the height of the
pile of earth MKT 1 221 ii 18 (= TMB 49 No.
97:4), cf. ibid. 5 and 9 (= TMB 48 No. 96:5 and 9),
cf. 36 zi-iq-pi[u-um ša] SAHAR.H.LA MKT 1 149
r. ii 9 (= TMB 34 No. 69:3); note the abbrevi-
ations zi and zi-iq: 36 zi-iq SAHAR.H.LA
MKT 1 221 ii 16 (= TMB 49 No. 97:2), cf. 36 zi
šuqamûr square 36, the altitude ibid. 22 (=
TMB 49 No. 97:8).

4. culmination point (zenith), culminating
constellation or star — a) culmination point:
ṣumma mul Dilbat ana ziq-pi ıštanaqqû if the
planet Venus remains constantly at (its)
zenith Ach Ištar 2:16, cf. Ach Supp. 2
Ištar 51:10; MUL kumaru ša MUL PIR.I.KA.DU
era ziq-pu the configuration (called) kumaru of
the constellation Panther (Nimrud) (being)
in culmination ABL 1444 r. 4, see Schott-Schaum-
berger, ZA 47 127 n. 1.

b) culminating constellation or star: PAP
annuûtû kakkaḫû ša ziq-pi ša harrān šût Enlil
ša ina gabal šame ina meḫret erti ina izzu
mûša SARG.MES ŠUM.MES ša kakkaḫû ina
libibiamu tammarû all these are the culmi-
nating stars along the “path of Enlil,” that
stand at the center of the sky opposite you
and in relation to which you can observe at
night the risings and settings of the stars
CT 33 6 iv 7, cf. (referring to the distances between
the culminating stars) biriḫa kakkaḫû ziq-pi ša
ina harrān šût Enlil ina gabal [šame] meḫret erti
ša nāsir šame izzu ina izzu mûša SAR-ŠUM ŠU
ša kakkaḫû ina libibiamu [tammarû] TCL 6 21:2;
ṣumma ziq-pa ša amarika if you want to
observe the culminating star (on such and
such a date) CT 33 6 iv 10; naphar 2 KAS.GID
ina ziq-pi illûkuma ZA 51 239:17, cf. ibid. 242:3, and
passim; see (for a discussion of these
stars and publication of pertinent astronomi-
texts) Schaumberger, ZA 50 214ff., and ZA
51 237ff.

Meissner, MAOG 11/1-2 28ff.; (Salonen Land-
fähre 131).

ziqqu B s.; 1. (a container for sesame), 2.
(a stand for a vessel); MB, NA; pl. ziqpâni;
cf. zaqāpu A.

dug.gur.na - ša ziq-pi Hb. X 264.

1. (a container for sesame): 1 ziq-pu šE.GIŠ.
ADD 1007 r. 5, 1010:13, 1011 r. 2, 1013:18, 1019
r. 2, 1092:8 (always beside šu-); note 14 ziq-pi
ša(!) 1 GUR šE.GIŠ ADD 1078 i 6; also x ziq-pi ADD
1025:2, 1038:3 and r. 3; 10,000 ziq-pa-a-ni ša
še šu-šašašammû Iraq 14 35:116 (Asm.);
[31],20 ziq-pi šE.GIŠ.1 2,30 ziq-pi šE.GIŠ.1 Or.
NS 29 279 UMO 10996 iii 2f. (MB math. text).

2. (a stand for a vessel): see lex. section.

Probably a jar with a pointed bottom. The
Hh. ref. seems to refer to a stone stand for
a container.

Meissner, MAOG 11/1-2 30.

ziqquatatu s.; (a profession or craft); NB.*

PN apil lu ziq-pa-tu-tum (list of small
amounts of silver collected by the šakin māti
from inhabitants of Nippur) TuM 2-3 238:9.

ziqqu A s.; 1. crest, edge, battlements,
2. (an ornament in the shape of a crest or
battlement); from OB on.

1. crest, edge, battlements — a) referring
to a building: elēnum ziq-qi-šu lišunu
šama’i šaplanum šursušu erētem in tamḫu
above, its (the temple’s) battlements (or tops)
rival the sky (in height), below, its base (lit.
roots) have a hold on the nether world
JRAS Cent. Supp. 9 r. vi 29 (OB lit.).

b) referring to teeth: ṣumma ziq-qi šinni
rabi if the edges (or rims) of his teeth are
large Or. NS 29 187 K.4016:3 (physiogn.);
ṣumma 2 ziq-qu-ša if he has two z.-š ibid. 5.

2. (an ornament in the shape of a crest or
battlement) — a) as jewelry: 86 IG.MEŠ
TUR.MEŠ 54 ḫappû 27 zi-qu ša surri kiri [ina]
gimmâta ša SAG.MEŠ alâmû — 86 small beads,
ziqqu B

54 rings, 27 z.-ornaments of artificial obsidian (lit., made in a crucible) are on the crowns at the top of the alamū (=alamittu-)trees AFO 18 302 i 10 (MA inventory), cf. a maradatu-rug loqtāšu zi-qu ša-u-[r]u ... its colored decoration (consists of) z.-ornaments and rosette(s) ibid. 306 iii 30'.

b) as the decoration of a garment (probably on the edge of the fabric) — 1' in MB: TUG ziq-qi ki 1 ĝin ħurāši a garment with z. valued at one shekel of gold Iraq 11 p. 144 No. 4:13, and 2 TUG ziq-qi ibid. 41, cf. TUG ziq-qi Peiser Urkunden 96:12; 1 TUG ziq-qi šipu one garment with z. with a šipu-decoration (in a list of deliveries of garments) BE 14 157:37 and 82, cf. PBS 2/2 135 v 4, also 2 TUG ziq-qi PBS 2/2 128:4, and passim in this text, ibid. 121:24, also 560 KLMN (= TUG.OU.È, see nabalpitu) ziq-qi ibid. 135 ii 12.


The term ziqqu may be related to sissuku (also attested as zi(z)iqulu) and sikku (siknu), "(decorated) hem of a garment." Under mng. 2b, the garments seem to have been provided with an ornament imitating battlements or the like.

Ad mng. 1b: Kraus, Or. NŠ 16 189. Ad mng. 2b-2': (Unagnad, ZA 31 259).

ziqqu B s.; (a wineskin); NA.*

10,000 KUŠ ziq-qi ša karāni—10,000 skins with wine (for the royal banquet) Iraq 14 43:116 (Ass.).

Probably an Aram. lw., cf. Arabic ziggā, etc., see Zimmern Fremdw. 34.

ziqqu C s.; threshold; lex.*; Sum. lw. (?).

ziq-qi ziq = ziq-qi (varns. ziq-gu, ziq-qa) Sb I 197; ziq-qi (var. ziq-qi) = zi-ṭpu-Malku I 248.

ziqqu D s.; (an aromatic herb); lex.*

ū.düg.gu = ziq-qi = la-ar-[u] nard Hg. D 225.

ziqqu see ziqu A.

ziqqu (segurratu, ziqratu) s.; 1. temple tower, 2. (mountain) peak; from OB on; Ass. mostly ziq(q)urratu or segurratu, pl. ziqquṛētu, ziqqrūtatu, (ziq-rat, with var. ziq-qr-rat OIP 2 102:78 (Senn.), ziq-qr-rat CT 37 i 35 (Nbk.), ziq-rat VAS 6 11:23, ZA 4 139 No. 8:7); wr. syll. (often without final vowel, often with det. š and DINIR) and (š.)U₄.NIR (U.NIR CT 37 i 1 i 13).


nu-ḥa-ar = ziq-qur-ra-tu Malku I 294 (catchline, = II 1).

1. temple tower — a) in royal inscriptions, year names, etc. — 1' Samsuiluna: u₄.nir gi.gu₄.na.mah.a.ni ni sag.bi an.gin₅(AM) i.l.i.dē : ū(Var. U₄) NIB giiunnašu šiiramrēšša kīma šamē uthām (Var. U₄) to finish (Var. I finished) the (temple tower, called) ū.NIR, his sublime giiunu (i.e., that of Šamaš in Sippar), up to the top (lit., to make it as high as the sky) YOS 9 36 i 12, also ibid. ii 79, dupl. ibid. 37 i 12 and iii 80 (Sum.), CT 37 i i 13, vars. from ibid. 3 ii 83 (Akkk.); u₄.nir.ra gi.gu₄.na.mah.a.ni sag.bi an.še mi.ni.in.û.s.a (year when Samsuiluna) finished (lit. made the summit reach the sky) his temple tower, the sublime giiunu RLA 2 183 (year 18).

2' OB Ishchali: mU eper zi-ṭqu-ra-ad (var. tem) 4Šamaš year when the earth(en core) of the temple tower of Šamaš (was piled up) UCP 10 146 No. 76:14, cf. ibid. 84 No. 9:20, var. from ibid. 88 No. 12:16.

3' Šamsi-Adad I: zi-ṭqu-ra-ad šu-ulli I finished to the top (lit. lifted up) its temple tower (i.e., that of the Istar temple) AAA 18 pl. 81 ii 14, cf. (in broken context) ibid. ii 2.

4' Shalmaneser I: si-qur-ra-la šāti ... [ēpuš] I (re)built that temple tower (i.e., that of the Istar temple in Nineveh) AOB 1 148:8, cf. ziq-qr-rat ši Istar Ki. 1904–10–9,79 (unpub. inscr. of an unidentified Ass. king, cited Bezdol Cat. Supp. No. 115).
ziqqurratu

5° Kadašman-Enlil II(?): dEn.lil lugal. kur.kur.ra lugal.a.ni.ir Ka-da-as-na-an-
 dEn-lil sipa.sunu(nu)ra na dEn.lil.da.ku
 u₄.nir.ba ki.ššē.ki.kur.mah sig₄.al.ur.
 ra.aš mu.un.kešda for his lord Enlil, the
 king of all countries, RN, the humble(?)
 shepherd, has constructed the great socle for
 the temple tower Enlildaku of kiln-fired
 bricks unpub. brick inscr. from Nippur, Oriental
 Institute Photo P 48832 (courtesy T. Jacobsen).

6° Marduk-apla-iddina: ana k₄.UB₄.IMIN.
 a₅.ki l₄.ki.l₄.nir Barsip ana ujddūsī to restore
 Euringimanki, the temple tower of Borsippa
 BBSt. No. 5 ii 12.

7° Tukulti-Ninurta I: bitāt ekallīa rabite
 ... ša ... maḫar se-qur-ra-te rabiti ša Aššur
 my large palace complex, which is in front of
 the great temple tower of Aššur Weidner Tn.
 14 r. 29; ina gēribšu k se-qur-ra-ta rabita ana
 nēmed Aššur bēlīja ušēkēlīl therein (i.e., in
 Kār-Tukultia-Ninurta) I (built and)
 completed a big temple tower as an abode for
 my lord Aššur Weidner Tn. 29 v 115; enēmā k
 se-qur-ra-tu šī u bit Aššur bēlīja ēnāḫu
 when this temple tower and the temple of Aššur, my
 lord, fall in ruins ibid. 119, and passim in this
 text, cf. [š]īirti se-qur-ra-ti ša .qq[Adad bēlīja
 at the periphery of the temple tower of my
 lord Aššad ibid. 9 r. 41.

8° Tiglathpišer I: 2 se-qur-ra-a-te rabāte
 ... lu ʿabni I built two mighty temple towers
 (referring to the Anu-Adad temple) AKA 97
 vii 87, cf. ibid. 98 vii 102, cf. enēma bit Anīm
 u Adad ... u se-qur-ra-a-tu šētinā ušalbarūma
 ēnāḫu when the temple of Anu and Adad and
 these temple towers grow old and fall in ruins
 AKA 105 viii 53.

9° Shalm. III: riṣqipu₄.nir ša uru Kālḥī
 bricks (from the structure of the z. of Calah
 Layard 78B 6, and dupl. YOS 9 135, also RT 56
 25, and dupl. YOS 13 14, see Michel, W 1 386.

10° Sargon: enēmā k zik-kur-[ra-tu ...] (in
 broken context) Winckler Sar. pl. 46 K.4813:4‘.

11° Semnacherib: šīdu iṇa tarsī zamē k
 ziq-qur-rat the side towards the zamā-
 structure of the temple tower OIP 2 99:44,
 cf. kutal k ziq(var. adds -qur-rat bit Ištar
 ibid. 102:78; dūra u šalēti bitāt ilānī ziq-qur-
 rati šu eperi mala bašši asušū I razed the
 inner and outer walls (of Babylon), all the
 temples of the gods and the temple towers
 (made) of bricks and piled-up earth (and
dumped them into the canal) OIP 2 84:51.

12° Esarhaddon: Etemenanki ziq-qur-ra-tu
 ... eššīš usēpiš I built anew the temple tower
 Etemenanki (in Babylon) Borger Esarh.
 24:29.

13° Assurbanipal: ziq-qur-rat šūsan ša iṇa
 aqurru ʿuṇī šāpušṭū ubbiš ukappūra qarnī ša
 pīṯiq eri namrī I destroyed the temple tower
 of Susa, which was made of blue glazed
 bricks (and) cut off (its) horns made of
 shining cast copper Streck Aab. 52 vi 27, cf.
 e.gi.gun₄.na u₄.nir Nībrūt (see giqunu
 usage a-8') ibid. 353 No. 4.

14° Nabopolassar: ināmīnu Etemenanki
 zī-iq-qū-rat(var. -ra-at) Bābili ... iššīsa ina
 irat kīgallē anā šurūdum rēšīša šānumī anā
 šimūnu Marduk ... jāšī uqītā at that time
 Marduk commanded me to lay firmly the
 foundations of Etemenanki, the temple tower
 of Babylon, as deep as (lit. on the breast of)
 the nether world and to make its top vie with
 heaven VAB 4 60 i 33.

15° Nebuchadnezzar: Etemenanki zī-qū-
 ra-at Bābilum eššīš ēpuš I built anew
 Etemenanki, the temple tower of Babylon
 VAB 4 72 i 53, cf. ibid. 90 i 39, and passim, cf.
 also, wr. zī-qū-āra-at ibid. 146 i 44, zī-iq-
 qū-ra-at VAB 4 208 No. 49 a 5, zī-iq-ra-tim
 CT 37 7 i 35; Etemenanki zī-qū-ra-at Bābili
 Euringimanki zī-qū-ra-at Barsip VAB 4 114 i
 38f., cf. ibid. 98 i 23 and 27.

16° Nabonidus: Nabā-nāʾid ... Eulagal-
gal gasīsa ziq-qur-rat Egišnugal udišmā anā
 ašīštū uṭir I, Nabonidus, renewed and
 restored Eulagalgalasīsa, the temple tower of
 Egišnugal (in Ur) VAB 4 296 No. 13:4, dupl.
 UET 1 188, cf. VAB 4 250 i 6, also ibid. 14, 19
 and 24; ša zī-qū-ra-ti [gi]g[u]nāšu rēšīša elī ša
 panim uṣérma libbašu ḫassu ublamma he
 (Samaš) conceived the ingenious idea of
 having the temple tower (of Ebabbar in
 Larsa), his giqunu, made higher than it had
 ever been VAB 4 236 ii 3, cf. ibid. 16; Ebab-
 bara aḏi E.L.U.A.N.KU.GA ziq-qur-ra-ti-šū
ziqqurratu

eššiš ĝpušma ušaklil I built anew and finished Ebabbar, together with the Stairway-to-Holy-Heaven, its temple tower VAB 4 226 iii 4; nahlapmu ziq-qur-rat elatu appalima ... limitu ԑ ziq-qur-rat šuatu ... aḫšunma Ebabbara adī šiḫirišu ȗmnr I discovered the outer facing of this temple tower, and had trenches dug around this temple tower and thus found (the replacement of) Ebabbar with its surrounding wall CT 34 28 i 70ff.; šiṭir sum ša  ámburu ... ša 700 šanati lam Burnaburias Ebabbara u zu-qa-ra-ti ... ana Šamaš ibnu an inscription (was found) with the name of Hammurapi, who had built Ebabbar and the temple tower for Šamaš 700 years before Burnaburias VAB 4 238 ii 23, parallel), wr. ziq-qur-ra-tum CT 34 29 ii 3; popāši ... ša ite zi-qa-ra-tim retu temenu ši the shrine whose foundation platform was joined to the side of the temple tower VAB 4 240 iii 14; eši temenna Eulmaš šuati ūban la ašš ūban la erēbi temenna šuati d'imu BĀRRA adi šitta ziq-qur-re-ti-šu ad(1)-di-na ukiš šinnašu upon that (old) foundation of Eulmaš (in Agade), not one finger’s width wider or narrower than that foundation, I founded a platform with a dais (on it) and consolidated its brickwork with (that of) its two temple towers CT 34 33 iii 1.

b) in letters and leg. (NA, NB): šulmu ana ekurrāte ana se-gur-e-te ana ekalli ana dāri ana bidati ša ašī gabbi all is well with the temples, the temple towers, the palace, the fortification (and) all the houses of the city ABL 191 r. 2 (NA); tiğiš ša se-gur-[ra-ti]ša karru the brick courses of the temple tower have been laid ABL 483:12 (NA), cf. ina muḫḫi ziq-qur-[ra-t]ša ina muḫḫi ziq-qur-[ra-t]ša aḫšunma ԑ ušaklil (in broken context) ABL 1451 r. 1 (NA), [d]ulu ša se-gur-re-te ABL 106:4 (NA); obscur: ԑ dumu sa nga se-gur-re-ti ADD 677 r. 8; šiḫštī ina muḫḫi ziq-qur-rat Ezida ina muḫḫinī naṣik we have been charged with an amount of work on the temple tower of Ezida BIN 1 32:7 (NB let. from Uruk); šibū gabbi ina muḫḫi ša ziq-qur-rat all the workmen on the temple tower VAS 6 65:5 (NB), cf. PN ša ša ziq-qur-rat Camb. 21:3; silver ana abantu ana dulu ša ziq-qur-rat for drainage pipes(?) for the work on the z. Nbk. 306:3, cf. ana x kupur ana dulu ša ԑ ziq-qur-rat for x bitumen for the work on the z. Nbk. 428:5, cf. also GCCI 2 383:7, also (various utensils) ša ziq-qur-ra-tum Dar. 373:5, 7, 9 and 11, Nbk. 223:3, wr. ԑ ziq-qur-ra-ti Nbk. 312:22, also Nbk. 1046:4; sacrifices ikt ša ziq-qur-rat (parallel: Šamaš, Aja, and other gods) VAS 6 32:7, also ibid. 213:7, also, wr. ԑ ziq-qur-ra-ti ibid. 54:7, wr. ziq-rat ibid. 11:25, and ZA 4 139 No. 8:7.

c) in lit.: ԑ Aratta(lamxkur.ru.ki). šār.ra = ziq-qur-rat ԑ En-li[l] (var. ԑ Aššur), ԑ em.lám.a.na = ziq-qur-rat ԑ A-nu, ԑ giš.lám.šár.sár = ziq-qur-rat ԑ Adad 3 ԑ qiqq-rat BALTII [K] KAV 42 r. 20ff., dupl. KAV 43 r. 33ff., Ebeling Parfümrez. pl. 45 VAT 13816 r. 17ff., pl. 48 VAT 13997 r. 33ff., cf. Mušarrīdāt-arrattē abulziq-qur-[rat] (in Assur) KAV 42 ii 25, see RIA 1 177 § 17, and 189f. § 59; ԑ Marduk bel ԑ u.ԑ [r]KAR Marduk, lord of the temple tower of Šarru (Craig ABRT 1 56:8 (SB rel.), cf. [iš]išu ԑ E.ԑ.nir ibbanima AFO 17 312 AItaly (Marduk’s Address to the Demons), with comm. ԑ u.ԑ, niz = ziq-qur-[rat] Eridu[K] AFO 19 115 A Italy on the temple tower of Eridu Craig ABRT 1 7:9 (SB lit.); [išu ina muḫḫi še-gur-re-ti] epissa (the rite) that was performed on the temple tower KAR 143:13, see von Soden, ZA 51 134, of. LKA 73:18 (both NA cult. comm.), LUTU.E GAL-U gat giṣilla ... ultu ziq-qur-rat isəbətəmmə KĀ. SIKILLA ša kutila popāši ina kisalli irrubma the chief of the temple personnel leads the torch from the temple tower and enters the yard through the “Holy Gate” that is behind the sanctuary RAcc. 68:1, 18 šibitu maḥār ziq-qur-rat u šibīti ša ziq-qur-rat ... niqqatimmu inandin (the baker will put) sixteen loaves before the temple tower and the god of the temple of the temple tower RAcc. 63:32, cf. ina iru paramaḥ ziq-qur-rat ša Bit-rēš on the roof of the paramaḥmu of the temple tower of the Bit-rēš temple (in Uruk) RAcc. 68:14, paramaḥ ziq-qur-rat Ani ibid. 64 r. 2, and 65:34.

2. (mountain) peak (transferred mng.): ԑ askun surqinnu ina muḫḫi ziq-qur-rat šadī I offered incense on the mountain peak Gilg. XI 156.
ziqratu

For an etymology (zaqaru), see Meissner, MAOG 11/1–2 23; for the formation, see von Soden GAG § 53q No. 33, but cf. rather ibid. § 56p No. 28b. For the archeological material, see Lenzen Die Entwick­lung des Zikurrat (1941); Busink De Baby­lonesche Tempeltore (1949), reviewed by Ravn, BiOr 7 67ff.; Parrot Ziggurats et Tour de Babel (1949), reviewed by Busink, BiOr 7 69ff.

ziqratu see ziqqurratu.

ziqtu A s.: 1. sting (of a scorpion), 2. sting (wound made by a scorpion), 3. pox, pimple, (a disease), 4. sting, barb, point; from OB on; pl. ziqtu, but irregular ziqatu in mng. 4b; wr. syll. and TAb, ŠIG, GAZ; cf. zagatu.


1. sting (of a scorpion): ina zi-qi-it zuiqqi-pi asūlum imāt the man will die of a scorpion’s sting YOS 10 23 r. 4 (OB ext.), cf. rubû ina zi-qi-tu zagiqtu imāt CT 6 6 i 15 (SB ext.), and passim; šumma ina nikiš apši šumma ina zi-qi-tu zagiqtu imāt he will die either of going by an ox or of a scarab’s sting CT 38 33:18 (SB Alu); UN ina TAb GÎR.TAB BAD [MES] people will die of scorpion sting CT 40 14 K.7030:10, and ibid. K.11616:12 (SB Alu); Ü GAZ GÎR.TAB herb for scorpion sting CT 14 23:14–16 (pharm.).

2. sting (wound made by a scorpion): inim.inimma ziq-qi-tu zagiqtu imāt spell for soothing (the pain of) a scorpion’s sting CT 38 38:67 (SB Alu); šipta anšitu ana maḫḫi ziq-qi-tu zagiqtu tamaniyu you recite this conjuration over the sting made by the scorpion ibid. 68; danišu pan ziq-tu tapkasaššat you smear the surface of the sting with its (the lizard’s) blood RA 15 76:14ff.

3. pox, pimple, (a disease) — a) pox, pimple (always in pl.): see Nabnitu, A III/5, in lex. section; šumma ūšum um ziq-qi-tu šamūtim malāti if the spleen is full of red pox YOS 10 41 r. 59 (OB ext.), cf. šumma šubu ziq-qi-tu malāti YOS 10 42 i 9; šumma martu ziq-qi-tu malāti TCL 6 2:43 (SB ext.); ziq-qi-tu: bār-tum; šumma ina qutum marti ša imáti ziq-qi-tu . . . a pox (corresponds to) revolt (?) (as is shown by): if there are pox on the right side of the thin part of the gall bladder . . . CT 20 41 r. 18, and dupl. CT 18 24 K.6842:5; šumma qanūšu ziq-ti malāti if his face is covered with pox-marks Labat TDP 76:51.

(b) a disease): sikkatum išātum ašši ziq-qi-tum mītim (and other diseases) JCS 9 8:2 (OB inc.), cf. liballia [šikkata išāta ašši ziq-la mīq[ta] ibid. 20; šumma marṣu . . . u apasdu šumma ziq-tu MUL.MUN (if the . . . of a sick person) MUL.MUN his nose is sunk in, the name (of this disease) is z. AMT 30,2:9; [šumma marṣu . . . u apasdu šumma ziq-tu MUL.MUN (if the . . . of a sick person) MUL.MUN his nose produces white matter, the name (of the disease) is z. ibid. 10, cf. . . Kū-šu ziq-tu MUL.MUN ibid. 11, šumma GÎR.MIN DIR ut-tur u ikkalatu šiq-tu MUL.MUN (if the sick person (or spot) is surrounded [with . . .] and his nose produces white matter, the name (of the disease) is z. ibid. 11; cf. zaqtu mng. 2.

