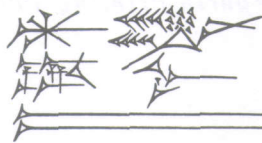


# THE ASSYRIAN DICTIONARY

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A. LEO OPPENHEIM, EDITOR-IN-CHARGE

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WITH THE ASSISTANCE OF

BURKHART KIENAST

ELIZABETH BOWMAN, ASSISTANT TO THE EDITOR



## Foreword

The basic manuscript of this volume was prepared by Burkhard 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 ZU, 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 ZU, 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. xviii f., 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.

A	lexical series á A = <i>náqu</i>	Assur	field numbers of tablets excavated at Assur
A	tablets in the collections of the Oriental Institute, University of Chicago	A-tablet	lexical text
Abel-Winckler	L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen	Augapfel	J. Augapfel, <i>Babylonische Rechtsurkunden aus der Regierungszeit Artaxerxes I. und Darius II. Babyloniaca</i>
Acta Or.	Acta Orientalia	Bab.	K. Balkan, <i>Kassitenstudien</i> (= AOS 37)
Actes du 8 <sup>e</sup> Congrès International	Actes du 8 <sup>e</sup> Congrès International des Orientalistes, Section Sémitique (B)	Balkan Kassin. Stud.	K. Balkan, Letter of King Anum-Hirbi of Mama to King Warshama of Kanish
AGM	Archiv für Geschichte der Medizin	Balkan Letter	K. Balkan, Observations on the Chronological Problems of the Kärüm Kanish
AHDO	Archives d'Histoire du Droit Oriental	Balkan Observations	G. A. Barton, <i>The Royal Inscriptions of Sumer and Akkad</i>
AHw.	W. von Soden, <i>Akkadisches Handwörterbuch</i>	Barton RISA	Th. Bauer, <i>Das Inschriftenwerk Assurbanipals</i>
Ai.	lexical series ki.KI.KAL.bi.šè = <i>ana ittišu</i> , pub. MSL 1	Bauer Asb.	Türk Tarih Kurumu, <i>Belleten</i>
An	lexical series An = <i>Anum</i>	Belleten	C. Bezold, <i>Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum</i>
Andrae	W. Andrae, <i>Die Festungswerke von Assur</i> (= WVDOG 23)	Bezold Cat.	L. W. King, <i>Catalogue of the Cuneiform Tablets of the British Museum. Supplement</i>
Andrae	W. Andrae, <i>Die Stelenreihen in Assur</i> (= WVDOG 24)	Bezold Glossar	E. Bilgiç, <i>Die einheimischen Appellativa der kappadokischen Texte</i> . . .
Angim	epic Angim dimma, cited from MS. of A. Falkenstein	BM	tablets in the collections of the British Museum
AnSt	Anatolian Studies	Böhl	F. M. T. Böhl, <i>Akkadian Chrestomathy</i>
Antagal	lexical series antagal = <i>šaqu</i>	Böhl Leiden Coll.	F. M. T. Böhl, <i>Mededeelingen uit de Leidsche Verzameling van Spijkerschrift-Inscriptions</i>
AO	tablets in the collections of the Musée du Louvre	Boissier Choix	A. Boissier, <i>Choix de textes relatifs à la divination assyro-babylonienne</i>
AOS	American Oriental Series		
ARMT	Archives Royales de Mari (texts in transliteration and translation)		
Aro Glossar	J. Aro, <i>Glossar zu den mittelbabylonischen Briefen</i> (= StOr 22)		
Aro Gramm.	J. Aro, <i>Studien zur mittelbabylonischen Grammatik</i> (= StOr 20)		
ArOr	Archiv orientální		
ARU	J. Kohler and A. Ungnad, <i>Assyrische Rechtsurkunden</i>		

*Provisional List of Bibliographical Abbreviations*

Boissier DA	A. Boissier, Documents assyriens relatifs aux présages	Craig AAT	J. A. Craig, Astrological-Astronomical Texts
Böllentrücher Nergal	J. Böllentrücher, Gebete und Hymnen an Nergal (= LSS 1/6)	Craig ABRT	J. A. Craig, Assyrian and Babylonian Religious Texts
BOR	Babylonian and Oriental Record	Cros Tello	G. Cros, Mission française de Chaldée. Nouvelles fouilles de Tello
Borger Esarh.	R. Borger, Die Inschriften Assarhaddons Königs von Assyrien (= AfO Beiheft 9)	Deimel Fara	A. Deimel, Die Inschriften von Fara (= WVDOG 40, 43, 45)
Boson Tavolette	G. Boson, Tavolette cuneiformi sumere . . .	Delitzsch AL <sup>3</sup>	F. Delitzsch, Assyrische Lesestücke. 3rd ed.
Boudou Liste	R. P. Boudou, Liste de noms géographiques (= Or 36–38)	Delitzsch HWB	F. Delitzsch, Assyrisches Handwörterbuch
Boyer Contribution	G. Boyer, Contribution à l'histoire juridique de la 1 <sup>re</sup> dynastie babylonienne	Diri	lexical series diri DIRI <i>siaku</i> = ( <i>w</i> ) <i>atru</i>
Brockelmann Lex. Syr. <sup>2</sup>	C. Brockelmann, Lexicon syriacum, 2nd ed.	Dream-book	A. L. Oppenheim, The Interpretation of Dreams in the Ancient Near East (= Transactions of the American Philosophical Society, Vol. 46/3)
BSOAS	Bulletin of the School of Oriental and African Studies (London)	D. T.	tablets in the collections of the British Museum
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago	Ea	lexical series ea A = <i>nāqu</i>
CBM	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	EA	J. A. Knudtzon, Die El-Amarna-Tafeln (= VAB 2)
CBS	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	Eames Coll.	A. L. Oppenheim, Catalogue of the Cuneiform Tablets of the Wilberforce Eames Babylonian Collection in the New York Public Library (= AOS 32)
CH	R. F. Harper, The Code of Hammurabi . . .	Eames Collection	tablets in the Wilberforce Eames Babylonian Collection in the New York Public Library
Chantre	E. Chantre, Recherches archéologiques dans l'Asie occidentale. Mission en Cappadoce 1893–94	Ebeling Handerhebung	E. Ebeling, Die akkadische Gebetsserie Šu-ila "Handerhebung" (= VIO 20)
Christian Festschrift	Festschrift für Prof. Dr. Viktor Christian	Ebeling KMI	E. Ebeling, Keilschrifttexte medizinischen Inhalts
Çiğ-Kizilyay-Kraus Nippur	M. Çiğ, H. Kizilyay (Bozkurt), F. R. Kraus, Altbabylonische Rechtsurkunden aus Nippur	Ebeling Neubab. Briefe	E. Ebeling, Neubabylonische Briefe
Çiğ-Kizilyay-Salonen Puzriš-Dagan-Texte	M. Çiğ, H. Kizilyay, A. Salonen, Die Puzriš-Dagan-Texte (= AASF B 92)	Ebeling Neubab. Briefe aus Uruk	E. Ebeling, Neubabylonische Briefe aus Uruk
Clay PN	A. T. Clay, Personal Names from Cuneiform Inscriptions of the Cassite Period (= YOR 1)	Ebeling Parfümrez.	E. Ebeling, Parfümrezepte und kultische Texte aus Assur, Sonderdruck aus <i>Orientalia</i> 17–19
Coll. de Clercq	H. F. X. de Clercq, Collection de Clercq. Catalogue . . .	Ebeling Stiftungen	E. Ebeling, Stiftungen und Vorschriften für assyrische Tempel (= VIO 23)
Combe Sin	E. Combe, Histoire du culte de Sin en Babylonie et en Assyrie	Ebeling Wagenpferde	E. Ebeling, Bruchstücke einer mittellassyrischen Vorschriftensammlung für die Akklimatisierung und Trainierung von Wagenpferden (= VIO 7)
Contenau Contribution	G. Contenau, Contribution à l'histoire économique d'Umma	Edzard Zwischenzeit	D. O. Edzard, Die "Zweite Zwischenzeit" Babyloniens
Contenau Umma	G. Contenau, Umma sous la Dynastie d'Ur	Eilers Beamtennamen	W. Eilers, Iranische Beamtennamen in der keilschriftlichen Überlieferung (= <i>Abhandlungen für die Kunde des Morgenlandes</i> 25/5)
Corpus of ancient Near Eastern seals	E. Porada, Corpus of ancient Near Eastern seals in North American collections		
CRAI	Académie des Inscriptions et Belles-Lettres. Comptes rendus		



## Provisional List of Bibliographical Abbreviations

Eilers Gesell- schaftsformen	W. Eilers, Gesellschaftsformen im altbabylonischen Recht	Golénischeff	V. S. Golénischeff, Vingt-quatre tablettes cappadociennes ...
Emesal Voc.	lexical series <i>dimmer</i> , = <i>dingir</i> = <i>ilu</i> , pub. MSL 4 3-44	Gordon	C. H. Gordon, Ugaritic Hand- book (= AnOr 25)
Erimhuš	lexical series <i>erimhuš</i> = <i>anantu</i>	Gordon Smith	C. H. Gordon, Smith College Tablets ... (= Smith College Studies in History, Vol. 38)
Erimhuš Bogh.	Boghazkeui version of Erimhuš	College	
Eshnunna Code	see Goetze LE	Gordon Sumer- ian Proverbs	E. I. Gordon, Sumerian Proverbs
Evetts Ev.-M.	Evil-Merodach (texts pub. by B. T. A. Evetts)	Gössmann Era	P. F. Gössmann, Das Era-Epos
Evetts Lab.	Laborosoarchod (texts pub. by B. T. A. Evetts)	Grant Bus. Doc.	E. Grant, Babylonian Business Documents of the Classical Period
Evetts Ner.	Neriglissar (texts pub. by B. T. A. Evetts)	Grant Smith	E. Grant, Cuneiform Documents in the Smith College Library
Falkenstein	A. Falkenstein, Das Sumerische	College	C. D. Gray, The Šamaš Religious Texts ...
Das Sumerische	(= Handbuch der Orientalistik, Erste Abteilung, Zweiter Band, Erster & Zweiter Abschnitt, Lieferung I	Gray Šamaš	
Falkenstein	A. Falkenstein, Die neusumeri- schen Gerichtsurkunden	Guest Notes	E. Guest, Notes on Plants and Plant Products with their Collo- quial Names in 'Iraq
Gerichts- urkunden	(= ABAW Phil.-hist. Klasse, N. F. 39-40 and 44)	on Plants	
Falkenstein	A. Falkenstein, Grammatik der	Guest Notes	E. Guest, Notes on Trees and Shrubs for Lower Iraq
Grammatik	Sprache Gudeas von Lagasš (= AnOr 28 and 29)	on Trees	
Falkenstein	A. Falkenstein, Die Haupttypen	Hallo Royal	W. W. Hallo, Early Mesopota- mian Royal Titles (= AOS 43)
Haupttypen	der sumerischen Beschwörung (= LSS NF 1)	Titles	P. Haupt, Das babylonische Nimrodepos
Finet L'Accadien	A. Finet, L'Accadien des Lettres de Mari	Haupt	E. Grant ed., The Haverford Symposium on Archaeology and the Bible
Frankena	R. Frankena, Tākultu de sacrale	Haverford	
Tākultu	Maaltijd in het assyrische Ritueel	Symposium	E. Herzfeld, Altpersische In- schriften
Friedrich	J. Friedrich, Die Hethitischen	Herzfeld API	D. D. Brand and F. E. Harvey ed., So Live the Works of Men: seventieth anniversary volume honoring Edgar Lee Hewett
Gesetze	Gesetze (= Documenta et monu- menta orientis antiqui 7)	Hewett Anni- versary Vol.	lexical series <i>ĦAR.gud</i> = <i>imrā</i> = <i>ballu</i>
Friedrich	J. Friedrich, Hethitisches Wörter- buch ...	Hg.	J. Kohler et al., Hammurabi's Gesetz
Heth. Wb.			lexical series <i>ĦAR.ra</i> = <i>hubullu</i> (Hh. I-IV pub. Landsberger, MSL 5; Hh. V-VII pub. Lands- berger, MSL 6; Hh. VIII-XII pub. Landsberger, MSL 7; Hh. XIII-XIV pub. Landsberger, MSL 8/1; Hh. XXIII pub. Op- penheim-Hartman, JAOS Supp. 10 22-29)
Gadd Early Dynasties	C. J. Gadd, The Early Dynasties of Sumer and Akkad	HG	
Gadd Ideas	C. J. Gadd, Ideas of Divine Rule in the Ancient East	Hh.	
Gautier Dilbat	J. E. Gautier, Archives d'une famille de Dilbat ...		
Gelb OAIC	I. J. Gelb, Old Akkadian Inscrip- tions in Chicago Natural History Museum		
Genouillac	H. de Genouillac, Premières re- cherches archéologiques à Kich	Hilprecht	H. V. Hilprecht, The Earliest Ver- sion of the Babylonian Deluge Story and the Temple Library of Nippur
Kich		Deluge Story	
Genouillac	H. de Genouillac, La trouvaille de Dréhem		
Trouvaille			
Gesenius <sup>17</sup>	W. Gesenius, Hebräisches und Aramäisches Handwörterbuch, 17th ed.	Hinke Kudurru	W. J. Hinke, Selected Babylonian Kudurru Inscriptions, No. 5, p. 21-27
Gilg.	Gilgāmeš epic, cited from Thomp- son Gilg.	Holma	H. Holma, Kleine Beiträge zum assyrischen Lexikon
Gilg. O. I.	OB Gilg. fragment from Ishchali pub. by Th. Bauer in JNES 16 254ff.	Kl. Beitr.	H. Holma, Die Namen der Kör- perteile im Assyrisch-Babyloni- schen
Goetze LE	A. Goetze, The Laws of Eshnunna (= AASOR 31)	Holma	
		Körperteile	

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Holma Quttulu	H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu ...	Ker Porter Travels	R. Ker Porter, Travels in Georgia, Persia, Armenia, ancient Babylonia, etc. ...
Holma Weitere Beitr.	H. Holma, Weitere Beiträge zum assyrischen Lexikon	Kh.	tablets from Khafadje in the collections of the Oriental Institute, University of Chicago
Hrozny Code Hittite	F. Hrozny, Code hittite provenant de l'Asie Mineure	Kienast ATHE	B. Kienast, Die altassyrischen Texte des Orientalischen Seminars der Universität Heidelberg und der Sammlung Erlenmeyer
Hrozny Getreide	F. Hrozny, Das Getreide im alten Babylonien ...	King Chron.	L. W. King, Chronicles Concerning Early Babylonian Kings ...
Hrozny Kultepe	F. Hrozny, Inscriptions cunéiformes du Kultepe (= Monogr. ArOr 14)	King Hittite Texts	L. W. King, Hittite Texts in the Cuneiform Character in the British Museum
Hrozny Ta'annek	F. Hrozny, Die Keilschrifttexte von Ta'annek, in Sellin Ta'annek	Kish	tablets in the collections of the Ashmolean Museum, Oxford
HS	tablets in the Hilprecht collection, Jena	Knudtzon Gebete	J. A. Knudtzon, Assyrische Gebete an den Sonnengott ...
Hussey Sumerian Tablets	M. A. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 1 and 2)	Köcher Pflanzenkunde	F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)
IB	tablets in the Istituto Biblico, Rome	Koschaker Bürgerschaftsrecht	P. Koschaker, Babylonisch-assyrisches Bürgerschaftsrecht
IBoT	Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri	Koschaker Griech. Rechtsurk.	P. Koschaker, Über einige griechische Rechtsurkunden aus den östlichen Randgebieten des Hellenismus
Idu	lexical series <i>á = idu</i>	Koschaker NRUA	P. Koschaker, Neue Keilschriftliche Rechtsurkunden aus der el-Amarna-Zeit
IEJ	Israel Exploration Journal	Kramer Enmerkar and the Lord of Aratta	S. N. Kramer, Enmerkar and the Lord of Aratta
IF	Indogermanische Forschungen	Kramer Lamentation	S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)
Igituh	lexical series <i>igituh = tamartu</i> . Igituh short version pub. Landsberger-Gurney, AfO 18 81ff.	Kramer SLTN	S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)
IM	tablets in the collections of the Iraq Museum, Baghdad	Kraus Edikt	F. R. Kraus, Ein Edikt des Königs Ammi-šaduqa von Babylon
Imgidda to Erimhuš	see Erimhuš	Kraus Texte	F. R. Kraus, Texte zur babylonischen Physiognomatik (= AfO Beiheft 3)
Istanbul	tablets in the collections of the Archaeological Museum of Istanbul	KT Blanckertz	J. Lewy, Die Kültepetexte der Sammlung Blanckertz ...
Izbu Comm.	commentary to the series <i>šumma izbu</i> , cited from MS. of B. Landsberger	KT Hahn	J. Lewy, Die Kültepetexte der Sammlung Hahn ...
Izi	lexical series <i>izi = išātu</i>	Küchler Beitr.	F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Medizin ...
Izi Bogh.	Boghazkeui version of Izi	Kültepe Labat	R. Labat, L'Akkadien de Boghazköi
Jacobsen	T. Jacobsen, Cuneiform Texts in the National Museum, Copenhagen	L'Akkadien Labat TDP	R. Labat, Traité akkadien de diagnostics et pronostics médicaux
Jastrow Dict.	M. Jastrow, Dictionary of the Targumim ...	Laessøe Bit Rimki	J. Laessøe, Studies on the Assyrian Ritual <i>bit rimki</i>
JEN	Joint Expedition with the Iraq Museum at Nuzi	Lajard Culte de Vénus	J. B. F. Lajard, Recherches sur le culte ... de Vénus ...
JENU	Joint Expedition with the Iraq Museum at Nuzi, unpub.		
Jestin Šuruppak	R. Jestin, Tablettes sumériennes de Šuruppak ...		
Johns Doomsday Book	C. H. W. Johns, An Assyrian Doomsday Book		
K.	tablets in the Kouyunjik collection of the British Museum		
Kagal	lexical series <i>kagal = abullu</i>		
Kent Old Persian	R. G. Kent, Old Persian ... (= AOS 33)		

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Lambert BWL	W. G. Lambert, Babylonian Wisdom Literature	MAD	Materials for the Assyrian Dictionary
Lambert Marduk's Address to the Demons	W. G. Lambert, Marduk's Address to the Demons (= AfO 17 310ff.)	MAH	tablets in the collection of the Musée d'Art et d'Histoire, Geneva
Landsberger Fauna	B. Landsberger, Die Fauna des alten Mesopotamiens . . .	Malku MDP	synonym list <i>malku</i> = <i>šarru</i> Mémoires de la Délégation en Perse
Landsberger-Jacobsen Georgica	B. Landsberger and T. Jacobsen, Georgica (in MS.)	Meissner BAP	B. Meissner, Beiträge zum altbabylonischen Privatrecht
Landsberger Kult. Kalender	B. Landsberger, Der kultische Kalender der Babylonier und Assyrer (= LSS 6/1-2)	Meissner BAW	B. Meissner, Beiträge zum assyrischen Wörterbuch (= AS 1 and 4)
Langdon BL	S. Langdon, Babylonian Liturgies	Meissner BuA	B. Meissner, Babylonien und Assyrien
Langdon Creation	S. Langdon, The Babylonian Epic of Creation	Meissner-Rost Senn.	B. Meissner and P. Rost, Die Bauinschriften Sanheribs
Langdon Menologies	S. Langdon, Babylonian Menologies . . .	Meissner Supp.	B. Meissner, Supplement zu den assyrischen Wörterbüchern
Langdon SBP	S. Langdon, Sumerian and Babylonian Psalms	Mél. Dussaud	Mélanges syriens offerts à M. René Dussaud
Langdon Tammuz	S. Langdon, Tammuz and Ishtar	MLC	tablets in the collections of the library of J. Pierpont Morgan
Lanu	lexical series <i>alam</i> = <i>lānu</i>	Moldenke	A. B. Moldenke, Babylonian Contract Tablets in the Metropolitan Museum of Art
Lautner Personenmiete	J. G. Lautner, Altbabylonische Personenmiete und Erntearbeiterverträge (Studia et Documenta ad Iura Orientis Antiqui Pertinentia 1)	Moore Michigan Coll.	E. W. Moore, Neo-Babylonian Documents in the University of Michigan Collection
Layard	A. H. Layard, Inscriptions in the Cuneiform Character . . .	Moran Temple Lists	W. L. Moran, Sumero-Akkadian Temple Lists (in MS.)
Layard Discoveries	A. H. Layard, Discoveries among the Ruins of Nineveh and Babylon	MRS N.	Mission de Ras Shamra tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
LBAT	Late Babylonian Astronomical and Related Texts, copied by T. G. Pinches and J. N. Strassmaier, prepared for publication by A. J. Sachs, with the cooperation of J. Schaumberger	Nabnitu NBC	lexical series <i>sig,+alam</i> = <i>nabnītu</i> tablets in the Babylonian Collection, Yale University Library
Le Gac Asn.	Y. Le Gac, Les Inscriptions d'Assur-našir-aplu III	NBGT	Neobabylonian Grammatical Texts, pub. MSL 4 129-178
Legrain TRU	L. Legrain, Le temps des rois d'Ur	Nbk.	Nebuchadnezzar (texts published by J. N. Strassmaier)
Lehmann-Haupt CIC	F. F. C. Lehmann-Haupt ed., Corpus Inscriptionum Chaldaicarum	Nbn.	Nabonidus (texts pub. by J. N. Strassmaier)
Lidzbarski Handbuch	M. Lidzbarski, Handbuch der nordsemitischen Epigraphik	ND	tablets excavated at Nimrud (Kalhu)
Lie Sar.	A. G. Lie, The Inscriptions of Sargon II	Neugebauer ACT	O. Neugebauer, Astronomical Cuneiform Texts
LKA	E. Ebeling, Literarische Keilschrifttexte aus Assur	Ni	tablets excavated at Nippur, in the collections of the University of Pennsylvania, Philadelphia
Löw Flora	I. Löw, Die Flora der Juden	Nies UDT	J. B. Nies, Ur Dynasty Tablets
Lu	lexical series <i>lú</i> = <i>ša</i> (formerly called <i>lú</i> = <i>amēlu</i> )	Nikolski	M. V. Nikolski, Dokumenty khoziaistvennoi otchetnosti . . .
Lugale	epic Lugale u melambinergal, cited from MS. of A. Falkenstein	Nötscher Ellil	F. Nötscher, Ellil in Sumer und Akkad
Lyon Sar.	D. G. Lyon, Keilschrifttexte Sargon's . . .	NT	field numbers of tablets excavated at Nippur by the Oriental Institute and other institutions

*Provisional List of Bibliographical Abbreviations*

OBGT	Old Babylonian Grammatical Texts, pub. MSL 4 47–128	Riftin	A. P. Riftin, Staro-Vavilonskie iuridicheskie i administrativnye dokumenty v sobraniakh SSSR
OB Lu	Old Babylonian version of Lu	Rm.	tablets in the collections of the British Museum
OECT	Oxford Editions of Cuneiform Texts	ROM	tablets in the collections of the Royal Ontario Museum, Toronto
Oppenheim Beer	L. F. Hartman and A. L. Oppenheim, On Beer and Brewing Techniques in Ancient Mesopotamia ... (= JAOS Supp. 10)	Rost Tigl. III	P. Rost, Die Keilschrifttexte Tiglat-Pileasers III ...
Oppenheim Mietrecht	L. Oppenheim, Untersuchungen zum babylonischen Mietrecht (= WZKM Beiheft 2)	RS	field numbers of tablets excavated at Ras Shamra
Oppert-Ménant Doc. jur.	J. Oppert et J. Ménant, Documents juridiques de l'Assyrie	RTC	F. Thureau-Dangin, Recueil de tablettes chaldéennes
Pallis Akitu	S. A. Pallis, The Babylonian Akitu Festival	SAKI	F. Thureau-Dangin, Die sumerischen und akkadischen Königsinschriften (= VAB 1)
Parrot Documents	André Parrot, Documents et Monuments (= Mission Archéologique de Mari II, Le Palais, tome 3)	S <sup>a</sup> Voc.	lexical series Syllabary A Vocabulary, pub. MSL 3 51–87
Peiser Urkunden	F. E. Peiser, Urkunden aus der Zeit der 3. babylonischen Dynastie	S <sup>b</sup>	lexical series Syllabary B, pub. MSL 3 96–128 and 132–153
Peiser Verträge	F. E. Peiser, Babylonische Verträge des Berliner Museums ...	Scheil Sippar	V. Scheil, Une saison de fouilles à Sippar
Perry Sin	E. G. Perry, Hymnen und Gebete an Sin	Scheil Tn. II	V. Scheil, Annales de Tukulti-Ninip II ...
Photo. Ass.	field photographs of tablets excavated at Assur	Schneider Götternamen	N. Schneider, Die Götternamen von Ur III (= AnOr 19)
Photo. Konst.	field photographs of tablets excavated at Assur	Schneider Zeitbestimmungen	N. Schneider, Die Zeitbestimmungen der Wirtschaftsurkunden von Ur III (= AnOr 13)
Piepkorn Asb.	A. C. Piepkorn, Historical Prism Inscriptions of Ashurbanipal (= AS 5)	Sellin Ta'annek Si	E. Sellin, Tell Ta'annek ... field numbers of tablets excavated at Sippar
Pinches Amhurst	T. G. Pinches, The Amhurst Tablets ...	Shileiko Dokumenty Silbenvokabular	V. K. Shileiko, Dokumenty iz Giul-tepe lexical series
Pinches Berens Coll.	T. G. Pinches, The Babylonian Tablets of the Berens Collection	SLB	Studia ad Tabulas Cuneiformas a F. M. Th. de Liagre Böhl Perinentia
Pinches Peek	T. G. Pinches, Inscribed Babylonian Tablets in the possession of Sir Henry Peek	Sm.	tablets in the collections of the British Museum
Practical Vocabulary Assur	lexical text, pub. Landsberger-Gurney, AfO 18 328 ff.	S. A. Smith Misc. Assy. Texts	S. A. Smith, Miscellaneous Assyrian Texts of the British Museum
Pritchard ANET	J. B. Pritchard ed., Ancient Near Eastern Texts Relating to the Old Testament, 2nd ed.	Smith Idrimi	S. Smith, The Statue of Idrimi
Proto-Diri	see Diri	Smith Senn.	S. Smith, The first Campaign of Sennacherib ...
Proto-Ea	see Ea; pub. MSL 2 35–94	SMN	tablets excavated at Nuzi, in the Semitic Museum, Harvard University, Cambridge
Proto-Izi	see Izi	von Soden GAG	W. von Soden, Grundriss der akkadischen Grammatik (= AnOr 33)
Proto-Lu	see Lu	von Soden Syllabar	W. von Soden, Das akkadische Syllabar (= AnOr 27)
PRSM	Proceedings of the Royal Society of Medicine	Sommer-Falkenstein Bil.	F. Sommer and A. Falkenstein, Die hethitisch-akkadische Bilingue des Hattušili I
RAcc.	F. Thureau-Dangin, Rituels accadiens	Speleers Recueil	L. Speleers, Recueil des Inscriptions de l'Asie antérieure des Musées royaux du cinquante-naire à Bruxelles
Ranke PN	H. Ranke, Early Babylonian Personal Names		
Recip. Ea	lexical series "Reciprocal Ea"		
Reiner Lipšur Litanies	E. Reiner, <i>Lipšur</i> -Litanies (= JNES 15 129 ff.)		
RES	Revue des études sémitiques		

*Provisional List of Bibliographical Abbreviations*

SSB Erg.	F. X. Kugler and J. Schaumberger, <i>Sternkunde und Sternendienst in Babel</i> , Ergänzungen...	Thompson Gilg.	R. C. Thompson, <i>The Epic of Gilgamish</i>
Stamm	J. J. Stamm, <i>Die akkadische Namengebung</i> (= MVAG 44)	Thompson Rep.	R. C. Thompson, <i>The Reports of the Magicians and Astrologers</i> ...
Namengebung		Thureau-Dangin	F. Thureau-Dangin, M. Dunand et al., <i>Til-Barsib</i>
Starr Nuzi	R. F. S. Starr, <i>Nuzi. Report on the excavations at Yorgan Tapa</i> ...	Til-Barsib	
Strassmaier	Verhandlungen des Fünften Internationalen Orientalisten-Congresses (1881), Beilage	TLB	Tabulae cuneiformae a F. M. Th. de Liagre Böhl collectae
Warka		Tn.-Epic	Tukulti-Ninurta Epic, pub. AAA 20, p. 101ff., and <i>Archaeologia</i> 79 pl. 49; transliteration in <i>Ebeling</i> , MAOG 12/2
Streck Asb.	M. Streck, <i>Assurbanipal</i> ... (= VAB 7)	Torczyner Tempelrechnungen	H. Torczyner, <i>Altbabylonische Tempelrechnungen</i> ...
STT	O. R. Gurney and J. J. Finkelstein, <i>The Sultantepe Tablets I</i> (= <i>Documenta et monumenta orientis antiqui</i> 4)	TuM	Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities
Studia Mariana	<i>Studia Orientalia Ioanni Pedersen Dicata</i>	Unger Babylon	E. Unger, <i>Babylon, die heilige Stadt</i> ...
Sultantepe	field numbers of tablets excavated at Sultantepe	Unger Bel-Harran-beli-ussur	E. Unger, <i>Die Stele des Bel-harran-beli-ussur</i>
Sumeroloji	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Sumeroloji araştırmaları, 1940-41	Unger Reliefstele	E. Unger, <i>Reliefstele Adadniraris III. aus Saba'a und Semiramis</i>
Araştırmaları		Ungnad NRV	A. Ungnad, <i>Neubabylonische Rechts- und Verwaltungsurkunden. Glossar</i>
Şurpu	E. Reiner, <i>Şurpu</i> (= AfO Beiheft 11)	Uruanna	pharmaceutical series uruanna : <i>maštakal</i>
Symb. Koschaker	<i>Symbolae P. Koschaker dedicatae</i>	UVB	Vorläufige Berichte über die ... Ausgrabungen in Uruk-Warka (Berlin 1930ff.)
Szlechter Tablettes	E. Szlechter, <i>Tablettes Juridiques de la 1<sup>re</sup> Dynastie de Babylone</i>	VAT	tablets in the collections of the Staatliche Museen, Berlin
T	tablets in the collections of the Staatliche Museen, Berlin	VIO	Veröffentlichungen des Instituts für Orientforschung, Berlin
Tablet Funck	one of several tablets in private possession (mentioned as F. 1, 2, 3, <i>Delitzsch HWB</i> xiii), cited from unpublished copies of <i>Delitzsch</i>	Virolleaud Danel	Ch. Virolleaud, <i>La légende phénicienne de Danel</i>
Tallqvist APN	K. Tallqvist, <i>Assyrian Personal Names</i>	Virolleaud Fragments	Ch. Virolleaud, <i>Fragments de textes divinatoires assyriens du Musée Britannique</i>
Tallqvist Götterepitheta	K. Tallqvist, <i>Akkadische Götterepitheta</i> (= <i>StOr</i> 7)	Walther Gerichtswesen	A. Walther, <i>Das altbabylonische Gerichtswesen</i> (= <i>LSS</i> 6/4-6)
Tallqvist Maqlu	K. Tallqvist, <i>Die assyrische Beschwörungsserie Maqlû</i>	Ward Seals	W. H. Ward, <i>The Seal Cylinders of Western Asia</i>
Tallqvist NBN	K. Tallqvist, <i>Neubabylonisches Namenbuch</i> ...	Warka	field numbers of tablets excavated at Warka
Tell Asmar	tablets excavated at Tell Asmar, in the collections of the Oriental Institute, University of Chicago	Watelin Kish	Oxford University Joint Expedition to Mesopotamia, Excavations at Kish: IV (1925-1930) by L. C. Watelin
Tell Halaf	J. Friedrich et al., <i>Die Inschriften vom Tell Halaf</i> (= <i>AfO</i> Beiheft 6)	Waterman Bus. Doc.	L. Waterman, <i>Business Documents of the Hammurapi Period</i> (also pub. in <i>AJSL</i> 29 and 31)
Th.	tablets in the collections of the British Museum	Weidner Tn.	E. Weidner, <i>Die Inschriften Tukulti-Ninurtas I.</i> (= <i>AfO</i> Beiheft 12)
Thompson AH	R. C. Thompson, <i>The Assyrian Herbal</i>	Winckler AOF	H. Winckler, <i>Altorientalische Forschungen</i>
Thompson Chem.	R. C. Thompson, <i>On the Chemistry of the Ancient Assyrians</i>		
Thompson DAB	R. C. Thompson, <i>A Dictionary of Assyrian Botany</i>		
Thompson DAC	R. C. Thompson, <i>A Dictionary of Assyrian Chemistry and Geology</i>		
Thompson Esarh.	R. C. Thompson, <i>The Prisms of Esarhaddon and of Ashurbanipal</i> ...		

*Provisional List of Bibliographical Abbreviations*

Winckler Sammlung	H. Winckler, Sammlung von Keilschrifttexten	YBC	tablets in the Babylonian Collection, Yale University Library
Winckler Sar.	H. Winckler, Die Keilschrifttexte Sargons . . .	Ylvisaker Grammatik	S. Ch. Ylvisaker, Zur babylonischen und assyrischen Grammatik (= LSS 5/6)
Wiseman Alalakh	D. J. Wiseman, The Alalakh Tablets	YOR	Yale Oriental Series, Researches
Wiseman Chron.	D. J. Wiseman, Chronicles of the Chaldean Kings . . .	Zimmern Fremdw.	H. Zimmern, Akkadische Fremdwörter . . ., 2nd. ed.
Wiseman Treaties	D. J. Wiseman, The Vassal Treaties of Esarhaddon	Zimmern Ištar und Šaltu	H. Zimmern, Ištar und Šaltu . . .
Woolley Carchemish	Carchemish, Report on the Excavations at Djerabis on behalf of the British Museum	Zimmern Neujahrsfest	H. Zimmern, Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3), Zweiter Beitrag (ibid. 70/5)
WZJ	Wissenschaftliche Zeitschrift der Friedrich - Schiller - Universität Jena		

**Other Abbreviations**

abbr.	abbreviated, abbreviation	ed.	edition
acc.	accusative	Elam.	Elamite
Achaem.	Achaemenid	En. el.	<i>Enuma eliš</i>
adj.	adjective	Esarh.	Esarhaddon
adm.	administrative	esp.	especially
Adn.	Adad-nīrārī	Etana	Etana myth
adv.	adverb	etym.	etymology, etymological
Akk.	Akkadian	ext.	extispicy
Alu	<i>Šumma alu</i>	fact.	factitive
apod.	apodosis	fem.	feminine
app.	appendix	fragm.	fragment(ary)
Aram.	Aramaic	gen.	genitive, general
Asb.	Assurbanipal	geogr.	geographical
Asn.	Aššur-nāšir-apli II	gloss.	glossary
Ass.	Assyrian	GN	geographical name
astrol.	astrological (texts)	gramm.	grammatical (texts)
Babyl.	Babylonian	group voc.	group vocabulary
bil.	bilingual (texts)	Heb.	Hebrew
Bogh.	Boghazkeui	hemer.	hemerology
bus.	business	hist.	historical (texts)
Camb.	Cambyses	Hitt.	Hittite
chem.	chemical (texts)	Hurr.	Hurrian
col.	column	imp.	imperative
coll.	collation, collated	inc.	incantation (texts)
comm.	commentary (texts)	incl.	including
conj.	conjunction	indecl.	indeclinable
corr.	corresponding	inf.	infinitive
Cyr.	Cyrus	inser.	inscription
Dar.	Darius	interj.	interjection
dat.	dative	interr.	interrogative
denom.	denominative	intrans.	intransitive
det.	determinative	Izbu	<i>Šumma izbu</i>
diagn.	diagnostic (texts)	lament.	lamentation
DN	divine name	LB	Late Babylonian
doc.	document	leg.	legal (texts)
dupl.	duplicate	let.	letter
EA	El-Amarna	lex.	lexical (texts)
econ.	economic (texts)	lit.	literally, literary (texts)

*Other Abbreviations*

log.	logogram, logographic	pron.	pronoun
Ludlul	<i>Ludlul bēl nēmeqi</i>	prot.	protasis
lw.	loan word	pub.	published
MA	Middle Assyrian	r.	reverse
masc.	masculine	redupl.	reduplicated, reduplication
math.	mathematical (texts)	ref.	reference
MB	Middle Babylonian	rel.	religious (texts)
med.	medical (texts)	rit.	ritual (texts)
meteor.	meteorology, meteorological (texts)	RN	royal name
MN	month name	RS	Ras Shamra
mng.	meaning	s.	substantive
n.	note	Sar.	Sargon II
NA	Neo-Assyrian	SB	Standard Babylonian
NB	Neobabylonian	Sel.	Seleucid
Nbk.	Nebuchadnezzar II	Sem.	Semitic
Nbn.	Nabonidus	Senn.	Sennacherib
Ner.	Neriglissar	Shalm.	Shalmaneser
nom.	nominative	sing.	singular
OA	Old Assyrian	stat. constr.	status constructus
OAKk.	Old Akkadian	Sum.	Sumerian
OB	Old Babylonian	supp.	supplement
obv.	obverse	syll.	syllabically
occ.	occurrence, occurs	syn.	synonym(ous)
Old Pers.	Old Persian	Syr.	Syriac
opp.	opposite (of)	Tigl.	Tiglathpileser
orig.	original(ly)	Tn.	Tukulti-Ninurta I
p.	page	trans.	transitive
Palmyr.	Palmyrenian	translat.	translation
part.	participle	translit.	transliteration
pharm.	pharmaceutical (texts)	Ugar.	Ugaritic
phon.	phonetic	uncert.	uncertain
physiogn.	physiognomatic (omens)	unkn.	unknown
pl.	plural, plate	unpub.	unpublished
pl. tantum	plurale tantum	v.	verb
PN	personal name	var.	variant
prep.	preposition	wr.	written
pres.	present	WSem.	West Semitic
Pre-Sar.	Pre-Sargonic	x	number not transliterated
pret.	preterit	⌘	illegible sign in Akk.
		x	illegible sign in Sum.





## THE ASSYRIAN DICTIONARY

## VOLUME 21

## Z

**zâ** (*zâh*) s.; (mng. unkn.); EA\*; Egyptian(?) word.

2 *tupninnu ša ušî šin pîri dullu [qatnu] za-a* two chests of ebony (inlaid with) ivory, fine work, z. EA 14 iii 77; 375 *bît šamni šin pîri bašlu [... za]-a* — 375 oil containers of tinted ivory, [...] z. *ibid.* iv 8 (list of presents from Egypt); *tašpuranni* I NĪG.[BA](?) Ì *za-ah* you have sent me one . . . with oil, z. EA 1:97 (let. from Egypt).

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

(Lambdin, Or. NS 22 368.)

\***zabābu** v.; to be in a frenzy, to act crazily; SB\*; only IV and IV/3; cf. *zabbu*.

[*šumma s*]šû *iz-za-bi-ib-ma* SU.MEŠ-šû *ikkal* if a horse is in a frenzy and bites its own skin CT 40 34 r. 12 (Alu), cf. [*šumma*]šû *iz-za-bi-ib* *ibid.* 11; in broken context: *it-ta-na-az-ba-bu* (followed by *irtanaqqudu*) CT 28 13 K.6743:10 (Izbu).

**zabālu** (*zebēlu*) v.; 1. to carry, transport (a load), to deliver (goods to fulfill a tax obligation), (with *zubbullû* or *terḫatu*) to deliver a marriage gift, (with *tupšikku*) to do corvée work, (with *amātu*) to convey information (to the enemy), (with *arnu*, *ḫītu*, and similar terms) to bear, suffer punishment, misery, 2. *zubbulu* to carry, 3. *zubbulu* to keep (a person) waiting, 4. *zubbulu* to linger (said of a sick person and of the disease), 5. II/2 to be carried, 6. *šuzbulu* to have (someone) carry (something), 7. IV to be carried; from OA, OB on; I *izbil* — *izabbil* — *zabil*, I/2 *izzibil* (NA, but also BIN 1 113:7, UET 4 48:17, and passim in NB, Meissner Supp. pl. 17 K.13663 r. 5 (SB)), I/3, II, II/2, III, IV, *tu-sa-ba-al* PBS 7 6:12 (OB), see mng. 3, inf. *zebēlu* passim in NB; wr. syll. (il in OB math.); cf. *nazbalu*,

*nazbalu*, *tazbiltu*, *zabiltu*, *zābilu*, *zabbilu* adj., *zabbilu* A and B, *zibiltu*, *ziblu*, *zubbullû*.

i.dal = *ša-la-[lu]*, *zu-[ub]-bu-[l]u* Izi V 71f.; [i].dal = *zu-ub-bu-[lu]*, [...] .gá = MIN *ša* GA[B] Antagal D 52f.; [...] .dib.ba = *za-ba-lum*, [...] .dib.ba = *ša-ba(?)-lum(?)* Lanu F i 12f.; in.fl = [*iš*]-šî, [*iz-bi*]-il Ai. I ii 37f.; nīg.mí.ús.sá.a.ni in.fl : *tr̄has[ša izbil]* Ai. VII ii 28 and 41.

sag.il.ní.te.na.ke<sub>x</sub>(KID) lugal.kiri<sub>6</sub>.ta [zú.lum in.n]a.[a]b.ág.e : *ina za-bal ramanišu ana bēl kiri suluppī imandad* he will measure out the dates to the owner of the orchard, delivering the load himself Ai. IV iii 46; [nam].tag.ga.bi ab.fl.fl : *aranšunu i-za<sup>bi</sup>bil* he (Enlil) bears the sins (of the Babylonians) KAR 8 ii 5; giš.nīg.šu.gi.me.na.nam gi.ú.kin ab.fl.fl.e.en : *narkabta a-m[ah-ḫar] šū[ra] a-za-bi-[il]* (I, the riding donkey, am harnessed with a mule) I am used to drawing (Sum. I am) a war chariot, (yet) I carry a load of reeds Lambert BWL 242 iii 29 (proverb).

*tu-zab-bal* 5R 45 K.253 iii 61 (gramm.); *tu-šá-az-bal* *ibid.* vi 44.

1. to carry, transport (a load), to deliver (goods to fulfill a tax obligation), (with *zubbullû* or *terḫatu*) to deliver a marriage gift, (with *tupšikku*) to do corvée work, (with *amātu*) to convey information (to the enemy), (with *arnu*, *ḫītu*, and similar terms) to bear, suffer punishment, misery, etc. — a) to carry, transport (a load) — 1' persons as carriers — a' in OA: 1 $\frac{1}{8}$  GÍN *ana širim ana ša bilātīm ša uttatam iz-bi<sub>4</sub>-lu-ni-ni* (we paid) x (silver) for the . . . to the porters who brought the barley TCL 14 53 r. 10'; *iššattim šattim* 30 MA.NA URUDU *i-za-bi<sub>4</sub>-lam* he will transport thirty minas of copper here every year TCL 4 92:5 (OA), cf. PN *qá-nu-e li-iz-bi<sub>4</sub>-lam* CCT 3 48b:18.

b' in OB, Mari: hired men *ana* SIG<sub>4</sub> *za-ba-lim* to carry bricks Genouillac Kich 1 B 142:3, cf. SIG<sub>4</sub>.H.I.A *za-ba-[im]* VAS 9 33:2, also *ibid.* 36:8, 3 SAR SIG<sub>4</sub> *ina* MN *i-za-bi-il* BRM 3 20a:6 (tag), also hired men *ša* SIG<sub>4</sub> *iz-bi-lu* Rifting 53:10; Á LÚ.ŠE.ÍL *ša ištu* GN *ana* GN<sub>2</sub> *iz-bi-lu-nim* hire of the barley porters who brought (barley) from GN to GN<sub>2</sub> YOS 5 166:35;

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*ūdām u libittam li-iz-bi-lu-nim* let them carry clay and brick(s) here AJSL 32 280:30 (let.); gar.gar GIŠ.SAR PN nam PN PN<sub>2</sub> nu.GIŠ.SAR in.íl PN<sub>2</sub>, 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; *šém ša ana* GN *ta-za-bi-lu ammīnim 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' f., cf. ibid. 12' f., also ibid. 64 r. 15', (barley) *ana* GN *i-za-ab-bi-lu-[nim]* ARM 6 27 r. 7'; *inūma ša* LÚ.MEŠ *ša bilātīm šuripam ištu 10 bīri ištu 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. *kajanta[mm]a li-z[a-a]b-bi-lu* they shall transport (the ice to you) regularly ARM 5 6:12.

**c'** in math.: *ištēn a-wi-lu-ú 9 šu-ši* SIG<sub>4</sub> *iz-bi-la-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 (wr. ÍL) MCT p. 135 Ud 45 and Or. NS 29 276:29 and 35f., cf. also ibid. 280:31ff., Bruins Nouvelles Découvertes p. 19, cf. also (in obscure context) [*ana n*]u-zu-ri-im ù za-ba-lim RA 32 18 r. i 10.

**d'** in MB, MA: 4 SA *ar-ri kē sarti kē iz-bi-lu ina qātīšunu aššabat* I seized four fowler's nets when they fraudulently carried (them) away PBS 1/2 51:6 (MB let.), cf. *suluppī . . . li-iz-bi-la* BE 17 96:12 (MB let.); *ša ana ekallim i-za-bi-lu-ni* (in broken context) KAJ 267:19 (MA).

**e'** in Nuzi: *ina bit ili illakma ušēšer mé i-za-bil* she (the girl given to the temple to do *kisalluhūtu*-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); *kurummātīšunu . . . ana 30 (SILA).TA.ÀM za-bil* their rations have been brought at the rate of thirty silas per (person) HSS 16 72:4.

**f'** in NA: ŠE.PAD.MEŠ *zi-ib-la ana* GN transport provisions to Zamua! ABL 582:9, cf. *tibnu ša . . . [i]-za-bi-lu-ni* ABL 1180:13,

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cf. ibid. 8; *išē ina bit Aššur i-za-bil-u-ni* ABL 419 r. 14; 160 *šābē* TA PN *ina libbi* URU GN *gušūrē i-za-bi-lu* ABL 490 r. 4, also ABL 1021 r. 11; *gušūrē* TA *libbi* URU GN *a-za-bil* ABL 581:6; the craftsmen *ša askuppātu i-za-bi-lu-ni-ni* who transport the stone slabs ABL 1104:8, cf. (in broken context) *bilti i-zi-bi-lu-u-ni* ABL 1078 r. 5.

**g'** in lit.: 3 ŠAR ERÍN.MEŠ *nāš sussulša i-za-bi-lu šamna* its (the ark's) basket-carriers were busy carrying three sar of oil Gilg. XI 67, cf. ZÍD.DA.MEŠ *i-zab-bi-lu* STT 36:42.

**h'** in NB: barley for the hired men *ša tibna i-zab-bi-lu* who carry the straw BIN 2 133:6, cf. *ša hušābī iz-bi-lu-nu* YOS 6 32:58, cf. also VAS 6 273:15; *ša uḫtata . . . ana É.NÍG.GA iz-bil-lu-nu* Cyr. 24:6; *elat libnāti mahṛēti 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* SIG<sub>4</sub>.MEŠ *ša tibnu i-zab-bil-ú-nu* UCP 9 63 No. 26:5; *kī mé jānu ina ta-lak-ka-a-ta hušābu 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.); *libbū ša ina pani RN u RN<sub>2</sub> ša qīme u uḫtata ana* GN *iz-bi-lu-*' just as they used to carry flour and barley to Akkad, formerly, under Neriglissar and Nabonidus YOS 3 81:30 (NB let.); *libnāti u ḫiddam ina qaqqadija lu az-bi-el* I carried bricks and clay on my own head VAB 4 62 ii 68 (Nabopolassar). Exceptionally in the nuance "to carry off": *suluppī ina imitti eqlāti ša ina panīni* PN *ina qātīni 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* SIG<sub>4</sub>.ĤI.A *iz-bi-lu u inanna ana* GIŠ.ÛR(!).GIŠIMMAR *našēm ana maššartim tapqiduši . . . adi inanna «a»* SIG<sub>4</sub>.ĤI.A *iz-za-ab-la u inanna ana* GIŠ.ÛR(!).GIŠIMMAR.ĤI.A *taṭarradma* (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.MÁ.ĤI.A *šina ajiš*

## zabālu

*illaka kattamma ana šE-ka za-ba-lim rēškama ukalla* these boats, wherever they go, are yours, they will be at your disposal to carry your barley ARM 1 6:50; *ina GIŠ.MAR.G[ÍD.DA] tibna kî az-bi-la* when I brought the straw in the wagon BE 17 34:40 (MB let.); *ina sumbî ... nišî mātija ina libbi i-zab-bi-lu libnātešu* the people of my land carried in the wagons the bricks used for it (the *bīt rēdūti*) Streck Asb. 88 x 88; *idāti ša ANŠE(!).ME ša uttata adi muhhi nāri iz-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 zi-bi-lu ša kanšu* who is trained to carry loads TCL 13 165:4 (NB); *šE ki-su-tú issunak ana GN ni-za-bi-lu-ni elippu ši labirtu ša tibnu šE ki-su-nu me-i-nu ša ibaššūni ina libbi nušebbaluni* 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); *makurru ša nindabū iz-bil tanīh iz-za-bil* the barge which (until now) carried victuals has brought suffering BRM 4 6:12 (SB rit.). Note, said of an animal transporting its young: *šumma SA.A.RI ina bīt amēli ulidma u iz-bi-il* if a wildcat(?) litters in a man's house and then carries out (the young) CT 39 49:41, for a similar ref., see mng. 2.

**b)** to deliver (goods to fulfill a tax obligation) (NB, LB): *qanāti <ša> ēšidu ú-še-[li?] i-zab-bil-ma ... [inan]din kî la iz-zi-bil-ma la ittannu hītu ... išaddad* 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 ana tēlīt ušēlū* from the tax of year one of Nabonidus which PN brought in and delivered as *tēlīt*-tax YOS 6 14:9; *bāri ana muhhi PN i-zab-bil ... kî la iz-zi-bil* he will deliver the *bāru*-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 *ana za-bi-lu* (for *zabālu* or *zebēlu*, also wr. *ana za-bi-e-li* BIN 1 163:13) *ša bāri ša irbi šarri ana GN illak* PN is going to GN to deliver the *bāru*-tax, the income due to the king UET 4 49:2; *uttata mušuhma akanna i-da-<sup>3</sup> u zi-ib-[la]* (I told them) "Measure the

## zabālu

barley (for the *maššartu*-delivery), and be careful to deliver it here!" YOS 3 137:35 (let.); x wheat *ana zi-bi-lu ana Eanna* TCL 13 209:6, also *ibid.* 18, 24 and 29, cf. *ša zi-bi-lu ša ú-pi-a-tum* for the delivery of the ...-tax VAS 6 160:2 (Dar.); obscure: door, beams, reeds *mala ina libbi zi-bi-il bītāti innabta* AnOr 8 70:11 (NB, Camb.).

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

**d)** (with *tupšikku*) to do corvée work: 2850 *ina ummāni ... ana za-ba-lu tupšikku ana ... ilēa ... ašruk* I made a gift to my gods of 2,850 of the people (taken prisoner) to do corvée work VAB 4 284 ix 38 (Nbn.); [*at*]ta u *agali ta-zab-bi-la tupš[ikk]u* you (horse) and the riding-donkey carry the corvée basket Lambert BWL 180:11 (fable), cf. *a[na imēr]u za-bil tupšikki* *ibid.* 218 iv 18; *ūmešam la naparkā e-zab-bi-lu tupšikšun* (the conquered peoples) carry their corvée baskets every day, without end OECT 6 pl. 2 K.8664:11 (Asb.), cf. *ummāni mātīšu tupšikka ana nakrišu i-za-bil* Lambert BWL 112:28 (Fürstenspiegel).

**e)** (with *amātu*) to convey information (to the enemy): *āl pāḫija(!) ana nakrim awātīm awātīm 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 awātika ana bēl immerim i-za-ab-bi-il* YOS 10 33 v 13, also LÚ.KÚR x x *i-za-bi-il* *ibid.* 20:15 (OB ext.), and see mng. 5.

**f)** (with *arnu*, *hītu*, and similar terms) to bear, suffer (punishment, misery, etc.): *arnī dinānī li-iz-bil* may my substitute carry my sin Maqlu VII 138, see KAR 8 ii 5, in lex. section; for *hīta zabālu*, see *hītu* A mng. 6c; for *itta zabālu*, see *ittu* A mng. 2a; *a-zab-bil šēr[ta]* Lambert BWL 202 F 5; *lupna i-za-bil* he will suffer poverty CT 39 46:68 (SB Alu); [*du*]-ul-la *i-za-bil* he will bear misfortune Kraus Texte 3b iii 40; *lumunšu kabta iz-zi-bil* Meissner Supp. pl. 17 K.13663 r. 5' (comm.); *ilū la šupšuḫa i-za-ab-bi-lu šāriš(am)* (obscure) En. el. I 110.

**2. zubbulu** to carry (a plurality of objects): *šumma MIN ina sūqi ulidm[a x] ana bīti ú-za-[ab]-bi-il ana bīt amēli mašrū šumma MIN ina*

## zabālu

*bīti ulid[ma x ana] sūqi ú-za-ab-bi-il lapān bīti* if an *eššebu*-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 Alu), see mng. 1a-2'.

3. *zubbulu* to keep (a person) waiting (OB only): *ana* PN ... I GÍN KÙ.BABBAR *idin anāku allī'amma libbaka utāb ana* PN<sub>2</sub> 3 GÍN KÙ.BABBAR *idi[n]* 2 GÍN K[Ù.BABBAR] *adi allakakkum zu-ub-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<sub>2</sub>, (but) keep him waiting for two (more) shekels of silver until I come to you CT 29 35b:19; *inanna* 10 ŠE KÙ.BABBAR *ina āl wašbātama* (text *wa-ba-aš-ta-ma*) [*a*]na PN *idimma sābi x x la tu-za-ab-ba-al-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; *adīni ú-za-ba-lu-na-ti itazzuz zam šātu atta tidē* until now they have kept us waiting, you know about this standing idle TCL 18 87:13; PN-*ma* ... *ú-za-ab-ba-la-an-ni ana itazzuzzi ana šāšim aḥka la tanandi* (you informed me) "It is PN who keeps me waiting" — be sure to wait for him YOS 2 1:11; *šābi aḥiātim ša ibaššū lilqūma LÚ Kiš<sup>ki</sup> ul anaddiššunūti u LÚ Kiš<sup>ki</sup> ištu ITL.2.KAM ú-za-a[*b-ba-a*]l-šu-nu-ti* let them take any irregular troops that are around, but I will not give (them) the men from Kiš, I have kept the men from Kiš waiting for two months YOS 2 92:24; *la tu-sa-ba-al* 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: *maršaku ... attana'batu u ú-zab-ba-lu e[...]* I am sick, I am destroyed again and again, and I linger on (in my disease) Schollmeyer No. 21:26; *maršu šū māmītu iṣbassu ú-za-bal-ma imāt* an "oath" has seized this patient, he will linger on and (then) die Labat TDP 2:3, cf. *ú-zab-bal-ma imāt* ibid. 102:14, also 130:41, 138:14, 144:53', STT 89:132, Kuehler Beitr. pl. 18 iii 5, pl. 20 iv 44; note: *lam ú-za-bi-lu* (in obscure context) LKA 85:4.

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b) said of the disease: *maršu murussu ú-zab-bal-šú [...]* as to the sick man, his disease will linger on for him K.6292:9, cf. K.6736:9' (both unpub. SB ext.), cf. *murussu ú-zab-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): *amātika ana nakri uz-zab-ba-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. *šuzbūlu* to have (someone) carry (something) — a) in gen.: *tabkāni rabūti ... naphar ummānija ina sīsē parē gammalē imērē ú-ša-az-bil-ma ina qirib ušmanniia ... ušappak* 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 tupšikku ušaššišunūti ú-ša-az-bi-la kudurri* 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; *kudurru ina qaqqadija aššīma ú-ša-az-bil ramanī* I put the basket on my own head and carried it myself (lit. made myself carry it) Borger Esarh. 20 Ep. 21:17, cf. [...]. *ḤI.A ú-ša-az-bil-šu-nu-ti* Rost Tigl. III 118; PN *bukram rēštū ... tiddam ... itti ummānatiia lu ú-ša-az-bi-il* I had Nebuchadnezzar, my first-born, carry clay (and other materials) along with my workmen VAB 4 62 iii 5 (Nabopolassar); *kupru u ittū id Arahtim lu ú-ša-az-bi-il* I had the Arahtu canal carry the pitch and bitumen (needed) VAB 4 60 ii 13 (Nabopolassar); *ilšu tupšikku ú-ša-az-bal-šú* his god will make him carry the basket on corvée Kraus Texte 57a i 8' (Sittenkanon).

b) in transferred mng.: *māhir tāti la muštēšeru tu-ša-az-bal arna* you (Šamaš) 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: *uḫtātā u subuppīja mala ina panīšu li-z-zab-bil ina elippi ana pītu lušēbīla* 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 Ebeling 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 I 121; UD.KA.BAR.dab (after *luga* and types of *sukkal* and before *gal.erón.unkin.na*) Protu-Lu 13; UD.KA.BAR.dab.ba = šU-u (before *sukkal.maḥ*) Igituh short version 195.

**a)** in Ur III: <sup>a</sup>Ba.ú.nin.àm *zabar.dab* Ur. <sup>a</sup>Nin.gír.su en ki.ág <sup>a</sup>Nazi.ka.ke<sub>x</sub>(KID) PN, the *zabar.dab* of PN<sub>2</sub>, the beloved en of Nazi CT 5 2b:8 (votive, time of šulgi), see SAKI p. 194x; (bread ration for) *zabar.dab* <sup>a</sup>Šul.gi (same ration as for the *sukkal*'s among the personnel of the en of Nazi) RTC 401 i 2, cf. also <sup>a</sup>Šul.gi.ḥa.ma.ti *zabar.dab* (likewise after a named *sukkal*) *ibid.* 18; *zabar.dab* (receiving beer rations along with members of such professions as *nagar*, *dím.dím*, *mu.sar*, *simug*) ITT 2 2680 r. 2, cf. (in same context) *ibid.* 4164 r. 3; *šuku zabar.dab.ba* bread rations for the z. (in connection with provisions for dogs) Reisner Telloh 227 r. 3, also *lú.kin.gi<sub>4</sub> 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 Catalogue 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 178f.; *é.zabar.dab* (for the storage of wool, etc.) UET 3 1226 r. 1, 1543 r. 7, 1577 r. 3, note *é.zabar.dab šà ma.da* PN.ka *ibid.* 1542:32.

**b)** in OB — 1' in connection with taxes: *l MA.NA KÙ.BABBAR ŠÀ KÙ.BABBAR ZABAR.DAB ša Girsu Lagaš u Ninâ ... ša qāt Idiniatum ZABAR.DAB ša ana Gimil-ilim PA. PA ana šuddunim nadnu PN u Bala ina qāti PN<sub>2</sub> u PN<sub>3</sub> mahru* PN and Bala have received from PN<sub>2</sub> and PN<sub>3</sub> one mina of silver out of the silver due to the z. of GN, GN<sub>2</sub> and GN<sub>3</sub>, 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;  $\frac{2}{3}$  MA.NA  $\frac{7}{8}$  GÍN KÙ.

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BABBAR ŠÀ.BA *ribbāt Sin-šemi* ZABAR.DAB Uri ŠÀ MU ... *namḫarti Bala itti Sin-šemi* ZABAR.DAB Uri *ša qāt Idiniatum ša ana Gimil-ilim ana šuddunim nadnu ina Bābili [nikkassī]šu [i]šakkan* receipt concerning 47 $\frac{1}{2}$  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; *Sin-šemi* ZABAR.DAB *ina* ITI MN UD.1.KAM *itti Bala ina Bābili 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 occs.: (PN sent me seven *ušummu*-mice from GN) 6 *ana* PN *za-mar* (possibly *bar* over erasure)-*da-bi-im uštābil* 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.unkin.na*, [za]bar.dab, [gá].dub.ba, *sanga*, [a]b.ab.du, *šita.ab*, *agrig*, etc. YOS 5 163:7; PN *dub.sardumu* PN<sub>2</sub> *arad* DN *zabar.dab* <sup>a</sup>Nanna YOS 5 52 (seal); *a.gār zabar.dab* Uru.*zabar.dab*<sup>ki</sup> TCL 11 156:10; and note (x field land) *éš.kār zabar.dab* *ibid.* 3 and 8; IGI PN ZABAR.DAB (last witness after high administrative officials) VAS 7 204:54 (Hana); ZABAR.DAB *im-mahḫaš* the z. will be slain YOS 10 31 iv 5 (ext.), see usage d-1'; note the writings: *ana* ZABAR.DAB(wr. .LÜ) *šupramma* ZABAR.DAB(wr. LÜ) *liqbi* write to the z. so that he may give orders UET 5 62:33f., *ana* PN *ù* ZABAR.DU<sub>8</sub> *qibīma* UET 5 72:2, cf. *itti* PN<sub>2</sub> ZABAR.DU<sub>8</sub> *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 47 176 n. 8.

**d)** in SB — 1' in omen texts: *miqitti* UD.KA.BAR.DAB.BA downfall of the z. CT 30 16 K.3841 r. 12 (ext.), cf. *miqitti* UD.KA.BAR.DAB.BA *ša nakri* *ibid.* 15; LÚ.UD.KA.BAR.DAB *ina niqē šarri* DIŠ EN BE (read possibly: 1-en *kabtu* «...») Boissier DA 11f. r. iii (p. 18) 22 (ext.).

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2' in lists of gods: [<sup>d</sup>]UD.KA.BAR.DAB.BA = MIN (= <sup>d</sup>IM) CT 25 16:10; <sup>d</sup>SAG.KUD = UD.KA.BAR.DAB AN.NA.KEX, <sup>d</sup>NIN.PA.MUL.E.SI = DAM.BI SAL (listed between musicians and bakers) CT 24 3 i 18. Note: <sup>d</sup>[Ḫa].ià UD.KA.BAR.dab <sup>d</sup>En.ki UET 5 124 seal (OB).

3' in colophons: [*Baba-šum-ibni* LÚ.UD.KA].BAR.DAB.BA É.ŠÁR.RA (as ancestor of a family of *mašmāšu*-priests in Assur) CT 37 25 r. ii 34, and passim in KAR (see G. Meier, AfO 12 245f.), 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.KUL.LUM LÚ *engišu* LÚ *ārīru*, etc. YOS 1 45 ii 26 (Nbn.), cf. the sequence: lú.gala, lú.nar, lú.zabar.dab.ba, lú.siraš(!), lú.MU OECT 1 pl. 20:14 and r. 12.

It is difficult to establish the functions of the palace and temple official called *zabardabbû* (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 the passages in the "Gilgameš and Agga" story (see Jacobsen, ZA 52 118 n. 55) as well as in SB omen texts (see usage d-1'), going back to OB sources, indicate that the *zabardabbû* 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 *zabardabbû* always occurs in the sing. and only rarely with a personal name, so that it has to be assumed that there was only one *zabardabbû* in office at any one time. In the older texts, the *zabardabbû* 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 *zabardabbû* as a cupbearer, according to the texts from Bogh. (see usage

## zabbilu A

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 Friedrich, MAOG 4 52f., and Limet, RA 47 175ff.

**zabaru** s.; (mng. unkn.); Sum. word; lex.\*

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

The sign ZUBUR (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 (*santakku kaba-tenû*, "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 *kàd* is explained by *ḫarādu*, see *ḫarādu* B v.

**zabbatu** see *zabbu*.

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

šu.ni al.il = *qá-ta-šu za-an-bi-la* (for *zabbila*) his hands are used to carrying (gifts) OBG T III 171f.; LUGAL *za-ab-bi-lu* = *ma-ḫir ta-'ti* king laden (with gifts) = one who accepts presents 2R 47 i 13 (SB comm.).

**zabbilu A** s.; basket; NB; Aram. lw.; pl. *zabbilānu*; cf. *zabālu*.

a) beside *marru*: *dullu ina muḫḫija dānu kapdu* 20 *marrī* 50 *zab-bil-lu* *šūbilānu dullā la ibattil* 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 GCCI 2 231:2, and passim beside *marru*, e. g., 4 *zab-bi-la-a-nu* BIN 2 127:10, 20 *zab-bi-la-nu* TCL 12 112:11, 10 *zab-bil-li* Strassmaier Actes du 8<sup>e</sup> Congrès International No. 12:1, Nbk. 225:1, [x] *za-ab-[bil-la]* Nbn. 220:1, cf. *ibid.* 4, also (beside *marru*, *niggallu* and *qulmû*) YOS 6 218:7, 13, 21 and 29, and *ibid.* 32.

## zabbilu B

b) beside *qappatu* (basket): 45 *qappā[ti]* 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-bil-lu bēlu lušēbili tamlū numalla* let my lord send basket(s) (and) we will fill in the terrace CT 22 140:10 (let.); 8 *zab-bil ša ittī šapū* eight baskets waterproofed with bitumen Nbk. 433:7, cf. 420 *zab-bil-la-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 šá ši-in-gu* Nbn. 1119:3.

From the cited refs. it may definitely be concluded that *zabbilu* denotes a basket and not a shovel, because it is never qualified as being made of wood or metal, and because a *zabbilu* is said to be coated with bitumen (Nbk. 433:7). The Aram. word *šbīlā* appears also as the loan word *zabīl* in Arabic, where it denotes both a basket (cf. Zimmern Fremdw. 34, R. C. Thompson, A Pilgrim's Scrip p. 62) and a shovel (Genouillac, OLZ 1908 470, Zimmern Fremdw. 41). This seems to indicate that the borrowed word was used to refer to whatever tools were employed to move earth in a specific region.

(Meissner BAW 2 33.)

**zabbilu B** s.; carrier of sheaves; OB, SB (omen texts), NB; wr. syll. and LÚ.ŠE.ÍL.ÍL; cf. *zabālu*.

lú.še.íl.íl (var. lú.še.zag.gá, mistake) = *zab* (var. *za*)-*bi-lu* Hh. II 335; [še.g]á.gá = *zab-bi-lum* Antagal D 54; ga.ab.íl = [u-us-š[i-k]a] let me carry for you, *za-ab-bi-lu* Izi V 109f.; kab.íl = *zab-[bi-lu]* Lu Excerpt II 10, cf. Lu III F i 6'; [KA]B.ÍL = *zab-bi-lu* UET 4 208:12 (Nabnitū Comm.).

25 lú.še.íl.íl (beside 18 lú.še.kin.kud = *ēšidu*) VAS 9 133:2 (OB); note: á lú.še.íl wages for the sheaf carriers YOS 5 166:34; *šumma ina āli za-ab-bi-lu* MIN (= *mādu*) if there are many sheaf carriers in a city CT 38 5:95 (SB Alu); KÙ.BABBAR u ŠE.BAR LÚ *zab-bi-la maḥrātu* silver and barley (for) the first group of porters BE 8 134:1 (NB).

For the occupation of *zabbilu*, who carried the sheaves of grain from the field to the

## zabbu

threshing floor, see Landsberger, JNES 8 260 and n. 58.

**zabbu** (also *zabbū*, fem. *zabbatu*) s.; (a type of ecstatic); SB; *zabbū* only in lex., pl. *zabbūtu* CT 40 46:19; wr. syll. and NÍ.ZU.UB; cf. *zabābu*.

lú.ní.zu.ub = *za-ab-bu* Lu Excerpt I 214; lú.[ní.s]u.ub = *za-ab-bu* LTBA 2 1 iii 25 and *ibid.* 5 r. 8 (Appendix to Lu); lú.ní.su.ub = *za-ab-b[u]*, SAL.ní.su.ub = *za-ab-ba-[tu]* Lu IV 120f.; lú.[ní].su.ub = *zab-bu* Igituh short version 264 (all after *maḥḥū*); lú.ní.su.ub.ba = *za-ab-bu-ú*, SAL.lú.ní.su.ub.ba = *za-ba-a-tum* OB Lu A 29f., cf. [lú.ní.su.ub.ba] = [za-ab-b]u OB Lu B i 32; IM.zu.ra.aḥ = *zab-bu* (var. *a-s[in-nu]*) (after *maḥḥū*, var. *maḥḥū*) Erimhuš III 170.

lú.ur.ra = *za-ab-bu* OB Lu A 271; lú.ur.e = *za-ab-bu-ú* (after *zabbū* and *zabbatu*) *ibid.* 31, also B i 34.

*eššepū, parū, uššuru, za-ab-bu* = *maḥ-ḥu-u* LTBA 2 1 vi 41ff., and dupl. 2:378ff.

