

## Z

**zabālu** “to carry”

**G** “to linger”: *ša ina irtišu i-zab-bil // ú-[zab]-bil napšassu* Jiménez 2017, 252: 43 “he whose life has lingered in his breast”. Normally D (said of sick persons and diseases), s. CAD Z 4 z. 4 and AHW 1500f. z. D 2.

+ **zaba’u** “bear”; Emar

*az = a-su : za-ba-ú* Emar 551: 37 (Hh XIV 120; MSL 8/2, 121). Hardly related to *dabû* “bear”. Kogan 2005, 285 reads *ša-* and connects the word with the Sem. word for “hyena”, but the equation with *az/asu* is difficult.

**zaḥalû** “a silver alloy”; + Ur III

*za-ḥa-LUM* (CUSAS 3, 1379: 9’ and 1297: 7). In the texts from Garšana charcoal wood was used for *za-ḥa-LUM-ŠĒ* (Heimpel, CUSAS 5, 209). Note that Heimpel, ib. does not connect Ur III *za-ḥa-LUM* with SB/NB *zaḥalû*.

NR

+ **zahḥāpu?** “a creeping animal(?)”

OB [*sag?*]-*gu-du-ZA-GUL-NI = za-ḥa-pu-um* UET 7, 93: 33 (followed by insects). Sjöberg 1996, 227f.: arab. *zahafa* “to walk, march (little by little)”? Cf. CAD S 31 *saḥāpu* (hardly correct).

**zakāru** “to speak”

SB [*mu*]-*šadbibu lemuttiya zu-kur ana lemutti* ORA 7, 320: 54 (cf. 62) “name for ill the one who has caused evil talk against me!”

**zamāru II** “to sing”

**Gtn** MB lit. *az-za-am-mu-ur-ma* KAR 158 i 7 “I repeatedly sung”.

+ **zamāru III** “to protect”; OB; NWSem. lw.

1. 57 *šaḥḥû pālilu ša SÍG ŠĀ.BA za-am-ra* ARM 22, 321: 3f. “57 *p.*-bags (made) from *šaḥḥû*-canvas to keep wool”;

2. 1 GÚN 49 1/2 MA.NA [SÍG] *nisqum ša ina 1<sup>túg</sup>šaḥḥîm [pālilî] za-[am]-ru* ARM 30, p. 463 M.6706: 4 “1 talent and 49 1/2 minas choice wool, which is kept in a *p.*-bag (made) from *šaḥḥû*-canvas”. S. also Durand ib. 181.

For *dmr* in Amorite personal names (*Zimrî-lîm* etc.) s. Streck 2000, 407. ).

NR

**Zammuratu** s. *šammuratu*

**Zamru** s. *šamru*

**zappu** “tuft of hair”

OB lit. *lunassiḥam za-ap-pi-ka* ZA 75, 200: 59 “I may pluck your bristles”.

**zaqāpu** “to erect”

NB “to pay an indemnity” (s. CAD Z 54 ad 2): *udû hepû û hal-qa ... [i]-za-qa-pu-ú* CUSAS 28, 75: 14 “(if) the equipment is broken or lost, they will pay an indemnity (from their commonly held property)”.

JW

**zaqīqu** “wind”

1. SB [*ta*]kil ana nikla[*t*] libbišu arkassu za-*qí-qu-um-ma* ORA 7, 318: 17 “He who trusts trickery in his heart, behind him is (only) wind”.

2. SB (may the thirst of his heart) za-*qí-qu-um-ma* ORA 7, 320: 61 “be wind”, cf. *šimû*.

3. SB za-*qí-qu lipaṭṭirū riksīšu* ORA 7, 322: 73 “may the winds loosen his fetters”.

**zassarū** “a plant”; + OB

OB lit. [*libbaka*] za-*as-sà-ru-um* ZA 75, 204: 102 “your heart is a z.-plant”, prob. connected to *zanzar*.

+ **zašku** “a topographical term, field name”; OB

(A field) *ina za-áš-ki-im* BDHP 25: 5; CT 4, 26b: 4. S. Stol 1988, 176.

NR

+ **zat(t)áš(š)aru?** “a bird”; OB

OB ZA-*ta-[ša-ru]-um*<sup>mušen</sup> Edubba’ a 7, 100: 22 (in list of birds). Black/Al-Rawi 1987, 124 read ZA-*[x-na]-ru-um* but the sign read *-na-* is most probably a *ša*. Al-Rawi/Dalley 2000, 105 read ZA-*[ta?-x]-ru-um*.