4. sting, barb, point — a) sting (of a scorpion): ziq-qi-tu zagiqtu ina ul tulappastanni I am the scorpion’s sting, so that you cannot touch me Maqlu III 154; na kīma ziq-qi-tu zagiqtu the manzāsu (looks) like the sting of a scorpion Boissier DA 19 (= Boissier Choix 1 205):42; ziq-qi-tu MUL zagiqtu bēlu rabû MUL.PA. BIL.SAG the sting of Scorpio is the great lord Sagittarius Thompson Rep. 272:9; 2 kakkabû ša ina ziq-qi-tu MUL Zaqqui-pi izzazzu 4ŠÂR.UR 4 dŠÂR.GAZ the two stars that have their position at the sting of Scorpio are Sarur and Sargaz CT 33 3:31; šumma GÎR.UR 4 dŠÂR.GAZ ša ziq-qi-tu MUL Zaqqui-pi itamânubtu if Sarur and Sargaz of the sting of Scorpio shine brightly again and again Thompson Rep. 95 r. 4, and dupl. 209:i 1; . . . ana KUN MUL.GÎR. TAB KI.MIN ziq-qi-tum . . . ACh Sin 18:12.

b) barb (of a whip): gignezu ištannu malāti šikkātu parāšu usḫḫūlimanni ziq-ga-ta (bars. -tum, -ti) labat the whip (that) struck me was full of needles, the goad (that) pricked me was covered with bars Lambert BWL 44:101 (Ludlul 11); īštāhā ziq-ti u dirratu tallimeššu you (Ishtar) have assigned for (the battle-proud horse) the whip (with its) barb(s) and lash.
ziqtu B

Gilg. VI 54. cf. [z]i-iq-tu u qinnazu Lambert BWL 210 r. 3, and see qinnazu zigatu sub zigatu mng. 3, also Antagal III 1f., in lex. section.

c) point (of a weapon): sixty kings ina zi-gi]{(var. omits) mulumullija adi tanti eleniti lu ardišunüti I pursued at arrow point as far as the Upper Sea AKA 68 iv 99 (Tigl. I), also KAH 2 71a:2 (Tigl. I), KAH 1 13 ii 30 (Shalm. I), and ina zi-gi-it mulumulli ardussu TCL 3 145 (Sar.), cf. ina zi-git mululli ritkašu aptur I pierced his hand with the point of the arrow Line Sar. 411, also Afo 18 48 C r. 2 (Tn.-Epic).

Meissner, MAOG 11/1–2 30. Ad mng. 3a: Labat TDP 76 n. 139.

ziqtu B s.; (a fish); lex.*; cf. zagātu.


For the fish called tar in Urukagina texts, see Delmel, Or. 21 75 No. 38, where in the texts transliterated on pp. 41ff. it is often mentioned in the first place. Possibly a fish that stings or which has a sting.

ziqtu C s.; (mng. unkn.); OB.*

[∅] LAG.GAN (i.e., kurban esli): ʾaš ziq-tu Uruanna III 88.

zi-iq-tu anneki’am ul ibaššu zi-iq-ti šabillašma there are no z.-s here, (so) send me (some) z.-s VAS 16 22:40ff. (let.).

Possibly two different words, the OB ref. might belong to ziqtu A mng. 4b.

ziqtu s. fem.; torch; NA*; pl. ziqāte; wr. sometimes with det. ʾoš; cf. ziqu B.

TA pan ḫamāri rabê simûn gis ziq-tu gis zi-ga-a-te ušanmuru ina kallu userrubbi lu sa biti šani ana māṣartē izzaz kimna GIS ziq-tu gammarat izzazirī ušanmar userrab lidatē imāḫaṭar usessēd beginning at sunset, when it is time for the torch(es), they light torches (and) take (them) into the palace, a servant stays on duty, as soon as one torch is used up, he lights (another) with a spill (?) and brings (it) in, he collects the stumps and removes them MVAG 41/3 p. 64 in 37ff. (cit.); lu sa biti šani izzazz ušin qi-ga-a-te ukallu servants are stationed (between the tables) and hold torches ibid. 42, cf. zi-iq-tu (in broken context, in a similar ritual) Ba. 91–5.9,104:11, cited Zimmern Neujahrsfest 1 131 n. 1; ki ʾumu i-ti-su-u-ni zi-ga-a-ti lukušu as soon as the day declines(?) let them hold torches 4R 61 vi 56 (oracles to Esarh.;) ʾtīš zi-ga-a-te ša ta liʾbi kirāni ušanmuru mulmulī la pāḫaš išpat ʾ âm Bēl the torches that they light from the brazier (represent) the merciless arrows from Bēl’s quiver CT 15 44:10, see Zimmern Neujahrsfest 1 135; zi-iq-tu ša qanē täbī tanašši še (the “daughter-in-law” of the person for whom the ritual is performed) holds a torch (interlarded with) aromatic reeds ZA 45 44:19, cf. ibid. 42:3.

Müller, MVAG 41/3 81f.

ziqtu A (ziqgu) s.; breath, breeze, draft, blast (of air); Mari, SB, NA, NB; cf. zāq. im.ri gis ur, zalag ga ḫa li mi. ni. ni. gar. ri. še ʾzi-iq(var. adds -qu) šāri šāku ša ina ʾanē namri šiṭa ša karkkan šu. they (the demons) are a blast of the (suddenly) rising winds which bring darkness in broad daylight CT 16 19:35ff.

dalat arkabi[ṇi ša la u]kkallu šāra u zi-gu (you, lištar, are) a flimsy door which does not keep out wind or draft. Gilg. VI 34; šarru TA pan zi-i-qi tu etik the king should protect (himself) from drafts Thompson Rep. 103 r. 3 (NA), cf. TA pan zi-i-qi šāru li-ṣur ABL 110 r. 5 (NA, coll.); zi-gu u šitu wind and (cold) weather Bab. 7 pl. 1 Sm. 1907:1 and 5 (astron.), see Landeberger, JNES 8 252; šumma ... pišu ʾih-ta-na-ṭaš ši zi-i-qi ša [z][i ...] if he has a speech defect (lit. his mouth always makes mistakes), the breath(?) of [...] AMT 29,5:14; obscure: ʾaš ša qanē raʾara e-bi-[ru(?)] STT 36:23. Note: mimma zi-gu waditišu ešṭ[me] I heard some rumor(?) about him ARM 22 3 r. 9'

ziqtu A in bāb ziqi s.; ventilation hole; NA*; cf. zāqu.

KA zi-i-qi ana mulatutia ina šumēli bābīu apti I cut an air passage to the left of its (the palace’s) door for my enjoyment Winckler Sar. pl. 48:17.

ziqtu B s. fem.; torch; NA*; cf. ziqtu.

ina zi-i-qi ša qatšu šešṭu ša pan ḫa-liššatu uṣāhuš zi-ga ina šumēlišu iṣabbat (the owner of the sheep offered for sacrifice) lights the censer before DN from the torch in his hand,
**ziqū**

he takes the torch in his left hand KAR 139:3f. (rit.); Ezi-qi-ru annitu namratuni namāra u šalama Istar lu tašimnakku just as this torch (glows) bright, so may Istar determine brightness and health as your fate ibid. 12 and r. 3.

By-form of the more common ziqtu, q. v.

**ziqū** (Bezdol Glossar 111a) see sissiktū.

ziqiqiqiq adv.; like a draft of wind; SB*; cf. ziqū.

[§]unma abnu zi-q-zí-[iq-qi-iš] [iš]assī if the frit (heated in the kiln) whistles like a draft ZA 36 202:46 (chem.).

ziqiziqu (siqsi(q)gu)s.; gale; SB*, Akkadogr. in Hitt.; siqsi(q)gu JSS 5 121 r. 7; cf. ziqū.

ziqiziqu = lā-a-ru (followed by inādu) Malku III 178; siqiziqu = lā-a-ru ru-ug-gu-bu (between inādu and imēnu) Malku III 182.

Im zi-qz-zi-q (in a list of eight winds, followed by suruppū, ašamātītu, anlālu) KUB 8 53:15 (Epic of Gilg.), see Friedrich, ZA 39 12, Otten, Istanbuler Mitteilungen 8 116:40; qazzassa qazzassa nēšī šinnat īmēri šinnat[sa] šapatāsa ziqiziqu-un-ma utabbakha [...] her (Lamaštu‘s) head is the head of a lion, her appearance is that of a donkey, her lips are a gale, they disseminate [...] 4R 58 iii 39; siq-si-qu meḫā ṛūdu (im)-sah-[hu] (in an enumeration of the evil winds) Lambert, JSS 5 121 r. 8 (SB Atarahasis). As a personal name: Ziqiziqu-qum CT 2 50:33 (OB), note also zaqzaqū, v. s. r.

Meissner, MVAG 10/4 p. 74.

ziqū (or zirū) s.((?); (mng. unkn.)); lex.*

[...] = zi-ir-bu (between amāti and aṭi) ZA 4 157 K.4159:6 (comm.?).

ziqū s.; (mng. unkn.); syn. list.*

Aš-x-ba = ur-pat zi-ir-bu .......cloud (preceded by synonyms of ašamātītu) Malku III 197.

Connect perhaps with zarābhū, “to twinkle” (said of stars).

ziri s.; (mng. unkn.); EA*; WSem. gloss.

ennipēmat kima ri-ki urudu i zi-ri ḫu-ḫu-bul-li I have become(?) like a .... copper pot (or zi-ri to be placed before kima, see Knudtzon, VAB 2 890 note a) EA 297:12, for a similar phrase in EA 292:46f., see ḫābdūlu B adj. (different writer but same script as in EA 297).

Ziriqu see zirīqu A.

zirīqu s.; (primitive apparatus for drawing water for irrigation); MB, SB, Akk. lw. in Sum.*; cf. zarīqu.

giš. zi. ri. qum um b[i.n.g]ar: aši zi-ri-ga ī-lama (mē idalu) after he has hung up the z. (he draws water) Ai. IV ii 34; giš. zi. ri. qum, giš. gu. zi. ri. qum rope of the z. MSL 6 p. 148:73f. (Forerunner to Hh. VI, see zuqquq); giš. gu. zi. ri. qum, gū. bar. ra = šum-man-nu šā tūl rope of a well Nabnitu IV 378f.

1,12 A.MEŠ giš. zi-ri-qum x water from the z. (between A.MEŠ midīti and A.MEŠ patti) Or. NS 29 280 iii 22 (MB math.); uncertain, possibly referring to some sort of pipette: [x] x zi-ri-gi and naḫīr šumēlišu tašapppuk you pour (the medication) into his left nostril by means of(?) a z. RA 15 76 r. 7, also (damaged) ibid. 4. For giš. zi. ri. qum in Sum. lit. texts, see the passage cited sub dilītu A.

The word, which is in later texts replaced by zuqqu (q. v.), refers to some simple device to lift water by means of buckets out of a canal or well. It appears beside makūtu, “poles” (q. v.), and šumānātu, “beam for the rope” (q. v.), and seems to denote some kind of sweep. For an illustration of such an apparatus, see Dowson Dates and Date Cultivation of the Iraq pl. 18-21.

Zirīqu appears as an Akk. lw. in Sum. (lit. texts and lists) and as a reborrowing in Ai. The quoted passage from a med. text may represent a new formation from the base ziqū and refer to a medical instrument. The occurrence is, however, isolated and the context not quite clear.

zirītu (or zarītu); (mng. uncert.); OB Elam.*

A field atap PA+ALzi-ri-ti PA3 Nabām on the šabra-channel, z. of the Nabū-channel MDP 24 339:4 (sale); a garden ... DA PN zi-ri-ti PA5 x x MDP 28 418 edge (sale).

Possibly a topographical term referring to irrigation.
zirmu
or zirmu) s.; (a container); OB.*
1 URU.DU zi-ir(text -ni)-mu ša 1 (Ir) 40
(sila) one copper vat (of a capacity) of 100
silas YOS 8 141:16, see Kraus Edikt 205.

zirpu see zirbu.

zirqatu s.; (a lynx, probably the caracal); lex.*

sa.a.ri, sa.a.gal = mu-ra-šu-ú wildcat, sa.a.
ri, sa.a.gal, sa.a.sı, sa.a.sig, sig = zi-ir-qa-ti,
sa.a.ri = a-za-ri lynx Hh. XIV 100–115, cf.
kuš.sa.a.ri = mu-šak mu-ro-kí-u, kuš.sa.a.
ri = ma-šak a-[za-ru], kuš.sa.a.sig, sig =
ma-šak zir-qa-tum Hh. XI 49 ff.; sa.a.ri =
[za-ru], sa.a.sig, [sig] = [zi-ir-qa]-tú
Practical Vocabulary Assur 378f.

The Sum. correspondence sa.a.sig, sig7,
"yellow cat," is reserved in Practical Vocabulary
Assur and in Hh. XI for zirqatu. Of the two
copies of Hh. XIV that list cats, one has the
same equation for this animal, while the
other adds the correspondences sa.a.ri,
sa.a.gal and sa.a.si, i. e., "wild(?) cat,
"big cat," "horned cat," of which the first
two are the same as for the preceding murasā.
The description yellow and especially "horned" (i. e.,
with ears tipped with hair that gives a horn-
like effect) fits the lynx and especially the
caracal. Refs. in Akk. contexts written with
the logograms SA.A.RI and SA.A.GAL are
cited sub murasā.

Landsberger Fauna 87.

zirqu A (zirqu) s.; 1. bedding, litter (for
animals), 2. feed, fodder (scattered for
animals); lex., Nuizi; pl. zirgātu; wr. zirqu
in mng. 2; cf. zarāqu.

šu-ù LAGAB šū = zi-ir-qi, si-[iš]-pu, šū-ù
LAGAB šū = zi-ir-qi, si-[iš]-pu A I/2:289 ff., also
En I 101 ff.; šu-šANAGB šū = zi-ir-qu Antagal G
275; šu-šANAGB šū, šu-šANAGB šū = zi-ir-qa-
tum Lanu B iii 14 ff.

1. bedding, litter (for animals): see lex.
section.

2. feed (scattered for animals, Nuizi only):
baby zi-ir-qa ana UDU MEŠ as fodder for
sheep HSS 13 358:66 and 67, also ibid. 362:52,
413:3, 414:5, HSS 14 641:9 ff., 650:10, 12, etc.,
for cattle (GUD.MEŠ) HSS 13 362:53, HSS 14
641:14, 650:9, etc.; barley and emmer wheat
zi-ri-ka ana x GUD.MEŠ HSS 13 202:3 and 8,
for poultry (MUSEN.MEŠ) HSS 16 234:3; šE.
MEš zi-ir-qa HSS 16 234:30; two homers
of barley ana akāli zi-e-ri-ku.MEš ana UDU
ilAM.Eš to feed as (additional) fodder for
sheep RA 23 157 No. 58:5, cf. ana akāli z ei-
ri-ku.MEš ana šaḥē to feed as fodder for pigs
ibid. 7; obscure: barley ana zi-ir-ri-e zi-ri-qa
PN iltequ HSS 13 413:14.

zirqu B s.; sheep; SB, NA.*
zi-ir-qu = in-me-rum An VIII 50, also Malku
V 30; zi-ir-qu = min (= naptunu) šú [x] (among terms
for sacrifice, for context, see źibu) CT 18 21 Rm.
354:7, restored from dupl. LTBA 2 14; zi-ir-qa-tu
= bu-bu 2R 47 ii 9 (astrol. comm.).

a) in gen.: kima zi-ir-qi lu utebibi I
slaughtered (the enemy army) like sheep
KAH 1 13 ii 40 (Shalm. I), cf. unmn̄atēšum
kima zi-ir-qi unēkkiš AKA 58 iii 98, and
qagadēšum kima zi-ir-qi unēkkiš ibid. 79
vi 6 (both Tlg. I); uncert., perhaps to zirquat:
ši-gi.ZI.GAL EDIN.NA iltequ u zi-ir-qa-[fr] [...] =
the wild beasts will be perturbed and the
sheep [...] ACh Supp. 2 Sin 14 obv.(?) 50,
dupl. to ACh Sin 10:6, for comm., see 2R, in lex.
section.

b) as an offering: ul ap-pir-kû (text ma)
i-na na-qu zi-ir-qi u nakmaš I have not
discontinued sacrifices, offering sheep and
kneeling (in prayer) (in parallelism with ul
ēgu ana natšān taklimika) (Sum. destroyed)
KAR 128 r. 20 (bil. prayer of Tn.); see also the syn.
list CT 18 21 Rm. 354, in lex. section.

Streck, ZA 18 171 ff.

zirqu C s.; (mng. uncert.); OB, SB; cf.
zarāqu.

a) in OB: šnu zi-ir-ku-um it-ta(?)-x-x-x
(one shekel and 20 šE for a ram, one fourth
of a shekel and 6 šE for flour and beer,
expended) on the occasion when the z. was
... UET 5 685:13 (list of expenditures during
a journey); give a good sheep to PN, the
principal trusted me, but annānum zi-ir-qa-
am it-tu GN ul īqū-am he has not taken the z.
here from GN (the sheep you are to give him
should be really good) Sumr 14 25:9 (let. from
Harmal).
zirqu D

b) in SB: DINGIR zi-ir-qi = MIN (= dNinurta) the god of the z. = Ninurta CT 25 12:9, also CT 24 6:38, note DINGIR zi-ir[text -ni]-ku(for -gi) ibid. 23 i 132 (all lists of gods).

The word seems to refer to a religious ceremony involving ritual sprinkling (see zarāqu).

zirqu D s.; (a disease); syn. list*; cf. zarāqu.

li-šu, ši-i-pu = zi-ir-qu Makkû VIII 161 f.

Possibly a skin disease (see li'bu) characterized by scabs (šīpu) with a watery secretion.

zirquu s.; (a headaddress); lex.*

tāg.bar.si = pār-[zi-gu], tāg.bar.si.gal = nar-gi-[tum], tāg.bar.si.sig = zi-ir-[qu-tum], [tāg.bar.si.sag.du = ša-zi-[qi-tum] Hh. XIX 249 f.

na-ar-gi-tum, zi-ir-qu-tum = Mīš (pa-ar-li-[gu]) An VII 230 l-m.

ziru A s.; reed fence; lex.*


ziru B s.; high priestess (of Sin); SB*; Sum. word.


For EN.NUNUZ.ZI dS EŠ.KI, with the reading ziru, explained as ēnu ša dSin, see ēnu mng. 2a-1*.

ziru see ziru B adj.

zirti v. (?); (mng. unkn.); EA*; WSem. gloss.

u annū riḫišmi amēlātiqi u ša-ni u ma(?)-[ŋa]-ku // zi-ir-ti and now my men are downcast and . . . . . . , and I am weak(?), gloss: z. (may my lord give me men, and I will keep the land safe) EA 127:34 (let. of Rib-Addi), for a proposed translation, see Ebeling, VAB 2/2 1544.

ziru s.; (mng. uncert.); NB.*

elippu ša 3½ Kūš ina mubbi ša-bur-ru [rapšu] u zi-ri nadā ku[lmu] a boat (with a draft) of three and a half cubits, provided with a wide saburru and z.-s., (and) covered CT 4 44a:2.

Probably, like saburru, a designation of a part of a boat’s superstructure (for saburru, see VAS 6 100-7, YOS 6 99:2, Cyr. 310:2, and especially TCL 9 69:13).

ziru A (zē'ēru) adj.; hated; lex.*; cf. zēru.


[ka.[u].li] qa-a-[u]-lu-ul-ul (pronunciation) = pu-u zē-[ē-ru] KBo 1 38:13 (Kagal D Fragn. 4); [lu.nig.[u] ] lu-ni-[u]-ul (pronunciation) = zē-ē-ru = pu-ug-gā-na (Hitt.) hated (after lemmu, masku, sabru and before ajaḫu) KBo 1 30:18 (Lu).

[zi-ē-ru-u] = [lem]-mu (with var. zē-e-ru-u = ba-a-mu-ū) An VIII 78.

The writing zi-(i)-ru speaks for a form ziru in the meaning “hated.” However, the writing zē-e-ru can only be interpreted as the participle zē'ēru, “hostile.” Nevertheless these two forms are used interchangeably in the lexical texts and are consequently treated here under the same heading. See also zē'ēru as a variant of zā'īru s. v.

ziru B (ziru) adj.; dwarf, minuscule (said of reeds, locusts, fish); lex.*; cf. zirūru.


ziru A (zērū, zīrūr, zē'ērū) s.; 1. hatred, hate, 2. (as the designation of a type of magic); SB, NB; wr. syll. and (only in mng. 2) ḫu-ul.gi-g; cf. zērū.

ki.āg = ra-a-mu, ḫu.ul.gi-g = zi-ru Igituh I 277 f.; āg = ra-a-mu, ḫu.ul.gi-g = zē'-ē-ru Igituh short version 76 f.; [Ḫu.ul.gi-g] = [za]-ē-ē-ru Lu
ziru B
Excerpt II 157; HUL.GIG = zi-i-ri BRM 4 20:66
(LB comm.).
1. hatred, hate: ina pi nisisu zi-i-ru (var. ze-e-ru) GAR-šu hatred is his share in the mouth of his fellow men. KAR 26:6, var. from AMT 96,7:7; annmi šá-ab ággannútu ina ze-e-ri la milki šarru bēlu immelikuma lībbā aqā ippušu-šu why do these people in (their) hatred, without consideration for the king, my lord, treat us in this way? ABL 1215 r. 11 (NB).

2. (as the designation of a type of magic): našparātiki ša lēmutti KI.Á.G.A Ki HUL.GIG Ki... likštu šēši: may your (the witch’s) evil machinations, your love (potions), your hate (magic) be kept for you yourself Maqlu VII 79, cf. išpu barrtu amat lēmuttu KI.Á.G.A HUL.GIG DL.BAL.A ibid. IV 13, also I 89, and AFO 18 289:12, cf. also BMS 12:1, KAR 297:11, KAR 26:54; HUL.GIG ša tépp\\u00eau-nni the hate magic that you have practiced against me Maqlu V 61; HUL.GIG gaqqar MUL.GIR.TAB hate (magic): region of Scorpion BRM 4 20:22 (LB astrol.), for comm., see lex. section; NA, ki.Á.G.A = NA, GUG ra-a-me stone used as a love-charm = NA, GUG si-lim, NA, nu, ki.Á.G.A = NA, NU MIN (= aban la râmē) = NA, HUL.GIG charm for hate (magic). Hg. B IV 76f., also Hg. D 132f., cf. NA, HUL.GIG STT 108:89 (series abnu šikinaù), also U, HUL.GIG(i), U, HUL.KI. GA.a (for U, HUL.GIG, GA) plant for hate (magic) Wiseman Alalakh 447 vii 37f. (Fore-runner to Hh. XVII).

ziru B s.; (a garment); Elam, Mari; pl. zirūtu.

I TUG ziru-ru:N SAG one z. of first quality ARM 7 252:1; 2 TUG zi-ra-ru (as taudnigtu-loan) MDP 22 39:3; naṣṣar 9 zi-ra-tu ša sibbiš Addarri total, nine z.-s for the neomenia of Addarri MDP 22 152:9, adding up 2 zi-ra-[ru] ibid. 1, and seven items: 1 zi-ru ibid. 2ff.

Connect possibly with ziru adj.

ziruššu s.; (mng. uncert.); NB.*

100 reed bundles PN ana ziru-uššu (beside reed bundles) (gussulu, q. v.) for the bit karē, the ša AMAR-ŠE ša šu.PES, etc.) UCP 9 p. 63 No. 24:5 (oell.).

**zirūtu (Bezold Glossar 116a) see ziru adj.

ziruziru see zirírū.

zirúru (ziruziru, zisru) adj.; dwarf, mundane; OB, SB; cf. ziru B adj.

buru₄₅,tu₄₅ = zi₄₅-ru₄₅ small locust, buru₄₅,tu₄₅, tur = zir₄₅-ru₄₅ (var. zir₄₅MIN, i.e., zir₄₅-zi₄₅) mundane locust Hh. XIV 290a-291; buru₄₅,tu₄₅ = zir₄₅, tu₄₅, buru₄₅,tu₄₅.tur = Buru₄₅ zir₄₅-zi₄₅-[ir-ru] Landsberger Fauna 39:5f. (Urananna);
buru₄₅,tu₄₅,tur = zir₄₅-ru₄₅ = za-un-za-nu ibid. 37:49 (= Hg. A II 281); buru₄₅,tu₄₅,tur = zir₄₅-ru₄₅ ibid. 44:12 (= Practical Vocabulary Assur 422f.); gi.tur = zi₄₅, gi.tur.tur = zi₄₅-zi₄₅ (vars. [zi-]r₄₅-ru₄₅, zi₄₅-ri₄₅) Hh. VIII 93f.

a) referring to a locust: lemmu zir₄₅-zi₄₅ mutu₄₅ sippatti the evil dwarf (locust) that dries up the orchards (preceded by šennu erebu) BA 5 629 No. 4 iv 25 (= Craig ABRT I 54), see Hh. XIV, etc., in lex. section.

b) referring to a dwarf reed: see Hh. VIII, in lex. section.

c) referring to a human being: Zi-iz-ru:um (personal name) Gautier Dilbat 3 r. 16 (OB).

Ad usage a: Landsberger Fauna 122f.

zisúrru s.; magic circle drawn with flour; SB*; Sum. lw.; wr. syll. and zisur.ra with phon. complement -a or -e.