*zab-bu liqbākimma šabrū lišannāki* let the ecstatic tell you, the *šabrū*-priest report to you (that I spend my nights in tears) LKA 29d ii 2; *šumma zab-bu-tu ina māti im'i[du]* if ecstatics become numerous in the country CT 40 46:19 (SB Alu); if a man (while walking on the street on an errand) NÍ.ZU.UB [IGI] sees an ecstatic (followed by LÚ.GUB.BA, i. e., *maḥḥū*) Sm. 332 r. 5, see Oppenheim, AfO 18 75 (SB Alu), cf. DIŠ SILA *ina* GIN-ŠÚ NÍ.ZU.UB [IGI] (mentioned between midwife and prostitute) *ibid.* 23; 6(?) *kurummāti ana zab-bi zab-ba-ti maḥḥē maḥḥīti tašakkan* you prepare six(?) food offerings for the male and female *zabbu*- and *maḥḥū*-ecstatics LKA 70 i 26, and dupl. K.6475 in ZA 25 195, also Craig ABRT 1 16:24, see Ebeling, TuL p. 50.

In addition to the relation of *zabbu* to the verb *zabābu*, "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.aḥ, from the late and not always reliable series Erimhuš, suggests that IM should be read ní and that both words may refer to self-inflicted wounds or other mutilations.

**zabbu** see *zappu*.

**zabbû****zabbû** see *zabbu*.**zabgû** s.; (mng. uncert.); lex.\*ZAB.GA = *za-ab-[gu-u]* Silbenvokabular A 84.See *zabzabgû*.**zabi** s.; (a medicinal plant); SB\*; foreign word.ú *za-bi*: ú IGI.NIŠ *ina Hab-ḫi* — z. is the name of the *imḫur-ešrā*-plant in Habhi Köcher Pflanzenkunde 11 r. iii 53 (Uruanna II 426).ú *kur-ka-nam* ú *za-bi* (used for fumigation) AMT 35,1:3.**zabību** (a wooden object) see *ṣabību*.**zābibu** (or *ṣābibu*) s.; (a plant in medical use); SB.\*ú *za-bi-bu* (to be worn in a leather phylactery) LKA 146 r. 15.**zabibānu** see *zibibānu*.**zabiltu** s.; betrayal(?); OB, SB; cf. *zabālu*.**a**) as apodosis: *za-bi-il-tum ša-ta[-am ekallim(?) . . .] awātīm uštene[šši]* betrayal — the intendant [of the palace] will betray secrets RA 38 80:12 (OB ext.), see RA 40 56; GIŠ.TUKUL *za-bil-ti* “weapon” (predicting) betrayal CT 31 28:6, and dupls. Boissier Choix 101:7, KAR 148:24 (all SB ext.).**b**) referring to a mark on the exta: [*šum-ma da-na]-nu za-bi-il-tim paḫir* if the *danānu* (predicting) betrayal is split RA 38 80:14 and 16 (OB ext.).For apodoses expressing “betrayal” by means of the verb *zabālu*, see *zabālu* mngs. 1e and 5, see also *tazbiltu*.

Nougayrol, RA 40 68f.

**zābilu** s.; porter; OB, MB, SB, NB; pl. *zābilānu* AnOr 9 8:62 (NB); cf. *zabālu*.**a**) as a general term: 13 ERÍN *za-bi-lu*.MEŠ *ina šā* 37 NU.GIŠ.SAR.MEŠ *Malgium ša qāt* PN UGULA PN<sub>2</sub> *ša še-e* GÚN PN<sub>3</sub> *ša A.ŠĀ* URU GN [*iz-bi-lu*] 13 corvée workers from(?) the 37 gardeners from Malgium belonging to PN—PN<sub>2</sub> is the overseer—who did work carrying the barley which is the tax delivery of PN<sub>3</sub>, from the field in GN YOS 12 414:1, also 12 ERÍN *za-bi-[lu]* . . . *iz-bi-lu* (same situation)**zābilu**ibid. 415:1, also 416:1; PN *ša ina muḫḫi za-bi-la-a-nu* in charge of the porters AnOr 9 8:62 (NB).**b**) referring to specific occupations — **1'** *zābil eriqqi* wagon driver (Nuzi): LÚ.MEŠ *za-bi-il* GIŠ.MAR.GÍD.DA.MEŠ *itakušunūti* the wagon drivers ate them (the two sheep) AASOR 16 6:43f., cf. *umma* LÚ.MEŠ *za-bi-il* GIŠ.MAR.GÍD.DA-*ma la nīkušunūtimi* thus (said) the wagon drivers, “We did not eat them” ibid. 47.**2'** *zābil iši* wood carrier (OB, Mari, MB): LÚ *za-bil* ú.ḪI.A carrier of firewood Genouillac Kich I B 141:2 (OB); [*za*]-*bi-il* GIŠ.ḪI.A (in list of accounts) ARM 7 103 r. 2', restored from an unpub. Mari text, see ARMT 7 36 n. 2; PN *za-bil* GIŠ.MEŠ PBS 2/2 116:11 (MB).**3'** *zābil kudurri* basket carrier (to do corvée work): *biltu madattu u za-bil* (var. LÚ *za-bi-il*) *kudurri elišunu aškun* I imposed upon them tribute, (the duty to present) gifts, and corvée work (lit. to furnish men carrying baskets) AKA 277 i 67 (Asn.), cf. ibid. 273 i 56, 300 ii 15, cf. also KAH 2 112 r. 6 (Shalm. III), Winckler Sar. pl. 45 D 19; *nāši marri alli tupšikki ēpiš dulli za-bil kudurri ina elēli ulši ḫūd libbi nummur panī ubbalu ūmšun* (the workmen) who use the spade, the hoe (and) the *tupšikku*-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 libnātišu za-bi-lu tupšikkīšu ina elēli ningūti ubbalu ūmšun* Streck Asb. 88 x 94, also *ṣabit allu nāš marri za-bi-il [tupšikki]* VAB 4 240 ii 53 (Nbn.); note: dates *ša* 15 LÚ *za-bil 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 GUR *ina kurummāti ša* LÚ *za-bil ku-du-ru* (received by the same person) BIN 2 133:23 (both Nbn.).**4'** *zābil libitti* brick carrier (OB): 2 SĪLA *maštit za-bi-il* SIG<sub>4</sub> 1 SĪLA *pu-ta-na-at za-bi-il* SIG<sub>4</sub> two silas (of barley) for drink for the brick carriers, one sila for food for the brick carriers TLB 1 167:1f.**5'** *zābil šaḥarri* carrier of bundles of straw (OB): 1 šu-ši ERÍN *za-bi-il ša-ḥa-rum ša ištu* MN



**\*\*zablū**

UD.19.KAM *adi* UD.23.KAM *ša* UD.4.KAM *ina* ŠA 13 NU.GIŠ.SAR *Uruk* UGULA PN NÍG.ŠU PN<sub>2</sub> *u* PN<sub>3</sub> [*ša in*]a *egel bilti* PN<sub>4</sub> [*iz-bi-lu*] sixty straw carriers, who did carrying work in PN<sub>4</sub>'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 PN<sub>2</sub> and PN<sub>3</sub> YOS 12 506:1, also *ibid.* 463:1, 507:1, 509:1, 511:1; *za-bi-il ša-ḥar-ri* ... *ša* ... *iz-bi-lu* (same situation) *ibid.* 508:1; 15 ERÍN *za-bi-il ša-ḥar-ri-im* (adding *ša* Á.NI UD.2.KAM) *ibid.* 510:1; 2 LÚ *za-bi-il ša-ḥa-ar-ri* PN *ibid.* 489:1, cf. (beside harvesters) *ibid.* 488:2.

6' *zābil tupšikki* corvée worker (SB): *šābē dikūt mātišunu za-bil tupšikki* ... *unūt šipir mātišunu ana naqār Bābili išpuruni* (the inhabitants of Telmun) sent me a levy of their own workmen, corvée-workers (and various copper tools), tools of native workmanship from their country, for the demolition of Babylon OIP 2 138:42 (Senn.).

7' *zābil uttati* barley carrier (NB): (dates?) *ina kurummāti ša LÚ za-bil še.BAR PN LÚ rēdi 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 *il* are not preserved in the Lu-series, with the exception of *ú.il = willu* (q. v.) and *kab.il = zabbilu*. Proto-Lu 566ff. (3 NT 581, from Nippur) lists the entry *ú.il* twice, referring thus to *willu* and *zābil iši*, then *gán.il*, *izi.il*, *kab.il.il*, [*še.il.il*], [*x*].*il.il*, and *un.il*; for *kab.il.il* and *še.il.il*, see *zabbilu* B. The reading of *un.il* 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 (ERÍN).GL.IL, see *tupšikki*.

**\*\*zablū** (Bezold Glossar 112a) see *saplu*.

**zabnaku** s.; (a container); EA\*; Egyptian word.

[...] *kandurīšunu za-ab-na-ku-u šumšu* [x stone vessels together with] their stands, called z. (in Egyptian) EA 14 iii 54.

Lambdin, Or. NS 22 369.

**\*\*zabratu** (Bezold Glossar 112a) see *sabratu*.

**zābu**

**zabru** (or *zapru*, *šab/pru*) s.; (mng. unkn.); lex.\*

ba-ár BAR = *za-ab-rum* (between *pagru* and *pādu*) A I/6:187.

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

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

**zābu** v.; 1. to dissolve, 2. to ooze; OA, OB, SB; I *izūb—izáb* (OA *azuab*), I/2, II (lex. only); cf. *zā'ibu*, *zibu* F.

A.KAL = *ḥa-a-[lu]*, SUR.SUR = *za-a-[bu]*, bi.iz. bi.iz = *i-ta-at-[tu-ku]* Antagal C 266ff.; [A.KAL] = *mēlu*, *ḥālu*, *šihlu*, *nīšu*, *zibu*, *za-a-bu*, *te-ik-ku*, *ta-te-ik-ku* (for *tattiku*) KUB 3 103:14ff. (Bogh. version of Diri III); za-al NI = *zu-ub-bu* A II/1 Comm. 17'; *tu-za-a-ba* 5R 45 K.253 ii 29 (gramm.).

1. to dissolve — a) said of figurines: *kīma šalmī annūti ihūlu i-zu-bu u ittattuku kaššāpu u kaššāptu lihūlu li-zu-bu u littattuku* 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.; *li-ḥu-lu li-zu-bu u lit-ta-at-tu-[ku]* *napištašunu kīma mē nādi liqti* 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 *ḥāla zu-ba u itattuka* KAR 80 r. 23, Maqlu I 140, V 152, also quoted as *ḥāla zu-ba* Maqlu IX 90.

b) said of persons (in transferred meaning): *ina za-a-bi u ḥāli ū'a a'a iqtati napištuš* (the enemy king) ended his life woefully in complete disintegration AAA 20 pl. 97:161 (p. 89, Asb.); *littul akliška li-zu-ub li-ḥu-ur* (for *-ul*) *ū li-ih-[ḥar-mit]* let him (who envies you) look (hungrily) at your bread, let him dissolve, melt, disintegrate (from envy) RB 59 246:65 (OB lit.); note, in difficult context: *ina rēm šuḥrīma a-zu-áb* TCL 20 93:17, and *annakam ina rēš šipātīm ūmišam a-zu-áb* CCT 4 27a:17, *a-ḥu-al ū a-zu-áb* VAT 9301:20 (all OA).

## zabzabgû

2. to ooze: *ina šinnātišu i-za-ab mūtum* from his (the snake's) fangs oozes death A 633 (unpub., OB inc.); *širī istahha damī iz-zu-[ba]* (var. *i-[zu-ba]*) my flesh is flaccid, my blood has oozed away Lambert BWL 44:92 (Ludlul II).

*Zābu (izūb)* shares with *hālu (ihūl)*, as against *ihīl* 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 *hālu* differentiates between *ihūl* (in the mng. "to dissolve") and *ihīl* (in the mng. "to exude, to flow").

**zabzabgû** s.; (a glaze); lex.\*; foreign word.

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

Connect with Ugar. *spsg*, a white (colorless) glaze, see Ginsberg, BASOR 98 21 n. 55 and Albright, *ibid.* p. 24f., also with Hitt. *zapzagai-*, see Friedrich Heth. Wb. 260.

\*\***zadanu** (Bezold Glossar 112a) see *šadānu*.

\*\***zadidu** (Bezold Glossar 112a) see *šadīdu*.

**zadimmu** s.; lapidary; SB; Sum. lw.

za.dím = *za-di-mu-um* (after *kù.dím = ku-ti-mu-um*) OBGT XIII 2; *lú.NA<sup>2a</sup>.dím.ma = za-dím-mu* (in group with *namgaru*, *gurgurru* and *purkullu*) Antagal C 256, cf. [LÚ] *alan-gu-u*, [LÚ.N]A<sup>2a</sup>.dím.ma = *pur-gul-lu* CT 37 24 iv 6f. (Lu App.). Note [...] = [*x*]-*dím-mu* (with *x* either = *kù* or = *za*) (before [*pur*]*kullu*) Lu Excerpt I 229.

[bur.gu]l(?)e bur.gul.la.mu zá.dím.ma NA<sub>4</sub>ba.an.dím(!).ma.mu : *ša pur-kul-lum pu-ra iq-gú-ru ša za-dím(!)-ma ab-nu ib-nu-ú* (in the destroyed temple) where the stonemason used to carve (stone) containers (for me), the lapidary used to make jewelry (for me) SBH p. 60:11ff., with the earlier Sum. version bur.gul.e bur.ba.an.gul.la.mu za.gin.dím.e za.gin.ba.an.dím.ma.mu PBS 10/2 15 i 8 f., and see Edzard, AfO 19 24 n. 59.

*alan-gu-ú*, *za-dím-mu = pur-[kul-lu]* Malku IV 25f.; *za-dím-mu = par-kul-lu<sub>4</sub>* (followed by LÚ *ir-ra-ku = ēširu*) CT 18 9 K.4233+ ii 27.

a) wr. za.dím: PN *đumu* PN<sub>2</sub> za.dím Ur Excavations vol. 10 seal 213:3 (Ur III); <sup>d</sup>NIN.ZA.DÍM VAB 4 270 ii 38 (Nbn.).

b) wr. zadim: zadim (parallel with *kù.dím* and *simug*) (note *za mu.dù.e* he

## zā'erūtu

built it of precious stone) SAKI 106 Gudea statue A xvi 27; <sup>d</sup>Nin.zadim zadim.gal an.na.ke<sub>x</sub>(KID) : <sup>d</sup>MIN MIN *šá* <sup>d</sup>A-nu (artificer of a golden crescent) 4R 25 iv 41f., and see (for the patron deity of lapidaries) <sup>d</sup>Nin.zadim Deimel Pantheon No. 2566, also Zimmern, BBR p. 142 note  $\eta$ ; *ni-i[n-...]* = <sup>d</sup>Nin.zadim(sign MUK) = <sup>d</sup>E-a *ša* LÚ *zadim-me* (sign ZADIM) (followed by *ša kutimme*) 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 ŠL 2 No. 3 B no. 1), in lists of rations, etc., should be interpreted as *zadim* or *muk*. However, since the term *zadimmu* 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.DÍM (Akk. *zadimmu*); only in the name of the deity and in the Gudea ref. does MUK (a variant of ZADIM) refer to the *zadimmu*. For the paleographic problem, see also the discussion sub *sasinnu* and *aškapu*.

**zadrû** (*zaduru*) s.; (an object made of clay); lex.\*

im.<sup>za</sup>-ad-rušID (vars. im.za.ad.ri, im.<sup>zar</sup>-dušID) = *šU-u, meš-la-nu* (preceded by im.<sup>te</sup>-ešID = *pi-sa-nu*) Hh. X 501f., and cf. *dug.za.ad.ru.um* OB Forerunner to Hh. X 43, in MSL 7 200; *za-ad-ru* [šID] = [*za-ad-ru-u*] (followed by *še-e* šID = [*pi-sa-nu*]) Ea VII 189, see JCS 13 129, cf. *za-an-da-ra* šID Proto-Ea 554, in MSL 2 74; šID = *za-du-ru-um* (after šID = *mi-iš-la-a-nu*) Proto-Izi k 4 (= PBS 5 153 col. v).

Possibly, on account of *mešlanu* and *pisannu*, an open (lit. halved) drainage tile.

**zaduru** see *zadrû*.

**zā'erūtu** s.; hostility; MA\*; cf. *zēru*.

**\*\*zagdurū**

*za-e-ru-ti e-pu-šú* AOB 1 112 note x, also *ibid.* 118 iii 11 (Shalm. I); for other refs., see *epēšu* mng. 2c (*zā'ērūtu*).

**\*\*zagdurū** (Bezold Glossar I12a) see *kandurū*.

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

For another loan from Sum. *zag*, see *sāgu*. See also *zagzagātu*.

**zagin** s.; lapis lazuli; lex.\*; Sum. word. *za-gi-in*, *za-gi-in-du-ru*, *šip-ru*, *eb-bu* = *uq-nu-[u]* An VII 18ff., also Malku V 179.

For the corresponding Sum. loan word, see *zaginnu*.

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

$na_4.za.gin.duru_5 = šu-u, MIN (= uq-nu-ú) el-lu, MIN eb-bu, uq-nu-ú namri$  Hh. XVI 53ff.; [ $na_4.za.gin.duru_5 = uq-nu-u el-lu = za-gi-š[n-du-ru-u]$ ] Hg. D 78;  $za-gi-in-du-ru na_4.za.gin.duru_5 = za-gi-in-du-ru-u, uq-nu-u el-lu, el-lu, eb-bu, nam-ru$  Diri III 90ff.; note  $še.za.gin.duru_5 = še-im hu-u[n-nu-ti]$  Hh. XXIV 159,  $še.za.gin.duru_5 = a-ba-aḥ-ši-nu$  *ibid.* 153, cf.  $še.za.gin.duru_5 = e-b[u-h]u-ši-nu$  Practical Vocabulary Assur 29, also  $ú a-a-ra-hu : ú za.gin.duru_5.ra$  Köcher Pflanzenkunde 12 vi 7 and 22 iii 6'.

*za-gi-in-du-ru = uq-nu-[u]* An VII 19 (for sequence see *zagin*);  $na_4 za-gi-in-du-ru-u : na_4[...]$  CT 14 15:21.

a) as a natural stone: *ali ebbu*  $na_4.za.gin.duru_5$  *ša ušamsaku [...]* where is the shining greenish lapis lazuli which the [...] are treating badly? Gössmann Era I 154; *šumma ālu*  $MIN (= tupqinnašu) kīma za.gin.duru_5$  if the corners of a city (wall look) like greenish lapis lazuli CT 38 2:42 (SB Alu); *šumma ... kakkabu iṣruḥma kīma*  $za.gin.duru_5$  *ana imitti amēli itiq* if a star flares 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:  $na_4.za.gin.duru_5$  (in broken context) AMT 69,12:4.

b) as an artificial stone and a glaze: *šumma*  $na_4.za.gin.duru_5$  *ana epēšika* if you

**zaginnu**

intend to produce (glass the color of) greenish lapis lazuli ZA 36 182:13 (chem.); *uḡāršu asmu ša kī za-gin-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 mātāti kališina ina za-gi-in-du-ri-e ina iḡārātišina ēšir* I depicted with greenish glaze on its walls (representations of) my conquest of all foreign lands Iraq 14 41:31 (Asn.).

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  $duru_5$  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 (*abaḥšinnu* and *ḥunnutu*) that are called in Sum. *zagindurū*-colored barley. The adj.  $duru_5$  may basically denote a type of lapis lazuli with a wet-looking surface.

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

Possibly to be read *gišdilū*, q. v. for refs.

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

[ $na_4.za.gin.gú.tu = šu-u, ša ki-šá-du su-um-ma-[t]um$  (var. *a-su-um-ma-tum*) Hh. XVI 58f., cf. [ $na_4.za.gin.g[ú].tu = šu-ku = uq-nu-u p[a-šu]-u,$  [ $na_4.za.gin.gú.tu = [ša ki-ša-ad s]u-um-ma-ti = MIN MIN$  Hg. D 79f.

Note that the explanation *ša kišād summati*, "of (the color of) a dove's neck" Hh. XVI 59, is followed by  $na_4.za.gin.<gú>.uga$ . *mušen = šá*  $MIN a-ri-bi$ , "of (the color of) a raven's neck" *ibid.* 60, while the forerunner CT 6 11 i 25 adds after  $na_4.za.gin.gú.tu$ . *mušen* the entry  $na_4.za.gin.g[ú].nam$ . *mušen*, "lapis lazuli (colored like) a swallow's neck."

**zaginnu** s.; lapis lazuli; lex.\*; Sum. lw.; cf. *nazaginnu*, *zagindurū*, *zagingišdilū*, *zagingutukku*.

*za-gi-in*  $na_4.za.gin$  = *za-gi-in-nu* Diri III 89.

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

**zagmukku**

**zagmukku** (*zammukku*) s.; beginning of the year, New Year's festival; from OB on; Sum. lw.; *zammukku* ZA 40 289:34 (Ner.), and passim in NB royal; wr. syll. and ZAG.MUK.

zag.mu (var. zag.muk) = *za-muk-ku* (var. šu-u) Hh. I 219; zag.mu = [š]u, *ri-iš šat-ti* A-tablet 491f.

a) in Ur III: see (for deliveries termed *nig.ezen*, *sá.dug<sub>4</sub>* and *še.ba*) Schneider, Or. 18 44 No. 73, cf. oil as *ì.ba zag.mu.ka* <sup>d</sup>Šul.gi ITT 2 3230:2.

b) in OB: *aššum KÙ.BABBAR zag-mu-ki ša li-tum* KI.TA *ša qātīkunu* 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 kašād*]*i* when the beginning of the fourth year arrived AnSt 5 104:104 (Cuthean Legend), cf. *niqē* ZAG.MUK KÙ.MEŠ [*aqq*]*i* I performed the pure sacrifices of the New Year's festival ibid. 106; *šumma ina* ZAG.MUK *ina Nisanni* UD.1.KAM *lu ina Ajāri* 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 Ajāru CT 38 34:21 (SB Alu), and dupl. KAR 212 r. iii 8.

d) in hist.: *ina zag-muk-ki arḫi rēšī kullat mūrnisqī ... lupqida qerebša* 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; ITI *Nisannu ša* ZAG.MUK *ina ešāti u saḫmašāti* AN.ŠAR *ša qirēti ina kirē ša qabalti āli illaku* 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 *bīt akīti*) on account of the disturbances and rebellions Ebeling Parfümrez. pl. 27:5, see Ebeling Stiftungen 3 (Senn.); *ina isinni za-am-mu-ku tabē ...* <sup>d</sup>*Marduk* 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. 134 vii 23; *elip mašdaha zag-mu-ku isinni Šuanna* the processional barge of the New Year's festival, the festival of Babylon ibid. 128 iv 1 (all Nbk.); *lūzib isinnu* ZAG.MUK *lušabtil* I will omit (all) festival(s), even) the New Year's festival I will

**zaḫalū**

order to cease BHT pl. 6 ii 11 (NB lit.); note with the apposition *rēš šatti: ša ina zag-mu-kam rēš šatti ana isinni akīt Nabū ... išad-dihamma* where Nabū arrives in procession at the beginning of the year for the Akītu-festival VAB 4 152 iii 49; *ša ina zag-mu-ku rēš šatti* UD.8.KAM UD.11.KAM DN ... *irammu qerebšu* where DN dwells during the New Year's festival (from) the eighth (to) the eleventh day ibid. 126 ii 56; *ina zag-mu-kam rēš šatti* DN *qerbašu ušēšimma ana isinnu tarbāti* (metathesis for *tabrāti*) *akītašu širti ušašdihma* 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 Akītu-feast ibid. 156 v 31 (all Nbk.).

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

**zagzagātu** s. pl.; sanctuary; syn. list.\*

*zag-[gu]*, *a-ši-ra-tum*, *za-ag-za-ga-tum* = [*šubtu* (or *aširtu*)] RA 14 167 r. i 1' ff.

Connect with Sum. zag, "sanctuary," for other loan words from which, see *zaggu*, *sāgu*.

**zāḫ** see *zā*.

**zaḫalū** s.; (a silver alloy); SB, NB.

a) for casting objects: *abūbi maššē pi[t]iq za-ḫa-li-e eb-bi* twin *abūbu* monsters cast of shining z. Borger Esarh. 88 r. 8; *timme širūte pitiq za-ḫa-li-e eb-bi* tall obelisks cast of shining z. Streck Asb. 16 ii 41; *paramāḫu ...* 50 GÚ.UN *za-ḫa-lu-ū ebbu agurri aptiqma ú-šar-ma-a* (text *ú-rab-bā-a*) *širusšu* 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; *rīmī dalāti bābāni ina za-ḫa-li-e namriš ubanni* I made the wild bulls at the doors out of shining z. VAB 4 128 iii 60 (Nbk.), cf. *rīmī za-ḫa-li-e eb-bi ... kadriš ušziz* I set up fierce (looking) wild bulls of shining z. ibid. 222 ii 14 (Nbn.).

b) for plating — 1' over a metal core: *šedē nabnīt erī ša 2 ina libbi za-ḫa-lu-u litbušu* statues of protective genii made of copper, of which two were coated with z. OIP 2 109 vii 21 (Senn.), cf. *adi apsasāti pitiq urudē ša*

**zaḥan**

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

**2'** over wood: chariots, wheeled chairs (and) wagons *ša iḫzūšina ṣa-ri-ru* (var. *-ri*) *za-ḥa-lu-u* with mountings of *šāriru*-gold and z. Streck Asb. 52 vi 23; *ina mēsir za-ḥa-li-e* ù <...> *eb-bi urakkisma* I reinforced (the doors) with bands of z. and shining <*ešmarû?*> 2R 67:79 (Tigl. III).

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

Although *zaḥalû*-silver was generally used in the same way as *ešmarû*-silver and is often mentioned beside it, the Senn. passage (cited sub usage b-1') — stating that *zaḥalû* was used as a plating over metal, a sparing use to which *ešmarû*, q. v., was never put — seems to indicate that *zaḥalû* was a more valuable silver alloy. However, the Esarh. passage (usage b-3') does not corroborate this. Since it is often called *ebbu*, *zaḥalû* may refer to a silver alloy of a specific shade or luster. The word is late and occurs only in NA and NB royal inscriptions. For an Ethiopic etymology, see Leslau, JAOS 64 58b.

**zaḥan** see *zaḥannu*.

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

*za-ḥa-an* U+GA.DÛG = *za-ḥa-an-nu* (after U+GA = *diktu*) S<sup>b</sup> I 89; [*za-ḥa-an*] U+[GA] = [*za-ḥa-an*] Ea IV 36; utul.U+GA = ŠU-*nu* (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 GIŠ [x] KÙŠ.TA *za-ḥa-num* É.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 GIŠ.gal 10 KÙŠ.ta 6 GIŠ 3 KÙŠ.ta *za-ḥa-num.šè* 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 ka.a.b.ba.šè)

**zā'ibu**

ibid. last line but one (from Nippur, referring to a palace).

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

**zaḥaṭû** s.; battle-ax; MB\*; Sum. lw.; wr. ZA.ḪA.DA.

giš.tukul.za.ḥa.da (var. giš.za.ḥa.ṭu) = *za-ḥa-ṭu* (var. *-du-ú*, *qulmû*, *kalmakru*, *maksaru* Hh. VII A 20ff., cf. giš.tukul.za.ḥa.da = [...] = [...] Hg. 56f., in MSL 6 109; za.ḥa.da.zabar = [...], [...], [...], *m[a-ak-ša-ru]* Hh. XII 124ff., in MSL 7 164, cf. za.ḥa.da.zabar MSL 7 233:19 (OB Forerunner).

*za-ḥa-ṭu-u*, *ma-ak-ša-ru*, *ul-mu* = *qul-mu-u* Malku III 25ff.

[ZA.Ḫ]A.DA NA<sub>4</sub>.ZA.GÌN 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 302f.; ZA.ḪA.DA (on an artificial lapis lazuli ax) PBS 15 52:2.

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

**zaḥīmu** (or *zāḥīmu*) adj.(?); (mng. unkn.); lex.\*

DINGIR *za-ḥi-mu* = DINGIR *za-ku-ú* 2R 47 K.4387 ii 19, dupl. KAV 178:4' (comm. to unidentified astrol. text).

Probably referring to the moon after an eclipse, see *zakû* mng. 1a.

**zāḥīmu** see *zaḥīmu*.

**zaḥû** s.; (a garment); syn. list.\*

*e-li-ia-nu*, *za-ḥu-ú*, *nam-mu-ú*, *pi-ia-mu* = MIN (= *ṣu-ba-tu*) *ku-lu-lî* Malku VI 46ff., also An VII 142ff.

**zā'ibu** s.; waterlogged soil; lex.\*; cf. *zābu*.

zu-bi ZUBI (= PAP+NÁ) = *za-i-bu*, *mi-di-ir-tum* waterlogged, rotten soil, *gam-lum* canal with a bend A VIII/1:97ff., cf. [ZU]BI = *mi-dir-tú*, [...] = ÍD.ḪAL.ḪAL.LA (= *Idiglat*), [...] = *za-i-bu* Erimhuš b (= K.4526, in Meissner Supp. pl. 11) r. iii 11'ff.; i-zu-bi [ÍD.ZUBI] = ŠU-*u*, *za-i-bu*, *mi-di-ir-tum*, *I-zu-bi-tu* Diri III 193ff.; i-di-ig-na MAŠ+GÚ+GÀR = ŠÁ ÍD.MAŠ+GÚ+GÀR ŠU (= *Idiglat*) the Tigris River, *na-gu-u* island, *na-at-ba-ku* terrace, *za-i-bu* A VIII/1:83ff., cf. i-di-ig-na MAŠ+GÚ+GÀR = *I-di-ig-lat*, *za'-[i-b]u* A I/6:138f.; i-di-ig-na GÚ+GÀR = MIN (= *za-i-bu*) A VIII/1:87; ÍD.ZUBI = *di-[ig-lat]* AfO 18 333 Practical Vocabulary Assur 739 (re-stored after VAT 14253, unpub., copy Geers).

## zā'irānu

The logogram ZUBI seems to have referred originally to a specific arm of the Tigris River in southern Babylonia. The equivalence *gambru* (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 *nabaku*, "terrace" (as used in date orchards), likewise indicate that ZUBI had reference to some specific region or configuration of topographical features. For *midru* in a similar sense, see Edzard *Zwischenzeit* 90 n. 442.

**zā'irānu** (*zē'irānu*) s.; enemy, hostile person; NA, NB\*; cf. *zēru*.

[i]na muḥḥi pi ša ākil karšī za-'i-ra-ni according to a calumniator (or) a hostile person ADD 646 r. 15, also dupl. 647 r. 15; u ze-'i-ra-na-a ša ultu Elamti dibbī bišūti ana muḥḥija iškunuma ana ekalli išpura my enemy, who has made up evil rumors about me from Elam and has written (them) to the palace ABL 283:9 (NB); LÚ za-'ir-a-ni KÚR. [MEŠ(?)] ša KUR Aššur ibtāšu' the enemy, the foes of Assyria, have come to shame ABL 1246 r. 5 (NB); ze-i-ra-nu ša KUR Aššur anāku I (Nabû-bêl-šumāti) am an enemy of Assyria ABL 998 r. 8 (NB); ki ana pi ze-'e-ra-(ni) ša māat Aššur i-zi-e-ru la nišpuruš (the king may ask PN and find out) that we have not sent word, instigated by the enemies who hate Assyria ibid. r. 6 (NB).

**zā'irinnu** see *zarinnu* A.

**zā'iru** (*zē'iru*, fem. *zā'irtu*) adj.; 1. hostile, 2. enemy (used as substantive); from OB on; *zē'iru* MDP 6 pl. 11 iv 14, ABL 589 r. 6, pl. *zā'irūtu* (mng. 1), *zā'irū* (mng. 2); cf. *zēru*.

[lú].gú.dù, lú.bar.ra = za-'i-ru Nabnitu XXII 191f.; lú.gú.dù = [...] Igituh I 192; lú.gu(text šú).du=za-i-rum (preceded by *munappihu*, *mukiššu*, *munangiru*) OB Lu Part 7:20; lú.gú.bar lu-ku-pa-ar (pronunciation) = za-a-i-ru(text -du) KBo 139:11' (Lu).

gú.dù.a : za-a-i-ri-ka (in obscure context) SBH p. 38:27f.; ní.bi.a gù.dù.a : puluhtašu za-'i-rat his terror is hostile CT 16 23:338ff.;

## zā'iru

uru didli [gú].bar.ra.mu.ne : URU.URU za-i-ri-ia the cities that were hostile to me YOS 9 36:40 (Sum.), CT 37 3 ii 46 (Akk., Samsuiluna); lugal.im.gi gú.bar.ra : LUGAL ḥamma'i za-i-ri-šu BE 6/2 45 (Samsuiluna year 14, Sum.), YOS 9 35:114 (Akk.), see Thureau-Dangin, *Mémoires de l'Académie des Inscriptions et Belles-Lettres* 43/2 p. 9f.; lú(text lugal) gú.mu.e.da.ab(text .la).dù.uš.a : za(!)-i-ri(!)-ka Watelin Kish pl. 12 i 16' (Sum.), ibid. ii 5' (Akk., Samsuiluna).

za-i-rum = lem-[nu] Izbu Comm. 427; [x]-id-du, [x-x]-nu = kak-ku šá za-i-ri Malku III 32f.; za-iri-šu // za-ir(!)-šu Izbu Comm. 376e (passage commented on not preserved).

1. hostile: *mātam nakirtam u za-ir-ta-am* AfO 13 pl. 1 = p. 46:2 (OB lit.); *multarḥi la māgiri za-e-ru-ut Aššur* the proud and un-submissive, hostile to Aššur Weidner Tn. 13 No. 6:3, and passim; KÚR.MEŠ za-e-ru-ut<sup>d</sup> Aššur the enemies that hate Aššur AKA 104 viii 41 (Tigl. I), cf. *za-'i-ru-ut Aššur* 3R 7 i 14 (Shalm. III).

2. enemy (used as substantive) — a) in OB: *rīnum ... munakkip za-i-ri* wild bull goring the enemies CH iii 9; *za-e-ri-šu ana qātišu mulliāma* 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-ri-šu litirrušu* 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 1 62:26 (Adn. I), *malki za-e-ri-ia* AKA 103 viii 32 (Tigl. I), *kullat za-e-ri-šu* KAH 2 84:11 (Adn. II), AKA 263 i 28 (Asn.), and 3R 7 i 12, and passim in Shalm. III, also, wr. *za-'i-ri-ia* Borger Esarh. 16 Ep. 11:16, etc.; *ana šumqut za-'i-ri* to overthrow the enemy OIP 2 85:5, etc.; *ana sakāp za-'i* (var. -i)-ri-ia Borger Esarh. 44 i 68; *narkabtu ... sāpinat za-'i-ri* the chariot that crushes the enemy OIP 2 44 v 70; *ināru ajābija ušamqitu za-'i-ri-ia* they (the gods) killed my foes (and) overthrew my enemies Böhl *Chrestomathy* p. 35:18 (Sin-šar-iškun).

d) in NB royal inscriptions: *la māgiri anār akmi za-'i-ri* I killed the unsubmitive (and) put the enemies into fetters VAB 4 112 i 25, and passim in Nbk., note *kāsu idi za-'i-ri-*

**zā'izānu**

*ia* *ibid.* 170 B vii 41, restored from CT 37 15 ii 69; *Ereškigal* ... *ša za'-i-ri-ia la rā'imīja i-x-iq-qu-ú* DN, who ...-s those who hate me (and) do not love me VAB 4 182 ii 56 (Nbk.), from PBS 15 79 ii 96; *mukanniš za'-i-ru* (the rod that) makes the enemy submit VAB 4 216 i 33 (Ner.); *kāšid ajābīja muḥalliq za'-i-ri-ia* VAB 4 254 i 13, and *lunār za'-i-ri-ia* *ibid.* 260 ii 41 (both Nbn.); cf., wr. *za-WI-ri-ia* *ibid.* 60 i 28 (Nabopolassar).

**e)** in lit.: *mu'abbūt egrūti za'-i-ri* (vars. *za'-i-r[i]*, [*za*]-[*el-ri*]) who destroys the obstinate enemies En. el. VI 154, cf. *mušahmūt za-i-ri* Craig ABR 1 30:33, *mušamqitat za'-i-ri* BA 5 651:26.

**zā'izānu** s.; supervisor in a case of division of fields and houses; Nuzi\*; cf. *zāzu*.

LÚ.MEŠ *za-i-za-ni-šu* 6 *amēlūti* [... P]N *ūbilamma* PN brought (before the judges) his supervisors of the division, six men JENu 423:11, cf. *ana LÚ.MEŠ za-i-za-ni-šu* (in broken context) *ibid.* 10.

**za'iztu** s.; share; MB\*; cf. *zāzu*.

*naphar* 10 (*immeri*) 4 (*wriši*) PN *kīmū za-iz-t[i-šu]* *ana* PN<sub>2</sub> *iddin* PN gave to PN<sub>2</sub> 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.

**zajāru** s.; enemy; MA, SB, NA, NB; cf. *zēru*.

gú.[tar.lá.lá] = [*za-a*]-[*i*]*a-ar* Izi F 140; gú.dū = *za-a-ru-ú* = (Hitt.) *ú-i-šu-ri-iš-kat-tal-la-aš* oppressor Izi Bogh. A 102.

mu.lu gú.bar.ra gú.gil.sá.gá.gá.e.ne : *za-a-a-ru ēpiš lem[a]* the enemy, the evildoer KAR 97:13; [...].x.DU.zu i.bí.a.ba.suḫ.suḫ.eš : *gērūka za-ia-a-ru itteneklīmū* your (the goddess') enemies and foes look with a frown KAR 128:26 (bil. prayer of Tn.).

**a)** in MA and SB lit.: *galtu melammūšu usahḥapu nagab za-a-a-ri* fearful is his splendor, it overwhelms all enemies AfO 18 48 "vi" 12 (Tn.-Epic), cf. [*za-i*]*a-a-ri* Tn.-Epic "i" 11; [...] *ša iqtabi šagāš za-a-a-ri* who ordered the destruction of the enemy LKA 63:26, cf. *ēduruma kaluṣunu za-a-a-ru* *ibid.* r. 20; *kakku* (var. *kak*) *la maḥra dā'ipu za-a-a-ri*

**zakār šumi**

irresistible weapon that overthrows the enemy En. el. IV 30; *munakkipu ka[l]a za-a-a-ri* who gores all enemies BMS 46:19, dupl. Scheil Sippar No. 79.

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

**zajāruru** see *zāruru*.

**zajārūtu** s.; hostility; lex.\*; cf. *zēru*.

gú.[tar.lá] = *za-ia-ru-tu* Izi F 139.

**zakakatu** (*zakakutu*) s.; glass, glaze; SB; cf. *zakū*.

*kissūšu ša* NA<sub>4</sub>.GIŠ.NU<sub>x</sub>(ŠIR).GAL.LUM NA<sub>4</sub> *za-ka-ka-tum tubuṣti ša Ezida* its retaining wall (i. e., that of the Ezida of Borsippa) is made of alabaster, the overlay of Ezida consists of (blue) glass (or glaze) ZA 53 237:10 (NB hymn to Ezida); *za-ku-ku-tū šumšu* ([the stone] whose appearance is like [...]) its name is (blue) glass STT 108:54 (series *abnu šikinšu*).

Connect with Heb. *z'kūkīt*, "glass," Aram. *z'gūgūtā*, Mandaic *z'gāwītā*, etc., see Brockelmann Lex. Syr.<sup>2</sup> 188. The sequence in ZA 53 237 seems to indicate that the glaze alluded to was lapis lazuli colored. Note also that *zakakatu* occurs in STT 108 as the designation of a stone of a specific color.

(Köcher, ZA 53 240.)

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

The body of a child [*ina*] *mehret za-ka-nim* BAD [*ša*] *elēnu piātim šapiltim [ina] aḥ nārim nadīma* was found lying on the river bank opposite the z. . . . which is above the opening of the lower dike ARM 6 43:6.

Referring perhaps to a reed construction. The reading of BAD 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

níg.mu.pà.da = *za-kar šu-mu* (var. *-me*) Hh. I 40.

1. invocation (of a deity): ní.tur.tur.ra kir<sub>4</sub>.dù mu.pà.da.bi.da.aš : *ina ... utnin labān appi u za-kar šu-mu* by means of supplications, prostrations and invocations RA 12 74:27f.; note udu.mu.p[à.da] = [*immer mu-pa-di*]-e sheep (to be offered) at an invocation Hh. XIII 127, followed by udu.dingir.mu.p[à.da] = [...] ibid. 128.

2. fame: *Aššur-bēl-kala ša ilu ina puḫur Aššur za-kar* MU-šú *iz-kuur* RN, whom the god (i. e., Aššur) has made famous in all of Assyria JRAS 1892 343:7 (= Layard p. 73); *balag za-qa-ar šu-[mi-ia] épūšma* 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 DN<sub>2</sub> of the sanctuary) MDP 28 p. 29:3 (from Elam); *atartu = za-kar šu-mu* excess (in the protasis means) fame (omen apodosis: my army will obtain a fine name) CT 20 39:5 (SB ext.), cf. *zugqurtu = za-kar šu-mu* excrescence (in the protasis means) fame (omen apodosis: my army will obtain a fine name) ibid. 6; obscure: *mēsir ekallim ša za-ka-ar šu-mi šu [...] issir* YOS 10 54 r. 31 (OB physiogn.), 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), 2. to invoke (the name of a deity, with *šumu* and *nibītu*), to name as king (with *šumu*, *zikru*, and *nibītu*), to elevate to high rank (with *šumu*), to praise (a person or a deity, with *šumu damqu* or *banū*), to name (i. e., to give a person or a thing a name, with *šumu* and *nibītu*), to mention (a person's name, with *šumu*), to take an oath (with *nīš ili* and *māmītu*), to herald, announce (a royal message, with *amat šarri*), to address a person (with *amatu*), 3. I/2 to speak, 4. I/3 to name, to proclaim, 5. *zukkuru* to mention, to invoke, to name, 6. *šuzkuru* to make take an oath (also with *šumu* and *zikru*), 7. *nazkuru* passive to mngs. 1 and 2; from OA, OB on; I *izkur* — *izakkar* — *zakir*, I/2 imp. *tizkar*, I/3 (for *ittazkar* see mng. 4b); wr. syll. (first radical

## zakāru A 1a

often wr. *iš*, *taš*, etc., before consonant) and MU (KA-ár RA 45 pl. 3:1 from Urartu, PÀ CT 39 4:35, SB Alu); cf. *mazzakru*, *zakār šumi*, *zikru* A and B, *zukkuru*, *zukurru*.

pà, pà.da, mu = *za-ka-rum* Nabnitu IV 286ff.; [...] PÀD = *za-ka-rum* Idu I 59; mu-u MU = *sà-qa-rum* A III/4:8; mu = *za-qa-[ru]* Izi G 4; mu = *za-ka-rum*, *za-kar šu-me* Hh. II 188f.; [in.pà] = *ú-tu*, *iš-qu-ur*, *it-ma* Ai. I iii 18ff., cf. [in].pàd.pàd. dè.ne = *ú-ut-tu-u*, *i-za-ka-ru*, *i-ta-mu-u* ibid. 27ff., and passim in Ai. and Hh. I; mu.lugal.bi in.pà = *nī-iš LUGAL-šu iz-kuur* Ai. VI ii 28, etc.; for bil. refs. see mngs. 1d, 2a-1', d-1', 4a, 7.

NA.RÚ.A = *ši-tir šu-[mi]*, *šu-mu zak-[ru]* Uruanna III 188/4-5, cf. [*na-ru-ú*] = [*š*] *i-tir šu-mi*, [*š*] *u-mi 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'al manman la ta-za-kà-ar* do not make any declaration if anybody asks you (lit. on the asking of anybody) KTS 2b:17 (OA let.); *mār šarri ša ana šarrūti zak-ru ina kakki [imaqqut]* 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 ana šarrūti zak-ru kussā išabbat* Thompson Rep. 271:7, and cf. ibid. r. 10, also 270:12 and r. 7; *zēr šangūtišu ana manzaz Eḫursagkurkurra ana dāriš tas-qu-ra* you (the gods) have declared his descendants to remain in the (named) temple forever as high priests AKA 31 i 27 (Tigl. I); *ištarītu ša ana ili zak-[rat]* (do not marry) an *ištarītu*-woman, because she has been dedicated to the deity Lambert BWL 102:73 (SB); *awatam iqabbi šamriš i-za-qá-ar* RA 15 177 ii 25 (OB Agušaja); obscure: *ana kal nišī a-zak-kar ina panīša kī allika* KAR 73:27, and dupl. AMT 62,1 iii 11; [*mimmū*] *a-zak-ka-ru-ka šunnā ana šāšunu* repeat to them whatever I will tell you En. el. III 12; *šanīš iz-zak-ru-ma iqbū puḫuršun* secondly, they (the gods) said, speaking in unison En. el. V 111; KA.KA-*ma-ak dumqi u tašmē šuāšu iz-zak-ru* they pronounced for him the formula (expressing) blessing and obedience En. el. V 114.

b) to declare under oath: *bēl awātija* PN *ina 3 awātīm ša <in> na-ru-a-im laptani li-*



## zakāru A 1c

*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. 325:35, cf. BIN 4 114:32 (OA let.), and see Landsberger, *Belleten* 14 262; *kī'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 bīt DN kī'am iz-ku-ur* YOS 8 63:16 (OB), and passim; note: *ina huḫar* <sup>d</sup>*Šamaš a-za-ak-ka-ra-kum* YOS 12 325:11 (OB).

c) to give an order: *herē nārišu zaqāp šippātešu ul iz-ku-ur* none (of the former kings) had given orders to dig canals for it (the city) or to plant orchards Lyon Sar. pl. 15:46, cf. *ibid.* 7:46; *ana mīlukti ašpuršunūtima kī'am az-ku-ru-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 mention of: *aššumi kaspim ša šim bīti ša ammakam ša taz-ku(!)-ra-⟨ni⟩ tērtakama ula ittakkam* no information for you has reached me as to the silver for the price of the house which you mentioned there BIN 4 98:27 (OA let.); *i-za-ak-ka-ar-ši inniši inabbi šumša* one mentions her among mankind, one invokes her name RA 22 170:20 (OB rel.); LÚ.ME-ŠU-NU ŠA INA LA ANNIŠUNU ZAK-RU KAR.MEŠ 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 physiogn.); *sippi šigāri mēdelū dalātu ša Ebabbar damqātū'a la naparkā li-iz-ku-ru maḫarka* may the doorjambs, the locks, the bars and (all) the doors of Ebabbar intercede for me before you without cease VAB 4 96 ii 26 (Nbk.), see also mng. 3a; *karši ša ana MU la tābu kī itakkalūšu* when they spread unmentionable calumnies against him ABL 1240:9 (NB); *za.e.e.ne.əm.zu ki.a mu.un.pà.da* <sup>d</sup>*A.nun.na.ke<sub>x</sub>(KID).e.ne.ki.a mu.un.su.ub.su.ub* : *kātu amatka ina eršeti i-za-kar-ma Anunnaki qaqqaru unaššagu* when he (subject unknown) pronounces your “word” on earth, the Anunnaki kiss the ground 4R 9:59f., cf. *ibid.* 57f., cf. [mu.zu] ḫu.luḫ.ḫa an.na mu.un.pà.da ki.a ba.ab.ús.sa : *šumki galu ina šamē i-za-kar-ma eršeti iḫāl* BA 10/1 100:

## zakāru A 2a

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): *mannum šībūka . . . maḫar anniūtīm zu-ak-ra-šu-nu* who are your witnesses? name them before these (men)! BIN 4 101:8 (OA let.), cf. *mimma šībī ša ta-az-ku-ra-ni* TCL 4 82:20, cf. also KT Blanckertz 18:17' (OA let.); *šumma wardum šū bēlšu la iz-za-kar* if that slave does not name his owner CH § 18:61. Note, referring to a newborn child: <sup>d</sup>*Adad-za-ki-ir* BE 14 56a:29 (MB); *Iz-ku-ru-A-ga-dē<sup>ki</sup>* BE 15 162c:10 (MB); for an isolated OB ref., see *Iz-ku-ru-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 *nibītu*), to name as king (with *šumu*, *zikru* and *nibītu*), to elevate to high rank (with *šumu*), to praise (a person or a deity, with *šumu damqu* or *banū*), to name (i. e., to give a person or a thing a name, with *šumu* and *nibītu*), to mention (a person's name, with *šumu*), to take an oath (with *nīš ili* and *māmītu*), to herald, announce (a royal message, with *amat šarri*), to address a person (with *amatu*) — a) with *šumu* — 1' to invoke (the name of a deity) — a' in gen.: *mu.zu bī.du<sub>11</sub> nam.maḫ.zu bī.du<sub>11</sub>* : *šumka az-ku-ru narbīka aq[bi]* I invoked you (Marduk), I proclaimed your greatness 4R 29 No. 1 r. 13f.; *giš.ma.nu giš.ḫul.dúb.ba udug.e.ne.ke<sub>x</sub> šà.bi* <sup>d</sup>*En.ki.ke<sub>x</sub> mu.pà.da* : *ēri ḫultuppū ša rābišī ša ina libbišu Ea šumu zak-ru* the staff of cornel wood, the magic wand against *rābišu*-demons, by means of which Ea is invoked CT 16 45:139ff., and passim, cf. *ina GIŠ [bi-ni] qudduši šumka az-ku-ru* Combe Sin p. 124:6, dupl. PSBA 40 pl. 7:8; *ilu u ištara mala šumšunu zak-ru* all the gods and goddesses that have been invoked Šurpu II 185, cf. *ibid.* 139, etc.; *ilū mala ina muḫḫi narī annī [šum]šunu 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 *muḫra ilū rabūti mala šumšunu MU-ār* “Accept (this),

## zakāru A 2a

great gods whose names I have invoked” KAR 26 r. 23, cf. MU.PÀ.DA.E.NE.NE dupl. K.3268 + 6033 (unpub.); these blessings I said for the king *ilū ša šumšunu az-ku-ru limhuru lišmi’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 -sig)-u-ni (in similar context) ABL 9:9; *ilāni ša šunšunu ni-iz-ku-ru littalkunāši* may the great gods whom we have invoked, go at our side KBo 1 3 r. 38 (treaty); *ašar kajān šumē i-zak-ka-ru* (var. *i-zaq-qa-ru*) wherever one is in the habit of invoking me (Irra) Gössmann Era V 56; *ina paššūr mākalē ilī rabūti šumka az-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* <sup>a</sup>*Gula u* <sup>a</sup>*Ninmah* ta-zak-kar AMT 41,1:42; exceptionally, without *šumu*: <ša> *iz-za-ka-ru-ku-nu-ši mugra a-ma-as-su* hear (O stars) the word of him who invokes you OECT 6 pl. 12:23 and 24, see Ebeling TuL 164, cf. *iš-ku-ku-nu-ši* (in similar context) Analecta Biblica 12 283:23; *ša ušamsaku DN ša ina ikribišu zak-ru litūr lininšu* 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); *kī ša ... ina mākalē ištari la zak-ru* like one who has not invoked the goddess at table Lambert BWL 38:13 (Ludlul II), cf. *iš-ku-ru ekul akalšu* he has eaten food without invoking his god ibid. 19; note MU.MU.MU.MU (obscure) ZA 42 80 i 6.

**b'** in ref. to blasphemous usage: [*ša*] *ina šaltišina šu[m i]li ana masakte ta-zak-ru-u-ni* (women) who invoke the name of a deity blasphemously during their quarrel AfO 17 279:57 (MA harem edicts), cf. [*šu-u*]m *šarri ina šalte la [i-za-kar šu-u]m ili lu la i-za-kar* ibid. p. 280:61; *šumka kabtu qalliš [a]z-za-kar* I have invoked lightly your honored name PBS 1/1 14:25 (SB).

**c'** referring to the ghost of a deceased person: *gidim lú.ki.sè.ga nu.tuk.a hē.me.en gidim lú.a.dé.a nu.tuk.a hē.me.en [gidim].lú.mu.pà.da nu.tuk.a hē.me.en* : *lu eṭemmu ša kāsip kispi la išū*

## zakāru A 2a

MIN (= *atta*) [*lu*] *eṭemmu ša nāq mē la išū* MIN [*lu*] *eṭemmu ša za-kir*,(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 eṭemmu la mammanama ša qēbira u sa-qī-ra la tēšū* you, ghost, without any (family), who have nobody to bury you and invoke you KAR 227 r. iii 28, dupl. LKA 89 r. i 20, see Ebeling TuL 132; *apla za-kir šumi irašši* 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 šakkanakki šumīšunu ta-[za]-kar* (var. *tanambi*) you (Enlil) name kings and governors PBS 1/1 17:13, var. from KAR 68:18, see Ebeling Handerhebung 20; *ša Marduk ilum bānūšu ina šum damiqti šumšu iz-ku-[ru-ma]* he (the king, the addressee of the letter) whom his god, Marduk, who created him, has graciously appointed RT 19 60 No. 356:10 (MB let.). With *ana šarrūti*, etc.: *inum Marduk ... šumam dāria iz-ku-ra ana šarrūti* when Marduk (created me and) named (me) king with an enduring fame VAB 4 142 i 15 (Nbk.); *ša Marduk ... ana zanān māhāzī u uddušu ešrēti šumšu kīniš iz-ku-ru ana šarrūti* whom Marduk has duly named king to provide well for the cities and to renew the sanctuaries VAB 4 234 i 15 (Nbn.); *ippalsannima ina māti šum damqa ana šarrūti iz-ku-ūr* (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[mšu]* (in parallelism with *ittabi nibissu*) 5R 35:12 (Cyr.); *ša Aššur ... ana mu'irrut kibrat arba'i šumšu ana dāriš iš-qu-ru* whom Aššur named to rule the four quarters of the world forever AKA 33 i 38 (Tigl. I), cf. *ana šarrūti māt Aššur šumu ša [šarri] bēlija iz-za-kar* ABL 2:7 (NA let.).

**3'** to elevate to high rank: *inūma Marduk šumka iz-ku-ru mādiš aḥdu umma anākuma awilum ša idi'anni šumšu it-ta-āš-ka-ar* when Marduk elevated you (addressing a person who is a *šāpir mātīm*) I was very pleased,

## zakāru A 2a

saying (to myself), “A person who knows me has been elevated to high rank” Fish Letters 1:5 (OB let.); *šāpirī išpuramma bēlī šumī 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 kâta* 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 sent them) CT 2 12:11 (OB let.); PA.PA-[*tim*] *ša ana x x abika bēlī šumšu iz-ku-ru* the *ša-ḥattātīm*-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 damqu* or *banū*): *šumī damqam ūmišam kīma ilim za-ka-ra-am . . . in pī nišī lu aškun* I acted so that the people praised my name daily like (the name of) a deity PBS 7 133:77 (Hammurabi); [*šum*] *bēlini bania 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 *nabū*) En. el. I 2; *āla šuātu ana eššūti ašbat* URU *Dūr-Nabū šumšu az-kur* I made that city the administrative center and named it Dūr-Nabū Lie Sar. 283, and passim in Sar. and Senn., note *az-za-kar šumšu* OIP 2 145:22 (Senn.); 2 *gammalē ša šunnā za-kar-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-qur* Sin-Gave-the-Name BE 15 182:7 (MB), and passim in MB, also <sup>d</sup>*Marduk-za-kir-šumi* Camb. 276:5, and passim in NA and NB, see Tallqvist NBN 314, also APN 282, see also mng. 1e.

6' to mention a person's name: *šumī iz-ku-ra-ku-ma* he mentioned my name to you VAS 16 13:8 (OB let.), cf. *ku-wa-am šumka i-za-kà-ar-ma* CCT 4 7b:21, cf. CCT 3 41b:25, and passim in OA; (you dedicate the votive offering to Ištar) *šum marši* MU-ár you pronounce

## zakāru A 2b

the name of the sick person LKA 70 i 7 and 69:10; *ana za-qar šumeja dannī malkī . . . išubbu* the rulers shake at the (mere) mention of my mighty name KAH 2 84:21 (Adn. II); *muruš libbi rabi'am ana panija taštakan kīma la aturru ma ina puḥur aḥḥija šumi bīt abi la a-za-ak-ka-ru tētepsanni* 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 maḥārikunu šumī la ta-za-kà-ra* do not mention my name when you address yourselves (to the *kāru*) KT Hahn 17:29 (OA let.); *ammakam* PN *ša'alma šumi šībī li-iz-ku-ra* ask PN there to indicate the names of the witnesses CCT 2 13:15 (OA let.).

b) (with *nīš ilī (u šarri)*) to take an oath — 1' in OB leg.: *ina bīt (var. bāb) Tišpak nīš ilim i-za-kar-šum* he takes an oath for him in the temple (var. gate) of Tišpak Goetze LE § 37 A iii 20 (= B iii 3), cf. *nīš ilim i-[za-k]ar* ibid. § 22 A ii 16; *nīš ilim i-za-kar-ma* he takes an oath CH § 249:41, and passim in CH; [*n*] *īš ilim iz-ku-ru* they have taken an oath Grant Bus. Doc. 7:8 (= YOS 8 51) (Rim-Sin of Larsa), and passim in OB; *nīš* <sup>d</sup>*Aja . . .* PN *iz-ku-ur-ma* (exceptional because Sippar texts normally use *tamū*) CT 8 28a:8 (Sippar); RN u RN<sub>2</sub> *nīš ilim dannam [i]na birītišunu iz-ku-ru* Ila-kabkabu and Jagidlim made a solemnly sworn agreement ARM 1 3:10, cf. *nīš ilī li-iz-ku-ur* ibid. 30:21, and passim; women of the palace *ša nīš ilim ina kirḥim iz-ku-ra* who took the oath in the inner city ARM 8 88:16 (leg.); for m.u.lugal.bi in.pà : *nīš šarrišu iz-kur*, see Ai., in lex. section; for the Sum. phrase in OB leg., see *tamū*.

2' in other leg.: *nīš* DN . . . u RN LUGAL.E *mīthāriš* IN.PÀ.DÈ.EŠ BE 14 40:24 (MB), cf. ibid. 1:20, 7:30; [Z]I.LUGAL *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); *nīš ilāni u RN šarrišunu za-ki-ir* he has taken the oath by the gods and their (the partners') king TCL 12 32:41 (NB), cf. *nīš-šū* DN . . . za-KAR BE 8 4:7ff., MU *ilī u šarri za-KAR* Nbk. 122:8, also *nīš ilī u šarri 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 *nīš* DN DN<sub>2</sub> *ilānišu u RN šarri . . . iz-zak-ru* Nbk. 247:21, *ina puhri nīš ilāni u šarri iz-ku-ur* TCL 13 170:22, and passim in NB, note *nīš ili u šarri* MU *nīš Marduk u Šarpānitu* MU PSBA 10 pl. 5 (after p. 146) 44 (NB); *nīš* DN u DN<sub>2</sub> *ilānišunu u MU RN šarri bēlišunu iz-zak-kar* Dar. 551:16, cf. *nīš-šū ili u šarri iz-za-kar* VAS 5 52:10; *nīš šarrim 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. *nīš šarri iz-za-ak-ra-an-na-ši* JEN 324:14, and passim in Nuzi.

3' in lit.: *nīš ilānišunu itti ahāmeš iz*(var. *iš*)-*kur-u*(var. *-ú*)-*ma* they (each of the allies) took an oath by their (i. e., his own) gods Borger Esarh. 50:26, and passim; note *nīšē māt Aššur ša adē nīš ili rabūti ina muhḥija 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 . . . nīš ilišu kabti qalliš iz-kur anāku amrāk* I am looked upon as if I were one who lightly took a solemn oath by his god Lambert BWL 38:22 (Ludlul II); exceptional: RN . . . *ša ni-iš* MU-[*ka*] *rabā qalliš iz-kur-ú-ma imēšu šaltiš* the (enemy) king who has lightly sworn an oath by your great name and arrogantly disregarded (it) PRT 105 r. 4; [*nī*]-*iš ili rabūti az-za-[kar]* BMS 61:14 (SB inc.); MU DINGIR *la i-za-KIR māmīt iṣabbassu* he must not take an oath, otherwise the curse (released by such an oath) will seize him KAR 177 r. iii 6 (SB hemer.).

c) (with *māmītu*) to take an oath: *ipattaru qaqqassunu i-zak-ka-ru māmīt* they (the courtiers) bare their heads and take an oath (the content of the oath follows, in direct speech introduced by *kī*) BHT pl. 9 v 26 (NB lit.), cf. *ukinnu māmīta ina berišunu rabūtka is-saq-ru* Tn.-Epic v 16.

d) with *nibītu* — 1' to give a name: *āla epušma Dūr-Šarrukīn az-ku-ra nibīssu* I built a city and called it GN Lyon Sar. 23:11, and passim in Sar., Senn., Esarh. and Asb., note: *bāra . . . nīg.mu sa<sub>4</sub> mu in.pà.da : parakku*

## zakāru A 2g

. . . *ša ana nibīt šumiya zak-ru* the sanctuary that is named after my own name RA 12 75:41f., cf. [ITL.BÁR *šar*] *šamē u eršeti nibīssu zak-rat* (referring to and translating the name Lugaldimmerankia) SBH p. 145 i 1.

2' to invoke: *ina qibīt ili rabūti ša az-ku-ra nibīssun* upon the command of the great gods whom I invoked Streck Asb. 4 i 35.

3' to name king: [*ana*] *epēš Eḥulhul iz-kur nibīt šumiya* (Sin) named me (king) in order to rebuild Eḥulhul Streck Asb. 216 No. 13 i β, cf. *ša Aššur u Sin . . . ultu ūmī rūqūti nibīt šumišu iz-ku-ru ana šarrūti* *ibid.* 2 i 4, cf. also 254:6.

e) (with *zikru*) to name king: *ša ilu ana šarrūti iz-ku-ru zikiršun* (my royal predecessors) whom the deity had named kings VAB 4 134 vii 15 (Nbk.); for other refs., see *zikru*.

f) (with *amat šarri*) to herald, announce (a royal message, NA only): PN *abat šarri ina panija i-za-kar mā abūa ina māt nakri mēti* PN announced to me the royal decree which says, "My father died in enemy country" ABL 186:13; PN *qurbūtu itti sanī ša LÚ 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 muhḥišunu iz-za-kar mā iqtībiu mā* ABL 1257 r. 5, cf. also *a-bat šarri i-zak-ra* ABL 871:8.

g) to address a person (with *amatu*, followed, without *umma*, by the wording of the address, only literary): *Gilgāmeš ana muttabbilāti . . . INIM* (var. *a-ma-ta*) *i-zak-[ka-ra]* Gilgāmeš addresses the female servants Gilg. VI 181, and passim in the epics; *imuršuma Asalluhi ana Ea abišu a-mat* MU-[*ár*] when he saw him (the sick man), Asalluhi addressed his father Ea BRM 4 18:8; *atū ana bēlišu amatam i-zak-kar* the door-keeper 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 Sonneck, 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 mng. 3b.

## zakāru A 3a

3. I/2 to speak — a) imperative: *lemnēti e tatamme damiqta ti-is-gar* do not say evil things, speak well (of people) Lambert BWL 104:128; *Etemenanki ana Marduk bēlija damqātūa ti-iz-ka-ri-im kajānam* always speak well of me, O Etemenanki, to my lord Marduk VAB 4 208 No. 49:13 (Nbk.), cf. ibid. 298:6 (Nbk.), also *bitu ana Marduk bēlija damiqti ti-iz-ka-ar-am* ibid. 64 iii 61 (Nabopolassar), *amat damiqtišu ti-iz-qa-ri* OIP 38 133 No. 7:5 (Sar.); [*šum . . . a*] *bika ma am la [ti]-iz-gar* (Sum. col. broken) RA 17 121 i 16.

b) present, used to introduce direct speech (in the epic lit.) — 1' in the standard formula: *Etana pāšu ipušamma ana erimma is-sà-qá-ar-šu* Etana opened his mouth and said to the eagle Bab. 12 pl. 12 vi 8 (OB Etana), *Narām-Sin pāšu ipušamma is-sà-qá-ra-am-ma šukz-kališšu* 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' *zakāru* alone: Sonneck, ZA 46 230 No. 30–33, also *e-za-qa-<ar> ana ahišu* Lambert BWL 162:39 (fable).

4. I/3 to name, to proclaim — a) regular formation: *mu.ne.ne i.pà.da : šumēšunu ta-za-na-kār* you name them one after the other KAR 4 r. 12 (SB rel.); *tanit<ti> qurādi Adad lu-sa-gar* let me proclaim again and again the praise of heroic Adad (incipit of a hymn) KAR 158 i 28; *etqannima lu-us-sà-qá-ar <...> nīška 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' preterit: *naphar 5 abullāti . . . at-tas-qa-ra šumēšin* I gave names to all five gates OIP 2 113 viii 5 (Senn.).

2' optative: *ilāni . . . ša arāk ūmēja littammū lit-taz-ka-ru amata dunqija* may the gods speak for a long life for me (before Bēl and Nabū), (may they) always intercede for me 5R 35:35 (Cyr.), cf. *urra u māšu lit-taz-ka-ar dumqūa* VAB 4 260 ii 28 (Nbn.), *Ninmah . . . maḥar Bēl Bēltija lit-tas-gar damiqti* Streck Asb. 240:16, cf. *šum'ud šanātija li-tas-gar* AKA 211:25 (Asn. I), also AOB 1 124 r. iv 34 (Shalm. I); *Ninmah ina maḥar Bēl*

## zakāru A 7

*Bēltija limuttašu 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); *erreta marulta . . . li-it-ta-āš-gar* may he (Aššur) pronounce an evil curse AKA 252 v 93 (Asn.); *epšēt qurdija luttamme tanatti li'ūtija li-taš*(var. *-ta-āš-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. I).

5. *zukkuru* to mention, to invoke, to name: *enūma ilū . . . šuma la zuk*(var. *zu-uk*)-*ku-ru* when no god had yet been given a name En. el. I 8; *ina mēši nagbašunu ú-zak-k[a]*(var. *-ki*)-*ru-ni šumšu* so that one should invoke his (Marduk's) name in all rites En. el. VI 166; *ša PN ummašu la zu-uk-ku-ra-[at]* PN's mother has not been mentioned (for the ownership of the field) BBSt. No. 3 i 30 (MB kudurru).

6. *šuzkuru* to make take an oath (also with *šumu* and *zikru*): *šumma ú-ša-az-ku-ru-kà zukur* if they make you take an oath, take it KTS 2b:20 (OA let.); *ina GIŠ.TUKUL <sup>d</sup>NI[N. LÍL] u URUDU.ŠEN.TAB.BA [...]* PN *u* PN<sub>2</sub> *mārē* PN<sub>3</sub> *ú-ša-az-ki-ru* they made PN and PN<sub>2</sub>, the sons of PN<sub>3</sub>, take the oath by the symbol of Ninlil and the double ax [of DN] UET 5 251:29 (OB), cf. *nīš ilāni u šarri ú-šá-az-ki-ru-šú-nu-tu* YOS 6 156:14 (NB); *šunu nīš ilāni ú-ša-aš-gi-ru* they made them take the oath MIO 1 114:10 (Bogh. treaty), also ibid. 116:25 and 29; *maḥar . . . ilāni . . . aššu našār rēdūtija zikiršun kabtu ú-šá-az-ki-ir-šu-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 Esarh. 40:19, cf. *adē nīš ilī rabāti ú-ša-az-ki-ir-šú* Streck Asb. 68 viii 45, and passim; *nīš <sup>d</sup>[Šamaš] [šu]-[uz-k]ir-šú-nu-ti* KAR 234:22 (SB rit.).