**zāwānu, zāmānu** “enemy; hostile”

OB lit. *ammīni za-a-wa-nu pānūki* ZA 75, 200: 55 “why is your face hostile?” Note the first instance of a plene spelling in the first syll. confirming the analysis of a long *ā* here. S.

Wilcke ib. p. 207 for *ā* instead of *ā* < *ī-ā* in the second syll. The non-plene *u* shows that the stative prob. does not derive from *zāmānū*.

**zāwiānu** s. *zāwānu*

+ **zaytu**, za’*itu* “olive”; LB; Aram. lw.

*ina* Ì.GIŠ(//*šam-an*) za-*a’-it tušabšal* “you boil (it) in olive oil” FS W. G. Lambert 149, 1A(// C): 11; cf. *ina* 2 BĀN *ša* Ì.GIŠ za-*a-a-it tušabšal* id. 152, 2: 12; GAB.LĀL u Ì.GIŠ za-’*i-tu*<sub>4</sub>(// za-*a’-it*) ta-*sa-la-qu ... ina* GAB.LĀL Ì.GIŠ za-’*i-tu*<sub>4</sub> ta-*sa-la-qa napšaltu ša rašūtu* id. 155, 4A (// B): 1, 6 “you boil up wax and olive oil ... you boil (it) up in the wax and olive oil as a salve for *rašūtu*” (s. also CAD S 93 sub *salāqu* A c with emend. of za-’*i-tu*<sub>4</sub> to *ša-aḥ-tum* “pressed”). S. Finkel (id. 151 sub 11), who explains za-*a’-it*, consistently used in the LB med. texts instead of *sirdu*, as lw. from Aram. *zayt* “olive”.

NR

**zajjāru** “hater, enemy”; + OB

OB lit. za-*a-a-ru mūdū arū ananta* Westenholz 1997, 100 r. 17 “experienced enemies are leading the battle”.

**zāzu** “to divide”

D OA *ú-za-iz* OA Sarg. 47.

J. G. Dercksen 2005: Adad is King! The Sargon Text from Kültepe (with an Appendix on MARV 4, 138 and 140), JEOL 39, 107–129.

+ **zazullumma** “to provide food”; Nuzi, Hurr. lw.  
*za-zu-lu-um-ma ipuš u tarmumma ipuš* SCCNH 7, 19 IM 73390: 8 “provide food and drink”,  
s. Fincke ib. 20f.; Richter 2012, 360 (Hurr. zaz=ul=umma).  
JW

**zibbatu** “tail; rear part”; + Ur III  
20 *ma-na gu* <sup>giš</sup>*ba zi-ba-tum mu sa-par<sub>4</sub>-šè* CUSAS 3, 1162: 55; cf. *zi-ib-ba-tum* UET 3, 1505  
(Sallaberger, CUSAS 6, 358).  
MPS/NR

**ziqnu** “beard”  
OB *i?-zi-iq-ni-ka ... šaknā šaptāja* ALL no. 1 iv 1–3 “in you beard are set my lips”.

**ziqqu III**, *zīqu* “wineskin”; NA, LB; Aram lw.  
LB *ša ḥarru ina zi-qi* (// *zi-[q]u?*) *tašakkan* FS W. G. Lambert 176, 21A:18 and 21B: 25 “put  
(plants) from a ravine in a wineskin”. S. also Finkel id. 177 sub 18.  
NR

**zirīqu** “an irrigation device, shaduf(?)”; + Ur III  
Ur III <sup>giš</sup>*zi-ri-qum ásal* CUSAS 3, 1349: 1 “poplar shaduf”. Elsewhere written *zi-ri/ri-gúm* in  
Ur III (Sallaberger, CUSAS 6, 358).  
NR

**zu'untu** “ornament”  
CAD Z 169 *zu'untu*, AHw. 1538 *zu''unu*.  
OB *ina ZU-na-tim šakākim ZU-na-tum ikabbitāma u TÚG uštarraṭ* Iraq 39, 152f.: 48f. (Mari  
let.) “when attaching the *zu'nātus* (to the garment, under no circumstances) should the  
*zu'nātus* become heavy and the garment become unraveled”.

CAD S 389b and CAD Š/1, 114b interprets *ZU-na-tum* as a plural form from *sūnu* II  
“a cloth trimming or sim”. Durand 2009, 94f. considers, however, this interpretation as  
implausible, since the plural form of *sūnu* appears in the line 43 of the same text as *sūnī*. Note  
also that attaching of *sūnū* and of *ZU-na-tum* to the garment is described with two different  
verbs: *šakānu* N and *šakāku*. After Durand 2009, 95 *ZU-na-tum* is a derivation from *za'ānu*  
“to be adorned” and should be read as *zu'nātum* “ornaments”. S. also *bittum* II.

NR