[zisur].ra = gi-me zir-qi flour for the ritual scattering, šu-[u] (i.e., zisúrru) Hh. XXIII v 10f. zisur.ra a.im.bab.bar.ra ka.bar.ra a.bi da á.gib.da á.b.á.e.kur : zisur-ra-a ša mē.gos[i]-bī ša kalkúlimnu u šušēla [e]šīma draw a magic circle with whitewash to the right and left of the outer door ASKT p. 92-93:15, cf. zag zisur.ra (a) im.dara₄₅ [á.b.á.e.kur] = idat min-s (= zisúrru) mé [šapi šišna] CT 16 35:23; cf. zisur.ra = ZISUR.RA-a 22; for other bil. refs., see below.

a) in rituals: ina niknakki u pizillu tuhāšišu zisur-ra-a talammēš purify him (the bull) with a censor and a torch, you surround him with a magic circle of flour RAcc. 13:13, cf. ibid. 20:8 (= KAR 60); 3 ziddububbu aña mihuriši ûnna zisur-ra-a tanaadi you set out three heaps of flour opposite the kettle-drum within the magic circle BRM 4 6:45, cf. ibid. 47, also ibid. 31 and 37; [inim.i]nim.ma zisur.ra [dingir.ra kaluž-ù-da.kam] prayer to the deified z. for the mūš pi
zišaagalú

ritual Afo 11 366:19 (= pl. 4 Sm. 814+:12'), cf. Kar 44:8.

b) in magic: zi.sur.ra 𒀭Nisaba.kex(KID) nam.erim dingir.gal gal.la.e.e nu mu. un.nigin.en.zé.en : MIN ša 𒀭MIN māmūl ili rabūlī almēšunālī I surrounded them (the figurines) with a magic circle (made) of barley flour, (which is under the protection of) the curse pronounced by the great gods AfO 14 150:193f. (bit mēširi), cf. zi.sur.ra 𒀭Nisaba.kex sag.bi ib.ta.an.bu.i : MIN a\[d\]MIN amt ilz rabiti almesunīti I surrounded them (the figurines) with a magic circle (made) of barley flour, (which is under the protection of) the curse pronounced by the great gods AfO 14 150:193f. (bit mēširi), cf. zi.sur.ra 𒀭Nisaba.kex sag.bi ib.ta.an.bu.i : MIN a\[d\]MIN amt ilz rabiti almesunīti I surrounded them (the figurines) with a magic circle (made) of barley flour, (which is under the protection of) the curse pronounced by the great gods AfO 14 150:193f. (bit mēširi), cf. zi.sur.ra 𒀭Nisaba.kex sag.bi ib.ta.an.bu.i : MIN a\[d\]MIN amt ilz rabiti almesunīti I surrounded them (the figurines) with a magic circle (made) of barley flour, (which is under the protection of) the curse pronounced by the great gods AfO 14 150:193f. (bit mēširi), cf. zi.sur.ra  […]

zišaagalú

zitlunû

amply provided with encouragement by DN ibid. 66 Statue B iii 1, and also Statue D ii 2; nam.lū. u₄(gišGAL) zi.sā.gāl im.ši fallback they (the Anunnaki) caused encouragement to be among men SRT 25 ii 20, and dupl.; ḫar.ra.an.na zi.sā.gāl.zu gu.mē.me.i n I (Ištar) am your (Šulgi's) encouragement on campaign TLB 2/1 ii 51, and passim; zi.sā.gāl.e.kur.ra : šiknat napishti Ekur (Ninurta) who (is) the encouragement of Ekur Anīm II 34, and cf. zi.sā.gāl IV Ninurta.me.en = šikin napishti Ištar anāku ibid. IV 14. In personal names:  […] Eul.gi.nu.zi.sā.gāl (Is-There)-Encouragement-Without-Šulgi CT 7 13 ii 1 (Ur III), also  […] Eul.gi.nu.zi.sā.gāl Eames Coll. B 2/11 (Ur III), and passim.

b) in SB: nam.ti.la zi.sā.gāl good health, fortitude of heart Šurpu IX 112, cf. 5R, in lex. section.

2. (greeting formula used in addressing a king): PN … ina ikrību u zi-sā-gāl-li naḫar šarrī biḫūnu RN iḫīma PN (the administrator of the temple) approached King RN, his lord, with prayers and supplication BE 1 83:17 (kudurru); ina šurup zi-sā-gal-li ina KA (correct to KAX ŠU, i.e., ikrību) šarrī Hinke Kudurru ii 12.

In the Sum. passages, the word denotes the encouragement conveyed by word of mouth, a specific act or by mere presence, from one god to another; or by a god or king to a human being or person of lesser status. In the Akk. kudurru, where it is used in parallelism with ikrību, it denotes a formula used in addressing the king.

The Akk. rendering by šiknat( or šikin) napishti is due to a confusion with nīg.zi.gāl which seems to mean something like elan vital (German Lebensodem).

Landsberger, MAOG 4 306 n. 3; (von Soden, Or. NS 24 394).

**zitarrutu** (Bezold Glossar 116b) see zikurudu.

zitlunû adj.; (describing a breed of sheep); OA.*

1 udu zi-it(!)-lu-ni-a-am TCL 19 61:10;
3 e-me-ri zi-it-lu-ni-e CCT 2 18:26.

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zittu la

A term derived from a not attested geographical name.

zittu s. masc. (rare) and fem.; 1. share of an inheritance, of an income, of the profits of a business enterprise, of agricultural produce, of booty, 2. share in jointly owned property, in collective work, etc., 3. part payment or delivery, 4. totality of the assets of an inheritance, division of an inheritance, 5. (a specific part of the exta), 6. dividing line, median line, 7. rank, due (RS only); from OA, OB on, Sumerogr. (see mga 2e) and Akkadogr. (LÜMEŠ ZI-IT-TI KBO 4 9 i 42, see Goetz LE 1971 p. 101 f.) in Hitt.; masc. VAS 8 27:9 (mng. 1a-2'), etc., fem. BE 6/1 113:15 (OB), but both masc. and fem. TCL 1 213 passim, for the pl., the sing. form zittu (H̄A.LA) is usually used, pl. forms (H̄A.LA.MEŠ TuM 2-3 23:11, 170:5, TCL 12 18:2, H̄A.LA.HA. KBO 1 5 ii 60ff., mng. 1e) very rare; wt. syll. and H̄A.LA.(BA), (H̄A.LA in OÁ, see mga 2a); cf. zâzu.

H̄A.LA = zi-it-tum III 1 20, also Nabnitu J 235; [ba-al] = zi-it-tum A 116/1 A i 18; [hal = zi-it-tu] Izi VI 4; pap. [hal = zi-it-tum 5R 16 ii 5 (group voc.); H̄A.LA [a sfb.ta] = zi-it-tu e-la-tu preferential share Ai. III iv 8; na₄,kiṣib:Ha.la = N₄.KISIB zi-it-ti Ai. VI iii 58; ba-är bar = z[i-it-tu] A I/6:289.

H̄A.LA.MEŠ zi-te MRS 6 54 RS 15:90:6; am.gal lū.šár.ra.gaz.za.gin(g)im ni.ba. bi.ṣe gar.ra.na : ki ṭimi robi ša maddūtu idākūnu anā zi-it-ti naši ́n be distributed in shares (among the hunters) like a great wild bull which a company (of hunters) has killed! (addressing a stone) Lugale X 14; H̄A.LA Ha.la.bi : zi-it-tum zâzu to divide shares (of a piece of property) (for context and translation see igibu) LKA 66:7, see BSOAS 29 257.

1. share of an inheritance, of an income, of the profits of a business enterprise, of agricultural produce, of booty — a) of an inheritance — 1' in OA: u šittam lu uḫtām lu antum lu urdam lu zi-it-tām/mamnūma šimat abīšunu izuṣu ṣu and they will divide the remnant, whether it be slave girls or slaves, or any (other) share of their father’s legacy TuM I 22a:20, cf. kaspam zi-tām ša bit abini AAA 1 53 (and pl. 10) No. 1 3'.

2' in OB: šumma ina aṭṭi  ṣiṭēn zi-it-la-šu anā kaspim inaddēn aḫuṣu  ṣānām ḫaṣēḥ gablīt šani(m) umalla if one of the brothers wants to sell his share (of a field) and his brother wants to buy it, he must compensate him (also) for the property (chattels, stores, etc.) held by the brothers in common Goetz LE § 38:25; inūma aḫḫu izuṣu ina makkūr bit abīm anā aḫuṣunu šeṭrīm ša a šaṭām la aḫu  ṣu ša zi-il-ti-šu kasap terṭām išakkanuṣuṣma when brothers divide (their inheritance), they shall set aside from the (ir) father’s possessions for (any) younger brother of theirs who may be unmarried the silver for (his) marriage settlement, in addition to his share (of the inheritance) CH § 166:69, cf. zittu elātu Ai. II iv 8, in lex. section; kiša enāq zi-it-ti-ša šī.BA ḫABA u šī.BA inaddiurusumma they (the brothers) shall give her (their sister) rations of barley, oil and wool in accordance with the value of her share (of the field and the garden) CH § 178:83, cf. ibid. 90; zi-it-tum kiša aṗīm išēn ileqqi (the widow) shall take as great a share (of the inheritance) as one son CH § 172:13, cf. CH §§ 137:9, 180:53; ana PN ... aḫḫuṣa idānīṣim anā zi-it-ša her brothers gave (a field) to PN as her share CT 6 49b:11, cf. ana zi-it-ti-ša ... idānū ibid. 7a:12; H̄A.LA PN ša PN₄ u PN₅  ḡA.E.NE (this is) PN’s share, which PN₄ and PN₅ will give him (they will be jointly responsible whenever their brother claims it) YOS 8 74:3, and dupl. 75:3; H̄A.LA PN ša ina ūṭ-pi-šu (text -AD) šaknu ina = íl-gā-šu this is PN’s share, which is established in his deed and which he took Frank Strassburger Keilschrifttexte 38 edge; zīz gamir zi-ta-šu gamir he has received his share in full in a final division VAS 8 27:9; H̄A.LA sammini in the share of the eighth (brother) is six shekels TMB 82 No. 168:4, cf. zi-it-ti sammini ibid. 9, also 39 H̄A.LA aḥīm šeṭrīm ibid. 296 No. 602:6, and passim in math.; H̄A.LA PN Boyer Contribution 109:3, also, wt. H̄A.LA BA BIN 7 71:23, and passim in OB in dispositions of estates, where the first mentioned (eldest) brother receives a double share, see elātu A mga 4a, and see Matouš, ArOr 17/2 153ff., also often in sales documents, e.g., Gautier Dilbat 3:2, 10:6, PBS 8/1 16:5, and passim; note: H̄A.LA ina bit PN [matiša] iktalu they (the children she will bear her husband) shall share in the yield of the estate of PN [her husband] BRM 4 52:18 (OB Hana).
3' in OB Alalakh: *aššum etsi-il ti PN ... ul iraggum ša iraggumu ... ina ši-il ti-šu itell ... as to the (part of the) estate which is PN's share, (neither) shall contest (it), whoever contests (it), will forfeit (the part of) the estate which is his share. Wiseman Alalakh: 7:34 and 41, cf. [....] *zi-il-tam wattram [ša]a elaša ibid. 9.

4' in Elam: *kird ... ḤA.LA PN ... PN ana PN₂ aššatišu ididišim iqṣṣim PN gave as a gift to PN₂, his wife, the garden, his own inheritance (lit. the share of PN) MDP 24 380:2; PN PN₂ PN₃ atk[u] ... A.SA ... PN₃ *zi-tašu-nu A.SA ... *zi-tašu [ša] PN—PN, PN₃ (and) PN₂ are brothers, a field (together with barley) is the share of PN₃ and PN₂, a field (with half the amount of barley) is the share of PN in MDP 24 332:11 and 14; ina ab[š] ša PN ḤA.LA PN₂ PN₃ ivreneddi ... itti PN₃ PN₄ ištām PN₄ bought from PN₃ (about half of a field, which was) PN₃'s share (of the estate of PN, which) PN₄ is administering for the heirs of PN MDP 24 350:5; ṭup-<pa>-ti ša *zi-il-ti (parallel to ṭuppati ša zitūti, see zitūti) MDP 23 321 (~ 322):36; PN [A].SA ḤA.LA PN ana [es]ip tabal ana PN₃ iddin PN gave the field, the inheritance of PN₂ to PN₃ on (the basis of a) "collect and take away" (contract) MDP 24 368:2, also (rented) MDP 24 380:2, cf. (shares sold or given as gifts) MDP 22 71:3 (zi-il-ti), 132:2 (zi-il-tu), MDP 24 361:1 (zi-ti), 362:1 (ḤA.LA) and 3, and passim.

5' in MB: PN kš ana PN₃ ana aḥḥāti la gerbu u ṣequ ṣetti u PN₃ [ḤA.LA] kš la zizu mude amadī ... išālima (the king) questioned those familiar with the matter (as to) whether PN was not related to PN₃ as his brother and whether the field had not been assigned as a share from the estate of PN₂. BSSi. No. 3 iv 45, cf. kš ... ana aḥḥāti ana PN₃ la gerbu ṣequ la ḤA.LA-šu-[nū] ibid. i 28; for MB Alalakh, see Wiseman Alalakh 16:10, sub mng. 4b.

6' in RS: PN ḤA.LA.MEŠ 〈///〉 *zi-te ša aḥḥāšu itadān PN has given his brothers (their) shares (before the king, and they are now free of further claims raised by PN or his sons) MRS 5 54 RS 15:90:6, cf. also the sale of bit ḤA.LA-šu ibid. 171 RS 16:173:11, and ṣequ bitu ḤA.LA PN ibid. 154 RS 16:242:4, and ibid. 96 RS 16:249:29.

7' in MA — a' in the Code: ḤA.LA ina bit murabbīānišu la ṣeqeq ḥublīšu la ināšša ina bit aššatišu ḤA.LA ki qaṭišu ilaqqeq (the son of a widow who has married a second time) does not receive a share of his stepfather's estate, he is not responsible for (his stepfather's) debts, he receives a share from the estate of his natural parents according to his portion KAV 1 iv 6 and 10 (§ 28); šumma aššu mēt mārā aššitišu pāṣṣunte laššu mārā ešrāte mārā šunu ḤA.LA ilaqqeq if a man dies not having sons by his first (lit. veiled) wife, the sons of the concubines are (his) sons, they receive the shares (of the paternal estate) KAV 1 vi 13 (§ 41); [ū] ḤA.LA-šu ṣarru [ki] libbišu the king (may do) as he likes with his (the criminal's) share KAV 2 i 25 (B 3 § 3).

b' in leg.: a field *la ina ḤA.LA-ti-šu šu šiāmatišu šu šiāmat abīšu either from his share (i. e., his inheritance), or (from what has been) acquired by purchase by him or by his father KAJ 155:5, also KAJ 155:5, cf. lu li-tu-šu ṣeqeq šiāmatišu KAJ 179:9, also ina zi-ti PN u ḤA.LA-ti PN₃ KAJ 148:4f., and passim in MA sales, note 1 ṭuppu ša 4 GAN A.SA ... ḤA.LA PN one deed concerning x field land, share of PN KAJ 104:7, for the sale of shares, see Koschaker NRUA 451; 6 ERIN. MEŠ zi-il-tu ša inšu PN u PN₃ NEŠBA ṣibbunu išūzuni six men are the share which PN₃ has received from PN and (PN₃'s brother) PN₄ in a division of property OIP 79 89 No. 6:7, cf. ina [zi]-il-ti bit abīšu gassu telli ibid. line 19 (from Tell Fakhariyah).

7' in Nuzi: PN—ma abuṣa 5 ṣešu .asmūti ana mārāti ipasununīti u 5 ṣešu ša šdūšu kima ḤA.LA-šu iddin PN, my father, has adopted these five brothers and has given (them) as their (text: his) share this field of five homers JEN 467:15, cf. u kima ḤA.LA-šu bitāti ... PN ana PN₃ iddin HSS 9 115:4, cf. ibid. 114:3, and passim in "sale adaptations"; u mārāšu ša PN₄ kime māriša rabī ḤA.LA ilege u šu 2-su-ma ḤA.LA ilege the eldest son of PN (my present wife) shall take a share of the inheritance like my eldest son (i. e., the eldest son of my former wife), but he (the latter) himself shall take two shares HSS 9 24:15; ina ḤA.LA-šu ša abīšu [ša]šumma eppešu (whoever
brings suit) forfeits his share of (the estate of) his father RA 23 144 No. 7:12, cf. ibid. 16, also 146 No. 15:32, TCL 9 19:12, and passim; PN [itti] PN₂ adšum eqṭiši bitati u dimili ḤAL-La-šu da PN₃ ina dimi ina [pani] ḫalzuḫili u ina pani da gratuitement PN brought suit against PN₃ before the district officials and before the judges, in the matter of the fields, the houses and the tower, his inheritance from PN₂. JEN 382:3, cf. ibid. 392:6; for the legal situation, see Koschaker, ZA 48 200f. and 206f.; 3 LÜ.MEŠ annuțu PN ana aḫḫaṭi ilyuš ana zi-ṯi-šu šaltušu these three men adopted PN as their brother (i. e., partner) and assigned him a share JEN 570:10, cf. mārī PN ina ḤAL-La Ia ianduš HSS 5 101:9.

9' in NA: ḤAL-La bit abišunu (sale) ADD 346:6, cf. ADD 911:9, and Jacobsen Copenhagen 68:6, and passim in this text.

10' in NB: ṭuqqi ḤAL-La ša qandite ... ša PN ummishunu ša PN₂ usa'izzuma ana PN₃ aḫḫušu ḤAL-La-šu ša biti iddinu deed concerning the assets of an inheritance, concerning a house plot (belonging as her dowry to) their mother PN, which PN₂ gave to his brother PN₃ as his share of the estate Cyr. 128:4; aḫi ḤAL-La ša aḫḫušu u PN ʾaḫ ḫašunu including the share (held) by his brothers and his paternal uncle PN Dar. 80:4; mārē ša PN u PN₂ ... usabušu ʾaḫi ḤAL-La-šu-nu ina PN-La ša PN ʾiti aḫḫušu ḫašušu u ina nangurī ša PN ilaqequ the future sons of PN and (his wife) PN, which PN₂ gave to his brother PN₃ as his share of the estate which PN will divide with his brothers and (also) from the . . . of PN VAS 6 61:17f.; annu ʾaḫi ḤAL-La-šu PN ilaqeq (the eldest brother), PN, has taken this as his half share (of the entire estate) Dar. 379:27, cf. annu ʾaḫi ḤAL-La-šu-nu PN₂ u PN₃ ilaqeq (the two younger brothers) PN₂ and PN₃ have taken this as their half share (of the entire estate) ibid. 52, cf. also ibid. 59; rašušu ša ina muḫḫi PN PN₂ u PN₃ mašu ḤAL-La-šu-nu ... ilafru PN₂ and PN₃ have paid (back) the loan owed by PN (their elder brother) in accordance with the amount of their share (of the estate) Dar. 379:63, cf. (in similar context) VAS 4 114:4, also pūṭ aḫḫaṭi ana muḥruḫu mašu ḤAL-La-šu-nu ... naḫu TCL 13 234:27, also VAS 15 49:24; x shekels of silver qēšni ša asumīti PN mašu ḤAL-La-šu ana PN₂ šaltušu for the fee (paid) for the stone inscription (deed or funeral stela) PN has paid PN₃ (his older brother) in proportion to his (own) share (of the inheritance) VAS 4 39:3; ra[gpu š]a ina muḫḫi [muḫḫi] šalti mannam ina ḤAL-La-šu usallāl each one (of the heirs) will contribute towards the roofing of the second story that is above the exit: (owned in common: ša bērišunu) in proportion to his share VAS 15 40:37, restored after ibid. 59:23 and 38, cf. ana tar-ṣi(!) ḤAL-La-šu VAS 15 40:26; mannam ina ḤAL-La-šu ša adi uma šūtu usuzzu each is set up in his share forever UET 4 53 r. 17, also TCL 13 240:24, and passim; ḤAL-La ša PN ana PN₂ u PN₃ mārēšu isïzuš share(s) which PN divided among his sons PN₃ and PN₂ BM 84–12–11,61 (transl. in Kohler and Peiser Rechtsleben 2 21); note with bitu: mešhāti ša ḤAL-La ša PN areas forming PN’s share Cyr. 128:13, also ša ḤAL-La ša PN ʾiti mārē ša PN₂ ʾaḫ ḫašunu VAS 5 140:3, for ša ḤAL-La see also VAS 15 30:4, 49 r. 11f., and 50:10 and 21; in NB personal names: Zi-ši-li VAS 5 91:15, cf. ḤAL-La-nabu VAS 5 141:20, cf. also Dar. 572:1; Zi-ši-la-Nk. 137:6; Man-nu-šu-ū-ḤAL-La Who-Will-be-my-Share? YOS 6 5:12.

b) of an income (NB only): giššub-ra-a mandiḏištātu ... 2-ta qāṭāti ḤAL-La ša ʾitti PN ḫaḫušu the two-thirds share which I hold with my brother PN of my dividend of the mandiḏištātu prebend VAS 5 21:11, cf. ibid. 18, also (referring to the same property) pūṭ ša ḤAL-La-[šu ʾa ša ʾitti] PN VAS 5 41:5, and likewise VAS 5 74–75 and 161; aḫi ḤAL-La-šu-nu ʾaḫ ḫašunu (referring to an iṣiq tāḥibīhti) they have equal claims in proportion to their individual shares Peiser Verträge 108:10; ḤAL-La-šu ʾa ina [nap]ašunu ki ʾiṣṭen muḫatimmi his share in the meal amounts to that of one cook VAS 5 83:7, cf. ḤAL-La-paššūri VAS 5 57:3, šēri ḤAL-La paššūri [.. .] uš ikkal VAS 6 68:12, [ma]ṣa|hAL-La-šu ikkal VAS 5 154 r. 2, and passim; PN u PN₂ mārē ša PN₃ ... 2-ta qāṭāte ḤAL-La-šu-nu gabbi ina šuḫ ḤAL-La ša 6 gir uṭattu ... ša PN₂ ʾaḫḥušunu ... ina makktār Ani ... ana šimi ... ana PN₂ ʾaḫḫušunu ... iddannu PN and PN₂, the sons of PN₃, sold to PN₄, their
(elder) brother (who thus acquired the entire holding), their entire two-thirds share in the allowance in kind consisting of six gur of barley (also dates and wool, due originally) to their father, PN, from the exchequer of Anu BRM 2 53:2.

c) of the profits of a business enterprise —
1' in OB: x silver šu zi-ti-šu BIN 4 41:19.

2' in OB: 1 ir ... 1 GÉME ... ḫala PN 1 ir ... 1 GÉME ... ḫala PN 2 one slave and one slave girl are the share of PN, one slave and one slave girl the share of PN (business partners) Jean Tell Sifr 37:11 and 14.

3' in MA: x An,na zi-te PN x An,na zi-te PN ḫaḫḫaš ḫānī PN ša ṣašu ša ṣal pūrī ṣa ṣa PN PN maḥṣir one talent and 22½ minas of tin are the share of PN, 22½ minas of tin are the share of his brother PN from the royal grant, the sale price of a weaned infant girl that PN has received from PN KAJ 251:2 and 4.

4' in NA: ūa liḇbi šašu PN PN ḫaḫḫaš šašu PN ḫaḫḫaš šašu PN ḫaḫḫaš šašu PN PN maḥṣir one talent and 22½ minas of tin are the share of PN, 22½ minas of tin are the share of his brother PN from the royal grant, the sale price of a weaned infant girl that PN has received from PN KAJ 251:2 and 4.

5' in NB: šalšu ḫala ina utur a one-third share in the profits (exceptional for usual šalšu (or āḫu) ina utur) Dar. 315:9 (tax farming); silver paid ḫûm ḫala-ša in lieu of his share (in the profits of the ṭarrānu) VAS 4 163:5, cf. ḫûm aḫi ḫala-ša TCL 13 160:7; 4-ā zi-ti-ša ḫe Biti ḫa Urūk one fourth (of the money made on fish), the share of the Lady of Urūk BIN 1 64:13 (let.); liḏiḫu ša PN ša ḫala PN PN ina liḇbi PN's boat, in which PN has a share (has been rented out) AnOr 8 40:2; ḫala ša PN u aḫḫišu nāri ša PN PN ina liḇbi [x x] N EM.SID šašu ša PN Dar. 551:4; zi-ti-šu ḫa PN PN ina liḇbi u kuspi ša PN PN ina liḇbi in either house or money Nbn. 85:8; PN ana aḫi ḫala ša PN ana irbi gišir ... ša ša PN PN LUR.EM.NUN.MEŠ gīšir PN, as (owner of) a half share (of the income) from the bridge toll jointly with PN, (and four other) guardians of the bridge (as joint owners of the other half) TCL 13 196:4, and dupl. Pinches Peek 18:5.

