

Z

zabālu “to carry”

G “to linger”: *ša ina irtišu i-zab-bil || ú-^rzab¹-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** “a 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.

zaḫalû “a silver alloy”; + Ur III

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

NR

+ **zaḫḫāpu?** “a creeping animal(?)”

OB *‘sag?’-gu-du-ZA-GUL-NI = za-ḫa-pu-um* UET 7, 93: 33 (followed by insects). Sjöberg 1996, 227f.: arab. *zaḫafa* “to walk, march (little by little)”? Cf. CAD S 31 *saḫāpu* (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 *šaḫḫû pālilu ša* SÍG ŠĀ.BA *za-am-ra* ARM 22, 321: 3f. “57 *p*.-bags (made) from *šaḫḫû*-canvas to keep wool”;

2. 1 GÚN 49 1/2 MA.NA *‘SÍG’ nisqum ša ina 1 ^{túg}šaḫḫîm ‘pālili’ za-^ram¹-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 *šaḫḫû*-canvas”. S. also Durand ib. 181.

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

NR

Zammuratu s. *šammuratu*

Zamru s. *šamru*

zappu “tuft of hair”

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

zaqāpu “to erect”

G 1. NA *sarrûte ša ina muḥḥi tamkāri* (...) *iz*¹(IR)-*qa-pu-u-ni* StAT 2, 173: 8 “the criminals that impaled the merchant”; cf. *parrisū ša ina muḥḥi bīt PN iz-qa-pu-u-¹ni*¹ SAA 6, 35: 1–2 “the thieves that impaled PN in the house of PN”.

2. NB “to pay an indemnity” (s. CAD Z 54 ad 2): *udû hepû ū ḥal-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)”.

MTRS (1), JW (2)

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*¹ *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-āš-ki-im* BDHP 25: 5; CT 4, 26b: 4. S. Stol 1988, 176.

NR

+ **zat(t)āš(š)aru?** “a bird”; OB

OB ZA-*ta-¹ša-ru¹-um*^{mušen} Edubba’a 7, 100: 22 (in list of birds). Black/Al-Rawi 1987, 124 read ZA-*ta-x-na¹-ru-um* but the sign read *-na-* is most probably a *ša*. Al-Rawi/Dalley 2000, 105 read ZA-*ta-x¹-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*.

zāwīānu s. *zāwānu*

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

ina Ī.GIŠ(∥*šam-an*) *za-a’-it tušabšal* “you boil (it) in olive oil” FS W. G. Lambert 149, 1A(∥ C): 11; cf. *ina* 2 BÂN *ša* Ī.GIŠ *za-a-a-it tušabšal* id. 152, 2: 12; GAB.LÀL *u* Ī.GIŠ *za-’i-tu₄(∥ za-a’-it) ta-sa-la-qu ...* *ina* GAB.LÀL Ī.GIŠ *za-’i-tu₄ 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-tu₄* 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

zayyāru “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* ^{giš}*ba zi-ba-tum mu sa-par₄-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-qí* (|| *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 ^{giš}*zi-ri-qum ásal* CUSAS 3, 1349: 1 “poplar shaduf”. Elsewhere written *zi-ri/rí-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 implausibel, 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