7. *nazkuru* passive to mngs. 1 and 2: *e.ne.è.m.mà.ni mu.u.g.ù mu.ag mu.bi še.àm.ša<sub>4</sub> : amassu ana epli ina ūa iz-zak-kar-ma eflu šú idammum* when his word is woefully pronounced to the man, that man mourns SBH p. 8:56f., and ibid. 58f., for the

**\*zakāru B****zakkû**

use of *i-za-kar* in this context, see mng. 1d; *li-za-ki-ir* (var. *lu-ú za-kir*) *liqqabi šumšu ina māti* let his name be pronounced (and) invoked throughout the land En. el. VII 50; *Lahmu u* (var. omits) *Lahāmu uštāpū šumi iz-zak-ru* Lahmu and Lahamu were fashioned (and) given names En. el. I 10, cf. MU.NI NU *iz-za-kar* his (the patient's) name must not be mentioned AMT 88,2:5; mu.zu h<sub>3</sub>.pà. dè : *šumka li-iz-za-ki-ir* may you be invoked CT 21 41 ii 9 (= LIH 60, Hammurabi); *šiprū šu[nu] ē ikšudunikkama ē ta-zi-ki-ir* these messengers should not reach you, otherwise you will be talked about BIN 4 58:17 (OA let.); for *it-ta-áš-ka-ar* Fish Letters 1:9 (OB), see mng. 2a-3'; *izizzamma <ina> pīka li-za-kir kittu* be present here and let truth be pronounced by your (own) mouth KAR 80:24, and dupl. RA 26 40; nīg.sig<sub>5</sub>.ga mu.zu h<sub>3</sub>.pà.dè (var. ki.nīg.sig<sub>5</sub>.ga m[u.zu] h<sub>3</sub>.en.pà.da) : *ašar damiqti šumka li-iz-za-kir* may your name be mentioned in a good way Lugale XII 9, cf. CH xli 2; *šumšu ina damiqti PÀ* CT 39 4:35 (SB Alu apod.), and passim; *ina taggirti iz-za-ak-ka-ar šu-ma la dam(!)-qá iš-«aš»-ša-ka-an* he will be talked about because of (secret) information and will be given a bad name YOS 10 54 edge (OB physiogn.), cf. *šuma šumšu iz-za-ka-ar* and he himself will be promoted (after obscure *mēsir ekallim ša za-ka-ar šumi šu* [...] *issir*) ibid. 31, cf. *ina KA NU ZU šumšu MU-[ár]* he (the king) will be accused by an unknown informer (possibly: he will be praised by an unknown person) K.2809 r. ii 14 (SB *iqgur-īpuš*), cf. *ina KA NU ZU MU-ár* CT 39 46:70, also *šumšu ana damiqtim MU-ár* Virolleaud Fragments 13:7 (= Bezold Cat. 4 1648 Rm. 2,125) (SB *iqgur-īpuš*); *niširtam ikaššad u šumšu iz-za-ak-ka-ar* he will find a treasure and be praised (in contrast with *šumšu 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-kir* KA.MEŠ *abbija* 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 šarri ina panišu*

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: *liššušmi* // *ia-az-ku-ur-mi šarri bēlija* the king, my lord, should remember (everything that has been done to Hazor) EA 228:19 (let. from Hazor).

**zakiu** see *zakû* adj.

**\*\*zakkītu** (Bezold Glossar 112b) see *zaqqitu*.

**zakkû** s.; (a member of a class of feudatories); NA (NB only in letters from Nineveh); pl. *zakkē*; wr. *za-ku-u(ú)* ABL 154:16, 685:4 and 1187:3; cf. *zakû*.

LÚ *zak-ku-u* (between LÚ.GIR.LÁ and LÚ.X.RU, coll.) Bab. 7 pl. 5 (after p. 96) i 12 (NA list of professions).

**a)** referring to Assyria proper: [*adē*] *ša 1Zakūte ... [issi] Šamaš-šum-ukin ... [LÚ.GAL].MEŠ LÚ.NAM.MEŠ LÚ šá-ak-ni [LÚ.SAG].MEŠ LÚ álik panī issi LÚ zak-ke-e [piqit]tu māti gabbu u issi mārē māt Aššur* the loyalty oath imposed by Zakūtu (the queen—SAL. KUR—of Sennacherib) on Šamaš-šum-ukin (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) *lu ina LÚ zak-ke-e gabbu* Knudtzon Gebete 109:13, also [*l*]u LÚ GAR.MEŠ *zak-ke-e lu* LÚ GAR.MEŠ MI either men in charge of the z.-s or men in charge of the . . . PRT 44:6.

**b)** from outside Assyria: [*šulmu ana*] URU *ḫal-šu ana LÚ za-ku-u [ana LÚ] ardāni ša šarri bēlija* all is well with the fortress, with the z. (and) the servants of the king, my lord ABL 685:4; *ultu LÚ zak-ku-⟨u⟩ ušuzza' anīni ... ina URU bīrti šūlāni* since the z. has been installed, we have been garrisoned in the fortress (referring to Babylonia) ABL 459 r. 3 (NB); *issu pan LÚ zak-ke-e gabbu istēnā* GUD.NITÁ.MEŠ *ittahar* (the local chief) received one ox each from all the z.-s ABL 1263 r. 9; the king knows *kī šiddi nāra'a annātu LÚ ina muḫḫi ramnišu ilassumuni za-ku-u laššūni* that he (the

## zakkušakû

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

The evidence indicates that the designation *zakkû* 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 *zakkû* is ever mentioned by name, and the entire class was under the supervision of a prefect (*šaknu*, 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 \**zukkû* because the Babylonian letter ABL 459 writes *zakkû*.

**zakkušakû** see *sakkušakû*.

**zakru** adj.; male, man; OA, NA\*; pl. *zak-kāru*; cf. *zikartu*, *zikaru*, *zikuṛtu*.

**a)** in OA: you said, “The garments which you have been sending me are not good” *mannum za-ak-ru-um ša ina bītika wašbunima illakuma maḥrišu šubātī ú-nu-ḥu-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 Ummī*-[erasure] *za-ak-ra-am tarši* the woman Ummī-[...] had a boy here (postscript on the case of a letter dealing with business matters) BIN 6 10 case 5; 52 *maš'ēnu ša za-kà-re* 6¼ GÍN KÙ. BABBAR *šimšina* — 52 men's shoelaces(?) worth six and a fourth shekels of silver (beside *maš'ēnu ša sinnišātīm* line 56) OIP 27 55:53, cf. *maš'ēni ša za-kà-re* (beside *ša sinnišātīm*) TCL 19 61:21 and 22.

**b)** in NA: *ina MU.BI SAL.PEŠ<sub>4</sub>.MEŠ NITA. M[ĒŠ ù].TU.MEŠ*, with gloss *e-ra-a-ti zak-ka-r[i ul]-la-da* in this year the pregnant women will bear males Thompson Rep. 98 r. 3.

**zakû** (*zakiu*, fem. *zakûtu* and *zakītu*, fem. pl. in MA, NA *zakuâte*) adj.; **1.** clear, **2.** clean,

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cleansed, in good order, **3.** plain, **4.** refined, pure, **5.** free of claims; from OA, OB on; *zakiām* BIN 4 23:4 (OA), MVAG 41/3 16:35 (MA), ADD 934:2 (NA), beside *zakuam* TCL 4 30:28 (OA), and passim, fem. *zakītu* in NB (see mng. 5b) beside *zakûtu* passim; cf. *zakû*.

nīg.ḫAR.ra.sig<sub>5</sub>.ga = *za-ku-ú*, *kaš-[tu/ru]* Hh. XXIII iv 27f.; [kaš.si].ga = *za-ku-ú* Hh. XXIII ii 24; kaš.ú.ri.in = *šikaru za-ku-[u]* = KAŠ ra-[x-x] Hg. B VI 85.

*el-lu, eb-bu, nam-rum, za-ku-ú* = [e-ru]-[ú] An VII 38ff.; *KU-maḥ-um = lu-ba-ru, ku-um-ma-rum = lu-ba-ru za-ku-u* An VII 161f.; AN *za-ḫi-mu* = AN *za-ku-ú* 2R 47 ii 19, dupl. KAV 178:4 (comm.).

**1.** clear — **a)** said of water and beer: the spirits of the dead *ša mē dalḫūte išattū u mē za-ku-te la išattū* who drink polluted water and never clear water AnSt 5 98:26 (Cuthean legend), cf. *mē za-ku-ti išatti* (referring to the dead) Gilg. XII 147; *ina šaplāti eṭemmūšu mē za-ku-ti liltū* may his spirit (text pl.) drink pure water down below VAS 1 54:18 (funerary text), and dupls.; *šumma mū ṭiri u za-ku-tu dulluḫu* if both the muddy and the clear (river) water is roiled CT 39 20:142 (SB Alu); *mē za-ku-ú-te ša šarru idāšu kajamānu ina narmakte imassūni lu la 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 dašpa kuru[nna aqqika]* 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 šikinšu kīma šamē za-ku-ti* (var. *ni-šu-ti* for *nesūtī*?) NA<sub>4</sub> *ašpū šumšu* the stone which has the appearance of the clear sky is called jasper STT 108:76, and dupls. (series *abnu šikinšu*), cf. *šamū za-ku-tū* ACh Supp. 2 Sin 23a:34. Note, referring to the moon, 2R 47 in lex. section, see *zaḫīmu*.

**c)** other occs.: *namrāti iššā za-ka-a-ti iddallaḫa* bright things will become dark, clear things confused ACh Supp. 2 Istar 62:25; [k]īma <sup>d</sup>UTU-ši *za-qa-ti* like the clear sun MRS 6 66 RS 16.252:3, also *kīma* <sup>d</sup>UTU *za-ka-ti*(!) ibid. 68 RS 16.269:16, also *za-ka-at* ibid. 107 RS 16.238:6, *kīma* [<sup>d</sup>UTU]-ši *za-ki-ti* ibid. 110 RS 8.208:10, also ibid. 57 RS 15.120:14, *kīma* <sup>d</sup>UTU *za-ak-ki*(?) ibid. 110 RS 16.267:6; *tértakunu za-ku-tum ana panīja lillikam a*

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

2. clean, cleansed, in good order — a) said of garments, etc.: *iddi maršūtišu ittalbiša za-ku-ti-šu* (var. -šū) he threw off his dirty (clothes) and put on clean ones Gilg. VI 3; *šubāta za-ka-a [la taltabbaš]* do not put on a clean garment Gilg. XII 14; the diviner bathes, anoints himself, puts on *imḥur-līme* perfume *šubāta za-ka-a itlabbaš* (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; TÚG.ĦIA *za-ka-a tulabbassu* you put a clean garment on it (the figurine) KAR 178 r. vi 41 (hemer.); *sasuppāte ša'urāte imaḥḥar za-ku-a-te iddan* he receives the soiled tablecloths and hands out the clean ones MVAG 41/3 pl. 2 ii 18, cf. *ibid.* line 19 (MA rit.).

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

2' in personal names: SAG.GÉME *Za-ku-tu* VAS 9 221:2 (OB); SAL *Za-ku-tū* SAL.É.GAL *ša Sin-aḥḥē-erība* 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-aḥḥē-erība* ABL 1239:1, and passim in this let.

c) (said of fields and gardens): *eqlam za-ka-am ana bēlišu utarru* they will return the field to its owner in good order JCS 5 92 MAH 15890:19, also VAS 7 28:12, Riftin 40:8; *kirām za-ka-am ana bēlišu utār* VAS 7 21:12 (all OB).

d) other occs.: *ša*  $\frac{1}{3}$  MA.NA *kaspim ezizzam za-ku-a-am šamamma* buy (pl.) me clean *ezizzu*-vegetables for one-third of a mina of silver TCL 4 30:28 (OA); 12 ANŠE *šamaššammū la za-ku* 7 ANŠE *šamaššammū za-ku-ú* AASOR 16 89:2 and 4 (Nuzi); *ṭābu . . . elu ūlu ḥimētīm za-ku-ú-tīm* more delectable than the finest of pure ghee CT 15 1 i 6 (OB lit.); *ana dabti za-k[u-t]i tessip* (for *tessip*) you decant it onto a clean slab ZA 36 182 § 1:17, also *ibid.* 192 § 3:21; *naphar* 6 *umāte ṭābāte ša Nisanni za-ku-ú-a-te*

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*miḥārāte ša il-lu* UD.ĦÉ.GÁL *ina libbi laššūni* all together, six favorable days of Nisannu — the completely favorable (lit. clear), the half-favorable(?) ones, among which . . . , the “evil days” (UD.ĦÉ.GÁL for UD.ĦUL.GÁL, i. e., the evil days par excellence) are not included Boissier DA 102 r. i, also (for Addaru and Šabaṭu) *ibid.* ii and iii (excerpt from hemer.), see Landsberger Kult. Kalender 119.

3. plain: 1 *mēsir* KÙ.GI *za-ki-u* one plain gold belt ADD 934:2; 1 TÚG *za-ki-am* one plain(?) garment BIN 4 23:4 (OA); 1 [TÚG] [x x] *za-[ku-ú-um]* UET 5 636:3 (OB); 1 TÚG *za-ku-ú* ARM 7 253:2, and 2 TÚG *za-ku-ú* *ibid.* 251:4; 1 *abna* 1 TÚG.ĦIA *za-ki-a* <sup>d</sup>*Adad* one bead, one plain garment (for) Adad MVAG 41/3 p. 16:35 (MA royal rit.), cf. An VII 161f., in lex. section.

4. refined, pure (said of metals): *lu annakam damqam lu amūtam šaḥartam za-ku-tām šamamma* buy me either good tin or pure small(?) *amūtu*-iron CCT 4 34c:16; *annakam za-ku-a-am šamma* TCL 19 20:7, also BIN 6 205:8 and 262:11; *annukum za-ku-um* Bab. 4 78:3 (= MVAG 33 No. 93); 1 *tupninnu ša* KÙ. BABBAR *za-ki-i* one box with refined silver EA 14 ii 57, 1 *ša rē[ši]* KÙ. BABBAR *za-ku-ú* one head-rest of fine silver *ibid.* 63 (list of presents from Egypt); *u ki gamruma za-gu-ú ina inšunu itamru* and they saw with their own eyes that they (the statues) were entirely of pure material EA 27:27 (let. of Tušratta).

5. free of claims — a) referring to merchandise (OA, MA): 2 MA.NA 15 GÍN *kaspī za-ku-a-am alagge* I will accept my two minas and 15 shekels of silver free of claims TCL 14 56:16 (OA); *ina šubāti za-ku-tim anniūtīm* 1 *šubātum ša abini* among these garments cleared (for transportation) there is one garment belonging to our father BIN 4 158:17 (OA); *annukum* 13 GÍN.TA *u šuklum za-ku-tum laššu* there are neither cheap (lit. at 13 shekels per mina) tin nor blocks of tin disposable TCL 14 7:10, cf. *awitam za-ku-tām leqašima* BIN 4 37:27, also *ana luqūtiya za-ku-tim ittalak* CCT 3 36b:6; *eqelšu bīssu mimmūšu gabba za-ku-a iṣabbat ukāl* he will seize and hold his field, his house, and



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everything that clearly belongs to him KAJ 101:21, cf. (referring to a pledge) *kî šaparti mimmašu za-ku-a ukâl* KAJ 29:17 (MA).

b) referring to human beings — 1' in NA: *kaspu ša LÚ za-ku-te* the silver for (furnishing) free workers Tell Halaf 56:1, and *ibid.* 8 (NA); *mārē ŠAM.MEŠ-e iqabbūnišunu ula 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); *ūmu ša unqu ša šarri bēlija ina pan ardāni ša Istar tallikanni mā lu za-ku-ú* on the very day the sealed letter of the king, my lord, came to the servants of Istar ordering, “They shall be released” ABL 533:12 (NA let. of the *lahinnu* of Istar); *LÚ za-ku-ú . . . ana GN ú-ra-[ma]* there is a man free (from military duty), I shall give him leave to go to Zamua ABL 311 r. 3; *šummu issi emūqēšu illaka šummu za-ku-ú šūt iš-šu-ka* whether he will come with his troops or be free (from duty) . . . ABL 198 r. 9; *ardāni ša SAL.É.GAL ša mār šarri ša bit LÚ.GAL.MEŠ LÚ za-ku-ú uptejaši ana bit PN ittidin* 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 zak-ku-ú adu muhhišunu . . . allak uttakšunu* I, being free, will go to them and warn them ABL 641:3.

2' in NB: *LÚ.ERÍN.MEŠ za-ku-tu<sub>4</sub>* CT 22 174:45 (NB let.); *za-ki-tu<sub>4</sub> ša Bēlti ša Uruk u Nanā šî* she is a woman released by the Lady-of-Uruk and by Nanā TCL 12 36:15 (NB); PN *apilšu ša PN<sub>2</sub> SAL [za-ki-ti] ša ana PN<sub>3</sub> LÚ.SAG.LUGAL iqbu umma PN<sub>2</sub> ummā SAL za-[ki]-[ti] ša Bēlti ša Uruk šî* (this is) what PN, the son of the released woman PN<sub>2</sub>, said to the royal official PN<sub>3</sub>, “My mother, PN<sub>2</sub>, is a woman released by the Lady-of-Uruk” YOS 6 186:2 and 4, cf. YOS 6 129:1, YOS 7 92:2, cf. PN *apilšu ša PN<sub>2</sub> SAL 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); *ša-ṭāru 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.

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3' other occ.: RN *sukkal Šuši[m]* . . . PN *wara[ssu] za-ga-am ša R[N<sub>2</sub>] iškum[ma . . .]* (obscure) MDP 28 396:5.

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 *zukkû*. The alternation *zakuam* beside *zakiām* should be interpreted as showing a fluctuation in the final vowel, as is also indicated by the feminine NB forms *zakūtu* and *zakūtu*, rather than as representing two grammatical forms belonging respectively to *zakû* I (i. e., *zaki-*) and *zakû* II (i. e., *zaku-*). 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 *Pi'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. *zukkû* to cleanse, clear of impurities, to winnow, to wash, 5. *zukkû* to free, release, 6. *zukkû* to make ready for departure, 7. *zukkû* to use fine materials (EA only), 8. *šuzkû* to cleanse ritually (Mari only); from OA, OB on; I *izku* — *izakku* — *zaku* and *zaki* — imp. *zuku*, I/2, II, II/2, III/3; cf. *tazkūtu*, *zakkû*, *zakû* adj., *zakūtu*, *zikūtu*, *zukkû*, *zūku* B, *zakūtu*.

ba-ár BAR = *zu-uk-ku-u* A I/6:281; da-an MAL×RÍD, da-an MAL×GÁNA-tenú = *za-ku-ú*, *zu-ku-u* Ea IV 282ff., cf. ta-an MAL×ME.EN = *za-ku-ú*, *zu-ku-u* (text *gu-ú*) S<sup>b</sup> I 309f.; tán.na = *za-ku-ú* CT 41 25:7 (Alu comm., to Tablet XVII); [ni-ir] [NIR] = [*za-ku-ú*] *šá še-im* A V/3:59; NIR.NIR = *zu-uk-ku-ú* Proto-Izi h 3; si.si.ig, si.x.x.da = *zu-uk-ku-ú* Izi M ii 10f.; [šu-u]r ŠUR = *zu-uk-[ku-u]* A III/6:103; te-e TE = *zu-ku-u* A VIII/1:205; šu.te.a = *zu-ku-um* OBGT XV 22.

[di].da.a.ni bī.in.nir : *dīnšu ú-zak-ki (uštēšir-šu)* he (the king) clarified his claim (and provided justice for the plaintiff) Ai. VII i 45; a.lù.lù.a.mu nu.si.ge : *mē addalhu ul i-zak-ku-ú* water which I have disturbed does not clear up (again) ASKT p. 126:25f.

1. to become clean, clear, light — a) in gen.: *ētelil kīma sassati ētebīb az-za-ku kīma lardi* now I have become pure as grass,

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shining and clean as nard Maqlu I 26, cf. *lubbib lu-uz-ku* KAR 228 r. 8, *ašarkunu lūbīb maḥarkun[u l]u-uz-ku* PBS I/1 14:23; <i>ḥabbū išattū itammū i-za-ku-ú . . . aḥtubu aštati attame 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 x] *arnī ḥītī u gillatī itti Marduk i-za-ak-ku-ú* [ . . . ] my crime, my sin and my misdeed will become cleared through Marduk Schollmeyer No. 28 r. 10, cf. *mahrātušu [x-x]-x-a arkātušu i-za-ak-ka-a* ibid. r. 4, restored from K.9440; *e-ša(text -ka)-a-tu<sub>4</sub> ušteššera dalḥātu i-zak-ka-a* what is in disorder will be set aright, what is troubled will clear up ACh Supp. Istar 33:57 (apod.), cf. Thompson Rep. 186 r. 3, 187:9, also CT 13 50:8 (SB prophecies); *šumma nāru bāmat za-ku-ú bāmat dalḥu* if the river is half clear (and) half muddy CT 39 14:23, cf. *šumma za-ku-ú // šá-qú-ú* if (the water) is clear, variant: high (preceded by *šumma dalḥu*) CT 39 18:97, and ibid. 16:44 (all SB Alu), cf. also ASKT p. 126:25f., in lex. section; *šumma za-ku* if he likes cleanliness ZA 43 100 iii 17 (SB Sittenkanon); (they sing the song) *adi attabū i-zak-ku-ú* until the eclipse comes to an end (lit. the obscuration clears up) BRM 4 6:28 and 41 (SB rel.), cf. *šumma . . . ina Amurri iz-ku* if (the eclipse) comes to an end at the west(ern part of the moon) ACh Sin 33:10, cf. *ina maššarti qablīti iz-ku* (if) it comes to an end in the middle watch (of the night) ACh Supp. Sin 26:2, and passim, also Thompson Rep. 271:2; *šissu namrat šamū za-ku-ú* the light is bright, the sky clear (as against *šamū etū* line 23) ACh Supp. 2 Sin 23a:8; *ašar KÜ.BABBAR I GÍN ina Ālim šutēbulatununi pūtkunu 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); *šumma ina libbi māṭ RN za-ki* (only) when everything is settled in the country of Šunaššura (will he give assistance) KBo 1 5 ii 65 (treaty); [*kīma* <sup>dUTU</sup>-*ši za-qa-ti [z]a-qa-at* she is as free (lit. clear) of claims as the bright sun MRS 6 66 RS 16.252:3, cf. *kīma* <sup>dUTU</sup> *za-ka-ti(!) za-ki* ibid. 68 RS 16.269:16, *kīma*

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[<sup>dUTU</sup>] *za-ka-at za-ki* ibid. 107 RS 16.238:6; *kīma* <sup>dUTU</sup> *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-a-ku* VAS 6 86:6, see *zikūtu*; for *zakû* referring to the cleaning(?) of barley, see *zakūtu* mng. 2, and *aššum še'im . . . za-a-ku à ana pašārim qātī ašakkan* TCL 17 2:28, and see Landsberger, MSL 1 p. 173; for a Sum. passage, note: *u<sub>4</sub> še ba. e. (ni).nir.ra gidru.šè ná.a.ab* (var. *ná.bí.íb*) after cleaning the barley, lay it out on the shelves (see *ḥaṭṭu* mngs. 5 and 6) (followed by: *še búr.ra.ab* place the barley in transport-baskets, see *pašāru*) Landsberger-Jacobsen Georgica 104.

**b)** in leg. contexts: *šumma LÚ . . . ina id ittūra za-a-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 PN<sub>2</sub> ana ḥuršān išpurma PN iz-kam-ma* RN sent PN and PN<sub>2</sub> to the river ordeal, and PN came out clear(ed) BBSt. No. 9 iv A 5, cf. *ina ḥuršān ina GN PN iz-kam-ma* ibid. No. 3 v 18 (both NB); PN *li-iz-kam-ma LÚ ša PN<sub>2</sub> litūra* (if PN<sub>2</sub>'s ox dies on PN's property and PN<sub>2</sub>'s representative has thrown the carcass to the dogs) PN will be cleared and PN<sub>2</sub>'s man will be proved guilty UET 6 4:12 (MB leg.), cf. *LÚ ša PN<sub>2</sub> li-iz-kam-ma PN litūra* ibid. 26; *naphar* 28 ERÍN.ME LÚ *Pugudaja ša ina ḥuršān iz-ku-ni* BIN 2 132:42 (NB); *ḥuršān ittišunu kī nilliku . . . ni-iz-za-ka'* we were cleared when we went with them to the river ordeal ABL 771 r. 10 (NB); [PN PN<sub>2</sub> *itti PN<sub>3</sub> za-ku-ú* (witnesses follow) PN and PN<sub>2</sub> are cleared with respect to PN<sub>3</sub> PBS 8/2 158:4' (MB); *nā'ikānu za-a-ku* the adulterer is free (of guilt) KAV 1 ii 38 (Ass. Code § 14), cf. *SAL uššuru za-ku-a-at* they release the woman, she is free (of guilt) ibid. iii 34 (§ 23), cf. also vii 17 (§ 47); *mukinnu la uktinnuš PN za-ki* should no witness testify against him, PN will be cleared TCL 12 70:14 (NB), cf. *kī . . . uktinnu PN za-ki* Nbk. 266:7, also Nbk. 227:9; *ūmu uktinnuš za-ki* when he testifies for him, he will be cleared YOS 6 208:19, cf. ibid. 153:10 (all NB); *kī ittemū zak-ku-ú* Dar. 358:11.

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

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bondsmen: PN *aššatija ištu amūti za-kat* my wife, PN, is free from slavery (she is the owner of the house) MRS 6 86 RS 16.250:22; *uzakki* <sup>1</sup>PN *amassu ištu amūti kīma* <sup>d</sup>UTU *za-ak-ki u za-ga-at* <sup>1</sup>PN *ištu amūti* he (the king) released his slave girl <sup>1</sup>PN from slavery, and <sup>1</sup>PN is as clear of claims (on her) to be a slave as the sun is clear *ibid.* 110 RS 16.267:6, cf. also *ibid.* 66 RS 16.252:2 and 4; the document *ša iptirī ša* <sup>1</sup>PN *ša za-ka-i-ša ina bīt PN<sub>2</sub>-ma šaknat* concerning the substitute for PN (and dealing with) her release has been deposited in the house of PN<sub>2</sub> KAJ 7:32.

b) referring to obligations resulting from sales, etc.: *kirām ... izūzu za-ku-ú* they divided the garden and are free (from mutual claims) TCL 11 141:14 (OB); PN *zittē ša aḫīšu ittadinmami u za-ku-nim ištu muḫḫi* PN *u ištu muḫḫi mārēšu* 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 awīlum ištu muḫḫi awīlum* each is free of the other's claims *ibid.* 12, also *za-ki* PN *ištu muḫḫi* PN<sub>2</sub> *aḫīšu* *ibid.* 82 RS 16.143:12, and *za-ki* LÚ *ištu* LÚ *ibid.* 19; *za-kat* <sup>1</sup>PN *ištu muḫḫi* PN<sub>2</sub> *u* PN<sub>2</sub> *za-ki ištu muḫḫi* <sup>1</sup>PN *ibid.* 62 RS 16.185:7 and 9; x *hurāšu ...* PN *ana* PN<sub>2</sub> *iddinma iz-ku* PN paid x gold to PN<sub>2</sub> and is (therefore) free (from claims) Peiser Urkunden 117:8; *maḫir 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); *šim eqlišu maḫir apil za-ku* KAJ 27:20 (NA), cf. *šim amtišunu maḫru aplu za-ku-ú* KAJ 170:18 (MA), and passim in MA and NA, note *zīzu za-ku-ú* KAJ 10:7 (MA); *maḫir apil za-ki* VAS 5 3:17, and passim in NB, also *šimīšu 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: *maḫru aplu za-ku-ú* BBSt. No. 9 iv A 22 (NB); *ina tapqīrāta ša* PN PN<sub>2</sub> *u* PN<sub>3</sub> PN<sub>4</sub> *upaqqirū* PN<sub>4</sub> *za-ku* PN<sub>4</sub> is free from all the claims which PN, PN<sub>2</sub> and PN<sub>3</sub> 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": *širkīša ... ana mārēša za-a-ku* her dowry is reserved for her sons KAV 1 iv 16 (Ass. Code

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§ 29), cf. *dumāqī ... ana* SAL *za-a-ku* *ibid.* v 25 (§ 38), also *kirū ana nādi'āni 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 mutiša urkē za-ku-at* she belongs exclusively to her later husband KAV 1 iv 102 (§ 36), cf. *ibid.* v 35 (§ 39); referring to a tablet: *ṭuppu dannutu ... ana* PN *za-ku-at* KAJ 149:25 (NA), cf. KAJ 65:20.

c) referring to obligations resulting from taxes, duties, customs, etc. — 1' in OA: *šitti šubātika x šubātūka iz-ku-ú-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-ú-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; *amma-kam mala annukum u šubātū iz-ku-ú-ni attā u* PN *batig u wattur 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 šubātū i-za-ku-ú-ni-ni* CCT 4 42c:6, also *ammala kaspum i-za-ku-ú* BIN 4 50:19; *ištu luqūtka i-za-ku-ú ... ḫar-rakka epšam* CCT 4 29b:26; *mala šubātū ina ekallim urdūni[ma] iz-ku-ú-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 i-za-ku-ú-ni-ni* CCT 4 2b:19; *adi* ITI.1.KAM *u* ITI.2.KAM *awātum la i-za-ku-wa* the merchandise cannot become disposable before a month or two BIN 6 59:29, cf. URUDU *adi* 1 ITI.KAM *i-za-ku-ma u nišappa<ra>kkum* TCL 14 36:44, also *erī ana za-[k]ā-im dīnma* CCT 4 47a:21, etc.; *i-za-kā* (for *in(a) zakā*) *kaspim u luqūtīm ippānīmma ālikim mala šubātū u annukum i-za-ku-a-ku-ni tērti illakakkum* 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 ... tappaēka šazzuzātē ta-za-ku umma attama a-za-ku* will you be released when your companions come as replacements? — and you said, "I shall be released" Hrozny Kultepe 1:61; *tib'ama*

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*atalkam bit kârim zu-ku-ú* come here immediately, get clearance at the *kâru* office! CCT 4 6d:20, cf. (in same context) *bit kârim zu*(text *za*)-*ku-ú* ibid. 16.

2' in MB: *harbu ša PN ša ina tāmirti Hamri za-ku dulla ul ipuš* PN's *harbu*-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: *uzakkīšu šarru bēlšu ištu šipri ekallim ... za-ki* the king, his master, released him from doing work for the palace, he is free MRS 6 68 RS 16.269:17; *za-ki PN za-ki mārūšu ištu aškapāti* PN is released, and his sons are released, from doing work as leather workers ibid. 78 RS 15 Y:14; *ištu qāti LÚ.UGULA GIŠ.GIGIR u LÚ hazanni 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 16.157:23; *ištu pilkišunu za-ki* he is free of *pilku*-duty (to be performed) for them (the houses, etc.) MRS 6 90 RS 16.147:17, cf. *u za-ki PN ištu pilki bit PN<sub>2</sub>* ibid. 46 RS 16.140:11.

4' in MA, NA: *šumma eqlu ... u būru ana PN i-zu-ku* if the field and well come to be at the disposition of PN KAJ 162:19; send me TÚG.GADA *ammar iz-ka-an-ni* all the linen garments that have been cleared for me KAV 100:24 (let.); *ina muḫḫi ŠE ḥašlāte ana ūmē šāti ana Aššur za-ku* (the field) is free forever from every other duty but (the obligation to deliver) goats(?) 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 gám-ri-šu-ú «ú» ū mutā'ē* PN *ištika li-iz-ku* PN should clear accounts with you concerning the expenses and the losses ibid. 32; *nišbassuma umma šūtma išti abija la-az-ku-ma annitam la annitam aqabbiakkunūti* we seized him and (then) he said, "I shall clear accounts with my

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boss and tell you yes or no" BIN 6 201:27, cf. *mimma PN išti PN<sub>2</sub> la i-za-ku* CCT 3 32:30 (= CCT 4 39b), etc.; *ammala dān kârim GN tallakma ... ina GN<sub>2</sub> išti PN ta-za-ku* you go according to the decision of the *kâru* of Wahšušana and clear accounts with PN in Kaniš MVAG 35/3 No. 316:14, cf. *allakma ištišu a-za-ku* BIN 4 47:36, and passim, also PN *annakam lillikamma ištija li-iz-ku* CCT 2 25:42, and ibid. 40; note, without *išti*: *ištēniš ana Ālim lu nillikma bit abini la iḥalliq[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 *bā'am lu ni-iz-ku* Golénischeff 14:10; note the stative *za-ak* TuM 1 22a:27.

4. *zukkû* to cleanse, clear (of impurities), to winnow, to wash — a) in gen.: *imšuš mammēr[u]šūš ū-zak-ki* he wiped the gangrene away and cleaned its filth Lambert BWL 54 line j (Ludlul III); *imessi ša iqbū mesū zuk-ku-ú šanīš 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 iklētija nummir dalḫātija zu-uk-ki ešātija šutēšir* 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 nummir [da]ḫātija *zu-uk-ki* BMS 11:21; *ina šūti ū-zak-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 Schaumberger, ZA 47 127 n. 1; MUL.SAG. ME.GAR MUL *Dil-bat ina attali izzazu adu ū-zak-ku-u-ni* the planets Jupiter (and) Venus were present during the eclipse until he (Sin) cleared it up ABL 407:15 (NA); <sup>d</sup>ID.KÙ.GA *amēlu ina ḥuršānu zu-uk-ku-ú* (incantation called) "purification by means of the river" (explanation) to clear a man by means of the river ordeal BRM 4 20:59; *ūtallil ūtabbib urtammik umtessi uz-za[k-ki]* he is purified, cleansed, bathed, washed (and) cleared Šurpu VIII 83; rare in OB: *nādi[nānu kaspam] leqū šabat[sunūti] 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 *zukkû* in VAS 6 86:5 and BE 8 119:10, see *zikātu*.

## zakû

b) in leg. contexts: *mamma [mala] rēssu iḥeṭṭû ḥitūšunu šarru abuka uz-zak-ki-šu-nu-ti* the king, your father, pardoned the sins of all those who had sinned previously ABL 793:18, also ABL 283:15, and *šarru lu-zak-ki-an-ni* ibid. 19; *u ú-za-ki-šu šarru PN ištīššu mārû PN<sub>2</sub> ú-za-ki-šu u [š]anām RN ú-za-ki-šu* and the king declared PN free (of any guilt), first the sons of PN<sub>2</sub> (his adversary) declared him free, and then Ammištamru (the king) declared him free MRS 6 154 RS 16.205:13, 15 and 17.

c) to clarify (a preparation): you steep (?) the fruit in beer, (and) *ina kakkabi tušbât ina šerti KAŠ.SAG tu-za-a-ak* let 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-a-ak* ibid. 22; *ištu libbi ḥirsi annê ana libbi ḥirsi šanê tu-zak-ka* you clarify (the mixture by pouring it) from this ḥirsu-bowl into the other ḥirsu-bowl KAR 220 i 10, see Ebeling Parfümrez. p. 28, also KAR 140 r. 5; *ina šikari tusallaḥ tu-zak-ka* Kuehler Beitr. pl. 20 iv 39, also ibid. 38, also *ú-zak-ka* ibid. pl. 7 i 57, and (in broken context) *ú-za-ku-ú* AMT 18,6:2, also UD.7.KAM UD.10.KAM *adi ú-zak-ki-u išanatti* (obscure) AMT 91,5:3.

d) to winnow: 2 GUR *še'um zu-uk-ku sārû ul išaruma akkali šumman sārûm išširam še'am kala[šu]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 ul zu-uk-ku-ma* ibid. 1:18, cf. also YOS 2 69:8 (all OB letters); *ina ebûri iššid idâš ú-za-ak-ka-ma* at harvest time he will harvest, thresh and winnow (the barley) MDP 23 278:8, also ibid. 281:10; 1 DAL KAŠ *ina kirî ana zu-uk-ki* one jug of beer in the garden, for the winnowing HSS 15 249:7 (Nuzi).

e) to wash: 10 (SILA) NAGA<sub>x</sub>(SUM+IR) *ana GADA.TÚG.TÚG zu-uk-ki-im* ten silas of soap to wash linen garments VAS 8 110:3 (OB).

5. *zukkû* to free, release — a) referring to persons and birds — 1' in gen.: *šumma adî*

## zakû

1 *arah ûmê la iptatar bêl kaspi ḥadîma ú-zak-ka-a-ši* 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); <sup>1</sup>PN PN<sub>2</sub> *ina amûtiša uz-zak-ki-ši ana aššûtišu iltakan* PN<sub>2</sub> released <sup>1</sup>PN from her status as slave girl and made her his wife KAJ 7:8 (MA); PN . . . *uwaššir* <sup>1</sup>PN<sub>2</sub> GEMÉ-šu *ina SAL.KID(!).KAR u ištapak šamna ana qaggadiša u ú-za-ak-k[i]-ša* PN released his slave girl, <sup>1</sup>PN<sub>2</sub>, from her status as a ḥarimtu and poured oil on her head (and thus) set her free Syria 18 248:9 (= MRS 6 110 RS 8.208), cf. RN *ú-za-ak-ki* PN GEMÉ-šu *ištu amûti* MRS 6 110 RS 16.267:4; PN *ú-za-ki* PN<sub>2</sub> *māršu* PN released his son PN<sub>2</sub> (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<sub>2</sub> . . . *iddû u ana muḥḥi* GUD.ÁB. MEŠ *ú-za[k-k]u-ú-šu* PN<sub>2</sub> *ina ḥûd libbišu ana [ri]ṭu ša* GUD.ÁB.MEŠ *ana* PN<sub>3</sub> *itadin* PN<sub>2</sub> (who is selling his prebend to PN<sub>3</sub> 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<sub>3</sub> (who is to provide the slave with food and clothing, see line 13f.), for the tending of the cattle BE 8 106:11 (NB); *iššûrî ú-za-ki puḥādî abrîma* (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: *mārî ummāni šunûti adu bîti eqli kirî ana Marduk u Šarpānîtu ú-zak-ki-šu-nu-ti* these craftsmen I released (and dedicated), together with (the pertinent) houses, fields and gardens, to Marduk and Šarpānîtu 5R 33 vii 10 (Agum-kakrime); *ilikšunu apturma šubarrāšunu aškun ubbibšunûtima ana* <sup>a</sup>Sin *u* <sup>a</sup>Ningal *bêlêa ú-zak-ki-šu-nu-ti* I cancelled the *ilku*-duties of (the temple personnel), freed them, cleared them and released (and dedicated) them to my masters DN and DN<sub>2</sub>,

## zakû

YOS 1 45 ii 33 (Nbn.); *naphar* 5 LÚ.ERÍN.MEŠ *ša* PN *ana balāt napšatišu 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 *amēlūti širkiāta ana* DN *ú-zak-ku-ú* YOS 6 56:6, also *ana širkūtu ana* DN *ú-zak-ku-ú* YOS 6 224:24, cf. BIN 2 132:7, ABL 702 r. 4, 1431 r. 15 (all NB); PN *bēlija kakkabtu kī išmitanni ana* [<sup>d</sup>Bēlti] *ša Uruk uz-zak-kan-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 bēlani išpurannāšu umma kāsunu ana ilēa kī ú-zak-ku-ú agrātu ittikunu 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): *mimma luqūtiya za-ki-a-ma tib’amma «tib’am-ma» atalkam* make all my merchandise disposable (by having it pass through customs) and come here immediately! KTS 19b:13, cf. BIN 4 53:34, TCL 20 87:22, etc., cf. *luqūssu lu-za-ki-ma libi’amma littalkam* TCL 20 87:25, and passim; *kaspam annakam u šubāti lu ša* PN *lu bābtī za-ki-ma šēbilam* 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-kā-ma iššēpiya ubbalakkum* CCT 2 1:25; *warham ištēn lašurma bābtī kaspam* 1 GÍN *ú-za-kā* (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. *adi warhim ištēn u šina adi bābtam ú-za-ku-ú* KT Blanckertz 6:21; *nu-za-kā-ma nišapparakkum* TCL 14 11:27, and passim; exceptionally in Nuzi: ŠE.MEŠ *ana ekallim ú-za-ak-ki-ma-mi* HSS 13 286:5.

**c)** referring to claims resulting from private obligations — **1’** sale of real estate: *šim eqlišu mahir apil 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

## zakû

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 tuppa dannata išatturuniššu* KAJ 177:16; *paḫat eqli šu’ātu za-ku-e* PN *ittanašši* 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; *paḫat tuppi za-ku-e* PN *naši* KAJ 165:23; they may present their tablets to the magistrates *lidbubu lu-zak-ki-ú-ma lilqiu* argue (their case), clear (the field of claims) and take (it) back! KAV 2 iii 18 (Ass. Code B § 6); *šumma eqlu pāqirāna irtaši* 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), *šumma eqlu uptaggar ú-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-ú-ki-ma u ana mārī* PN *idin* clear the field and give it to the sons of PN JEN 378:19;  $\frac{1}{3}$  MA.NA KÙ.BABBAR *hubullu* PN *ana* PN<sub>2</sub> *elat šim bitī uz-za-ak-ka* PN’s debt of one-third mina of silver will be cleared respecting PN<sub>2</sub>, apart from the price of the house Nbn. 633:6; note: *rāšā ul 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: *puḫat anti za-ku-e* <sup>1</sup>PN *našsat* <sup>1</sup>PN guarantees the clearance of the (sold) slave girl (of any claims) KAJ 100:21, cf. *paḫat puqurrāna’ē ša* PN (slave sold) *za-ku-e ... PN<sub>2</sub> naši* AfO 13 pl. 7 VAT 8722:15; *šumma* PN *pāqirāna irtaši* PN<sub>2</sub> *u* PN<sub>3</sub> *ú-za-ak-ku-ú-ma ... šumma* PN *la uz-ze-ek-ku-ú* if somebody claims PN, (both) PN<sub>2</sub> and PN<sub>3</sub> 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 *alpa šāšu ú-za-aq-qa-ma* HSS 16 433:10 (Nuzi).

**d)** referring to taxes and other dues — **1’** in RS: *šar Ugarit ú-z[a-k]i* PN ... [šē’]šu *šikaršu šamanšu [an]a ekallim la irrub* 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 bêlšu ištu šipri ekallim* the king, his lord, released him from (the duty to do) work for the palace *ibid.* 68 RS 16.269:14, cf. *šarru ú-za-ki* GN *ina pilki* *ibid.* 112 RS 15.114:12; note *tēmšunu ú-za-[ak-ki] ištu pi[lki]* *ibid.* 60 RS 16.133 r. 13.

2' in kudurrus: *ālāni ... ša šarru ina ilik* GN *ú-zak-ku-ú* the cities which the king released from feudal obligations to Namar BBSt. No. 6 ii 31, cf. *ālāni ... ša ina šarri pana za-ku-ma* *ibid.* i 48, also *ālāni ... ana um šāti ú-zak-ki* *ibid.* ii 9; *ina ilki tupšikki mala bašú ú-za-ki-šu-nu-ti-ma* *ibid.* No. 24:39, cf. [...] *u ilka mala bašú ... ú-zak-ki* *ibid.* No. 25:24, and *zakûtu ša ina* GN ... RN LÚ. KAŠ<sub>4</sub>.MEŠ MAŠ.DA.MEŠ *ú-zak-ku-ú* (followed by an enumeration of privileges) *ibid.* 5; *eqlāti šināti an nakamti mé la šakāni ú-[z]ak-[k]i-ši-i-ma* he released her from the obligation to put these fields ... water MDP 10 pl. 11 ii 8 (MB); (Kurigalzu) *šākin andurār niši Bābili mu-ze-ek-ku-ú nišišu ina ilki* RA 29 96:14 (lit.).

3' in NA: *eqlāte bitāte u nišē šunātunu ša* PN [RN] *šar Aššur ú-zak-ki-ma irīmu* these fields, houses and personnel of PN, which RN, king of Assyria, granted to him with freedom from taxation ADD 661:24, cf. *ú-zak-ki-ma aštur ina unqi šarrūtija aknuak* ADD 646:23, and dupl. 647:23, also ADD 660 + 809:24 and r. 15, 649 + 663 + 807 r. 24, 650 r. 4; *kī šarru ... Aššur ú-za-ku-ni* since the king has exempted Assur ABL 99 r. 7 (NA); *ina miksī kāri [...]* *ekurrāte gabbu ša Aššur ú-zak-ki-šu-nu-ti* I granted all the temples of Assyria exemption from harbor duties [and ...] Winckler Sammlung 2 1:40 (Sar.); *nusāhī šibšī miksī kāri nēberi ša mātija ú-zak-ki-šu-nu-ti* 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 iii 11.

6. *zukkû* to make ready for departure (said of merchandise, persons and soldiers) — a) in OA: *adi allakanni lu za-ku-a-ti-ma ištēniš ana Ālim lu nillik* be ready to depart when I come, and then we will go together to the

## zakû

City TCL 14 40:25, cf. *appūtum ammakam lu za-ku-a-ti* BIN 4 98:10, also *annakam za-ku-a-ku* TuM 1 1d:8; *adi warḥim ištēn u šina ramakka za-ki-ma tib'amma atalkam* get ready for departure within two months and (then) come here immediately KT Blanckertz 6:6, cf. *ibid.* 12, also BIN 4 95:22, CCT 4 3a:19 and 25, TuM 1 2b:15 and 21, cf. *adi 10 umī raminī ú-za-kà-ma anākuma allak* BIN 4 6:16; *atta za-ki-a-ma ramakka tib'ama atalkam* CCT 4 2a:13; *za-ki-a-ma ramakkunu atalkanim* CCT 3 4:46, cf. TCL 19 42:12; *ana mala tuppišu ša išpuranni aššassu nu-za-kà* in accordance with the tablet he has sent, we shall get his wife ready to depart TCL 19 26:32; *lu tuppika lu tērtaka nu-za-kà-ma nušēbalakkum* we shall make ready and send you either your tablets or the goods at your disposal BIN 6 73:26, cf. *tērti lu-za-ki-ú-nim-ma lušēbilunim* BIN 4 19:23, also *la tū-za-ki-a-ma la tašpuranim* TCL 4 30:6; *ana tērtika u tērtija lá-ḥi-id-ma adi ḥarpēšu tērtaka u tērti lu-za-ki-ma lalliḥ kamma* I will take care of your and my consignments, I will make your and my consignments ready by harvest time and come CCT 2 16a:18; *tuppēa za-ki-ma* PN *umakkal la isahḥur turdaššu* make my tablets ready, and PN should not tarry even for one day, send him here! TCL 14 4:24, and *passim*.

b) other occs.: note, *ú-za-ak-ki-šu utēršu* 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-it-ru-dam-ma* TCL 18 125:31 (let.); obscure: *ana zu-uk-ki-im ša abija aškunšu* I placed it (the siege engine) at the disposal(?) of my father ARM 6 63 r. 8'.

c) in NA: *sīsēšu u šāb tāhazīšu ú-zak-ki-ma ana rešūt* PN ... *ubil kitru* he made his horses and warriors ready and provided help for PN TCL 3 85, cf. *qurādīja ... ú-zak-ki-ma ḥarrān* GN ... *ašbat* I made my soldiers ready and took the road to Mušāšir *ibid.* 321, also KAH 2 141:104 (all Sar.), cf. *šābē upaḥḥar [...]* 100 LÚ.ERÍN.MEŠ *ú-za-ka* ABL 705 r. 9.

7. to use fine materials (EA only): *šalmī abukama ana pani mārē šiprija ana šipki uttīršunu itepussunu iqdamaršunu [u]z-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 Tušratta), cf. *kī gamruma za-gu-ú* ibid. 27.

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

Koschaker NRUA p. 28 n. 1. Ad mng. 4d: Landsberger, MSL 1 172. Ad mng. 5: J. Lewy in KT Blanckertz p. 26 note to No. 6:6.

**zakukutu** see *zakakatu*.

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

giš.nu.úr.ma.erin = *za-ku-um-ma-nu* (followed by giš.nu.úr.ma.ku<sub>7</sub>.ku<sub>7</sub> = *ku-dup-pa-nu* sweet pomegranate) Hh. III 187c.

**\*\*zakurru** (Bezold Glossar 113a) see *zaginnu*, *uqnû*.

**zakûtu** s.; **1.** clear and definite information, **2.** cleanliness, **3.** exemption; from OA, OB (Mari) on; cf. *zakû*.

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

*an-du-ra-ra* // *za-ku-tû* (in broken context) TCL 6 6 i 2 (SB Alu).

**1.** clear and definite information (OA only): *adi za-ku-tám nišme'u* until we have received (lit. heard) information TCL 19 71:7, cf. TCL 14 38:9, etc., also *za-ku-sà ašammēma* KT Hahn 1:10; *za-ku-ut awitim* . . . *tértaka lillikamma* let your report with clear and definite information on the matter come here BIN 4 76:9, cf. *za-ku-sà illakakkum* BIN 4 77:17; *za-ku-sà* . . . *nišap-parakkum* we will send you the pertinent clear information CCT 3 12b:18, cf. CCT 3 35b:22, 26, and passim; note *tértini za-ku-sà išti* PN *nišap-parakkum* we will send you our clear report (lit. its clear information) through PN TCL 19 26:33; *awatam za-ku-sà šupramma* as to the matter, send me the pertinent clear information BIN 6 169:8.

**2.** cleanliness, clearance: *ana še-im za-ku-tim šurubim aḥum ul nadi* there has been no negligence with regard to the bringing in of the cleaned barley ARM 6 37:4; *ana še-im*

**zakûtu**

*za-ku-tim ša maškanātim kamāsīm aḥum 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 *zakû* mng. 1a; *za-ku-tam pušur* (on the 18th of Ajāru) make the barley ready for transport(?) Sumer 8 20 ii 18 (MB hemer.), also 5R 48 ii 20 (in RA 38 25), cited as *za-ku*(text -a)-*tam* BÜR 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 Ajāru); obscure: *ku-zu-u tapaššaš za-ku-ti-šú* SAR-[aḥ] (var. *i-na-pa-aḥ-ma iballut*) CT 23 50:6, var. from dupl. AMT 1,2:6.

**3.** exemption (as a royal act referring to real estate) — **a)** with *šakānu*: *ša āli šāšu za-ku-su aškun še nusāḥišu la innassuḥu tibinšu la iššabbaš* 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-ussur line 19; *la tabāl eqlišu za-ku-us-su kī'am 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 aškunū ana ilki la uštērib* (if) he does not let (the field), for which I have established freedom from encumbrances, enter again into an *ilku* obligation ibid. iv 57, and passim in this kudurru.

**b)** with *zukkû*: *za-ku-tu ša ina* GN . . . RN LÚ.KAŠ<sub>4</sub>.MEŠ MAŠ.DA.MEŠ *uzakkû* freedom from encumbrances which Marduk-nādin-aḥḥē granted (in the month of Šabaṭu of his first year) in Babylon to the . . . runners BBSt. No. 25:1.

**c)** other occs. — **1'** in hist.: *ṭuppa za-kut ālāni iknukma iddinši* he gave her a sealed tablet containing the freedom from encumbrances referring to the villages MDP 10 pl. 11 ii 9 (MB kudurru); *za-kut Aššur u Ḥarrāni ša ultu ūmē ma'dūti immašūma kidinnūssun baṭilla 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 *andurāru* and *kidinnātu*,



**\*\* (zalālu)**

q. v.; *ša eli Ḥarrān andullašu itrušuma ki šāb Anim u Dagan išṭuru za-kut-su* (Sargon) who extended his protection over Harran 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.; *ša mārī āli šunūti za-ku-su-nu uštābil kabat[ti]* 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) *tuppi za-ku-ti-šū-nu eššiš aštur* and wrote for them a new tablet (listing) their freedom from encumbrances Borger Esarh. 25 Ep. 37:37, also *tup-[pi] za-ku-ti-šū-nu* (in broken context) Sippar 5 ii 23 (unpub.); *ina za-ku-ut ālāni šuātu PN PN<sub>2</sub> . . . DU.MEŠ-zu* at the act of release were present (the officials) PN, PN<sub>2</sub> (etc.) BBSt. No. 6 ii 11.

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

3' in NB: *w'ilti . . . ša ina muḥḥi PN abija ša ina za-ku-tu<sub>4</sub> amḥuruma* the legal document which was (drawn up) against my father, PN, and which I have received through an adjustment(?) Dar. 189:8, and cf. *ana muḥḥi w'ilti ša ina za-ku-tu<sub>4</sub> iššū* ibid. 12; obscure: [*ina é(?)*] LUGAL *za-ku-ta nittakan* Thompson Rep. 240:7.

**\*\* (zalālu)** (Bezold Glossar 113a) see *šullulu*.

**zalaqtu** s.; brightness; Bogh. lex.\*

lu.igi.bar.zalag.ga lu-i-ki-bar-za-la-aq-qa (pronunciation) = *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. *zalag*.

**zalāqu** s.; (a stone); Bogh., SB, NA; Sum. lw.; wr. syll. and NA<sub>4</sub>.ZALÁG.

za-la-ag UD = *ab-nu, za-la-qu* A III/3:61f.

**\*zamaltu**

[*ab*]nu *šikinšu kīma ūme namir* NA<sub>4</sub>.ZALÁG *šumšu* the stone which is as bright as day is called z. STT 109:48, and dupls. (series *abnu šikinšu*); NA<sub>4</sub>.ZALÁG *šadānu šabtu uqnū* KU. KU-šū-nu *teleggi* you take powder made of z., "captive" hematite, lapis lazuli KAR 182 r. 8; NA<sub>4</sub>.ZALÁG (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; NA<sub>4</sub> *za-la-qu* NA<sub>4</sub>.KA.GI.NA — z.-stone, hematite, (and other materia medica) AJSL 36 82:83; NA<sub>4</sub>.ZALÁG (and other stones and herbs) 25 Ú.ḪI.A *annūti napšalti* ŠU.GIDIM.MA these 25 drugs are (the ingredients for) a salve against (the disease) "hand of the ghost" AMT 94,2 ii 15, cf. (among ten stones for facial tic) AMT 46,1 i 26, dupl. (with ZALÁG omitted by mistake) KAR 213 ii 13, (among stones for paralysis) BE 31 60 ii 12, and passim; *za-la-qa* (beside *ašqiqū*) KUB 37 46:4; 2 NA<sub>4</sub>.ZALÁG (in a list of stones) ADD 993 iv 11.

The equation of NA<sub>4</sub>.ZALÁG with *namru* Hh. XVI (PBS 12/1 6 r. 16, excerpt) cannot be taken as evidence that the log. NA<sub>4</sub>.ZALÁG should be read *namru*, since *namru* here is most probably an adjective. The A I/2:138 ref. ni-gin NIGIN = *za/šá-x-x šá* NA<sub>4</sub> cannot be read as *za-la-ku šá* NA<sub>4</sub> with certainty.

**zalḥu** s.; gold; syn. list; foreign word.

*za-al-ḥu, a-a-ra-hi* = *ḥu-ra-šu* SU.BIR<sub>4</sub><sup>K1</sup> An VII 16f., also Malku V 178.

(Ungnad, Or. NS 4 296f.); Thompson DAC 61.

**\*\*zalıptu** (Bezold Glossar 113b) see *šalıptu*.

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

**\*\*zalpu(?)** (Bezold Glossar 113b) see *janibu*.

**\*zamaltu** (or *samaltu, samaltu*) s.; (a household utensil); OA; only pl. attested.

*za-ma-lá-tim it-qú-ra-tim u ši-ba-⟨ra⟩-tim ublūnim* they brought z.-utensils, ladles and . . . CCT 3 20:13; *qabliātim ša* URUDU 11 *za-ma-lá-tim* (as a pledge) BIN 4 90:12, cf. 6 *qabliātim u 2 za-ma-lá-tim* (as a pledge) KTS 47c:19, *ši-ta za-ma-lá(!)-[tim]* JSOR 11 117 No. 11:13, also *za-ma-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 *zamalātu* are made and the fact that the word occurs only in the plural make it difficult to establish what *zamalātu* are, perhaps wooden troughs or trays.

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

[ḫU]L.a.ak = *za-wi-a-nu-um* OBGT XII 7; ḫul.dúb (var. nu.dúb) = *za-ma-nu* (var. *šapru*) Erimhuš V 65; ḫul.gál = *z[a-m]a-nu* (beside ḫul.dúb = *a-mi-šu*) Antagal A 107; ḫu-ul ḫUL = *za-ma-nu* Idu I 64; [ḫu-ul ḫ]UL = *[za]-ma-a-nu* S<sup>a</sup> Voc. AA 31'; bād.nig.erim.ḫu.luḫ.ḫa : *muḡallit za-ma-a-ni* Wall-that-Frightens-the-Enemy OIP 2 113 viii 6f. (Senn.).

*za-ma-nu*, *a-mi-šu* = *lem-nu* Malku I 83f.; *za-wa-nu* = *lem*(var. *li-im*)-*nu* An VIII 80; *gal-lu-nu*, *ši-in-nu*, *za-ma-nu*, *a-a-bu* = EN *ra-<sup>2</sup>-i-bi* LTBA 2 2:136ff.; *za-ma-nu* = *lem-nu* Šurpu p. 50 Comm. B 13 to Šurpu III 59; *za-ma-ni-e* // *za-ma*-[...] CT 41 45 76487:4 (Uruanna Comm.).

**a)** in lit.: *muḡalliq nagab za-ma-ni-e* who destroys all enemies En. el. VII 52, cf. *uḡallaq nakirku ušamqat za-ma-an-ku* RAcc. 145:446, *muḡalliq zā'iri na-si-ḫi za-ma-an* BiOr 6 166:15, also [...] *raggi muḡalliq za-ma-a-ni* Craig ABRT 1 35:13; *za-ma-ni-šemū unakāru* to listen to the enemy and (then) deny it Šurpu III 59, for comm., see lex. section; *kāšidu ajābi u za-ma-a-nu* PSBA 20 157 r. 20; *kīma za-ma-nu ikattam* (Sum. broken) CT 17 27:6 (sa.gig.ga), 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 zaqī<q>iš imnāma* who annihilated all his enemies (from east to west) Layard 17:2 (Tigl. III); *mušabriqu za-ma-a-ni* who strikes down the enemy (as) with flashes of lightning OIP 2 66:2 (Senn.), and passim in Senn.; note *Irri šāgiš za-ma-ni-ia* (var. [*mušam*]qit *ajābija*) (name of a gate) ibid. 112 vii 89, for a similar name see lex. section; *gimir za-ma-ni-šu [ta]nā-rūma* you (gods who) have killed all his enemies Borger Esarh. 6:8, and passim in Esarh.; *za-ma-nu-ū lemnūti* the wicked enemies JRAS 1892 354 iii 2 (NB inscr. of a governor of Borsippa); *anār za-ma-nu* VAB 4 172 B viii 32 (Nbk.), cf. *anār ajābi ašgiš za-ma-nu* ibid.

## zamar

216 i 37 (Ner.), LÚ *za-ma-ni-ja lišamqit lišpun gārīja* 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-PI-nu*, in An, is quite exceptional in SB.

(Barth, ZA 24 152.)

**zāmānū** (or *šāmānū*) adj.; inimical; SB, NB\*; cf. *zāmānū*.

**a)** in adjectival use: *Sin-ahḫē-eriba ... LÚ.KUR za-ma-nu-ū* Sennacherib, the bitter enemy CT 34 34 iii 29 (Nbn.); cf. *šālil gērū za-ma-[ni-i(?)]* KAH 1 15:15 (Shalm. I).

**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 tuḡalliq* BA 5 387 No. 4 r. 18; [*ša ṣ*]ēni *u za-ma-ni-e tušāpi dīnšun* you (Šamaš) proclaim judgment on the wicked and the enemy Lambert BWL 128:58 (hymn to Šamaš); *eli ajābi u za-ma-ni-e ušzassu ina liti* he makes him triumph over foes and enemies TCL 3 122 (Sar.).

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

a.pa.aš = *za-ma[r]* (also = *šibit ap[pi]* and *surru*) Izi G 241; a.ḫi.aš, ŠU.GAR.TUR.LÁ<sup>tu-kun-di</sup> = *zamar* Nabnitu X 12f.; ŠU.GAR.TUR.LÁ = *sur-ru* = *zamar* Hg. I 6; [*x x*] *x*, *sur-ru*, [*x x*] *x*, *ši-bit [ap-pi]*, [*x x i*]r-ka-a, A.ḫi.aš = *za-mar* Malku III 72ff.; ki.ŠU.GAR.TUR.LÁ a.ḫi.aš.šè : *ana sur-ri šá za-mar*(text *mar za*) RA 33 104:27; *sursurtum za-mar za-mar* ACh Supp. 2 Ištar 51:6, and ACh Ištar 2:69, see mng. 2b; [(*x sur*)-*sur* = *za-mar* RA 17 191 r. 14 (astrol. comm.).

**1.** quickly, in an instant — **a)** in gen.: *lizīqa šārkama za-mar napširšu* may your breath blow here and pardon him quickly! 4R 54 No. 1 r. 2; *šammē purīdišu za-mar iḡalliq* the ... quickly disappears Lambert BWL 84:236 (Theodicy); *surriš uštādir za-mar* (var. *za-am-ra*) *uḡtabar* (see *ḫabāru* A usage b) ibid. 40:40 (Ludlul II); *amēlu šū za-mar uš-ta-ka-ta-at* this man will suddenly have cramps (or palpitations?) CT 39 44:3 (SB Alu);

## zamar

(Aššur) who . . . -s his decisions, *ikannaku za-mar* seals (them) quickly Winckler Sammlung 2 1:8 (Sar., Charter of Assur); *za-mar itūrunimma jāti iqbānu* they came back quickly and told me about it VAB 4 256 i 37 (Nbn.); *šumma Šamaš ippuḥma šitu za-mar ú-x* [...] ACh Supp. 2 Šamaš 42:14, cf. (in broken context) Bab. 6 122:29; note with negation: *riša u tuklātu za-mar ul āmur* not for a moment have I seen help or encouragement Lambert BWL 88:290 (Theodicy); note *adi zamar*: MAN KUR-*ḫa-ma* EN *za-mar-ma* ŠÚ-*ma* GUR-*ma* KUR-*ḫa* the sun rises and after a short while sets and (then) rises again ACh Adad 33:20.

**b)** in colophons: *za-mar šubalkut* hurriedly transferred CT 16 18 r. 7 (bil.); *ana multēpi-šūti za-mar [našḫa]* hurriedly excerpted for a performance CT 17 30 K.3518:16 (bil.); *ana šita(ĜÁ)-su-ti-šú za-mar [našḫa]* excerpted hastily for his own reading RA 18 15 No. 12 r. 12; *za-mar ZI-ḫa* KAR 63 r. 23, also *ana šabāt epēši za-mar ZI-ḫa* hurriedly excerpted for the execution (of the *namburbū*) KAR 374 r. 21; *ana IGI(for tāmarti)-šú za-mar IN. SAR.[x]* he wrote it hastily for his (own) perusal CT 41 21 r. 42, cf. KAR 298 r. 47; see *ḫantiš*, *dulluḫiš*, and *surriš* for similar phrases.

**2. zamar . . . zamar** now . . . now, as soon as — **a)** in med. and pharm.: *šumma za-mar imim za-mar ikašša* if he (the sick person) is now hot, now cold Labat TDP 180:21; *šumma šerru šērēšu za-mar išaḫḫuku za-mar išallimu* if the baby's flesh is now soft, now firm *ibid.* 226:85; *za-mar šalil za-mar ēr* now he is asleep, now he is awake VAT 13608 (MA, courtesy Köcher); *ú za-marsām za-mar<sup>a-ru</sup>SIG<sub>7</sub> : ú ak-tam tur-a-zu taqabbi* the plant which is now red, now green : *aktam*-plant, you may call it *turazu* Köcher Pflanzenkunde 4:8, cf. *ú za-mar sa-mu MIN (= zamar) ár-qu : ú MIN (= ak-tam) šá Mar-ḫa-ši x tur* DU *ibid.* 2 i 35 (= Uruanna I 216); note with triple *zamar*: *šumma . . . za-mar aruq za-mar sām za-mar panūšu iššanallimu* if he (the sick person) is now pale, now flushed, and in the next moment his face repeatedly gets dark AMT 86,1 ii 12f.

**b)** in astrol.: *šumma MUL.DIL.BAD ina KUR-šá sursurtam ullat . . . za-mar KUR-ma*

## zamāru

*za-mar* ŠÚ-*ma sursurtum za-mar za-m[ar]* if Venus, when it rises, reaches a sudden height (explanation:) as soon as it rises it sets — *sursurtu = zamar zamar* ACh Supp. 2 Ištar 51:6, cf. [*šumma MUL.DIL.BAD sur*]-*sur-tam ul-la-at*(text -*la*) . . . [*sur-sur*]-*tum za-mar za-mar* (//) *za-mar KUR-ma za-mar ŠÚ-ma za-mar iltana[qqā]* ACh Ištar 2:69; *šumma MUL . . . za-mar ilamma za-mar itbal* if the star, as soon as it has risen, disappears ACh Ištar 28:12.

Since no connection can exist between *zamar* and the verb *zamāru*, the reading *šamar* 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.)

**zamarānum** (or *šamarānum*) 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 itūršu* but comes back quite suddenly Labat TDP 166:95, wr. [*za-mar*]-*ra-nu-um-ma*(!) GUR-šú in the dupl. LKU 100:7.

Labat TDP p. 166 n. 287.

**zamariš** (or *šamariš*) 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 accompaniment; from OB on; cf. *zamāru* A.

e.te.lum = *za-ma-rum* Izi D iv 30, e.ur<sub>x</sub>(APIN). ru.KU = *za-ma-rum* *ibid.* 33; i.lu.šir.ra = *nu-be-e šir-ḫi*, MIN *za-ma-a-ri* (var. *za-mar*) lamentation in the form of a song Izi V 45f, cf. [i.lu].šir.ra = *x* [*x x š*]*[r-ḫi]*, [i.l]u.šir.ra = [MIN *za*]-*ma-a*-[*ri*] *ibid.* 41AB; GIŠ<sup>gi-es-gal</sup> GÁL = *mi-ḫir za-ma-ri* antiphon Erimhuš II 239, also *mi-iḫ-rum šá za-ma-ri* Nabnitu K 33.

umun.ra èn.dunu.mu.un.na.ab.zé.ib.ba: *ana bēlu za-ma-ra ul tābšu (nissatu ul damiqšu)* songs do not please the lord (laments are not agreeable to him) SBH p. 21:26f.; urú.a.ki.sikil.mu

## zamāru

èn.di.a.ni kúr.ra.àm : *ina āli ardatu za-mar-šá šani* the woman's song has changed in the city (parallel: *eḫlu nissassu šanāt* the man's complaint is changed) SBH p. 112 r. 10f.; šir.ri nam.nir.ra : *za-ma-ri metlūti* song (in praise) of overlordship ibid. 69 r. 7f., cf. gala.e šir.ra nam.en.na mu.un.na.an.du<sub>12</sub>.a : *kalū za-ma-ri* (var. *mar*) *metlūti* <*izammuru*> SBH p. 47 r. 10f., restored from BA 5 641:5f., see *zamāru* A v.; igi.ù.bi.zag<sub>x</sub> (šID) šir.sá.e.eš.du<sub>7</sub>.a : *e-bi-ir za-ma-ra-am ša a-na ta-aš-ri-i[h-ti šūsumu]* 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.: *inūma za-ma-ra-am šarram ušešmū* on the occasion when they (two named singers) performed a song before the king Syria 20 106 (OB Mari, translit. only); [*ištu ka]lū za-ma-ra-am uštallimu* after the *kalū* have finished the song RA 35 3 iv 30 (Mari rit.); *išassā illūru isahḫaru za-ma-ru* (the sorceresses) cry out “*illūru!*” (others) . . . the songs RA 18 165:17 (SB inc.); *Bēlet Ninua bēlet za-ma-ri* LUGAL-[*ta*]m *lišarbi ana dārāti* let the Lady of Nineveh, the lady of songs, make my kingship famous (lit. great) forever OECT 6 pl. 11 r. 19; [*za*]-*ma-ar* <sup>a</sup>*Bēlet-ilī a-za-ma-ar* let me sing a song about Bēlet-ilī CT 15 1 i 1 (OB lit.), cf. <sup>a</sup>*Mama za-ma-ra-ša-ma eli dišpim* . . . *ṭābu* is not a song about Mama sweeter than honey? ibid. 3; 11 *za-ma-ru*.MEŠ KAR 158 i 9, and passim in this text, see *iškaru* mng. 6b.

**b)** referring to specific texts: *šarrum ša anni'am za-ma-ra-am . . . iš-mu-ni* the king who has heard this song RA 15 180 vii 23 (OB Agusaaja), cf. *liṭīb elki an-na-ma za-ma-ru* ZA 10 296 iii 41 (SB Šarrat-Nippuri hymn); *ša za-ma-ru annā ušabṭalu la ušarrahu* who lets this song fall into oblivion and does not praise it KAR 361 r. 5, and dupl. KAR 105 r. 10; *ilu ša za-ma-ru šāšu inādu* the god who praises this song Gössman Era V 49, cf. *za-ma-ru šāšu ana matima liššakinma* may this song last forever ibid. 59; *bēlu luzmur za-mar ilūtika* (incipit of a song) KAR 158 i 22; *mārī Larija* <sup>m</sup>La-ri-ia-aš ḫu-uš-ki-wa-an-te-eš *za-ma-ra* <sup>a</sup>*Zababa iz-mu-ru* the sons of PN sang the song of Zababa (incipit quoted) KBo 1 11 r. (!) 14, see Güterbock, ZA 44 122; *ina za-ma-a-ri ša Akkadi mā aššu pīka ṭābi re'ūa gabbu ummāni upāqukka* (as) it says in a song of Akkad (i.e., Babylonia), “All people listen to you, my shepherd,

## zamāru A

on account of your sweet voice” ABL 435 r. 10 (NA).