6' in OB, SB (omen texts): avēlim asār iššātu zi-ta-am iššēq wherever the man goes he will enjoy a profit (made with business partners) UCP 9 374:16 (OB smoke omens), cf. CT 40 48:5 (SB Alu), and passim in omen texts; bēl šannim zi-ti-tam iššēq CT 3 3 r. 2 (OB oil omen), and passim; amēlku šu zi-ti-tam ra-bi-tam iššēq ABL 353 r. 2 (NB, citing omen); in hemerologies: zi-it-tum (receiving of) a share (complete apodosis) 5R 48 iii 24, cf. AB.ŠE. GL.DA : ḫala,BA Boisier DA 102:12; ḫala DINGIR <u> LUGAL <š š> share, the god and the king will be favorable KAR 178 r. 1 50, emended after DINGIR u LUGAL šE ibid. v 53, and passim; ḫala ša ḫa₂ša₂ ša (and) joy 5R 48 vi 17, var. ḫala KU he will enjoy a share KAR 178 r. v 53, cf. a-kal šA.LA VAT 10409; note: ana ḫala akāši (propitious) for enjoying a profit KAR 212 r. iii 3 (iğgur-ipvū); for a similar phrase referring to booty rather than to commercial profits, see mng. 1c.

d) of agricultural produce — 1' in OB: ina ṣašušu šašim šattim bēl kirīm u nukarībhum māṭāriš izuzu bēl kirīm ḫala-ša inassagma ileqqū in the fifth year the owner of the palm grove and the gardener shall divide (the produce of the grove) in two equal lots, and the owner of the palm grove takes the share of his choice CH § 90:24, cf. ntidšam ana šibbi ḫala-ša šašišakkanušum they will charge to his (the gardener's) share the part (of the orchard) left uncultivated ibid. § 61:32; ʾisṭāt zi-it-tam PN u 1 zi-it-tam PN ... ileqqū (at harvest time) PN (the owner of the field) will take one share (i. e., half), and PN (his partners in tenaney) will take one share (of the produce) BE 6/1 112:15f.; 10 GUR zi-zi-zi-zi PN 5 GUR zi-zi-zi-zi PN x emmer wheat, PN's share, x emmer wheat, PN's share UCP 10 85 No. 10:1ff., cf. ibid. 12f. (OB Išchali); x ŠEGU. UN X (šE) ḫala TLB 1 121:5. Note in difficult context: aššum ḫala LUGAL ša ši bit PN PN PN ... māri PN ubbišma ... umma šunuma ina bit abiši minma ša le-qi šarrim la šeššēma PN examined the sons of PN concerning the "king's share" in PN's estate, and they said, "There is nothing for the king to take from our father's estate (we are even in debt)"
zittu 1d
JRA 1926 437:1, cf. itūru ana ḫa.la ṭu.ɡal
igrāšumātīma ibid. 13.

2' in MB: rēš makkūrī šibšum ḫa.la udū kiṣrum šu.nilai muk.ilm total-rent-share-packaging-transportation-sum-name (as column headings, with figures showing the relationships: rēš makkūrī = šibšu plus ḫa.la, and in most instances the ratio šibšu : ḫa.la = 1:2, ḫa.la plus udū plus kiṣrum = šu. nilai (see Toreczyn Tempelrechnungen 16f.), while under the heading muk.ilm two names appear, of which the first recurs in nearly all the lines) BE 14 31:1; šē.ɡiš.ilm 12 šili ḫa.la kēš pāp muk.ini (as column headings, with figures in two entries that show how ḫa.la amounting to the double of the preceding column) AFO 2 51:1; x (barley) ḫa.la ki-mu nē.ku.d[i] [ ... ] PBS 2/2 5:20; ḫa.la ša dūb. sar.me BE 14 106:1; in difficult contexts: ina lībbi ḫa.la PN BE 15 115:20, cf. ina lībbi ḫa.la nādu (beside šibšu lines 11 and 18) ibid. 22; x barley (in the large sītu measure) ta x ḫa.la-šu ša ... mālu after the amount of his share has been deducted BE 14 48:2; cf. ḫa.la ša PN PBS 1/2 22:18 (let.), also ibid. 21.

3' in MA: ḫa.la ekkalli ša bit PN ša Aṣṣur-bēl-nīšēšu PA-šum ana PN² irdinuni tuppā šīṭti ša kunukkāte ša ārrī ša ḫa.la ekkalli šīṭti PN³ ana PN³ ittidin (as to) the palace's share of PN's estate, which the ruler RN had given to PN³, PN³ gave to PN⁴, this deed to the palace's share, sealed with the royal seals KAJ 172:1 and 7, cf. šē.um ša ḫa.la ekkalli ša bit PN Esīna-Adad PA-šum ana PN² ittidin KAV 93:1, also ḫa.la ekkalli adi šē-ša ša bit PN Aṣṣur-uballit PA-šum ana PN² ittidin KAJ 173:1, and see Koschaker NRUA 44 n. 2.

4' in NB: minū kī ina lībbi ippu 5-ši ḫa.la ana bel eqili inandin he (the tenant farmer) will deliver to the owner of the field a fifth share of whatever grows therein (in the field called makkūr šarrī) VAS 5 55:10, cf. ibid. 115:6, VAS 3 121:14, YOS 7 106:11, also šalē ḫa.la bel eqili ikkal BRM 1 83:8, also (referring to a date grove) Dar. 103:20, and passim; mimmma mala ina lībbi ippu ḫa.la eqili ṭanu u šunu aḫātu šunu they (the feudal holder of the field in a bit gašṭi and the tenant farmer to whom was given an ereṣṣi ti) will take equal shares from whatever grows on it, but there is no co-ownership of the field. TuM 2–3 146:9; mimmma mala ina šupālu gišimmari ippušu ana ram (text šum)-ni-šu ikkal u ḫa.la eqili ṭanu he alone enjoys whatever he produces (on the field) under the date palms and there is no share (in it) for (the owner of the field) BE 9 99:9, also BE 8 132:11; PN lībbi iṣṣakkāti ina lībbi ābū u ḫa.la itti Eanna ikkal PN will take from Eanna as big a share of the harvest as an iṣṣakkū-farmer TCL 12 18:7, cf. ḫa.la makkūr Bēlī ša Uruk u Nanā ḫin. 197:1, also ḫa.la gaggar makkūr ʾānnīn Uruk u Nanā YOS 7 180:1, and passim; ṭuṭatu gamīrtu ḫa.la ʾānāb. Pinches Berens Collection 109:11; all together x šē.bar ḫa.la ša Eanna itti ereṣṭē ina pan PN—x barley jointly owned by Eanna and the tenant farmers is at the disposal of PN TCL 12 20:48; (a field) ša zi-it-ti ma[n]mana ša[can] u šāpiru ... [la isšu] in which no governor or official in command has any (claim to a) share BBSS. No. 10 g. 13; onīons ḫa.la lu.ɡa.šāl(ī) itti mulūribbī. Nbn. 232:2; 500 gur ṭuṭatu ḫa.la lu.ɡa šātū ša nārī ša PN—500 gur of barley, the king's share, being the rent of PN's canal district PBS 2/1 32:1 (Dar.), ḫa.la lu.ɡa.šāl BE 9 73:1 (Artaxerxes), and passim. Note pūt ṣe.ɡa.šal ḫa.la-šu PN PN² u PN³ na₃u PN³, PN² and PN³ (the sellers of a garden) guarantee the palace its(?) share AnOr 9 4 iī 26.

e) of booty; ināma bēlī ana mātīsu itūram zi-it-ti bēlīja luṣur[i] inanna annumma 4 wariš zī-īši bēlīja uṣšābilam (I said) "I will send my lord his share (of the booty) when he comes back to his country"—now I am sending four slaves, my lord's share ARM 2 13:11, cf. zi-it-ti isgām ša šallātim idna-m[imm]a ibid. 14; ER.in MEŠ PN ḫa.la.ḥi.ša.[t]a ša ikšāšad šātoma ingle qa ER.IN MEŠ Šamē ḫa.la.ḥi.ša[tt]a ša ikšāšad šātoma ingle (or Šunaššura) himself will take the shares of the booty taken by the troops of Šunaššura, while he (the Hittite king) himself may take the shares of the booty that the Sun's troops have taken KBo 1 5 i 59ff., also ibid. 49ff. (treaty); ummānum aṣar illaku zi-it-tam ikkal the army will enjoy shares of booty wherever it goes YOS 10 25:53 (OB ext.), cf. ummān ḫarrānim
zi-it-tam ikkal CT 3 2:15 (OB oil omens), also ummān nakri ḫāla ekkal KAR 428 r. 32 (SB ext.), see šallatu for a parallel expression; [a]kāl ḫāla u kāsād šēri enjoying booty and conquest in battle K.12171+ col. “A” 2, cf. ḫāla u ḫimṣāti Rm. 109 r. 4 (both unpub. SB tamitu, courtesy W. G. Lambert).

f) other occs.: [ṣa] naṣpi šaakkana zi-ittu they (the people of Babylon) distribute rations of naṣmu-beer KAR 321:2 (SB lit.); for idiomatic ana zitti šakānu, see Logale X 14, in lex. section; Šalbatānu kīma bā'īl innā zi-it-ti-in-ni ina libbi laššu if Mars is dominant, this refers to us (lit. it is ours) — or do we have no share in it? ABL 356:18 (NA); aššum ṭaGIS.ŠUKUL U (= šili) u ġab (= pitru) āhū ana ahi ḫāla mi[nu] iqabbū aššum amnūti šu[nu] ta kakki šili u pitri āhū ana ahi ḫāla šī iqabbī because one may say to the other, judging from the marks, abrasions and fissures, “Whom does it concern?” (lit., “What is the ‘share’?”) because they are such, one may say to the other, judging from the marks, abrasions and fissures, “This is whom it concerns!” CT 31 5 r. i 12 and 14, cf. K.3819+ :6 in BiOr 14 pl. 5.

2. share in jointly owned property, income, collective work, etc. — a) in OA: (a lot) zi-ṭī ša PN JNES 16 164:11, cf. zi-ṭī PN ibid. 14, and note the writing ḫalā on the case ibid. 166:9.

b) in OB: adi ṭalūm ekallum u Mari zi-ta-šu la šipatu ana šēr bēlija u ʾabūram I did not write to my lord until the district, the palace, and (the city of) Mari had (each) taken over its share (of the work on the canal) ARM 6 7:21.

c) in MB: mē zi-it-ii ša bēlija ... liddinu-nu ma erōšu la inaṣṣṭi they (the officials) must provide the (amount of) water (from the canals) which is my lord’s share, so that the cultivation will not diminish (in yield) BE 17 40:23 (let.).

d) in Hitt.: LŪ.ḪALÂ-ŠU shareholder (in a field) Friedrich Gesetze Table I § 53:9, 11 and 14, also ibid. § 51:4; LŪ.MEŠ ḫALÂ-ŠU-NU ibid. § 50:60; 1 GĀN AŠA ḫALÂ.NI 2 GĀN KŪ.BARBAR ši-im-šu the price of a z.-field is two shekels of silver per iku (beside the price of a “big field” and an “adjacent field”) ibid. II § 69:6.

e) in NB — 1’ share in jointly held property — a’ in gen.: 1 ṭi zēršūnu zaqqi ... malmaiši ḫalâ PN PN₃ u PN₃ one pl. of planted ground is held in common in equal shares by PN, PN₃ and PN₃ Dar. 379:67, cf. malmaiši ḫalâ-[šu-ṇu] (in broken context) VAS 6 292:1; ahi ḫalâ-su ša ina 10 qandā ... u ahi ḫalâ-su ša ... ina PN ša ʾitti PN₂ zi-šu-sa₃(SUMUN) (sale of) his half share in the territory of ten square rods and his half share in (the slave) PN, whom he owns jointly with PN₃ (his cousin) Dar. 465:2 and 4; 26 KŪŠ.MEŠ mišiṭti mišu ina libbi 12½ KŪŠ. MEŠ ahi ḫalâ ša ʾPN nādinat biti ša ʾitti PN₃ mahīrānī biti la ḫaṣuṣu twelve and a half cubits of the 25 cubits, the extent of the exit, are the half share of the seller of the house, ʾPN, which are not (physically) divided between her and (lit. with) the buyer of the house, PN₃ Comb. 233:18, cf. rebū ḫalâ ša PN ... ša ʾitti PN₂ u ʾitti EN.MEŠ ḫalâ MEŠ-šu la ḫaṣuṣu ibid. 25, and see zittu in bēl zittu for other refs.; (after a list of measurements and boundaries called zēru ša PN) ḫalâ 2-ṭi ša PN₃ the second share belongs to PN₃ VAS 6 255:18, 20 and 22; naṣap 9 GILMEŠ ša ina libbi 4 NĪ.GAZ GILMEŠ ḫalâ ša ʾPN ša ʾitti PN₃ la ḫaṣuṭi ... ʾitti ḫalâ PN₂ ... išām PN₃ bought from ʾPN all together nine square rods, of which four and a half square rods were ʾPN’s share, which she had not divided with PN₃ Bohl Leiden Coll. 3 p. 55 No. 886:7, cf. UET 4 15:5; [šīm] rebū ḫalâ-su ša ina zēri šuṣṭi kasāp gamiri PN ana qāt PN₃ maḥīr eṭir PN has received in full from PN₃ (x silver) as the total price of his one-fourth share in that field TCL 13 249:11, cf. ibid. 1, and note 3-ta ŠU.TI.MEŠ ina zēri šuṣṭi gamiri ša PN₂ ana ʾumnu šātu [šu] PN₃ (now) owns three fourths of that entire field forever ibid. 15f.; mišīl bitišu ḫalâ-su ša ʾitti PN maṣkanu half of his house, the share (of the house) which (he owns) with PN, is pledged BE 3 61:6; zērušu ... 2.ʾa qāṭati ḫalâ-su] ša PN ša ʾitti PN₃ la ḫaṣu ... maṣkanu Dar. 520:4, cf. (where, however, ḫalâ might stand for pitū zittu, see mug. 2e–2’) Dar. 144:9
and 235:5; zérū zaqpi gabbi ... ša itti aḫḫišu la zu-ȗ-su mala ḫa拉萨-šu maṣkānu ša PN VAS 4 156:11, cf. ibid. 96:6, also bissu ... mala ḫa拉萨-šu maṣkānu Nbn. 9:5; and cf. pūt ḫa拉萨-šu (referring to the same house) Nbn. 50:2; note, however, for mala zittu referring to individual shares in income, mg. 1b; ḫa拉萨-ka itn zu-ȗ-su šarrī itna hāhsē your parcel of land in the royal allotment within the “fifty” TuM 2-3 132:2; 1-in ḫa拉萨 ... ina tamīrti [ša] PN 2-2 qātāt ša ḫa拉萨 ša PN pūt ḫa拉萨-šu ana PN ša itaddin u šalūš ša ḫa拉萨 ša PN, ul nadin one parcel of land in the district of PN, of which he, as title-holder, transferred two thirds to PN, while the other third share, (that) of PN, was not transferred TCL 13 213:1, 3 and 5, and passim in this text; 1-it ḫa拉萨 ša PN ina hāhsē ša PN, ... ša PN VAS 4 156:11, cf. ibid. 9:5; and 235:5; zeru zaqpi gabbi ... a itti maṣkānu the entire ninth part of his parcel of land, a field with planted (palm trees), his fief land, which he holds with his partners, is pledged BE 9 227:7, cf. bit qaṭṣišu mala ḫa拉萨-šu ša itti bēl qaṭṣišu maṣkānu BE 10 30:6, also PBS 2/1 89:7; and passim; mannu ina ḫa拉萨-šu adi 14 šănāti uṣuṣu each (of the shareholders) is installed for 14 years in his holding TCL 13 203:28, and passim in this text.

C' in connection with bit sīṣe: bit sīṣe mala ḫa拉萨-ka UCP 9 295:13, cf. bit sīṣe ša PN mala ḫa拉萨 ša PN, ša ana mārītu PN, ša PN aḥišu ana libbi ilgu u kullāta the entire share of PN in the “horse land” of PN, for which PN adopted your brother PN, and which you (now) hold ibid. 4, cf. PBS 2/1 48:3.

2' in the formula pūt zittu ša PN itti PN jointly held property to which PN has title and of which PN is a co-owner without title: zérū ... pūt ḫa拉萨-šu ša itti PN aḥišu maṣkānu his field (i. e., that of PN, the older brother) to which the latter holds title and of which his brother PN, as co-owner, is a pledge Nbn. 552:7, cf. zérū ... pūt ḫa拉萨-šu ša itti aḥišu maṣkānu BE 8 105:6, bitu ša PN pūt ḫa拉萨-šu ša itti PN ... maṣkānu the entire share of PN in the “horse land” of PN, from PN (of another family) TuM 2-3 111:1, cf. (for similar transactions between families) ibid. 12:1, 17:10; note 20 ḫa拉萨-meš ina tamīrti PN ibid. 23:11, and ḫa拉萨-meš-šu ... ša itti PN u PN (given to Eanna as compensation for losses in sheep) TCL 12 18:2; 30 amēšitu ... zérū ... nikkassu ša PN u PN [la] i-ȗ-ȗ-zu (for îzuuzu or for zuuzu) 4-ȗ-ha拉萨 ša PN a one-fourth share in the thirty slaves (and in) the field (which is) the undivided common property of PN and PN belongs to PN TCL 13 43:25, cf. ibid. 30; ina šÈNUMUN bit mē šuII šalšu hala mē u ina bit dâlu 3-ȗ-ha拉萨 me niddin (see dâlu in bit dâlu for translation) BE 9 79:4, cf. ibid. line 17, see Cardascia Archives des Murasstrup p. 179 n. 2; x barley ha拉萨 bit dâlu YOS 7 180:8 and TCL 13 180:25.

b' in connection with bit qaṭṣi (after Darius): hala-šu ša itti PN u PN ša PN bēl qaṭṣišunu the parcel of land which (he holds, together) with PN and PN, and also with their feudal partner PN VAS 6 188:8, cf. egel bit qaṭṣi ... mišil [hala]-šu ša itti PN u PN mērē PN, BE 9 2:3, also hala-anna ša itti PN [PN] bēl gis.BAN-i-ni our parcel of land, which we hold with (the brothers) PN and PN, our feudal partners BE 10 128/1:4; egelšu zaqpu bit qaṭṣišu mala hala 9-šu ša itti kinālatēni maṣkānu the entire ninth part of his parcel of land, a field with planted (palm trees), his fief land, which he holds with his partners, is pledged BE 9 227:7, cf. bit qaṭṣišu mala hala-šu ša itti bēl qaṭṣišu maṣkānu BE 10 30:6, also PBS 2/1 89:7; and passim; mannu ina hala-šu adi 14 šănāti uṣuṣu each (of the shareholders) is installed for 14 years in his holding TCL 13 203:28, and passim in this text.
three persons, (who had been) assigned to PN, (are now) given to nadnu annutu not deliver your share KAV 194:21 (MA let.); tanaddinani BE 14 106:1 (MB); then they may destroy their sealed document will deliver x (same amount) barley, and which PN received from addition to) the x barley, the delivery of GN, sa GN (referring to sheep) BE 8 63:5, (a she-donkey and her foal) VAS 5 34:4, (a heifer) Dar. 257:3 and 348:4, (bulls) Dar. 413:7, etc.; note: šim atānu ša ħala ša ina pani PN the value of the she-ass (co-owned in a bailment of cattle) which is held by PN (the bailee) Dar. 349:8; referring to boats: elippu ša anā ḥa-la kiša šu ma-nu-tu ša ana šul-ul-li-ti ħala ša PN [...]. Nmb. 776:5, cf. VAS 6 320:7, to jars: pāt ħala-bu ša dust kuandu VAS 6 315:20.

4' ana zitti turru to distribute(?): the fields (belonging to the natives of Babylon which the enemy had taken away) ħa-la ušurumma pani pāt kišinni mārī Bābīlī u Barsipā uṣadgil he (Merodach-Baladan) divided(? into lots and handed over to the people of kišinnu-status, the natives of Babylon and Borsippa VAS 1 37 iii 23 (kudurr-u).

3. part payment or delivery: x še ħala ša GN ša PN ina qāt PN₃ PN₄ ... impuru x še ... inandînumma kunukkâšu ı̇hêppû (in addition to) the x barley, the delivery of GN, which PN received from PN₄ (and) PN₃, they will deliver x (same amount) barley, and then they may destroy their sealed document BE 14 106:1 (MB); ṣumma ... zi-te-ki-na la tanaddînini if you (the perfume makers) do not deliver your share KAV 194:21 (MA lot.); annûtu lu₄me₂ ša ħala-šu ša PN anā qāt PN₃ nadnu these persons, (who had been) assigned to PN, (are now) given to PN₃ RA 23 160 No. 76:13 (Nuzi); [x lu₄me₂ ša inā egáltîšunu ša ħala me₂-šu-šu-nu lu₄ ı̇šidu x people who failed to harvest their share of the fields HSS 13 300:9 (Nuzi); .stopPropagation() their (the horses') ration KBo 3 5 i 60; PN 两个维护-šu-nu ana ekallu uṣerru ub mārīšu unammaršu-
kaspmum ša ina ku-nu-uk zi-i-it-ti-šu ana PN šaknu Meissner BAP 27:3; the fields ša ināma ḫa.LA ittie PN šrš.ad.đa.ni la ziitum mu the fields ša inuma (they had not (yet) been divided with PN, their uncle, nor entered on their tablet concerning the inheritance at the time when the division of the inheritance (was established) TCL 11 200:16ff.; ana ḫa.LA ē ad.đa.ni īgerūma ḫa.LA itītum (they went to court on account of the division of the inheritance from their paternal estate and then divided the shares Grant Smith 254:8ff., cf. PN PN₂ u PN₃ ... ana ḫa.LA īgerūna CT 4 9a:5; PN u PN₃ mārē PN₁ assum zi-ti-šu-nu PN₄ GAL ḫa.MAR.TU impūrumu PN and PN₂, the sons of PN, approached the general on account of the tablet concerning the assets of the inheritance VAS 9 143:4.

b) in MB (Alalakh): (should the adopted father die) minumme ḫa.LA.zi-ta.šu kala minmašu [zi-ta-šu ša PN-ma] all the assets of the inheritance (i.e., his entire estate), whatever he owns, (shall be) the share which (the adoptive son) PN Wiseman Alalakh 16:8 and 10 (MB).

c) in Nuzi: ḫa.LA.HSS 5 75:1.

d) in NB: ḫu:mmu ḫa.LA ša PN u PN₂ mārē ša PN₃ ... itti aḥāmēš ana šunu šultu izāzu tablet concerning the assets of the inheritance which PN and PN₂, the sons of PN₁, divided among themselves in perpetuity BRM 2 24:1, and passim in NB; ḫu:mmu ḫa.LA ša G.MU.SU. BA.M.EŠ ert-būtu ša PN u PN₂ mārē ša PN₃ itti aḥāmēš izāzu Peiser Verträge No. 91:1; ina ḫu:mmu ḫa.LA šūtti at (the writing of) this tablet concerning the assets of the inheritance (before the names of the witnesses) TCL 12 43:46, but note: ḫu:mmu ḫa.LA ša PN ana PN₂ mārēšu tardinu izāzu tablet concerning the share which PN assigned to his second son, PN₂ VAS 1 35:1 (NB kudurru); for Cyr. 128:1, see mng. 1a-10', note the pl.: mānu:mmu ša ḫa.LA.mēš annā ušannū whoever changes this division of the assets of the inheritance BRM 2 24:26.

5. (a specific part of the exta) — a) in gen.: ne-ri-ib ḫa.LA. Borger, BiOr 14 192 K.3819+ 3, la-3-ab ḫa.LA itabbal ibid. 194 K.8885 r.(1) 12, and dupl. K.9483 r. 12 (unpub.); UZU.AM ḫa.LA itīttu MCT pl. 19 K.11097:4, see Borger, BiOr 14 192.

b) in bit zittu: sūmmu ē ḫa.LA ša imittu ana arki āmūti kanišma aši if the right bit z. is bent towards the back of the liver and protrudes TCL 6 1 r. 34, cf. (with the left bit z.) ibid. 35; ina KI DĀL.BA.AN.NA ina ē ḫa.LA imittu mala bašū in the middle area in the right bit z. as far as it goes CT 20 44:50, cf. CT 31, sub mng. 6b; 9-ū MUNI ina ki-sal ē ḫa.LA ša āmūti šīlu nādi ninth protasis: there is an abrasion in the right "courtyard" of the bit z. K.3978+ i 33, cited Boisier Choix 106, cf. 10-ū MUNI ki-sal ē ḫa.LA ša āmūti tarik ibid. 35 (unpub.) (all SB ext.).

c) in ḫu:mmu zittu: sūmmu DUB ḫa.LA niṣiri bārūti the tablet concerning the z., the esoteric part of the diviner’s craft BiOr 14 p. 192 and pl. 5 K.3810:1, and subscript, also K.9709 (unpub.), and MCT pl. 19 K.11097:1 (subscript not preserved), also TCL 6 5 r. 53 (catchline).

d) zittu, in the LB text TCL 6 14, which combines extispicy and astrology for casting nativities: nāphar 12 UZU.MEŠ ḫa.LA ša MUL.U.<MĀŠ> ša Šīn u Šumaš ina lībi ītiqū all together, twelve liver portsents, the z. of the zodiac, within which the moon and the sun pass TCL 6 14:20, cf. ibid. 7, also ḫa.LA ša MUL the z. of (each of the twelve) zodiacal signs ibid. 15–19, see Sachs, JCS 6 65f. and ibid. 71f.

6. dividing line, median line — a) in physiogn.: sūmmu umnutum ina ḫa.LA šu’rīšu šaknat if there is a mole along the dividing line of his eyebrows (preceded by right and left eyebrows) YOS 10 54:9, cf. ina zi-it-ti kutallūšu along the dividing line of his (back (preceded by the right and left sides of the back) ibid. 3, ina [ḪA.LA] pāttišu (preceded by the right and left sides of the forehead) ibid. 6, [ina ḫa.LA šīšānišu] (preceded by [ina šu]šānišu ina imittim — ina šumlim) ibid. 24, ina ḫa.LA šušānišu šarlim (preceded by the right and left sides of the underside of the tongue) ibid. 27, also ina ḫa.LA šuštīšu (preceded by ina šuštīšu ša
zittu

ZAG/GUTB) ibid. 30, [ina ḤA.LA kišādišu] ibid. 33 (OB physiogn.), parallel ina ḤA.LA SH0, IGI-[š][u] CT 28 25:6 (SB), ina ḤA.LA usarišu Kraus Texte 9d r. 21, also ibid. 36 ii 1, 3, 4 and 18, note (always after the right and left parts of a side of the body) ina misšlimma (wt. BAR-SQA) (replacing ḤA.LA) CT 28 25:23, and passim.

b) in ext. (bārūtu texts): ašar ḤA.LA at the dividing line (parallel to ašar šumēli, ašar īmitti lines 4', 6' and 9'f.) CT 31 5:7' and 11', also ḤA.LA ZAG (in broken context) ibid. 3 r. ii 10'; KI ḤA.LA šumēli īmitti the region of the dividing line at the left side (you may consider as) the right side KAR 444.

7. rank, due (RS only): u alta ištu ḤA.LA-šu ki tābīši lu tetteppuššu and you must treat him politely and according to what is due to him MR 9 193 RS 17.423:10 (let.), cf. ma'r šarrima šāt u ištu ḤA.LA-šu ki tābīši lu tetteppuššu (he is a brother of PN) and even the son of a king, so treat him politely and according to what is due to him ibid. 22.

The basic difficulty concerning zittu as a legal term is the fact that the word denotes both the object (real estate, assets, income, etc.) to be divided (either as totum diāvisum or totum non diāvisum) as well as the result of that operation, the part, share, etc. (again: pars pro diviso as well as pars pro indiviso). It is not always possible to establish which of these very different meanings zittu is supposed to render in a specific context, especially in NB texts, where a prosopography would often be needed to establish the exact family relationship of the persons who share in a field or income. This type of research would yield important results and shed more light on inheritance practices of that period. At this point one can only make the observation that the eldest son seems to have received half of the legacy, while the second and the third shared equally in the other half.

Note that bit zitti occurs in two different meanings in mngs. 1a–10' and 5b, and īḇṣpu zitti likewise in mngs. 4b and 5c.

Landsberger, ZA 39 282f.; Petschow Pfandrecht 68; Ungnad NRV Glossar 128 and AFO 14 59; San Nicolo' Babylonische Rechtsurkunden 85; Klima Untersuchungen zum altarabylonischen Erbrecht index s. v.; Cardascia Archives des Murašu index s. v.

zittu in bīl zitti s.; co-owner, partner; OB Alalakh, Nuzi, NB; cf. zdzu.

a) with respect to fields: (a date orchard) bit nudunnū ša 1PN ša itti PN₂ u EN ḤA.LA-šu 1PN's dowry, which (she owns jointly) with PN₂ and his partner VAS 3 95:5, and dupl. ibid. 94:5; (a field) ša itti EN ḤA.LA MEŠ šu-nu la zu'ušu - that has not been divided among their (the titleholders') partners VAS 3 164:8, cf. Camb. 233:15, also maša ḤA.LA-šu-nu ša itti EN MEŠ ḤA.LA MEŠ šu-nu ittabšu TCL 13 234:21; PN-ma [b'e- el zi-it-tim] JCS 8 8 No. 95:18 (OB Alalakh).

b) with respect to prebends: ki māru šīl liibī[šu] ša PN la ittabušu PN aḫušu u EN ḤA.LA-šu ana mārūti iletqīma GIŠ.SUB.BA.MEŠ šu u NIG.ŠID.MEš ša PN₂ abišu panišu idašgal ... i textual akhu[šu] u EN ḤA.LA-šu ana mārūti ana muḫḫi [GIŠ.SUB.BA.MEŠ] u NIG.ŠID.MEŠ ša PN₂ [abišu ...] if no son of his own is born to PN, PN will adopt his (younger) brother and his (the brother's) partner so that the prebends and the property of his father, PN₂, will belong to him (the brother) — his brother and his (the latter's) partner [will pay] the ilku-tax that is incumbent upon the prebends and the property of his father, PN₂, due to the adoption ZA 3 366:21 and 25, from Nbn. 380 plus Hobraica 3 13f.; ḤA.LA-šu gabbī ša ina isqi muğannūtu ... ḤA.LA-šu ša ina GIŠ da-la-ū.MEš ša štarrīti gabbī ḤA.LA-šu ša ina uzu īsu ra-ub.MEš ša ališī u mašī hala ša ina GIŠ.KI.R.NE.MEš ša šstarrīti gabbī mala ḤA.LA-šu gabbī ša ītī aḫḫēšu u EN MEŠ ḤA.LA MEŠ šu ša ana muğannūtu ikkašītu (sale of) his entire share in the muğannūtu prebend, his entire share in the "buckets" of the goddesses, his share in the tail meat of the ox and the (pertinent) hides, his entire share in the . . . -s of the goddesses, (and) his entire share which (he owns) with his brothers and partners which pertains to the muğannūtu prebend BRM 2 22.8, cf. ša itti LÜ.ŠU.E.N.MEŠ ḤA.LA MEGŠŠU gabbī BRM 2 13.6, and passim, ša ītī aḫḫēšu u EN MEŠ ḤA.LA MEŠŠU VAS 15
zittu

18:7, and cf. also ibid. 23:18, BRM 2 16:9, TCL 13 244:6.

c) with respect to other income: kasap irbi ša gišši ša arḫassu ša PN PN₂ LŪ.EM.MEŠ ḤA.LA-šu PN₃ u PN₄ ša la PN ul inandiniu PN₃ and PN₄ will not make monthly payments (to anybody) of the silver (received as) toll from the bridge owned (half) by PN and (half) by PN₃ as co-owners, without the permission of PN. TCL 13 196:18 (= Pinches Peak 18).

Exceptionally in Nuzi: la en ḤA.LA la bēl pūri u la mimma anākumi he said, "I am not a partner, I am not an office-holder, I have no claim whatsoever" JEN 333:12.

zittu in ša zitti s.; shareholder(?); NA*; cf. zdzu.

Lū ša ḤA.LA (in list of persons) ADD 855:17.

ziturrus; (a container); OAkk., Akk. lw. in Sum.

3 DUG zē-tu-ru-um ITT 2 892 r. iii 10, RTC 307 r. iii 20; 3 DUG zē-tu-ru-um KA.TAB.BA YOS 4 292 r. iii 16'.

zizānu s.; halved (thing); lex.*; cf. zāzu.

†,tar = zī-za-nu (preceded by zūzu, zūza.) Nabnitu J 238.

Meissner, MAOG 1/2 21.

zīzānu (a locust) see šisānu.

zizibiānu see zibibišu.

zizibu (milk) see šizbu.

zizīqtu (hem) see sissiktu.

ziznu s.; (a synonym for “small”); syn. list.*

zi-iż-nu = min (= [garbšu]) CT 18 15 K.206 r. ii 15.

Connect possibly with Sum. za-na, for which see Landsberger, WZKM 58 118 n. 29.

zizru see zirzirru.

*zižtu see *zižu C.

zižu (zižu) in la zižu adj. 1. undivided (held in joint ownership), 2. coparcener (referring to brothers); OB, MA; cf. zāzu.

1. undivided (held in joint ownership, MA only): šumma aḫḫē ina eqli la ze-e-zī if the brothers [...] from an undivided field (in broken context) KAV 2 ii 27 (Ass. Code B § 4) and 39 (§ 5), cf. ina la ze-zī (in broken context) KAJ 8:19 (MA).

2. coparcener (referring to brothers, OB and MA): mār avilim la zi-zu u wardum u ippī’ap a loan requiring security shall not be furnished to a coparcener or to a slave Goetze LE § 16:1; šumma aṭlu ina aḫḫē la zi-zu-u-te napšāte igmār if somebody takes the life of one of brothers who are coparceners KAV 2 ii 15 (Ass. Code B § 2), cf. ibid. 23 (§ 3); mimma dumāqī ša muta ina mūḫḫuša iskunu inu šalqāni aḥḫū mutiša la zi-zu-u-tu ilaqqē'tu the brothers of her (the widow's) husband who are (his) coparceners may take any jewelry which her husband settled upon her and which she still has in her possession KAV 1 iii 89 (Ass. Code § 25); for similar contexts, see zāzu mng. 2d–5'.

zižu A s.; (a bulb vegetable); NA.*


NA variant of ezizzu (a type of onion), q. v., as the variant forms of the hemerologies cited show.

(Hrozny Getreide 59f.; von Soden, ZA 45 p. 50.)

zižu B s.; teat; NA.*

erbi zi-ze-e-sā ina $p\kappa$ šakna her four teats (i. e., those of Ištar as a cow) are put to your (Assurbanipal’s) mouth (two you suck and two you milk) Craig ABRT 1 6 r. 8.

For correspondences in Heb. and Arabic, see Holma Korperteile 48.

*zižu C (or *zižtu) s.; shares; SB*; only pl. attested; cf. zdzu.

sag.tab An,₄En.lil₄En.ki.ken₄(KID)

nig.₄ḫa₄l₄ [.ba.an.<ba>₄] šur-ru₄ Anu Enlil u Ea uza'izu zi-za-a-tim in the beginning, when Anu, Enlil and Ea divided the shares (i. e., night and day, between Sin
zízu D
and Šamaš) TCL 6 51:50, see Thureau-Dangin, RA 11 148ff.

zízu D in ša zízi s.; (mng. uncert.); OB math.*; cf. zázu.

for 40 puḫur ana 5 ša zí-zi ʾišša 7,30 tamšmar take the reciprocal of 0;40, multiply by 5 . . . . , you obtain 7,30 MCT 57 Eb 8.

Since ša zízi is derived from zázu, it must be a term connected with division in mathematics.

**zizúim** (Bezold Glossar 112a) to be read zi-ib-im, see sibbu.

zízútu s.; division (of an inheritance); Elam*; cf. zázu.

tuuppáti ša zí-zu-ú-ti ašar tepír u daǰânú uḫibuminma tepír daǰâňú u márī Šášim mádšúti pí tuuppáti ša zíti ʾiššuma they brought the contracts pertaining to the division (of the inheritance) before the court scriber(?) and the judges, and the scribe, and the judges and many citizens of Susa heard the wording of the contracts pertaining to the division MDP 23 321 (= 322):32, cf. PN u PN₃ ana šibī ša zi-[z]u-ti ana da[jdni(?)] . . . . MDP 22 165:15.

Onomatopoeic term.

**zū** pl. še (Bezold Glossar 110b) see imbaru and anzu.

zū A s. pl. tantum; 1. excrement, 2. refuse; SB; wr. syll. and šē; cf. ezū, lešū.

še-e še = zu-ú MSL 2 151:24 (Proto-Ea); še-e še = zu-ú Ea I 153, also Recip,eša A iv 26; bi-e še = zu-ú Ea I 150; [bi-e] dūrḫe(?e?) = zu-ú (= (Hitt.) za-ak-kar S² Voc. H 9', see MSL 3 p. 60.

še = ze-e CT 41 34:18' (Alu Comm.); ta-ba-dā-ta-nu: zu-ši-ši-nu še excrement : feces (and) urine Lamberti BWL 44:107 (Ludulí II Comm.), also, wr. zi-e LBAT 1577 r. iv 13; x-it / zu-ū GCCI 2 406:16 (med. comm.).

1. excrement — a) in gen.: šumma kl.min (= amēlu ina ẓalālišu) šē-šē izzi if a man voids his excrement in his sleep (preceded by šinātišu ʾiššin urinaštes) CT 28 41 K.8821:10', see AFO 18 74; šinātišu usṣarrāpu qirīb narkabātesušu umaššerunzi zu-ū-šu-un (the pursued enemy) passed hot urine (lit. burnt their urine), voided their excrement in their chariots OIP 2 47 vi 32 (Senn.), also ibid. 89:54; šēru ša bīrīl ze-e u šinātišu attu you, flats, that are between the feces and the urine Küchler Beitr. pl. 4 iii 62 (inc.), cf. kīna ze-e (parallel kīna šinātišu) LKA 102:8; [...] hparsīdīšunu lášuni (for lášuni) zu-ū-šu (var. zu-sù) asūm-sātu ša ši-bīšu šiššma may the [...]—s run away, his feces come out, the turmoil of his belly come out AMT 38.2 ii 3'+42:4,7; var. from AMT 45.5:5; šumma ana bit amēli šaḫṭitum šē-šē izzi if a sow enters into somebody’s house and voids excrement CT 38 47:52; cf. šumma kalbu ana pan amēli šē-šē izzi CT 38 50:54, cf. also ibid. 55-57, 61-62, and passim in Alu, also, with šē-šē iddi (a falcon) drops his excrement CT 39 30:65; šē-šē ukkupiš utabāšu[a] (a dog) voids his excrement close to (a man) CT 38 50:55; šumma šaḫā ṣa bit amēli šaḫum šē NA / ze-e ilmum if a pig enters the house of a man and eats the man’s excrement CT 38 47:45, dupl. CT 30 30 K.3 r. 1, also quoted CT 41 30 r. 27ff. (Alu Comm.); ze-e kalbu ze-e n̄umṣaiti [...] šapṭitum you eat the excrement of dogs and flies TuL p. 19:18, after RS 9 157; e-eme.uk[e] = šu-ra-ar ze-e “lizard of excrement” Hh. XIV 213; ka-an-su-zu = mu qa-bil ze-e scarab (lit. who rolls excrement) Landesberger Fauna 40:21 (Uruanna).

b) in med.: šē ʾippūr ḫurrī excrement of a partridge (among 10 ʾu.ḫ₃.a qūtā) ten medicinal substances for fumigation) TCL 6 34 r. i. 4, with comm. [...] x ze-e ri bi x x (uncertain) BRM 4 32:20; šē amēlūti human excrement AMT 74 ii 14, cf. ū šummutu aš šē šē amēlūti Uruanna III 5, šē šērī excrement of a small child Labat, Semitica 3 18 iii 10; anā balulišu šē šaḫā šē kalbi šē ṣarabī šē šēlībi ṣapān šobīši ... tuqaṭṭarīku in order to heal him, you fumigate him with the excrement of a pig, of a dog, of a wolf, of a fox, gazelle droppings (and other substances) AMT
93.1:10, and similar passim, cf. šē sinunti excrement of a swallow CT 23 45:19; 3 šē šē surāri śištišasak you bray three grains of lizard excrement together with (abukaturoin, etc.) AMT 9.1:30, cf. šē emedēnu ša igāri šasak KAR 196 r. i. 16; pīqān šabiti šē in.nu.mušen (for nīg.in.nu.mušen) gazelle droppings, excrement of a bat KAR 202 r. iv 4.

c) as a descriptive name of various plants — 1’ zē malaḍī śina (name of a plant, lit. sailor’s feces): [ū ...] = ta-iš-šu, [ū ...] = zē-e ma-laṭā, ū x [x] = MIN ZA 8 207:4ff. (Hh. XVII); ū šē KAR A, ū GAR.BUR, ū KIR, 4.zal, ū GÜ.ID : ū šē MAŁAH₄ “sailor’s feces,” ū KIR₄.ZAL = ta-iš-šu, ū šē MAŁAH₄ : ī bināt agē “offspring of the flood” Uruanna I 658ff., cf. ū šē MAŁAH : aš bināt (a)-gi-e Köcher Pflanzenkunde 12 i 83, dupl. CT 14 45 K.274+10 (= Uruanna III 91); ū šē MAŁAH₄ : ī hiniṭ śiṭi : sēku ina šammi ḫušu — zē ma-latā (is a) drug against šitu-fever, to bray and rub in oil KAR 203 i-iii 50; [ū] [ŚEK] MA.LAH₄ (among drugs) CT 23 36:51, also AMT 49.4:8.

2’ zē summati (seed of the false carob, lit. dove’s dung): zē ašāgi : šē summati seed of the false carob : dove’s dung Uruanna I 189; pīqān šabiti pudru šē TU.MUŠEN.MEŠ AMT 98.3:14, cf. AMT 24.5:10, 101.3 i 7, CT 23 45:25, Köcher Beitr. pl. 14 i 5, and passim; for zē nisaba, see mng. 2b-1’.


b) zē nisaba — 1’ a plant: [. . .] = zē-e ḏnisaba K.13710:i-5’ (to Hh. XVII).

2’ worthless chaff: KU.in.nu.ri, in.nu. ri = il-tum chaff, in.nu.ri = lu-dās-tum rusty(?) (straw), in.bul+bul = pu-umā chaff, in.bul+bula.na = zē-e ḏnisaba ḫu. XXIV 229ff.; šē.in.nu = ti-in-nu straw, šē.in.ri = il-tum chaff, šē.in.bul+bul = pi-e straw, šē.in.bul+bula.na = zē-e Ni-sa-ba Practical Vocabulary Assur 33 ff., cf. KU. an.na : šē ḏnisaba Köcher Pflanzenkunde 30b iii 6; in.bul+bula.na (among drugs) KAR 186 r. 35, also šē ḏnisaba AMT 65,5:2 and 5,5:5.

c) zē buqli refuse of malt: šē.munu₄, meš = zē-e MIN (= bu-qu-lu) Practical Vocabulary Assur 196; [ȘE].munu₄ = zē-e MUŅU₄ Köcher Pflanzenkunde p. 8 No. 32b i 14; ina pāšu šē.munu₄ i-sa-[ib] (the patient) shall chew(?) malt refuse in his mouth AMT 21.7:4; 1 sīla šē (or zīd) giš šu-še 1 sīla šē kuspī 1 sīla šē.munu₄ 1 sīla šē (or zīd) kuṣkī 1 sīla burāṣi ... taḥammid you make a bandage of one sila of refuse(?) of šābu-wood, one sila of refuse(?) of bran, one sila of refuse of malt, one sila of refuse(?) of ku[kr][u] (and) one sila of juniper KAR 195:24, and passim in med.

d) zē uzni earwax (lit. refuse of the ear): a-me-ra zē-e uz-ni earwax (means the refuse of the ear) Lambert BWL 52 Ludlul III 19 comm.; šē-uznišu abāru the wax of his ears is lead KAR 307:14 (description of a non-pictorial symbolic representation of a deity).

For etym., cf. Hb. šē’ā and šē’tū (Gesenius 1766), see Holma K6rperteile p. 9. Ad mng. 1c-2’: Thompson, Iraq 5 25, and Thompson DAB 186.

Ad mng. 2c: The interpretation of KU. mUNU₄ as zē buqli in refs. from med. texts is based on the equation of the Practical Vocabulary Assur, although it is possible that KU.mUNU₄ should occasionally be read gēm buqli. The logs. kU. and kU. ku in med. texts, occurring not only with buqulu but with various tree and plant names, and usually as an ingredient of bandages, may both have to be read zii and interpreted as “refuse” rather than as gēmū, “flour.”
**zu'abbu**

passage ṭāḥiṣu ḏa zu-a lu ḫātu RA S 65 i 15 (OB royal) as “my enemy was reduced to half.” Zu-a in the text may be a mistake.

**zu'abbu** (Bezold Glossar 110b) see ḥpsū.

zu'āzu see ṭāzu.

zubaru (a staff) see ṭūparu.

zubbu see ṭumbu.

zubullā'u see zubullā."
zubuttû

David Vorm en wezen van de huwelijkssluiting naar de oudoostersche rechtsopvatting p. 15; Koschaker, MVAG 26/3 42ff.; Koschaker, ArOr 18/3 223 n. 45; Driver and Miles Babylonian Laws 1 249f.

zubuttû s.; (a kind of club); lex.*
zugulû s.; man with big teeth; lex.*
Sum. lv.
zuhrru (part of the foot) see Juharu.
zuharfitu (reduction) see suhartu.
zukaqipu see zuqaqipu.
zuukkatu see zuqqutu.
zuukki (Elam. word) see sukkii.
zuukkir (king, Elam. word) see sukkir.
**zukkui (Bezold Glossar 112b) see suku.

rzu]-uk-ku- = r-x]-rrul (read probably r[a]-a[m]-ku(!)1 washed) CT 18 10 r. i 12f.

zukkuriitu s.; (mng. uncert.); lex.*; cf. zakdru A.

nig.sag.il.la = zu-kur-ru-u, between zakaru and tisqaru) Nabnitu IV 289.
Since nig. s a g.il.la normally corresponds to Akk. andananu and pahu, words meaning “substitute,” one should connect zukkuriitu with zikru (or zuqru) s.; (mng. uncert.); Mari.*

[zukku] A
zukru A
zukki (Elam. word) see sukki.
zukkier (king, Elam. word) see sukkir.

zukkuriitu s.; (mng. uncert.); lex.*; cf. zakdru A.

Since nig. sag. il. la normally corresponds to Akk. andananu and pahu, words meaning “substitute,” one should connect zukkuriitu with zikru (or zuqru) s.; (mng. uncert.); Mari.*

zukku A
Since AB.H.L.A refers to cattle in a general way (see, e. g., ARM 1 118:6ff. and 5 1 r. 11), it would not fit the contexts to connect zukru with zikaru and take it to denote male animals.

zukû s.; (a kind of frit used in glassmaking); MB, SB; cf. zakakatu.
a) as semifinished product (SB only): šumma zu-ka-a ana epēšika if you want to produce z.-frit ZA 36 190 II § 1:1, cf. zu-ku-ú š[u-mš]u its (the product’s) name is z.-frit ibid. 192 § 1:6.
b) as material for glassmaking — 1’ in MB (always aban zuki): an-ma₃(PL)-ná an₃(HA)-ba₃(BAR)-an zu-ki₃(KAK)-i to one mina of z.-frit (you add certain chemicals) Iraq 3 89:1 and 4, also na₃ ma₃-ná šin ši-gil an₃-ba₃-an zu-ki₃-i ibid. 32; šigil zū₃ na₃-ki₃-i ibid. 16.
2’ in SB: 10 Ma₃ Na₃ zu-ki-e tuḫaššal you crush ten minas of z.-frit ZA 36 184 § 2:24, and adi zu-ku-ú [...] until the z.-frit is [...] ibid. 25; 1 Ma₃ Na₃ zu-ku-ú ibid. 198 § 16:15, also anu 1 Ma₃ Na₃ 3 gīn zu-ku-ú ša ku₃ kū₃ gi šaknu ibid. 198 § 19:22, anu 1 Ma₃ Na₃ z[u-k]i-i-i ibid. 200 § 23* 16.
For other types or designations of frit and similar materials, see anzahhû and teršītu. See also zabsabqû.

Thompson DAC index s. v.

zûku A
zûku A s.; infantry; NA.
a) zûku alone: RN₄ ma₃ narkabtu u zu-ki anu ida birti ša nāt Aššur ana kašādi illski RN₄ narkabtāt zu-ki anu nīrārātē īspur but Nebuchadnezzar marched (with) chariotsry and infantry to conquer the (border) fortress of Assyria (again), and Aššur-rēš-ṭīši dispatched chariotry and infantry to (its) assistance CT 34 39 ii 8 and 10 (Synchon. Hist.); narkabtāt piḫallu LÚ zu-ku ša GN issija asseqe I incorporated into my (army) the chariotry, cavalry and infantry of Carchemish AKA 367 iii 60 (Asm.), also iii 58, 63, and 77, etc.; 1119 LÚ.ERIN.MES KAL.MES 5 LIM-šu-ru 31 MEŠ ŠNA ma₃ḫhû aḫšš ammar mētunu TA bībīninu mētû u ammar bāltuši bāltu ana LÚ zu-ku ša ekalî tānu 1,119 able-bodied men, roughly 5,000 of them (including dependents), not taking
zuku B

into account how many of them are (at this moment) dead or alive, have been assigned to the palace infantry ABL 304:6.

b) In zuk šepè: ina mithuš zu-ki gīr\textsuperscript{H} pil\textsuperscript{š} ... by means of infantry attacks (and) breaches Rost Tīgl. III No. 20:7, see p. 18:108; 50 gīr\textsuperscript{H}gīr 200 pīl\textsuperscript{š}lulu 300 Lù zu-uk gīr\textsuperscript{H} ina lībīšunu ʾaksur out of them I formed a unit consisting of fifty chariots, two hundred mounted men (and) three hundred foot soldiers Lie Sar. 75; ana mēteq Lù zu-uk gīr\textsuperscript{H} šuṣṣuṣu ʾmālakša the means by means of it (the road) was too difficult even for the advance of foot soldiers (mentioned beside narkabtu and šīšu) TCL 3 22 (Sar.). cf. ana mēteq zu-uk gīr\textsuperscript{H} ibid. 325, and mēteqa ṣuqa ša zu-uk gīr\textsuperscript{H} šīlānī ʾṣ̄ītu a narrow passage by which the foot soldiers could only pass sideways ibid. 330; ina 1 narkabtuja u 1000 pīṭal šēpēja šīnmūtī Lù zu-uk gīr\textsuperscript{H}ia ilu\textsuperscript{š} tāḥāzi with only me on a chariot, and 1,000 of my own shock cavalry and my own battle-experienced foot soldiers Lie Sar. 150; ina šuqbus amamme u qitrub šuq pil mithuš zu-uk gīr\textsuperscript{H} pilī ṣīku u kal-bon-na-te alme ʾaksu I conquered the (city) after a siege, using piled up siege ramps, the actions of battering rams and an infantry attack (by means of) breaches, mines and scaling ladders OIP 2 33 iii 22 (Senn.), cf. ina qurrub šuq pil mīn qal du u kul-bon-na-te mithušu zu-uk gīr\textsuperscript{H} ibid. 62 iv 80, and ina maš-pak eperi u qurrub šuq mīn qal zu-[uk gīr\textsuperscript{H}] ibid. 63 v 11.