**c)** with general characterizations: 10 *za-mar* <sup>a</sup>*Ningišzida* KAR 158 r. i 23; [x] *za-ma-ru a-da-pu*.MEŠ songs for the *adapu*-instrument ibid. 11; šir balag.gé mu.un.<na.an.du<sub>12</sub>.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-mar a-la-li Akkadi* eleven work-songs from Akkad KAR 158 r. i 20; 12 *za-mar* LUGAL *akkadū* twelve royal songs, (in) Akkadian ibid. 24; 11 *za-mar šēri* eleven morning songs ibid. 19, see also *za-ma-ri metlūti*, in lex. section; *za-ma-ar lalēša* the song of her charms RA 22 171:53 (OB lit.); *za-ma-ri taknī* songs of praise Borger Esarh. 62 A vi 41, and passim in Sar. and Asb., see ibid. note, cf. [*za-m*] *aru rišāti u taknē* BBSt. No. 35 r. 3; for šir in Hitt. referring to a composition, see DUB.I. KAM šir <sup>a</sup>Ul-li-kum-m[i] KUB 33 95 i.e., in Güterbock, JCS 5 160, see also JCS 6 16; šir <sup>m</sup>Ke-eš-še Ehelolf, KIF 1 148 n. 2, also Güterbock Kumarbi p. \*6, and DUB.I. KAM šir.ḫl.a zi-in-zapu-uš-ši-i[a-aš] *ša* <sup>a</sup>*IŠTAR* URU Ni-nu-wa one tablet, songs (pertaining to) the zinzapušši-bird(?) for the Ištar of Nineveh KUB 8 69 iii 1f. (catalog of tablets, all courtesy Güterbock); *ri-ki-is za-ma-ri* song-cycle (Sum. broken) BA 10/1 p. 126 No. 47:4 (bil.); for *miḫir zamāri*, see *miḫru*.

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

**zamāru** A v.; **1.** to sing (a song, with or without instrumental accompaniment), **2.** *zummuru* same mng., **3.** *šuzmuru* to have singers (and other musicians) perform, **4.** *nazmuru* to be sung; from OB on; I *izmur* — *izammur* (*a-za-ma-ar* CT 15 1 i 1, OB), I/2, II (once), III, IV (pres. *izzammur* and *izzammir*); wr. syll. and šir (for DU<sub>12</sub>, see mng. 1d); cf. *zamāru* s., *zammāru*, *zammāru* in *rab zammārī*, *zammeru*, *zimru*, *zumāru*.

[si-ir] EZEN = *za-ma-ru-um, ša-ra-ḫu-um* MSL 3 222 G<sub>8</sub> i 3' f. (to MSL 2 p. 142); si-ir šir = *za-ma-ru-m* A VIII/1 catch line = A VIII/2:1; še-ir šir = *z[a-ma-ru]u(!)* Sb II 348; šir, šur, <sup>mu-u</sup>šAR, [d]u-TUK,

## zamāru A

[i].lu, T[UK].TUK = *za-ma-ru* Nabnitu X Iff.; [...] [š]IR = *za-ma-rum šá pít-ni* to sing to (the accompaniment of) a string instrument A VIII/2:13.

du-ut-tu TUK.TUK = *za-ma-ru* Diri I 317, cf. du-ud-du TUK.TUK = *za-ma-ru-um* Proto-Diri 47; i = *za-ma-a-ru* Izi V 7; si.si = *za-ma-r[um]* 5R 16 i 25 (group voc.); LI<sup>en-du</sup>KA = *za-ma-ru* Erimhuš VI 106; [...] .x.ga (var. [x].AN) = *za-ma-a-r[u]* Erimhuš III 94; LI.du.an.na = *e-li-tum šá za-ma-ri* high, said of singing Nabnitu L 181; a.da.mìn = *ka-lu-ú šá za-ma-ri* terminal part of a song Antagal III 258, also ASKT p. 198 i 52 (group voc.).

šir.ri nam.nir.ra mu.un.na.an.du<sub>12</sub>.du<sub>12</sub>.a: *za-ma-ri mi-it-lu-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* s.; en.du.šè ab.bi.ne : *a-na za-ma-ri-im i-za-am-mu-[ru]* PBS 1/1 11 r. iv 81 = iii 49, cf. šir.ra.ni bi.ne : *i-na za-ma-ri-im i-za-am-mu-[ru]* ibid. iv 90 = iii 59, and KI(!).MIN(!) : *i-na za-ma-ri-im i-za-am-[mu-ru]* ibid. iv 92 = iii 61; urudu.šem.á.lá [...] mu].ra.an.du<sub>12</sub>.[du<sub>12</sub>.e.ne] : [ha-at]-ha-l-la-tu a-lu-[ú ...]-tu i-za-am-mu-[ru-ka] KAR 119 r. 2' f., see van Dijk La Sagesse 115 and Lambert BWL 120; šir.bi du<sub>12</sub>.a ma.ra.hun.e šà.zu dè.en.[šed.dè]: *šir-ha munêha ina šu-uz-mu-ri // šir-ha ina šu-uz-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. 5ff.

1. to sing (a song, with or without instrumental accompaniment) — a) with words for types of songs as object: *zamar* <sup>a</sup>*Bēlet-ilī a-za-ma-ar* I will sing a song (in praise) of DN CT 15 i 1 i 1 (OB); *za-mar* <sup>a</sup>*Ištar šarra[ti] a-za-am-mu-ur* I will sing a song (in praise) of Ištar the queen (incipit of a song) KAR 158 ii 6, cf. *z[i-im-ru] i-za-am-mu-ru // šanīš // nam-mi-gi-ru-tú // na-gi-ru-tú* CT 41 31:23 (Alu Comm.); for *za-ma-ra* <sup>a</sup>*Za-ba<sub>4</sub>-ba<sub>4</sub> iz-mu-ru* KBo 1 11 r.(!) 14, see *zamāru* s.; *ina šibit appi i-za-am-mur elīla* one moment he sings a joyous song Lambert BWL 40:41 (Ludlul II); one of the *kalū*-singers stands up *ina haḫhallatim* ER.S[E.M]A.ŠE *ana Enlil i-za-mu-ur* and sings an ersemma-song to Enlil to the accompaniment of the *haḫhallatu*-drum RA 35 3 iii 14 (Mari rit.); AN.NU.WA.ŠE *še-ram ša ma- [...] i-za-am-mu-ru rēš* AN.NU.WA.ŠE *za-mar[i-im šarrum itebbīma izzaz* they sing the (specified) song of the [...], the king rises and remains standing when they begin to sing the (specified) song ibid. 9f., cf. also [ša ...] *annā i-za-am-mu-ru* who sings this [song(?)]

## zamāru A

(and pronounces the name of Assurbanipal) KAR 105 r. 6.

b) with incipits: *kalū šēri* [...] I.GI.IT.TE. EN.DI.BA.[...] *i-za-am-mu-ru-ma* the *kalū*-singers sing the song (beginning) with (incipit) RA 35 3 iii 5 (Mari rit.), cf. *kalū* Ú.RU AM.MA I[š].X.BI *rēš warḫi i-z[a-a]m-mu-r[u]* the *kalū*-singers sing the (specified song) at the monthly festival ibid. ii 20; LÚ.NAR *pētū ikleti i-za-mur takabbas raggu iqabbi* LÚ.NAR *qātēšu imessi* the singer sings the song, “He who Opens up the Darkness,” says the “You Trample the Evil-doer Under Foot,” the singer washes his hands (and offers the water to Šamaš) BBR No. 60:22, cf. LÚ.NAR *mušnammir i-za-mur* ibid. 29, also LÚ.NAR <sup>a</sup>*Ea elū i-za-mur* ibid. 15, and passim in this text, also No. 61:12, and passim in Nos. 62 to 69, also CT 15 44:20 (= Pallis Akitu pl. 5); LÚ.NAR *i-si-ni i-si-ni i-[za-mur]* KAR 146 obv.(!) ii 6, cf. LÚ.NAR *šu-we-e šu-we-e šu-we-e līkulu i-za-mur* the singer sings, “May they eat the roast meat” ibid. r.(!) i 21, and passim in this text; ū.u<sub>8</sub>.a.ba mu.hul ir.šem<sub>4</sub>.ma šir you sing the lamentation (beginning with the given incipit) RAcc. 7:6, also (always beside *ir* = *takribtu*) ibid. 9:7 and 11; é.zi.gul.gul.lu.dè ... *ina tirši bīti* šir you sing the (specified song facing) towards the temple ibid. 9:11, and passim; note with mention of instruments: *arkišu ni.tuk.ki ... ina haḫhallati ana* <sup>a</sup>*Ea* <sup>a</sup>*Šamaš u* <sup>a</sup>*Marduk* šir afterwards you sing the (specified song) to the accompaniment of the *haḫhallatu*-drum to Ea, Šamaš and Marduk RAcc. p. 9:13, also ibid. 7:13, also ibid. 4 ii 14, and cf. *kalū ina haḫ-halla[ti ...] i-za-am-mur* WVDOG 4 No. 12:12, see Thureau-Dangin, RAcc. p. 45.

c) with refs. to the content of the song: *tanīdātaša lu az-mu-ur* let me sing songs in her (Ištar’s) praise VAS 10 214 ii 5 (OB); *lu-uz-mur du-un-na-ka* let me sing of your strength (incipit of a song) KAR 158 i 20, cf. *lu-uz-mur ḫibiš[taki]* ibid. ii 33; note with I/3: [lu]-uz-za-mur *athē binūt Anim* let me sing again and again of the brothers, created by Anu (incipit of a song) KAR 158 i 30, cf. *la-za-mu-ru lit Aššur da’na* LKA 62 r. 7, see Ebeling, Or. NS 18 35; note the use

## zamāru A

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

d) used absolutely: LÚ.NAR.MEŠ *i-za-am-mu-ru bitu išallim* . . . *iqabbūma* the musicians perform and (then) pronounce the (prayer beginning with) *bitu išallim* RAcc. 67 r. 4, also ibid. 8 and 13; *naptan rabū ša šēri iqarrub* LÚ.NAR.MEŠ *i-za-am-mu-ru rabū ippattarma* 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 [LÚ.NAR.MEŠ] *i-za-am-mu-ru* and the musicians perform KAR 135 r. i(!) 2 (MA royal rit.); *šumma SAL ša ekallim lu taz[a-m]u-ur u lu šalta ištu meḫirtiša gar'at* 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 LÚ.NAR *itti DUMU.SAL.MEŠ-šú ina panī-šunu i-za-mu-ru* PN, the musician, performs before them with his girls ABL 473:10 (NA); LÚ.TUR.MEŠ *i-za-mu-ru* (the old men dance) the young men sing ABL 2:17 (NA); [...]-ma-am <sup>a</sup>*Na-na-a ta-az-mu-ur* VAS 10 215:8 (OB hymn to Nanā). Note in colophons: *ana šir ZI-ḫi* excerpted to be sung SBH p. 33:31, cf. *ana DU<sub>12</sub>-ru ZI-ḫi* ibid. p. 40 r. 11, also p. 82 r. 34, also *ana DU<sub>12</sub> ZI-ḫi* p. 79 r. 19, p. 102 r. 49, 118 r. 58, etc.

2. *zummaru* to sing: *danānka i nu-za-am-me-e-er* let us sing of your power JRAS Cent. Supp. pl. 6 i 5 (OB lit.).

3. *šuzmuru* to have singers (and other musicians) perform: NAR-e *urri tamḫê bāb* <sup>a</sup>*Inšušinak ū-sá-az-me-ir* he had singers perform day and night at the DN gate MDP 4 pl. 2 iii 2 (Elam); *zimri ū-šá-az-mar<sub>x</sub>* (MUR)-šú he (the teacher) will have him (the apprentice) perform songs BE 8 98:7 (NB);

## zamāru B

[*ana ba*]lātu ZI.[MEŠ]-šú *ana šu-uz-mu-ru* LÚ.GALA.MEŠ . . . *ušaštir ū-sá-az-mir* for his own good health he had (the eršem ma song) copied for a performance by the *kalū*-singers and performed CT 42 34 r. 16f.

4. *nazmuru* (pres. *izzammur* and *izzammir*) to be sung: *šušqūssu ina sammî li-iz-za-mir-ma* let her (Babylon's) exaltation be sung to the accompaniment of the harp Pinches Texts in Bab. Wedge-writing p. 16 No. 4 r. 11; *makurru* . . . *ša nindabê nindabê ul ušerib* // *ša niqâ niqâ ul ušerib annâ ša ana* <sup>a</sup>*Sin ina attalî iz-za-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 *iz-za-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 *ḫalhallatu* and *alû* drums, in connection with certain lamentations (see lex. section and mng. 1b), and the *balaggu* and *sammû* harps (see mng. 4 and *zamāru* s. usage c). In Hitt., where the Sumerogram *šir* (always with the Akk. phon. complement *ru*, i. e., *izammuru*) is used, the accompanying instruments are called GIŠ.<sup>a</sup>MÍM.GAL (see *zannaru*, e. g., in KUB 11 34 i 35f., 56, etc.) and GIŠ.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' *U-UL šir-RU* but do not sing" KBo 4 13 v 24 (as against ibid. lines 27, 29, etc.), or, "They sing (*šir-RU*) in H[attic] and beat the *māri* instrument(s) at the same time" KUB 11 34 iv 11ff., or, "The *kalū* singers beat (their instruments) *šir-RU-ma U-UL* but do not sing" KUB 12 8 ii 7, etc., cf. also the replacement of *šir-RU* by Hitt. *išhamiyanzi* (with GIŠ.<sup>a</sup>MÍM.GAL) KUB 25 6 iv 7 (all refs. courtesy Güterbock).

**zamāru B** (or *šamāru*) v.; to account for (?), to count(?); OA\*; I *izmir* — *izammir*.

**zamāšu**

*ištu* x KÙ.BABBAR *qāti* x *qāti abini za-am-ru* 18 *kutāni* 5 TÚG *šurūti bīt kārīm nad'ākuma la za-am-ru* after x silver as my share (and) x (silver) as the share of our firm had been (ac)counted for, I deposited 18 *kutānu*-garments and five black garments in the office of the *kāru*, they are not accounted for CCT 3 9:6 and 9, cf. x *kaspam qāti abini u qāti bāb ḥarrānia az-me-er* BIN 4 188:5, x MA.NA *qāti abini* x MA.NA . . . *qāti za-am-ru* ibid. 9; *tātum mala ikšudu u mala ta-az-me-ra-ni tērtaknu lillikam* let me have a report from you as to the bakshish, to how much it amounted and whatever you have accounted for CCT 4 34b:8; *adi [subātū] la za-am-ru subātī ana PN ēzib* before the garments had been accounted for, I left the garments with PN Contenau Trente Tablettes Cappadociennes 15:17; [*inūmi iz-me-ru-ni* [1 TÚG] *kutānam PN ilaqe* when they have made the (ac)counting, PN may take one *kutānu*-garment BIN 4 158:1; *ta-za-me-er-ma la tušēbalam* (in broken context) TCL 19 72:57.

**zamāšu** v.; (mng. unkn.); lex.\*

ḥu-um LUM = *ḥa-ma-šu, za-ma-šu, a-ma-[šu]* A V/1:18f.

Since *ḥamāšu* (= ḥu-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, ḥa, or a*) was too damaged to be identified with certainty.

**zambūru** s.; thyme; NB.\*

*za-am-bu-ru* SAR (between *zūpu* marjoram and *ḥašū* thyme) CT 14 50:37 (list of plants in a royal garden).

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

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

**zamirītu** s.; (a household utensil or a weapon); Oakk., early OB, Akk. lw. in Sum.

5 GIŠ *za-mi-ri-tum* (among cheap household utensils) BE 3 76:22; *za-mi-ri-t[um]* UD.KA.BAR (between *mašalum* and *nēqipum*) MDP 27 254:2, also (beside an Elamite bow) TCL 2 5488:1; 23 $\frac{2}{3}$  minas of bronze for 26 pegs to

**zammāru**

secure the blade of a dagger (and) *zà.mi.rí.tum* 18.kam 2 ma.na urudu ki.lá *zà.mi.rí.tum* 8.kam — 18 z.-objects, two minas of copper for eight z.-objects Genouillac Trouville 82:3 and 5; 20 URUDU *zà-mi-ri-tum* (beside *kabābum* shield) BIN 9 338:1 (OB); 2 *za-mi-ri-tum* KÙ.GI KUŠ *na-aḥ-ba-tum*.BI two z.-s of gold with their case BIN 9 38:1 (OB); two minas and 15 shekels of copper for eme *zà(!).mi.rí.tum.zabar.12.šè* tongues for twelve copper (plated) z.-objects UET 1 552:3, cf. 1 eme *zà.mi.[rí.tum]* kù.babbar.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 *zamirītu* 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 *zamirītu* 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-i<sup>ki</sup>* 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. unkn.); lex.\*

dar<sub>4</sub>.bar.lá.lá = *za-mi-tum* Nabnitu I 193.

*Zamītu* appears here in a section with *šuppū*, “to look,” and is followed, after a dividing line, by *zag.è = za-mu-ú ša dūri*. 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. *zamāru* A.

**zammāru**

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

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

**zammāru** in *rab zammāri* s.; chief singer; NA, NB\*; cf. *zamāru* A.

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

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

**zammertu** see *zammeru*.

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

KA<sup>1-x</sup>.du<sub>11</sub>.du<sub>11</sub> = *za-am-mi-ru*m (followed by *mummīru* and *raqqīdu*) LuIV 235; i.lu.k[A.K]A<sup>du-du</sup>, èn.du<sub>11</sub>.du<sub>11</sub>, e.la.lu = *za-am-me-ru* Nabnitu X 7ff., but note i.lu.KA.KA = *ša-ri-ḫu* ibid. 26; [na-ar] [NAR] = [(x?) n]a-a-ru = (Hitt.) LÚ.NAR-aš (i.e., kinirtallaš), [za-am-mi]-ru = (Hitt.) LÚ kinir-tal-la-aš-pát likewise kinirtallaš S<sup>a</sup> Voc. L 15' f. (Bogh.); SAL.ù.li.li, SAL.ù.KU.lá = *za-am-me-ir-tu* Lu III ii 16f.

a) *zammeru*: *inūma za-mi-ri* (in broken context) ARM 7 267:5'; *za-am-me-ra-ku kī atāni* I am as good a singer as a she-donkey 2R 60 ii 12, see Ebeling TuL p. 13; *šumma ina āli za-am-mi-ri* MIN (= *ma'du*) if there are many singers in a town (preceded by *mēlultu*) CT 38 5:105 (Alu). Note <sup>d</sup>*Za-me-ru* 3R 66 xi 34 (*tākultu-rit.*).

b) *zammertu*: *šapiltāšina* 18 TUR.SAL.MEŠ *za-mi-ra-tum šumma bēti išapparam napḫaram 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 *zammeru* was either an untrained singer or a singer of popular songs, etc. In Lu III *nārtu* follows *zammertu* and thus indicates that there was a difference between the two types of singers. For yet another type of singer, see *eštalū*. For LÚ.ŠIR as the desig-

**zamru**

nation of a singer in Hitt., see Alp Beamtennamen p. 52 (beside LÚ.NAR), cf. also Friedrich Heth. Wb. p. 292, sub LÚ.SIR and SAL.SIR.

**zammukku** see *zagmukku*.

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

a) referring to the tree: 40 ANŠE A.ŠÀ 3 GIŠ.SAR GIŠ *za-am-ri ina* URU.ŠE<sup>m</sup> <sup>d</sup>*Nabû ina* KUR *Ḫalahḫa* a field of forty homers, an orchard of three (homers) with z.-trees, in the manor of Nabû in GN ADD 742 r. 14; GIŠ.SAR *ša za-mar* ADD 447:9; GIŠ.SAR *za-am-ri* ADD 741+749:35; 1 GIŠ.SAR *za-am-ri ina* URU *Ḫarrān* 300 *kan-ni za-am-ri ina libbi* 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; GIŠ.SAR *za-am-ri qanni āl* GN an orchard 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-lu za-am-ri* ADD 890:4, 3 *sa-li za-mar* ibid. 1060 i 2; GIŠ *sallu za-am-ri* ADD 1010 r. 9, and passim, note as *riḫāti pan* <sup>d</sup>*Aššur* ADD 1017:7f., and passim, as *ginū eššu* ADD 1015 r. 7, *ša pan Ištarītu* ADD 1009 edge 2f., *ša gurše* <sup>d</sup>*Ninlil* ADD 1024 r. 10f., etc.

2' in pots: DUK *ašūdu ḫarše za-am-ri* an *ašūdu*-pot with *ḫaršu* (and) z. ADD 1022 r. 5, and passim, see *ḫaršu*; note DUK [*ašūdu ḫarše*] *za-am-ri ša sa-bu-ul-ḫi* [...] ADD 1003 r. 5; 2 (DUK *siḫarāte*) *šá ḫar-še* 2 MIN *šá za-am-ri* Ebeling Parfümrez. pl. 17 VAT 10568a i 11; DUK *masītu za-am-ri* (beside *masīt (a)lappāni*) ADD 1019 edge 1.

3' other occs.: 100 *za-am-ru sammūḫu* one hundred (units of) mixed z.-fruits (between grapes and pistachio nuts) Iraq 14 43:123 (Asn.); GIŠ.NÁ *za-mar* a tray with z.-fruits ADD 1060 i 5; *šaman sirdē za-am-ru* 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-



**\*\*zamû**

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.)

**\*\*zamû** (Bezold Glossar 113b) see *šamû*.

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

zag.è = *za-mu-ú ša* BÀD Nabnitu I 194, cf. [za]g.è = *za-mu-u* (in group with *tušuru* and *sippu*) Erimhuš b (=Meissner Supp. pl. 11) ii 5', also zag.è = [za-mu-u] (in group with [sippu]) Antagal G 72; zag.nigin = *za-[mu-ú]* A-tablet 517.

*ina šeri ina kutal bit marši surdû ištu za-mi-i ša šumēli ana za-mi-i ša imitti itiq* (if) in the morning a falcon passes at the back of a patient's house from the left z. to the right z. CT 40 48:31f., cf. *ištu za-mi-i ša imitti ana za-mi-i ša šumēli* ibid. 33f. (SB Alu), both lines cited in Labat TDP 6:3f.; if in the month of Arah-samnu *šarru lu muhra lu BĀRA x [...]-lu lu parakka ša 3 za-mu-šú lu pitiqta ipuš* the king builds a chapel or a [...] dais or a dais which has three z.-s, or a stamped-earth construction 4R 33\* iv 7, and dupls. (*iqqur ipuš*), note that the sequence in *iqqur ipuš* is normally *lu muhra lu ibrata lu parakka lu barasigga lu pitiqta ipuš*, see Weidner, RSO 32 190 No. 23; *ekallu mahritu ša 360 ina ammati šiddu ina tarši za-me-e é ziqqurrat* the former palace, one side of which, 360 cubits long, faces the z. of the temple tower (parallel: *ina tarši é nāmari bit DN* faces the tower of the DN temple) OIP 2 99:44 (Senn.), cf. *mihrat za-me-e atmanni kutal <é> IŠtar* facing the z. of the sanctuary behind the temple of IŠtar 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 *šamûtu*, from which *zamû* (or *šamû*) must be separated,

**zanānu A**

both on the evidence of the contexts and the Sum. equivalents.

**zamušu** (a plant) see *samašu*.

**zanānu A** v.; 1. to rain, 2. *šuznunu* to rain, to pour out, to drip, 3. IV to rain; from OB on; I *iznun* — *izannun* (*izannan* YOS 10 36 i 9, OB, Gilg. XI 90), I/2, I/3, III, III/2, IV; wr. syll. and ŠUR; cf. *zāninu A*, *zinnānu*, *zinnu*, *zunnātu*, *zunnu A*.

šu-ur ŠUR = *za-n[a]-nu* S<sup>b</sup> I 9; šur = *za-na-nu* (var. *zānu*, q. v.) Erimhuš V 219; [še-è] šèg = *za-na-nu-um*, *na-la-a-šum*, *sar-bu-um* MSL 2 127 i 25f. (Proto-Ea); še-ig šèg = *zu-un-nu*, *za-na-nu*, *na-al-šu*, *na-la-šu*, *sur-bu*, *sar-bu* Diri III 123ff.; še-ig IM = [za]-na-[nu] Recip. Ea A iv 35; [še-ig] [IM] = z[a-n]a-nu Ea VII Excerpt 32'; ki.[r]m.šèg = *a-šar* [zu]-[um]-[ni], *a-šar* [z]a-na-ni, [a-šar n]a-la-ši Kagal C 294ff.; ki.[r]m.šèg.gá = (three blank lines, i. e., same three equivalences) ibid. 297ff.

ba-ár BAR = *za-na-nu ša* AN-e, *za-na-nu ša tuḥ-di* A I/6:326f.

ù.bu.bu izi.dal.la ki.bal.a šèg.gá.mèn : *ša nablūša muttapri(šū)tu ana māt nukurti i* (text ia) *za-nu-nu anāku* I (IŠtar) am (the fire) whose flames rain down on the enemy country ASKT p. 129:15f., cf. Lugale II 42 and OECT 6 pl. 8 K.5001:8f., cited sub *išātu* mng. 1a-1', and SBH 104:27ff., cited ibid. sub mng. 1b-1'; for other refs. from bil. texts, see mngs. 1a-5', 2a-3', below.

*na-la-šu = za-na-nu* CT 18 24 K.4219 r. ii 2, and dupl. LTBA 2 2:310.

1. to rain — a) in intransitive use — 1' with *šamû*, *šamûtu* as subject: *šamût* UD.5.KAM ŠUR-nun there will be showers for five-days TCL 6 2 r. 13 (SB ext.), and passim; *ša anāku ūmiša ina muḥḥija šamû i-za-nu-nu* I, upon whom it rains every day (metaphoric use) VAS 16 93:23 (OB let.); *šamātum šalaš iz-nu-na-a-ma* three showers occurred TCL 17 5:22 (OB let.); *ūmam šātima šamû taḥittum iz-nu-un-ma* it rained (so) hard that day (that the hundred sheep could not be plucked) ARM 2 140:9; *šinišū šamām iz-nu-un* it rained twice ARM 6 7:28; *ūmum irrupma šamām ul i-za-nu-un* 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); *šamām rab-bit[u]m i-za-an-na-an* there will be a soft rainfall YOS 10 36 i 9 (OB ext.), also *šamām i-za-nu-un* RA 27 149:3 (OB ext.), *šamû* ŠUR-nun CT 20 32:71 (SB ext.), *šamû ul* ŠUR-nun

## zanānu A

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; *šamātu ina reš arhi* UD.15.KAM *ṭahittu* *šUR-nun* there will be copious rain on the first and 15th days of the month KAR 153 r.(!) 10 (SB), cf. TCL 6 2 r. 22; *šamūm ina* UD.3.KAM *i-za-n[u-un]* it will rain in three days YOS 10 39 r. 5 (OB); *ina Ulūli šamū* *šUR-nun* it will rain in Ulūli KAR 153 obv.(!) 21 (SB) (all ext.), and note for the use of extispicy to predict rain: *ana šulum šarri ana sakāp nakri ana šulum ummāni ana šabāt āli ana epēš sibūti ana šUR šamē ana [šulum marsi]* 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 irup* AN *iz-nun* if it is cloudy in (the month of) Addaru and it rains PBS 2/2 123:8 (MB meteor.); *šumma elānu āli urpatu kašratma šamū* *šUR-nun* if a cloud gathers over a town and rain falls CT 39 31 K.3811+ :8 (SB Alu); *šamūtum reštītum [kīma(?) na-al]-ši-im [i]-za-nu-[un]* the early rain will fall as if it were dew YOS 10 16:3 (OB ext.), cf. *šamūm ḥarupt[um . . .]* ibid. line 1; note: *šamū ul i-za-na-nu-un* KAR 452:9 (SB); *arki za-na-an šamē tašakkan nanšabu* you are putting in a drain after the rainfall (proverb) Borger Esarh. 105 ii 30.

2' with *zunnu* as subject: *zunnu 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 erpu zunnu iznun* (wr. *šUR-nun* or *šUR*) disregard it that (on the day the extispicy is made) the day is cloudy or it rains Knudtzon Gebete 1 r. 1, and passim, see ibid. p. 30f.; A.AN(!).MEŠ *i-za-nu-nu* STT 65:31, see RA 53 130; *za(text a)-na-an* IM.ŠÈG *u mīlu illakam* rains and inundations will occur KAR 377:11 (SB Alu); if, when the king goes to Nippur to make sacrifices, ŠÈG *šUR-nun* // *rab-bu* *šUR-nun* it rains, variant: there is a light (lit. soft) rain CT 40 40:63 (SB Alu).

3' with other subjects: *rādu* *šUR-nun* there will be a rainstorm Boissier DA 217:8,

## zanānu A

also Thompson Rep. 110:4; *šamūm rādum i-za-nu-[un]* YOS 10 33 iv 56 (OB ext.); [*ina* U<sub>4</sub>.SA<sub>9</sub>.À]M *šu-luḥ-ḥa-tu<sub>4</sub>* *šUR-nun* a light rain will fall at noon ACh Šamaš 1 ii 20 and 26, with explanation: *Adad pišu la inaddi ūmu irrupma* AN NU *šUR-nun* ibid. 22.

4' referring to specific phenomena: *abnum i-za-an-nu-un* it will hail YOS 10 25:57 (OB ext.), also *abnu* *šUR-nun* TCL 6 1:54, Boissier DA 217:7 (SB ext.); *ab(!)-nu-um ra-bi-tum i-za-an-nu-un* YOS 10 25:23 (OB ext.), also <sup>d</sup>IM . . . NA<sub>4</sub> GI<sub>6</sub> *šUR-in* (= *ušašnīn*) if Adad sends black hail ACh Adad 13:13, and (with NA<sub>4</sub> SA<sub>5</sub> red hail) ibid. line 14; *šumma ūm il āli* NA<sub>4</sub> *šUR-nun* if it hails on the day of the city god's festival TCL 6 9:22 (SB omens); AN *šalgu* *šUR-nun* (if) it snows ACh Adad 36:8; *šumma BÍ.ZA.ZA ina āli iz-nu-na* if it rains frogs in the city CT 38 8:39 (SB Alu); *šumma* LA.MEŠ *iz-nu-na* if it rains potsherd ibid. 37; *šumma* GÍR.ŠU.I *iz-nu-na* if it rains razors ibid. 38; *šumma . . . ūš* *šUR* if it rains blood ACh Adad 35:47; *šumma* <sup>d</sup>Adad *ina qabli* KI.MIN(= MUL.MAR.GÍD.DA *riḡimšu iddi*)-*ma kibtu* *šUR-nun* if Adad thunders from (the direction of) the center of Big Dipper and it rains "wheat" ACh Adad 12:15, cf. *ḥāmē* (wr. AN.BA(!)) *šUR-nun* it rains chaff (read after Craig AAT 64) ibid. 8f., also *saḥlū* *š[UR]-nun* it rains cardamom seeds ibid. 12, cf. [*šumma* ZAG.ĤI].LI SAR *kīma zunni iz-nu-na* if it rains cardamom seeds instead of rain TCL 6 10:6 (omens).

5' in transferred mngs.: *ka-ša-a-šu i-za-an(var. omits)-nun kīma šá-x-x el-ku-un* cold will rain down upon you (pl.) instead of rain(?) Maqlu II 153; [tu].ra šèg.[gin<sub>x</sub> (GIM)] mu.un.šèg.gá.ta : [ultu] *muršū k[īma na]lšī iz-nu-nu* after disease had rained down like dew KAR 375 r. iv 25f.; *zu-un-na-ni kīma kakkabi* rain (pl.) down like (shooting) star(s)! AMT 12,1:46, see Landsberger, JNES 17 58; [*ib*]riḡ *birqu innapiḥ išātu* [. . .] *ištabbū iz-za-nun mātu* lightning flashed, fire shot up, [clouds] billowed, death rained down Gilg. V iii (iv) 18; *erpet mūti i-za-an-nu-nu* death (bearing) clouds were raining STT 19:54 (Epic of Zu), see RA 46 32 ii 4.

## zanānu A

b) in transitive use: *eli* GN *i-za-an-nun nablī* (Ištar) rained fire on Arabia Streck Asb. 78 ix 81; *abnē aqqullu ina muḫḫišunu a-zu-nu-un* I have rained glowing stones on them Craig ABRT 1 23 ii 21; *mu-ir ku[kkī] ina līlāti i-za-an-na-nu* (var. *ú-šá-az-na-na*) *šamūt kibāti* the overseer of . . . was raining down a rain of “wheat” at night Gilg. XI 90.

2. *šuznunu* to rain, to bring rain, to pour out, to drip — a) to rain, to bring rain — 1' in gen.: <sup>d</sup>*Adad ú-šá-az-na-an el nišī šamūt tuḫdi* Adad lets it rain copiously for the people SEM 117 iii 15; <sup>d</sup>*Adad qurādu ina kippat eršeti ú-šá-az-na-an nu-uḫ(!)-šu(!)* heroic Adad pours out plenty over the entire earth BBR No. 100:16 (= Craig ABRT 1 60), cf. *mu-šá-az-nin nuḫši eli eršeti rapašti* (Marduk as the god of vegetation) who pours out plenty over the wide earth En. el. VII 69, [*eli k*]ášunu *ú-šá-az-na-nak-ku-nu-ši nuḫšamma* upon you, however, he (Enlil) will make a copious rain fall Gilg. XI 43; *ḫegallam šu-uz-ni-na ammātišu* (O Adad) pour out abundance for his country! CT 15 4 ii 14 (OB lit.), cf. BMS 49:30; *kīma* <sup>d</sup>*Adad elišunu riḫilta ú-šá-az-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-šá-az-nin šāri u zunni* (Nin-Gubla) who brings wind and rain RA 17 152 K.7606 ii 14; see ACh Adad 13:13f. sub mng. 1a–4'; referring to *imbaru*, see there mng. 2a and b; see also *zunnu*.

2' referring to fire: *kīma* <sup>d</sup>*Adad ša riḫši elišunu ašgum nablū elišunu ú-šá-za-nin* (var. *ú-šá-az-ni-*<in>**) I thundered over them like Adad-of-the-Devastation, I rained fire upon them AKA 335 ii 106 (Asn.), cf. *ibid.* 233 r. 24, also *ú-šá-az-ni-ni* (var. *-nin*) *nablī mulmullī eli malkī ša napḫar kal ālāni* I rained incendiary arrows (lit. fire (and) arrows) against all the city rulers AKA 197 iii 18 (Asn.), also, wr. *ú-šá-za-nin* 3R 8 ii 68 (Shalm. III), all referring to siege operations; in lit.: [*ú*]-šá-az-na-an *innakz-rāti tuqmata ša kī nablī* I make the onslaught rain down in warfare like fire VAS 10 213 i 5 (OB); note *ú-šá-az-na-an* GIŠ.TUKUL.MEŠ LKA 63:11 (MA).

3' other occs.: *tebi šāri [šu]-uz-nu-nu kašāša . . . u'addīma ramanuš* to himself he

## zanānu B

allotted (the power) to raise the wind (and) to make coolness rain down En. el. V 50; *su bí.in.kú.kú.meš mud šur.šur* (var. adds .ra).meš *úš nag.nag.meš : ākil šīri mu-šá-az-nin damē šātū ušlāti* that devour flesh, shed blood (and) drink (it) from the veins CT 16 14 iv 26f.; *a.še.er kur.ra IM.gin<sub>x</sub> šèg.šèg // IM.gin<sub>x</sub> lá.lá : tāniḫu ina māti kīma šamūti ú-šá-az-nin* he let sorrow pour into the land like rain 5R 52 r. 39f. (79–7–8, 28), see Langdon SBP p. 216; *muršu tāniḫu dū'u diliptu nišsatu la tūb šēri eli napḫar bitātekunu* [lil]-[šá]-az-nin (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: *šamna-ú-šá-az-ni-na kīma rādi* I made oil flow like (the water of) a downpour Streck Asb. 268 iii 25, cf. TCL 3 205, cited sub *zunnu* usage a; *šūpūti māḫāzīšu li-šá-az-ni-na šaman rēšti* may he let his famous sanctuaries drip with fine oil Pinches Texts in Bab. Wedge-writing 16 No. 4 r. 12; *nuḫša ḫiṣba parakkaka li-šá-az-nin bituška za-na-na-šu lu kajān* let luxurious abundances spread over your dais, may his care of your temple be permanent 4R 54 No. 1:49; note the passive: *šīḫātim u ru'āmī tu-uš-ta-az-na-[an]* she is bedewed with joy and loveliness VAS 10 215:7 (OB).

c) to drip: *šumma ina bit amēli igārātu šamna-ú-šá-az-na-na* if the walls in somebody's house drip oil CT 38 15:37 (SB Alu), and cf. *ibid.* 38ff.; *šumma KI.MIN (= ḫallulaja) ina apti bit amēli asurrē ú-šá-az-na-an* if a ḫallulaja-insect makes the mortar of the damp course in the window of somebody's house drip down CT 38 25 K.2942+:9 (SB Alu), cf. *ina UGU asurrē ú-šá-az-na-an* *ibid.* 10, and dupl. CT 38 5:134, also *ina kal ūmi asurrē ú-šá-az-na-an* CT 38 5:135.

3. IV to rain: *zunnu iz-za-nun* it will rain Thompson Rep. 139 r. 3.

zanānu B v.; to provide food, to provide an institution (temple or city) with means of support; from OB on; I *iznun* — *izannan*, II (gramm. only); cf. *zanānūtu*, *zāninānu*, \**zā-nīnu* B adj., *zāninu* s., *zāninūtu*, *zinnātu*, *zunnu* B, *zununnū*.

## zanānu B

[s]i-i SUM = za-na-nu šá [...] Idu II 95.

e-pe-ru, za-na-nu = na-da-nu Malku IV 183, but read [u]n-na-nu = ra-a-nu CT 18 22 ii 39 (= Malku V 90); tu-za-an-na-an 5R 45 ii 35 (gramm.).

a) referring to human beings: PN <sup>1</sup>PN<sub>2</sub> SAL+ME <sup>d</sup>Ninurta ūmī mādūtīm iz-nu-un-ma PN<sub>3</sub> ahi <sup>1</sup>PN<sub>2</sub> SAL+ME <sup>d</sup>Ninurta illikamma ana bīt abišu itti PN irgum ana bīti <u> zinnātišu turri adannam ana ITI.5.KAM iškun-šum ištu ITI MN UD.[1.KAM] adi ITI MN UD.30.KAM adanšu PN<sub>3</sub> PN<sub>4</sub> DU[MU].A.NI u PN<sub>5</sub> ŠEŠ.A.NI ul ubbalamma gimrī u zinnātīm PN ippal after PN had provided <sup>1</sup>PN<sub>2</sub>, the nadītu-woman of Ninurta, for many days with food, PN<sub>3</sub>, the brother of the nadītu-woman of Ninurta, <sup>1</sup>PN<sub>2</sub>, came and claimed from PN (compensation from) his father's estate — PN set him a term for the return of the house (to PN<sub>3</sub>) and (the latter's restitution of) the sustenance (paid by) him (PN, to the nadītu <sup>1</sup>PN<sub>2</sub>) — this term (runs) from the first of the third month to the last of the seventh month — if PN<sub>3</sub> does not bring his son PN<sub>4</sub> and his brother PN<sub>5</sub> (as pledges), he will compensate PN for the expenses and the sustenance (given to <sup>1</sup>PN<sub>2</sub>) Çiğ-Kizilyay-Kraus Nippur 101 r. 7 and 11, see Leemans, AFO 17 158; x gold zununnū ša PN PN<sub>2</sub> [AD.A.NI] ū <sup>1</sup>PN<sub>3</sub> AMA.A.NI iz-nu-nu the marriage gift for PN (the bridegroom) which her (the bride's) father, PN<sub>2</sub>, and her mother, <sup>1</sup>PN<sub>3</sub>, provided UET 6 48:19 (MB), cf. [tuppi zununnē ša AD.A.NI PN ū AMA.A.NI <sup>1</sup>PN<sub>2</sub> iz-nu-nu UET 6 51+ 52:1', also nine shekels of gold and three shekels of silver ša PN (the bridegroom) PN<sub>2</sub> (the father of the bride) [i]z-nu-[nu] Iraq 11 145 No. 5:29, for discussion, see zununnū.

b) referring to temples, etc. (in SB, NB) — 1' in gen.: ana kunnī sattukkī za-na-an ešrēti aḥš[uh] I wanted to institute daily offerings and to provide for the sanctuaries Streck Asb. 178:9, cf. za-nin (for zanān) ešrētišun ušadgīlu panūa ibid. 4 i 37; ša za-na-an māhāzī šuklul ešrēti ... kajān uštād-dana karšūa (plans) to provide for the cult centers and to complete (the construction of) the sanctuaries were constantly on my mind Böhl Chrestomathy p. 35:20 (Sin-šar-iškun), see Böhl Leiden Coll. 3 p. 34; bituška za-na-na-šu

## zanānu B

lu kajān may his care for your temple be permanent 4R 54 No. 1:50 (SB prayer); ub(u)lam-ma libbašu za-na-a-nu Esagil Ezida u uted-dušu Bābilu 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 Nbk.).

2' in NB royal: ešrēti Bābili u Barsip ušēpiš az-nu-un I rebuilt the sanctuaries of Babylon and Borsippa and provided for them VAB 4 114 i 37 (Nbk.), and passim; inum <sup>d</sup>Marduk ... za-na-nam māhāzī uddušu ešrēti rabīš uma'iranni 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-za-an-na-an māhāzī uddaš ešrēti ibid. 172 viii 44 (Nbk.), also ana Marduk ... la baṭlāk Esagila u Ezida a-za-an-na-an ušteteššir ešrēti ibid. 210 i 18 (Ner.); ana ... za-na-na taklīmu ibid. 216 ii 17 (Ner.); za-na-an ešrēti ilāni rabūti ... ina narī aštur 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 zu'unu: ina kaspi hurāši nisiqti abnī šūgurūti ... Esagil az-nu-un-ma šaššīš ušāpā šarūrūšu 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 mīrišija ... ša tašimta zu(var. su)-un-nu-nu-ma malū niklāti in my determination, which was abundantly provided with good sense and full of cleverness Lyon Sar. 7:47, seems to use zununu for zu'unu (see zānu usage b). Note also the two Nbk. passages sub usage b-2' with aznun instead of the expected zu'unu. The comm. passage [U]D(?) MU SI NÁ.ME : ūmussu iz-za-na-nu (explained by) ša ina la simānišu kunnū utūlu CT 41 33 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 našū I/3. Later on zanānu becomes

**zanānūtu**

restricted and refers to sustenance provided by the king to the sanctuaries. In certain instances, however, in the refs. cited sub *zinnātu* mng. 2, *zāninūtu* 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.

**zanānūtu** s.; support, maintenance; SB; cf. *zanānu* B.

*za-na-nu-tum eršat parak ilīma* support is a necessity for the sanctuaries of the gods En. el. IV 11.

The passage *za-na-nu-ut māḥāza uddušu ešrēti* VAB 4 262 i 19 should be emended either to the well-attested *zāninūtu*, q. v., or to *zanānu*, q. v.

**zanbilu** s.; (a wood used for medicinal purposes); SB.\*

*šumma KI.MIN GIŠ za-an-bi-lu teleggi tapāš* if ditto, you take z.-wood, crush (it and . . . . it in “cedar water”) KAR 204:13.

**zanbilu** see *zabbilu* adj.

**\*\*zangaliqu** (Bezold Glossar 114a) see *zanzalikkū*.

**zāninānu** s.; provider; NB royal\*; cf. *zanānu* B.

RN *lu šarru za-ni-na-an liššakin ina pīka* let (the statement) “Nebuchadnezzar is indeed a king who is a (good) provider,” be on your (Nabû’s) lips (when you intercede for me) VAB 4 100 ii 30 (Nbk.).

**zāninu** A adj.; falling (rain); SB\*; cf. *zanānu* A.

*arnī kīma šamē za-ni-nu-te* (var. *za-nin-ti*) *ana ašrišu aj itūr* just like falling rain, may my sin not come back STT 75:8 and 23, var. from JNES 15 140:21’ (SB *lipšur*-lit.).

**\*zāninu** B adj.; providing; NB royal\*; cf. *zanānu* B.

*idān za-ni-na-a-ti* (var. *-tam*) (I am Nabonidus), (who has) generously providing hands VAB 4 234 i 5, var. from *ibid.* 262 i 3.

**zāninu**

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.

ú.a = *za-ni-nu*, *e-pi-ru* Lu IV 365f., also Izi E 281f.; [ú].a = *za-ni-nu* Igituh App. A i 32; é.a lú.bi na.nam (with gloss *za-ni-in*) (Šulgi) is the “man” (Akk. gloss: provider) of the temple CT 36 27 r. 12, cf. Šul.gi é.kur.ra ú.a.bi na.nam *ibid.* r. 7.

RN *súb ú.a.zu hé.en.ti.la ša.šu.bu.bi še.ga mu.un.da.an.te* : <sup>d</sup>MIN *rē’ú za-nin-ka bullit suppišu šeme* keep Assurbanipal alive, the shepherd, your provider, listen to his prayers! 4R 18 No. 2 r. 11f.; *sípa gi.na ú.a.ki.[. . .]* : *rē’ú kēnu za-[ni-in . . .]* BiOr 7 pl. 1, and p. 43:5 (Nbk. I).

*ma-gi-ku-u* = *za-ni-nu* (var. *-ni*) Malku IV 233.

a) in gen.: *ultu ūme atta lu za-ni-nu parak-kini* from this day on, you (Marduk) shall be the one who provides for our sanctuary En. el. V 115, cf. *nīnu ša za-ni-ni* (for expected *zāninini*) *i nulli šumšu* let us (the gods) extol the name of (our) provider (Marduk) *ibid.* VI 164; *šuma za-nin-šu-nu mu’addū isqī[š]un* he (Marduk) is their (the gods’) provider, the one who assigns income to them *ibid.* VII 7; *ana šakkanakki za-nin māḥāzīšunu* against the governor who provides for their (the Babylonians’) cult centers Gössmann Era IV 12; *ali-za-nin-ku-nu* where is your (the gods’) provider? (parallel *ali nindabīkunu*) *ibid.* V 14; *za-nin sakkišu* he who provides for his (Marduk’s) sanctuary (parallel: *rē’ū mātišu*) K.8515:8 (SB rel.), cf. *ar-rē’i za-ni-ni-šú* 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: ú.a <sup>d</sup>Innin SAKI 154 i 25 (Lugalzagesi), ú.a.dingir.re.e.ne RT 16 90:11 (Kurigalzu III); look kindly upon me, RN *šar Bābīli rubū za-ni-in-ka* 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: *anāku lu šarru za-ni-in muddiḥ māḥāzī* VAB 4 260 ii 42 (Nbn.), and passim in NB royal, also

## zāninu

*lu za-ni-nu anāku* Borger Esarh. 26:21, *šū 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.a.É.kur.ra UET 1 123:11 (Kudur-Mabuk), *za-nin Ekur* KAH 2 73:3 (Tigl. I), ú.a.ní.tuk.É.kur.ra.ka the pious provider for Ekur PBS 15 68 i 6', and cf. *ibid.* 66 i 1' (both Kadašman-Enlil), *za-nin Ešarra* 1R 29 i 30 (Šamši-Adad V); *za-ni-in Esagil 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 12 303:11 (Šamaš-šum-ukin); *Nabium-kudurri-ušur libluṭ lulabbir za-ni-in Esagil* (name of a palace) VAB 4 120 iii 29, cf. *limmir Bābilu libūr za-nin Esag[il]* may Babylon shine forth, may the provider for Esagil be happy K.8515:15 (hymn to Marduk); *za-nin Esagil ekal ilāni* Streck Asb. 244:13; *za*(var. adds *-a*)-*nin Ezida muddiš Eanna* Borger Esarh. 76:8; RN *lu za-ni-in ešrētini* (intercede for me before Marduk, with the statement) "Nebuchadnezzar indeed provides for our sanctuaries" VAB 4 186 iii 93, cf. *za-ni-in ešrētini* *ibid.* 234 i 8 (Nbn.), also *za-ni-in māhāz ilī rabūti anāku* *ibid.* 94 iii 2, *anāku ... za-ni-na*(var. *-nu*) *kala māhāzika* *ibid.* 140 ix 65 (both Nbk.).

**3'** referring to cities: ú.a.Lagaša<sup>ki</sup> SAKI 114 xxii 23 (Gudea); ú.a.Urim<sup>ki</sup>.ma *ibid.* 214 d 8 (Warad-Sin), UET 1 139:13 (Rim-Sin), and *passim*; ú.a.NUN<sup>ki</sup>.a Iraq Supp. 1944 15:5 (Kurigalzu III); ú.a.Nibru<sup>ki</sup>.a BE 1 81:6 (Adad-šum-ušur); ú.a.Uri<sup>ki</sup>.ma: *za-nin UR<sup>ki</sup>* AfO 5 103:6f., also UET 1 166-167:6 (Adad-apla-iddinam), 188:2 (Nbn.); *za-nin Sippar Nippur Bābili* Winckler Sar. pl. 38 iii 5.

**c)** in personal names: *Ī-lī-za-ni-i-ni* My-God-is-my-Provider Gautier Dilbat 4 r. 3 (OB); <sup>a</sup>*Enlil-za-ni-in-šu* Enlil-is-his-Provider PBS 8/1 23 r. 16 (OB), *A-hu-za-ni-in-ni* The-Brother-is-our-Provider PBS 11/2 p. 138 No. 1034, and *passim*, cf. the OB names in the list PBS 11/2 according to index p. 159; as the name of a royal official: *Li-bur-za-nin-É-kur* May-the-Provider-of-Ekur-be-Happy BBSt. No. 4 ii 6 (MB), also MDP 6 pl. 9 iii 17.

## \*zannu

**d)** referring to food-offerings (NA royal only): *za-nin nindabē ana ilī rabūti* Weidner Th. 54 No. 60:4 (Aššur-rēš-iši), also AKA 262 i 23 (Asn.), Borger Esarh. 97:34.

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

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

**2.** office of provider for a sanctuary — **a)** in gen.: *inum Marduk ... RN šarri ana* (var. omits) *za-ni-nu-tim imbū* when Marduk called Nabonidus to the office of provider CT 36 21:3, and dupl. RA 11 110, cf. *ana za-ni-nu-ti māhāza u udduš ešrētišu šuma širam ibbiu* VAB 4 100 i 21 (Nbk.); [*i*]bni LUGAL *ana za-ni-nu-[ti ...]* (Ea) created kings to be providers [for ...] WVDOG 4 No. 12:37, see RAcc. 46:37.

**b)** with *epēšu*: *ša Sippar Nippur Bābilu u Barsippa za-nin-us-su-un ēteppuša* I have always acted as provider for the cities of Sippar, Nippur, Babylon and Borsippa 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 (*zāninūtu*).

\***zāniš** (like the *anzū*-bird) see *anzāniš*.

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

giš.ÛZXBALAG.ra = šU-u = [za]-na-ru MSL 6 142 Hg. B II 166; giš.dim.nun = tin-[du-u] = [za]-na-[ru] *ibid.* 170; [z]a-an-na-ru GIŠ.ZA.MÍM = š[U], *ušnarū, tindū, ḥarhadū* Diri III 43ff.; see MSL 6 p. 119; giš.M[íM] = [za-(an)-na-ru] Hh. VIIB 81, see MSL 6 123 note to *ibid.*

For the Sumerogr. GIŠ.MÍM in Hitt. texts and the Proto-Hattic correspondence *zinar*, see Laroche, RHA 13 72f.

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

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

**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 *muddiš māhāzi ilī rabūti i-da-an za-ni-na-a-ti* VAB 4 234 i 6, and *mušte'ū u[šur]āti ilī rabūti 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 geštin).ús.sa = *za-an-nu* (after (a) *garin-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 arsannu u ana za-an-nu-ū* to make gruel, groats and z. (beside barley given *ana gajāti* and *balāli*) HSS 16 120:6, cf. *ana za-an-ni [ū] ana pappasi* (also *ana qappu*) ibid. 123:6, (also *ana tābāti*) 128:9, ibid. 136:4; x ŠE *za-an-ni u pappasi u tābāti* HSS 15 267:24, barley *ana za-an-ni u ana pappasi* (beside *ana gajāti*) HSS 14 53:29, also ibid. 63:6, 22, 141:3; *ana pappasu u arsānu ana za-an-nu* (beside *ana balāli* and *ana gajātu*) 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.ḫi.in.dù) instead of *zannu*. Writings with al.ús.sa are listed sub *sikkatu*.

(Landsberger, AfO 18 339.)

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

\***zānu** see \**zannu* adj.

**zānu** v.; to overlay, to plate with precious metal, to stud with precious stones, to decorate, embellish, to endow with brilliancy the surface of an object; from OB on; I *izān* — stative *za'in*, II *zu'unu*, II/2, IV; cf. *zu'un-tu*, *zu'unu*.

ta-ag TAG = *zu-u-nu* Idu II 347; TAG.TAG = *dumnuqum*, *zu-ḫu-nu-ū* Proto-Diri 434b-c; [š]u.tag.ga.ab = *zu-ūh-ḫi-in* OBGT XI ii 15; sù.sù = *za-ra-qu* to sprinkle, šur (var. mīm)

**zānu**

= *za-a-nu* (var. *za-na-nu*), sù.sù = *sa-la-ḫu* to sprinkle Erimhuš V 218ff.; mu-lu MUL = *kunnū*, *zu-u-nu* AII/6 A ii 33f.; KI.NE<sup>26-i</sup>.sè.ga = *za-a-nu* [ša mar-ti] to fill, said of bile (followed by *bata[lu ša imti]* to spatter, said of slaver) Antagal V iv 9' (= CT 18 33); [še.i]r.ḫa.an, [še.i]r.k[a.a]n, [še.i]r.ḫa.[an].di, [še.i]r.ka.an.di = *zu-u-nu* Izi D i 32ff.

GIŠ.SAR.gin<sub>x</sub>(GIM) nīg.sa.ḫa šu ḫu.mu.ra.ni. ib.tag : [kīma kiré muḫumma l]i-za-in-ki let (the mountain) become covered for you (Akk.: cover you) with fruit like an orchard Lugale IX 26; ur.sag.maḫ.di<sup>d</sup>En.ki.ga.ke<sub>x</sub>(KID) me.lám. ḫuš šu.tag.[tag].ga : *qarrād tiqgaru ša* <sup>d</sup>Ea MIN (= *melammī*) *ezzūti ū-za-i-nu-uš* O (Gibil) famed warrior, whom Ea has endowed with awe-inspiring splendor BA 5 648:5; ká.ḫi.li.sù ká *kuzbu za-a-nu* the Kahilisu Gate (translated) the gate (that is) filled with pleasure VAB 4 152 iii 43 (Nbk.), cf. VAB 4 90 i 31ff., sub usage b-2', and KAR 109, sub usage a-1'b'-2'; uš<sub>x</sub>(KAKBAD) lú.ra.sù.sù : *im-tu<sub>4</sub> amēla iz-za-an* (the evil *utukku*) has spattered the man with venom CT 16 49:294f. and ff., cf. zé.na.ba.ni.in.sù.eš : *marta iz-za-nu-uš* CT 16 24:10f., uš<sub>x</sub> muš.šà.tūr.ra mu.lu.ra an.zé.òm : *imat bašme ša awīlam i-za-an-nu* 4R 26 No. 2:1f., dupl. SBH p. 13:18f. and p. 15 No. 7:3f., see *imtu*; [...] [x].da.ra.aḫ : [ša . . .] *melammē zu-u-nu* (Marduk) who is covered with splendor JRAS 1932 39 K.4874 r. 21f.; ū.mu.un.e a mu.un.tu<sub>5</sub> mu.un.da(text .zu).te : *bēlu mē irmuk uz-za-in* (text -ir) the lord bathed and adorned himself BA 5 638 No. 7 r. 11f.; im.me.in.du<sub>8</sub>.du<sub>8</sub> : *ū-za-in-šú* (in broken context) CT 17 4 ii 19f.

a) **zānu** — 1' in gen. — a' finite verb with two direct objects: *ištēnešret nabnūti šūt pulḫāti i-za-nu* (var. *za'-nu*) the eleven creatures whom she (Tiamat) has covered (var. creatures covered) with numinosity En. el. IV 115; seven *mušḫuššu*-dragons *ša lemni u ajābi i-za-an-nu imāt mūti* who spatter the hostile enemy with deadly venom VAB 4 210:27 (Ner.), cf. CT 16 49 and 24, in lex. section, also *sibā imat bašme i-ši-en-šú-ma* (for *izānšuma*) Gössmann Era I 38; exceptional, with the substance as subject: *imat bašme ša awīlam i-za-an-nu* 4R 26 and dupls., in lex. section.

b' in the stative: 1'' referring to objects: *eršu . . . ša pašallu litbušat [abnī nis]iqti za'-na-at* a bed overlaid with *pašallu*-gold (and) studded with precious stones Thompson Esarh. pl. 14 i 48 (Asb.), restored from Bauer Asb. 2 31 c, cf. (a chariot) *šāt abnī nisiqti za'-na-at* Streck

## zānu

Asb. 300 iv 14; *ušēpišma kakkabtu hurāši ruššī ša nisiqti abnī 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. 38); *labiš melammū za-in baltu naši šalummatu hitlup namrīri* (a crown) overlaid with splendor, sumptuously spangled, radiating a glow, wrapped in brilliance Borger Esarh. 83:34, cf. (Marduk) *apir agē ša melammūšu rašubbata za-nu* AfO 17 313 B 7 (SB lit.); *ina GIŠ.MÁ.ÍD.ĤÉ.DU<sub>7</sub> ša kuzba za-na-tu lalá malātu* in the boat (called) ÍD.ĤÉ.DU<sub>7</sub>, which is overlaid with attractiveness, filled with pleasure VAB 4 160:36 (Nbk.), cf. VAB 4 152, in lex. section; *kirātišu ... ša inba u* [GIŠ].GEŠTIN.MEŠ *za-na-a-ma* his orchards which were studded with fruit and vines TCL 3 + KAH 2 141:223.

2' referring to deities: *ᵀNaná šātu ... igisušillāša šarūri za-nu* Nanā, whose appearance of awesome splendor is overlaid with brilliance VAS 10 215:4 (OB lit.); *Naná ... ša kuzbu u ulši za-na-at* (var. -tu) Nanā, who is spangled with attractiveness and pleasure Borger Esarh. 77 § 49:1, cf. *ᵀNa.na.a nin ĥi.li še.ir.ka.an.di* SAKI 220 Rim-Sin f i lf., also *ša ul-ša[za(!)]-na-at* (addressing Nanā) BA 5 664 No. 22:2 (NA royal); *za-na-at inbī mīqi'am u kuzbam* (said of Ištar, see *inbu* for translation) RA 22 170:6 and 8 (OB); *ša ME.LÁM šu-x-bu-ú namrirri za-nu* (Enlil) who is ... with splendor, covered with radiance Hinke Kudurru i 13 (Nbk. I); *ina KÁ.ĤI.LI.SÙ kuzba ulluḥat* MU NA ME (for *melammē*) *za-na-at* KAR 109:15; [*ša raš*]ubbatu *za-nu pulḥa[ti labšu]* Craig ABRT 2 p. ix to ABRT 1 10 K.120b+:7, see Streck Asb. 278:7 and Bauer Asb. 2 48, cf. *ša pulḥāti za-nat* (text -niš) BA 5 651 No. 15:23.

2' in the nuance "to fill": *ᵀMarduk ... aganutillā ... li-za-an karassu* may Marduk fill his belly with dropsy BBSt. No. 7 ii 26; exceptional, with the substance as subject: *ezzūti šārū karšaša i-za-nu-ma* grim winds filled her (Tiamat's) belly En. el. IV 99.

b) *zu'unu* — 1' referring to objects: *ina muḥḥi rēš agišu ... lu aškunuma ... ina muḥḥi agišu lu ú-za-i-nu* I placed (various stones) on the top of his (Marduk's) crown,

## zānu

(with other stones) I studded his crown 5R 33 iii 12, cf. (with stones) *muḥḥi lubušti ilūtišunu rabītim lu ú-za-i-nu-ma* ibid. ii 49 (Agum-kakrime); *šamē musukanni ... hurāša ruššā ušalbišma abnī nisiqti ú-za-in-ma* I plated with red gold a baldachin made of *musukannu*-wood and studded it with precious stones VAB 4 164 vi 14, cf. *paššūr taknē ... hurāša namri ušalbiš abnī nisiqti ú-za-in-ma* ibid. 18, cf. also ibid. 158 vi 31, also *erēni dannūti ... [hurāša] ruššā ušalbiš abnī nisiqti ú-za-in-ma* ibid. vi 20 (all Nbk.); *askup-pāti za-i-na ša NA<sub>4</sub>.PA.MEŠ* (var. *aksuppāte zu-in jaerīte*) stud the slabs with *ajartu*-stones! CT 15 47 r. 32, var. from KAR 1 r. 27, cf. (wr. *ú-za-i-na*, var. *ú-za-in*) CT 15 47 r. 36, var. from KAR 1 r. 31 (Descent of Ištar); *šurinnī ... kasper hurāša ú-za-in-ma azqup* I set up gold and silver plated standards Streck Asb. 248:5; *šibi ... kasper u nisiq abnī ú-za-in* I plated the ceiling(?) with silver and (studded it with) choice stones VAB 4 126 iii 32, cf. *šulūlišina kasper ebba ú-za-in* ibid. 158 vi 27, but var. *uḥḥiz* ibid. 46, also ibid. 128 iii 53, and passim in Nbk.; *unūti Esagil hurāša ruššā GIŠ.MÁ.KU.A šarīri u abnī ú-za-in kakkabiš šamāmi* I plated the furnishings of Esagil with red gold and the processional boat with yellow gold and (precious) stones, (so that it was studded) like the heavens with stars VAB 4 126 iii 11 (Nbk.), cf. *unūtu bīti ina hurāši u kaspi ú-za-in-ma* ibid. 258 ii 8 (Nbn.), also 232 i 25 (Nbn.); *KÁ.ĤI.LI.SÙ bāb kuzbu za-a-nu šarīri ú-za-in-ma* (see lex. section) VAB 4 152 iii 44 (Nbk.), also K. 3446 r. 16 (lit.); obscure: *tibbu'a ... ú-za-i-na qerebšu* KAR 98 r. 14 (Shalm. III), *ú-za-a-na* Langdon Tammuz pl. 2 ii 20 (NA oracles).

2' referring to temples: *Ezida epuš ušaklilma ina kaspi hurāši u nisiqti abnī ú-za-in* I completed work on Ezida and decorated (it) with (platings of) silver (and) gold and (studdings of) precious stones VAB 4 114 i 36, cf. *in hurāši kaspi abnī nisiqti erā musukanni erēni ú-za-in šikinšu* ibid. 92 ii 23, also 202 No. 42:4 (all Nbk.), cf. also *kima kilīli ekallu zu-u-na-at* [...] Lambert BWL 166 K.8413:12; *bīta ana ᵀSarpānitu bēltija kuzbam*



**zānu**

*ú-za-<sup>2</sup>-in* (referring to the Ká.ḫi.li.sù gate, see lex. section) VAB 4 90 i 33 (Nbk.); *ešrēt māz-ḫāzī ša Aššur u Akkadi ušēpišma kaspā ḫurāša uḫ-ḫi-zu-ma* (var. *ú-za-in-ma*) I built sanctuaries in the cities of Assyria and Babylonia and decorated them with platings of silver and gold Borger Esarh. 59:39, cf. *Emašmaš ... kaspā ḫurāša ú-za-<sup>2</sup>-in lulē umalli* Streck Asb. 150 x 47, and Thompson Esarh. pl. 14 ii 8 (Asb.), *māḫāzī ... ša ešrētišunu uddišu ú-za-<sup>2</sup>-i-nu ḫurāša u kaspā* Streck Asb. 32 iii 116; [*Eḫu*]rsag-*kurkurra uz-ze-i-in* AfO 18 44 B r. 19 (Tn.-Epic).

**3'** referring to gods and human beings: *melammē šarrūtija iktumušuma ša ú-za-<sup>2</sup>-i-nu-in-ni ilāni šūt samē eršeti* my royal glory, with which the gods of heaven and earth have covered me, overwhelmed him Streck Asb. 8 i 86, cf. *ibid.* 144 viii 69, also <sup>a</sup>*Nusku dāpinu ú-za-<sup>2</sup>-in-šū melammē šarrūti* CT 36 21 i 16 (Nbn.); see also BA 5 648, in lex. section; *zu-<sup>2</sup>-ú-na-at na-mu-ra-ti* she (Ištar) is covered with awe-inspiring splendor RA 15 175:24 (OB Agušaja); *zu-<sup>2</sup>-u-na [ku]zba kalu zumrišu* his whole body is covered with attractiveness Gilg. I v 17, cf. *šamḫāti ... ḫi.li [zu-<sup>2</sup>-u-na [ma]lā rišāti* *ibid.* 11; *ērib bitī ša Esagila ... [...] ú-za-<sup>2</sup>-in-šu-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 II/2, see BA 5 638, in lex. section, cf. also *rabiš ú-za-<sup>2</sup>-i-nu(!)-šu-ma* Ebeling Parfūmrez. pl. 26 r. 18.

**c)** IV: *ša ... innamūma šihḫāt eperī iz-za-an-nu-ú-ma imlū sakikī* (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 *zānu* with *zarāqu* and *salāḫu*, "to sprinkle," both of which are equated with Sum. forms composed with *sù*. In the bilingual passages *zānu* is also equated with such Sum. forms. This indicates that an essential aspect of *zānu* refers to sprinkling and overlaying the surface of an object. The variants *uḫḫuzu*, "to plate" (see usage b-2') and the translation of the name of the gate Ká.ḫi.li.sù as *ša kuzba salḫu* (cf. *sù = salāḫu*,

**zappu**

"to sprinkle a liquid," said of *imtu*, *martu*, 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 I 38 (usage a-1'a) requires a correction due to a confusion with *šēnu*, "to load."

Thureau-Dangin, RA 22 174 n. 5.

**zanzaliqqu** s.; (a tree); NA; foreign word.

giš.mes.ašal(A.TU.GAB×LIŠ) = *kul-la-ru, kap-ta-ru, za-an-za-li* (var. *-liq-qu* Hh. III 418ff.; giš.numun.ašal, giš.gurun, giš.il.lu.ur, [giš.za.an.za].lik.kum = MIN (= *za-an-za-li-qu*) *ibid.* 421ff.

GIŠ *za-an-za-li-qu* (among trees in the royal park) Iraq 14 33:47 (Asn.).

The designation in Hh. indicates that the tree was considered to resemble the ašal, Akk. *šarbatu* (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 *zanzalahat, zalalahat*, "acacia" Ružička, BA 6/4 48, Holma Kl. Beitr. 70) does not seem acceptable, cf. Löw Flora 2 251.

**zanzaru** see *zarzaru*.

**\*\*zanzirad** (Bezold Glossar 114a) see *zanz-ziru*.

**zanzīru** s.; starling; SB, NB\*; Aram. lw.

*iš-šur* GIŠ.SAR = *za-an-zi-ri* ZA 6 244:47 (astrol. comm., coll.).

As a personal name in NB: *Za-an-zi-ri* VAS 3 124:8, 125:11, 6 164:20, also Dar. 204:5, 486:20, 545:7.

Translation based on Syr. *zarzīrā*, "starling" Brockelmann Lex. Syr.<sup>2</sup> 206.

**zapāḫu** (to scatter) see *sapāḫu*.

**\*\*zapitu** (Bezold Glossar 114b) see *šapītu*.

**zappu** (*zabbu, azappu*) s.; **1.** bristle, (animal) hair, **2.** comb, **3.** the star cluster Pleiades; from OA on; wr. syll. (*azappu* Kūchler Beitr. pl. 11 iii 42, AMT 33,1:35, KAR 191 r. iv 8, Hh. VIIA 26) and MUL.MUL (mng. 3).

x (x perhaps = kun).sig = *za-ap-pu*, x.sig.sig = *kak-ku* BRM 4 33 r. i 6' f. (group voc.); ku-un KUN = *za-ap-pi* (with comm. *kak-ku zu x [x]*) A VIII/3:18; giš.tukul.umbin (var. giš.tukul.

## zappu

níg.sík) = *kak-ki zap-pi* (vars. *kak-ku zap-pu* and [*kak*]-*ki a-za-pi*) = bristle comb, giš.tukul.níg.umbin (var. giš.níg.sík) = MIN (= *kak-ki*) *mu-mar-ri-ti* (var. [MIN *n*] *am-ri-te*) currycomb Hh. VII A 26f., cf. giš.tukul.kun.si.ga = [*si-ih-pu*] = [...], [giš.tukul.níg.s]ík = *kak-ki zap-pi* = [...]. Hg. II 58f.; giš.[umbin] = *zap-pu*, giš.níg.um[bin] = *mu-mar-ri-ti* (var. [*na*] *m-ri-tu*) Hh. VII A 209f.

mu-lu MUL = *za-ap-pu* Pleiades A II/6 ii 26; mul.mul = *za-a-pu* Hh. XXII ii 37; ITI.GU<sub>4</sub> MUL. MUL DINGIR.IMINA.BI : ITI.GU<sub>4</sub> *za-ap-pu* DINGIR.IMINA.BI the month Ajāru, the Pleiades, the Seven Gods KAV 218 A i 12 and 19 (Astrolabe B).