The specification šepè is added to zuku only in the inscriptions of Sar. and Senn. The ref. in Lie Sar. 150, above, shows a haplography: Lù zu-uk qīr\textsuperscript{H} gīr\textsuperscript{H}ia, due to the specific use of gīr\textsuperscript{H}ia, in the meaning “my own,” in NA royal inscriptions.

Manitius, ZA 24 122f.; (Ungnad, AfO 14 320).

zuku B s.; clarity; SB*; cf. zakū.

šumma λ zu-ki illikumimmma nāru qirī[bsa ... if clear water comes down (in the mouth of Kislimu) and the central part of the river [is ...] (and the [water] is black and contains red foam) CT 39 16:46 (SB Alu), cf. šumma Δ zu-ki [...] ibid. 45.

zukurrû s.; (mng. uncert.); lex.*; cf. zakāru A.

ṣag.īl.ā = zu-kw-ar-u (var. nīg.ṣag.īl.ā = zu-kw-ar-u, between zakāru and tisqaru) Nabin-
utu IV 289.

For discussion, see zukkurūtu.

zukūtu s.; (mng. uncert.); OA*; cf. zakū.

ʾišī ʾalikīm panēma zu-ku-sā šēbilāmma u lērumām send me her accounting(?) with the next messenger so that it comes into my hands Chantre p. 107 No. 15:24, cf. zu-ku-sā šēbilāmma ibid. 18.

Probably a variant of zakūtu, q. v.

zuluḫḫu (a breed of sheep, a type of fabric) see sulumbū.

zulumbū (a breed of sheep, a type of fabric) see sulumbū.

zumāru s.; refrain or burden of a song; SB*; cf. zamāru A.

šarru ... ʿLisa[kūtu] uṣḥal nāru ... izammur zu-na-ra ikaṣṣāda ina libbi api ikarrar (with an iron knife) the king makes food portions for the Lisikūtu-spirits (possibly ancestral spirits) (while) the singer sings (the song indicated), when he (the singer) has reached the refrain, he (the king) throws (the pieces of meat) into the opening (of a conduit through which previously, see lines 26 to 28, blood, honey, oil, beer and wine were poured) KAR 146 r.(!) ii 22, cf. ibid. r.(!) ii 24; nāru ... izammur ... zu-na-ra ikaṣṣāda šarru ina napteni uṣḥob the singer sings (the song indicated), when he reaches the refrain the king sits down to the meal ibid. r.(!) ii 6, cf. zu-mar-ša uga[mmar] ibid. obv.(!) ii 9.

zumbu (zubbu, zumbu) s.; 1. fly, 2. (a fly-shaped ornament of precious stone); Qatna, MB, EA, SB; wr. syll. and nim; cf. elū in ša zubbī šāši, kusādū in ša zubbī kuśśuši, zumbu in ša zumbi.

[... ] = [nim\textsuperscript{H}]; [nim\textsuperscript{H} = zu-um-[bu] Emešal Voc. II 98; [ni-im] nim = zu-bu VAT 1054:6 (unpub., text similar to Idu); [ni-im] [nim] = [zu-um]-[bu] Sa Voc. AD 13'; nim = zu-um-bu Hh. XIV 304; nim.ur.māh = zu-um-bu(var. -bi) ni-e-šū (vars. ni-ešū, ni-e-ti) lion fly, nim.ur.sal+ur = min neš-tum (var. ni-es-ši) lioness fly, nim.ur.bar-ra = mim bar-ba-ri(var. -ru) wolf fly, nim.ur.ku...
zumbu


1. fly - a) in gen.: ila kīma zu-um-bi-e eli bēl nigl iptāḥuru the gods gathered like flies over the performer of the sacrifice Gilg. XI 161; ila ša Uruk supūriti ittānu ahu zu-um-bi-e ỉhābbūtu ina ribāti “the gods of the Sheepsfold” became (like) flies buzzing in the squares Thompson Gilg. pl. 59 K. 3200:12; [e]ttātu (ama zu-l-um-bi iḫṭadā uṣururu the spider spun a web for the fly Lambert BWL 220:23; if a man due to his disease īprišu anu ḫūṭātušu nim la īšī impātum and no fly will come near his vomit, he will die Labat TDP 162:00, cf. ibid. 174:5 and PBS 2/2 104:1 (MB); summu ki.lim (= biriu) kīma NIM nap-ru-ši [ittanmarru] if a light like a flying fly has been seen CT 38 28:31 (SB Alu); múm NIM tapaššuš you smear (the sore spot) with the blood of a fly KAR 197:18, cf. SAG NIM SAG NIM.a (as medication) AMT 82,2 r. 7; summu anātu hirdī ša kīma hirdī NIM malāt if the liver is full of . . . like . . . s of a fly(?) TCL 6 1:60 (SB ext.); ki-i zu-um-bi (var. NIM) ina qāt nakrikku lippasīkkuwiseman Treaties 601.

b) as a personal name:  mzum-bu VAS 6 152:4, and passim, cf. mzum-ba-a ibid. 188:24, cf. also nim-a BE 10 55:16 (all NB); mzum-bu ADD 201:1, cf. ibid. 6.

c) varieties — 1' zumbu ḫīmētī ghee fly: [summu kul-šabū šēmta šabbūtu . . . ina bit āmišu kīma [zu(!)]-um-bu ḫīmētī ittaprašmā ittanmaru if big red ants are seen flying about a man’s house like ghee flies KAR 376:10 (SB Alu), cf. eṯētu ša ḫīgār Nim.i.nu Ur.ME [...] CT 40 14 K.7030+:23 (SB Alu rit.), cf. Hh. XIV 328, in lex. section.

2' zumbu kalbi dog fly: Nim.ur.ku (in list of drugs) TCL 6 34 r. i 8, also Labat TDP 194:45, cf. Hh. XIV 312, in lex. section.

3' zumbu mē water fly: SAG Nim.sag NIM.a the head of a fly, the head of a water fly (as medication) AMT 82,2 r. 7, cf. Hh. XIV 323, in lex. section.

4' zumbu abni stone fly: NIM.nA K.3953 ii 13, cited Boissier Choix p. 6, cf. Hh. XIV 324, in lex. section.

5' zumbu ḫuruṣī gold fly (used as a drug): six herbs and Nim.kū.gī 7 šammi annūti tapāš a gold fly, you bray these seven drugs AMT 88,3:5, cf. ū.Nim.Kū.gī A dir Köcher Pflanzenkunde 12 iv 68'.

6' other varieties: for zumbi nēṣi, zumbi nēṣī, zumbi barbari, zumbi alpi, zumbi dišī, zumbi labē, see Hh. XIV, Hg., etc., in lex. section. See also adammūtu, šīstu pan mē, ḫāmētu, labbīnu, lallartu, lamaṣṭu, nambaḥtu, zaqqītu.

2. fly-shaped ornament of precious stone: ʾišši Nim.meš rabūti ša ʾAnum išpušu ki šābību ša annātu lu Na₄.za.gī kištāṭiqa aj amēši (the goddess) held up the great (lapis lazuli) flies that Anu had made (for her) in his love (and swore), “O gods here, as surely as I shall not forget the lapis lazuli-stones around my neck (shall I not forget these days of the flood)” Gilg. XI 163, cf. na₄.Nim.za.gī Hh. XVI 120 and Forerunner, in lex. section; 1 Nim ḫuruṣī one gold fly (in list of jewelry) RA 43 168:315, cf. ibid. 170:337 (OB Qatna inventory), cf. also nim.Kū.gī Hh. XII 349, in lex. section.

Landsberger Fauna 130f.
zumbu

zumbu in ša zumbi s.; fly whisk; NA*; cf. zumbu.

ša zu-um-bi X.U.GI a golden fly whisk (list of booty) Winckler Sar. pl. 45 B 27, see Thureau-Dangin, TCL 3 p. 78, cf. ša [NIM X.U.GI] TCL 3 357 (Sar.).

For other words for “fly whisk,” see elu in ša zubbī šali, also kaššdu in ša zubbī kuššudi (EA 22 ii 43, i 58 and EA 25 iii 52).

zummu v.; 1. to lack, miss, to be deprived of. 2. to cause to miss, to deprive of; from OB on; II, II/2.

1. to lack, miss, to be deprived of — a) in gen.: bēli zu-um-ma-a-ku ṛaṁ[kar] my lord, I miss your love Za 49 170 iii 12 (OB), cf. ū-za-am-ma [x]-mi ibid. i 5; ana biti ša ėrišātu zu-um-mu-u nāra to the place where anyone who enters (remains) deprived of light (i.e., the nether world) CT 15 45:7 (Descent of Istar), also Gilg. VII iv 36, STT 28 ii 2 (Nergal and Ereshkigal); kā[ru li-ið]-di-ka nibiru ličiška ša ina ahiša tattallaku ahiša zu-um-me let the harbor reject you (Uršanabi), let the ferry landing refuse you (from now on), may you, who used to frequent its (the ocean’s) shore be denied (lit. miss) its shore! Gilg. XI 236; bili zu-um-ma-a-ku ram[ka] my lord, which I miss Ezida, the jewel splendid to look at Ezida, the lofty place on which we (all) rely, [an]a Ezida u-za-me sim[at] lale daggali I miss Ezida, the lofty place on which we (all) rely, I miss Ezida, the jewel splendid to look at STT 65:6f., see Lambert RA 53 130, and cf. x-ku-u-ti-ia uz-za-mi ibid. line 8.

b) in omen texts: bitu šu akul u mé ū-za-am-ma that house will lack food and drink CT 38 31:15, cf. bitu šu irba ū-za-am-ma KAR 382 r. 39, also bitu šu mašāq ū-za-am-text-ma KAR 382 r. 45, nāru šu mé ū-za-am-ma CT 39 17:56 and 58 (all SB Alu).

c) in curses: may Sin cover his body with leprosy so that adi ūm baštu bissu li-za-mi-ma kīna umām šeri šera liṣep as long as he lives he shall be deprived of his own house and have to roam outside (the city) like a wild animal MDP 2 pl. 23 vi 53 (MB kuduru); giriš ekuru u ekallu italluku li-za-am-me-[ma] ša uggat ilti u sāri kakkāme likkil rēṣu may he be denied admission to temple and palace, so that he remain ever under the wrath of god and king ADD 464 r. 29 and 647 r. 29; ikkil Adad li-za-me-ú-ša zummu anu ikkiššunu lišakin may they be deprived of Adad’s thunder so that rain be denied them AFO 8 20 iv 12 (Aššur-nirari treaty); šapišša ina ėrēšum eñummakunu mē li-za-mu-u may your spirits be deprived of water below in the nether world Wiseman Treaty 477, cf. šapišša ina ėrēšum q[iddiššu mē] lu-za-am-me BRM 4 50:16 (NA), also ina x (x) DU ėrēšum li-za-ma-šu li-za-ma-šu kipšu (for kipša) may his spirit be deprived of food offerings in the nether world BE 8 4:6 (NB).

2. to cause to miss, to deprive of: ėrēšumunu la šulatu êniš kipšu nāq mé ū-za-am-ma-šu-nu-ti I condemned their spirits to restlessness, I deprived them of food offerings and of those who would pour (memorial) libations Streek Asb. 56 vi 76; rīgim āmēlūti kibisu alpū u šeni šišit alāša tābi ū-za-am-ma-u uggirišu I deprived his (country’s) fields of human voices, of cattle and sheep tracks and joyous harvest songs Streek Asb. 58 vi 103; (I besieged him) [ ... ] 4Nisaba-ū-za-ma-šu (and) deprived him of food KAH 2 84:68 (Adn. II); may Adad contaminate his fields with alkali li-za-am-mi 4Aššan aj ušēpi uṛištu (and) deprive them (thus) of barley, and not permit anything green to grow (there) MDP 6 pl. 11 iii 12 (MB); ipparraša talītātu ikkil šerrītu lakē (var. la‘ī) taritu ū-za-am-ma they will stop (all) birth, make the nurse miss the crying of the baby and small child Or. NS 27 141:2 (Era III), cf. ikkil lakē ina sīla rebit li-za-am-ma taritu-ku-un Wiseman Treaties 439; nāru šu
This verb has been separated from the base "samū", "to be thirsty," on the following grounds: a) samū is not attested in II, the causative being expressed by III, (see etemmišu mē līšāmī CH xliii 40); b) zummu is never written with the sign Ǝ, even in texts which use this sign, e. g., Descent of Ištar, and dupls., cited sub mng. 1a; c) the use of samū, "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to thirst," in a transferred mng. "to yearn for" seems far-fetched when the subject of "to.
zumru
blowing of the evil wind, and his flesh burns from the inclement climate TCL 3 102 (Sar.), restored from dupl. AFO 12 145; šikra ina šatē ḫa-ba-šu zu-um-[ra] ma-šdiš egiš ka-bat-takun itel[sa] as they (the gods) were drinking beer, they felt good (lit. were expanded (?) in body), quite carefree, their mood became exuberant En. ci. III 136; [su.]mun.im.in.d[i].[u]eš źē.ta ḫa.an. sū.su : [zu]-mur-šu dšuma maṭra iṣzarqušu they covered his body with scabs and sprinkled gall on him Şarp VI 25(?), and passim with šumru qq.; su.bi ḫi.lim da.b.a.an.[s下达] : su-šu da'um-natu umdālī his body is filled with darkness CT 17 31:27f.; [su].bi zalag. ga nu.un. gāl : ina zu-um-ri-[ši] nūru ul ibašiī there is no light in his (the demon's) body BIN 2 22:31f.; šumma amēlu ... su-šu ikkal[šu] if a man's body gives him pain AMT 69,6, cf. KAR 188 r. 12; su duₐ́.bi aaqqassu his entire body hurts him STT 89:11, and passim in this text; šin ... šērī li pištī zu-mur-šu liq-gal-[iī] may Sin put an end to him (lit. his body) by (his) indissoluble punishment (i. e., leprosy) MDP 10 92 (pl. 12) iv 17 (MB kudurru); annam kabtām šēressu rabītam ša ina zu-um-[var. zum]-ri-šu la iẖallīqu limūssama may (Sin) impose upon him a heavy punishment, his (Sin's) great scourge (i. e., leprosy), which shall never vanish from his body CH xili 49; šin šēlu raḫa saḥarsubba zu-mur-šu šima šubītī lišab bišuma may Sin, the great lord, clothe his body with leprosy as with a garment BBSt. No. 11 iii 3, and passim in kudurru; ina šīḫat šēri līṭā šu-šu may he (lit. his body) come to an end by wasting away VAS 1 37 v 44 (NB kudurru); ŋī ... su.a bī.bi.uₐ́ : puḫuḫuṣu zu-um-ra(va)r(var. -ru) uṣaḥḥah fear of him (the asakku-demon) makes the body waste away Lugale I 45; zu-um-ṛi ʾiš u amēlī šaṭabbat you (disease) take hold of the body of god and man AMT 84,4 ii 12; muṣašpiṭat zu-um-ṛi (Gula) who soothes the body ABRT 2 16:35 (= JRAS 1929 11:18) K.3371; Gula aṣuqal-latu bēlū rabīṭu simma laṭza ina su-šu lišabīšma may Gula, the chief physician, the great lady, put a festering wound on his body BBSt. No. 7 ii 30, and passim in similar phrases in kudurru, also Borger Esarh. 109 iv 4, cf. 4. Nīnu rt a u 4 Gula bēlē miṣri u kudurru anni simma la[ţza i]na zu-um-ṛi-šu lišabīšma BE 1/2 149 iii 3 (kudurru), also 4 Gula bēlū ... simma la-a-az la tebdā ina zu-um-ṛi-šu liškunna MDP 2 110 (= pl. 23) vii 21; 4 Gula ... simma ašku lazza miqla la tabā ina zu-um-ṛi-šu lišṣēzi MDP 6 41 (= pl. 11) iv 8.
3° referring to the body in contrast to head, arms, legs: amēnēš ātū tathal subāt baltī ša zu-um-ṛi-ša why, O doorkeeper, have you taken my rich attire from my body? CT 1846:61 (Descent of Istar), cf. ibid. 60 and r. 39; labultī šarrātīšu šēḫtīma bašāmu subāt šēl arni ēdiqa zu-um-šu he stripped himself of his royal robe and clothed his body in sackcloth, the garment of the penitent Borger Esarh. 102 ii 3; šumma amēlu su.bi (= pl. zumrušu) BĀRA imur if the king sees the (naked) body of a man CT 40 9 Rm. 136:12, cf. šumma amēlu su šarrī (wr. BĀRA) imur ibid. 13 (SB Alu); [šu']ju r šārtā kalu zu-um-ṛi-šu his whole body is thickly covered with hair Gilg. I ii 38; munsub. bi im.t.[u.m.l.]um : šārtu ina [zu]-um-ṛi-šu ušnušt[a] he has an abundant growth of hair on his body Lugale I 10, cf. munsub bi.bi.zi.zi : šārat zu-um-ṛi-šu ušzišu 5R 50:51f.; su.munsub su mu.un. zi.zi : šārat zu-um-ṛi šuṣuzzu body hair (standing on end, and) gooseflesh(?) see šuṣuzzu ASKT p. 82-83 i 6, restored from RA 17 125; da.a.g.a.a.a.g.a : puḫuḫu šēḥāti mīn zu-um-ṛi hair clippings from the armpit, ditto from the body ASKT p. 86-87:62; šumma ina su amēlī pīndū pešī ša garābu igabbiš[u] if (there appears) on a man's body a white pustule which one calls leprosy AMT 84,4 r. iii 9, cf. buḫuṭu šēmuṭu ina su amēlī ibašši (if) there is a red pustule on a man's body AMT 78,7:4, also ibid. 8; šumma amēlu su-šu ariq if a man's body is yellow Küchler Beitr. pl. 18 iii 7, cf. ibid. pl. 19 iv 26, also šumma šēru ... su-šu ariq Labat TDP 228:93, also 96; šumma šēru su-šu umma la išu u zāta ma-gal išu if a baby's body has no fever, but it perspires a great deal Labat TDP 224:59, cf. šumma ... ummu ina su-šu lažēš if fever lingers on in his body AMT 83,2:9, and passim in med.; šumma amništīnu ana su-šu nu ṭa-ḫi if he cannot bring his elbows close to
his body Labat TDP 88:15, cf. ŠUMMA GALIŠU <ana> SU (text ZU)-šu NU TE-a ibid. 90:19; ŠUMMA SU-šu tarpaššaš you salve his body with oil Küchler Beitr. pl. 13 iv 52, also AMT 54:1,13, and passim in med., also KAR 43:17 (rit.): ā.gū. zi.g.a.ta su.ni.ta u.me.te.gur.gur: ina šeri zu-mur-šu kuppirma in the morning wipe his body CT 17 30:35f., cf. ibid. 33:18, also SU amēli šuatu tukkarpur OECT 6 pl. 6 r. 9, su.bi u.me.ni.tag.tag: su-šu luppitma (in the broken context) CT 16 37:32f.; may all evil in the body of PN itti mé ša zu-um-ri-šu u mudāši ša galīšu liššā związku be stripped off, together with the water (in which) his body (was washed) and the washwater from his hands JNES 15 138:101, cf. Šurpu VII 89, Maqlu VII 81, and passim; ū urtiš ina šu amēli la baši the plant urtis is a drug for preventing lice from being on a man's body KAR 203 r. iv-vi 33 (pharm.), dupl. CT 14 43 Sm. 60:12.

4< referring to a person, in transferred mng.: šurbsu tāhāzišu šina le-e zu-mur-šu-un isḫup fear of my onslaught overpowered them like an (a)šu-demon OIP 2 47 vi 27 (Senn.), cf. šina alē zu-mur-šu icosi Tu.-Epic iv 24; šimmatu ja ibt ina su ellsi u ardati the paralysis must not stay in the man or the woman even for one night BE 31 56 r. 19; ina SU.MU šar őri lissi may (the evil) recede (to a distance of) 3,600 double miles from me OECT 6 pl. 6:12, cf. KAR 55:20, and passim; limnessi murṣu ša su-šu BMS 33:28, see Edeling Handerhebung 124, also BMS 1:45, cf. šussi zu-um-ru-šu (= zumruššu) Craig ABRT 1 54 iv 23 (= BA 5 626ff. No. 4); ŠUMMA SU. GIDIM.MA ina su amēli ittazṣama la italṭaṣar if the (disease called) “hand of the demon” lingers in someone and will not depart AMT 97,1:1, cf. AMT 95,2:4, also murṣu ittazṣa ina su-šu la italṭaṣar KAR 192 ii 7, and passim in med. texts, cf. murṣu šu muruš[šu] ina su-šu paṭaš CT 207 r. 21, cf. CT 38 36:76 (SB Alu), BRMR 4 24:63, and passim in omen texts.; ŠUMMA murṣu ina su amēli ʾuṣi if a disease breaks out in someone AMT 52,3:12, cf. ibid. 84,6 ii 8; udug.sīg,ga ʾlama.sīg,ga su.na hē. en.su₄,ṣu₄,ge,ēš : šedu damgi lamassu damgi ina zu-um-ri-šu lu kažan may a kind genius and a beneficent protective spirit stay with him forever ASKT p. 98-99 iv 45, also ibid. p. 92-93 ii 12, and passim, cf. ašuršu ša ṣamassu u šedu ina zu-um-[ri-šu] rakis AFO 18 67 iii 30 (OB omens), cf. ibid. 34; dingir, a. ni su a.na bad.du : ilšu ina [zu-um]-ri(var. SU)-šu ittis his personal god left him Šurpu V/VI 11f., cf. dingir.bi a.bi ba.ni.in.bad ana,iNnin,a. ni su.ni.ta ba.ni.in.su.su : ilšu ittišu ittisī dištarsu ina zu-um-ri-šu irteq his personal god left him, his personal goddess withdrew from him CT 29 28:55f. (SB inc.), cf. ilšu ina su-šu ittisī CT 40 5 K.2258+:13 (SB Alu); usasse iši u ʾištar ina su mu she (the sorceress) caused my god and my goddess to leave me Maqlu III 16.

b) animal body: ša zu-mur-šu-nu pāša[m la iššu] (two fattened and uncastrated gamsu-bulls whose limbs are perfect) whose body has no white spot VAB 4 154 iv 32, cf. ibid. 158 vii 5 (Nbk.); ŠUMMA summatu pešīšu ša kala su-šu pešu ina ʾari ekallu innamīr if a white pigeon, the whole body of which is white, has been seen on the roof of the palace CT 39 32:30 (SB Alu); summaru ʾiss̄ur šin ʾša su-šu šūma u pāša bullulu the nannaruru-bird, the bird of Šin, whose body is variegated with red and white spots CT 40 49:41 (SB Alu); ʾiss̄ur ša qabal gulgullušu pešūma ... u su-su šūma a bird which has a white spot on the top of its head and whose body is red CT 40 49:29 (SB Alu); annabu ʾiss̄ur ʾMadurk ... su-šu šīna salumpi an annabu-bird, the bird of Marduk, (whose) body is (colored) like a date CT 40 49:36 (SB Alu); [šumma immera] ina šeška ʾiss̄ur šārat zu-um-ri-šu ittisī if, when you approach the lamb, it breaks wind and its hair stands on end VAT 9518:1, in Tal. p. 41 (behavior of sacrificial lamb), also ibid. 3, cf. ina zu-nu-ur puḫḫādim HSM 7494 (unpub., OB ext. prayer, cited JCS 2 22); itma šīna ūmī zu-mur-šu-nu ušmalli she (Tiamat) filled their (the masmuḫšu-dragons') bodies with venom instead of blood En. el. III 84, and passim in En. el.; zu-mur[var.-mir]-šu-šu liššāḫiẓamma la ine-u irassun when their (the dragons') bodies rear up, none can turn them back En. el. III 88, and passim in En. el.; apsarāde ... ša ... šīna ūmī narpadē zu-mururu zu-
Zumru

muru-ši-in (var. -šin) abalaster cow colossi, whose bodies shone like the bright day OIP 2 108 vi 71, cf. ibid. 121:6 (Senn.).

c) body of an object, etc.: me.mu bar.zu si ḫa-ra-na.i.b.sá.e (vars. si ḫu.mu.ra, ab.si.sá.e, si ḫa-ra-ab.si.sá.e): parsḫiša ina zu-um-ri-ka līṭšēkurī may my divine qualities be introduced into your (the elātu-stone’s) body Lugale XI 31; Na₄ ġiš.₃Su₄ (šm) su u₄.gi₄₅ (āIim) kā.rā.ka (var. Na₄ ġiš.₃Nu₅ gal Su₄.gi₄₅ kā.rā.ka.₃KE₅): Na₄ MIN ša zu-um-ri-šū kīma ūme itūmānbišu abalaster, whose body shines like daylight Lugale XII 3; šumma ina (i)-ši-īd marītim piṭrum šakīmma ana zu-um-ri-ša ṭūḥū if there is a cleft at the base of the wall, and it borders on its main body YOS 10 31 xii 30 (OB ext.); zu-um-ri-pū mu.MES kīma īD Idiglat u īD <Parattu> ubbītimma he cleaned the entire well (to make it as pure) as the Tigris and the Euphrates OECT 1 pl. 29 W.-B. 1922, 190–4 (Aṣšur-etil-ilani); mimma lemnu ša ina Su ANI annu baši any evil that is present in this house AFO 14 146:110 (iṭ méširi), also ibid. 122, cf. ibid. 124 and 129.

d) in prepositional use — 1' referring to persons: utessi ina zu-um-ri-k[ī] kīma šar bīri inbiya urti[q] I have removed my love from you as far away as 3,600 double miles ZA 49 166 iii 9 (OB lit.): bāl šēri itlesi ina sušu (var. šē) the wild animals fled from him Gilg. I iv 25; mukkiš šuḥarratu ina zu-mūr ili abbašu (Marduk) who dispelled the benumbing fear from the elder gods En. cf. VII 42; ana mēnim gātika ina zu-um-ri-ia tassuḫ why did you withdraw your hand from me? RA 45 2:4 (OB let.); ajumma ina tilalītiša šēmū šu-anšīsuna ina Su-ka iṣaṭṭar someone in your auxiliary troops will become defeated and desert you CT 31 17:4 (SB ext.), cf. CT 20 2:5, and dupl. CT 31 41 šm. 2075:5; išša ina Su ummānija inessū the gods will abandon my army Boissier DA 6:2, cf. CT 31 18:24. Note (used for special emphasis): bilātur qirīm u šamaššammi ša iššu mu.2.KAM ša la leqēka šešurēqā uštemmedma ina zu-um-ri-ka ileqqē (the captain) will sum up (the amount of) the revenue of the field, the orchard, and the sesame (plantation), which, for two years, time and again, you took without having a right to it, and will collect it ruthlessly (lit. from your very body) TCL 17 24:9 (OB let.); nakrum ina zu-um-ri-ka erēšītu ileqqē the enemy will take what he wants from your very body YOS 10 11 v 16 (OB ext.), cf. ina zu-um-ur nakriša erēšītu teleggē ibid. 20, also ina su nakri mimma Ti-a VAB 4 286 xi 7 (Nbn., ext.), nakrum ḫimsāti ina Su ummānija(!) ileqqē CT 30 21 83–1–18, 467 r. 11 (SB ext.), cf., with ina su nakri ibid. 10; abbātika ina zu-um-ri-ia šuḫum grant me your protection as my last resort UCP 9 347 No. 21:26 (OB let.): 1 sila še'am ina zu-um-ri-ka la tuṣtalappat do not dare touch (even) one sila of barley for your very life TIC 1 35:18 (OB let.), cf. 1 sila še-šu illsappatma... ina zu-um-ur šāsūkkim ileqqē PBS 7 32:25 (OB let.).