*zap-pu* = *ši-in-du ša A.ZU* (bandage made of) horsehair = bandage of the physician Malku VI 149.

1. bristle, hair: 20 *limē za-pè-[e] illibbim* 10 [l]imē [z]a-pu-ú pá-ši-ú-tum u 10 l[imē] *za-pu-ú ša-al-mu-tum ana* 2 $\frac{1}{3}$  MA.NA KÙ. BABBAR 20,000 bristles, among them 10,000 white bristles and 10,000 black bristles, (amounting) to two and a third minas of silver Kültepe b/k 19:8ff., cited in Balkan Observations p. 43 (OA let.); *šumma izbu za-ab-bi kīma šahī naši* if a newborn animal has bristles like a pig CT 28 8:39 (SB Izbu), cf. [...] *su za-ap-pi i-šu* his [...] has bristles (in broken context) CT 28 38 81-7-27,108:5' (SB Izbu); *zab-bi šaḥ* (in med. use) AMT 5,3 ii 8, *a-zap-pi šaḥ* KAR 191 r. iv 8, *a-za-pi ša[ḥ]* Kūchler Beitr. pl. 11 iii 42, *zap-pi šaḥ pešé* 4R 58 ii 56; (you make a dog of clay and clothe him in goatskin) *zap-pi sīsī ina zibbatīšu tašakkan* 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 pešī* a hair from the mane of a white stallion (for fumigation) AMT 99,3 r. 9, cf. *zap-pi sīsī* AMT 38,2 r. iv 2, and passim, also 4R 55 No. 1:7 (Lamaštu), STT 64:5; *zap-pi ANŠE.KUR.RA puḥā[li 7] u 7 kišrī tarakkas* you tie seven and seven knots in a hair from the mane of a stallion KAR 202 ii 25, cf. AMT 3,2:8; note the writings: *KU-pi* (i. e., *zap-x-pi*) *sīsī* AMT 35,1:5 and 33,1:29, but in the same text *a-za-pi sīsī* 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.

## zaqānu

section; <sup>d</sup>*Za-ap-pi e-ra-an-ni* <sup>d</sup>*Ba-a-lum ul-dan-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 ZA 30 81, cf. *ina bi-rit zap-pi* (var. (<sup>d</sup>)*za-ap-pi*) *u balī* ibid. r. 3, and dupl.; <sup>d</sup>MUL. «<sup>d</sup>»MUL <sup>d</sup>GU<sub>4</sub>. UD [...] *attūnu kakkabāni ša šērīti* Pleiades, Mercury, [...], you are the stars of the early morning KAR 69:7 (*ša.zi.ga rit.*); MUL.MUL MUL.ŠUDUN MUL SÍB.ZI.AN.NA (addressed in a prayer) AfO 14 142:47 (*bīt mēsiri*), also Craig ABRT 1 57:23; *ālik idātika MUL.MUL daḥjān kitti u mšari* the Pleiades accompany you, just judge KAR 25 ii 13, cf. KAR 38:14, also *šá* EGIR MUL.MUL (in broken context) AMT 57,9:3; for refs. to astrological and astronomical texts, see Gössmann ŠL 4/2 No. 171.

For etym., cf. Syr. *zafta* (pl. *zappē*) Brockelmann Lex. Syr.<sup>2</sup> 203, also Aram. *zippā* Dalman Aram. Wb. 124a.

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

**zapru** see *zabru*.

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

*ina tūb libbim i-za-iq-da PN u PN<sub>2</sub> izzi-zuma u in-za-aq-du* (var. *i-za-aq-du*) (the houses) were exchanged(?) voluntarily, PN and PN<sub>2</sub> were present when they exchanged(?) (or: when the houses were exchanged(?)) ARM 8 15:10 and 14, var. from 15bis (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.; (mng. uncert.); SB.\*

*mušgarra kīma ka-ra-áš x-si NA<sub>4</sub>.MUŠ.GÍR za-qa-ni šumšu* the name of the *mušgarru*-stone, which is like a . . . leek, is *z-mušgarru* STT 108:13, dupl. 109:14 (series *abnu šikinšu*), cf. MUŠ.GÍR *za-qa-nu* (in a list of magic stones) KAR 213 iv 7, dupls. K.2409 ii 22, K.6282+ ii 13, also ADD 993 iv 3.

## zaqāpu A

The term *zaqānu* is used here to describe a specific type of *mušgarra*-stone.

(Thompson DAC 176.)

**zaqāpu A** v.; **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.** *zuqqupu* to make (eyes) protrude, to make (hair) stand on end, to set up, to impale, **4.** *šuzqupu* to have (something) planted, **5.** *nazqupu* to rear up (said of snakes), to become erect, to protrude; from OB, MA on; I *izqup* — *izaqqap* — *zaqip*, I/2, I/3, II, II/2, III/3, IV, IV/3, *ú-zi-qi-be* AKA 355 iii 33, for *suk-kupu*, see mng. 3b-2'; wr. syll. (first radical often wr. *aš*, *iš*, etc., before consonant) and GUB; cf. *mazgapu*, *muzaqqupu*, *zāqipānu*, *zāqipānūtu*, *zaqiptu*, *zaqīpu*, *zāqipūtu*, *zaqpu* adj., *ziqipta*, *ziqpa*, *ziqpu* A and B.

du-u DÙ = *za-qa-[pu]* Idu II 226, dù = *za-qa-pu*, gub.ba = MIN *šá ziq-pi* Antagal D 70f.; a-ka AG = *za-qa-pu-um* MSL 2 145 ii 24 (Proto-Ea, Excerpt from Tablet III/IV); an AN = *zu-um-ku-pu* A II/6:5 (school tablet); [lú.igi.gu]b.ba = *ša i-na-šu iz-za-qa-qá-pa* OB Lu B iv 39; lú.še.dù.dù = *mu-za-qi-[p]u* ibid. A 205.

GIŠ.SAR giš.gub.ba.ta = *kirá ana za-qa-pi* to plant a garden Ai. IV iii 22; giš.gišimmar in.gub.bu.da mi.ni.in.til.la = *gišimmara ana za-qa-pi ugammār* ibid. 26f.; GIŠ.SAR giš.gub.a.ta ba.an.til.a.ta = *ištu kirá ina za-qa-pi igdamru* ibid. 31f.; gi urì.gal sag.gá.na mu.un.da.gub.gub.bu : *urigalla ina rēšišu ú-zaq-qip* he set up the *urigallu* standard beside him BIN 2 22:194; dingir sag.sukud.da mu.un.gam da.ri ba.an.bi-pi eš-šú : *ilu rīmīnā za-qip haš-šú* (for *kanšu*?) *hātin enši* merciful god, who raises up him who is bowed down(?), protects the weak 4R 19 No. 2:39f.; i.bí al.dù.ù.dè : *ināki za-qa-pa*(text -ga) RA 24 36:5, see van Dijk La Sagesse 92.

**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) — **a**) to erect, set up (an object): *šurinnī bīt* <sup>a</sup>*Nergal ša* GN ... *anāku az-qup* I set up at the temple of Nergal in GN standards with symbols (that had not existed there before) Streck Asb. 250:11, also ibid. 248:5, cf. *a[na* <sup>a</sup>*Ner]gal šurinnī* ... *a[z-qu]-up* Thompson Esarh. pl. 15 ii 28 (Asb.);

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*timmi širūti 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 qurdi ēpuš ina libbi aš-qup* I made a stela with reliefs showing (my) heroic deeds and set it up there AKA 373 iii 89 (Asn.), cf. *šalam šarrūtija ina* GN *aš-qu-up* Layard 94:125, also KAH 2 113 i 17 (both Shalm. III); *ašar šalmu ša RN zaq-pu* (Mount Atalur) where a statue of RN is erected 3R 7 ii 10 (Shalm. III), cf. possibly *maš-k[u(?)-pu iz-z]u-ku-pu* they erected a stela ZA 39 101:5 (Kelišin Bilingue), see Goetze ibid. 102; *šundu* <sup>a</sup>*U-Nuzuhhe iz-qi-pu* (garments given out) on the occasion when they set up (the image of) DN HSS 14 643:5; *ina pan bīt šarri li-iz-qu-pu* let them set up (the *aladlammū*-statues) before the king's palace ABL 984:7 (NA); *dalāt kaspi u hurāši* ... *ina* GN *ana ekallišu iz-za-kap-šunu* (he took as booty) the gold and silver (mounted) doors and set them up in GN for his palace KBo 1 3:9; *šumma bita ipuš ša dalta i-zaq-qa-pu* if he builds a house — that means, he sets up the door BRM 4 24:8 (*iqqur-īpuš*), cf. ZA 2 334 K.98 r. 13 (comm. to *iqqur-īpuš*); *dalāte PN ina bābāni i-zaq-qa-pu* PN (the landlord) will set up the doors in the doorways Dar. 499:12; *dal<sup>al</sup>-ta.MEŠ ina libbi i-zaq-qa-ap* Camb. 117:14; GIŠ *daltu an-šá-me-i-ti zaq-pa-at* the door of the *anšammū*-gate (see *ansammu*) has been set up (and all the Babylonians have seen it and are blessing the king) ABL 1340:10 (NB); *az-qup-ki adakurra* I planted (in the ground) for you (Ištar) an *adakurru-jar* RA 13 108:21, cf. *adakurra našpu az-qup-ku-nu-ši* I set up for you (pl.) an *adakurru*-bowl with *našpu*-beer Iraq 18 61:23, also *Analecta Biblica* 12 284:48 (SB); *az-qup-am-ma ti-lim-[da]* I placed a *tilimdū* container Gray Šamaš pl. 12 K.2883:5; 7 GL.BUGIN *ša x* (= *SUḪUŠ?*) *kišri ina bāb Aššur i-zaq-qa-pu* 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); *andurāšunu aškun ina bāb-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 bābija az-za-qa-pu kidinnu* Maqlu VI 140, also ibid. 124, 132

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and 149; URU *Hulhūdḥulītu tabku ša taz-qu-pu ḥutaštu* the goddess of Hulhūdḥul cried, she who set up (her) staff PSBA 23 pl. after p. 192:6 (SB lament.); *ši-lu-ša ša ina igārim za-aq-pa-at* (see *igāru* mng. 1b-1') Szlechter Tablettes 10 MAH 15913:30.

b) to set (a person) upright: *atta Šamšu ša ittaši ina muḥḥija u dūri siparri ša iz-qū-pu ana šāšu* you (the king) are the sun that rises for me, a wall of bronze that keeps me (text: him) up EA 147:53 (let. from Tyre), see Alt, ZDMG 86 39f.; *za-qū-pu enši* 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 Nabū) STT 71:11; in personal names: <sup>d</sup>*Nabū-za-qip*-SIG Nabū-Sets-the-Weak-Upright ADD App. 1 iv 24, cf. <sup>d</sup>*Nabū-za-qip* ADD 693 r. 5, also <sup>d</sup>*A-šur-zu-uq-pa-ni* KAV 100:3, <sup>d</sup>*A-šur-zu-qup-pa-ni* (same person) KAV 99:2; [*ina*] *qaqqari zu-qup rēšī[ja]* lift my head from the ground KAR 45 r. 29, restored from dupl. K.2367+.

c) to plant (a tree) — 1' in OB: *šumma awilum eqlam ana kirām za-qā-pi-im ana nukaribim iddin nukaribum kirām iz-qū-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-pi-im la igmurma* CH § 61:28, *la iz-qū-up* CH § 62:36; *bīnam u gišimmaram ul i-za-qā-pu-ū-ma* 10 GIN KÙ.BABBAR [*i*]šaqqalu 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 bīnim za-qā-pi-im* NIG.MU.3.KAM IB.TA.È *erēnam u bīnam ul i-za-qā-am-ma* ibid. 258:8; *āš-qū-up-ši-im kirām ellam* I planted for her (the goddess) a sacred garden VAS 1 32 ii 12 (Ipiq-Ištar); A.ŠĀ ... *mala ta-āš-qū-pu* as much of the field as you have planted (with trees) VAS 16 114:22; for Sum. refs., see Falkenstein Gerichtsurkunden 2 178 note to No. 108 line 4.

2' in NB: *1 gapnu u 1 gišimmara i-zaq-qa-pu-<sup>2</sup>* they will plant a fruit tree and a palm tree VAS 5 121:14, cf. [*šumma la*] *iz-zaq-qa-pu-<sup>2</sup>* ibid. 21, also ibid. 110:14; guarantee for *epēšu ša dullu u za-qa-pi ša gišimmari* the

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performance of work and the planting of palm trees YOS 7 51:11; *kūm dullu ša ina libbi ipušu u zigpu ša ina 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 gimirtišu i-zaq-[qap šumma] ul i-zaq-qāp* BE 8 118:19f.; *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: *abattu ina libbi inassuk asné i-zaq-qa-ap šikittu išakkan igāri ilammu* 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; *mišil zēri ana limītu ina libbi i-zaq-qap* he will plant half of the territory therein, to (make of it) a garden Dar. 193:7, cf. 1 GĀN *zēra az-za-qāp* CT 22 212:14, and *ni-iz-za-qap* YOS 3 200:7 (both letters).

3' in hist.: *erēna taskarinna allakkāniš ... iše šātunu ša ... mamma la iš-qu-pu ... ina kirāt mātiya 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. I); *rēš nāri šāti ušešnīma aḥri mē ana qerbiša 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. I), cf. ibid. 185 r. 14; *kirāti ana limētušu aš-qup* (var. GIŠ.GUB.MEŠ) *iši inbi kalama* alongside I planted gardens with fruit trees of all kinds Iraq 14 41:39, var. from AKA 245 v 9, and passim in Asn., also OIP 2 80:21 (Senn.); *šarru ... ša ana šūšub namē nadūte u petē kišubbē za-qap šip-pāte iškunu uzunšu* 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 ... ḥarē nāri za-qa-ap šippāte uzunšu ul iḥši* OIP 2 95:69 (Senn.), and 103:40, and note *ḥerē nārišu za-qap šippātešu ul izkur* Lyon Sar. 15:46, and, wr. *za-qap<sub>x</sub>(KIB)* Winckler Sar. pl. 29 No. 61:30; *am-bassi karān šadi ... ana ba-<sup>2</sup>-li az-qu-up* I planted gardens with mountain vines for . . .

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OIP 2 114 viii 21 (Senn.); *kirimāhu tamšil* KUR *Ḥamānim* ... *itātiša az-qu-up* I planted around it an arboretum (looking) like (the forest of) the Amanus Borger Esarh. 62:31, cf. OIP 2 97:87, and passim in Senn., also *kirimāhu ša gimir isē* ... *az-qu-pa itātešu* I planted around it an arboretum containing all kinds of trees Streck Asb. 90 x 105; *aššu za-qa-ap šippāti eḡel tāmirti* ... 2 PI.TA.ĀM *ana mārē Ninua pilku upallik* I subdivided irrigated land outside the city for the citizens of Nineveh in lots of two PI each in order to plant orchards (there) OIP 2 101:58 (Senn.), and ibid. 97:88; *ana ašāb āli epēš bitī za-qa-ap šippāti herē pattāti* (I encouraged them) to settle in the city, to build houses, plant orchards (and) dig irrigation ditches Borger Esarh. 25 vii 30, cf. ibid. 94:36.

4' in lit. and omen texts: *upattin 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); *nurmā matqa ša ina muḥḥi išiša zaq-pat* a sweet pomegranate which is still on its tree AMT 105,1:8; [*šarr*]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 ekallišu e-za-qa-ap gišimmarāti* ibid. 162:12 (SB); *kī la za-qip šippāti ana nakāsi ul umāk* like one who has never planted a fruit tree, I shall not hesitate to cut (them) down Gössmann Era V 9; *šumma kirā ina libbi āli iz-qup* if he plants a garden inside the town KAR 392 obv.(!) 23, also CT 39 5:60 (both SB Alu); *šumma TA za-qāp gišimmari* if after the planting of a date palm (incipit of a tablet of Alu) KAR 394 ii 24 (SB Alu catalog); *šumma ina MN šarru ina kirī gišimmara iz-qup* if the king plants a palm tree in the garden in the month of MN 4R 33\* iv 17 (*iqqur-īpuš*), also K.2809 r. ii 14, 15 and 17, and cf. *kirā iz-qup* KAR 177 ii 47 (*iqqur-īpuš* excerpt); <1>-*en qanū itti igāri za-qip* one reed stands perpendicularly to the wall TMB 60 No. 129:1 (= Neugebauer, MKT 3 16 ii 17), cf. *ittišu zaq-pi* (in broken context) MCT 141 Y 20.

d) to impale (a person): *ana isē iz-za-qa-pu-šu-nu-ti* they impaled them KBo 1 3:13,

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cf. *ina isī i-za-qu-pu-ū-ši la iqabbiruši* one impales her and leaves her unburied KAV 1 vii 96 (Ass. Code § 52), and ibid. 100; *ina timme i-za-qa-pu-u-[šú]* one will impale him Kraus Texte 32:12'; see also mng. 3c.

e) to point upward or forward — 1' said of weapons: *ša sābē kidinni* ... *kakkīšunu ta-za-qāp* (vars. *ta-zaq-[qap]*, *ta-az-za-qāp*) you made the privileged citizens bear drawn arms Gössman Era IV 33, cf. *naphat tilpānu za-qip patru* drawn(?) is the bow and ready the dagger ibid. IV 32; [*šumma ina*] *pūt amēli patru zaq-pu nadi pataršu 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 za-qip* pointed like the "rib" (reinforcing middle section) of a dagger (with illustration showing a lozenge) Lenormant Choix No. 94 ii 11 (SB ext.); *šadū zaqru ša kīma šēlti patri zaq-pu* a high mountain as steep as the cutting edge of a dagger TCL 3 99 (Sar.), cf. KUR GN ... *ša kīma šēlāt šukurri zaq-pat* ibid. 18.

2' said of parts of the body: *šumma šarat qaqqadišu kīma šibāri 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*]tiq *pirtišu za-aq-pā-at* KUB 37 31:2, cf. also ibid. 4; *šumma sinništu tulāša zaq-pu* if a woman has pointed breasts KAR 472 ii 3, cf. Kraus Texte 11b vii 9'; *šumma SA SAG.KI-šú adi appišu i-za-qam-ma u i-taḥ-ḥi-id* if he pulls up(?) the veins of his forehead (or temples), together with his nose, and ... Kraus Texte 23 r. 5; *šumma SAG.DU za-qip* if he holds his head erect Or. NS 16 174:19' (physiogn.); *šumma inīšu 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 *inīšu iz-qup* Labat TDP 190:20; note the difficult *šumma awilum ina naphusišu inīšu za-qā-pa-am ú-GAL-la-al-ma la ilī* if a man cannot ... focus(?) his eyes when looking AfO 18 65 ii 16 (OB physiogn.).

3' other occs.: LÚ *Gimirri ša TÚG karpal-lāt[išunu za]q-pa-* the Cimmerians, who wear pointed caps (translating Old Pers. *tigraxauda*) Herzfeld API p. 47f. fig. 20 No. 15; *šumma ina*

## zaqāpu A

*sūqi hašbattum ana panīšu zaq-pat* if a potsherd stands erect in front of him in the street AfO 18 76 Tablet Funck 3:28, cf. *ina sūqi hašba zaq-pa imur* Labat TDP 2:2, see *zaqpu* mng. 2a.

**f)** to rear up (said of a snake): [*šumma*] *širu ina sūqi ana* (var. *ina*) *pan amēli iz-za-na-qá-ap* (var. *-qap<sub>x</sub>*(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 Alu), for similar contexts, see mng. 5; note the exceptional and obscure: *šumma kulbābi ina bīt amēli za-aq-pu-ma* IGI.MEŠ KAR 377 r. 24, and *šumma kulbābi za-aq-pu-ma ina bīt amēli* IGI.MEŠ ibid. 25 (SB Alu).

**2.** to pay an indemnity (NB leg. only): *alpī ša ina libbi imutti i-zaq-qap* he will pay an indemnity for any of the oxen which die BE 9 30:26, also ibid. 29:23; *batla ša išakkan i-zaq-qáp* 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: *šumma immeru inēšu ú-za-qá-pa* (var. *ú-zaq-qa-pi*) 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 [*šumma . . .*] MIN *in šumēlišu ú-zaq-qap* KAR 400 r. (?) 4; *šumma šerru . . . inīšu uz-za-na-qáp* if the baby protrudes its eyes time and again Labat TDP 224:56; IGI<sup>II</sup>-šú *ú-zaq-qap* STT 91:77, also ibid. 76.

**2'** to make (hair) stand on end: the *eṭemmu*-ghost *ša . . . šārat muhḥija uz-za-na-qa-pu* (var. *ú-za-qap-an-ni*) who makes the hair of my head stand up BMS 53:9, var. from KAR 267 r. 7; [*šumma maršu*] *šārat qaqqadišu u zumrišu zu-uq-qú-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.: *maššār abullāti urigallī imna u šumēla ša abullāti ú-zaq-qa-pu* the guardians of the gate set up the *urigallu*-standards to the right and the left of the gates RAcc. 69 r. 27, cf. GI

## zaqāpu A

*urigalla tu-za-qap* KAR 90:18, note *urigalla . . . GUB-ap* BBR No. 26 iii 25, also BIN 2 22:194, in lex. section; GI.URÌ.GAL *ana* IM. LIMMU.BA *tu-za-qa-ap* AMT 44,4:5, also AMT 7,8 r. 5; *qanā ṭāba ina libbi tu-za-qa-ap* BBR No. 26 iv 32.

**2'** mng. uncert. (also wr. *sukkupu*): 3 *silti erēni itātišu tu-zak-kap* you set up(?) around him (the sick person) three splinters(?) of cedarwood KAR 184 obv.(!) 8, [*erēna ina m*]ašḥati *tu-sa-ka-pa* BBR No. 76:26, [*mašḥa-tu*] ša *suk-qu-pu* 7 *erēni* ibid. 87:12, [*ikrib erēna ina mašḥ*]ati *suk-ku-pi* ibid. 95 r. 20; *šumma nāru kīma širi uktappaluma ana maḥirti ú-za-ka-pu* if canal(s) become coiled up like snakes and . . . upstream CT 39 14:24 (SB Alu).

**c)** to impale: *ina ziqīpi ina pūt ālānišunu ú-za-qip* I impaled (them) on stakes placed around their own cities AKA 372 iii 84 (Asn.), for other refs., see *zaqīpu*, note *ú-zi-qi-be* AKA 355 iii 33.

**4.** *šuzqupu* to have (something) planted: *kirām ša Adad in* GN *ú-ša-az-qa-ap* I had an orchard planted for Adad in GN ARM 1 136:6.

**5.** *nazqupu* 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): *šumma širū itgurātu ina qabal āli iz-zaq-pu-ma* if intertwined snakes rear up in the middle of the city CT 39 33:46, also TCL 6 10:20 (SB Alu), and *šumma širū itguruma ina qabal āli iz-zaq-pu-ma* CT 40 23:28, also KAR 384:17 (SB Alu), but see also, for I/3, mng. 1f; possibly: *šumma immeru ina niqī iz-zaq-qá-pa inarruṭ* if the sheep rears up and trembles at the sacrifice VAT 9518 r. 10, see Ebeling TuL p. 43; *iz-zaq-pu-nim-ma šadā elū* they (the eagle and the serpent) walked upright up the mountain Bab. 12 pl. 1:18, cf. *alka ni-zaq-pa-am-ma* [*šadā nāli*] come let us walk upright up the mountain ibid. 8 (SB Etana).

**b)** to become erect: *šumma uznāšu it-ta-na-az-qa-pa* if his (the sick person's) ears prick up time and again Labat TDP 70:17, cf. [*šumma amēlu*] šā-šú *it-ta-na-az-qáp* šā.MEŠ-

**zaqāpu B**

šú napḫu AMT 49,6:9; appašu it-ta-na-az-qap Labat TDP 184 r. 18'.

See discussion sub *zaqāpu B*.

Ad mng. 2: Oppenheim, JNES 11 136. Ad mng. 3: Landsberger, MSL I 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: *mannu ša ina urkiš ina matīma i-za-qu-pa-ni* ... *dīnu dabābu ubta'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-qup-an-ni iparrikuni* who appears in court and protests ADD 444:19, and passim; note as exceptional due to a confusion with *zaqāpu 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 muḫḫišu* we shall take up a position opposite him ABL 112 r. 13; *pārišūte ša GN* ... *uptathuru 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-qú-pu* they took up positions on the road ABL 251 r. 3; *Mannaja ina libbi ālāni ša Urartaja* ... *i-zu-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 *zaqāpu A* and *B*, the latter being attested only in NA. Mng. 2 of *zaqāpu A*, "to pay an indemnity," (NB only) should not be confused with *zaqāpu 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 *sakāpu*.

**zaqāru** (\**šaqāru*) v.; **1.** to build high, **2.** *zuqquru* to raise, build high, to make protuberant, **3.** IV/3 to protrude: from OB on; I (only inf., imp. and stative attested), II, II/2 *tuzaqquru* (for \**zutaqquru*, see lex. section), redupl. form *tuzaqaqquru* (for \**zutaqaaqquru*, see lex. section), IV/3, note *ušaqqir* OIP 2 137:33, *šuqqur* KAR 448:6; cf. *tizqaru*, *zaqru*, *zuqqurtu*.

**zaqāru**

[di-ri] [DIRI] = *ra-bu-ú šá x x*, *ša-qu-ú šá LÚ*, *za-qa-ru* Diri I 20ff., cf. [di-ri] [DIRI] = *za-gá-ru-um* Proto-Diri 13; *diri.ga = za-qa-a-ru* Erimhuš III 215; *sukud.da = za-qa-rum*, *nir = MIN šá ziq-qur-ra-tum* Antagal A 231f.; *sag.sukud.sukud.e = ut-lel-lu-ú*, *il.il.la = tu-za-qu-ri* (var. *tu-za-qa-qu-ru*, for \**zutaqquru* and \**zutaqaaqquru*), *IM.il.il.la = šu-taq-qu-ú* (var. *šu-[t]a-qaq-qú-u*) Erimhuš V 89ff.

**1.** to build high: [... *bára.g*] *a sag.sukud.sukud.da.a.ni* : [*gi*] *u-ni-e pa-rakki zu-uq-ri* build high (O Istar) the temple towers BiOr 9 89:14f.; *libnassu lippatiqma parakka zuq* (var. *zu-uq*) *-ra* let its bricks be made and make high (its) dais En. el. VI 58; for the stative, in the mng. "protuberant," see *zaqru* adj.

**2.** *zuqquru* to raise, build high (said of buildings), to make protuberant — **a)** to raise, build high (said of buildings) — **1'** in gen.: *ana šūšub āli šāšu zuq-qú-ur paramaḫḫi* ... *urru mūšu akpuḫ ašrimma* day and night I strove to (re)settle that city (Maganuba), to erect there a high dais Lyon Sar. 15:47; *dūršunu eli ša pana ú-zaq-qí-ru-ma* they built their (fortification) wall higher than it was before Lie Sar. 278, cf. *dūršu udanninuma ú-zaq-qí-ru šalḫūšu* Streck Asb. 42 iv 130; *Etemenanki ziqqurra Bābili ša RN* ... *igārša ana [kī]dāni ina kupri u agurri 30 ammata ú-za-qa-qí-ir* (var. *-ru-ma*) *la ullū 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. *ziqqurra Barsip ša šarru maḫri ipušuma 42 ammata ú-za-qa-qí-ru-ma la ullā rēšiša* ibid. 98 i 29 (all Nbk.); *temenšu iš-te-ti ú-zaq-qí-ru rēšišu* BHT pl. 6 ii 13 (Nbn. Verse Account).

**2'** with *ḫuršāniš* or *šadāniš*: *bīt akīti šuāti ultu uššiša adi gabadibbiša ina pīli aban šadī ú-zaq-qir ḫuršāniš* I built this temple of the New Year's festival as high as a mountain, from its foundations to its parapets, with limestone quarried in the mountains OIP 2 142 c 7, cf., wr. *ú-ša-q-qir-šu ḫuršāniš* ibid. 137:33 (Senn.), also *dūra u šalḫū ša Ninua eššiš ušēpišma ú-zaq-qir ḫuršāniš* ibid. 154:4, and passim in Senn.; *anḫūssu lu-diš-ma ú-za-qa-*

## zaqāru

*qí-ir ħursāniš* I restored (the wall of Ezida when it fell into) disrepair and raised it as high as a mountain Streck Asb. 242:36, cf. Borger Esarh. 25:41; *rēšišu ú-za-aq-qí-ir ħursāniš* I raised (the fortification wall) mountain high VAB 4 180 i 69, cf. *ú-za-aq-qí-ir-šá ħursāniš* ibid. 198 No. 31:5, and passim in Nbk., also ibid. 240 iii 19 (Nbn.), note *rēšišu šadāniš ú-za-aq-qí-ir*(var. *-qír*) ibid. 180 ii 16 (Nbk.), var. from PBS 15 79 ii 11, also *uħummē ú-zaq-qír*, Lyon Sar. 24:36; *ú-za-aq-qí-ir mīlāšu ullā ħursāniš* VAB 4 216 ii 23 (Ner.).

**b)** (in the stative) to be protuberant (said of the part of the exta called *manzāzu*): *rēš manzāzim zu-qú-úr* the top of the lobus sinister is protuberant Bab. 3 pl. 9:4 (OB ext. report), cf. *rēš manzāzi* (KL.GUB) *zu-uq-qur* JAOS 38 83:18 (MB ext. report), also *šumma rēš manzāzi* (NA) *zu-qur* PRT 8 r. 17, *šumma «ina» rēš manzāzi zu-qúr* Boissier DA 19 iii 53, and passim in SB ext.; *šumma . . . išid manzāzi zu-qúr* ibid. 16 iv 15, *qabalšu zu-qúr* ibid. 16, dupl. K.6988 iii 1' f.; [*šumma*] *rēš manzāzi zu-qur nīš rēš rubī* if the top of the lobus sinister is protuberant, (this predicts) “elevation (of the head)” of the prince KAR 423 i 40, see also *zuqqurtu*, cf. (with the explanation *ša sululti ša rēš manzāzi zuq-qú-ra-tú* that means that the covering of the top of the lobus sinister is protuberant) TCL 6 6 ii 11 ff.; *šumma mazzāzu kalušuma šu-qu-ur* if the entire lobus sinister is protuberant KAR 448:6; exceptionally said of the *kaskasu*: *kaskasu šumēlam zu-qú-[úr(?)]* *imittam iqdud* the sternum is protuberant on the left, dips down at the right JCS 11 90 CBS 12696:17, see ibid. p. 102.

**c)** uncert. mngs. — **1'** to lift out (?): *tefebbiši tu-za-aq-qar-ši-ma* you dip (and) lift out(?) (the material) Iraq 3 90:27 (MB glass text). **2'** to elevate (?): *pīšu kabitma aħhūšu ú-za-qá-ru-šú* his word will be important, his brothers will make him their superior Kraus Texte 38a r. 12', dupl. wr. *aħhūšu ú-šá-⟨aq-qa-ru-šú⟩* (perhaps to *aqāru*) BRM 4 23:5'.

**3.** IV/3 to protrude: *šumma rēš libbišu it-ta-na-az-qar* if the top of his belly continually protrudes LKA 85:3; for *rēš libbišu zaqir*, see *zaqru* adj. usage e-1'.

## zaqātu

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

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

**zaqātu** v.; **1.** to sting (said of a scorpion), to hurt (said of a stinging pain), **2.** *zuqqutu* to hurt (said of a stinging pain), to cause to hurt; OB, SB; I *izqut* — *izaqqat* (exceptionally *izaqqit* TCL 6 6 i 17), I/2, II; wr. syll. and RA, SÌG, TÁB.TÁB; cf. *zaqqitu*, *zaqtiš*, *zaqtu*, *ziqtu* A and B, *zuqqutu*, *zuqtu*.

[ra] = za(text šá)-qa-tum CT 12 29 BM 38266 iv 28 (text similar to Idu); *iz-qú-ut* = šá sig-su ne-e-eb, RA-su = šá sig-su dan-ru CT 41 26:27 f. (Alu Comm.), perhaps still commenting on *šumma gír*(text šim).TAB *uš(!)-ta-mi LÚ iz-qú-ut* ibid. 24.

**1.** to sting (said of a scorpion), to hurt (said of a stinging pain) — **a)** to sting (said of a scorpion): *zuqiqīpu awīlam i-za-qá-[at]* a scorpion will sting the man YOS 10 18:59 (OB ext.); *ina ērib ekallim ajamma GÍR.TAB i-za-aq-qá-at* a scorpion will sting one of the palace personnel ibid. 21:10, cf. ibid. 25:33; *i-zaq-qit-su-ma imât* it (the scorpion) will sting him, and he will die (cf. *ul ilappassu* it will not affect him line 16) TCL 6 6 i 17 (SB ext.); *šumma GÍR.TAB qabal qaqqadišu* RA-su if a scorpion stings him on the top of his head CT 40 27 K.3974+ r. 7 (SB Alu); GÍR.TAB *i-za-qa-su* a scorpion will sting him KAR 178 r. iv 55 (hemer.), cf. GÍR.TAB SÌG-su KAR 147:23 (hemer.), also KAR 177 r. iii 39 (*iqqur-īpuš*); [*šumma amēlu*] GÍR.TAB SÌG(!)-su RA 15 76:14 (med.); *zuqaqīpu amīlam iz-qu-ut* a scorpion stung a man (bil., Sum. col. broken) Lambert BWL 240 ii 22; [*ta*]-az(var. *taz*)-qú-ti *zuqaqī-pāniš* you stung like a scorpion BE 31 No. 56 r. 7, var. from K.8939; *šumma sassu amēla iz-qut* if a moth stings a man CT 38 44 BM 30427:7 (SB Alu); uncert.: [*šumma izbu*] *lišānšu arkatma ina za-qa-ti-[...]* if the tongue of the newborn child (or animal) is long and when you prick it(?) [...] CT 27 39 Sm. 1906:11 (SB Izbu).

**b)** to hurt (said of a stinging pain): *šumma idi imātišu iz-qut-su* if he has a sudden pain in his right side Labat TDP 4:31, also ibid. 32; *šumma amēlu . . . kinšāšu i-za-qat-šú* (for *izaqqatašu*) if a man's shins hurt him KAR 157



## zaqību

r. 30 (SB med.), cf. [x.MEŠ]-šú i-zaq-qa-ta-šú STT 89:58; note širšu iz-zaq-gat-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 ... lišānšu ú-zaq-gat-su* if a man's tongue hurts him BMS 12:121, cf. [...] *lišānšu ú-zaq-qa-su* AMT 21,2:1, cf. *šumma amēlu qabal qaqqadišu* TÁB.TÁB-su CT 23 50 r. 5; [...] *u appašu ú-zaq-gat-su* AMT 22,2:1, *ubānātišu ú-zaq-qa-ta-šú* AMT 14,5:1, *šuburrašu ú-zaq-gat-su* AMT 56,1:8, and (in same context) wr. TÁB.TÁB-su ibid. 10, *šapal šēpīšu* TÁB.TÁB-su AMT 75,1 iv 24; [*šumma amēlu ušar*]šu TÁB.TÁB-su if a man's penis hurts him AMT 58,6:2, note the writing in the dupl.: [*šumma amēlu*] *ušaršu ú-taq*(for -zaq)-*qa-su-ma* KAR 193:16, cf. also Speleers Recueil 318:5; *kunuk kišādišu* sig.sig(!)-su LKA 157 i 5, also AMT 22,2:2; SU DÙ.A.BI *ú-zaq-gat-su* his entire body hurts him STT 89:11 and 16; *širūšu išammamušu* TÁB.TÁB-šú ... *qātāšu u šēpāšu ušammamušu ú-zaq-qa-ta-šú* his body becomes paralyzed and hurts him, his hands and feet become paralyzed and hurt him CT 23 46:27; note beside *hummuṭu*: [...] TÁB.TÁB-su *uḫammassu* AMT 60,1 ii 23, beside *maḫāšu*: *šumma ... [qabal(?)] uznīšu bi-<sup>2</sup>-iš* sig.MEŠ-su TÁB.TÁB-su AMT 34,5:5; *ināšu [i]maḫḫa[ša]šu ú-zaq-qa-ta-šú* KAR 182:15.

b) to cause to hurt: (the sorcerers) *ša širīja ú-z[a]-qi-tú-nin-ni* who have caused my body to hurt me KAR 80 r. 26.

The reading *zuqqutu* for TÁB.TÁB (normally = *hummuṭu*) in mng. 2 is indicated by the fact that *hummuṭu* appears beside TÁB.TÁB. The vocabularies, however, do not offer any such equivalence. The use of the logs. sig and RA for *zaqātu* and *ziqtu* (normally = *maḫāšu* and *miḫšu*) 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.

**zaqību** see *zaqīpu*.

## zaqiptu

**zāqipānu** s.; caretaker of an orchard; NB; cf. *zaqāpu* A.

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

**zāqipānūtu** s.; planting and caretaking of an orchard; NB, LB; cf. *zaqāpu* A.

PN *ana* PN<sub>2</sub> *išmēma 800 pūt kišād ḫarri ... ana za-qip-an-nu-tu ana ūmu šātu iddaššu aḫi zitti ana ūmu šātu* PN<sub>2</sub> *itti šarri [ikkal]* PN (the governor's servant) accepted (the offer made by) PN<sub>2</sub> (to plant fruit trees on royal land, see ŠE *zēru ša šarri* line 4, [gapna] [lu-uz]-*qu-up* line 7) and gave him 800 (measures) of (land) fronting on the canal to plant and take care of forever — PN<sub>2</sub> will share (in the yield) with the king forever Nbk. 115:12; ŠE *zēru ... ana LÚ za-qī-pa-nu-ú-tu adi 10 šanāti iddin* VAS 5 24:4 (Nbn.); [*kirā šu*]āti *ana za-qip-x(KAB)-nu-ú-tu taddaššinūtu* (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 nasikti* GAM 5 *ammat nasikt[i DU-ma 25 // 25* GAM 1] *za-qip-ti DU-ma 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-qip-tu<sub>4</sub> ši-iḫ-tu za-qip-tu<sub>4</sub> pešitu za-qip-tu<sub>4</sub> ur-qiṭ* a standard of . . . , a white standard, a green standard (among the king's regalia for a festival) UVB 15 p. 40 r. 10'f.

b) as a designation of the deified *urigallu* standard: *bīt <sup>d</sup>Ninurta ša É.KISAL <sup>d</sup>Za-qip-tum* the Ninurta chapel in the courtyard complex (or the propyleum building) of the Standard AnOr 9 28:11, also ibid. 20:50, and cf. [É].KISAL <sup>d</sup>*Za-qip-⟨tum⟩* ibid. 33:7.

**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. *ziqīp/bu*, pl. *zaqīpū* and *zaqīpānu*; cf. *zaqāpu* A.

**a)** in NA: RN *šarrašunu miḥrit abulli ālišu ana* GIŠ *za-qi-pi ušēli* I impaled RN, their king, in front of his city gate Layard 17:10 (Tigl. III), cf. *mundahšišu ana* GIŠ *<za>-qi-pa-ni ušē[li]* ibid. 51b:5 (= Rost Tigl. III pl. 10), also *ašarīdūtīšu balṭūssunu ina qātē ašbat ana za-qi-pa-a-ni ušēli* Rost Tigl. III pl. 22:9 = p. 34:202; *annūte ina muḥḥi isite ina* (var. *ana*) GIŠ *zi-qi-be* (var. *-pi*) *uzaqqip* (var. *uzaqqipi*) *annūte* (var. adds *ina*) *battubatte ša asite ina* (var. *ana* and adds GIŠ) *zi-qi-be* (var. *-pi*) *ušalbi* 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 AKA 285 i 91; *šabē balṭūte ina battubatte ša ālišu ana* GIŠ *za-qi-pi uzaqqipi* around his city, I impaled men alive on stakes AKA 380 iii 112, also ibid. 379 iii 108, etc.; 700 *šabē ina pūt abullīšunu ana* GIŠ *zi-qi-pi uzaqqip* I impaled 700 men on stakes in front of their city gate AKA 336 ii 109, cf. 234 r. 27 and 372 iii 84, cf. 20 *balṭūte ušabbita ina* GIŠ *zi-qi-be ū-zi-qi-be* ibid. 355 iii 33 (all Asn.), cf. KAH 2 88:13 (Adn. II), 3R 8 ii 54 (Shalm. III); LÚ *Guramāja ša ittišu ana* GIŠ *za-qi*(text *-di*)-*pa-nu iltaknu* they have impaled the Guramaean who was with him ABL 967:9, cf. *<ana>* GIŠ *za-qi-pa-ni issakanšunu* ABL 1014 r. 11, cf. (in broken context) [*ana*] *za-qi-ba-a-ni* [... *a*]-*sa-kan-šū-nu* Craig ABRT I p. 25 r. ii 29 (oracle).

**b)** in LB: *arki ina za-qi-pi ina* GN *altakanšu* then I impaled him in GN VAB 3 39 § 32:60, cf. *ina za-qi-pi aškunšu* ibid. 41 § 33:63, cf. 51 § 43:77 (Dar.).

**zāqipūtu** s.; (lease given in consideration of the lessee's assuming an) obligation to plant (date palms); NB, LB\*; cf. *zaqāpu* A.

*qaqqar ... ana za-qi-pu-tu bī innanimma gišimmara ina libbi luzgup* please give me land for planting, and I will plant date palms

**zaqīqu**

on it YOS 6 67:7 (Nbn.); *zērūa zaqpu u pī šulpu ... ana sūti u za-qi-pu-tū adi* 60 *šanāti luddakkamma zēru zaqpu ana sūti ... u zēru pī šulpu ana za-qi-pu-tū killu* 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 sūti u za-qi-pu-tū* ibid. 21 (loan styled as a lease contract, see Cardascia Archives des Murašū 142).

See *zāqipānūtu*, 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.GAR; cf. *zāqu*.

li-il LÍL = *šaru*, *sīli*[*tu*], *za-q[ī-qu]*, *lilū* Idu II 236ff.; [li-il] [LÍL] = *zi-qi-q[u]*, *šā-a-ri* Ea IV 7f.; [si].si.ig = *zi-qi-q[u]* Izi M ii 7; si(!)-si(!)-ig(!) [s]ig.sig = *šaru*, *mehū*, *za-qi-qu* A I/7 Part 2:15ff., cf. sig.sig = *šaru*, *mehū*, *za-qi-qu* (var. *zi-qi-qu*) Hh. II 306ff.

sig.sig.ga kilib nam.lú.u<sub>x</sub>(GIŠGAL).lu.ke<sub>x</sub>(KID) šu(var. adds .min) ma.ra.ni.ib.gi<sub>4</sub>.gi<sub>4</sub>: *za*(var. *zi*)-*qi-qá*(var. *-qa*) *ša napḥar nišī ušannāka* the soul of all men repeats to you (what there is in their hearts) LKA 75:10f., vars. from dupl. 5R 50 i 25f. (*bīt rimki*); for bil. refs. with Sum. correspondence líl, see mngs. 1a-1', 3' and 2.

*nam-be-tū* = *zi-qi-qu* Malku III 172; *zi-qi-qu*, *ma-ni-tum*, *me-hu-ū*, *šehū*, [m]erru, *šaparziqqu*, *ziqziqqu*, *imḥullu* = *šā-a-ru* Malku III 173ff.; *mehū*, *merru*, *šehū*, *zaq-qi-qu*, *šaparziqqu*, *imḥullu* = *šā-a-ru* LTBA 2 2:130ff.

1. phantom, ghost, nothingness, foolishness — **a)** phantom, ghost — 1' in gen.: *ù mí nu.meš ù nitá nu.meš e.ne.ne.ne líl.lá bú.bú.meš* : *ul zikarū* (var. *zikkarū*) *šunu ul sinnišāti šunu šunu za-qi-qu mut-tašrabbiṭūti šunu* they (the demons) are neither male nor female, they are (but) drifting phantoms CT 16 15 v 39f., cf. ibid. v 4f., also *nam.tar an.edin.na líl.gin<sub>x</sub> ì.bu.bu* : *ša ina šerim kīma za-qi-qi itta-našrabbiṭu* CT 17 29:5f., cf. also ibid. 1:25ff.;

## zaqīqu

ki.e.ne.di líl.lá.àm e.si : *mēlultašu zi-qí-gam imtala* his (Enlil's) playground has become filled with ghosts 4R 28\* No. 4:67f.; *utukku ša Enkidu ki za-qí-qí ultu eršeti ittašá* 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.è.a.[meš] líl.lá.e.ne ħul.a.meš urugal.la.ta im.ta.è.a.meš ki.sè.ga a. dé.àm urugal.la.ta im.ta.è.a.meš : *ilū kamāti ištu qabrim ittašūni za-qí-qu lemnuīti ištu qabrim ittašūni ana kasāp kispi u nāq mé ištu qabrim* 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.; líl.lá.aš ħé.ni.īb.gi<sub>4</sub>.gi<sub>4</sub>.e.ne : *ana za-qí-[qí] itir-rušu* 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 bašē litirrušu* line 38) ZA 30 189:34, note also *qu*(var. *qúm*)-*um-mu-u* = *ana za*(var. *zi*)-*qí-qí turru* Malku II 281; I desecrated the sanctuaries of Elam *ilīšu ištārātišu amnā ana za-qí-qí* and counted their gods and goddesses as powerless ghosts Streck Asb. 54 vi 64; *alḫūti nākirūt Aššur ašar taqrubti ana ḫalte ukīnšunuma zi-qí-qí-iš ummi* on the battlefield I assigned the arrogant enemies of Assyria to the (grave) pit and considered them (as mere) ghosts AfO 18 349:10 (Tigl. I), cf. *šarru ša ... nagab zāmānišu za-qí-qí-iš imnūma* Layard 17:2 (Tigl. III), cf. also *ana za-qí-qu šukni* En. el. I 124.

2' referring to a specific manifestation of the deity: *ēapla za-qí-qu issu pan* <sup>d</sup>Nabū *bēlišu* a z. (sent) from his (Assurbanipal's) lord, Nabū, answered Craig ABRT 1 6:23, see Streck Asb. 346; *za-qí-qu abālma ul upatti uznī* I prayed to the z., but it gave me no instructions Lambert BWL 38:8 (Ludlul II); *uše šišma* <sup>d</sup>Igigi [...] *ul ú*-. [...] <sup>d</sup>Am-na *ina bīri* [ul ...] *za-qí-qu ina šāt mā[ši ul ...]* I questioned the Igigi, but they did not [...], Šamaš did not [reveal the future?] through extispicy, no z. [answered me] during the night ZA 4 257 iii 8 (prayer to Nabū); IM.SI.SÁ <sup>d</sup>NIN.LÍL EN *za-qí-qí* the north wind is DN,

lord of the z. K.8397:3 in Bezold Cat. 3 p. 923; *šumma ... zi-qí-qu itbā* if the z. rises, with explanation *zi-qí-qu iltānu* ACh Adad 33:23, see discussion section.

3' other occ.: *dub líl.lá.mu : tuppi za-qí-qí-ia* (parallel: *tuppi širḫija* the tablet with my lamentation) SBH p. 100:7f.

b) nothingness, foolishness: *arkassun šāru itabbal epšessun za-[qí-qí]-iš immanni* the wind will carry away their possessions, their deeds will be counted as nought Lambert BWL 114:50 (Fürstenspiegel); *ina qibitiki limmani za-qí-qí-eš* may (the evil locust) be counted as nothing at your (Nanā's) command BA 5 629 iv 28 (= Craig ABRT 1 54); [...] *ibtani za-qí-qí* he (Nabonidus) planned foolishness BHT pl. 5 i 20, cf. *ubbat za-qí-qí* ibid. pl. 10 vi 20 (Nbn. Verse Account).

2. haunted place — a) wr. líl.lá: šà.bi líl.lá.àm bar.bi líl.lá.àm šà.bi NI(var. sig).si.ga i.gul.gul.e : *libbašu za*(var. *zi*)-*qí-qu aḫātušu za-qí-qu-ú*(var. omits)-*ma libbašu ina za-qí-qu utatabbit* 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.; *urú kù.ga líl.lá.aš sig.gi.da : ālu ellu ana za-qí-qí ittūr* the holy city has become a haunted place BRM 4 9:18, cf. [<sup>d</sup>Mu].ul.líl.le líl.lá.aš TU.ra.d[è] : <sup>d</sup>MIN *ana za-qí-qí* [...] 4R 11:19f., also líl.lá.àm ba.ni.in.TU : *ana za-qí-qí ittūr* SBH p. 80:29f., cf. líl.lá.àm ba.ni.in.TU : *ana za-qí-qí it(!)-tur* ibid. p. 60 r. 20f. (coll.) (all said of cities or temples), and cf. šu.líl.lá.aš ba.g[i]=[...] Nabnitu O 195; *amaš líl.lá.aš al.dù* the fold had been turned into a haunted place UM 8318 iv 11, cited Jacobsen, JNES 12 166 n. 20; *um un. e* <sup>d</sup>Mu. ul.líl.le líl.lá.da b[í.i]n.TU : *bēlum* <sup>d</sup>MIN *ana za-qí-qí utirru* SBH p. 81:39-44.

b) wr. edin.líl.lá : [uru.ni.šè edin. líl.lá] *ba.an.si : [ana ālišu] ši-ir za-qí-qí mulli* replace his (the enemy's) city with an open region haunted by phantoms ASKT p. 121 No. 18:2f.; *gašan.mèn sa.pār.maḫ*

## zaqīqu

*bi-pi* (restore edin.)líl.lá dúr(text šu).ru. na.mèn : *bēleku saparra širi <šá> ina šeri za-qi-qi šurbusat anāku* I am the lady, the vast net, which is lying in the plain haunted by phantoms ASKT p. 128 r. 7f.; for *bīt zaqīqi*, see *zaqīqu* in *bīt zaqīqi*.

3. the god of dreams — a) referring to the god: [*Zi*]-*qi-qu Zi-qi-qu* <sup>d</sup>MA.MÚ *ilu ša [šunāte]* — Z., Z., DN, god of dreams Dream-book 338 i 1 (inc.), cf. AN.ZA.GÀR *ilu ša šunāti* BMS 1:25, see Ebeling Handerhebung p. 8, and cf. AN.zag.gar.ra = *ilu ša šutti* Erimhuš I 216, AN.zag.gar = *ilu ša šunāti* Izi A ii 15, AN.za.gàr = dingir.ma.mú.da.ke<sub>x</sub>(KID), <sup>d</sup>MIN máš.ge<sub>6</sub> = ŠU CT 24 32:110f., <sup>d</sup>AN.za.gàr = <sup>d</sup>Enlil *ša šunāti* ibid. 39 xi 11(!) (list of gods), also AN.zag.gar.ra = <sup>d</sup>Enlil *ša šunāti* BA 5 655 No. 17:7 (rel.); AN.ZA.GÀR *našparti* <sup>d</sup>Nannari — Z., messenger of the moon god PSBA 40 pl. 7 r. 8, see Ebeling Handerhebung 170 n. 1, also ABL 450:5ff.; AN.ZAG.GAR.RA AN.ZAG.GAR.RA *bābilu amēlūti* KAR 58 r. 9, see Oppenheim, Dream-book p. 226; <sup>d</sup>SI.SI.IG (var. <sup>d</sup>šig.sig) = dumu <sup>d</sup>Ut.ke<sub>x</sub> CT 24 31 iv 85, dupl. CT 25 26:20 (list of gods).

b) referring to the series <sup>d</sup>Ziqīqu (dream omens): DUB.7.KAM ÉŠ.GÀR <sup>d</sup>Zi-qi-qu Dream-book 311 K.6267:6' (subscript), and passim, see Oppenheim, Dream-book 261 n. 12, cf. *iškar za-qi-qu* ADD 980:7 (catalog), also ADD 869 iv 3.

c) in the name of a disease: *qāt* <sup>d</sup>Za-qi-qi <sup>d</sup>šēdi *šá-ni-e* <sup>d</sup>[Enlil] *ana ina qāt* <sup>d</sup>Za-qi-qi *eṭe-rišu* (the symptoms of the disease indicate) “hand” of Z. (of?) the *šēdu*-spirit, . . . of Enlil, in order to save him from the “hand” of Z. (you treat him as follows) (parallels: *qāt ili munniši*, *qāt* <sup>d</sup>MAŠKIM(?) lines 2 and 15) Iraq 18 pl. 25 r. vi 10f., see Kinnier Wilson, Iraq 19 41.

4. soul: [*ina x KA*]LA.GA *eršetim elitim zi-qi-qu* NAM.LÚ.U<sub>x</sub>.LU *ina libbi ušarbiš* he settled the human souls on the *terra firma* of the upper world (parallel: the Igigi and the zodiacal signs in heaven) KAR 307:34; *ša amēlūti za-qi-qi-šá* (in obscure context) Kraus Texte 54 i 1, see ZA 43 84 No. 4 and p. 88; see also LKA 75, in lex. section.

## zaqīqu

The word *zaqīqu* does not refer to a storm wind or even a wind. The only passages in which *sisig* and *líl* correspond to *mehū* and *šaru* 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 *iltānu*, “north wind,” i. e., the only wind that was considered charged with a supernatural quality (see *ištānu* and *manītu*). The mng. of Sum. *líl* points likewise to “phantom,” “ghost,” “haunting spirit” (as in *lú.líl.lá*, *ki.sikil.líl.lá*, see *lilū*, *lilitu*) rather than to “wind.” Note also that *zaqīqu* is to be considered an irregular diminutive (possibly to be posited as *zāqīqu*, *zīqīqu*). 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. *líl*, 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.líl.lá (not “desert of the wind” Jacobsen, JNES 12 168 n. 25), which the bil. texts translate as *šer zaqīqi*, and are also referred to as *bīt zaqīqi*, 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.GÀR 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*.

Oppenheim, Dream-book 234ff.

**zaqīqu** (*zīqīqu*) in **bīt zaqīqi** (*zīqīqi*) s.; haunted place; SB\*; cf. *zāqu*.

gá-líl-la GÁ×LÍL.LÁ = *bīt za-qi-qu*, [*bīt* . . .], *bīt šeri*, *bīt t[a . . .]*, *bīt er-se-tú*, *bīt* [ . . . ], *bīt* <sup>d</sup>(<sup>1</sup>)*[Dumuzu]*, [*bīt* . . .] A IV/4:193ff.; gá-líl-lá GÁ×LÍL.LÁ = *bīt zi-qi-qu* Ea IV 273.

## zaqnu

ki.sikil.edin.na líl.lá ki.sikil.líl.lá ab.ba.gur.gur.kam : *ardatu ša* «*ina* (var. omits)» É *za-qí-qí* <ša> *ana ardāti ina apti it-ta-nu* (var. -nu(!)-ur(!))-ru the woman from the haunted place who returns again and again to the women in (or through) the window (uncertain) RA 17 176 r. ii 2, var. from dupl. Bab. 4 pl. 4 (after p. 188) No. 2 K.4355+ iv 2; [...] é.líl.lá ba.si.si.i[g.ga] : [...] É *zi-qí-qí ša ušqamma[mu]* the haunted place that had become silent (in broken context) SBH p. 80:4f.

For discussion, see *zaqīqu*.

**zaqnu** adj.; bearded; SB\*; only absolute state (*zaqīn/zaqnat/zaqnu/zaqna*) attested; wr. syll. (SU<sub>6</sub> (= KA×SA) ACh Supp. Ištar 33:41); cf. *ziqnānu, ziqnu, ziqnu* in *ša ziqni*.

su<sub>6</sub> za.gin sù.sù : *ša ... ziq-na elletu zaq-nu* who has a pure (Sum. lapis lazuli) beard BA 10/1 75 No. 4:13f., cf. su<sub>6</sub> za.gin.na sù.sù : *ša ... ziq-ni uq-ni-i zaq-nu* 4R 9:19f.; su<sub>6</sub>.mú za.gin.na : *ša ziqna elletu zaq-nu* BA 5 684 No. 37:14f., cf. su<sub>6</sub>.mú (without Akk. translation) *ibid.* 13, and [su<sub>6</sub>].mú za.gin sù.sù : <*ša ziqna elletu*> *ulluḫu* *ibid.* 16f.; su<sub>6</sub>(text KA×UD).lá : *zi-ig-ni za-aq-nu* (in broken context) SBH p. 110:20f., cf. [su<sub>6</sub> za.gin.n]a lá.e : [*ša ziqni uq-ni*]-i *zaq-nu* BA 10/1 74 No. 3:11f.

KA×SA *zaq-nu* KA×SA *na-ba-tu ba<sup>2</sup>-lat ni-bat* — SU<sub>6</sub> (stands for) *zaqnu*, SU<sub>6</sub> (can also be read) *nabātu*, that is, she (the planet Venus) is very bright and shining (comm. to SU<sub>6</sub> (i. e., *ziqna*) *zaq-na-at*) ACh Supp. Ištar 33:21.

**a)** said of gods and human beings: [*panū amēli*] *li-ta za-qīn* (the figure of Damu) [has a human face] (and) side whiskers MIO 1 64 i 9' (descriptions of representations of demons), also *ibid.* p. 76 iv 52; for refs. with *ziqnu*, see lex. section and *ziqnu*.

**b)** said of the planet Venus: SU<sub>6</sub> «*u*» SU<sub>6</sub>-*át* ACh Supp. Ištar 33:41, note SU<sub>6</sub> *zaq-na-at* *ibid.* 20, in contrast with *adir* dark *ibid.* 1, for comm. see lex. section; for other refs., see *ziqnu*.

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

[giš.gišimmarx].x = *zaq-pu*, [giš.gišimmar].sag.kal = *za-qí-pu* (among varieties of the date palm) Hh. III 282b-283; [gi].dù.a = MIN (*qa-an*) *za-[aq-pu]* Hh. IX 327.

## zaqpu

**1.** planted (with trees, etc.) — **a)** in OB: GIŠ.SAR GIŠ.GIŠIMMAR G[UB.B]A MAOG 4 p. 197:1, also Grant Bus. Doc. 23:1 (= YOS 8 52); GIŠ. <GIŠIMMAR> GUB.BA *u nidatum* (land) planted with date palms, and fallow land *ibid.* 18:2 (= YOS 8 74).

**b)** in NA: *kirū zaq-pu ša* GIŠ *til-lit* a garden planted with vines ADD 360:2 and 361:1, cf. *kirū ša* GIŠ *til-lit zaq-pu* ADD 66:7.

**c)** in NB and LB — **1'** in contracts: *kirū gišimmarī zaq-pu eqlu mērešu u kišubbū* a garden planted with palm trees, a cultivated and fallow field Nbn. 116:2, wr. *za-aq-pu* Nbn. 687:2, and passim, cf. *ṭuppi eqli kišubbū gišimmarī zaq-pu iṣi biltu* tablet concerning a field, fallow land (and land) planted with bearing date palms BIN 2 131:1, and passim; also *zēru zaq-pi mērešu u taptū* territory with planted (trees), (and) cultivated and newly cultivated (land) Dar. 265:7; *zēru zaq-pi bīt gišimmarī* Strassmaier, Actes du 8<sup>e</sup> Congrès International No. 29:1; *zēru zaq-pi pī šulpu* territory planted (with trees and) in stubble TCL 13 203:1, and passim; *eqel šēri kirū gišimmarī zaq-pi u birātu* outlying field (with) a garden planted with palm trees and (with) balks VAS 5 105:1, cf. BRM 1 64:1, and passim, also *zēru zaq-pu u barāti* VAS 5 91:13, etc.; *zēru zaq-pu u bīt bištu* territory planted with trees and a balk TuM 2-3 204:3; often wr. *zaq<sub>x</sub>(ZIQ)-pu*, e. g., BE 9 48:8, and passim in LB texts from Nippur; *kalū la za-aq-pi* drained territory, not planted Speleers Recueil 276:6.

**2'** in other contexts: *ina bīrišunu* LÚ 1 *me qaqqar za-ap-qa* (for *zaqpa*) *uzammizu* they distributed among them one hundred (measures of) planted land for each man YOS 3 200:11 (let.); *ana nukarribi ana dullu ana zaq-pi luddin* 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.: [*šumma ina*] *pūt amēli patru zaq-pu nadi* if an upright dagger is outlined on a man's forehead Bab. 7 pl. 17:16'; if the *āšipu* priest on his way to a patient *ina sūqi ḥašba zaq-pa imur* sees a sherd standing upright in the street Labat TDP 2:2; x field land GABA.DI

## zaqqitu

*naḥalli* GABA.DI NA<sub>4</sub> *zaq-pu* adjacent to the wadi, adjacent to the upright stone ADD 414:10; 3 MA *ana gūḥašši ša narkabti* GU.ZA *za-qip-tim* PBS 2/2 139:3 (MB).

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

nim.<sup>20</sup>KA = *za-qí-tú* (vars. *za-aq-qí-tum*, *za-qí-tu*) Hh. XIV 315; [nim].zú = *zaq-qí-tum* = MIN (= *zumbu*) [*ša riḡimšu mādu*] Hg. B III iv 12, cf. nim.zú(vars. .zu and nim.<sup>20</sup>KA) = NIM *ša ri-ḡim-šu ma-a-du* tooth-fly = fly whose noise is great Landsberger Fauna 41:29 (Uruanna).

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. *zaqāru*.

ḥur.sag.sukud.da nì.ki.šár.ra.ke<sub>x</sub>(KID) sag im.ma.ab.sum.[sum] : *šadē zaq-ru-te adi šāri iḥišš[uni]* the high mountains rush towards me (for protection) by the thousands Angim III 20; <sup>d</sup>Mu.bar.ra šúr.ra kur.kur.ra.gal.gal.la mu.un.si.il.si.il : <sup>d</sup>Gibil ezzu mušatti šadi zaq-ru-ú-ti raging Gibil (fire), who crushes the high mountains 4R 26 No. 3:36f.

a) high, steep (said of mountains): *šadū zaq-ru ša kīma šēlti patri zaqquma* a high mountain as steep as the cutting edge of a dagger TCL 3 99 (Sar.); *qereb ḥuršāni zaq-ru-ti . . . ina sīsē arkaḥ* within the high mountain region I rode on horseback OIP 2 26 i 68 (Senn.); *ina nērebē ša KUR Kullar šadi zaq-ri ša KUR Lullumī . . . ətārba* I penetrated the passes of Mount GN, the steep peak of the Lullumean country TCL 3 11 (Sar.); *šadīm za-aq-ru-ú-tim ebtuq* I cut through steep mountains (to build a road) VAB 4 174 ix 34 (Nbk.), cf. TCL 3 24 (Sar.); *eli ḥuršāni zaq-ru-ti ittakilma* he placed his trust in the steep mountains (and withheld the tribute) Lie Sar. p. 70:1; *uḥummī zaq-ru-ti ša ultu ulla ina qerbišun urqitu la šūšāt* 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. *ḥursāni zaq-ru-ti* Gössmann Era I 69, cf. OIP 2 77:24 (Senn.), also *ḥursāni za-aq-ru-ú-tim* CT 37 6 i 13 (Nbk.); *kīma šadi zaq-ru-ú ulla rēšāšu* I built (the temple wall) to its summit as high as a steep mountain VAB 4 256 ii 1 (Nbn.).

## zaqru

b) said of constructions: *sulē Bābili . . . tamlā za-aq-ru umalli* I provided the (procession) street of Babylon with a higher roadbed VAB 4 132 v 41, cf. ibid. 160 vii 51 (Nbk.), also *išissu* 30 KÙŠ *tamlā za-aq-ri-im umalli* ibid. 148 iii 26; *kirḥēšu 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: *lānī zaq-ra*(var. *-ru*) *ībutu iḡāriš* 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 šadi zaq-ri pīlāniš uparriruma* (the pickmen) broke the massive mountain blocks to pieces as if they were limestone TCL 3 24 (Sar.); *dūrsu dannu ša ina aban šadi zaq-ri epšu* (I crushed) his strong fortress, which was built of massive quarried stone TCL 3 + KAH 2 141:217 (Sar.), cf. *eli aban šadi zaq-ri ušaršida temenšu* Lyon Sar. 10:65, also ibid. 17:80; *umām šadi u ti-ammat ina aban šadi zaq-ri . . . ušēpišma* I had wild beasts and sea-creatures fashioned of massive quarried stone (replacing more frequent *aban šadi ešqi*) Lyon Sar. 24:26; *eli pīli danni temenšu kīma šipik šadi zaq-ri ašpuk* I filled in its terrace over massive limestone as solidly as the mass of a mountain Winckler Sar. pl. 48:16; *ultu gabadiḫbišu ašbatamma adi uššū zaq-ru-te akšudu ištēniš appul* I demolished (its strong wall) altogether, starting with the parapet, until I reached the massive foundations TCL 3 180 (Sar.).

e) protuberant — 1' said of parts of the body: *šumma rēš libbišu za-qir* if the top of his belly is protuberant (followed by *naši* elevated) Labat TDP 112:19'f., cf. ibid. 116 ii 1, 126:39, 226:78, also 64:53', cf. also *appaša ša-pir // za-qir* ibid. 200:15; *šumma . . . issu za-qí-ir* if (the newborn child's) forearm(?) is pointed CT 27 1 r.(!) 11 (SB Izbu); *šumma qaqqada za-qir* if his head is pointed Kraus Texte 2a r. 21, dupl. 3b r. iv 14'.

2' said of the exta: 14 *tīrānū za-aq-r[u]* — 14 convolutions of the colon, they are protuberant (parallel *naḥsu* depressed line 25) Bab. 2 pl. 6 (after p. 257) 10 (OB ext. report); obscure: *šumma tīrānū kīma ZĪ.MAD.GĀ zaq-ru* BRM 4 13:46 (SB ext.); *šumma šulmu kīma iki za-qir*

## zaqtiš

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

3' obscure: *šumma mûšu zaq-ru* if its (the river's) water is rough(?) (between *dalhu* roiled and *arqu* yellow) CT 39 17:64 (SB Alu).

**zaqtiš** adv.; to a point; SB\*; cf. *zaqātu*.

*rēš marti zaq-tiš* GAB if the top of the gall bladder is split, forming a point CT 30 40 K.10579:2 (joins K.6283), cf. SIG *marti zaq-tiš* GAB *ibid.* 4 (SB ext.), and dupl. D. T. 49 i 22 and 24 in Boissier DA p. 249 and Choix I 67; *šumma GÍR zaq-tiš ešir* 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 barbs (said of a whip), 4. (referring to eyes); NA, SB, NB; wr. syll. (*saqtu* Antagal F 276) and SIG (TCL 6 3:32); cf. *zaqātu*.

[ḪÚB]<sup>hu-ub</sup>.x.x = *zaq-tú*, [KA].ḪAR.a[k.a] = [q]ar-du Erimhuš II 155f.; [ḪÚB].SAR = *za-aq-tu*, [...].ra = *ga-ar-du* Imgidda to Erimhuš C 6'f.; ḪÚB.SAR = *saq-[tu]*, KA.ḪAR.ak.a = *gar-[du]* Antagal F 276f.; lú.igi.bal = *za-[aq-tu]* (or *za-[aq-ta IGR<sup>II</sup>]*) 5R 16 ii 64 (coll.); lú.sag.gi<sub>4</sub>.a : *za-aq-tu* OB Lu A 376; lú.al.KIN.a = *za-aq-[tum]* OB Lu Part 6:4; GÍR.KA su-ku-ud<sup>KUD</sup> = *ed-[de]-tum*, GÍR.KA.kud.da = *za-[qit]-tum* Erimhuš VI 84f.

[u]san.sar.sar.ra : *qinnaz zaq-tu<sub>4</sub>* a barbed whip (has beaten me) BA 5 639 No. 8:17f.; [me.ri.mu] sar.ra : *patri zaq-tum* (in broken context) ASKT p. 116:3f.; [á(?)].sar.sar : *ša qarnāšu zaq-[ta]* (wild bull) with pointed horns BA 10/1 125 No. 46 K.13937:4f., cf. si.bad.[...]: *ša qarnāšu zaq-ta* *ibid.* 90 No. 13:2f.; [li.b]i.ir.si me.ri kin.a [x.x] a.[mèn] : *susā[pi]nnu patri zaq-[tu] ša ina sūnu šaknu[ni anāku]* I (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 qaštija dannate šukūd parzilli u mulmullija zaq-tu-te napištašunu ušeqti* I dispatched them (the wild bulls) with my strong bow, iron (tipped) *šukūdu*-arrows and pointed *mulmullu*-arrows AKA 85 vi 67 (Tigl. I); *mulmullu parzilli zaq-tú epuš* I made a pointed iron arrowhead (and inscribed it and set it up) Rost Tigl. III p. 28:160; *ina namšarī zaq-tu-ti ḫusannišunu uparri* I slit their belts with pointed swords (and took away their

## zaqtu

daggers) OIP 2 184 vi 14, and *passim* in Senn., cf. *namšaru zaq-tú* BA 5 650 No. 15:22 (SB lit.); <sup>d</sup>*Ninurta . . . ina uššišu zaq-ti uparri* napišti *nakrūtija* Ninurta (himself) slit the throats of enemies with his pointed arrow Streck Asb. 78 ix 85, cf. *ša uššini zaq-ti* Gössmann Era I 90; *lu tebá lu za-aq-tu kakkūa* may my weapons (always) be drawn and ready (lit. pointed) VAB 4 82 ii 29, cf. *ibid.* 102 iii 26, also *kakkūka . . . lu tebú lu za-aq-tu* *ibid.* 78 iii 43 (all Nbk.); [n]amšaru petú [...] *qulmū zaq-tu simat ilū[ti . . .]* the naked sword, the ready ax, the divine insignia (of Ištar) BA 5 626 No. 4 i 3 (= Craig ABRT p. 55 i 2); *šumma šulmu kīma appi šukurri* SIG-it if the blister is pointed like the tip of a spear TCL 6 3:32, also Boissier DA 11:13f. (SB ext.); *zaq-tu-ma šinnū* they (the monsters) have pointed teeth En. el. I 135, II 21, III 25 and 83; for *zaqtu* said of horns, see BA 10, in lex. section.

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

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

4. (referring to eyes): *zaq-ta-a-ti IGR<sup>II</sup> a-mur-din-ni* [...] (my) eyes, stinging with the *amurdinnu*-disease K.6461:4 (SB rel., courtesy W. G. Lambert); *la šuklulu zaq-tu IGR<sup>II</sup>.MEŠ ḫesir šinnī* 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, ḪÚB.sar (not to be confused with ḫúb.sar = *lasāmu*)—see also *ḫannašru* and the grouping with *gardu*, 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 *akmé*, "point." The other logogram for *zaqtu*, lú.sag.gi<sub>4</sub>.a, may point to a behavioral peculiarity.

In mng. 3, *zaqtu*, describing a whip, may likewise indicate that the tongue of the

## zāqu

latter was provided with pricks and barbs (*ziqtu*); see *zuqaqīpu* mng. 4 for such whips. The expression *zaqta inī* has been rendered tentatively as “cross-eyed,” but it may refer to a specific manner of squinting. The equation *lu.igi.bal = za-[aq-tu]*, in lex. section, in combination with the passage *šumma alpu inēšu BAL-ma pūša ukallam* if an ox squints in such a way as to show (only) the whites (of his eyes) CT 40 32:17 (SB Alu), suggests that a person described as *zaqta inī* had such an extreme strabism.

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

**zāqu** s.; arm; lex.\*; Sum. lw.

zag = *za-a-qu, e-mu-qu* A-tablet 459f.; [za-ag] [ZAG] = *i-du, za-a-qu, e-mu-qu* A VIII/4:26ff.

**zāqu** v.; to blow, drift, waft; MA, SB, NA; I *izīq* — *izāq*, pl. *iziqqu*, note *i-za(q)-qa* TCL 3 246 and CT 17 19 i 1f., *ez-ze-ge* KAH 2 84:19 and *iz-zi-[qa]* STT 65:28 (both Ass.), I/2 (only Bab. 4 pl. 3 Sm. 49+ i 2); wr. syll. (RI-*qa* ACh Supp. 2 67 r. ii 11); cf. *zaqīqu, zaqīqu* in *bīt zaqīqi, zīqu* A, *zīqu* A in *bāb zīqi, ziqziqīš, ziqziqqu*.

IM.ux(GIŠGAL).lu IM.ri.a.bi lú saḥar.ra i. nigin.[e]l : *šutu ša ina za-qi-šú nišī e[per]i i-kaš-šu-šū* a south wind that, when it blows, . . . -s people with dust BIN 2 22:47f., cf. IM.mir.ra gu.la a.ri.a.bi : [il]tānu ša rabīš ina za-qi-šú ibid. 49f.; e.ne.əm.zu im.gin<sub>x</sub>(GIM) ir.ra.bi : *amatka kīma šāri i-zi-ig* your word, (Sum.) when it blows like a wind : (Akk.) blew like a wind RAcc. 70:15f.; for other bil. refs. with Sum. correspondence *ri*, denoting the onrush of the wind, see usages a and b.

ḥabrud(!).da.ta mu.un.za.la.aḥ.e.ne : *ša ina ḥur[ri] [i]-ziq-qu* (the demons) who drift through holes AJSL 35 144 Th. 1904–4–9, 393 r. 4, dupl. ZA 30 189:35; giš.za.ra im.gin<sub>x</sub> mu.un.za.la.aḥ.ḥi.e.ne : *ina šerri kīma šāri i-ziq-qu* (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.dè.dal(!).ta nam.ba.za.la.ḥi.en : *itti šāri u nabli la ta-[zi]-qa-šú-um-ma* do not blow in (demon) to him with the wind and the . . . LTBA 1 65:2f.; ki.sikil.edin.na líl.lá ab.líl.lá.ke<sub>x</sub>(KID).dè : *ardat lili ina apti awili iz-zi-qa* 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 Bezold Cat. 1376.

## zāqu

a) said of the wind: *šutu i-zi-qá-am-ma jāšī uttībanni* the south wind blew and caused my boat (lit. me) to sink EA 356:52 (Adapa), cf. 7 *ūmī šutu ana māti ul i-zi-ig-qá* ibid. 7, cf. also ibid. 9; *ēma . . . mū illaku i-zi-qu šāru* wherever water flows and the wind blows Lambert BWL 58:39 (Ludlul IV); IM *mimma la i-zi-qa* (if) there is not the slightest wind ACh Sin 19:4, also Ištar 21:12, and (wr. RI-*qa*) ACh Supp. 2 Ištar 67 r. ii 11; an.na im.ri.a igi.lú.ka gig.ga ba.an.gar : *ina šamē šāru i-zi-qam-ma ina in amēli simme ištakan* a wind blew hither from the sky and put a sore in the man’s eye AMT 11,1:11f., cf. ibid. 13 (inc.); [šāru] *lemnu i-ziq*(var. *-zi-qam-ma ša nišī šiknat napi[šti] nišil[šina . . .]*) an evil wind will blow hither and [blur] the eyesight of mankind Gössmann Era I 174, cf. *me[ḥū] ḥantiš i-zi-qam-ma* Gilg. XI 109; *i-[zi]-qam-ma iltānu manit bēl ilāni ṭābu lišān Girra . . . ana* GN *usaḥḥirma* 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-zi-qam-ma šutu manit* <sup>a</sup>*Ea šāru ša ana epēš šarrūti za-aq-šú ṭāba* 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 . . . kī manit šērēti za-aq-šú ṭābu* Lambert BWL 343:6 (Ludlul I); *šāri erbetti li-zi-qu-nim-ma lipatḥiru māmīssu* may the four winds, blowing upon him, release the oath (that) he (is bound by) Šurpu II 166, cf. *šutu li-zi-qa-am-ma* HUL [. . .] AMT 72,1 r. 20ff.

b) said of the onrush (of demons, etc.) — 1’ referring directly to the onrush: im. ḥul.bi.ta mu.un.da.ru.uš : *itti imḥulli i-ziq-qu* they (the evil demons) rush in with the evil wind (they cannot be opposed) CT 16 42:10f., cf. *mimma lemnu . . . itti šāri a-a i-ziq-qa* LKA 70 ii 26, cf. LTBA 1, in lex. section, also Bab. 3 pl. 18 K.151:25ff.; *enūma atta ina za-qi-i-ka isabbu’a kibrāti* when you (demon) 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 ana aḥāmeš kīma tišbut labbi* they (the warriors) rush at each other like grappling lions Tn.-Epic ii 42.



## zâqu

2' in comparisons: [á].zàglú.ra im.gin<sub>x</sub> ba.an.ri : [asakk]u ana amēli kīma šāri i-zi-iq-ma the asakku-demon blew at the man like a wind CT 17 10:45f., cf. sag.gig ... im.gin<sub>x</sub> mu.un.ri.ri : muruṣ qaqqadi ... kīma šāri i-zaq (var. -za)-qa ibid. 19 i f.; kīma šāri zi-iq-ma (var. zi-qi-im) kippata hīta (Anu said to the fifth of the Seven Gods) "Blow on like the wind and survey the entire world!" Gössmann Era I 36; [kīma] meḥē li-zi-qa-ši-na-ti-ma [mur]ṣu di'u šurubbū asakku may disease, epidemic, shivers of cold (and) asakku-disease blow against them (mankind) like a storm CT 15 49 iii 11, cf. ibid. 15 (SB Atrahasis); kīma tīb šāri ez-ze-ge kīma anḥulli šitmurāku I blow like the onrush of the wind, I rage like the "evil wind" KAH 2 84:19 (Adn. II), see MAOG 9/3 12, cf. kīma tīb meḥē šamri ana nakri a-zi-iq OIP 2 45 v 77 (Senn.), also ibid. 83:44, also i-zi-[q]a imḥulliš RA 27 14:16 (Til Barsip lion); [a-zi]-qa-kim-ma kīma iltāni u amurri usappah IM.DIRI-ki I (the exorciser) will blow against you like the north wind and the west wind and scatter your clouds Maqlu VII 4.

c) referring to a windlike emanation or breath, which is the manifestation of a friendly deity — 1' in gen.: im.du<sub>10</sub>.ga.zu ḥa.ba.ab.[x] : šārka tābu li-zi-[qa] may your sweet breath waft hither OECT 6 pl. 20 K.4812 r. 7f., cf. [šārki] tābu li-zi-gam-ma iklet linnamir ibid. pl. 13 K.3515:10f., also RT 24 104:11, BMS 18 r. 15, cf. also li-zi-qa šārkama zamar napširšu 4R 54 No. 1 r. i 2; a-li-e šārka tābu ša iz-zi-[qa] illaka ina muḥḥi <ka>-an-šu-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 DINGIR DÜG.GA ana amēli i-za-qa the sweet breath of the god will waft to the man Kraus Texte 44:24 and 26, cf. ibid. 47:6'.

2' in personal names: Zi-qa-IM-DINGIR-i[a] Waft-Towards-Me-Breath-of-my-God KAJ 238:7, abbr. to Zi-qa-IM-ia KAJ 230:10 (both MA).

d) to waft: gušūrē burāši erešu tābu ... ša ēribišina kīma ḥašurri i-za-qa libbuš beams of pinewood, the sweet smell (of which) wafts

## zarāqu

towards him who enters them (the palaces) like the odor of the ḥašurru-cedar TCL 3 246 (Sar.); ūm x ina Larsan šihātu i-zi-qa when (I was) in Larsa 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 zalaḥ, the wafting of the breath, etc.

Oppenheim, Dream-book 233f.

zâqu see zēqu.

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 MIN (= GIŠ.SAR) PN LÚ za-rab-bi 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 šarāpu.

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

Barley for LÚ za-ra-a-ša [...] Nbn. 235:2.

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

zarānu s.; (mng. unkn.); OB.\*

[x].x.gid = za-[ra]-nu Igituh I 53.

šumma ḤAR za-ra-ni i-šu if the lungs have z.-s YOS 10 36 i 12 (ext.), cf. šumma qutrinnum za-ra-a-ni i-šu (text -i ni-šu) PBS 1/2 99 i 9.

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

zarāqu v.; to sprinkle (liquids); OB, SB, NA; I izarraq, NA izarriq — imp. ziriq, I/2; cf. zariqu, zariqu in rab zariqī, zariqu, ziriq, zirqu A, C and D, \*zuriqu, zuruqu.

<sup>SUD</sup> = za-ra-qu (in group with zirqu, riḥātu, rahū) Antagal G 277; sū.sū = za-ra-qu (in group with zanānu, salāhu) Erimhuš V 218; [ba]-al BAL = za-ra-qu <||> ḥe-pe-ru Ea Appendix A iv 2.

a nam.išib.ba egir.bi u.me.ni.sū : mē šipti arkiš zi-ri-iq sprinkle water (over which) a conjuration (has been pronounced) behind it (the substitute figure) CT 17 1:8; [s]u.na im.mi.in. diḥ.eš zé.ta ba.an.sū.sū : [zu]muršu ilibuma

## zararû

## zaratu

*marta iz-za-ar-qu-šû* they covered his body with scabs (and) sprinkled gall on him Šurpu VII 25f.; é sa.bala.e a.sa ab.sù.e : [bītam] šāti tušēšširi *ta-za-ra-a-qi* you sweep this house, you sprinkle it RA 24 36:7 (OB), see van Dijk La Sagesse 91.

Ì.MEŠ *ta-za-ri-ig* you sprinkle oil BBR No. 66 r. 18, cf. Ì.DÙG.GA *i-za-ar-ri-qu* Craig ABRT 1 23 ii 29 (NA oracles); *qadištu* A.MEŠ *iz-[za-ri-ig(or -raq)]* Lambert BWL 160 r. 7 (fable); *zāriqāti zāriqū* ... *ša i-za-ar-ra-qi-ni* (for transl. see *zāriqu* s.) Tallqvist Maqlu pl. 97 K.8079 right col. 13.

Landsberger, AfO 10 149 n. 45.

**zararû** see *zāruru*.

**zaratu** s.; 1. tent, canopy, cabin (of a boat), 2. fabric for a tent; from MB, MA on; pl. *zarātu*; wr. syll. (often with det. GIŠ in mng. 1a and c, with TÚG in mng. 2, with SÍG LKU 51:26); cf. *zaratu* in *rab zarāti*.

TÚG *za-ru-tú*, TÚG MIN *ša bir-me* with a multi-colored trim, TÚG MIN *ša EME.MEŠ* Practical Vocabulary Assur 265ff.

1. tent, canopy, cabin (of a boat) — a) tent — 1' in gen.: 1 *za-rat* EDIN one desert tent (made of leather) PBS 2/2 63:25 (MB); *tēliti ša za-ra-ti ša* MU.X.KAM the *tēlitu*-tax of the "tents" (possibly a geogr. name, see mng. 1a-2') for the 22nd year BE 14 79:2 (MB), cf. *za-ra-ti* (in broken context) BE 17 92:30 (MB let.); *za-ra-tum ša Sin-ahhē-eriba šar* KUR Aššur Paterson Palace of Sennacherib pl. 74 (with relief of a royal tent), see OIP 2 157 No. XXXII; I took away from them *narkabāti šumbāti* GIŠ *za-ra-ti šarrūtišunu* their royal chariots, wagons (and) tents OIP 2 89:49, and ibid. 92:15 (Senn.); GIŠ *za-ra-te-šû-un umaššeruma* they left their tents behind ibid. 47 vi 27; *edû tâmati* ... *qirib* GIŠ *za-ra-ti-ia ērumma nītiš ilmâ* the tidal wave entered my tent and surrounded it on all sides ibid. 74:75.

2' in geogr. names: *šû-ú-lu* AN<sup>ki</sup> = (blank) = *za-ra-a-tum* Hg. B V iv 14; *Za-rat-IM<sup>ki</sup>* BE 14 57:3, and passim in this volume, cf. *Za-rat-IM<sup>ki</sup>* BE 15 90:1, and passim, also PBS 2/2 73:37; URU *Za-rat-BAD-dGu-la* BE 14 77:2, and passim (often without URU) in BE 14 and 15; *Za-rat-ÍD-Ik-kal-lu-ša<sup>ki</sup>* 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-rat-ŠIM.KÁ.ME* MDP 2 pl. 21 i 23 (MB kudurru).

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, ArOr 17/1 185, cf. [*riksu ina*] *za-ra-tim ana pan* <sup>d</sup>*Ištar kakkabi tarakkas* ibid. 5; [GIŠ].NÁ *ni-la-a-ti lu-ú za(!)-ra-tum* let the bed you (fem.) sleep in be a tent KAR 69 r. 15 (SB šà. zi.gar rit.); *rabû ša bīri ūmu ina SÍG za-ra-tum iqarrub* the main (course) of the midday is served (lit. comes) in the tent LKU 51:26 (NB).

b) canopy: *ērub qiribšu ina za-rat taknē* I entered therein (into the palace) under a splendid canopy Streck Asb. 90 x 108, cf. 1 *za-rat*(text -*mar*) *šamē* one canopy of the baldachin type ADD 1039 ii 11.

c) cabin of a boat: *za-ra-ti musukanni u 2 iskaré erēni šihūti hurāša ruššā ušalbiš* I plated the cabin structure of *musukannu*-wood and the two tall cedar ...-s with reddish gold VAB 4 160 A vii 25, cf. *iskarēšu za-ra-ti qerbišu ušalbišu tiri šašši* ibid. 128 iv 4, and *za-ra-at šariri u iskaré kilallān* ibid. 160 A vii 37, also GIŠ *za-ra-at* GIŠ.MÁ.ÍD.HÉ.DU, *elip* <sup>d</sup>*Nabû* 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 kibrīša dūru dannu* ... *in kupri u agurri ušēpiš* constructed the z. 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 TÚG *za-ra-a-t[e]* JCS 7 137 and 169 No. 71:5 (MA Tell Billa); 15 TÚG *za-rat* KUR *Hasaja* ABL 568:12 (= ADD 810), see Martin, StOr 8/1 48; 25 shekels of blue wool *ana TÚG 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-šû* 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** (*zarbabû*, or *šarbabu*) s.; (a mug for beer); SB, NB.

[dug].an.za.am.kaš = *zar-ba-[bu ša šikarî]* = [ka-a-su] MSL 7 111 Hg. 94.

dug.šakir.ra.na : *ina zar-ba-bi-šû* 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: *ūšibuma ilū rabūti zar-ba-bu iškunu ina qirēti ušbu* the great gods took their seats, they set out the mugs (as they) sat at the banquet En. ol. VI 75; *baḥar dug.šakir(URU×GU)* (var. *dug. DAG.KISIM<sub>5</sub>×LU.MÁŠ*).ra.na *dè.mu.un.gi<sub>4</sub>.gi<sub>4</sub>* : *pahhāru ina zar-ba-bi*(var. adds -e)-*šû lidūksi* let the potter kill her (the slave girl) with his beer mug ASKT p. 120:19f., var. from dupl. ZA 29 198 K.5188.

b) referring to the contents: *7 šappi ana šumēli 3 šikar uttati ištēn KAŠ rib(or lab)-ku ištēn KAŠ na-a-šû ištēn KAŠ zar-ba-ba* (you arrange) seven jars on the left, three with beer made from barley, one with . . . -beer, one with *nāšu*-beer, one with *z.*-beer (and the alabaster jar with milk) RA<sub>acc.</sub> 62:4, cf. x SĪLA KAŠ *zar-ba-ba* (beside KAŠ *na-a-šû*) 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 *kāsu*, 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 Jacobsen, JNES 12 166 n. 20. The sign DAG.KISIM<sub>5</sub>×LU.MÁŠ(text. 𒄩) in the dupl. ZA 29 198, may have to be read *ḥara<sub>x</sub>*, see *ḥarû* A.

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

**zarbabû** see *zarbabu*.

**\*\*zarbiš** (Bezold Glossar 116a) see *šarpiš*.

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

**zarinnu A**

*giš.zar.dû* = *za-ar-du-ú, ka-[n]a-s[ar-ru], ka-a-li-tu* Hh. V 100ff.

Note *giš.zar.dû mar.gíd.da* = *ka-na-sar-ru* Hh. V 98a; see also *zargû*.

**zargu** see *zarku*.

**zargû** s.; (a wooden implement); lex.\*; Sum. lw.

*giš.zar.gi*(var. .gú) = *za-ar-gu-ú* Hh. V 103.

See also *giš.zar.dû* sub *zardû*, *giš.zar.lá* sub *kālitu*.

**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.rí.in* = *šū-nu, gur-nu* copper of mediocre quality Hh. XI 333f.; *urud.za.[rí.in]* = [š]u(correct thus [gu]r of edition)-*nu* = [...] Hg. 190 o in MSL 7 p. 153; *urud.za.rí.in* = *šū* = [...] ibid. p. 154:199c; *sig.za.rí.[in]* = [*za'-i-ri-in-nu*], *gur-nu* Hh. XIX i 3f.; *sig.za.rí.in* (between *sig.ḥuš.a* and *sig.igi.sag.gá*) RA 18 59 vii 20 (Practical Vocabulary Elam).

*za'-i-ri-in-nu* = *ši-pa-a-túm* Uruanna III 545, also Malku V catchline (= Malku VI 1).

a) (said of metal): (referring to *ḥuš.a*, *sár.da* and *si.sá*-gold as *za.rí.in.àm*) UET 3 1498 r. ii 22; nearly two talents of silver described as *kù.babbar za.rí.in* ibid. iii 33; x minas of *zabar za.rí.in* (beside bronze objects) UET 3 723:1, also 733 i 11, and note 1 *kun.dû zabar za.rí.in* *sumun* one *kun.dû* object of mediocre bronze, old UET 3 304:2, cf. also RA 12 168 n. 2.

b) said of wool: x minas of *sig.za.rí.in. uš.bar* UET 3 1505 vi 38, *sig.za.rí.in túg.níg.lám 3.kam uš* ITT 2 909 ii 4, [*sig*].*za.rí.in túg 4.[kam] uš* ibid. 5, *sig.za.rí.in DU* (largest quantity) ibid. 6, all repeated in col. iv but without *za.rí.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: *sig<sub>4</sub>.za.rí.in* (beside *ù.ku.ru.um* bricks, possibly = *agurru*) RA 12 166 iv 15, cf. RA 32 p. 127 i 7, and *passim*.

The explanation in Hh. as *gurnu* 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 *šarinnu*) s.; (a decorated stand or support for precious objects); NB.\*

*ina sappī hurāši ša paššūri 5 sappī hurāši ša za-ri-i-ni* NA<sub>4</sub>.[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 Šamaš ... agū hurāši ... ša apru rāšuššu tiqnu tuqqunu bunnū za-ri-nu šattišamma šunšudu* (for *šuršudu*) 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 agū ša la za-ri-ni* concerning the fashioning of a tiara apart from the z. *ibid.* ii 3 and 6; *agū hurāši kīma labīrimma ša za-ri-ni in parāti u* NA<sub>4</sub>.UGU.AŠ.GÌ.GÌ *šūšubu in abnē nisiqti šuklulu ... eššiš abni ... maḥar Šamaš bēlija ukīn* 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 Nbn.).

The suggested translation is based on the use of the verbs *šuršudu* and *šūšubu*, 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 Nbn., 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*.

**zariqu** s.; (a functionary at the Assyrian court); MA, NA; cf. *zarāqu*.

x sheep *ana* PN LÚ *za-ri-qi paqdu* AfO 10 p. 34 No. 56:9, also p. 31 VAT 9405:11, KAJ 264:5 (all referring to the same person described in the same group of texts — see Weidner, AfO 10 16 and note 107 — as a *ša kuruštē*, fattener); 47,074 persons, men and women, invited from all

**zāriqu**

over my country, 5,000 important persons (as delegates from twelve named countries), 16,000 people from Calah, 1,500 LÚ *za-ri-qi ša É.GAL.MEŠ-a kališina* — 1,500 z.-officials from all my palaces Iraq 14 44:148 (Asn.).

The Asn. ref. shows that the MA passages cannot be used to establish the function of the *zariqu*; 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 *zariqu* rather than *zāriqu*. See also *zariqu* in *rab zariqī*.

(Landsberger, AfO 10 149f.)

**zariqu** in *rab zariqī* s.; chief of the *zariqu* palace functionaries; MA\*; cf. *zarāqu*.

*ina ḥāli [balūt rab ekal]lim u GAL za-ri-qi. 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].ŠÀ.URU nāgir ekallim [GAL] za-ri-qi. MEŠ ša ḥāli asue ša bētānu u ša muḥḥi ekallāte ša šiddi māti gabba* 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.* 286:96, and also 99.

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

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

ú *za-ri-qu*, ú *ka-mul-lu* : ú *ka-si-bu* Köcher Pflanzenkunde 6 vii 54'f. (= Uruanna II 28f.).

a) a plant: see lex. section.

b) uncert. mng.: *za-ri-qa-ti za-ri-qu É[...]* *ša i-za-ar-ra-qū-ni* the female and male irrigators(?) who (or which) irrigate(?) the [...] Tallqvist Maqlu 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 *izarraq* instead of *izarrīq* is difficult to explain.

**zāriqu****zāriqu** see *zarriqu*.**zarku** (or *zargu*, *zarqu*, *sark/qu*) s.; (a profession); EA, Bogh.a) in EA: 1 *gurs*[i]p[pu] *siparri ša LÚ za-ar-gu-ti* one hauberk with bronze (scales) for z.-s EA 22 iii 39 (list of gifts of Tušratta).b) in Bogh.: 1-en LÚ *za-ar-gu* KUB 3 51 r. 6 (let. from Egypt), note, with metathesis, LÚ *za-ag-ru-ma* ibid. r. 3.**zarkuppu** (canebrake) see *sarkuppu*.**zarnanu** s.; (a precious stone); OB.\*2 NA<sub>4</sub> *za-ar-na-nu ša Bābili<sup>ki</sup> takpītu ša 1 GÍN.TA.ĀM-šu-nu* two z.-stones from Babylon, kidney-shaped, each (weighing) one shekel (with dupl. 2 NA<sub>4</sub> *ha-ar-ša-na-nu* CT 2 6:2) CT 2 1:2; see *ḥaršanānu*.**\*\*zarpu** (Bezold Glossar 116b) to be read *šarpu*, see *šarāpu*.**zarqu** see *zarku*.**zarraštu** (or *šarraštu*) s.; (a plant); lex.\*giš.zar.raš.tu[m] = [šv] Hh. III 456, cf. giš.zar.áš.[tum], giš.za.ra.aš.tum MSL 5 131:13 and 133 line n<sub>1</sub> (Forerunners); ú giš si : ú *za-ra-áš-tú*, ú *za-ra-áš-tú* : ú *ba-ra-qi-tú* Köcher Pflanzenkunde 6 vii 61 f. (= Uruanna II 35f.).**zarriqu** (*zāriqu*, *sarriqu*, fem. *zarriqtu*) adj.; with speckled eyes; OB, SB; *sarriqu* CT 28 28:11f., CT 31 30:14, and in some personal names, see usage a–2'.igi.su<sub>4</sub> = *za-ar-ri-qu*, igi.su<sub>4</sub>.su<sub>4</sub> = *za-ar-ri-ig-tú* (beside *pēlú*, *pēlītu*) Erimhuš II 310f.; [su-u] *si-gunú* = *za-ar-ri-qum* (also = *sāmu* and *pēlú*) MSL 2 136 line g (Proto Ea); su-u *su<sub>9</sub>* = [za]-*ar-ri-qu* (also = *sāmu*, *pēlú*) A III/4:226; lú.igi.su<sub>4</sub>.su<sub>4</sub> = *za-ar-ri-qum* OB Lu B v 7, lú.igi.su<sub>4</sub>.su<sub>4</sub> = *za-ri-qum* ibid. A 136, and [igi. . .] = [za]-*ri-qu* Igituh I 20.*za-ar-ri-qu* = *bur-ru-mu* Izbu Comm. 356.a) referring to persons — 1' in gen.: see *zarriqu* and *zāriqu* in OB Lu and Igituh, in lex. section.2' as a personal name: *Za-ri-qum* Nikolski 2 460 r. 3, and passim in OAKk., for refs. see MAD 3 311; *Za-ri-qum* 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,**zarriqu**also *Za-ar-ri-qum* VAS 16 201:16; exceptionally in MB: *Za-ri-qu* PBS 2/2 130:79.b) referring to a deity (of the Nergal circle) — 1' in gen.: <sup>d</sup>*Za-ri-qum* AfO 2 p. 5 vii 12 (list of gods from Assur); <sup>d</sup>*Za-ri-qu* 3R 66 xi 12 (*takultu* rit.), see Frankena *Takultu* p. 119; <sup>d</sup>*Za-ri-qu* CT 24 36:63 (SB list of gods); *šēnamaša* <sup>d</sup>*Za-ri-ga il ekallim* her (Mama's) second (son) was the god Z., the god of the palace CT 15 1 i 11 (OB lit.); *dannūtu ša šikari pani* <sup>d</sup>*Za-ri-qu* vats with beer (to be offered) before Z. Peiser *Verträge* p. 126 No. 91:7 (Nbn.).2' in the "family" name *Šangu* <sup>d</sup>*Za-ri-qu*: see Nbn. 3:8, Cyr. 141:14, 188:13, VAS 5 89:18, 6 73:5 and 11, and passim.3' in personal names: <sup>d</sup>*Za-ri-qu-KAM* TuM 2-3 53:3, etc.; <sup>d</sup>*Za-ri-qu-MU* VAS 3 150:3, <sup>d</sup>*Za-ri-qu-šum-iškun* VAS 5 33:14, <sup>d</sup>*Za-ri-qu-zēr-ibni* Ner. 2:18, <sup>d</sup>*Za-ri-qu-NUMUN* Cyr. 277:26, etc., and note *Amat-Za-ar-ri-qu* CT 6 31:4 (OB).c) describing eyes — 1' of a demon: *zar-ri-ga ināša* her (Lamaštu's) eyes are multicolored K.11745 (unpub., Geers Coll.).2' of persons: *šumma . . . inšu ša imitti* (also *ša šumēli*) *sa-ri-qat* if his right (also: left) eye is speckled CT 28 28:11f.3' of animals: *ināšu za-ar-ri-qá* (if the newborn lamb's) eyes are speckled CT 28 15 K.11889:3 (Izbu); *šumma immeru . . . IGI(!)<sup>II</sup>-šú sar-ri-ga* if the eyes of the lamb (to be slaughtered and inspected) are speckled CT 31 30:14, also, wr. *za-ar-ri-qá* ibid. 5, cf. also *IGI<sup>II</sup>-šú za-ar-ri-ga* 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 lú.igi.su<sub>4</sub>.su<sub>4</sub>, "man with multicolored eyes," and the Izbu Comm., which explains *zarriqu* by *burrumu*, and on the other on the Syriac *zārgā*, *z'raqtā*, *zār'qūta* (Brockelmann *Lex. Syr.*<sup>2</sup> 207f.), also *zārgā* (ibid. 205) and Arabic *zurqa*, *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 *zarrīqu* appears in nearly all the lit. SB passages and vocabularies.

(Holma Quttulū 49f.)

**zarru** see *zāru*.

**zarru** (heap of grain) see *sarru*.

**zar'u** see *zēru*.

\***zarû** (fem. *zarītu*) adj.; grown from seed(?) (said of date palms); OB(?), NB\*; cf. *zarû*.

GIŠ.GIŠIMMAR *za-ri-ti ul umarri* he must not trim a date palm grown from seed Dar. 193:19; 350 GIŠ.GIŠIMMAR.MEŠ *rabûti za-ru-tu* (after large date palms and five-year-old trees) AnOr 9 19:54; obscure: 1 GÁN GIŠ.SAR GIŠ.G[IŠIMMAR] *za-ri-x* YOS 8 85:2(OB)(= Grant Bus. Doc. 14).

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

giš.za.ra.gán.ûr = *za-ru-û*—z. of the harrow Hh. V 180; giš.kak.za.ra.gán.[ûr] = [sik-kât MIN] peg of the z. ibid. 180a, cf. giš.za.ra.gán.ûr = *en-šu* (see *emšu* mng. 2) ibid. 181, giš.KAK da. a.gigir, [giš.za.ra.gigir] = *za-ru-û* — z. of the chariot Hh. V 28f., giš.KAK.da.a.gigir = s[*i-ik-kat za-ri-e* ibid. 30, note, however, that the Forerunner has only giš.za.ra.gigir, giš.kak.z[a.ra.gigir], see MSL 6 37:33f., cf. also giš.za.ra.mar.gid.da ibid. 40:3, and giš.za.ra.KAK+LIŠ, giš.kak.za.ra.KAK+LIŠ (referring to the *saparru*-chariot) LTBA 1 79 iv 5f., cited MSL 6 10n. to Hh. V 59.

*za-ru-u* = *ma-šad-du* Malku II 208.

3 *za-ru-û* (among parts of a chariot) Gautier Dilbat 66:3; *kakkabu ša* KI *za-ri-i ša* MAR.GÍD.DA GUB-zu the star that stands near the shaft of the constellation Wagon (i. e., Ursa Major) (is the Fox star) CT 33 I i 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, AnOr 12 34ff.); Salonen Landfahrzeuge 124.

**zarû B** (or *šarû*) s.; (mng. unkn.); SB.\*

*naphar* 30.TA.ÀM MU ŠID IM *za-ra-a tamitti* <sup>q</sup>[*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

**zarû**

vii–viii 55, cf. *ša ultu ulla* SUR GI[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.

**zarû C** s.(?); (mng. unkn.); SB.\*

*hamût za-re-e ka-pi-šu ana mukinnûte ilsûni* they summoned the . . . wasp as a witness Lambert BWL 220 r. iv 20; <sup>d</sup>A-*nîm šatîq za-re-e* LKA 73:11.

Possibly two different words.

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

[šu-ru-um] URUXGU = *za-ru-û ša šam-mi* A VI/4:41, cf. šu-ru-[um] [URUXGU] = [*za-ru-û ša šam-mi*] Ea VI C 15'; NUMUN<sup>mu-un</sup>.gar.gar = *za-ru-u* BRM 4 33 ii 7 (= RA 16 201) (group voc.).

lâ = [*za-ru-û* to winnow S<sup>a</sup> Voc. Q 27'; la-a lâ = *za-ru-u* Ea I 247a; e [UD.DU] = *za-ru-u* A III/3:173; e UD.DU = [*za-ru-u* Diri I J 24'.

mar = e-[*qu-u*], mar = *za-[ru-u]* LBAT 1577 ii 10f. (comm.).

[sag.gig].ga edin.na numun.e.eš mi.ni. in.ma.al // ma.[...] : [*muruš*] *qaqqadi ina šêri ana ze-ri iz-za-ru // iz-ru* he sowed headache as seed in the plain 4R 11 ii 27f.

1. to sow seed broadcast: [...] ŠE.NUMUN *iz-ru* [...] A.ŠA *êruš* 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 elišu az-ru* and scattered . . .-s over it AOB I 116 ii 11 (Shalm. I), cf. NA<sub>4</sub>.MEŠ *ši-pa az-[ru]* AKA 119 ii 14 (Tigl. I), also ibid. 79 vi 14; *ina abullât u* A.GÂR DN *eperi i-za-ar-ru-û* they scatter “earth” (see *eperu* mng. 6) in the section of the gates of DN and (the pertinent) district ARM 6 13:17; 1 BÂN *saḥlê ultu abulli ša* GN *adi abulli ša* GN<sub>2</sub> *i-zar-ru-ni-šu ina appi lišânišu i-laq-qut* (var. -*qu*) GIŠ.BÂN-šu-*nu umalla* they scatter for him one seah of cress

## 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 seah-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; *uṣṣikata-az-ru* you scattered your arrows SEM 117 ii 15 (MB lit.); *ammēni* . . . *ta-za-ar-ru nabli* why do you spread fire? Lambert BWL 194 r. 15 (MA fable); *azzūzā i-zar-ri imta ana sursurru i-zar-ri imta* she (Lamaštu) spits(?) venom now and then, she spits venom suddenly LKU 33:21f.; obscure: if his hair 1 TA.ĀM *za-rat* Kraus Texte 3b ii 55; his beard *ina muḥḥi suḡtišu za-rat u kabbarat* is . . . on his chin and is thick *ibid.* 12c iii 12.

**b)** in med.: *tusaḥḥar tasāk 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-ár SÚD MAR-ru CT 23 50:9, *tubbal tasāk ta-za-rû* AMT 75 iv 21, *taqallu tetēn* MAR you roast, grind and sprinkle (materia medica) AMT 6,5:2; *tubbal tapâš šamna tapaššaš ta-za-ru* you crush dry (materia medica), rub (the sick person) with oil (and) sprinkle (it over him) KAR 192 ii 23, and passim, also *ina šamni tapaššassu* MAR-*ma ina'eš* AMT 75 iii 33, and passim; *ana pan mursi* MAR LÁ-*ma iballut* you sprinkle (the materia medica) over the diseased spot, put a bandage (on it), and he will get well AMT 17,6:6, and passim, also *ana* IGI MAR *tašammišsuma* TI AMT 16,5:2, also *šammē annūti ana* UGU MAR AMT 1,2:16, and passim with refs. to parts of the body: *ana* UGU *pīšu* MAR AMT 36,2:5, etc., *tābilam ana qaqqadišu* MAR AMT 64,1:38, *ana pan ušarišu* MAR AMT 62,1 ii 10, *ana libbi īnīšu* MAR-*ru* AMT 8,1:28, etc., [*ana*] *šuburrišu* MAR.MEŠ-*ma* KAR 191 r. iii 9; also *saḥlé* MAR AMT 40,1 i 45, Ú.BABBAR MAR AMT 25,6:2, etc., ŠE.SA.A *ta-za-ar-ru* ZA 45 44:29 (NA rit.), *ṭabta ta-za-ru* KUB 4 48 i 4 (šà.zi.ga rit.), note: *i(text ú)-za-ar-ru-ma iballut* *ibid.* 62:3.

**3.** to winnow — **a)** in OB: *še'am lidīš li-iz-ru-x li-zi-di-ma* he should thresh, winnow and . . . the barley (text corrupt) PBS 7 108:37 (let.); *idiššu u i-za-ar-ru-ma* they thresh

## \*zārû

and winnow BE 6/1 112:14; 10 ŠE.GUR . . . *addiš* TI.GUD.SI.SÁ UD.18.KAM *a-za-ar-ru* I threshed ten gur of barley and will winnow on the 18th of Ajāru A 3524:23 (let.), cf. *ūmam ina za-ri-i[m]akammis* TCL 1 17:7 (let.), also *i-za-ar-ru-ū-ma* YOS 2 24:7 (let.); *ana* . . . *za-ri-e sar-ri-e šabāš karē* . . . *ṭabu* (the days that) are propitious for winnowing the barley piles, for dividing the grain KAR 177 r. iv 1 (SB hemer.).

**b)** in MB: *ana ūm dāši u za-ri-e* on the day of the threshing and winnowing Peiser Urkunden 96 r. 8, cf. *za-ru-ú* (in obscure context) PBS 1/2 41:29 (let.).

In Akkadian there is but one verb, *zarû* (*izru* — *izarru*), for the meanings “to scatter,” “to winnow” and “to sow,” as against Heb. *zārā*, Arabic *darā*, Ugar. *dry* for “to winnow,” and Heb. *zāra'*, Arabic *zara'a*, Ugar. *dr'* for “to sow.” Only the nouns *zēru* and *zērānu*, “seed,” show in their “Umlaut” that they are to be derived from a root ZR', which has otherwise disappeared in Akkadian.

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

**a)** in OB: 1 GIŠ *za-ru-um* (between *nappaḥtu* and *pisannu*) UCP 10 110 No. 35:8 (Ishchali).

**b)** in NB: 3 GI *za-ri*.MEŠ (followed by *paṭīru* and *sillu*) Pinches Berens Coll. 111:4 (let.).

**\*zārû** (fem. *zārītu*) adj.; scattering, inclined to squander; NB; cf. *zarû*.

The judges listened to their complaint and *arkāt* PN *īštāluma* ŠU<sup>II</sup> *za-ri-tu<sub>4</sub> šá-kin-ma miṣītu u nušurrā ūmišamma ištānakkān aššu nikkassīšu la [i-gam(?)]-ma-ru* . . . *qāssu ina nikkassīšu iklū* 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

## zāru A

any claim and forfeit anything he has given) TCL 12 86:13.

The idiomatic expression *qātu zārītu* of this unique document (witnessed by six judges and two scribes) seems to describe strikingly a squandering and irresponsible person.

**zāru A** s.; progenitor, father, ancestor; SB; cf. *zarû*.

*gú.gar.ra* = *za-ru-[ú]* (in group with *abu*, *puršumu*, *ittû* and *nartabu*) Antagal B 81; *za-ru-u* = *a-bu* Malku I 114; [...-*m*] *a reš-tu-u za-ru-šu-un* // *za-ru-[u]* = [*a-bu*] CT 13 32:1 (En. el. Comm.).

**a)** said of gods: *Apsúmma rēštû za-ru-šu-un* only primordial Apsû, their progenitor En. el. I 3, see Comm., in lex. section, cf. *Apsû za-ri ilî rabiûti* ibid. I 29; <sup>d</sup>*Anu gešru rēštû za-ri ilî rabûti* mighty Anu, the primordial progenitor of the great gods Thureau-Dangin Til-Barsip p. 143:2 (= RA 27 14); *za-ru-ú ilî Aššur* the progenitor of the gods, Aššur Winckler Sar. pl. 36 No. 77:171, and passim in Sar.; *Bêl Bêltija Bêlet-Bâbili Ea Madānu ilû rabûti qereb é.ŠAR.RA bit za-ri-šu-nu kēniš immalduma DN ... DN<sub>6</sub>*, the great gods, properly born in Ešarra, the temple of their progenitor Borger Esarh. 83 r. 35; note in plural: (Marduk) *mālik ilî za-ri-i-šu* who is the adviser of the gods, his ancestors VAS I 37 i 10, cf. <sup>d</sup>EN.LÍL *tukulti ilî za-ri-e-šu* IR 29 i 16 (Šamši-Adad V), and note *ilû za-ru-šu* PBS 1/1 18:9; *ilû za-ri-šu šaqummeš ramû* the gods, his ancestors, remain in stunned silence Craig ABRT I 30:26; obscure: [...] *šá ŠE.GÁN.GÁN* <sup>d</sup>*É-a za-ru-ú šá* KUR KAR 192 r. i 5, and dupl. KAR 353:5; (Marduk) *za-ri-e niklētu* Ebeling Parfümrez. pl. 26 r. 14.

**b)** said of human beings: *aḫurrākuma za-ru-ú šimtu ubtîl* I was the youngest child, and fate snatched the father away Lambert BWL 70:9 (Theodicy); *išaddad ina miṣrata za-ru-ú elippa* the father tows the boat along the canals (while his firstborn son lies in bed) ibid. p. 84:245; *šipir Esagila ša za-ru-u-a la uqattû* the work on Esagila which my father could not finish Streck Asb. 246:57; *mār bārî ša za-ru-šu la KÙ* a member of the *bārû* priesthood, whose father was not noble BBR No. 24:30, cf. *riḫût nišakki ša za-ru-šu KÙ*

## zāru A

ibid. 27; *māru ša abi za-ru-u ša māru ul išâl 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.

**zāru B** s.; winnower; OB, SB\*; cf. *zarû*.

*lú.še.lá* = *za-ru-u* winnower, *lú.še.lá.ki.ta* = MIN *šá-pil-ti* lower winnower Hh. II 340f.; *lú.še.lá.a* = *za-a-ru-ú*, *lú.še.lá.ki.ta* = *ša ša-pil-tum* OB Lu A 197f.; [*lú.še*].*lá*, [*lú.še*].*bal*, [*lú.x*].*lá*, [*lú.x*].*íl* = *za-ru-u* Lu IV 375ff.; *giš.al.zú.limmu.ba* = *ti-ten-nu* = MIN (= *mar-ru*) *za-ri-i* fork with four teeth = winnower's fork Hg. 91 in MSL 6 p. 110; *giš.mar.še.úr.ra* = [*mar-r*] *u šá za-[ri-e]* spade of the winnower Hh. VIIB 8.

**a)** in OB: 1 (BÁN) *ŠE Á za-ri-i* ten silas of barley are the (daily) wages of a winnower Goetze LE § 8 A i 29; 3 EBÍN *za-ru-ú* TCL 1 174:2; in math.: [*iš*]-*ka-ar za-ri-i ša še-im e-pé-š[a-a]*m Sumer 7 145 d 5.

**b)** in SB: *ammîni ikkalkināši ... ša tittu niqqaša ša za-ri-i tibinšu* why do the *niqqu* of the fig (and) the chaff of the winnower hurt you (the patient's eyes)? AMT 10,1 r. iii 12.

**zāru A** v.; to twist; SB; I *izûr* — *izâr*, II, II/3; cf. *mazûru*.

[...] *ú*-*kan-na-an šir-a-nu i-za-ár* // *sa ši.in.ru.e* (the demon) bends [...], twists the sinew CT 17 25:23; [...] *éš.[maḫl.gin<sub>x</sub>(GIM)]* // *a(?)-[me]-lu ki-ma i-bi-ḫi* (var. *e-bi-ḫi*) *i-za-ár* // *al.sur.ra* he twists the man like a big rope ibid. 24.

*za-a-ru* < // > *ka-pa-lu* to twist K.11702:4', see *zāru B*; *tu-za-«ta»-ár* 5R 45 K.253 ii 31 (gramm.).

**a)** *zāru*: *šumma GÚ-su i-zur-ma IGI-šú gattat* if he twists his neck and his look is scared Labat TDP 80:11.

**b)** II — 1' in med.: *šumma ubānātišu ú-za-ár māšu ittanz[zaza]* (or *ittanz[qapa]*) if he constantly twists his fingers and his eyes protrude Labat TDP 98:51, cf. [*qātēšu ú*]-*za-ár* ibid. 94 r. 2.

2' other occs.: *šépēšu 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.MEŠ ŠI.ŠI KUR.KUR *ú-zar-ru* // *ú-saḫ-ḫa-rù* CT 40 39:46 (Alu).

**c)** II/3: *šumma šerru UZU.MEŠ-šú tarku maqtu u ap-pa-šú uz-za-na-ar* if a child's flesh



**zâru B**

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

von Soden, Or. NS 24 143f.

**zâru B** v.; (mng. uncert.); OB, SB; I pret. *izîr*, stat. *zîr*, II (only stat. attested); cf. *zêru* adj.

*zi-ir za-a-ru ka-pa-lu* — *zîr* (comes from) *zâru* = to twist K.11702:4' (unpub., ext.).

a) in ext.: the base of the middle “finger” of the lungs should be firm *imittaša li-zi-ir šumêli*[...] let it be . . . towards the right (and) [...] towards the left RA 38 85:13 (OB ext. prayer); [*šumma*] . . . *piṭru paṭirma ana bāb ekalli i-zi-ir* if (on the right side of the “gate of the palace”) there is a slit and it . . . -s towards the “gate of the palace” YOS 10 25:20 (OB ext.), cf. *šumma martu ištu imitti ana šumêli zi-rat* CT 30 15:24 (SB ext.), and (with *ištu šumêli ana imitti*) *ibid.* r. 1, cf. also *ištu imitti ana šumêli zi-ra* KAR 453:8; *šumma šulummat ḤAR ša imitti ana SAL.LA ḤAR ša imitti i-MUŠ* CT 31 34:12; *šumma NIG.TAB kîma qaran enzi zi-rat* if the *naṣraptu* is . . . like a goat’s horn CT 20 32:72, also (referring to the ŠU.SI, “finger”) Boissier Choix 1 46:13, cf. *šumma MĀŠ zi-ra-at* Boissier Choix 1 98:4; if the gall bladder *kîma NA<sub>4</sub>.ZÚ.LUM(!)*. MA *zi-rat* is . . . like a date stone CT 30 41 K.3946+:16, cf. UZU *zi-ru* PRT 16 r. 15, *zi-ri* *ibid.* 26 r. 17.

b) in med.: *šumma iškāšu zi-ra* if his testicles are . . . Labat TDP 136:62, also *ibid.* 63, p. 140:49, but [*šumma KI*].MIN-*ma ŠIR<sup>II</sup>-šú zi-ir* *ibid.* 240:19; in broken context: [. . . *itt*]anapšaru *zi-ir* Kūchler Beitr. pl. 2 ii 21.

c) in physiogn.: *pāš[u] ana l5 zi-ir* his mouth is . . . towards the right Kraus Texte 23:15, cf. CT 41 20:18; *šumma GIŠ-šú ana l5 zi-ru* if his penis is . . . towards the right CT 41 21:26; *šumma abunnassu zaqrāt // zi-rat* if his navel protrudes, variant: . . . BRM 4 22:7.

d) other occs. — 1' *zâru*: *šumma gišimmaru ina qabliša i-MUŠ-ma ana 3-šú izūz* if a date palm . . . -s in the middle (of) its (trunk) and divides into three CT 41 16:8 (SB Alu).

**zarzaru**

2' *zu'uru*: *šumma MUL zuqaqīpu qarnāša zu-<sup>3</sup>-ú-ra* if the “horns” of the constellation Scorpio are . . . ACh Istar 28:6, also LKU 120:8, cf. Thompson Rep. 50:1 (coll.), also, wr. *zu-ú-ra* *ibid.* 216 A 2, ACh Supp. 1 48:6.

*Zâru B* has been separated from *zâru A* on the basis of the difference in the pret. (*izîr* as against *izûr*). Although it cannot be given the same meaning as *zâru A*, it is possible that *zâru B* is an intransitive form corresponding to the transitive *zâru A*. The comm. in the lex. section assumes for *zâru B* the meaning “to twist” attested for *zâru A*. The writing *i-MUŠ* CT 31 34:12 and CT 41 16:8 is to be interpreted *i-zîr*, with the unusual value *zîr* of the sign MUŠ, rather than *i-šîr*, on the assumption that this value reflects an OB spelling *zî-ir*, such as is attested in YOS 10 25:20 sub usage a.

**zaruqqu** see *zuruqqu*.

**zâruru** (or *zajâruru*, *zararû*) s.; lex.\*; cf. *zêru*.

*gú.dù* = *za-a-ru-ú* = (Hitt.) *ú-i-šu-ri-iš-kat-tal-la-aš* oppressor, *gú.dù.a* = *za-a-ru-ru* = (Hitt.) *KI.MIN-pát* the same Izi Bogh. A 102f. Note: [. . .] = *za-a-rum* = (Hitt.) *ku-ru-ur ap-pa-tar* to be hostile, [. . .] = *za-ra-ru-u* = (Hitt.) *šal-la-u-wa-ar* to . . . S<sup>a</sup> Voc. B 4' f.

Both refs. represent a peculiar formation and may be mistakes. If ḤAR is to be restored in S<sup>a</sup>, the Akk. equivalences may represent forms of *sâru*.

**zarzaru** (*zanzaru*, *zassarû* or *šaršaru*, *šan-šaru*, *šassarû*) s.; (a vegetable); OB, Mari, NB; in OB and Mari only *zarzar* or *zanzar*.

a) wr. *zarzar*: LÚ *lu-ra-qú-um ša ina GN wašbu za-ar-za-ar ul išu u kī'am iqbūnim ummami ištu* GN<sub>2</sub> *bēli za-ar-za-ar ušalqī'em inanna anumma LÚ lu-ra-qí-em ana šēr bēlija atṭardam za-ar-za-ar [ana] tērtišu liddinušum* the *luraq(q)û* who lives in GN has no z. (at his disposal) — they told me, “My lord has had (such) z. delivered (to him) from GN<sub>2</sub>” — now I am sending you herewith the *luraq(q)û* so that they may give him the z. (he needs) for his task ARM 2 136:6, 9 and 12.

b) wr. *zanzar*: NAM *za-an-za-ar ina ḥamqim ša ḥamqim ša GN ittabši ištu* GN<sub>2</sub> *adi*

**zassaru**

GN<sub>3</sub> NAM.ĤI.A *ra-ki-[x] anumma* NAM.ĤI.A *šunūti ana šēr bēlija ušābilam* in the last valley of GN . . . of z. have appeared, the . . . have been collected(?) from GN<sub>2</sub> as far as GN<sub>3</sub>, and I have now sent these . . . to my lord ARM 2 107:22; *za-an-za-ar-ni ul [nišu] u za-an-za-ar-[ni]* I (PI) 40 (SĪLA).TA.ĀM *ina mahrika ibašši u iqbūnēši* 30 (SĪLA) *za-an-za-ar ašar ibaššū šāmma šūbilanēši* we have no z., but there are one PI and 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) wt. *zassaru*: *za-as-sa-ri* SAR (among root vegetables) CT 14 50:44 (NB list of plants in a royal garden).

Although the readings *šarsar* and *šanšar* are equally possible, the word has been listed here and separated from *šarsaru* (a kind of locust) for the following reasons: The mention of *zanzar* in ARM 2 107 with the verb *ittabši* points to a plant, and the sign transliterated NAM could well be a form of the sign NUMUN, in which case NUMUN(!).ĤI.A 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 *zarzar* by the craftsman called *luraq(q)ū*, possibly for *muraqqū*, “perfume maker.” The plant name cited sub usage c may be a WSem. loan word; cf. Syr. *ḡuṣrā*, “the spice plant Artemisia,” see Löw Flora 1 384f. The OB refs. either represent a different word or may, on this basis, be read *šarsar*.

Goetze, Sumer 14 p. 41.

**zassaru** see *zarzaru*.

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

ú *za-te-ru* : ú *sib-bur-ra-tú* Uruanna I 443.

The word is attested in Syriac (*šatrē*) and Arabic (*za'tar*, *ša'tar*) and appears as *satureia* in Latin. See also *sibburratu* and *zambūru*.

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

**za'tu** s.; (a kind of brier); NA.\*

**za'u**

te-ḥi GIŠ.NIM = *ba-al-tú*, *ḥi-iš-tú*, *saḥ-maš-tú*, *za'-tú*, *ḥa-an-dáš-pi-ri* Diri II 245ff., cf. di-iḥ NIM = *ḥa-an-da-aš-pu-ri* with comm. *za'-t[u]* *šanīš ḥandabillu* A VIII/3:10.

GIŠ.ŠIM.GIG *za'-tu* (among trees in the royal park) Iraq 14 42:48 (Asn.).

**zātu** s.; (a kind of flour); OAkk., Akk. lw. in Sum.

a) Pre-Sar.: *zì za-tum* TuM 5 156:2, and *zì za-tum* SÁ.DUG<sub>4</sub> ibid. 157 ii 4f.

b) Ur III: x pieces of bread *zì za-tum*.BI x SĪLA the (amount of) z.-flour (needed for) them is x silas (beside *zì.gu* and *níg.àr.ra*) RTC 126 r. ii 4; *zì za-tum* (beside *zì.gu*, *zì.ba.ba*, *níg.àr.ra*) RTC 127 i 10', and passim in this text; x *zì za-tum* (beside *bappir*, *še* and *zíz*) ITT 2 4382 r. 1, also (beside *níg.àr.ra* and *zì.gu*) ibid. 4560:4, also (without *zì*) ibid. r. 3.

The reading *zātu* is uncertain, since the nature of the sibilant and the stop cannot be established. If the word has a connection with the verb *samādu*, it should be read *sā-dum* for *saddu*, from *samdu*, q. v.

**za'u** s.; resin; SB; cf. *zu'tu*, *zu'u*.

[ḥa-ar] [ḥAR] = [za]-a-u = (Hitt.) pa-aḥ-ḥi-eš-ki-u-wa-ar S<sup>a</sup> Voc. B 3'; *za-an-ga* NI = *za'-u šá* i exudation, said of oil, *ša-ḥa-tu* KL.MIN to press, said of oil E<sub>a</sub> II 22f., cf. the var. *za-ag-ga* NI = *ḥi-il-tum* exudation A II/1 Comm. 13; *zu'-ú* // MIN // *za'-a* // *ni-ip-šú* (explaining the sign IR) VAT 4955 (unpub. comm. to á A = *nāqu*).

*za'-u*, *e-re-šu* = *ši-ia-a-nu* LTBA 2 2:332f.

*uqattarkunūši erēna ulla kišra silta za'-a* (var. *za'-a*) *ṭāba kišrāt erēni elli narām ilī rabūti* 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 (*bārū*-ritual); *ašakkan ana pī puḥatti erēna ulla kišra silta za'-a ṭāba* 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); *lišašlika za'-i erēni* may he burn for you as incense resin of cedar 4R 54No. 1:53; *qutrinnu ereš z[a]-i ṭābi* incense, a fragrance of sweet resin Ebeling Parfümrez. pl. 25:13, dupl. KAR

**zāwānu**

360:16, see Borger Esarh. 92, also [qutrinn]a za<sup>3</sup>-a iriša tāba KAR 42:37, and dupls., see Ebeling, MVAG 23/2 p. 22.

**zāwānu** see *zāmānu*.

**zāwiānu** 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.

dub.sar.zag.ga (after dub.sar, dub.sar.maḥ, dub.sar.lugal) = *za-zak-ku* (vars. *za-zak-ku*, *za-za-ak-ku*) Lu I 141, cf. dub.sar, dub.sar.zag.ga (var. adds dub.za.zag.sar), dub.sar.maḥ, dub.sar.lugal Proto-Lu 47ff.; [dub.sar.zag].ga = *za-[za]k-ku* (followed by [dub.sar.a.šā].ga = *šā-as-[su]k-ku*) Igituh short version 200; note: [d]x x dub.sar.zag.ga CT 24 23 ii 21 (list of gods).

a) in OB: PN DUB.SAR.ZAG.GA *ša ana* PN<sub>2</sub> [išš]aknu *ana tuṣṣarrūtīm utīrma ana* É.DUB.BA *ī[rub]* he sent the zag.ga scribe who had been assigned to PN (apparently to assist the tax officials — enku (wr. ZAG.ḪA line 9, and passim, see *mākišu*) — in their assessment of taxes) back to study, and he attended the edubba PBS 7 89:36, see (for the connection between the ZAG.ḪA 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 *šākin tēmi* PN<sub>2</sub> *ḫazannu* GN u PN<sub>3</sub> *za-za-ak-ku eqla imšuhuma* PN the official in charge, PN<sub>2</sub> the mayor of GN, and PN<sub>3</sub> the z. have surveyed the field BBSt. No. 11 i 12, cf. *lu šākin tēmu lu ḫazannu lu bēl pihati lu za-za-ak-ku lu qīpūt* 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.* ii 3; (in list of witnesses, after *šākin tēmi*, EN.NAM) PN *za-za-ku* URU GN BBSt. No. 9 top 23.

c) in NB — 1' in hist.: *Zēria šatammu kamis maḫaršu Rīmūt* LÚ *za-zak-ki ušuz ittišu* before him (Nabonidus) crouches the *šatammu* PN, the z.-official PN<sub>2</sub> stands at his side BHT pl. 9 v 24 (Nbn. Verse Account).

**zazakku**

2' in adm.: *ina ušuzzu ša* PN LÚ *za-zak-ku* (followed by *rēš šarri*, *bēl piqitti Eanna* and other high officials) YOS 6 238:17, cf. (same person, followed by *šākin tēmi Uruk*, *qīpu ša Eanna*, etc.) AnOr 8 25:1; *ana* PN LÚ *za-zak-[ki] ana kāri ša šarri inandinu* they (two high officials of Eanna) will deliver (500 kur of barley) to PN, the z.-official, on the king's quay YOS 6 198:10, cf. (same person) LÚ *zak-za-a-ku* BE 8 42:1; x barley *malāta ša* MU.17.KAM *ša Rīmūt* LÚ *za-zak-ku ana* PN *mār šipri* SUM.NA — *malītu*-dues of the 17th year which the z.-official Rīmūt (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* 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 É «<sup>m</sup>»*za-za-ak-ku* BE 8 158:2.

3' in letters: on the night of the second of Tammuz *išāta ina bīt Nergal tandaqut* LÚ *za-zak-ku u* PN *ana muḫḫi ittalkunu ina šilli ša ilāni šulum ana mimma mala ina libbi* lightning 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 panika altapra* I am sending you herewith the z.-official Bēl-uballiṭ (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 Belshazzar); *ina muḫḫi* PN LÚ *za-zak-ku ša ana šarri aqbāni . . . māk lillika ina Aššur dulla lēpuš* as to 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 Babyl. 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.

**\*\*zāzāku**

ga was in some way connected with the assessment of taxes. The vocabularies equate dub.sar.zag.ga with *zazakku*, 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 dub.za.zag.sar 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.; Schwenzner Gerichtswesen 180; Kraus Edikt p. 139.

**\*\*zāzāku** (Bezold Glossar 110b) see *ihenu-nakku*.

**\*\*zāzāti** (Bezold Glossar 110b) read *apsasāti*, see *apsasú*.

**\*\*zāzu** (Bezold Glossar 110b) to be read ħÉ.NUN, see *nuḥṣu* and *kannunaja*.

**zāzu** (*zuāzu*) 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 *ina*), 4. to distribute (shares among) (with dative or *ana*), 5. *zu'uzu* to distribute, to divide (MB, SB, NB), 6. II/2 to be divided, 7. IV to be divided; from Oakk. on; I *izūz* — *izāz*, pl. *izuzzu* (*i-zu-ù-az-zu* MDP 28 427:28) — stative *zīz* — imp. *zūz*, but pret. *\*iziz* 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. *azzuaz*), II *uza'iz* — *uza'az/uzāz* (pl. NB *ú-za-mi-zu* YOS 3 200:29, and passim, *ú-za-ma-zu* passim), stative OB (*ša*) *zuzzu*, SB *zu'uz* (NB also *zu-mu-zu'* TuM 2-3 7:28, Dar. 526:5, etc.), II/2, IV; wr. syll. and BAR (see mngs. 1b, c and 7), note Ì.BA KAR 194 r. iv 32, CT 41 16:9 (SB), JEN 414:11, and passim in OB leg., exceptionally BA.ĤAL-at CT 30 9:9 (SB); cf. *zā'izānu*, *zā'iztu*, *zī'iztu*, *zīttu*, *zīzānu*, *zīzu* adj., *zīzu* C, *zīzu* D in *ša zīzi*, *zīzūtu*, *zū* B, *zūzā*, *zūzam*, *zu'uztu*, *zu'uzu* adj. and s., *zūzu* A.

ba, bar, ħal = *za-a-zu* Nabnitu J 232ff.; BAD = *za-a-zu* Proto-Izi f 10; ba-ár BAR = *za-a-[zu]*

**zāzu**

A I/6:142; [ĥa-al] [ĤAL] = *za-a-zu*, *zi-it-tum* A II/6 i 17f., also Izi VI 3f.

i.ba = *i-zu-zu* they divided, *i-zu-uz* he divided, i.ba.e = *i-za-zi* he will divide, i.ba.e.meš = *i-zu-uz-zu* they will divide Hh. I 338-341; [in].ba = *i-zu-uz* he divided Ai. I i 30, [in.ba].eš = *i-zu-zu* they divided ibid. i 33, [in.na.a]n.ba = *i-zu-us-su* he gave him a share ibid. i 36, [in.na.a]n.ba.e = *ú-za-as-su* he will distribute to him ibid. i 39, ur.a.sè.ga.bi in.ba.e.ne = *mi-it-ĥa-ri-iš* *i-zu-uz-zu* they will divide equally Ai. VI i 29, also Ai. III ii 40, ur.a.sè.ga.bi in.ba.eš = *mi-it-ĥa-ri-iš* *i-zu-zu* they divided equally Ai. VI i 33, also Ai. III ii 38.

an.da.nam.en.na kiš.an.na.ke<sub>x</sub>(KID) mu.un.ne.ši.in.ĥal.ĥal.la : *itti Anim bēlūt kiššat šamē i-zu-us-su-nu-ti* together with Anu, he distributed among them (the seven gods) the rulership over all of heaven CT 16 19:62f.; am.ma.al.ma.al.la.ta im.ta.ba.ba.eš : *kima bāšē šaknāti zu'-ú-za-ku* (Sum.) the collected treasures have been distributed (by the enemy) : (Akk.) I (Ištar) have been divided like treasured possessions RA 33 104:23; sag.tab An<sup>d</sup>En.líl<sup>d</sup>En.ki.ke<sub>x</sub>nì.ĥal.ĥal.la.ba.an.<ba>.eš.a.ta : *šurrū Anu Enlil u Ea ú-za'-i-zu zīzātim* in the beginning Anu, Enlil and Ea distributed the portions TCL 6 51:49f., cf. x.ba.eš : *ú-za-iz* (in broken context) 4R Add. p. 4 to 19 No. 3 obv. 5f.; a.rá igi igi.ba igi.[gub.ba]NÌ.ŠID ku[r<sub>7</sub>]šid.dù ga.lá á.dù.a.á.dù.a.bi dù.a.ĥa.la.ĥa.la.bi a.sā si.gi.e.dè ì.zu.ù : *arā igā igibā igigubbā nikassī piqittam paqādu adē kala epēšu zittam [z]a-a-zu eġla palāku tidē* do you know multiplication, reciprocals, coefficients, balancing of accounts, administrative accounting, how to make all kinds of pay allotments, divide property (and) delimit shares of fields? Gadd, BSOAS 20 256 K.2459:10ff., plus D.T. 147 r. 1ff. and LKA 66:3ff., etc.; [šUK]<sup>d</sup>INNIN ĥal.ĥal.la dingir.gal.gal.e.ne : *mu-za-i-za-at šUK<sup>d</sup>INNIN DINGIR.MEŠ GAL.MEŠ* who distributes the food offerings of the great gods VAT 13838:3f. (unpub.).

[ba-a]r<sub>BAR</sub> = *za-a-zu*, [ba-a]r<sub>BAR</sub> = *pa-ra-su* Izbu Comm. 458f., cf. BAR<sup>ba-ár</sup> // *za-a-zu* // BAR // *pa-ra-su* ibid. 252, for other comms. commenting on BAR, see mng. 1a, b; BAR // *za-a-zu* // BAR // *meš-lu* (comm., interpreting *izuzzu* as *zūzu*, "half," to *Šamaš ina rabīšu izuzzašu da'ummeš GÁL* if the sun, as it stands still when it sets, is dark) ACh *Šamaš* 16:3; *i-ĥal ta-mit é-šú i-nam-din i-ĤAL* // *i-za-a-[z]u* // *ta-mit é-šú i-nam-din šá é-su i-pa-qi-du* — *iĥál* (i.e., he will be dissolved, see *ĥálu* A), he will give orders about his house (explanation) — *i-ĤAL* means he will divide (his property), he will give orders about his house (means) he will dispose of his house RA 13 137:10 (comm. to diagn. omens); for comm. on ĤAL and BA, see mngs. 1a and 7.

1. to divide into two or more parts (intrans.), to separate (referring to the disso-

## zâzu 1a

lution of a legal bond and the sharing of the common funds) — **a**) in gen.: *kîma urru u mâšû i-zu-zu li*-. . .] just as day and night divide, so may [the disease and my body become separated(?)] CT 23 4 r. 18 (inc.); *šumma gišimmaru ina qabliša i-zîr*(MUŠ)-*ma ana 3-šû i-zu-uz u 1-ma* GAL [2-*ma*] *ba-ma-at lu* ŠEŠ.ME Ì.BA.ME *lu* DAM *u* DAM T[AK<sub>4</sub>.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 41 16:8 (SB Alu), with comm. Ì.BA = *i-zu-<sup>bi-pi</sup> eš-šû* (i.e., *i-zu-uz-zu*) *ibid.* 29 r. 9 (Alu Comm.); *šumma nûru . . . lišânšu ana šina i-zu-u[z]* if the tongue of a flame divides in two CT 39 35:40 (SB Alu), cf. *ibid.* 41–47; *šumma izbu nahîršu ištêma* BAR-*ma* (= *mišlimma*) GAR if the newborn animal has only one nostril and it lies in the center (see *zittu* mng. 6) CT 27 40:21, with comm. BAR = *za-<sup>a</sup>-zu* Izbu Comm. W 376 f.

**b**) in legal context: *inûma aḥḥû i-zu-uz-zu* when the brothers want to take (their individual) shares CH § 165:43, cf. *mārû ana ummātim ul i-zu-uz-zu* 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<sub>2</sub> *u* PN<sub>3</sub> *i-zu-zu-ma u* PN *išti bitim ittisi* PN PN<sub>2</sub> and PN<sub>3</sub> separated (with respect to the estate held in common), and PN left the house TCL 14 73:3 (OA); *aḥḥû i-zu-zu mutu u aššatu innezzebu* brothers will separate, husband and wife will leave each other CT 38 48 ii 60, cf. *šumma aḥḥû* BAR.MEŠ *šumma* DAM *u* [DAM] [TAK<sub>4</sub>.MEŠ] CT 40 6 K.2285+ :12 (SB Alu), cf. *at-ḥu-ú i-zu-uz-[zu]* CT 40 20:8, note the comm. *a-ḥe-e* BAR.MEŠ (= *i-zu-zu* // *a-ḥe-e* : ŠEŠ.MEŠ // BAR [za-a-zu] // BAR : *uš-šu-ru* // *šá-niš* BE<sup>bi-e</sup> : *za-a-zu* // B[E<sup>bi-e</sup> *uš-šu-ru*] Tablet Funck 2 r. 6f. (Alu Comm.); *mārû i-zu-uz-zu-ma ú<sup>bi(1)-bi</sup> eš-šû* (i. e., *ú-lu*) DAM *u* [DAM TAK<sub>4</sub>.MEŠ] CT 39 35:41, cf. *mārû ina balāṭ abišunu* BAR.MEŠ CT 39 35:44 (SB Alu); *naparrurtu* NAM.TAB.BA.MEŠ *i-zu-zu mutu u aššatu innezzebu* scattering: partners will dissolve (their association), husband and wife will leave each other KAR 153 obv.(!) 30 (SB ext.), cf. *tappû* BAR.MEŠ CT 40 18:89

## zâzu 2b

(SB Alu); *immatîma aḥḥû i-zu-uz-[zu]* (obscure) Gilg. X vi 27.