2' with mātu: išt ina zu-um-ur [mātim u]lapparū the gods will go away from everywhere in the country YOS 10 13:10 (OB ext.), cf. ina ina zu-um-ur mātim[i]pēqqū ibid. 17:10, also ACh Adad 6:12, cf. KAR 392 obv.(?) 19; išt ina ina mātī isabbusuma mātu šī ḫalliq the gods will turn away angrily from everywhere in the country, and that country will perish CT 27 10:7 (SB Izbu), cf. išt ina ina mātī inessū KAR 212 r. iv 25 (SB ṣiqqu ṣuḫu), and passim; šārum ša ina ina zu-um-ur mātim iṣabbū the men who are scattered all over the country TIC 18 77:12 (OB let.), cf. šārum... ša ina ina zu-um-ur ŠIG₄ nimmudū the troops which are collected within the walls (?) ARM 2 131:33.

Zunbu

Zunnātu

s. pl. tantum; rainy season; OB*; cf. zannānu A.

ina zu-na-ti-šu-nu ra-bi-ī-ka kamēnimma uṣākkalū they even feed (the sheep) a decoction made of caraway seeds during the rainy season TIC 18 125:21 (let.).

Zunnu A

S.; rain; from OB on; pl. zunnā; wr. syll. and šēg, IM.ŠEG; cf. zannānu A.

še-ig šēg = [zi]-um-[nu]-nu Recip. EfA I 4 iv 37; šē-um-ga = zu-[um]-nu Luau C ii 11'; šēg = zu-um-nu Igtuat short version 106; še-ig šēg = zu-um-nu, za-na-nu, na-al-šu, na-la-šu, sur-šu, sur-šu Diri III 123–128; še-ig IM.ŠEG = zu-um-[nu], a-gar šēg.
zunnu A

a-gar IM.DUGUD = ra-a-du Dir 11 116ff.; i-mi IM = zu-un-nu Idu II 345; IM.ŠEG = zu-un-nu, gil. bal = ri-il-gu Igituh I 321f.; ki.[im].ŠEG = a-šar [zu]-[un]-[ni], a-šar [zu]-[n]a-[ni], [a-šar n[a]-la-ši, ki. [im].ŠEG = (three lines blank, i.e., same equivalences as above) Kagal C 294-299; zi-zu-zi-um = ša-ma-u rain, an. na = min ša ȘEG Antagal III 171f.; me.zu = zu-un-nu, me.wa.zu = ša-ma-a.

Silbenvokabular A 37f.

șeg an.na șa.sa.gin(g)im ki. a mu.un.ši, in.bar.ra[.]x : kima zu-un-nu ša šiš kmē šurū na arēseti ušš[u] as the rain flowing out from the sky is discharged upon the ground CT 17 33:36ff.; sag.gig šeg.mi.du₄, ba.gin-ga la.ba.ra.an.zi. [zi] : muruq qagqad ša kima zu-un-ni (var. -nu) māši kitnuru līn[asi] may the headache, which accumulate like the night rain, be eradicated CT 24 3:70; IM an.ta šur.uš.a mu 3.kām. ma im.šég u.šim kur.ta nu.un.gāl.la : șIM ina šamē wēdēszuruma 3 šUM.ŠEG zu-un-nu u wērtu ina māti la šũbek (the ophial/IN who) angered Adad in heaven so that he let no rain or vegetation be in the country for three years Or. NS 30 3:15ff.


a) in lit.: Adad ... gugal šamē u erēsitîm ... zu-ni ina ina naqbištim lešeru māšu ina ṣammāštum u bēbītim šuku bible may Adad, the canal inspector of heaven and earth, deprive him of rain from the sky, (and) of floods from the depths, (and) cause his land to perish from hunger and famine CH xliii 68, cf. Adad gugal šamē u erēs̄iš bēl naqbi u zu-un-nu BBS. No. 6 ii 41 (Nbk. 1), also Adad gugal šamē u erēs̄iš mušaštin šEG.MEŠ ša-nāši Borger Esarh. 79:7, also VAB 4 130 iv 58 (Nbk.), cf. also RAes. 138:306, and mustabri šEG (both addressing stars) ibid 312; IM gugal šamē u erēs̄iš me šEG isagqisīnīti Adad, the canal inspector of heaven and earth, gave them rain (even in the dry season) Anšt 8 58 i 37 (Nbn.), cf. IM ŠEG u-[maš]-ši-ra-am-ma Adad released the rains BBS. No. 37:3 (Nbn., Harran), cf. Thompson Esarh. pl. 16 iv 8 (Asb.), Streck Asb. 6 i 45 and 92 i 27; note Adad ša zu-un-ni ABL 378 r. 5, IM šamūš ša šego u [...] KAR 142 r. iii 11, Disallow = IM ša zu-ni CT 24 40 xi 46 (list of gods); zu-ni (var. zu-uni) ūṣāštum nušše u mašrē ana palēja šīšruku may (Anu and Adad) grant to my reign copious rains (and) years of abundance and plenty AKA 102 viii 27 (Tigl. I), cf. zu-un-ni ūṣāštum midā gapōštā ABL 2 11 (NA), also tašznān šEG.MEŠ ūṣāštum midā gapōštā (said of Marduk) Craig ABRT 1 30:23; ŠEG.MEŠ u midā ešer ešer narāši Nisaba ūṣāštum u ṣeqalū ina māšišu may (Marduk and Šarrāpišu) bring about in my land rains and floods, thriving crops, abundance of cereals, prosperity and plenty Borger Esarh. 27:14; ešiš Adad zu-un-nu-šu uṣāqir from above, Adad made scarce his rain (below, the flood did not rise from the springs) CT 15 49 iii 54 (SB Atrashis), cf. ibid. 44; ŠEG.MEŠ anā ikkiššišumā lišškīnū may rain be denied them AIO 8 20 iv 13 (Aššur-nâširâ V treaty); ki ša ta lībbī šamē ša apbarī šEG la šannūnami ki ṣamē zu-un-nu (var. ŠEG) nāšu ina eglātikīnū ... la līlak kūm zu-un-nu (vars. ŠEG, nāšu) pīnāti ina māši-šumūn úṣizun just as rain cannot fall from a brazen sky, so may rain and dew not come upon your fields, may hot coals rain upon your land instead of rain (var. dew); Wiseman Treaties 330ff.; nišēšu me ŠEG la nāma anā zu-un-nu tiq šamē turrūša ēnašun its (Nineveh’s) people did not know about irrigation, they used to wait for rain to fall from the sky OIP 2 79:7 (Semn.); the cold season set in šamūtu mattu ušaznin šEG.MEŠ-ša šEG.MEŠ u šalgi naḥši naḥāši šadā ēduša heavy rain clouds released their rains, I feared the rains and the snow (and the resulting) swelling of the torrents OIP 2 41 v 8f. (Semn.); ēdad ša me šEG ûṣēša ûṣēša līššumma a(text nī)-nurā-mar a downpour of rain occurred and made a gully, and I saw (this and ordered the men as follows) CT 34 32 ii 63 (Nbn.); zu-un-nim u ṣduqū ušbanū latīšu rains and downpours have cut into (lit. carried off) its bricks VAB 4 98 ii 1 (Nbk.); [(ina) šEG u abni birqu is(aštu) il āliju wa lī la m[l]amma ugalū [... ] in a hailstorm, lightning (and) fire have consumed my city-god — or whatever other god (it was) (prayer to be said on such an occasion) BMS 21:17, see Ebeling Handerhebung 100:19; IM.ŠEG a, ûṣēša ûṣēšu ûṣēšu ûṣēšu ûṣēšu ûṣēšu rain red started and fertilized the red earth CT 23 37:65 (inc.); inba u karāna kima zu-un-ni ušaznin fruit and wine he poured out like rain TCL 3 205.
zunn A

b) in letters: zu-un-ru u rursu isbatu-suma
ina um nadannim ... ul usum rains and mud
delayed him, so that he did not leave on the
appointed day ARM 2 78:11; zu-un-na ina
samu u mila ina nagbi ki iddin-niikkiv alu sa
bei iirimanni ina la me nadi although they
(the gods) have given you rain from the
sky and floods from the springs, the city which
my lord has given me as a grant is deserted for
lack of water BE 17 24:20 (MB); ina maqbi
šēg.meš ša šatti annili imšini ebāru la inmer
pešuni on account of the rains that were
scarcely this year, nothing can be harvested
ABL 1391 r. 2 (NA, = CT 34 10f.); šēg.meš
ma'da adanni ıtīlak ebāru deqi much rain
has copiously fallen, the crops are good ABL
157 r. 8 (NA); u šēg.meš lu-ıu-ı-a-x kaJa
mānu i-za-un-ru-ru and ... rains fall
regularly ABC 128 r. 15 (NA).

c) in apodosis of omens: [...] u zu-un-ru
i-ša-qa-la-ú [...] and rain will be scarce
CT 6 2 case 30 (OB liver model); šēg u milu
LĀ.MES Izbu Comm. 171. IM.ŠEG ana māti
rišati LĀ.MES (obscure) Izbu Comm. 271a; for
an OB parallel see zinnu, cf. šēg.meš iššaq-
galu (wr. LĀ.MES) bēla ıušašu izabbar rain
will be scarce, the cattle will starve TCL 6
1:61 (SB ext.); nāru ibbal šēg.meš ina šanmē [mīli
ina] nagbi ıpparrasu the river will dry up,
rains from the sky and floods from the
spring(s) will cease CT 27 10:13 (SB Izbu), cf.
tammu ub(’or ib)-bal Adad irΑḥhiqiš šēg.meš
KUD.MES BRM 4 13:02 (SB ext.), šēg.meš u
A.KAL.ME KUD.ME. CT 39 18:19 (SB Alu); zu-
un-ru u milum [ib]aššu KUB 4 63 iii 23 (astrol.),
see RA 50 18, 18. šēg.meš u mīli u ibaššū
CT 39 20:135, IM.ŠEG ibaššuma ebār māt
[iššir] KAR 428:13 (ext.), šēg.meš ibaššū
CT 42 24:25 (ext.), and passim; šēg.meš <ina>
šanmē mīli ina nagbi mitährē ıllakuni there will
be rain from the sky as well as floods from the
springs CT 20 50:11 (ext.); ina rēš
šat-tum zu-un-ru u ızannun it will not rain
at the beginning of the year Izbu Comm. 271b,
cf. šēg izannun CT 39 18:74 (SB Alu), also
IM.ŠEG.meš ri-iṭi(:text -hi)-ų ızannun TCL 6
1 r. 20 (SB ext.), and passim, see zanānu; šēg
sadru milu uẖhara rains will be regular, but
the floods will be late CT 40 40 r. 61, cf. ina

Akkadi im.ŠEG.meš sad[ru] PBS 2/2 123:6
(MB meteor. omens); šumma zu-un-ru ukkupu
if the rains are on time ACb Sapp. 2 Adad 1630s:11,
cf. (with šaqnu scanty, sadru normal, mādu
abundant) ibid. 12ff.; see also ūrānu A
usage a and ūrānu B; āruh šēg (with gloss
zu-un-ru) ukāl (this) month will hold the
rain back Thompson Rep. 98:2; šēg la țāhdu
mīlu KUR-qu ıllak rain will be scanty, the...
the floods will recede CT 20 3:6 (SB ext.), cf.
šēg.meš A.KAL.ME ıllakuni Thompson Rep.
70:10; šumma ana maql šēg.meš ıb-ši-ka if
(the omen) concerning the arrival of the rains
should occur for you ABL 1391 r. 9 (NA, = CT
34 10); if (certain stars) are seen together in
the east šēg ıu gāl-šī there will be no rain
TCL 6 19:3, and passim in this text in apodoses
referring to rains and floods, also TCL 6 20 passim
(both LB astrol.).

zunn B (sunnu) s.; care; SB*; cf. zanānu
B.

ina zu(var. su)-un-ni rāmāniš dārā šāku lu
ēnuš I built that wall with that care which is
natural to me Winckler Sammlung 2 73 ii 7.

Güterbock, ZA 42 84f.

zunnū (sunnu) adj.; (very) angry; SB; cf.
zenu.

šā dib = zu(var. su)-un-nu-ų, šā.lụl.gāl = lu-
un-nu ıb-bi Ermiḥu III 12f.

ina MU.3.KAM MU ıllammin gūrun u ḏuṭu
ina ıra-šū zu-un-ru-ų in the third year the
year will be bad, the Fruit (i. e., the moon)
and the sun will be angry during the neomenia
ZA 19 382 K.3097:5 (series inbu), cf. inbu izenni
CT 40 44 80–7–19,92+; 23, cited sub zenu.

zunnuqu v.; (mng. unk.); gramm.*
tu-za-an-nuq 5R 45 K.253 i 37.

zuntu s.; (a type of door); syn. list.*
zu-un-ti guššen (var. guš hu-un-ti hu-ra-ṣī) = dal-
tum KAL.gal. Malku II 173, var. from CT 18 3 r. i 23.

**zunu (Bezold Glossar 114a) see ınu.

zununnū s.; marriage gift (provided by
the father of the bride to the bridegroom);
MB*; cf. zanānu B.

ṭuppi zu-nu-ni-e ša PN il-ṣī abīša PNz u
ummiša PNz ḫuṣu tablet concerning the
**zununnû**

marriage gifts which PN (the bridegroom) received from PN₂, her (the bride's) father, and her mother, PN₃, Iraq 11 145 No. 5:1, and ibid. p. 135; ṣuppipī zu-nun-nis [ē ša] PN (the bride's father) UET 6 48:1, also naphar x Kū.BG zu-nun-nu-ū ša PN₂ PN [ā.d.u] PN₃ AM.A.NI ʿiz-nu-nu all together, (presents valued at) x shekels of gold, the marriage gift for PN₃ (the bridegroom) which PN (her (the bride's) father) and PN₃, her mother, provided, ibid. 16.

The exact mng. of the term is brought out by the tablet Iraq 11 p. 144 No. 4, titled: ṣuppipī aḫiḫātāti, and reading: ṣuppipī aḫiḫātāti ša PN ʿitti AD.A.NI PN₂ [u AM.A.NI] ṣPN₃ PN [nḫu], “tablet concerning marriage gifts of PN (the bridegroom) (which) PN [received] from her (the bride's) father, PN₃, [and her mother] PN₄.” This text corresponds to Iraq 11 145 No. 8 (ṣuppipī zununnū) with respect to the transaction and the name of the bridegroom. The transfer of presents from the father of the bride to the bridegroom is termed zununnū when seen from the former's point of view, and aḫiḫātāti when formulated from the latter's. The bridegroom received (aḫuṣū ʿitti PN) these gifts, which consisted of staples (barley up to one and three gur), sheep, meat, garments, etc., but which are listed as having actually been taken (legū) by several persons whose relationship to the groom is not indicated. In the same transaction, the father of the bride was given a small amount of barley and, in the ṣuppipī aḫiḫātāti (lines 31ff.), several pieces of apparel. The total value of the goods is stated in gold in both instances. The reason why the named individuals received these gifts, staggered, according to the ṣuppipī aḫiḫātāti, over a period of several years, and, according to UET 6 51+52 (a very similar but damaged text of the same type, see zununnû B usage a) distributed to persons living out of town, cannot be established. Note also the very fragmentary text UET 6 27, which seems to deal with a similar transaction. The text UET 6 48 deviates in not mentioning distribution to outsiders and referring to much larger amounts of food (barley, dates, also fish) and in also mentioning vessels and a millstone. None of these texts deals directly with a marriage agreement, but they all seem to indicate definite changes in the marriage customs of the period as against earlier and later texts.

**zununnatu** s.; (a kind of shoe); SB.*


**zunu** s.; (a locust); lex.*

buɾu₄,tur,tur = zir-zu-rum = zu-un-za-nu Landsberger Fauna 37 Hg. A 49.

**zūpu** s.; originum; NB.*

zu-ū-pu sar (followed by zamburu, ḫaṣū) CT 14 50:36 (list of plants in a royal garden).

Connect with Aram. zūpā, zīpā (see Lów Flora 2 88 f.).

**zupuḫru** (Bezold Glossar 114b) see supuḫru.

**zuqaqipānīš** adv.; like a scorpion; SB*; cf. zuqaqipu.

[zuqazdí zu-qā-qi-ya-ni-iš (var. gīr.T[AB-X]) you (disease) have stung like a scorpion (for context, see zuqaqipu mng. 1b) BE 31 56 r. 7, var. from K.8939 (inc.).

**zuqaqipu** (zuqaqipu, zukaqipu, zuqiqipu, zukiqipu) s. masc. and fem.; 1. scorpion, 2. the constellation Scorpio, 3. (a stone), 4. (a barbed metal point in the tongue of a scourage); from OAkk., OB on; masc. in OB and passim in SB, fem. CT 38 38:60f.; wr. syll. (zuqiqipu in OB, with dissimilation zukaqipu and zukiqipu passim, zu-qaq-qi-pu SBH p. 15:6) and gīr.tab; cf. zuqaqipānīš, zuqiqipānīš.

gi-r gīr = zu-qā-qi-pu A VIII/2:246; [gi]-ri gīr = zu-qā-qi-pu Idu II 7; [mi.ri.tab] = [gfr]. tab = zu-qā-qi-pu E measal Voc. II 97; mir (var. mi.ri.mir), gir, gir (var. wi-gēgfr), gir.tab = zu-qā-qi-pu (var. zu-ka-qipu) Hb. XIV 360ff.; gir.tab. kur.u = min šadši ibid. 364; gir.tab babbar = pa-pa-u white, gir.tab mi = saī-mu black, gir.tab sa₄ = sa-mu red, gir.tab gīn,gīn.nu
zuqaqipu

(var. gūn.nu, gūn.a) = bar-ru-mu multicolored, gir.tab siq,-siq – ir-qi green, gir.tab ri.(var. adds ,ga) = mutaqipki (var. mutaq-tiq-tu) flying, um.me.da gir.tab = ta-ri-tu (var. ta-hit, um-me) zu-qa-qi (var. -qi)-pi ibid. 365-371; gir.tab = zu-ki-qi-pi, um.me.da gir.tab = ta-ri-tu MIN Practical Vocabulary Assur 397f.; gir.tab kū.qi = zu-ka-qi-pu golden scorpion ornament Hh. XII 347; na₄ gir.tab = na₄ zu-qa-qi-pi Hh. XVI C iii 11.

zuqaqipu

1. scorpion — a) in gen.: ina mé nī-šīk(!) MUS GIR.TAB mētal šalqat ina muḫḫi abiša if she (the daughter given as a pledge) dies by (drowning in) water, from a snake or scorpion bite (or) runs away. (the loss) is borne by her father Iraq 15 151 ND 344:10 (NA), cf. șumma ZAH [ina nīšīk(?)] GIR.TAB x z A.MES mētal eli bēšī ADD 61:7, cf. nīšīk kalī MUS GIR.TAB K.6335, dupl. to KAR 233:28 (SB inc.), cf. also KAR 44:19; in the desert ašar šīru u GIR.TAB kīma kulbābi malū ugarī if the terrain teems with snakes and scorpions as if with ants Borger Esarh. 56:56, cf. ibid. 57 ii 29; [z]u-qa-qi-pi anašum șiqat [mi]nā ilqi the scorpion has stung a man: what was its profit? Lambert BWL 240 ii 22 (proverb), cf. (in broken context) ibid. 20; ziqīt GIR.TAB anāku ul talappatinni I am a scorpion's sting, so that you (sorceress) cannot touch me Maqūl III 154, cf. șumma ... manāzūu kīma ziqīt GIR.TAB Boissier DA 19 iii 41, and see ziqūt; imat šīrī imasuš imat GIR.TAB imasuš her (Lamaštu's) spittle is snake-venom, her spittle is scorpion-venom, muchu 33:23, for other refs., see intu; șumma igh GIR.TAB šakin ... śār šinišu akurma adi šārat usukkišū [...] if he has a scorpion's face (explanation:) his eyebrow(s) are long and [grow down] as far as the hair on his cheeks Kraus Texte 21:12', cf. șumma pāt GIR.TAB šakin ibid. 6 r. 6, șumma šēp GIR.TAB šakin ibid. 22 i 28; șumma šīru kīma zibbat GIR.TAB if the "yoke" looks like a scorpion's tail KAR 151:14, șumma tirānu kīma GIR.TAB if the coils of the intestines (look) like a scorpion BRM 4 13:68, dupl. Boissier Choix 91 K.3805:4f. (all ext.); if a star ina šarārīšu kīma nammašti GIR.TAB zibbata šakin as it twinkles(?) has a tail like a scorpion, the animal Thompson Rep. 200:2; itāt bīti u saḫāritūšu ēšī ṣābīru ša bīti šāku šīru u GIR.TAB-ma u innežī I (the exorcist) left (only) the sides and surroundings of the house (after I had performed the exorcism by fire), but at least neither the demon haunting that house nor a serpent or a scorpion was left RS 9 159 ii 15, see TuL p. 17:24f. (coll.), cf. MUS GIR.TAB NU TAK₄ KAR 181:6 (unc.); šanki [ina šu¹¹ GUS]-ši GIR.TAB naši the second (of the two figurines prepared on the third of Nisannu to be decapitated and burnt on the sixth day) holds in its left hand a scorpion (as against the first, which holds a snake) Racc. 133:207 (New Year's rit.). Note as the name of a king: Zú(var. Zu)-qā-qi₄(var. -qr)-ip Jacobsen King List p. 78 ii 10, see ibid. p. 17.

b) incantations against the scorpion: tarsa qarnāṣa ... turrat zibbasu its pincers are extended (like the horns of a wild bull), its tail is curved up (like that of a raging lion) CT 38 38:60f., with subscript inim.inim.ma ziqīt GIR.TAB puṣṣuḫi incantation to alleviate a scorpion sting ibid. 66, cf. šimmūt GIR.TAB [i]azqiti zu-qā-qi-pa-ni-iš (var. GIR.TAB) tamāṣī ina qarnīku tuwārdī ina simbatikā paralysis(?) (caused by) a scorpion, as if you were a scorpion you have stung, you have seized with your pincers, you have let (the presence of) a scorpion flow from your tail BE 31 56 r. 6ff., var. from K.8939, cf. šimmūt(? ) GIR.TAB KAR 181:7, and the incantation against a scorpion ibid. 14ff.; ana UD.DA HUL GIR.TAB parāši to remove the evil (predicted) by (the presence of) a scorpion CT 38 38:69, cf. ina HUL GIR.TAB KAR 388:2; ša zu-qā-qi-p (subscript to an incantation) Sumer 13 p. 93 pl. 13 IM 51328: 35 (OB), cf. ša zu-qā-qi-p-im (same) IM 51250 (unpub.).

c) in protases of omens: șumma GIR.TAB ina ribīti ittakkipu if scorpions seize each other by the pincers in the city square KAR 381 ii 5 (Alu catalog), cf. arkišu GIR.TAB next: the scorpion (tablet) (referring to one of Tablets XXVII–XXIX of Alu) CT 39 50 K.957:17 (Alu catalog), see e. g., CT 40 26ff., and
zuqaqipu

the comm. (dealing with scorpions in the house, described as white, black, red, [IGI].
NU.TUK blind) CT 41 26:1 and 3, also (dealing with scorpion stings) CT 38 37f., cf. also Labat
TDP 10:31ff.; *summam amēlu ina suḫišu gir. tab iqi if a man (upon awakening) finds a
scorpion in his lap AMT 65,4:13, see AFO 18 75 (SB omens).

d) in apodoses of omens: *tībat gir.tab an
invasion of scorpions YOS 10 18:65 (OB ext.);
ērib ekallim zu-qi-qi-pu izaqqat a scorpion will
sting someone who is admitted to the palace
YOS 10 25:33; cf. ina ērib ekallim aqamma
gir.tab izaqqat ibid. 21:9; Gīr.tab aqīlam
izaqqa[?] ibid. 18:59 (all OB ext.); Gīr.tab
izaqqassu KAR 177 r. i 1, KAR 178 r. iv 55,
Iraq 21 46:6, and passim in hemer.; rubū ina zi-gi-
gir.tab imdat ... damiqt ur.iqṣassu ... ū-ī-
izq-gi-su-ṣa ina imdat the prince will die of a
scorpion sting, (if the abrasion on the intestines is within the ... ) it is favorable, it will not affect him, (if the abrasion is within its ... ), it will sting him and he will
die TCL 6 6:15 (SB ext.), cf. ina ziqit zu-qi-
qi-pi aqīlam imdat YOS 10 23 r. 4 (OB ext.),
māri šarri ina ziqit gir.tab imdat TCL 6 3:32,
ina ziqit gir.tab imdat CT 33 33:18 (SB Alu),
also Thompson Rep. 239:2, and, wt. zi-gi-qi mul
gir.tab ibid. 272 r. 1.

e) in med. — 1' referring to scorpion stings:
*summam aqīlam aqīmat gir.tab maruṣ
if a man suffers from paralysis(?)) caused by
a scorpion (sting) AMT 91,1 r. 4, cf. BE 31 56
sub mg. 1b; ě Gēšṭina Kāsā : ě GAZ Gīr.tab
the "fox-wine" plant is a drug against the
sting of a scorpion CT 14 23:14, cf. ibid. 15f.,
cf. ě ědī-mi gir.tab : ě ru-ur-ṣu-sū (followed
by zuqiqibānu) Köcher Pflanzenkunde 6 v 14' (=
Uruanna I 478), cf. *summam gir.tab izaqṣu
ra 15 76:14.