**2.** to divide (objects, etc.), to divide into shares — **a**) in hist. (armies, territories): *nap[ḥ]ar ummānija ana šena lu a-zu-uz* I divided all my troops into two (armies) RA 7 180 ii 6 (Maništušu), dupl. CT 32 1 ii 11; *u Mitanni gabbu ḥalqa Aššurājû u Alšeājû ana aḥāmiš iz*(var. *i*)-*zu-uz-zu* but all of Mitanni was ruined, the Assyrians and the Alsheans divided it among themselves KBo 1 1:50, var. from KBo 1 2:31 (treaty); *ina bîrišunu pāta imandadu u i-za-a-zu* they shall survey the region and divide (the territory) by mutual agreement KBo 1 5 iv 42, cf. *ibid.* 44, 48, 51; *mî-šîr-ri-šu-nu ištu tarši* GN . . . *adi Lullumê iškunuma* [i-zu]-*zu* they divided (the territory) by establishing a borderline from opposite GN as far as (the country of) the Lullumê CT 34 38 i 31 (Synchron. Hist.); *ultu Ša-sili Šubari [adi] Karduniaš eglāti ušamšiluma i-zu-zu* from GN in Subartu to Karduniaš they divided the territory in equal parts CT 34 38 i 22 (Synchron. Hist.); *malimališ i-zu-zu* they divided (Akkad) into two (camps) Layard 91:75 (Shalm. III), cf. CT 34 40 iii 30 (Synchron. Hist.); *gimir mātišu rapašti malimališ a-zu-uz-ma ina qātê šût-rēšēja . . . am[nūma]* 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<sub>2</sub> *mārê aš-šātišu ašāb kussî šarrātišu māssu [rapaš]tu ištēniš i-zu-zu-ma ippušu tāḥazu* although PN (and) PN<sub>2</sub>, the sons of his (different) wives, divided his (their father's) extensive land (and the right) to sit on his royal throne, they eventually got into a fight Winckler Sar. pl. 34:118; *mātu šāšu ana siḥirtiša ana šinišu a-zu-uz-ma 2 šût-rēšēja ana paḥūte elišunu aškun* I divided that entire land into two (parts) and set over them two of my officials as governors Borger Esarh. 107 iv 12f.; *māta aḥennā ni-zu-uz-ma* let us divide the country among ourselves Streck Asb. 12 i 126.

**b**) in med., lit. and omen texts — **1'** with finite verb: *mê ana šalšišu ta-za-az-ma 1-šû 2-šû 3-šû ana šuburrišu tašappak* you divide the water into three parts and give each

## zâzu 2c

of the three (parts) as an enema KAR 157 r. 8, cf. *ana 2-šú ta-za-az-ma* KAR 298 r. 40 (rit.); *ana 15-šú Ì.BA* divide (the mixture) into fifteen (parts) KAR 194 r. iv 32; *imitti pagrija u šumēl pagrija i-zu-zu* (the evil demons) separated the right and left sides of my body KAR 267:15, dupl. LKA 85 r. 5; *biri ina barēa mārē [bārē . . . ša] ana 4-šú a-zu-zu* 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 5 156 with photograph, cf. *a-zu-us-su-nu-ti-ma* ibid. obv. 15; difficult: *maḥiri kunāši ilum i-za-a-az* PBS 1/2 99 i 7 (OB smoke omens); note with *ramanu* as substitutional object: *šumma šamnum [a]na <2> ramanšu i-[-zu]-uz* if the oil divides itself in two CT 5 4:2, emendation from dupl. *šumma šamnum ana 2 ramanšu iz-zu-uz* YOS 10 58:2, also, wr. *ana ši-ni-šu ramanšu i-zu-az* YOS 10 57:4, cf. also, wr. *ana 2-šu* CT 5 4:18, dupl. YOS 10 57:21, cf. *ana erbēšu ramanšu i-zu-uz* CT 5 4:26 (all OB oil omens).

2' in the stative: *ištēniš lu kubbutuma ana šina lu* (var. *la*) *zi-zu* they (the gods) shall be honored alike, but they shall be divided in two (groups) En. el. VI 10; *šumma qutru ana šinīšu zi-i-iz šinīt tēmim* if the smoke is divided in two: dissent UCP 9 375:31 (OB smoke omens), cf. *šumma martum mūša ana šina zi-i-zu* if the liquid of the gall bladder is divided in two YOS 10 31 x 27 (OB ext.), *šumma ubān hašī qablītum ana šina zi-za-at-ma* ibid. 40:20, *šumma ZI ana 3 zi-za-at-ma* ibid. 45:62 (all OB ext.), also *tirānū ana šina* BAR.MEŠ Boissier DA 231:31, and passim in SB ext., note the writing *šumma amātu* BA.ḪAL-at CT 30 9:9; *šumma izbu . . . mišil kišādīšu ana 2 zi-iz mātu ana 2 [izzāz]* if the middle of the neck of the newborn lamb is divided in two, the country will divide in two CT 27 26:7, for restoration, see mng. 7, cf. *šumma rēš appišu* BAR-iz Kraus Texte 23:16, also, wr. *zi-i-iz* KAR 395 r. i' 2' (physiogn.).

c) in math.: *bāmat tallim ana erbēt ta-za-az-ma* you divide half of the diameter in four MCT 98b Pa 3; 2,30 BÜR *ana 10 zu-AZ* divide by ten 2,30, the depth MKT 1 148 r. ii 3 (=

## zâzu 2d

TMB 33 No. 68); *pūram šapliam ana tešit zu-uz* divide the lower plot in nine MKT 1 290:3, cf. ibid. 2 (= TMB 99 No. 198); 6 *aḥḥū i-zu-zu-uš* six brothers divided it (the triangular field) MCT 50 D r. 14, cf. *eqlam ana šina zu-ú-uz* (for *a-zu-uz*) ibid. 44 B 3; 2 UD.SAR.MEŠ IGL.MEŠ . . . *Sin 1-šú BAR-ma . . . KI.MIN ina nabṭē* IGL.MEŠ-*ma* (if) two crescents (of the moon) are visible (that is) the moon is divided once, or also, (the moon) is seen in a . . . (with comm.): KIŠI<sub>4</sub>.ZI (= *nab-ṭu-ú ina šāti šumšu qabi* [K]IŠI<sub>4</sub>.ZI (= *nab-ṭu-ú ša muttassu zi-za-at* — KIŠI<sub>4</sub>.ZI (with the translation) *nabṭū* is mentioned in a word list, KIŠI<sub>4</sub>.ZI (is) *nabṭū*, because it is divided in half ACh Sin 3:82f.

d) in leg. and econ. — 1' in OA: *šuklam aššinišu ni-zu-ú-az-ma* 30 MA.NA AN.NA SIG<sub>5</sub> PN *ilqe* we divided the sixty-mina unit (of tin) into two, and PN took thirty minas of fine tin BIN 6 79:25, cf. *nēmalam [ana šinī]šu ni-zu-a-az* we will divide the profit into two OIP 27 15:30, also, wr. *ni-zu-wa-az* Kültepe b/k 19:7, cited Balkan Observations p. 42, also *ana šalšīšu i-zu-a-az* TCL 4 112:3; *dinama [mi]šla zu-za* sell (the garments) and then divide (the profit) half and half! CCT 3 9:39 (let.); *ina Ālim ammala šimātišunu i-zu-zu* they will divide (the silver) in the City according to their arrangements TCL 14 21:11; *nikkassū qurbu . . . alkama ammala taḥsistim li-zu-zu* the time for settling the accounts draws near, come and let them make the division according to the memorandum KT Blanckertz 3:30; *šittam . . . ammala šimat abišunu i-zu-zu* they will divide the rest (of the inheritance) according to the disposition (made by) their father TuM 1 22a:22, cf. ibid. 41; *šumma šubātī i-zu-zu izizma ana qātīni zu-uz* if they divide the garments, be present and see that the division is fair (lit. divide on our behalf)! CCT 3 3a:26ff.; x *kaspam aššim* UDU.ḪI.A *ša zu-a-zi-im abbīt kārīm nuraddi* 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 kārūm TCL 20 155:6, cf. x GÍN *ana šim alpim ša ni-zu-zu ana PN ašqul* I paid to PN, as the price of the ox, x shekels (of silver), which we divided (between

## zâzu 2d

us) TCL 14 53:18'; *umma šüt<ma>ula zi-za-ni* he said, "We have not made a division" CCT 3 36b:8.

2' in OB: *šumma alpum alpam ikkimma uštamit šim alpim balṭim u šir alpim mītim be-el alpim kilallān i-zu-uz-zu* if one ox gores 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 Goetze LE § 53:15; *šumma awīlum ana awīlim kaspam ana tappūtīm iddin nēmelam u butuqqām ša ibbaššū maḥar ilim mīḥāriš i-zu-uz-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. *nēmelam mīḥa[riš] i-zu-[uz-zu]* Jean Šumer et Akkad No. 188:12; *ina ḥamuštīm šattim bēl kirīm u nukaribbum mīḥāriš i-zu-zu* in the fifth year the owner of the orchard and the gardener shall equally share (the produce of the orchard) CH § 60:22; *DUMU.A.GAR ša šēšunu mā ublu i-zu-uz-zu* the people of the rural district whose grain the water has carried away shall share (the money obtained from the sale of the man who caused the inundation by his carelessness, together with his property) CH § 54:30; *mimma ša mussa u šī ištu innemdū iršū ana šinīšu i-zu-uz-zu-ma* 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. § 176:4, cf. also *še'am . . . <ana> šaluš zu-ú-zi* divide the barley into three (parts) TCL 1 27:13 (let.); *širikti ummātišunu ileq-qūma makkūr bīt abim mīḥāriš i-zu-uz-zu* (the sons of different wives shall not divide the estate according to their mothers) they shall receive the dowries of their (respective) mothers and shall divide their father's estate in equal shares CH § 167:8, cf. *širiktaša mārū maḥrūtum u warkūtum i-zu-uz-zu* ibid. § 173:50; *ina mitgurtišunu isqam iddūma* ḤA.LA É.AD.DA.A.NI Ì.BA.E.NE they cast the lot by agreement and divided the inheritance from their father's estate Jean Tell Sifr 44:47, cf. *ina isqim i-zu-ú-zu* they divided by lot Jean

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Tell Sifr 68:25; P[N] ki PN<sub>2</sub> níg.g[a] a.na.me.a.[bi] i.ba PN divided all the movable property that there was with PN<sub>2</sub> PBS 13 52:4; PN ù PN<sub>2</sub> dumu.meš PN<sub>3</sub> ḥa.la.é.ad.da.e.ne . . . in.ba.«gi».eš in.du<sub>10</sub>.gi.eš PN and PN<sub>2</sub>, the sons of PN<sub>3</sub>, divided the inheritance from their father's estate, (and) they are satisfied VAS 13 90:21; *bīšam u makkūram ša ibbaššū mīḥāriš [i-zu-zu]* they divided in equal shares all existing property Boyer Contribution 127:11, cf. *é.a níg.ga.bi ì.ba.e.ne* they will divide all the movable property of the estate YOS 8 167:10, also Boyer Contribution 109:20; *ilkam eqlam u bītam ana awī[lim m]ala awīlim 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 15970:5, cf. *awīlum mala awīlim i-za-az* they shall divide (the sesame and barley) in equal shares Grant Smith Coll. 264:18; PN u PN<sub>2</sub> ŠU.RI.A.BI *i-zu-ú-zu-ú* PN and PN<sub>2</sub> will divide (the profit) half and half UET 5 391:15, cf. *šapiltam mīḥāriš i-zu-zu-ú* ibid. 114:7, also *ur.a.sè.ga.bi ì.ba.e.ne* ibid. 129:17; *ezub ÍB.TAG<sub>4</sub> x A.ŠÀ ša PN u PN<sub>2</sub> i-zu-zu zi-zu gam[ru]* they have received their full shares, apart from the remainder of the field of x iku, which PN and PN<sub>2</sub> have divided PBS 8/2 248:12, cf. *zi-zu gamru* Waterman Bus. Doc. 78:6, also BE 6/1 28:21, 62:28, *zi-iz gamir zittašu gamir* VAS 8 27:8, cf. also CT 4 46b:5 (all from Sippar); PN u PN<sub>2</sub> *lu zi-i-zu-ú* PN and PN<sub>2</sub> have received the share (of their inheritance) (deposition of witnesses) YOS 8 66:25 (case); *zi-za UD.KÚR.ŠÈ aḥum ana aḥim ula 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-za-nu-ú* OECT 3 56:12, also *adīni la zi-i-zu* until now they have not made the division TCL 17 59:19. Note: *nu.ḥa.la.e.dè.en nu.bi.i.a.eš* (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 *zīzu* adj.

3' in Mari, Alalakh: *erēnam šurmīnam u asam ana šalšīšu li-zu-zu . . . šalušti ri-qi* «im

## zâzu 2d

*ki*» *šunūti ša ana GN ana GN<sub>2</sub> u ana GN<sub>3</sub> šubulim i-zu-zu ana zīm i-zu-uz-zu idišam ina tuppim šuṭṭeramma* let them divide the (consignment 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, GN<sub>2</sub> and GN<sub>3</sub>, according to the way they divide them ARM 1 7:10 and 18; *anāku ittika bīt abini ištēniš ni-za-a-az* you and I together will divide our father's estate Wiseman Alalakh 7:12; *ana bītīm za-a-zi-im iššapru* (the officials) were sent to divide the estate ibid. 27; *aššum A.ŠÀ.ĪI.A ša aḥ [Pur-rat]tim za-z[i-i]m u ina A.ŠÀ.ĪI.A ša šabim šabatim* as to distributing the fields on the banks of the Euphrates and teams taking holdings from these fields ARM 1 6:22, cf. *mimma eqlētīm . . . la ta-za-az* ibid. 35, cf. also ibid. 31 and 33; note the idiom *pirsam zâzu* in Mari: *pirsam a-zu-uz* I distributed (the oxen) ARM 6 36:5.

4' in Elam: PN PN<sub>2</sub> PN<sub>3</sub> PN<sub>4</sub> *aplū ša PN<sub>5</sub> makkūrašu i-zu-zu* PN, PN<sub>2</sub>, PN<sub>3</sub> (and) PN<sub>4</sub>, the sons of PN<sub>5</sub>, divided his property MDP 24 328:6; *ina ebūri še'am u tibnam mala aḥmāma i-zu-uz-zu* at the harvest they shall divide the barley and the straw equally MDP 22 126:10, cf. MDP 23 277:13, and passim; *nēmel ibbaššūma ma[la] aḥmāmi i-zu-zu* they shall equally divide as much profit as (the business trip) will yield MDP 23 270:9, cf. *nēmelam mala aḥmām i-zu-zu* MDP 22 120:8, and passim; *eqlu zittu ša PN ša itti PN<sub>2</sub> PN<sub>3</sub> u PN<sub>4</sub> zi-zu* the field, PN's share, which he received after division with PN<sub>2</sub>, PN<sub>3</sub> and PN<sub>4</sub> MDP 22 72:4, also ibid. 132:4 (both records of gifts); exceptionally, dative for *itti*: PN [*makkūr*]am *kaspam liršīma* PN<sub>2</sub> *i-za-as-šum* PN<sub>2</sub> *makkūram kaspam liršīma* PN *i-za-as-šum* whatever property or silver PN may acquire PN<sub>2</sub> will share with him (for PN<sub>2</sub> *ittišu izâz*), whatever property or silver PN<sub>2</sub> may acquire PN will share with him MDP 28 425:10 and 13; *ištu MU 5.KAM ana šina i-zu-ù-ΔZ-zu* from the fifth year on they divide (the produce of the orchard) in two MDP 28 427:28; *maḥar PN mār šipri ša awâte ša i-zu-zu-ma iddinušunūši* in the presence of

## zâzu 2d

PN, the delegate in the matter, who made the division and gave them (their shares) MDP 23 174:24, also ibid. 175:23 and 176:23; *aplūs-sunu zi-za-at gamrat* their inheritance is completely divided MDP 24 330:18, also ibid. 329:12; for OB Sippar, see mng. 2b-2'; *ša . . . ina niš RN u RN<sub>2</sub> PN itti PN<sub>2</sub> aḥišu zi-zu mesû duppuru* (the paternal property) which PN has divided completely and to (their) satisfaction with his brother PN<sub>2</sub> under an oath taken by RN and RN<sub>2</sub> MDP 23 321-322:31, cf. *aššu É.DÙ.A PN u PN<sub>2</sub> ša ištēniš zi-zu* MDP 22 5:3, also *zi-zu-ù duppuru mesû tamû* they made the division (of the property) under oath, completely and to (their) satisfaction MDP 23 169:46, and passim in this phrase, note the writing *ZU-i-zu* MDP 22 10:11 and 33, cf. *zi-i-zu mesû tamû isqa nadû* MDP 23 168:13; *niš RN u RN<sub>2</sub> itmāma i-zu-zu imsû* they took an oath by RN and RN<sub>2</sub>, they have divided (the property) completely MDP 23 177 r. 5; *zi-zu duppuru m[es]û šunu ana aḥmāmi . . . ul itebbû [ša u]l zi-za-a-ku [ul mes]ôku iqabbû* they made a division (of the property) completely and to their satisfaction and will not sue each other — whoever says, "I did not participate in the division of the entire property" MDP 24 336:10-15, and passim in such phrases; we have conformed to the division by lots made by our father *kīma zi-za-nu-ma zi-za-nu* we are keeping to the division by which we were given our shares MDP 23 173 r. 9.

5' in MA: PN *u aḥḥūšu . . . eqla u libbi āli zi-zu* PN and his brothers have divided (the paternal estate) at home and abroad KAJ 10:6, cf. *aḥḥē mutiša la zi-e-zu* (if) her husband's brothers have not received their individual shares KAV 1 iii 84 (Ass. Code § 25), see *zīzu* in *la zīzu* adj.; *unūti ḥaliqta ina bīt PN sarrātu iz-zu-zu šabē ša unūta ina bītika i-zu-zu-ni u unūta gabba . . . legea alka* (PN<sub>2</sub> complained to me) "The thieves have divided my lost goods in PN'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 itti PN<sub>2</sub> mithāriš i-zu-uz-zu* if there be any



## zâzu 3

sons of PN, they shall divide equally with PN<sub>2</sub> RA 23 155 No. 51:13; *minummē ša nuptehhîru anâku u* PN *mîthâriš ni-iz-zu-uz* PN and I, we have divided equally whatever (assets) we had acquired HSS 5 99:14; *ina bêrišunu kî'am ni-zu-uz-zu* 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-zu-zu* they shall divide equally HSS 5 71:29, and *passim*, *itti-ḥāmišma i-zu-uz-zu* RA 23 143 No. 5:37; *alīkmi eqlāti ša* PN *itti* PN<sub>2</sub> *[zu]-uz-mi u [at]-ta 2 qātātu leqēmi u* PN<sub>2</sub> *iltīltu liqēmi u* PN<sub>2</sub> *ina eqli zu-a-zi la imangur* go and divide PN's fields with PN<sub>2</sub>, take two shares, and PN<sub>2</sub> may take one! — but PN<sub>2</sub> would not agree to divide the field HSS 5 46:17 and 22; *u minummē eqlāti ja riḥūti u* PN *itti* PN<sub>2</sub> *malaḥāmiš i-za-az-[x]* but the rest of my fields PN shall divide equally with PN<sub>2</sub> JEN 352:15.

7' in NB: *tuppi zitti ša isqāti ... ša* PN *u* PN<sub>2</sub> ... *itti aḥāmiš i-zu-zu* tablet concerning a division of prebends, which PN and PN<sub>2</sub> (two brothers) divided equally Peiser Verträge 91:3, cf. *tuppi zitti ša* PN *u* PN<sub>2</sub> *itti aḥāmeš i-zu-zu* UET 4 52:2, and *passim*; 12 *qanāti ša* PN *u* PN<sub>2</sub> ... *itti aḥāmeš imḥurūma itti aḥāmeš la i-zu-zu* as for the (house of) twelve "reeds" which PN and PN<sub>2</sub> received jointly but had not divided between themselves VAS 5 39:4, cf. *qanāti šuāti itti* PN *i-zu-uz-ma* *ibid.* 9, and *passim* with *itti*; for the present and the stative, see mng. 5c, but note *zi-iz-su<sub>x</sub>(SUMUN)* Dar. 465:5.

3. to take a share of (property) (with *ina*): *ina būlāti ja ē i-zu-uz šumma i-zu-uz šašqilaššu* 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 mimma kaspim* 1 GÍN *ša irāššūni* PN *u* PN<sub>2</sub> *mišla i-zu-zu* of every shekel of silver that they acquire, PN and PN<sub>2</sub> will each take a half share BIN 6 216:8 (OA let.); *ina makkūr bīt abim mîthâriš i-zu-uz-zu* (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 bū[šē] abišunu [zi-it-tam] i-zu-az-zu* YOS 10 41:34; *ina makkūr bīt abim mārū amtim itti*

## zâzu 4b

*mārī ḥirtim ul i-zu-uz-zu* 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 makkūr bīt abim šalušti aplūtiša i-za-az-ma* (the *nadītu*) shall take the one-third inheritance due to her from the paternal estate CH § 181:71, cf. *ina makkūr bīt abim šalušti aplūtiša itti aḥḥīša i-za-az-ma* CH § 182:90, cf. also CH § 183:14, also *zittam kīma aplim ištēn i-za-az-ma* CH § 180:55; *ina bitim u ITI.6.KAM bāmat <šat>tim za-za-am iqbūšumma* 10 GÍN É ... *u ITI.2.KAM x-x-tim ina bīt* PN *abišu itti aḥīšu ilqēma* (the judges) ordered that he (PN<sub>2</sub>) 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<sub>2</sub>) took a ten-shekel (area) of the house and two months' ... from his brother's (share) of his father's estate TCL I 104:10 (OB); *ina bašītim ša illi'am mîthâriš i-zu-uz-zu* they will take an equal share from any property that may turn up (later) BE 6/1 28:23 (OB); *ina mal ina bītīšunu ibaššū i-zu-zu-ma lib-bašunu ṭāb* (PN and PN<sub>2</sub>) took shares, to (their) mutual satisfaction, of whatever there was in their house ARM 8 84:9; *ina makkūrīm ša* PN *zi-i-zu duppuru* MDP 24 334:7 (Elam), *ina eqlāti ... malaḥāmiš i-zu-uz-zu* JEN 166:8, and *passim*, cf. *ina eqlāti riḥēti ... PN la i-za-uz* JEN 404:15, cf. also HSS 5 72:30; *ina isqi ... itti aḥāmeš ana ūmu šātu i-zu-zu*<sup>3</sup> (the brothers) took shares of the prebend, in perpetuity, by mutual agreement BRM 2 24:4 (NB *tuppi zitti*); for other division agreements, see *zittu*.

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

b) in OB: *eqlam mala ina qātīšunu ibaššū mîthâriš zu-us-sū-nu-ši-im* distribute equally among them (the three heirs) the land that they are (now) holding (in common) TCL 7 12:15, cf. [*kī p*] *tuppātīm šināti* [GIŠ.SAR.ḪI]. [A] *zu-za-šu-nu-ši-im* *ibid.* 26:9; *šumma šina ḥarrānašunu ina bīt abišunu bamā zu-us-sū-nu-ši-im-ma* if there are two service units in the corvée work in their family, divide (the

## zâzu 4c

shares) among them half and half TCL 7 64:18; *šābī aḫiātīm ša ibaššū bēlī za-za-am iqbīma šābī aḫiātīm ša ibaššū ina qabi bēlija az-zu-AZ-sū-nu-ši-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 (*kanīkū*) *ša ana mādūtīm zi-zu* — 26 sealed documents which were distributed to others Boyer Contribution 101:14; ḪA.LA PN *ša PN<sub>2</sub> abušu i-zu-zu-šu-um zi-zu gamru* this is PN's share, which his father, PN<sub>2</sub>, allotted him — they have divided everything TCL 1 196:7, cf. ḪA.LA PN *ša PN<sub>2</sub> i-zu-zu-šu-um* *zi-zu gam-ra* . . . *ana aḫišunu ša illakuni izzazu* this is the share of PN which PN<sub>2</sub> (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 *kaspam AN.NE.SU ša ḫubulli PN ana PN<sub>2</sub> mārišu i-zu-us-si* PN has allotted to his son PN<sub>2</sub> x silver, the . . . of the debt CT 4 22a:9, dupl. x *kaspam <AN.NE.SU> ḫubullam PN ana PN<sub>2</sub> mārišu i-zu-si* Waterman Bus. Doc. 21:7; *ana 3 šEŠ.A.NI mīthāriš zu-uz* divide equally among three brothers MKT 1 290 r. 5 (= TMB 99 No. 197:5) (math.).

c) in Elam: *mimma makkūram ša PN abušunu i-zu-zu-šu-nu-ti* (for *-ši-im* u *šunu itūruma warki abišunu i-zu-zu* 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 PN<sub>2</sub> ša PN<sub>3</sub> abušina i-zu-zu-ši-na-ši* MDP 23 215:4.

d) in lit. and omen texts: *ana ālija bītātīm a-zu-uz* I distributed lots to (the citizens of) my city AOB 1 6:25 (Ilušuma); *šarrum kab-tūtišu idākma bišašunu u makkūršunu ana bišāt ilāni 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: *tuppi zitti ša PN . . . ana PN<sub>2</sub> mārišu tardennu i-zu-zu* tablet concerning the division which PN made in favor of his younger son, PN<sub>2</sub> VAS 1 35:3 (NB).

5. *zu'uzu* to distribute, to divide (MB, SB, NB) — a) in hist.: *namkūrišu[nu] būšēšunu*

## zâzu 5b

*bašītu<šu>nu eltege u ú-za-iz an[a]* ERÍN.MEŠ *tillatija* I took away whatever goods (and) personal possessions they (had) and distributed (them) among my auxiliary troops Smith Idrimi 74; *nišē āšib qerbišu ana šindi u birte zu-'ú-zu illiku rēšūtu* the people living therein were distributed among the foreign riffraff (and thus) went into slavery Borger Esarh. 15 ii 10, cf. ibid. 25 v 21, 26 iv 32, cf. *ana šindi u birti ú-za* (text *-zu*)-'i-zu *mimmā'a* Lambert BWL 34:99 (Ludlul I); *sit[tūtešunu] ana ekallātija rabūtija libīt ekallija u [nišē Ninu]a Kalḫa KAK-zu Arbailu kīma šēni ú-za-'iz* I distributed the rest of them like sheep among my palaces, my nobles, the entourage of my palace (and) the citizens of Nineveh, Calah, Kakzu (and) Arbela Borger Esarh. 106 iii 22; *nakru aḫū li-za-i-za šal[latkunu]* may a barbarous enemy cast lots over you as prisoners of war Borger Esarh. 109 iv 19, cf. Wiseman Treaties 61:430 (from copy pl. 35 No. 35); *sitti šallati nākiri kabittu ana gimir karāšija u bēl piḫatija nišē māḫzānija rabūte kīma šēni lu ú-za-'iz* I distributed the rest of the many enemy prisoners like sheep among my whole camp, also (among) my governors (and) the citizens of my large cities OIP 2 61:60 (Senn.), cf. ibid. 63 v 22, cf. also Streck Asb. 60 vii 8; *gammalē kīma šēni uparris ú-za-'iz ana nišē Aššur* I apportioned camels as if they were sheep and goats to the citizens of Assyria Streck Asb. 76 ix 47, cf. ibid. 132 viii 10, 200 iv 23.

b) in lit.: *Marduk šarru ilī ú-za-'iz* (var. *-az*) [*ša*] *Anunnaki gimrassunu eliš u šapliš* Marduk, the king of the gods, divided all the Anunnaki into upper and lower groups En. el. VI 39; *ša . . . ana Igigi u Anunnaki ú-za-'i-zu* (var. *ú-za-a-a-z[u]*) *manzāzu* who allotted a station (each) to the Igigi and to the Anunnaki En. el. VI 145; *ša . . . bēraṭi upattū ú-za-'i-zu mē nuḫši* who opened the wells (and) apportioned water in abundance everywhere En. el. VII 60; *ultu . . . ana Anunnaki ša šamē u eršeti ú-za-'i-zu isqāssun* after he (Marduk) had allotted their portions to (each of) the Anunnaki of heaven and earth En. el. VI 46, cf. *mu-za-'iz isqētu* RAcc. 149 i 14; *šalamtaš ibarri kūbu ú-za-a-zu ibannā nīklāti* as he (Marduk) examined her (Tiamat's)

## zâzu 5c

dead body, to cut the monster (lit. abortion) into parts (and) to create ingenious things (therewith) En. el. IV 136; (when Anu, Enlil and Ea) *ilī mušīti ú-[ad-du]-[ú] ú-za-i-zu harrā[ni]* appointed the gods of the night (the moon and the stars) (and) divided the ecliptic (among them) AfO 17 pl. 5 K.5981:4, and see p. 89.

c) in letters and leg. (replacing zâzu in MB and NB): exceptionally in OB: *ana baqri igār biritim ša É zu-uz-zu-ú* PN izzaz PN guarantees against any claim on the party wall which divides the house Grant Smith College 274:2 (OB), and see Ai. I i 39, in lex. section; *kī ú-za-i-zu* 40 MA.NA *šipātu irtēhaninni* after he distributed (the wool), forty minas of wool were left over for me BE 17 27:31 (MB let.), cf. (in broken context) *ibid.* 17:17; *minde šE.NUMUN kī iddinūni ana āli kī ú-ze-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 āli ú-za-iz* BE 14 101:18 (MB), cf. also BE 15 168:36, 46, 50 and 199:28 (MB); *ḥarbī ... zu-<sup>2</sup>-ú-za išpura* he sent me an order to parcel out the *ḥarbu*-fields BE 17 8:19 (MB let.); *zēru ša ... PN mār šarri ina amat šarri ana LÚ.GAL.MEŠ GIŠ.BAR.MEŠ ú-za-<sup>2</sup>-i-zu* the field which Belshazzar, the crown prince, distributed to the tax collectors by order of the king YOS 6 103:3 (NB), cf. *ūmu ša ú-za-mi-zu-šú* YOS 3 200:29 (NB let.), also *ú-za-mi-zu-<sup>2</sup>* *ibid.* 11, and *zu-mi-zi(!)* CT 22 76:20 (NB let.); *tuppi zitti ša qanāt bitī ... ša PN ú-za-i-zu-ma ana PN<sub>2</sub> aḥišu zittašu ša bitī iddinu* deed of division concerning the area of the house which PN divided, and of which he gave his brother PN<sub>2</sub> his share Cyr. 128:3, cf. *šim qanāti ša itti PN ... ú-za-<sup>2</sup>-i-zu* AnOr 84:7, cf. also a field *ina birīni nu-za-i-zi-ma* TCL 12 64:7; *adi muḥḥi ša u'iltišunu u mimmu nikkassī ša PN abišunu itti aḥāmeš ú-za-ma-zu* until they divide among themselves their promissory notes and all the accounts of PN, their father Evetts Ev.-M. 13:6, cf. *ul ú-za-ma-zu-<sup>2</sup>* TuM 2-3 7:29, also *aḥāmeš ú-za-<sup>2</sup>-zu* YOS 7 69:13, *malmališ ú-za-<sup>2</sup>-a-zu* *ibid.* 90:18; *pūt zitti ša PN ... ša itti PN<sub>2</sub>*

## zâzu 7

*aḥišu ... la zu-<sup>2</sup>-ú-zu* PN's share, which he had not yet divided with his brother PN<sub>2</sub> VAS 6 95:11, cf. TuM 2-3 168:5, and *passim* in NB, note, wr. *zu-<sup>2</sup>-ú-su* TuM 2-3 6:8 and VAS 3 104:5, with fem. *zu-za-ti* Böhl Leiden Coll. 3 p. 55 No. 886:9, *bītātīšunu ul zu-<sup>2</sup>-zu* YOS 6 143:14, *zēru [aḥā]meš zu-mu-zu-<sup>2</sup>* TuM 2-3 7:28, *itti aḥāmeš zu-mu-zu-<sup>2</sup>* Dar. 526:5.

d) other occs.: *šumma ištu bītīšunuma «ša» la ú-ze-iz-zu-ú šumma iškarīšunu la izib[u]* they did not divide their estate, they did not leave their work assignment (oath) HSS 13 212:23 (Nuzi); *šulmānāte ú-za-zi idukz kanni* he always distributes gifts and (thereby) ruins (lit. kills) me ABL 84 r. 14 (NA); x BANŠUR.MEŠ *ana nišē «e» za-<sup>2</sup>-ú-[zu]* x shares of food portions distributed to the people ADD 946 r. 12, cf., wr. *za-[-]u-zu* *ibid.* r. 8.

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

7. IV to be divided: *mārū ina bu[lti] abišunu x x x iz-zu-az-zu* the sons will be given their shares (of the paternal estate) during the lifetime of their father YOS 10 41:34 (OB ext.); *kirātīm ša ana GAL.NI.MEŠ iz-zu-uz-[zu]* (for *izzuzza*) ... *zu-za-šu-mu-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<sup>a</sup> Nanna ana 12 iz-zu-zu* that have been divided into twelve (groups) in the gate of DN UET 5 819:18 (OB); *mātu birīt birīt iššabbat: birīt birīt malmališ ana 2-šú iz-za-zu-ma* (for *izzāzma*) the country will be taken in two parts(?) (explanation:) *birīt birīt* means equally, (that is), it will be divided in two 2R 47 i 23 (comm. to astrol.); *šumma šanū padānu kīma ḤAL ṭēm māti išanni ḤAL za-a-zu ana 2 BAR-az-ma* if, secondly, the "path" is like (the cuneiform sign) ḤAL, the mind of the land will change, ḤAL means z., (this means) it (the land) will divide in two CT 20 27:5, dupl. *ibid.* 25:18, 29:6; *šumma ubān ḥašī qablītu ki-da-a-ti BAR.MEŠ-ši ana 2 BAR-az-ma* if the outer sides of the middle finger of the lung

**ze'āru**

... 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. *Zāzu* 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 *izzāz*. 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.

**ze'āru** see *zēru*.

**zebēlu** see *zabālu*.

**zebū** v.; to slaughter, sacrifice; SB\*; I\**izbe* — \**izabbe*; cf. *zību* A.

*nigē ana ilānija 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), AKA 373:89 (Asn.), cf. *nigē ta-za-be* ZA 36 198:35 (chem.).

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

For the etymology, see *zību* A.

**zēbu** see *zību* C.

**ze'eru** see *zīru* A s.

**zē'eru** see *zīru* A adj.

\*\***zehzeḫi** (Bezold Glossar 112a) see *siḫsiḫu*.

**zē'irānu** see *zā'irānu*.

**zē'iru** see *zā'iru*.

**zenēnū** adj.; irascible; lex.\*; cf. *zenū*.

lú.šà.dib lu-ša-ti-ib (pronunciation) = *ze-nu-ú*, lú.šà.dib.dib lu-ša-ti-ib-ti-ib (pronunciation) = *ze-ni-nu-ú* KBo 1 39:9' f. (Lu App.).

Formed like *rēmēnū*.

**zenū** (fem. *zenītu*) adj.; angry; OB, SB, NA; cf. *zenū*.

**zenū**

gú.šub.ba = *zé-nu-u* = (Hitt.) *ša-a-an-za* angry Izi Bogh. A 108; lú.šà.dib lu-ša-ti-ib (pronunciation) = *ze-nu-ú* KBo 1 39:9' (Lu App.).

dug<sub>4</sub>.ga.bi.ta ka.è.a.zu.ta dim.me.ir šà.dib.ba.mu ki.tuš nam.mu.un.an.gur.ru : *ina qí-bít-ka ilū ze-nu-tu ana šubtišunu iturru* the angry gods return at your (Anu's) command to their dwelling place (i. e., the city they had left) RAce. 70:17f.

a) said of gods — 1' in gen.: *ilīšunu zi-nu-u-ti ištarātešunu šabsāte unīḫ* I appeased their (the sanctuaries') angry gods and offended goddesses Streck Asb. 40 iv 88; KI. MIN (= *lināḫ*) *libbi ilija u ištarija zi-nu-ti* KI.MIN *libbi ili ālija u ištari ālija 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 Šurpu V-VI 193f.; *lušpurki ana ilija ze-ni-i ištarija ze-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 *sullumu* or *salāmu*: *šēd bīti ze-nu-u ana amēli is[allim]* the angry house spirit will become reconciled with the man BBR No. 62 r. 8 (NA rit.); *sullumu ilī zi-nu-tū šurmā šubassun ina pišu ellu itame 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 (Nbn.); *ina qibitiki ilu ze-nu-ú lislīm* may the angry god be reconciled upon your (Ištar's) command STC 2 82:85, cf. *ilu u ištaru ze-nu-ti šabsūti u kitmulāti lislīmu ittija* BMS 27:23, and dupls., see Ebeling Handerhebung 114, and passim in rel.; *musallimat* DINGIR *ze-na-a* <sup>d15</sup> *ze-ni-t[u<sub>4</sub>]* *lušpurki ana ilija ze-ni-i* <sup>d15</sup> *MU ze-[ni-ti]* *ša k[a]mlu šabsu libbašunuma ze-nu-ú itti[ja]* *sullimma* DINGIR.MEŠ *ze-nu-u* <sup>d15</sup> *ze-n[i-tu]* (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-ukīn, coll. from photograph), cf. <sup>d</sup>*Gibil musallim ili ze-ni-i* <sup>d</sup>*ištari ze-ni-tū* Šurpu IV 105, also *ila ze-na-⟨a⟩* <sup>d</sup>*EŠ<sub>4</sub>.DAR ze-ni-tu<sub>4</sub> sullimim[ma]* JRAS 1929 282:9, and

## zenû

passim; *ilīšu ze-nu-tú ittišu ana sullumi* in order to reconcile with him his angry gods (you perform the following ritual) 4R 55 No. 2:12; *ilū ze-nu-ti itti amēli isallimu* the angry gods will be reconciled with the man VAB 4 288 xi 21 (Nbn., ext. apod.), cf. *ilu ze-nu-ú itti amēli isallim* ibid. 270 ii 33, CT 31 10 K.11030:6, 50:13, KAR 423 r. i 35 (all SB ext.), PRT 135:2, and passim.

3' opposed to *tāru*: *ana awilim ilum ze-nu-um iturram* 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 *ilū ze-nu-tum ana māt[im] iturrunimma* YOS 10 17:9 (OB ext.), TCL 6 6 r. ii 6, KAR 423 i 77 (both SB ext.), CT 27 38:26 (SB Izbu), KAR 212 r. iv 35 (SB *iqqur ipuš*), CT 38 46:24 (SB Alu); É.DINGIR.BI *ilūšu ze-nu-ti iturru[šu]* the angry gods will turn again towards that temple KAR 384 r. 3 (SB Alu), cf. [...] *x nadūti ilūšunu zi-nu-ti iturrušunūtimma uššabu* CT 20 5:19 (SB ext.), also (in broken context) ibid. 20 K.10839:7, KAR 437 r. 6; *ummānka ina rēš eqlīša ilūšu ze-nu-te iturruniššumma* 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 *nashuru*: *ilī šabsu litūra ištari ze-ni-tum lissahra* STT 59 r. 16, see Ebeling Handerhebung 46:87.

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

**zenû** v.; 1. to be angry, 2. *zunnû* to cause to be angry, 3. *šuznû* to cause to be angry; OB, MA, SB, NA, NB; I *izni* — *izenni* — *zeni/zani*, I/2, I/3, II, III; cf. *zenēnû*, *zenû* adj., *zinûtu*, *zunnû* adj.

di-ib DIB = *ze-nu-u*, *ka-ma-lu* Idu II 289f.; šà.dib.ba = *ze-nu-u*, gú.šub.ba = *ša-ba-su* Erimhuš II 197f.; GÚ.ŠUB.BA = *ze-nu-u*, GÚ.ŠUB.BA = *ša-ba-su* Izbu Comm. 105f.

[šà.dib] = *libbu ú-za-an(text -bar)-ni, ka-ma-lu* CT 19 3 K.207+i 7f. (list of diseases); dim.me.er ama.dinnin.bi ki.bi šà.dib.ba : *ilšu u ištarišu*

## zenû

*ze-nu-u ittišu* his (personal) god and goddess are angry with him ASKT p. 115:13f. (= 4R 29\*\* No. 5).

1. to be angry — a) in relations between god and man: *adi mati bēlti ze-na-ti-ma suhḫuru panūki* how long, O my Lady, will you be angry and your face be turned away? STC 2 83:93; *ili awilim itti awilim ze*(var. adds -e)-*ni* the man's personal god is angry with (this) man YOS 10 51 i 45, var. from dupl. 52 i 39 (OB behavior of sacrificial lamb), also CT 39 35:46 (SB Alu), KAR 460:21 (SB ext.); *lissahra ilī ša iz-nu-ú ittiša* may my personal god, who became angry with me, turn back to me BMS 30:10, cf. *ilu u ištari ittišu ze-nu-ú* KAR 26:4, dupl. AMT 96,7:3, also *ilšu ittišu ze-e-ni* AfO 18 64 i 32 (OB omens), also TCL 6 9 r. 10 (SB Akītu omens), Kraus Texte 16 i 19, also *amēlu šuātu ilšu ištarišu ittišu ze-nu-u* (diagnosis) CT 23 35:48; *ilī ālišu itti rubē i-ze-nu-ú* the gods of his city will be angry with the prince KAR 423 i 46 (SB ext.), cf. *il āli itti ālišu ze-ni* TCL 6 9:20; *ša ilšu isbusu usaḫ-ḫira kišāssu ša ze-na-at ištarišu* (wr. NAM-šú) *tusallam ittišu* you (Nabû) reconcile with him his god who was offended and turned away from him (and) his goddess who is angry KAR 25:10, cf. *ilī māti ša iz-nu-u*(var. -ú) *tusallam ana šubtišunu* Gössmann Era V 31, *ša ilšu ittišu ze-nu-ú tusallam arhiš* BMS 2:24, cf. also *iz-nu-ú* (in broken context, opposed to *kī islimu* line 13) ABL 518:8 (NB); *šar māti Šamaš ittišu ze-ni* Šamaš is angry with the king of the country ABL 1134:11 (NA), cf. *Inbu i-ze-en-[ni]* the "Fruit" (i. e., the Moon) will become angry CT 40 44 80-7-19,92+ :23 (SB Alu); *uššušāku ra'bāku ze-na-ku* I am very much perturbed, excited (and) angry BA 5 657 No. 18:6 (let. of Ninurta), cf. ibid. 9, see Nougayrol, RA 36 34.

b) in relations between man and man: *šumma . . . PN ittiša iz-ze-ne ul usallamšu* if PN became angry with me, I would not be able to reconcile him TCL 17 36 r. 22', cf. *e-ze-en-ni-ma* (in broken context) ibid. 18 (OB let.); *ṭuppi šinišu uštābilakkum ze-nu-um za-ni-a-ta* I have written to you twice, but you are still angry TCL 1 31:5 (OB let.); *ze-ni ša PN PN<sub>2</sub> i-ze-ni salāmiša isallim* PN<sub>2</sub> (the

## zenû

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> salāmiša isalli[m]* Meissner BAP 89:7 (OB); *wardū bēlija . . . iz-nu-ma ištu kisal ekallim ittašû* the delegates (lit. servants) of my lord became angry and left the court of the palace ARM 2 76:25; *šī'ri bābija išabbusu kimtu u sallatu i-ze-en-nu-ú ittiija* (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. *ḥazannu i-ze-e[n-ni itti atī]* the mayor flew out at the gatekeeper *ibid.* 30; *bēl dabābija ša ze-nu-ú* (in broken context) AfO 10 p. 5:8 (MA let.); *šumma . . . ilu šarru kabtu rubû tīru nanzāzu u bāb ekalli ittišu ušaškinuma ze-nu-ú ittišu* 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.); *murtāmū i-ze-nu-ú* lovers will have a tiff PRT 138:10 (SB ext.); *lu sabus litū[ra] lu ze-ni šudbibišu itti[ja]* if he (my lover) is offended, let him come back to me, if he is angry, (O Ištar) make him speak to me (again)! RA 18 25 ii 17, cf. INIM.INIM.MA *kamla turra* incantation to make an angry person become friendly again *ibid.* 6; *šumma iz-ze-nen-ni* if he is irascible Kraus Texte 25:15 (Sittenkanon), see ZA 43 84; *šarru itti mātišu u nišī ze-ni* the king is angry with his country and people Thompson Rep. 82:8; *šār šilli la te-ze-ni* be not angry, wind of the shade(?)! (incipit of a song) KAR 158 r. iii 16.

**2.** *zunnû* to cause to be angry, to alienate — **a)** in relations between god and man: *itti ili u ištari ú-ze-nu-in* (var. *-nin*)-*ni ulam-menuinni* (var. *usaḥḥiru ki[šāssun]*) they (the sorcerers) made me odious to (my) god and (my) goddess (and) have harmed me (var. they made (the gods) turn away from me) AfO 18 293:68; *ilšu u ištarsu ittišu ú-za-an-nu-ú* has he alienated his god and goddess from himself? Šurpu II 80; GURUN u <sup>d</sup>UTU *ina ITI-šû zu-un-nu-u* the “Fruit” (i. e., the Moon) and the Sun are angry during the neomenia ZA 19 382 K.3597:5.

## ze'pu

**b)** in relations between man and man: *ina panīti PN ittiija tu-za-an-ni-ma tuptarri'an-ni u inanna PN<sub>2</sub> zu(!)-un-ni* previously you alienated PN from me and put me to shame, and now (go ahead and) alienate PN<sub>2</sub> from me too! CT 6 39b:25 and 28 (OB let.); *pašru libbi abija ša la ilī ú-ze-en-nu-u ittiija* (my brothers) have alienated from me, against the will of the gods, the well-meaning heart of my father Borger Esarh. 41 i 29; *ila šarra kabta u rubā ittiija ú-za-an-nu-ú* (the sorcerers) have alienated from me god, king, nobleman and prince Maqlu I 109, also KAR 80 r. 6; [*nīš*] *libbija tékimima libbī ittiija tu-ze-en-ni-i* you (sorceress) have deprived me of my potency, you have caused my (own) “heart” to be at odds with me KAR 226 i 9, cf. *nīš libbija išba[<sup>a</sup>tu libbī itti]a ú-ze-nu-u* KAR 80 r. 7, also *nīš libbija išbatu libbī ittiija ú-za-an-nu-u* Laessøe Bit Rimki pl. 1 K.2563+ :22, and dupls., see *ibid.* p. 39, restored from STT 76 and 77, also Maqlu I 100.

**3.** *šuznû* to cause to be angry: *šumma attunu . . . ilāni u<sup>d</sup> iš-tar issišu tu-šá-az-na-ni* (vars. *tu-šá-za-na-a-ni*, *tu-šá-za-a-na-a-ni*) (you swear) that you will not cause the gods and goddess(es) to be angry with him (Assurbanipal) Wiseman Treaties 265.

**ze'pu** (*zīpu*) 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'pētīm* CT 2 18:13.

**1.** clay tag with a seal impression or a short inscription — **a)** to identify deliveries: 3 (gur) 40 (sila) GUR DUḥ.A ŠE.BI *ša pī zé<sup>-2</sup>-pī-tīm adi 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 tušabbala zé<sup>-2</sup>-pa* (text -*qa*) *šūbil[am]* send me whatever you want to send under a sealed tag CT 2 19:41, cf. *mala tušabb[alam] ina zé<sup>-2</sup>-p[ī-ka] šupr[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 ù zi<sup>-2</sup>-pī ana šībūtija*

## ze'pu

*killi* give (fem.) him x silver, keep this (letter) and my z. as evidence for me PBS 7 97:10; x *kaspam ana* PN ... *idin* [ù] *zé'-pí ana šībūtiya 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 VAS 7 192:11; *inanna* PN *zé'-pí uštābilakku* 5 GÍN KÙ.BABBAR *idinšumma* I am sending my z. herewith to you with PN, give him the five shekels of silver (to bring here to Babylon) CT 4 36a:24; *aššum šē ša ... ana* <sup>f</sup>PN *la nadānam aqbū inanna ... zé'-pí uštābilakkum še'am šu'ati* <sup>f</sup>PN *lilqēma* as to the barley concerning which I said not to give it to <sup>f</sup>PN, now I am sending you herewith my z. that <sup>f</sup>PN may take this barley TCL 1 52:17, cf. (in instances when a command has to be given special urgency) CT 29 37:13, and CT 4 35b:12; *kīma zé'-pí tammara* PN ... *ar-ka-at iniāt alpīja šarqātum liprus* as soon as you see my z., let PN investigate the affair of my stolen team of oxen TCL 1 54:22.

2. mold for casting metal objects: *pitiq erī ubaššimma unakkila niklassu ... kī tēm ilima zi'-pi tiṭṭi abnīma erā qiribšu aštappaka kī pitiq* ½ GÍN.TA.ĀM *ušaklila nabnīssun* I executed with superior artistry cast bronze-work (for the figures of large animals), (and) upon an inspiration from the god (Ea), I built clay molds, poured bronze into each, and made their figures as perfect as in casting half-shekel pieces OIP 2 109 vii 16 (Senn.), also *ibid.* 123:29, cf. *mala dullāti siparri ša ana hišihiti ekallāteja ša Ninua aptiqu kī tēm ili zi'-pi ti-ṭi abnīma erā qiribšu ašpuk* upon an inspiration from the god, I made clay molds for all necessary bronze objects which I cast for my palaces in Nineveh, and I poured copper into them *ibid.* 133:79.

3. impression (on clay): *zi-i-pa agurru* NA<sub>4</sub>.ESI<sub>x</sub>(KAL) *ša a-sa-ar-ru pa-li-su-tim ša ina É.GAL* [a]-sa-ar-ru *ša Narām-Sin ... PN tuṣšarru imuru* impression of (the inscription on) a diorite slab from the . . . , which the scribe PN found in the . . . -palace of Narām-Sin (written on the reverse of a negative impression in clay of an inscr. of Šarkali-šarri) Clay, MJ 3 (1912) 23f., fig. 8 and 9:1.

## zērānu

4. cast coin (LB only): *mahīru ina Bābili u ālāni ana URUDU zi-i-pi ša KUR Jamanu iššām* merchandise was bought in Babylon and (the other) cities, for copper coins of Greece BHT pl. 18 r. 14, cf. URUDU *zi-i-pi epšu* well made copper coins (in same context) *ibid.* 21.

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 *zīpu*. With the latter cf. Aram. *zēpā*, Arabic *zīf*, "false coin."

Zimmern Fremdw. 27; Landsberger, OLZ 1923 73.

**zēqu** (*zāqu*) v.; (mng. unkn.); syn. list.\*

[ze]-[e]-qu (var. za-qu) = na-sa-ḥu Malku IV 241.

**zēr ḥalgatī** s.; accursed, rebellious (as an invective referring to an ethnic group); SB, NB; cf. *zēru*.

*itti* RN LUGAL NUMUN *ḥal-ga-te*(var. -ti)-i *ištakan pišu* he conspired with Dugdammē, the king of the(se) accursed people AAA 20 pl. 96:143 (Asb.); NUMUN *ḥal-ga-ti-i* AnSt 5 104:130 (Cuthean Legend); NUMUN LÚ *ḥal-ga-ti-i šunu* [mā]mēti *ša ili u adē ul idū* they are an accursed 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. *zēru*.

a) in OB — 1' in a special agreement — a' consisting of chick peas (GÚ.GAL): 5 ŠILA

## zērānu

GÚ.GAL *ana zi-ra-ni* KI PN PN<sub>2</sub> ŠU.BA.AN.TI UD.[EBUR].ŠÈ *ana nāš kanīkišu zi(!)-[r]a-ni utār* PN<sub>2</sub> 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) GÚ.GAL *ana zi-ra-ni* KI PN UGULA MA[R.TU] *ana gabē* PN<sub>2</sub> PN<sub>3</sub> ŠU.BA.AN.TI UD.[EBUR].ŠÈ *zi-ra-an ilqū utār* Riftin 12:2 and 9, and 5 SÌLA GÚ.GAL *zi-ra-nu* UGU PN PN<sub>2</sub> *išú* 6 SÌLA GÚ.GAL *zi-ra-nu* UGU PN<sub>3</sub> PN<sub>2</sub> *išú* YOS 12 259:2 and 8; 1 (PI) GÚ.GAL *zi-ra-nu* UGU PN PN<sub>2</sub> *išú* Jean Šumer et Akkad 170:2.

**b'** consisting of sesame seed: 30 (SÌLA) ŠE.GIŠ.Ì NAM *zi-ra-ni* KI PN PN<sub>2</sub> ŠU.BA.AN.TI MU.DU ŠE.GIŠ.Ì ŠE.GIŠ.Ì.Ì.ÁG.E PN<sub>2</sub> 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 (SÌLA) ŠE.GIŠ.Ì *ana zi-ra-ni* KI PN PN<sub>2</sub> ŠU.BA.AN.TI UD.EBUR ŠE.GIŠ.Ì *zi-ra-ni utār* Szlechter Tablettes 35 MAH 16.610:2 and 9; 10 (SÌLA) ŠE.GIŠ.Ì *zi-ra-⟨ni⟩ ezub pī tuppīšu* KI PN PN<sub>2</sub> *sābītum* ŠU.BA.AN.TI MU. UN.DU ŠE.GIŠ.Ì *zi-ra-ni utār* Boyer Contribution 211:1 and 8.

**c'** consisting of emmer wheat: 3 (PI) 30 (SÌLA) ZÍZ.AN.NA *ana zi-ra-ni* KI PN *ana gabē* PN<sub>2</sub> PN<sub>3</sub> ŠU.BA.AN.TI UD.EBUR.ŠÈ *x* [...] [*utār*] MCS 2 29 No. 7:2.

**d'** consisting of sesame oil: 1 $\frac{1}{3}$  (SÌLA) Ì.GIŠ *ana zi-ra-ni* KI PN UGULA [PA].T[E.SI] *ana gabē* <sup>f</sup>PN<sub>2</sub> (a *nadītu*) PN<sub>3</sub> ŠU.BA.AN.[T]I UD. [EB]UR.ŠÈ *ana nāši kanīkišu inaddin* Riftin 11:1; 2 GUR ŠE 1 (PI) 40 (SÌLA) *x+1* SÌLA Ì.GIŠ ŠU.TI.A PN KI PN<sub>2</sub> *a-⟨na⟩ zi-ra-ni-šu* YOS 12 145:5.

**2'** as an additional clause in a contract: 1 PI 40 (SÌLA) ŠE 13 SÌLA *sà-[aḥ]-li-⟨i⟩ zi-ra-nu* ŠU.TI.A PN (clause inserted in a document concerning a loan from Šamaš and a person of a large quantity of ŠE.SAG.[DU] 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.igi.4.gál. ta.àm line 10) *zi-ra-ni [a]-[na] li-ib-bi-[šu] ú-ul x-[x-x]-x-ú* TCL 1 141:12 (Dilbat).

## zērāti

**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. *zēru*.

**a)** in gen.: [*ana*] *benni dāšātu ana aḫi rabī ze-ra-a-ti* treachery toward the father, hatred for the elder brother Šurpu II 35.

**b)** with verbs in idiomatic phrases — **1'** with *šapāru*: *šarru ana šarri ze-ra-a-ti* KIN one king will send hostile messages to the other Thompson Rep. 190:2, cf., wr. KIN-ár ibid. 190A:2, also ACh Ištar 20:42 and Supp. Ištar 33:51; note with qualification: *ana šarrāni limētišu 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 Mitā ... ze-ra-a-ti* KUR *Aššur ištaḫḫar* (var. *išpurma*) ibid. 73, and also ibid. 208.

**2'** with *apālu*: *ašar mārātum ummātīm ze(!)-ra-tīm itanappala* (this is a house) where daughters talk back spitefully to mothers VAS 16 188:6 (OB let.); RN ... *zé-re-tīm u parkātīm itanappalanni* Sin-gāmil, the king of Diniktum, answers me all the time with hostile words and lies Syria 33 65:20 (Mari let.), cf. *zé-re-tīm u parkātīm tātanappalanni* ibid. 25; *malkī šepšūti ša ana šarrāni abbēja etappalu ze-ra-a* (var. omits)-*ti* arrogant rulers who used to answer my royal predecessors with hostile messages Borger Esarh. 58 v 27, cf. *ša ana šarrāni abbēja išūtuma etappalu ze-ra-ti* who despised my royal predecessors and used to answer (them) with hostile messages ibid. 57 v 3, also *ekšiš išpuršumma etappalu ze-ra-a-te* ibid. 106 iii 30.

**3'** with *dabābu*: *šahšahḫū ina pan rubē [idab]buba ze-ra-a-te* the calumniator speaks hostile words before the prince Lambert BWL



**\*\*zerbabu**

218 iv 11; *arkija iddanabbubu ze-ra-a-ti* behind my back they spread hostile rumors Borger Esarh. 41 i 28, cf. *i-di-bu-ub ze-rat* [...] Streck Asb. 208:8, and see Bauer Asb. 1 pl. 31 K.2846.

**\*\*zerbabu** (Bezold Glossar 116a) see *kulbābu*.

**\*\*zerbu** (Bezold Glossar 116a) see *qulpu*.

**zērmandu** (*zērmātu*) s.; vermin; SB; cf. *zēru*.

a.za.lu.lu = *a-me-lu-tum* EME.SI.SÁ, *nam-maš-tum*, *zir-ma-an-dum*, *te-ni-še-e-tum* ZA 9 162 iii 23ff. (group voc.); a.za.lu.lu = *nam-maš-ti*, *zir-man-du* (var. *zir-ma-tu*), *ni-du lib-bi*, *bu-ul da-šú-uš* (var. *i-da-šú-uš*), *te-ni-še-e-ti*, *šik-na-at na-pi[š-ti]* Hh. XIV 382ff.; [ú-uh] [UH] = *na-a-bu*, *kal-ma-tum*, *zir-man-du*, *ma-<sup>3</sup>-du-tum* A V/2:138ff.; N<sup>i</sup>ni-<sup>q</sup>KI = *zir-man-du* (var. *zir-ma-tú*), N<sup>i</sup>KI.GAR (var. N<sup>i</sup>KI.GAR) = *zir-man-du qa-qar* Hh. XIV 402f.

[<sup>d</sup>Nin.ki]lim en a.za.lu.lu tu.ra. kala.ga.bi ni.ki ki.a šu.u.me.ni.te. gá : <sup>d</sup>MIN *bēl nammašti murussu danna zir-man-di qaqqari lišamhirsu* may Ninkilim, lord of the teeming animals, transfer his serious disease to the vermin of the earth Šurpu VII 70f.; [šumma] *zir-man-dum agru ina māti in-namir* if rare vermin appear in the land TCL 6 10:15 (SB Alu), cf. *lu iššuru lu nānu lu umāmu lu zir-man-dum šá ma-am-mu* [...] either birds, fish, wild animals or vermin which . . . . *ibid.* 18.

**zērmātu** see *zērmandu*.

**\*\*zermittu** (Bezold Glossar 116a) see *kulbattu* (Cyr. 140:4).

**zēru** adj.; braided, plaited; EA, SB\*; cf. *zāru* B.

[uzu.3].tab.ba = *zi-ru-tú* (var. *-tu*) = *ú-nu-u* EŠ *sil-qi* threefold meat = braided = . . . . Hg. D 43 and B IV 40; [sum].3.tab.ba SAR = *zi-ru-tu* (after [sum.tab].ba SAR = *eš-pu-tu* double) Hh. XVII 252; ba-ár BAR = *zi-rum šá* MUŠEN A I/6:329.

*kunnaššu kippu zi-ru* a twisted(?) snare is prepared for him Lambert BWL 130:90; [x.x]. DAR *zi-ru-tú damēšu* his blood is . . . . (uncert.) KAR 307:18; 10 SU NIGIN×A [z]i-ru-tu EA 120:4, cf. 1 SU NIGIN×A [z]i-ru *ibid.* 7 (list of objects in let. of Rib-Addi).

As against *ešpu*, “twined,” i. e., composed of two strands, *zēru* seems to mean “braided,”

**zēru**

i. e., composed of three or more strands. The reading of the logogram in the EA ref., which apparently refers to a leather container, is unknown. The adj. could possibly denote that the object was made of or provided with braided leather thongs.

**zēru** (*zar<sup>u</sup>*) s.; 1. seed (of cereals and of other plants), 2. acreage, arable land, 3. semen, 4. male descendant(s), 5. (special mngs., in idiomatic expressions); from OAkk. on; *zar<sup>u</sup>* in OA, pl. *zērāni* exceptional and late (NUMUN. MEŠ-ni Iraq 14 41:41, Asn., see mng. 1c); wr. syll. and (ŠE).NUMUN; cf. *zēr ḫalgaṭi*, *zēr-mandu*, *zērānu*.

n[ū-mu-un] KUL = [zi-e-ru] Sp I 298; [nu-mu-un] [KUL] = *zi-e-rum* Recip. Ea B 8; KUL, [K]UL, mu = *zi-[ru]* Hh. II 180ff.; KUL = *zi-e-rum* Proto-Izi g 5; nu-mu<sup>u</sup>KUL, ku-<sup>u</sup>KUL = *ze-[rum]* Izi E 243f.; nu-ú KUL, nu-mu-un KUL = *zi-e-ru* Ea II 103f.; [nu-ú] KUL = *zi-e-rum* Recip. Ea B 4; mu-ú MU = *šumu*, *aplu*, *zi-e-rum* A III/4:3ff.; tu-um NIM = *tu-mu*, ni-im NIM = *zi-e-rum* VAT 10754 i 4f. (text similar to Idu); i.iz = *zi-r[u]* Izi V 81; [x.p]eš = [z[e-ru], tu.mu = MIN Antagal h 11' (Sm. 18 in Meissner Supp. pl. 18); [...] NINDÁ×X = *pa-an zi-ri* PI-measure for seed A VII/1:46; ŠIR.BUR.še.numun mušen = *e-rib ze-ri* Hh. XVIII G 16; ŠIR.BUR.ge<sub>8</sub> mušen = *šal-mu = a-rib zi-e-ri* Hg. D 349, and B IV 249.

še.numun še.numun.g[in<sub>x</sub>] : [ze-ra ki-m]a *ze-ri* (one partner will provide) as much seed as the other Ai. IV i 64, and see mng. 1a-2' and 6'; he will water the field še.bi á ba.a[n.è].a : NUMUN-šu *ú-rab-ba* and tend the growing seeds Ai. IV i 52; he plows the field, še.numun.bi en. nu.un.x.a : NUMUN-šu *inaššar* he watches over its seed (he chases the birds away) Ai. IV i 48; [ḫur].sag.e ní.g.úr.lím.e numun ḫa.ra.ni. ib.i.i (var. [ḫur.sag.e ní]g.úr.lím.ma.[b]i numun.ḫa.r[a].ab.i.i) : [šadú ša] *er-ba še-p[a-a-šu zi-e-ra li]-še-ši-ki* may the mountain region produce quadrupeds for you Lugale IX 32; še.numun na.an.ni.íb.dím.ma : *zi-ra a-a ú[b-ni]* let (the furrow) not produce seed Lambert BWL 244:33; numun ba.tál.tál : *zi-ra urtappiš* he scattered the seeds (of all plants) widely Lugale I 34; numun.bi ba.an.kal.kal.eš : *zi-ri* (var. *-ru*) *útaqqiru* they made the progeny scarce CT 16 43:54f.; [sag.gi]g.ga edin.na numun.e.eš mi.ni.in.ma. al : [muruš] *qaqqadi ina šeri ana zi-ri iz-za-ru* // *iz-ru* they spread (lit., scattered as seed) headache in the plain 4R II r. 27f.

*zi-e-ru* = *ma-a-ru* CT 18 15 K.206 iii 16; *ni-ir-ri*, *a-ru*, *tu-ša-tu*, *pa-a-ar*, *na-an-na-bu*, [ni]-nu,

## zēru 1a

[i]l-du, [x]-ri-in-nu, [x]-aš-la-hu, [x]-az-ra-pú = zī-ru CT 18 7 K.2040+ii 17ff.

ki-si-it-tú = zi-r[u] Izbu Comm. 412.

1. seed (of cereals and of other plants) — a) seed of cereals (usually barley) — 1' in OAKk.: ŠE šû 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. [ŠE].NUMUN lāzib ibid. 24; A.ŠĀ.BI x GĀN ŠE.NUMUN-su x GUR its territory is x iku, the barley (needed for) its seed is x gur HSS 10 16:5, and passim; note zīz.NUMUN-su emmer wheat as its seed ibid. 36 iv 3', and cf. x zīz GUR ana NUMUN ibid. 75:2; barley received še.numun.šē Eames Coll. J 8:3, cf. Barton Haverford Library Collection 1 pl. 15 43:2, Langdon Archives of Drehem 23:2, and passim; for še.numun, "seed," beside še.ĤAR.gud, "fodder for the oxen (of the seeder plow)," see Eames Coll. I 34:3f., also Fish Catalogue 456:2, še.numun.ĤAR.gud.bi Pinches Berens Coll. 21 ii 1 and 9, and passim.

2' in OB: ŠE.NUMUN u ŠĀ.GAL ša erēši šūbilam send me the seed and the fodder for the plowing YOS 2 126:11 (let.); šumma awilum šû ŠE.NUMUN ulu ŠĀ.GAL išriqma if this man steals either the seed or the fodder CH § 253:78, cf. x GUR ŠE.NUMUN u ŠĀ.GAL GUD.ĤI.A (apart from rations for the kullīzu) TCL 17 1:7, also ibid. 3:11, 61:24, PBS 7 66:12 (all letters), and PSBA 34 pl. 8 No. 4:8, Riftin 53:5, 60:4, YOS 5 181:2 and 8, 202:26, and passim in this text; GUD.ĤI.A mali GUD.ĤI.A ŠE.NUMUN mali ŠE.NUMUN išakkanu (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.GUR ana NUMUN aqbikum 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 haših is needed for seed VAS 7 196:12 (let.); ina GN ālim<sup>ki</sup> zi-ru-um u še'um ibašši there is seed and barley (for food) available in the city of Ešnunna YOS 2 143:10 (let.); ŠE.NUMUN ša ina pé ibaššū lilqamma let him

## zēru 1a

take the seed (and come), even if it is still in the husks VAS 16 130:9 (let.); note, exceptionally in Elam: NUMUN ummāna še'am u ĥubullašu 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 24 369:10; [z]é-ru-um la illaqqatma 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; kī šibšī ... la amḥuru u ŠE.NUMUN la ēsiru (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 addinu 1 SĪLA ina mu[ḥ]hi er[rē]ši ul isit of all the seed I gave out not even one sila remained for the farmer ibid. 15 (let.); x ŠE.NUMUN ša ina gāt PN PN<sub>2</sub> maḥru šulū BE 14 36:9; alkamma ŠE.NUMUN ana āli idin come and give seed to the village BE 17 83:25, cf. ŠE.NUMUN.MEŠ luddin ibid. 26:8, also PBS 1/2 47:3, and passim in similar contexts, see Torczyner Tempelrechnungen 83ff.

4' in Nuzi: ṭuppātu ša NUMUN.MEŠ u ša kurušṭā tablets dealing with (barley given out) for seed and for fattening (animals) HSS 14 44:1; NUMUN ša PN u eglu ša PN<sub>2</sub>-ma the seed belongs to PN, but the field to PN<sub>2</sub> (they will plant, harvest, etc., together and share equally in barley and straw) AASOR 16 88:7, beside A.ŠĀ.ŠE.NUMUN.MEŠ seeded field ibid. 3 and 5, cf. 2 ANŠE A.ŠĀ.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 muḥḥija ana NUMUN.MEŠ errišmi ina ebūri ša 4 ANŠE adi iš-pi-ku DIR 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 majaršu PN NUMUN.MEŠ iteriš JAOS 55 pl. 3 after p. 431 No. 2:11, also eqla 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 muḥḥi PN PN (the debtor) will be charged

## zēru 1a

with the expense of (new) seed HSS 9 16:10, cf., wr. NUMUN HSS 9 47:10; GIŠ.BÁN *ša* NUMUN.MEŠ the *sūtu*-measure used for seed RA 23 157 No. 60:2, 5 and 10; barley given *ana* NUMUN HSS 14 547:3, (referring to *galburḫe*-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* N]UMUN *ša* 5 GÁN A.ŠÀ ... *arāše* as seed to seed a field of five iku KAJ 134:7; barley given *ana* NUMUN *kurummat alpēšunu u kurummātešunu* for seed, fodder for their oxen and for their own provisions KAJ 109:6; *ana siman* ŠE.NUMUN.MEŠ *arāši* at the time of sowing the seed ABL 503 r. 15.