2' used as medication: Gīr.tab tila ud.
3.KAM ana ina aqām ināmanātī you cut a live
scorpion into oil for three days AMT 61,5:9, cf.
AJSL 36 83 iv 109 and 110; gir.tab taqallu
you burn a scorpion CT 40 13:37; ě kirbaq
egīti : ƙargar gir.tab Köcher Pflanzenkunde
12 ii 24 (= Uruanna III 122); ettātu : gir.tab
imēri, EME.GIR.TAB UD-liš : ettātu rabītu

Landsberger Fauna 42:50ff. (Uruanna); *zi-bu-ū-a
gīr.tab iṣṣīṣa (used in a recipe) AMT 52,3:10,
cf. zē gir.tab AMT 4,1:3.

f) as an ornament: see Hh. XII 347, in
lex. section.

2. the constellation Scorpio: šarru kurumm-
massu ana mult.gīr.tab liškun the king may
present a food-offering to Ištara (as Scorpio)
KAR 178 vi 47, cf. mul.gīr.tab (addressed in
a prayer) BMS 7:34, cf. [ina pan] ... mul.
gīr.tab uskēn CT 4 5:33 (NB rit.); aštū
anni te.uz ša itti te.gīr.tab innamu x x
E-zi-da on account of this, the constellation
Lyra, which becomes visible with the con-
stellation Scorpio,..... STC 2 70 r. ii 6, see
Landsberger, AήK 171 and 77f.; [mul.]
gīr.tab Hur-saq-kalam-ma Scorpio is (the constel-
lation of) GN LKU 44:12; ina MN mūši ša
UD.10.KAM mul.gīr.tab ana *Sin ithī akī
anni piširētu *summam Sin ina tāmāritāšu mul.
gīr.tab ina gāni ināmišu iizzī on the night of
the tenth day of MN, Scorpio approached the
moon, and the following applies to it: if,
when the moon becomes visible, Scorpio
stands in its right horn (quoting astro. omen)
ABL 1214 r. 10f., and passim in astro. reports;
for refs. and for astronomical texts, see
Gössmann SL 4/2 No. 94 and Weidner, AFO 18 393f.;
for the "breast" of Scorpio see itītu mg. 1b,
also Gössmann SL 4/2 No. 60; for its sting, see
ziqitu.

3. (a stone): $\text{NA}_4 \text{gīr. tab}=\text{na}_4 zu-qa-qi-pi
Hh. XVI C iii 11; abnu šikīnšu kīma bātti
gir.[tab] [\text{NA}_4 \text{gīr. tab } \text{summū the stone}
the appearance of which is like the belly of a
scorpion is called scorpio stone STT 108:100
(series abnu šikīnšu), cf. gir.tab (in an enumer-
ation of magical stones) KAR 213 ii 21.

4. (a barbed metal point in the tongue of a
scourage): urud.zu.qa.qi.pu = [ ... ]
(after urud.māš.ka.nu copper fetter for a
slave) Hg. 202 to Hh. XI in MSL 7 154.

Perhaps a derivative of zaqāpū. The group
gīr.tab.lū.ù.lu, "scorpion-man (monster)," should probably be read girtabilūtu on the
basis of the variant kultūtu for kūg.lū.ù.lu, e.
g., in Gilg. IX ii 6, and passim, En. el. I
142, II 28, III 32 and 90 (among the monsters
zuqaqqāpu

created by Tiamat), also U₄.GAL UR.IDIM GĪR. TAB.[L.U₄.LU] [GIM DUGUD.MUŠEN GUD. ALIM KU₄.LU₄.LU SUḪUR.MĀŠ.HA [...].] Craig ABRT 1 56:5, cf. OIP 2 145:21; NUM.EŠ GĪR. TAB.L.U₄.LU₄.LU IM NĪTĀ u SAL clay figurines of a male and a female scorpion-man KAR 298 r. 8, see Gurney, AAA 22 70 and von Soden, ZA 53 230.

Ad mng. 4: note that late Latin scorpion also has this mng., as does Heb. 'aqrab, for which see Zehnpfund, BA 4 222.

zuqaqqāpu see zuqaqqabūtu.

zuqaqqabūtu see zuqaqqāpu.

zuqiqībānu see zuqiqiqāpu.

zuqiqiqāpu (zuqiqībānu) s.; (a plant, lit. the scorpion-like plant); plant list*; cf. zuqaqqāpu.


Cf. Syr. 'aqrabanyāḏ, Arabic 'uqrubān, see Low Flora 1 7.

zuqiqūtu see zuqiqāpu.

zuqiqātu s.; elevation; SB*; cf. zaqāru.

zuq-qār-tu : za-kar šu-mu : šumma rēš manzāzī zu[van. zuq]-qūr niš rēš rubī ummānī šum dāmiqti ileqqi elevation (in the protasis predicts) promotion, (as in the omen), “If the top of the station is elevated (this predicts) promotion (lit. lifting of the head) of the prince, (also) my army will become famous” CT 29 39:6.

zuqqtutu adj.; pointed; OB, SB; cf. zaqātu.

zuq-qa(var. -ka)-tū, i-ta-an-ya-lu = šī-ma-mu (among diseases) Malku IV 52f.

šumma Aš zu-qa-ta(text -ga)-at if the “foot(?)” is pointed YOS 10 44:58 (ext.), for Aš, see Goetze, YOS 10 p. 10 n. 69; ina šumušēm šilum u grš.TUKUL zu-qū-tum šaknu on the left side there is an abrasion and a pointed “weapon” YOS 10 18:60 (OB ext.); [šumma GIŠ.TUKUL].BI résbu zuq-gut if the top of its “weapon” is pointed CT 30 44 83-1-18, 415:6 (SB ext.).

The Malku ref. may refer to a person afflicted with ziqtu, see ziqtu A mng. 3b.

zuqru see zuqru.

zuq̄tu s.; peak, ridge (of a mountain); NA; pl. zuq̄tu; cf. zaqātu.

ibīlū inērī bīlti kīma turāḥī tarbit šādi īšīḫḫiḫu zuq-ti-šā the camels and pack asses, like wild goats bred in the mountains, jumped over its peaks TCL 3 26 (Sar.); kīma arme ana zuq-ti šāqātī širūšṭūn ēli I pursued them to the high(est) peaks, like a gazelle OIP 2 36 iv 6 (Senn.); the cities ša kīma qiimmā ēri ... pēr zuq-ti kūr Nī-pur šādi marši šubassūn šitkūnat whose emplacement was on the peak of the steep Mount GN like the eagle’s nest OIP 2 36 iii 75, cf. ibid. 71:38, also ēli zuq-ti kūr Nī-pur OIP 2 66:50, and pēr zuq-ti šādē ibid. 65:47 (all Senn.).

zuq̄tu (chin) see zuq̄tu.

**zuqū (Bezold Glossar 111a) read zū qū, see zū B.

zuq̄tu s.; (a metal container); NA*; pl. zuq̄tu.

zuq̄-tu UD.KA.BAR (between sapalu and dalu) Practical Vocabulary Assur 442.

UTUL sipari (VAR. UD.KA.BAR.MES) sapli siparri zu-q[ū][var. adds -a]-te siparri copper bowls, copper beakers, copper z.-vessels (the treasures of his palace) AKA 317 ii 64 (Asn.);

saplu šurāṣi zu-q[ū]-tī šurāṣi gubadāt šurāṣi da[ltāni šurāṣi] a golden bowl, a golden z.-vessel, golden cups, golden buckets Layard 98 No. II (Shalm. III), see WO 2 140, cf. zu-qa[ta]-te (in broken context) ABL 1014 r. 14 (NA).

zuq̄rau s.; (mng. uncert.); Mari*; pl. zuq̄ratu.

(zuraju) (flour and beer) inmāma zu-raq[ī]-tim for the occasion of the z.-s (parallels: ana gīrēt Ištar u kilasātim ša Inīr-Mer for the banquet of DN and the ... -s of DN₃) ARM 7 263 i 11,
also (in broken context) ibid. iii 21'; ana zu-ra-i-im ināma erīb Istar ana ekallim for the z., when Istar entered the palace unpub. Mari text, cited ARMT 7 346.

The term refers to a festival and may denote some activity connected with it. For the formation, cf. niqē pa-ag-ra-i ARM 2 90:22, and passim, and see ARMT 15 238, s. v.

** (zurbu) Bottéro, ARMT 7 346.

Also (in broken context) ibid. iii 21'.

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a double z.-sack, all this goat hair has been given to PN HSS 15 219:11, cf. 12 šāt[a]š[er][š] pa-at-na pa-[ra-aq-ga] zu-ur-za iūl [...] ana epē[ši ana] qāt PN [nadnu] ibid. 326:13, also ibid. 3 and 8; 10 MA NA šāt[u]š[er] pa-at-na-a u pa-ra-[aq-ga-a] u zu-ur-z[a-a ana qāt PN [nadnu] ten minas of goat hair suitable for patnu-sacks, parakku-sacks and z.-sacks have been given to PX PN HSS 15 219:11, cf. 12 dart[š] MES pa-at-na ... cf. arki ummu u IR ipturu ibid. 5; summa ... IR-su ittanagrar if his sweat rolls down Labat TDP 38:65 and 67; 168

2. (an item of apparel): 6 tēqu gulūni 5 tēqu sāgāte x tēqu zu-ur-zī six tunics, five sāgu-garments, x z.-s (received by the ša pan ekallī-official and his scribe) ADD 1036 ii 15 (NA).

In Hg., azamillu. “net” is explained by “zurzu as equipment (of a donkey).” After the explanation of allubbappu-net by “saqqu-sack for barley.” A pack sack, as shown by the OA contexts, where it occurs among various types of transport-sacks, the zurzu was made of goat hair and was probably a double sack, as indicated by the use of iščuntu in the Nuzi refs. The form zurzu (HSS 15 252) seems to be a nisbe with the meaning “intended (or suitable) for z.-sacks.”

The NA ref. may denote a garment something like a zurzu-sack, as does sāgu (Ass., corresponding to Bab. saqqu, “sack”). However, in view of the Aram, word zūrsā, “belt,” zurzu in NA may denote a belt as part of a soldier’s equipment, and, as a loan word, have no connection with the OA and Nuzi occurrences.

G. Meier, ZA 45 212; Meissner, MAOG 11/1-2 31f.

zu’tu (zūtu, izītu) s. fem.; sweat, exudation; MB, Bogh., MA, SB, NA, Akkadogr. in Hitt.; izītu Sb I 109; wr. syll. and IR; cf. za’u, zu’u.

ir = zu-tu, e-re-šu Ea II 47f.; i-ri in = zu-š-tum (var. i-zu-š-tum) Sb I 109, see MSL 4 p. 206; ir = zu-[š-tu], i-[re-šu] A-tablet 953f.; ir.ta.su.su = ni-gel-pu-a šī zu-ta to run down, said of transport Nabnitu M 181; ir.ta.šu.sur, sur, ir = š[a]-m[a]-šī šī zu-ta] to wipe away sweat Nabnitu Q 81ff., cf. ir.sur.sur.ra = šī-in-pa-[tu] šī zu-ta] ibid. 94; ir šī zu-ta] Ebeling Wagennderle pl. 16 Ko. r. 13 (comm.), see usage a.

a) in gen.: [šin] šimmatum kīma šīzī ina tālē kīma zu-š-ti ina šaštī come out, poison(?), like milk from the breast, like sweat from the armpit BE 31 56 r. 12, cf. kīma zu-š-ti ina nakz-kaptī K.9387 ii 6, cited Lambert BWL 288; ul tašsammat zu-š-ta ina gabal tamḥāri you need not wipe away your sweat in the thick of the battle Streck Asb. 118:70; see Bauer Asb. 2 13 n. to v 70; tabaltina zu-š-tum sweat pours (in broken context) SEM 117 ii 6; IR zu-š-tu / NIGIN / ku-zi-ur (i. e., zuša tasbar) you rub off the sweat (of the horses) Ebeling Wagennderle pl. 16 Ko. r. 13. cf. zu-du-šu-šu-ja [ši-[i-z-ź] their (the horses’) sweat exudes KUB 11 11 ii 6, see Potratz Das Pferd in der Frühzeit p. 140.

b) as a symptom of a disease: šumma ... umma šarha li-ba damma u zu-š-ta-am ma-š-tam irtanašši if (a man) breaks out repeatedly in a hot fever, a strong ... and much sweat ZA 45 208 v 18 (Bogh. med.), cf. šumma amēlu ... ir magal irtanašši ir kīma me KU [...] uttanattak if a man breaks out in a great sweat (and) lets the sweat drip down like water [from ...] KAR 159 r. 15; šumma šerru zumušu umma la išī u IR magal išī if the body of a child has no temperature but sweats profusely Labat TDP 224:59, IR la išī ibid. 218:10, cf. also ibid. 152:49’, and passim; šumma panūšu IR ukallu if his face sweats Labat TDP 74:33, cf. šumma maršī(min (= ina appīšu) IR ukall) Syria 33 122:9; šumma labbašu em ir Kīma lu-ba-ši intanaqqussu if his belly is hot (and) he sweats repeatedly like .... Labat TDP 116 ii 4, also ibid. 5ff., 150:39’, 154r. 16; IR šed, intanaqqussu he breaks out repeatedly into a cold sweat ibid. 24:49; šumma ina tašrit muršīšu IR bu ūh bu [ni-ki]-ir-tam irṭašīma ir šī-šī šušišū adī šālīšu u šaplān šerpišu la pārsat (text KUR-ūt) if, at the onset of his illness, .... (but) he undergoes a change, and this (or: the former) sweat does not stop (or: reach) from his shins to his ankles and the soles of his feet Labat TDP 156:1 (coll.), cf. IR ušu qagqadišu adī šinšīšu GAL ibid. 152:58’ (from RA 14 123:29), also ibid. r. 1; nakkapṭāšu umma ubešanma arkānu ummu u IR itṭablan (if) his temples are hot (lit. bring heat) and afterwards the heat and sweat disappear Labat TDP 156:8, cf. arki ummu u IR ṣṭṭur ibid. 5; šumma ... IR-su ittanagrar if his sweat rolls down Labat TDP 38:65 and 67;
**zu’uzu**

zūtu

ú IR parāsi herb to stop sweat CT 14 32 K.9061:2ff.

c) as a sign of recovery: 2 ūmē zu-ā-tā ik-tar-ra šulmu ša he sweated for two days, this is good ABL 363 r. 6, cf. issurrī zu-ā-tā šarru ikarrara I hope that the king will sweat ABL 391 r. 14, also zu-ā-tā ina ṭu-bi liḫuru he should have been sweating because of this (drug) ABL 19:11 (all NA); is tà-ta ša irtīša zu-ā-ta ittādā the abscesses on her chest secrete an exudation PBS 1/2 71:10, also ibid. 13, 20 and 23, cf. is tà-ta zu-ā-ta [ittādā] BE 17 33:24, zu-ā-ta uš naddā PBS 1/2 71:26 (both MB letters).

For IR standing for zu in AMT 35:2:4 and 37:2:1 and 5 (referring to zē uzni) as well as in KAR 201 r. 12, LKU 62:10 (in the idiom IR muššuru), see zu’u. LKA 154 r. 13 has been emended to lu(text zu)-tā; see lu’ū.

Holma Körperteil 8; Moissner, OLZ 1916 306; Landsberger, OLZ 1923 273.

**zūtu** see zu’u.

zu’u s.; excrement, refuse; SB*; wr. IR; cf. zū.

zu-u-ū / MIN // za-2-a // ni-ip-ša (explaining the sign) IR VAT 4955 (unpub. comm. to a ša – nāqu).

ina muḫši lištu tušešiš[šu ... adī IR u][mašša šara kīma IR ūntāšera] you seat him on a little stool until he has a bowel movement, after he has a bowel movement in KAR 201 r. 12 (mod.), cf. adī IR muḫšaruru tušešišuma kīma IR ūntāširu LKU 62 r. 10; [šumma ina uzni] sumēliššu IR ana ġerbēnu ipýur if earwax (lit. refuse) collects in his left ear towards the center AMT 35:4:4, also AMT 37:2:1 and 5, for parallels, see zē uzni sub zu mng. 2d.

In spite of the fact that the log. IR is normally used for zu’u, the connection with uznu and muššuru suggests that IR here stands for zu or a by-form zu’u — the latter attested in the comm. cited in the lex. section — erroneously connected by the ancient scribes with zu’tu.

zu’untu s.; adornment, decoration; SB*; cf. zānu.

pan āmelī lištu zu-u-uni-tu the face (of the demon) is that of a man, the beard is a decoration MIO 1 74:28, cf. (with llīta) ibid. 66:41’ and 64:18’.

zu’unu (fem. zu’untu) adj.; adorned, decorated, beautiful (person); OB, SB*; cf. zānu. lu.šu.tag.ga = ša [i[iip]-tim, zu’u-nu OB Lu A 413f.

šu.irk.ku.an.dug, ga.na inima.na.meš: zu-u-ū (var. omitis)-nu-ti ina šamē Sibitti šunu the Seven (evil demons) are the adorned ones in the sky CT 16 16 v 32f.

Zu-ju-un-tu-un (personal name) VAS 7 10:1 (OB), and passim in this text.

zu’upu v.; (mng. unk.); gramm.*

tu-za-2-a-pa IS 45 K.253 ii 30.

Possibly to be connected with ze’pu.

zu’uztu s.; 1. property division, 2. field (established by division); NB*; cf. zdzu.

1. property division: zu-uzu-ti ša bit PN ša PN₂ u PN₃ itti aḥāmes izṣu property division concerning the estate of PN, which PN₂ and PN₃ divided between themselves YOS 6 114:1; zu-uzu-ti ša omēltā ša arki PN abīšu PN₂ u PN₃ aḥ abīšu itti aḥāmes izṣu property division concerning slaves, whom PN₂ and PN₃, his uncle, divided between themselves after the death of his (PN₃’s) father YOS 6 143:1 (both headings of deeds).

2. field (established by division) —

a) among private persons: šīṭa ḫa.la.meš [ša] aṣālu ša zu-uzu-ti PN u PN₃ two parts of the drainage ditches in the field divided between PN and PN₂ VAS 6 196:4.

b) in feudal context: zittaka ina zu-uzu-ti šarru ina ḫanēt ša PN aḥu ina liḫi bi-nām-ma give me (as rent) a part of your share in the fields portioned out by the king in PN’s “Fifty”-section TuM 2-3 132:2, cf. (a field) sā.gan.ta im.4 šēpīt zu-uzu-tū ša Eriba-Marduk šar Bābili VAS 1 37 iii 51 (early NB kudurrē).

See zu’uzu s.
zu’uzu

temple personnel) Ebeling Parfümrez. pl. 35 r. 2, see Ebeling Stiftungen 19.

zu’uzu

S.; parcel (of land); NB*; cf. zāzu.

Aš EDN zu’uzu ša LÚ.PA.MES ... ša ana 32 LÚ.GAL.MES āšana idēn 40-ú 400 ina 1 Kūš nādīnu territory in the outlying country, parcels of the PA-people (from GN as far as ... ) which were given to 32 officers-in-charge-of-fifty-(men) in one-fortieth (units of) 400 cubits each BIN 1 159:1.

See zu’uztu.

zūzā in ana zūzā (azzūzd) adv.; now and then, from time to time, once in a while, arbitrarily; SB; cf. zāzu.

ul₄.gal = ma-gal, ul₄.gal.gal = az-zu-za-a, ul₄.gal.a.ri.a = mím-na la mím-na arbitrarily Erimhus I 8ff., cf. ul₄.gal = ka-hū = (Hitt.) me-ik-ki much, ul₄.gal.gal = uz-zu-za (mistake) = (Hitt.) ši-na-ak-ku-ri-ta-wa-ar ... , ul₄.gal.ri.a = a-na mím-na la-a mím-na = (Hitt.) nu Gār-kān ku-e-da-mi ku-it for whom there is nothing Erimhus Bogh. A (= KBo 1 44) i 8ff.; u₄.na.me.kam = a-na zu-za-a-a ZA 9 160 ii 4 (group voc.).

az-zu-za-a-a = [...] Malku III 118.

a-na(!) zu-za-a aribil lībbā mādamma irtanāššī (if the patient) has a great craving (for food) now and then (but when food is served, he does not touch it) Labat TDP 192:30, cf. az-zu-za-a aribil lībbā irtanāššī AMT 76,1:5; az-zu-za-a izarrī imta ana sururrū izarrī imta she (Lamaštu) spits(?) venom now and then, she spits(?) venom suddenly LKU 33:21, cf. az-zu-za-a-a (in broken context) K.9883 r.(? 6° (unpub.).

Meaning established partly on the basis of the context, partly on the ending -ā, which carries a distributive nuance. The temporal meaning is shown by the correspondence u₄.na.me.kam.

von Soden, Or. NS 22 251ff.; Gotze, Sumer 14 p. 43 n. 6.

zūzam

adv.; half of a double hour; lex.*; cf. zāzu.

½ danna(kas.zu) = zu-za-am for half of a double hour Nabnitu J 237.

zūzilu

S.; (mng. unkn.); lex.*


Note: ½ sīla ar-šul(or -ku) zu-zu-tul (in a list of materia medica) PBS 2/2 107:32 (MB).

zūzu A

S.; half, half-shekel, half-sila; MB, Nuzi; cf. zāzu.

ba-a šī = muttatūm, zu-ū-zī, bantu one-half A II/4:173ff.; giš.sīla = qu-ū, giš.sīla.bar.ra (Forerunner: giš ½ sīla) = zu-ū.zī half qū-measure (for variant, see zū B) Hh. VIIA 237ff.; ½ gīn = zu-ū-zī half a shekel Nabnitu J 236.

a) half: see A II/4:173ff., in lex. section.

b) half-shekel: see Nabnitu J, in lex. section; 15 šīqīlim erī zu-ū.zī(ṣu) anzahhi — 15 shekels of copper, one-half shekel of frit Iraq 3 89:2 (MB glass text), cf. šiqīl zu-ū.zušī one and a half shekels of zukū-glass ibid. 16; šu.nūgin 2 GĪN zu-ū-zušī [ki] ½ Tūr Kū.Gī total, two and a half shekels and one-half of gold HSS 15 229:15, cf. 4 GĪN u zu-ū-zušī HSS 13 167:3, also [...] u zu-ū-zušī Kū.Gī TCL 9 17:15.

c) half-sila: see Hh. VIIA, in lex. section; zu-ū.zušī ša anā ḫPīn half a sīla of barley to ḫPīn HSS 14 310:29.

Borrowed by Aram., as zuzu (Brockelmann Lex. Syr. 2 191) in both usages, as a weight and a small capacity measure.

Meissner, OLZ 1918 171; for Nuzi, see Lacheman, JAOS 57 181ff.; for Hitt., see Friedrich, WZKM 49 172ff.

zūzu B

S.; (a synonym for “gold”); syn. list.*

šakku, argu, zu-zu, liqtu, pulullu, etc. = ḫu-ra-ṣu Malku V 164ff., cf. zu-ū-zu (last of a list of synonyms of ḫurpu) An VII 15.