6' in NB: *alpa mala alpi* ŠE.NUMUN *mala* ŠE.NUMUN LÚ *errēšu* [*mala* LÚ *errēši*] equal shares of oxen, seed (and) plowmen BE 9 60:17, also *ibid.* 9, cf. *alpu mala alpi* ŠE.[NUMUN] *mala* ŠE.NUMUN [...] BE 8 122:8f., 125:8, Watelin Kish pl. 15 W. 1929, 141:7, BE 10 44:7; ŠE.NUMUN *u kissat ana* PN *innama* give seed and fodder to PN CT 22 20:11 (let.); *uṭṭatu* ... *ana* ŠE.NUMUN *u* LÚ *ikkarā[tu]* *nadnat* Nbn. 576:8, *adi* ŠE.NUMUN *u* ŠUKU. 𒄠.A [...]MEŠ *u* LÚ.APIN.MEŠ VAS 3 23:5, cf. Nbn. 445:6; *ana* ŠE.NUMUN *u* LÚ *ik[karāti]* Nbn. 577:7; *alpu ana erēšu* [...] x ŠE.NUMUN A.MEŠ *u* NINDA.MEŠ a plow-ox, [...], seed, water and food (for the workmen) BE 9 3:13; *uṭṭatu qerubtu ana Eanna tella' u rūqtu ana* 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.); *uṭṭatu ana* ŠE.NUMUN *ina pāni* PN *jānu* PN has no barley for seed CT 22 75:5; *elat* GUD *a' u* ŠE.NUMUN *a'* 12 GUR (referring to *uṭṭatu* line 4, while wheat seed is referred to as *kibtu* lines 4 and 6) BE 10 52:13, but *uṭṭatu*, *kunāšu*, *kibtu* and *šamaššammū*, *ana* ŠE.NUMUN PBS 2/1 56:2; *naphar* x *kunāšu ana* ŠE.NUMUN total: x emmer wheat for seed YOS 7 139:13.

7' in lit.: *epinnu eršeti irḫū eršeti imḫuru* NUMUN-šá (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. GIŠ.APIN ŠE.

## zēru 1c

NUMUN RAcc. 63:44, see *epinnu* mng. 1a-6'; *ina eqli illaku* ŠE.NUMUN *usappahu* (those who) walk over the field and scatter the seed LKA 72:10, see Ebeling TuL 46, and cf. *ibid.* 11; *adi kīma ikkari ze-ru-šin ašbat ina qātija* until I took their (mankind's) seed into my hand (to sow it) like a farmer Gössmann Era I 138; *īdur mār ikkari ul ušēšā za-r[u-šu]* the farmer is afraid, he does not tend his seed Ebeling Parfümrez. pl. 41:11, cf. *mārī ikkari uqattā za-ru-[šun]* *ibid.* 21; *šumma amēlu* ŠE.NUMUN È-ma *āribu ina muḫḫišu* 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 Alu); <sup>d</sup>*Ninurta* ... NUMUN *aj ibni qarbassu ližirma* 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.: *kīma* NUMUN ŠE. SA.A *la ibnū šīla* just as (this) grain of parched barley will not produce a stalk CT 23 10:17, also K.8511 ii 2, cf. *kīma* ŠE.NUMUN ZÍD.MAD.GÁ *annī ina išāti iqqal[lū]* Šurpu V/VI 130; ŠE.NUMUN *upunta malā upnāja* my hands are full of *upuntu*-grain Šurpu V/VI 123; 63 GUR *subuppū* 1 GUR ŠE.NUMUN TuM 2-3 152:1 (NB); ŠE.NUMUN.MEŠ *ša iššūr mē* 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 *kunīšu*) *ibid.* 18, but barley *ana* NUMUN GUD for fodder HSS 9 44:5 (all Nuzi); tag, i, i.[i] = MIN (= *ašū*) *ša zi-e-ri* to sprout, said of grain Nabnitu M 189ff.; i = *a-šu-u ša* NUMUN Izi V 4, also Idu II 141; i I = *šu-šu-u 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) *kamūnum ana* NUMUN *mahrija ul ibašši* there is not even (enough) cumin at my disposal for seed PBS 7 98:15 (OB let.), cf. ŠE.NUMUN *ša karāši šūmī šuḫutinnī u šamaškilli šūbilamma* TCL 17 61:32; from all the countries where I went and all the mountains over which I passed I collected GIŠ.MEŠ NUMUN.MEŠ-ni *ša atammara* seeds of all the

## zēru 1c

trees which I saw Iraq 14 pl. 41 : 41 (Asn.); ŠE.NUMUN *ša ú lungirti ša sirrimū ikkalu* the seeds of the *lungirtu* plant which the wild donkeys eat ABL 1000:8 (NB); [*šumma iš]babbu . . . ina la adannišu* ŠE.NUMUN *ittaši* if *išbabbu* grass goes to seed before its season CT 39 8 K.8406:2 (SB Alu); *kīma ṭābtu NUMUN la išū . . . kīma ṭābtu NUMUN lu la nīšu* just as salt has no seed, so shall we, just as (this) salt, have no offspring KBo 1 3 r. 33f.; may we Hurrians *akī ašūhi* NUMUN *la nīšu* have no offspring, just as (this) pine (cone has no seeds) KBo 1 3 r. 30; *kīma NUMUN lapti lipšū panūšu* may his face turn as pale as (this) turnip seed CT 23 10:19; NA<sub>4</sub> *pindū ša kīma NUMUN qiššē šikinšu* — *pindū*-stone, whose appearance is like cucumber seeds OIP 2 132:72 (Senn.), cf. NUMUN-šú GIM *abulīli* SA<sub>5</sub> its (the described plant's) seed is red, like (that) of the *abulīlu*-plant Köcher Pflanzenkunde 33:6 (series *šammu šikinšu*), cf. ibid. 15, and passim, also STT 93:48', 59', and passim (same series); if the top of the *manzāzu šul-lu nadi* ŠUL GIM NUMUN *šar-bat* is covered with *šullu*-moles (explanation) the *šullu*-mole (looks) like a poplar seed TCL 6 6 i 24 (ext.); *kī* ŠE.NUMUN *šam-me mātāti libēlu* may (your, the king's, sons) rule the lands (and be as ubiquitous) as grass seed ABL 595 r. 1 (NA).

2' referring to a specific but unidentified mixture of aromatic seeds used for ritual purposes (see also *šebirbirredū*): *arkišu ina mašhultuppē . . . ina urudunikalagē ina kušgugallē ina* ŠE.NUMUN.MEŠ *ekalla tuḥāp* afterwards you consecrate the palace by means of a goat (used) for exorcism, the big copper bell, the (drum made of) the hide of a big bull, and "seeds" BBR No. 26 i 22 and ibid. ii 6; *u* NUMUN.MEŠ *ina EDIN tušēša* and you throw the "seeds" (used for the exorcism) out into the desert ibid. No. 68 r. 3; *qāt lilissi ana pani ilī tašabbatma ina* ŠE.NUMUN.MEŠ *tukān* you lead the drum and place it on "seeds" in front of the images RAcc. 5 iii 27; you libate wine (and) milk ŠE.NUMUN DUB-*aq* and scatter "seeds" (on the censer) RAcc. 4 ii 4, and note ŠE.NUMUN.DÙ.A.BI DUB-*aq* ibid. 7:10, also p. 9:9, 16 and r. 4. Note: one sheep, one small jug 3 ÁŠ ŠE.NUMUN *ina pani*

## zēru 2a

*garakki tar-kas* Pinches Berens Coll. 110:2, cf. ibid. r. 6, and three sheep, three small jugs 3 ÁŠ.MEŠ ŠE.NUMUN three *šimid*-measures of "seed" (for Ea, Šamaš and Asalluḫi) ibid. r. 8 (NB rit.); ŠE.NUMUN.MEŠ <=> *ma-ka-lu-ú* the seeds (used for the sacrifice) are (divine) food BBR No. 27 ii 17, also PBS 10/4 12 ii 23 (cult. comm.); 30 (SILA) ŠE.NUMUN DUB-*aq* OECT 6 pl. 29 K.3507 r. 6, see TuL 164, and note the differentiation: 2 GUR 4 PI ŠE.BAR 1 (PI) ŠE.NUMUN.MEŠ RAcc. 6 iv 17 (list of materials and objects needed for a ritual).

2. acreage (measured on the basis of the amount of seed required), arable land — a) acreage — 1' in Elam: A.ŠÀ 1 GUR NUMUN-*šu* BALA IGI.URU<sup>ki</sup> *mašqīt atap* GN TI PN a field (requiring) one gur of seed, district: suburb, irrigated by the GN canal, section(?): PN MDP 23 278:1, and passim with other indications as to situation, irrigation, etc., note, wr. *zi-ir-šu* MDP 22 70:1, cf. ŠE.NUMUN-*šu* ibid. 58:1 and 102:1; rarely referring to gardens: GIŠ.SAR 30 (SILA) NUMUN-*šu* *isu* [*u m*]ādu MDP 28 417:1, and passim, note GIŠ.SAR GIŠIMMAR 10 (SILA) NUMUN-*šu* ibid. 419:1; A.ŠÀ 2 (PI) ŠE.NUMUN BALA GU.LA *atap* GN MDP 24 351:1, and passim in this formula, also often wr. NUMUN; 20 (SILA) NUMUN A.ŠÀ MDP 4 p. 171 No. 2:1 (= 22 71:1), and passim in this formula; x GUR NUMUN *u atappu* MDP 24 356:1, cf. 1 GUR NUMUN *šiqitum* ibid. 348:1, 30 (SILA) NUMUN GIŠ.SAR *u* É.DÙ.A ibid. 357:1.

2' in MB and NB kudurrus: 10 GUR NUMUN GÁN 30 (SILA) KÙŠ.GAL a field of ten gur at the ratio of thirty silas (of seed) per iku measured with the large cubit BBSt. No. 2:1 (Kurigalzu), mostly formulated 1 GÁN 30 (SILA) DIŠ KÙŠ GAL-(*tum*), e. g., Hinke Kudurru iii 7, and passim, note 10 (GUR) NUMUN.MEŠ *i-na am-ma-ti ra-bi-i-ti* MDP 2 pl. 20:5, x GÁN KI.MEŠ ŠE.NUMUN 1 GÁN 30 (SILA) DIŠ KÙŠ GAL-*tum* BBSt. No. 5 i 1; 60 SAR (var. *šá-a-ru*) ŠE.NUMUN 1 GÁN 30 (SILA) DIŠ KÙŠ GAL-*ti* CT 36 7 ii 2, var. from BIN 2 33:9 (Kurigalzu).

3' in NA: 50 ANŠE ŠE.NUMUN *ina nagē ša* GN a field of fifty homers in the province of Arrapha ADD 972 r. 1, and passim; 10 ANŠE ŠE.NUMUN *ina* GN ABL 421:7; *ina kušši* 1000

## zēru 2b

ŠE.NUMUN.MEŠ *tamerāti* ... *ušankar* in wintertime I had (the river) flood a thousand (homers) of swamp territory (above and below the city) OIP 2 115:44 (Senn.).

4' in NB: 1 GUR ŠE.NUMUN A.ŠÀ *mērešu u taptû* a field of one gur, planted territory, as well as newly broken ground Nbn. 440:1, and passim; 2 PI ŠE.NUMUN *eqil šēri ša GIŠ.SAR GIŠ.GIŠIMMAR.MEŠ zaqqi iši bilti u* 3 (PI) 20 (SILA) ŠE.NUMUN A.ŠÀ *mērešu* two PI of outlying 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 šulpu* a field of x gur and x PI planted (with date palms) and under (cereal) cultivation TCL 13 234:9, and passim; ŠE.NUMUN *zaqpu u barāti* a field planted (with date palms), and (its) balks VAS 5 91:13, etc., cf. x ŠE.NUMUN *zaqqi ša la birāta* BRM 1 64:8, etc.; x ŠE.NUMUN A.ŠÀ *kišubbâ* fallowland HinkeKudurru ii 25, also Nbn. 116:11, etc.; ŠE.NUMUN É *apparu* swamp land TCL 13 203:21, ŠE.NUMUN *bīt dālu* ibid. 10; ŠE.NUMUN *dullu u man-zal-tu<sub>4</sub> mé* TCL 13 182:28; ŠE.NUMUN É *limītu* fenced land TCL 13 223:7; ŠE.NUMUN *bīt qašti* BE 9 79:1, ŠE.NUMUN *bīt kussī* Strassmaier, Actes du 8<sup>e</sup> Congrès International No. 31:6, ŠE.NUMUN *bīt ešrû bīt ritti* TuM 2-3 143:19, ŠE.NUMUN.MEŠ *usbarra ša šarri* TuM 2-3 147:5; note: ŠE.NUMUN *u* GI.MEŠ a field and house lots Dar. 469:9, 11 and 14.

b) arable land — 1' in Elam: É.DÙ.A ... GIŠ.SAR *u* A.ŠÀ.NUMUN house, garden and arable land MDP 22 131:6.

2' in NA: É 15 ANŠE ŠE.NUMUN a territory of fifteen homers, arable land ADD 384:2, also 825:9; 5 ANŠE A.ŠÀ *ušallu* É.ŠE.NUMUN.MEŠ six homers of meadow land, arable territory ADD 444:7, also 10 ANŠE ŠE.NUMUN.MEŠ *aršu* ADD 64:13; ŠE.NUMUN *karapḫi* planted land — fallow (column headings) ADD 773:1; É 500 A.ŠÀ *adi* ŠE.NUMUN-ŠU *arši* a territory of 500 (homers), fields, including planted arable land ADD 625:8, cf. ŠE.NUMUN *aršu* ADD 631 left edge; I will build a big house *u* ŠE.NUMUN.MEŠ *nerrāš* and we will cultivate the arable land ABL 126:13.

## zēru 3

3' in NB: *alkama ina inīkunnu a-mu-ra-<sup>3</sup> kima' 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 ... *bani* the field is fine BIN 1 76:9 (let.); ŠE.NUMUN *šû mīšu* that field is too small GCCI 2 387:20 (let.); *naphar 8 amēlūssu nišī bītīšu u* ŠE.NUMUN-ŠU *bīt maškānu ša* PN his eight slaves, members of his household, and his field are security for PN TCL 13 193:22; ŠE.NUMUN-ú-a *ša ina qāti* PN *maškānu šabtāta qīšta qīšannima ummi eqli luddak-kamma* ŠE.NUMUN *šuāti panīka lidgul* give me a gratuity for my 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; *appi libbi* ŠE.NUMUN *aganna ul e-ri-šu* there they do not cultivate the fields to my liking ABL 456:11, cf. ibid. r. 9, and passim with *erēšu*; ŠE.NUMUN ... *mē šiqqi* irrigate the field! YOS 3 9:18 (let.); *pūt maššartu ša* ŠE.NUMUN ... *našû* they guarantee the arable territory (under the date palms and the preservation of the trees) VAS 5 110:21; *kī la ittalku* ŠE.NUMUN *mala* ŠE.NUMUN PN *ana makkūr Eanna inandin* 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 ... *iddinu* the fields which they assigned in the year 32 (upon royal orders) BHT pl. 18 r. 17 (chron.); see *bunnu*. Note *mār zēri* (for refs. see Cardascia Archives des Murašû p. 150 n. 5) as an Aramaism, cf. *bar zar'ā* Brockelmann Lex. Syr.<sup>2</sup> 92b.

3. semen: *la ālittu ina balīka* NUMUN *u mērê ul iššabbat* without you (Sin) the childless woman cannot conceive (from) semen and become pregnant STT 57:65, dupls. ibid. 58:33 and 59:9, cf. <sup>4</sup>*Sin nādin* NUMUN *nišī rapšāti* STT 57:38 and 58:11, cf. also KAR 74 r. 6; *lumunšu ipattar* NUMUN-ŠU *ikaššar* the evil departs, he ... his semen BBR No. 62:6, cf. No. 61 second side 9, and *tušat-bāšu* NUMUN-ŠU *ikaššar* No. 62:7, also NUMUN-ŠU *takaššar* she will ... his semen BA 5 689 No. 42 r. 7, dupl. to BBR No. 67, cf. NUMUN-ŠU *iššir* ibid. r. 10, and BBR No. 66 r. 20, 67 r. 4.

## zēru 4a

4. male descendant(s) — a) referring to present or future offspring — 1' in gen.: may the gods of this temple *ana šarri ana NUMUN-šú ana NUMUN.NUMUN-šú likrubu* bless the king, his male descendants and the male descendants of his male descendants ABL 872:6f. (NA), cf. *ana mārēja ana mārē mārēja ana NUMUN.MEŠ-ia u NUMUN.NUMUN.MEŠ-ia* AOB I 40 r. 5 (Aššur-uballit); *ana balāṭija šulbum NUMUN-ia u šalām KUR Aššur* for my well-being, the protection of my descendants and the welfare of Assyria *ibid.* 140 No. 6:10 (Shalm. I), cf. *ana balāṭ napšātija arāk ūmēja šum'ud šanāteja šalām NUMUN.MEŠ-a mātiya* AKA 160:4 (Asn.), also *ana balāṭija šalām NUMUN-ia* OIP 2 155 No. 22:2 (Senn.), also Borger Esarh. 7:41; NUMUN NAM.LUGAL.LA *ana ūmī arkūti liddiš* 5R 33 viii 4 (Agum-kakrime); *rup[puš] NUMUN šum'udu lilli[di]* increase of descendants, larger number of offspring ABL 7 r. 15 (NA), and cf. *ruppiši zi-ri-im šundili nannabi* increase (O Ninmah) my descendants, spread my offspring widely! VAB 4 84 No. 6 ii 13 (Nbk.), and *passim*, cf. *zi-ru-šú lirappišma lišam'ida nannabšu* Pinches Texts in Bab. Wedge-writing 16 No. 4 r. 5, also *ušal-lamu NUMUN-šú* ZA 43 18:65; NUMUN-ka *limid ūmē[ka] liriku'* may your descendants be numerous (and) your days last long VAB 3 65 § 60:102 (Dar.); note, referring to private persons: *ša ... ina gāt PN u NUMUN-šu ū-tu-šu-ú* who takes (the stone) away from PN or his descendants BBSt. No. 5 iii 22, *ana urruk ūmīšu šalām NUMUN-šu* to obtain a long life for him, to protect his descendants RA 19 86:9 (copy of MB votive); NUMUN *ša aḥija RN liššuru* let them protect the descendants of my brother Kadašman-Turgu KBo 1 10:28 (let.), cf. NUMUN *mārtija* KBo 1 8:31 (treaty); RN *šar GN u DUMU.MEŠ-šu DUMU.MEŠ.DUMU.MEŠ NUMUN.MEŠ NUMUN-šu* Amištamru, king of Ugarit, or his sons, grandsons (or) his descendants MRS 6 43 RS 16.270:32, etc.; <sup>4</sup>*Šarpānītum ša kīma šumišama ba-na-at zi-ri DN*, who, according to her very name, creates progeny K.3371 (joining K.232:22 in Craig ABRT 2 16 and JRAS 1929 10f.), cf. *ba-nu-ú zi-ir [...]* BA 5 656 No. 17 r. 8, also (*ilu*) *bānū šumeja ... mušabšū*

## zēru 4a

NUMUN-ia Craig ABRT 2 6:23, and dupls.; *limmer NUMUN-u-a pir'i li-šir* may my descendants be happy, my offspring prosper Delaporte Catalogue Bibliothèque Nationale 301:4 (seal), cf. (referring to Šarpānitu) *šāpikat ŠE.NUMUN ... nādinat apli u ŠE.NUMUN* BMS 9 r. 37f., see Ebeling Handerhebung 68, cf. also Wiseman Treaties 435; a relief of PN set up (by) PN<sub>2</sub>, his eldest son, forever *ana NUMUN-šu u pir'išu* for his descendants and his offspring BBSt. No. 34:7; may the gods DN DN<sub>2</sub> ... *šumšu NUMUN-šu ina mātišunu lukinnu* firmly establish his son and descendants in their (the gods') country AKA 172:17 (Asn.); *ana kāša ana bitika ana NUMUN-ka ana pir'ika* Šurpu VIII 45; *šurkimma šuma u NUMUN* grant me sons and descendants! BMS 30:14, see Ebeling Handerhebung p. 120; *šulum šangūtia NUMUN SANGA-ti-ia* peace in my reign as high priest (and in) those of my descendants as high priests KAH 1 13 iv 32 (Shalm. I), and *passim* in Tigl. I and Esarh.; *kī ina NUMUN ša RN RN<sub>2</sub> ... I GIN UZU ana la RN<sub>3</sub> bēlija arammūma* (I swear that) from among the offspring of Sennacherib (and) Esarhaddon, I love none (lit. not one shekel of (their) flesh) but my lord Assurbanipal ABL 454:7 (NB); *šumšu NUMUN-šú KUR Aššur libēlu* may his son and descendants rule Assyria ABL 614r. 7 (NA), cf. *šarrūtu ana lipika ana zi-ri-ka ... [liddi]nu* ABL 371:16, also *šumu u NUMUN pir'u lillidu ana šarri bēlija libšū* ABL 358:12; *šumu NUMUN pir'u lillidu nannabu ša šarri bēlija lupahḥiru ina panīšunu lušazzizu* (may the gods) call up the sons, descendants, offspring, (and) progeny of the king, my lord, for their service ABL 358 r. 19 (NA), cf. *ilāni ... ana šarri bēlija adu NUMUN-šú šumišu pir'hišu lušamḥiru* ABL 6:25; *kī ša NUMUN ša ANŠE. GİR.NUN.NA laššūni* just as the hinny has no offspring Wiseman Treaties 537; NUMUN-šú-nu *u[l da-ri]* their (the evildoers') progeny will fail Lambert BWL 134:124, cf. *ibid.* 132:121; numun. gi.na = [ze-rum k]i-e-nu legitimate descentance, numun.til.la = [ga-a]m-rum exhausted (descentance) Izi E 246f.; note as exceptional: *eqlu ana NUMUN-ia ašruku* 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 *laqātu*: *išdēšu lissuḫa u še.NUMUN-su lilquta* 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. *napištašu likkis zi-ra-šu lilqutma piri'šu u šumšu ina maḥar Šamaš ajittalak* 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); *išissu lissuḫu NUMUN-šu lilqutu* BBSt. No. 2:16 (MB), also No. 4 iii 17 (MB), and passim in NB kudurrus, note *lillaqit NUMUN-šú* ibid. No. 36 vi 51, also *šumšu NUMUN-šú ina māti lilqutuma* Lyon Sar. 12:77, and passim in Sar.; *numun.til.[la] = [lī]-qit-tu* exterminated (lit. picked up) seed, *numun.ri.[ri.ga] = MIN Izi E 247A-248*; for *laqit zērim* (Sum. *numun.til.til.la*), see E. I. Gordon, BASOR 132 29ff.

**b'** with *ḫalāqu, ḫulluqu*: *šumka u NUMUN-ka ša sinništi šanīti ša taḫḫazu ištu eršeti NUMUN-ka liḫalliqa* 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 *adi šamū u eršetu bašū NUMUN-šu liḫliq* BBSt. No. 6 ii 60; *šumšu NUMUN-šu ellassu u kimtašu ina māti luḫalliqa* may they make disappear his son, his descendants, his clan and his family from the country AOB 1 66:52 (Adn. I), cf. ibid. 132:20 (Shalm. I), Weidner Tn. I 13 No. 5:114, and passim in NA royal up to Sin-šar-iškun (Böhl Leiden Coll. 3 p. 36:44); *abat Nusku šī mā šarrūtu ana PN mā šumu NUMUN ša RN uḫallaqa* this is the command of Nusku: the kingship belongs to Sasī — I will annihilate the sons and descendants of Sennacherib ABL 1217 r. 5, cf. [X].[MEŠ]-šú-nu MU-šú-nu NUMUN-šú-nu *issu libbi ekallika ḫal-li-ḫú* ibid. 6 (NA), cf. also (in a private contract) VAS 5 21:33 (NB), (in a colophon) BA 5 385 r. 8, Pallis Akītu pl. 11 r. 33.

**c'** other occs.: DN u DN<sub>2</sub> [u] *Bēlum ilī za-ra-šu liksuma* may Aššur, Adad, and Bēl, my god, glean off his descendants Belleten 14 226:25 (Irišum), cf. AOB 1 No. 10:31, see Lands-

## zēru 4b

berger, Belleten 14 259; NUMUN-šu *māssu ḡābšu nišīšu u ummānšu . . . līruru* may they curse his descendants, his country, his servants, his family and his army CH xlv 78; *ina šupal Šamaš si-ru-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.; *šāšu MU.NI u NUMUN-šu aj ušabšū* BBSt. No. 4 iv 8; *akanna NUMUN la i-šu-ú* they should likewise have no descendants KBo 1 1 r. 63 (treaty); NUMUN-šu *ana šūli aj iršū ni-id(text -da) a-ḫi* let them not tarry in removing his descendants MDP 2 pl. 17 iii 26 (MB); ŠE.NUMUN u *pir'a aj ušaršīšu* may he not let him have either descendant or offspring MDP 2 pl. 23 vii 12, cf. MU-šu NUMUN-šu u NUNUZ(text GIG)-šu *lissuḫu* MDP 4 pl. 16 ii 9, also NUMUN u *šuma likimšuma* RT 36 189:20 (NB leg.); *lip-pusu NUMUN-šú* may they crush his descendants IR 70 iv 25 (Caillou Michaux); *šāšu ummānšu u NUMUN-šu linīršunuma* may he (Adad) kill him, his army and his descendants AOB 1 74:30 (Adn. I).

**3'** in personal names: for names with *zēru* as an element, see Stamm Namengebung 40ff.; note *Zi-ir-ī-lī-šu* CT 8 38a:8 (OB), and similar names; NUMUN-*Bābili* TuM 2-3 135:1, and passim in NB; *I-na-É.SAG.ÍLA-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. 173, Tallqvist APN index p. 282 and NBN index p. 315.

**b)** referring to an individual: NUMUN *šarrūtim ša Sin ibnišu* the royal descendant whom Sin begot CH ii 13; NUMUN *ī-lī da-rī-um* of eternal, divine lineage YOS 9 35:71 (Samsuiluna); NUMUN *dārium ša šarrūtim* of lasting royal lineage CH v 1, and passim in NA and NB royal up to Cyr. (5R 35:22), cf. NUMUN LUGAL-*tī* 5R 33 i 20 (Agum-kakrime); RN NUMUN *ellu ša DN* Agum-kakrime, the noble descendant of Šuqamuna 5R 33 i 3; *zi-ir* [LUGAL] *šumu* they are of the royal family EA 2:9 (let. from Egypt); *atta NUMUN.MEŠ GIN ša RN* you (Esarhaddon) are a true descendant of Sennacherib ABL 442 r. 1; NUMUN *šarrūti kisitti šāti* of royal lineage, of

## zēru 4c

ancient extraction Borger Esarh. 32:17; NUMUN *dārū mudū ilāni* of old lineage, a friend of the gods AOB 1 120 iii 29 (Shalm. I); note NUMUN *šarrūti dārū ša Bēl-bāni mār Adasi* Borger Esarh. 97:16, and (said of Šamaš-šum-ukīn) BBSt. No. 10 i 13; NUMUN *bēlūti* Weidner Tn. I 8 No. 2:11; *mār bārī* ... NUMUN *dārū* NUNUZ 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. PN *bārū ina* NUMUN PN<sub>2</sub> SANGA *Sippar bārī* BBSt. No. 36 iii 28; RN ... NUMUN BAL.TIL<sup>ki</sup> Sargon, a descendant of (a native family of) Assur TCL 3 113 (Sar.), cf. PN *bārū mār* PN<sub>2</sub> NUMUN *Isin*<sup>ki</sup> 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 šarrāni 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 attūa* ... *šarrūtu itepšu* 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; *šarrūtu* ... *ša* 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-ri ihalliq* (if you create obstructions) my family will perish ARM 2 141 r. 23; *sinništa ša ihuzu 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 *ihalliga* NUMUN-*šu-un* exterminating (even) all male members of their (families) Borger Esarh. 45 ii 11; *harrāni ana šepē ša* PN NUMUN LUGAL *u aššatišu kī aškunu* when I sent off PN, a member of the royal family, and his wife ABL 511:5 (NB); *itti* 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-šū* 260 members of his royal family TCL 3 138 (Sar.), cf. Lie Sar. 134; 60 NUMUN LUGAL

## zēru 5b

Streck Asb. 212:22, cf. *itti* 17 *qinnišu* NUMUN *bīt abišu* *ibid.* 206:7; together with officials, wise old men, councilors NUMUN *bīt abišu šakkanakkī u redē muma'irūt mātišu* members of the royal family, generals and administrators, who run his country TCL 3 33 (Sar.), cf. cities *ša ahhēšu* NUMUN *šarrūtišu ina libbišunu šušubuma* wherein his brothers, members of the same royal family, are stationed *ibid.* 278, and *passim* in Sar.; *šāšu aššassu mārēšu mārātešu ahhēšu* NUMUN *bīt abišu* (I deported him) himself, his wife, sons, daughters (and) the other members of his family OIP 2 30 ii 63 (Senn.), cf. *ahhēšu* NUMUN *bīt abišu* *ibid.* 35 iii 66; *nišī Aššur šeher rabi ahhēja* NUMUN *bīt abiša* Borger Esarh. 40:16, and *passim* in Esarh., also *ahhēšu qinnušu* NUMUN *bīt abišu* Streck Asb. 24 iii 10, cf. *sitti mārē* PN *qinnušu* NUMUN *bīt abišu mala bašū* *ibid.* 28 iii 61, and *passim* in Asb.; *mamma jānu* ... [ul] [LÚ NUMUN-*i-ni*] *attūnu ša ana* PN ... *šarrūtu 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; *ana hulluqzé-ri Akkadī* to destroy the race of Akkad JCS 11 85 iii 16 (OB lit.); exceptionally: *lu* NUMUN LUGAL EGIR.MEŠ or future members of the royal family (or other officials) PRT 44:5, cf. *ina* NUMUN LUGAL IGL.MEŠ Knudtson Gebete 109:4, cf. TA *libbi* NUMUN *šarri paniutti* Wiseman Treaties 320.

5. (special mngs., in idiomatic expressions) — a) *zēr amēlūti*: *ina qerbet nišišu* NUMUN *a-wi-lu-tim aj ibni* may she (Nintu) not allow a child to be born among his people CH xliv 48; nam.lú.u<sub>x</sub>.lu ba.dù <sup>d</sup>A.ru.ru numun ki.min an.da bí.in.mú : *amēlūti ibtani* <sup>d</sup>MIN *zi-ir amēlūti ittišu ibtanu* he created mankind, Aruru helped him (Marduk) to create every human being CT 13 36:20ff., cf. <sup>d</sup>EN.ZU.na numun nam.[lú.u<sub>x</sub>.lu ...] : <sup>d</sup>Sin [r]a<sup>2</sup>-[im] *zi-ir a-me-lu-[ti]* CT 16 20:93f.; *Adapa zi-ir amēlūti* Adapa, of human extraction PSBA 16 275:12; NUMUN LÚ-*ú-tú la emmaršu adu ana* GN *tušerabušuni* no living man must see him until you bring him to GN ABL 128:10 (NA).

b) *zēr šiknat napišti, zēr napišti/napšāti*: *ša ištu um šāti* NUMUN *šiknat napištīm ašaršu*



**zēru**

*la ētiqū* where since the beginning of time no living being had ever passed TCL 3 97 (Sar.); NUMUN ZI.MEŠ *kalama* (he put aboard) every kind of creature Gilg. XI 83, cf. [šū] *līma* NUMUN *nap-šá-a-ti kalama ana libbi elippi* ibid. 27.

c) *zēr mātāti*: (addressing the king) NUMUN KUR.KUR ABL 878:8 (NB), (addressing a deity) NUMUN KUR.KUR.RA KAR 22 r. 11, and AMT 52,1:3.

d) *zēr nirti*: *šaddū'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*: *muhalliḡ raggi* NUMUN *kaššāpi u kaššāpti* who destroys the wicked, the entire race of sorcerers and sorceresses Maqlu I 111, and passim in Maqlu.

f) *zēru aḫū* foreigner: *šēpē* A.RI.A.TA.BAR NUMUN *a-ḫu-ú ina qerbišu aprusma* I kept foreigners away from it (the sanctuary) Borger Esarh. 5 vii 13; RN *abu abišu ša* NUMUN *aḫītim la šir* URU <sup>d</sup>[Aššur] Šamši-Adad, his grandfather, a foreigner, not a native of Assur JCS 8 32 ii 10, cf. [ša za-r] *a aḫītim la šir* [URU <sup>d</sup>]Aššur ibid. i 12.

For NUMUN in Hitt., see Koschaker, ZA 41 11ff.

**zēru** see *zīru* A s.

**zēru** (*ze'āru*) v.; 1. to dislike, to hate, to avoid, 2. IV to be disliked; from OA, OB on; I *izēr* — *izēr* (*ta-ze-ar* TCL 4 5:10, OA, *ta-za-ia-ru* EA 286:20), imp. *zēr*, stative *za'ir* RS and EA, note *ze'-er* ABL 589 r. 6, I/2 *izzēr* (NA *izze'ar* ABL 1285:25), IV *izze'er* (see mng. 2); cf. *muzirru*, *zā'erūtu*, *zā'irānu*, *zā'iru*, *zajāru*, *zajārūtu*, *zāruru*, *zērāti*, *zērūtu*, *zīru* A adj., *zīru* A s.

gú.dù<sup>du</sup>.a, gú.bar.ra, gú.bar.ag.a = *še-e-rum* (for *zērum*), gú.dù.a = MIN (= *še-e-rum*) *šá* GÚ to . . . , said of the neck Nabnitu XXII 185ff.; gú.URU.GU (for gú.gur<sub>5</sub>?) = *za-a-ru-ú* = (Hitt.) *ú-i-šu-ri-ia-u-wa-ar* to oppress Izi Bogh. A 101.

tukumbi dam.e dam.na ḫul.ba.an.da. gig.a.ni : *šumma aššata mussa i-ze-er-ma* if a wife dislikes her husband Ai. VII iv 3; ḫul.nam.b[í. i]n.gig = *i-ze-er-ši-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 : <sup>d</sup>*Bēlet ilī ša amat atartī i-zer-ru* Lugale IX 34; u<sub>8</sub>.sil<sub>4</sub>. [ḫul].a = MIN (= *laḫru ša puhāssa*) *i-ze-[e-ru]*

**zēru**

ewe which rejects its lamb Hh. XIII 192, cf. [šb.amar.ḫul.a] = MIN (*littu ša būrša*) *i-ze-[e]-ru* cow which rejects its calf ibid. 339i, and cf. Thompson Gilg. pl. 59, sub mng. 1a-2'.

[tuku]mbi ad.da.na gú.ba.da.an.bar : *šumma abašu iz-ze-er* if he dislikes his father Ai. III iv 41; nigin ki.en.gi.ki.uri [lú.gú].mu.da. ab.dù.uš.a : *naḫar māt Šumerim u Akkadim ša i-zé-ru-ni-in-ni* all of Sumer and Akkad, which dislike me YOS 9 36:35 (Sum.), CT 37 3 ii 41 (Akk., Samsuiluna); [. . .] gū<sup>gn</sup>.ne.dè.a umkin<sup>um-gi</sup>.na.aš gú.un.bar.ri.eš : *re-e-ia mul-te-šir UN.MEŠ-ka ša tab-bu-ú i-ze-ra pu-u[ḫ-ru(?)]* . . .] all of them are unsubmitive (to me), the shepherd, whom you have called as the one who should lead aright your people KAR 128:18 (bil. prayer of Tn.).

GÚ.BAR.RA // <sup>d</sup>Aš-rat // GÚ ki-ša-du // BAR // *za-a-ri* ZA 6 241:9 (LB cultic comm.); ḫul // *tum-mu-nu* // [ḫul //] *ze-e-ri* CT 41 39:10 (comm. to *iqqur ipuš*).

1. to dislike, to hate, to avoid — a) in relations between human beings — 1' in leg. and letters: [*šumma*] *awīlum ālšu u bēlšu i-zé-er-ma ittabit* if a man dislikes his town and his superior and runs off Goetze LE § 30 B ii 8; *aššum ālšu i-ze-ru-ma innabitu* because he disliked his city and fled from it CH § 136:69; *šumma PN te-ze-er u ālānika te-ze-er-x* (even) if you dislike PN (the writer of the letter), do you also dislike your own cities? ARM 1 2:7f.; *šumma sinništum mussa i-ze-er-ma ul taḫḫazanni iqtabi* if a woman dislikes her husband and says, "You have no marital rights (any more) to me" CH § 142:60; *šumma . . . abam murabbīšu u ummam murabbīssu i-zé-ir-ma ana bīt abišu ittalak* 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-er-šu-ma ištu dimtim inaddūnišši* should PN (his wife) reject him, they will throw her down from a tower CT 6 26a:10 (OB); *kallatki i-ze-er-ki-ma mimma ul iddinam* your (fem.) daughter-in-law dislikes you and did not give me anything CT 29 19:14 (OB let.), cf. *a-ze-er-ki* TCL 1 25:23 (OB let.); *šumma urra šēram* PN *i-zé'-er* PN<sub>2</sub> *māršu* if PN ever dislikes his (adopted) son PN<sub>2</sub> MRS 6 55 RS 15.92:8, cf. *šumma* PN<sub>2</sub> PN *abašu i-zé-er* ibid. 12, and *šumma* PN<sub>2</sub> [i]ze'-er-ša if PN<sub>2</sub> dislikes her (the wife of his adoptive father) ibid. 18; *šar Ugarit aḫuja ittiya za-ir u la išappara mār šuprišu ana*

## zêru

*muhhija* my brother, the king of Ugarit, does not like me and does not send his messengers to me any more MRS 9 228 RS 18.54A:8 (let.); *šumma šarru bêlija la irâmanni u i-zé-i-ran-ni* if the king, my lord, does not love but dislikes me EA 158:37 (let. of Aziri); *šumma šarru za-ir âlišu u i-zi-ba-ši* if the king does not care for his town, I will abandon it EA 126:45 (let. of Rib-Addi); (he said to us, the city GN) *šarru [x] za-ru-mi* GN the king dislikes GN EA 100:14; *šumma PN<sup>f</sup>PN<sub>2</sub> [i-z]é-er-šu u izibušu* JCS 8 7 No. 94:19 (MB Alalakh); *ina mārēša . . . šumma ta-ze-er [l]a ta-da-ša-ši* if she (the first wife) dislikes (in parallelism with *râmu*) any of her (the second wife's) children, she may not treat them (text her) badly Iraq 16 38 ND 2307:46, cf. *šumma<sup>f</sup>PN PN<sub>2</sub> ta-ze-e[r]* if (the wife) <sup>f</sup>PN dislikes (her husband) PN<sub>2</sub> ibid. 48, and *šumma PN [. . .] e-ze-ra ezzebši* ibid. 49; *âš-ta-bi-ia ta-ze-ra-ni* I . . . -ed (and so) you took a dislike to me KAV 115:18 (NA let.).

**2'** in lit.: *e-ze-er la musepp[iti . . .]* I have taken a dislike to the girl who cannot seduce me (any more) ZA 49 166 ii 10 (OB); *Tiamat âlittini i-ze-er-ra-an-na* (var. adds *-a*)-*ti* our mother Tiamat dislikes us En. el. II 11, cf., wr. *i-zer-ra-an-na-ši* (var. *i-ze-er-ra-an-na-a-ti*) ibid. III 15 and 73; *mâtum ša bêlša i-zé-ru* the country that dislikes its master RA 38 83:5 (OB ext.); *šarra rubêšu i-ze-er-//i-ge-er-ru* his grandees will dislike, variant: fight, the king CT 27 18 r. 11 (SB Izbu); EN *a-mi-//ri-šú = šá i-ze-<sup>2</sup>-e-ru-šú* his enemy (= *bêl âmišu*, q. v.) = (the one) who hates him CT 41 27 r. 5 (Alu Comm.); possibly a reciprocal I/2: *šarrâni uš-te-lim-mi-nu-ma iz-ze-ru* the kings will have bad relations and dislike each other CT 28 46:12 (SB ext.); *aššatka ša ta-ze-ru la tamahhaš* do not beat the wife whom you dislike (beside *aššatka ša tarammu*) Gilg. XII 25, cf. *māraka ša ta-ze-ru la tamahhaš* ibid. 27, and *ašš[assu š]a i-ze-[ru imtahaš]* he beat the wife he disliked ibid. 43, also *mār[išu š]a i-ze-ru imta[haš]* ibid. 45; [*i*]-*ze-ra būrišina* ÁB.GAL.MEŠ the cows rejected their calves Thompson Gilg. pl. 59 K.3200:8; uncertain: KÁ. GAL *I-ze-er-ár-šu* It-Repels-him-who-Attacks-it (name of the Zababa gate of Babylon) SBH

## zêru

p. 142 ii 6, and dupls., see Unger Babylon p. 234, RLA 1 342 § 21.

**3'** in hist. contexts: for Samsuiluna, see lex. section; LÚ.MEŠ DUMU.MEŠ GN *âlam* GN<sub>2</sub> *i-ze-er-ru u . . . i-ze-er-ru-ku-nu-ti* the natives of GN hate Šušarra and hate you Laessøe Shemshāra Tablets p. 57:10 and 12; *ammīnimmi ta-ra-ia-mu Hapiri u haži[ānūti] ta-za-ia-ru* why do you love the Hapiru but hate the royal officials? EA 286:20 (let. of Abdi-Hepa); *šarru idi ki Kaldānu gabbi i-ze-<sup>2</sup>-ru(!)-na-[ši]* the king knows that all the Chaldeans hate us ABL 210 r. 6 (NB), cf. *nišē māti gabbi i-ze-ru-na-a-šú* ABL 736 r. 6 (NB), *mātāte gabbi ana muhhi* KUR *Aššur i-ze-er-ú-na-ši* ABL 327:13 (NB), also KUR *Barhalsaja i-ze-ru-u-ni* ABL 916 r. 2 (NA), and *Puqudu u KUR Tāmti i-ze-<sup>2</sup>-ru-na-a-šú* ABL 1241 r. 3 (NB); PN . . . *panišu ul mahir [ina] libbi i-ze-er-an-na-ši* PN is not acceptable to him — for this reason he hates us ABL 1106 r. 15; *ana pi ze-<sup>2</sup>-e-ra-⟨ni⟩ ša* KUR *Aššur i-ze-e-ru* to the enemies who hate Assyria (see *zā'irānu*) ABL 998 r. 7 (NB); *ana ze-a-ri ina pan ahīš tašakkanašanuni* (you swear that) you will not stir up hostility between them (Esarhaddon and Assurbanipal) Wiseman Treaties 327.

**b)** in relations between gods and men: *ana ni-ki-iš-tim ša ilum i-ze-ra-ku-ni la tatūar* do not become a . . . , which the god dislikes in you CCT 4 1a:8 (OA let.); *jāši Enlil i-ze-er-an-ni-ma ul uššab ina âl[iku]numa* Enlil dislikes me and (so) I cannot live in your town (any more) Gilg. XI 39; *ana jāti Šamaš la ta-zer-ši-na-ti* for my sake, O Šamaš, do not turn away from them Lambert BWL 134:148; *Marduk . . . epšēt Kaldi lemnēti ša i-ze-ru iṭṭulma* Marduk saw the evil doings of the Chaldean, whom he dislikes Lie Sar. 268.

**c)** in transferred mngs.: *kaspam tarām napaštaka ta-ze-ar* you love money, but you disregard your own life TCL 4 5:10 (OA let.), cf. *makkūra zé-e-er-ma napišta bulliṭ* disregard property and keep yourself alive! RA 28 92 i 13 (Atrahasis), and, wr. *ze-er-ma* Gilg. XI 26; *u atti âlittašunu ta-ze-ri* (vars. *ta-zer-ri*, *ta-zer*) *rēma* but you, their own mother, disregard mercy En. el. IV 80; HUL-*ta ze-er-ma kitta rā[m]* disregard what is evil and love what is

## zērūtu

right BE 1 83 r. 24 (kudurru), also Lambert BWL 240 ii 29 (proverb), cf. *šumma amēlu šū kitta irtāmma qullulta iz-ze-er* MDP 2 pl. 22 iv 54, cf. *šumma amēlu šū kitta iz-ze-er-ma qullulta irtām* ibid. v 20 (both kudurru); *šumma amēlu šū kitta iz-ze-er mēšaram la ihtašihma rugmū irtām* if this man dislikes what is correct and does not want justice but loves litigation MDP 10 pl. 11 iii 10, cf. [ša . . . k]itta iz-ze-er-ma lemutta ir-ta-mu UET 1 165 ii 7 (both kudurru); *šumma haḫitam i-ze-er* if he hates wickedness ZA 43 98 ii 31 (SB Sittenkanon); *kā[ruli-id]-di-ka nābiru li-zer-ka* may the harbor reject you, the ferry landing refuse you (forever) Gilg. XI 235; *Ninurta . . . qarbassu li-ze-er-ma* may Ninurta avoid his field MDP 10 pl. 12 v 2 (kudurru), cf. <sup>d</sup>Adad . . . tāmerātikunu li-za-ḫul-ir Wiseman Treatise 441; *Ḫattī . . . bēlūssu i-ze-ru-ma* PN . . . wrabbū elišun the Hittites (referring to Asdod) hated his rule and made PN their overlord Lie Sar. 254.

2. IV to be disliked: *amassu ilammin // ina amatišu iz-ze-er* his word will have a bad effect, (explained as) he will be disliked on account of his word, with comm. ḫul // *lummunu // [ḫul //] ze-e-ri* CT 41 39:9f. (comm. to *iqqur ipuš*).

The fact that there are, in private contexts, two Sumerian correspondences (see the bil. passages in the lex. section) to *zēru*, gú.bar, referring to disobedience and rebellion, and ḫul.gig, used in the sense of to dislike or hate, which are similarly distributed in the derivatives, is not sufficient to warrant assuming two Akkadian verbs, *zēru* (for ḫul.gig) and \**šēru* (for gú.bar), and assigning derivatives to one or the other of the two verbs, respectively, although the Nabnitu equation does write *še-e-rum* for gú.bar.

Koschaker, ZA 35 200 n. 2 and 211 n. 3; Dossin, RA 42 121ff.; Speiser, Lang. 33 479.

**zērūtu** s.; 1. hostility, hatred, 2. hostile magic; MB, SB; cf. *zēru*.

ḫul.gig = *zi-ru-tum* OBG I XI iv 5'; lú.šà.ḫul.gig.ab.še<sub>8</sub>.a = *ša libbašu zé* (var. *zi-ru-tam paššu* (a man) whose heart is full of (lit. smeared with) hostility OB Lu Part 8:2, var. from ibid. B i 45; [ka].ḫul.gig = *ka zi-rū-te* evil mouth (lit. mouth of hostility), [ka].ḫul.gig.diri = MIN (= *ka*)

MIN (= *zi-rū-te*) *ma-lu-ú* mouth full of hatred Izi F 329f.

1. hostility, hatred: *immatima ze-ru-tum ibašši ina [māti]* does hostility exist forever in the country? Gilg. X vi 28.

2. hostile magic: *ē tamḫur kišpī ruhē ze-ru-ti šibsat ili u ištari u amēlūti* do not admit (addressing the apotropaic <sup>d</sup>ḪUL symbol) witchcraft, sorcery, hostile magic, estrangement of god, goddess and men BMS 12:106, see Ebeling Handerhebung 82, cf. *kišpū ze-ru-ti* Oefele Keilschriftmedizin pl. 2 Rm. 265:12, also (in broken context) *ze-ru-ú-tam* PBS 1/1 2:17 (early MB); [*kiš-p*]u *ze-ru-tum ittašia ana kīdim* witchcraft and hostile magic have gone off into the open country AMT 67,3:8; *šumma sinništu ū.Ḫ.A ze-ru-te šūkul* (for *šūkulat*) if a woman has been given plants containing hostile magic to eat (and much liquid comes out of her vagina) KAR 194 r. iv 29.

**zēzēnu** s.; (a disease); SB.\*

If, after a man has taken the medicine, he neither vomits nor passes it NA.BI *zi-e-zi-na mariš* this man is suffering from the z.-disease Kūchler Beitr. pl. 11 iii 44, cf. [*šumma amēlu x*] *rit-ta-šū ina libbišu itanabbal* [NA.B]I *zi-zi-na mariš* AMT 57,5 r. 1.

**zēzu** see *zīzu* adj.

**zi** (abbreviation for *ziqpu* in math.) see *ziqpu*.

**zibānītu** s.; 1. (a type of scale or balance), 2. the constellation Libra; MB, SB, NB, Akkadogr. in Hitt. KUB 7 37:10; wr. syll. (with det. GIŠ) and GIŠ.ERÍN (in mng. 2 MUL. ZI.BA.AN.NA); cf. *zibānū*.

giš.erín = *gi-iš-ri-in-nu* balance, giš.erín.gab, giš.erín.lul.bi = *qab-lu-u*, giš.erín.lul.bi = *lul-bu*, MIN *šá zi-ba-ni-ti* Hh. VI 108ff.; mul.zi.ba.an.na = *zi-ba-ni-tum* = <sup>d</sup>SAG.ŪŠ <sup>d</sup>UTU Hg. B VI 41.

TE *zi-ba-ni-[tum] šá ki-na-a-tum // mu-šaq-qil-tum* the constellation Libra, true (balance) = that which weighs CT 41 39:6 (comm. to *iqqur ipuš*).

1. balance — a) in gen.: *šabit* GIŠ *zi-ba-ni-ti épīš š* *ilīpti muštēnū [ab]an kīsi* (the merchant) who practices trickery as he holds the balances, who substitutes weights Lambert

## zibānītu

BWL 132:107, cf. *ša kēni šabit* GIŠ *zi-ba-ni-ti ma'da* [...] *ibid.* 110, cf. GIŠ *zi-ba-nit la kitti iš[šabat]* Šurpu II 42, also GIŠ *zi-ba-nit la kitti šabātu* Šurpu VIII 67; 24 Ú.ĤI.A ŠIM.ĤI.A *annūti takassim ina* GIŠ *zi-ba-ni-ti tašaqgal* you chop these 24 herbs and aromatics and weigh them in a balance (in the quantities mentioned, i. e., one shekel, one and a half shekels, two shekels, one-half shekel, one-eighth of a shekel and one-sixteenth of a shekel, and one-sixth (wr. LUM) of a shekel) AMT 41,1 r. iv 19; whoever captures or kills the king's enemy *kī ša ababiya ina muḫḫi Šūzubu ana* PN *ina* GIŠ *zi-ba-ni-ti iškunušuma kaspā malūššu ihītuma iddaššu enna anāku ... ina libbi* GIŠ.ERÍN *ašakkanšuma ḫurāsa malūššu aḫātima anan-daššu* just as my grandfather did with Šūzubu, whom he put on a balance, and whose weight he paid in silver to PN, now I will put him on a balance, weigh (him) and give him (whoever captures or kills him) his weight in gold ABL 292 r. 6 and 9 (NB); *x-da-ad-ia uḫḫura ina zi-ba-ni-ti* my ... have been left in the scales STT 65:17; *zi-ba-ni-it ummi mārtu in[attal]* *zi-ba-ni-it mārti inattal* [ummu] the daughter watches (her) mother's balance, the mother watches (her) daughter's balance CT 15 49 i 33f. (SB Atrahasis); in Hitt.: [1-NU]-TUM GIŠ.NUNUZ *ZI-PA-NI-TUM* KUB 7 37:10 (list), cf. 1-NU-TUM GIŠ.NUNUZ *ZI.BA.NA* KUB 12 53:11 (list), for other refs. in Hitt., see discussion.

b) parts of the balance: see *lulbu ša zibānīti* Hh. VI 112, in lex. section; *giš.níg.á.lá, á.giš.erín.na = a-ḫu ša zi-ba-ni-ti* Nabnitu E 67f.; [3] *itqur zi-ba-ni-ti* three dishes of a scale BE 14 149:3 (MB); for Ur III refs., see *itquru* mng. 2a.

2. the constellation Libra: see Hg., in lex. section. For *MUL zi-ba-ni-tum* and *MUL.ZI.BA.AN.NA*, see Gössmann ŠL 4/2 No. 176; for the exceptional writing *zibānū*, see s.v.

The Hh. passages indicate that the scales described as *giš.erín.lul.bi = lulbu ša zibānīti* differed from the simple *gišrinnu*-scales by being provided with a part or mechanism called *\*zibana* (possibly dual),

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hence the designation *zibānītu*, "provided with *\*zibana*." The latter word (probably a Kulturwort) is preserved as a Sumerogram in Hitt. *ZI.BA.NA*, phonetically written *ZÉ.PA.NA* (see Otten, ZA 46 218 n. 2, also Otten Totenrituale index sub *ZIBANA* and p. 131f.), 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. *mznm*, Heb. *mōznayim* and Arabic *mizānun*, as well as to Syr. *zeban*, "to buy," etc., remains problematical.

Jensen, ZA 6 151ff.; Cassin, RSO 32 3ff.

**zibānū** s.; the constellation Libra; NB\*; Sum. lw.; cf. *zibānītu*.

KLÁG.GÁ UŠ *ana* SAL *qaqqar MUL zi-ba-nu* love (magic) of a man for a woman: region of Libra BRM 4 20:5, see Ungnad, AfO 14 258, and cf. ZÁĤ.GUR.RU.DA *qaqqar MUL.LUGAL šanīš qaqqar MUL zi-ba-[nu]* (magic) to make a runaway come back: region of Regulus, also region of Libra *ibid.* 20.

For discussion, see *zibānītu*.

**zibbānu** adj.; (sheep) with a large tail; lex.\*; cf. *zibbatu*.

udu.gukkal.í.b.lá = *zib-ba-nu* (preceded by *gukkallu marú* and *gukkallu marú dam-qa*, followed by *gukkallānu*) Hh. XIII 26; [...] [šE] = [*zi-ib*]-*ba-nu* (uncert. restoration) S<sup>a</sup> Voc. AD 11'.

For a Sum. correspondence, see udu.kun.gíd Fish Catalogue 295:1ff. For discussion, see *gukkallu*.

**zibbatu** (*zimbatu, 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. *zibbāti* (pl.) the constellation Pisces; from OB on; wr. syll. (in OB and SB also *sibbatu*) and KUN (abbr. *ZIB.(ME)* in mng. 3); cf. *zibbānu, zibbatu* in *ša zibbāti*.

[ku-un] KUN = [*zi-ib-ba-tu*] S<sup>b</sup> I 61; eme.šid.kun.min.na = *ša šina zib-ba-a-šú* (lizard) with two tails Hh. XIV 214; gu<sub>4</sub>.kun.bi.ge<sub>8</sub> = *zibbat-s[u] šal-mat*] (var. *šá šal-mat*) (a bull) whose tail is black Hh. XIII 313; *giš.kun.gigir, giš.tum.gigir = zi-ib* (var. *zib*)-*ba-tu* (part of a chariot) Hh. V 42f.; *giš.tukul.kun.gar.ra = ša zi-ba-ta ar-mu* mace covered with a "tail," *giš.tukul.kun.si.ga*

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= MIN (= *ša zibbata*) *saḥ-pu* (var. *si-iḥ-pu*) Hh. VIIA 24f.

ka<sub>5</sub>.a kun.bi mi.ni.fb.ur<sub>4</sub>.ur<sub>4</sub>.re : *šēlibu zib-bat-su imtanaššar* the fox drags(?) his tail 4R 11:45f.

*ú-x-x* = *zib-ba-tum* (preceded by *hurdatu* chariot pole, among chariot parts) Malku II 217.

1. tail (of an animal) — a) in gen.: *ana inī qannī šuprī u si-ib-ba-ti izzaz* (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 awīlum alpam igurma qaranšu išbir* KUN-sú *ittakis* if the man who hires an ox breaks its horn (or) cuts off its tail CH § 248:31; *ēgir zib-bat-sa* he (Marduk) twisted her (Tiamat's) tail En. el. V 59, possibly also *lušte'e si-ib-ba-as-sà* RA 28 92 i 4 (OB Atrahasis); *ušeqqi zi-im-bat-su* (the monster Labbu) raised his tail CT 13 33:13; [*tam*]ḥašī *ina qarnīki tušardī 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. *turraṭ KUN-sa kīma nēši gašri* (the scorpion's) tail is curled upward like (that of) a mighty lion CT 38 38:61 (inc.); *ina* KUN.MU *ušteššera turbu'i* I (the cow) sweep the dust with my tail KAR 196 r. ii 57 (inc.); *zi-ib-ba-tu-šu-nu ša šarpi* their (the *alu*-rams' statues') tails are of silver AfO 18 302 i 35 (MA inv.); *šumma martum kīma zi-ib-ba-at ḥumušširim* if the gall bladder is like a mouse's tail YOS 10 31 xi 31 (OB ext.), cf. *kīma* KUN.GÍR.TAB KAR 151:14, *kīma* KUN *immeri ulluṣ* as thick as a sheep's tail CT 31 48:13; if a star *kīma nammašti zuqaqīpi* KUN *šakin* has a tail like the animal scorpion Thompson Rep. 200:2, cf. *šumma* MUL.GÍR.TAB . . . *irassa namrat* KUN-sà *eṭāt* if the breast of Scorpio is bright, its tail dark ibid. 223:6; KUN.DAR *ša* 2 KUN<sup>II</sup>-šú a two-tailed *anduhālatu*-lizard CT 38 43:79f., cf. *šuririttu ša* 2 KUN.MEŠ-šú ibid. 39:3ff., 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: *šarat* KUN.UR.MAḤ hair from the tail of a lion AMT 99,3 r. 18+ 80,6:3; as materia medica, see *ḥulū, šikkū, adāru*.

b) in Izbu: *šumma izbum qaqqassu ana ḥallišu kamisma itti zi-ib-ba-ti-šu tišbut* if the

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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 *qaqqassu* KUN-su *ni-kil-mu* it has one head facing its tail CT 27 11 obv.(!) 16; *šumma izbu* . . . KUN *nēši šakin* if the newborn animal has a lion's tail CT 27 29:2, KUN *šēlibi* a foxtail ibid. 3, KUN *kalbi* a dog's tail CT 27 32 K.3865:12, KUN-su *ḥalqat* its tail is missing ibid. 21:19, 2 KUN.MEŠ-šú NIN UGU NIN (= *aḥatu eli aḥati*) *rakba[t]* 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-sú unassas* if the (sacrificial) lamb wags its tail YOS 10 47:36 (OB), cf. SUD.SUD = *nu-us-su-su šá* KUN Nabnitu X 41; *šumma* [zi]-*ib-ba-tum ištu šumēlim ana imittim imahḥaṣ* if the tail switches from the left to the right YOS 10 47:41, cf. ibid. 40, cf. *si-ba-su imitta u šumēla umahḥaṣ* VAT 9518 r. 11, in TuLp. 43 (translit. only), *si-ba-sú unarraṭ* shakes its tail ibid. 4, also *zi-ba-tum ištu imittim ana šumēlim li-[iḥ]-šu-x* let the tail . . . from right to left RA 38 85:5 (OB ext. prayer); *šumma immerum zi-[ib]-ba-as-sú inašši 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 KUN.MEŠ-šú-nu *ittanaššú* (said of bulls) CT 40 31 K.8013 r. 5 (Alu), also (said of swine) Labat TDP 2:13, also (with *našú*) CT 40 32 r. 21f., (with *qanānu*) 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 GÍD.DA-*at* its (the sheep's) tail is long CT 31 30:12; *šumma alpu ina* KUN-šú *epera ana arkišu islu* if a bull stirs up dust behind him with his tail CT 40 32 r. 18 (Alu); *šumma* . . . *surdū ana pan amēli kappiṣu usallilma* KUN-su *iḥtirma* if a falcon flaps its wings and flicks its tail in front of a man CT 39 30:60 (Alu); *puḥāda annā ištu* SAG SI *ana* KUN [...] this (sacrificial) lamb, from the tip of its horns to the tail BBR No. 11:8, cf. *ištu re[šī] a-na qa-an-ni qa-q-a-di u* KU[N . . .] K.2383 col. "B" 11 (SB *tamitu*, courtesy W. G. Lambert).

d) parts of the tail: *ultu qaqqadišu adi appi* KUN-šú (let an expert examine the bull

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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; *šumma [zi]-ib-batum 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 80-7-19,85:6, *ištu išid* KUN *adi* SIG KUN KAR 434 r.(!) 2.

e) as a cut of meat: UZU.KUN (preceded by UZU.GIŠ.KUN = *rapaštu*) 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 panīšu šipra 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 Hh. V, Malku, in lex. section. 2' of a mace: see Hh. VIIA, in lex. section. 3' in the phrase *zibbat haṭṭim* (designation of an additional payment, lit., "tail" of the shelf, OB only): see the refs. sub *haṭṭu* mng. 6. Note *aššum eqlam kasāma[m] išnū* 1 ŠE.GUR *si-ba-at* <*haṭṭim*> PN *ile<qqi>* 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, *kun*(text *máš.še*) *giš.PA.àm* : [*s*]i-*ib-bat* GIŠ.PA (text [*s*]i-*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 Edin Canal CT 8 8c:1 (OB, coll. from photograph); *ēpištum ana šip[ir] ša* KUN.HLA ID the working crew for the work on the storage basins of the canal(s) LIH 4:5 (OB let.); A.ŠĀ [*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); *ištu* KUN *Puratti adi paṭ Meluḥḥa* from the storage basin(?) of the Euphrates to Meluḥḥa 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.

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For a geographical name, see *Zi-ib-ba-tum*<sup>ki</sup> 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-ib-ba-at ummānika nakrum išahḫit* the enemy will make a surprise attack on your rear YOS 10 33 iii 56 (OB ext.); *ina zi-ib-ba-at māt nakrika* [...] *x-e-ma šalla[tam tuše]ššiam* 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 646 r. 4 (NA).

3. *zibbāti* (pl.) the constellation Pisces: MUL.KUN.MEŠ BRM 4 20:6, 15 and 23, see Ungnad, AfO 14 258, also, wr. ZIB.ME abbreviated for *zibbāti*, or ZIB, see *ibid.* n. 52, also Gössmann ŠL 4/2 No. 221.

For the part of the body wr. (UZU).GIŠ.KUN or UR.KUN, see *rapaštu*.

Ad mng. 2: Salonen Landfahrzeuge 97f.; Kraus, ZA 51 52f.; Poebel, ZA 39 160. Ad mng. 3: Landsberger Kult. Kalender 61 n. 2. For etym., Holma Körperteile 142.

**zibbatu** in *ša zibbati* s.; a profession; OB lex.\*; cf. *zibbatu*.

[...] = [*ša zi-ba-tim*] (followed by designations of athletes, such as *pētūm*, *gāmīrum*, *ša abārim*) OB Lu Part 10:1; [...] = *ša zi-ba-ti* (preceded by *ša iš-tuḥ-i*, *mu-sà-ni-bu*, *en-šum*, followed by designations of various athletes) OB Lu A 316.

**zibiānu** s.; (mng. uncert.); Qatna.\*

10 GIŠ *zi-bi-a-nu* KÙ.GI *šir[pu]* 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 *uḫīnu* and *ḫīdu*; perhaps to be connected with *zibū* A, with a meaning, "zibū-like ornament."

**zibibānu** (*zibibiānu*, *sibibiānu*, *zabibānu*, *sabubānu*, *šibibānu*, *šibibiānu*, *šipipiānu*, *zizibiānu*) s.; 1. "black cumin" (seed of the

**zibibiānu**

*Nigella sativa*), 2. (an ornament); OAKk., MA, Nuzi; cf. *zibītu*, *zibū* A.

Ú.DIN.TIR.SAR = *ka-mu-ni* cumin, Ú.DIN.TIR.MI.SAR = [s]a-bu-ba-[nu] black cumin Practical Vocabulary Assur 59f.; ú *zi-ba-a* (var. *zi-bi-ba-nu*), Ú.DIN.TIR.MI, ú *ši-ib-ru*, ú *šim-ru*, ú *lu-lu-[x]-u*, ú *z[i-x-x-b]u-u* : ú *zi-bu-u*, ú *z[i-b]u-u* (var. adds [LU].ÚB šá GIM ĦI.SAR = ú *zi-bi-ba-nu*) : ú *za-bi-ba-nu*, ú *za-bi-ba-nu* : ú *ši-bi-ba-nu* Köcher Pflanzenkunde 6 iii 11' ff. (= Uruanna I 314ff.), var. from CT 14 31 K.4586 ii 9' and 19 i 4'; ú *ši-bi-bi-a-nu*, ú *šim-ru* : ú *zi-bu-[u]* Köcher Pflanzenkunde 1 i 29f.

1. "black cumin" (seed of the *Nigella sativa*) — a) in OAKk.: x SÌLA *zi-bi-bi-a-nu* (beside še.lú, ú.tir) BIN 8 123 i 11, also *ibid.* 128:4, and *passim* in OAKk.; *zi-zi-«x»-bi-a-nim* *ibid.* 276 ii 24, and *zizibiānum* *passim*, for refs. see Gelb, MAD 3 312.

b) in MA: 1 KL.MIN (= *naruqqu*) ša *si-bi-bi-a-ni* one bag of z. KAJ 277:10, cf. 2½ SÌLA *si-bi-bi-a-nu* KAJ 226:14.

c) in Nuzi: x (SÌLA) *zi-bi-bi-an-ni* (beside *kamānu* cumin, *kusibarratu* coriander, *samīdu* groats) HSS 13 353:8.

2. (an ornament): 2 *ši-pi-pi-a-[nu]* two (ornaments in the form of) cumin (flowers?) AfO 18 304:35 (MA inventory).

It seems that *zibītu*, *zibibiānu* and *zizibiānu* 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, *zibītu* occurs in OB, and *zibibānu*, *sibibiānu*, etc., in MA and Nuzi, while *zibū* is the standard form in MB, NB and SB. The plant list Uruanna collects all these forms in the *zibū*-section.

Landsberger, AfO 18 336, with etym.

**zibibiānu** see *zibibānu*.

**zibibītu** see *zibītu*.

**zibiltu** s.; (mng. uncert.); NB\*; cf. *zabālu*.

x GUR *ina kurummatti ša zi-bil-t[um] uttati u suluppī* PN *rab eširti* — x gur (of dates) from the food rations of . . . (in) barley (and) dates (received by) PN, the decurion YOS 6 229:8.

**zibnatu**

**zibingū** s.; (a synonym for cup); syn. list.\*

*ur-ru-u*, *gū-zi-u*, *zi-bi-in-gu-u*, etc. = *ka-a-su* An VII 124ff.

**zibītu** (*zibibītu*) s.; (an aromatic seed); OAKk., OB, Akk. lw. in Sum.; cf. *zibū* A, *zibibānu*.

ú še.zi.bi.tum RA 18 60:127 (Practical Vocabulary Elam); še.zi.bi.bi.tum = š[*i-im-ru*] CT 19 12 K.11394 ii 6 (Nabnitu Fragm. 4).

gú.gal gú.tur ú.tir (for ú.din.tir) še.lú še.zi.bi.tum numun zà.ħi.li chick-peas, lentils, cumin, coriander, z., cress seed UET 3 900:5, and *passim* in Ur III, see Gelb, MAD 3 305 s. v.; x SÌLA ŠE.LÚ [x] ŠE *zi-bi-tum* 10 SÌLA Ú.TIR.BABBAR x silas of coriander, x of z., ten silas of white cumin UET 5 568:2 (OB), cf. (in similar enumerations) *ibid.* 786:33 and 785:22.

The equation of *zibibītu* with *šimru*, which is etymologically connected with words for fennel (see Thompson DAB 62) suggests that z. is taken in Nabnitu to refer to a seed of the fennel or anise family in spite of the obvious connection of the word with *zibū* and *zibibānu*. In the passages cited from texts, however, *zibītu* could still denote the "black cumin." For discussion, see *zibibānu*.

**ziblu** s.; (mng. uncert.); Nuzi, NA; cf. *zabālu*.

*umma* PN-*ma zi-ib-lu*.MEŠ ša 1 ANŠE 5 *awīhar eqli nukaribbu ša* PN<sub>2</sub> *ilteqi u umma anākuma ammīni zi-ib-li teleggīmi* PN made the following (deposition), "PN<sub>2</sub>'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); [bī]t 10 ANŠE É *zi-ib-li* (a field) of ten homers, a z.-territory ADD 630:2, cf. É 4 ANŠE A.ŠÀ É *zi-bil* 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.)

**zibnatu** s.; (a garden plant); lex.\*; Akk. lw. in Sum.

**zibnu**

zi.ib.ba.tum SAR (see *šippatu*), zi.ib.na.tum SAR Wiseman Alalakh 447 viii 34f. (Forerunner to Hh. XVII).

**zibnu** s.; reed fence, reed mat; OAk., OB Diyala, SB\*; pl. *zibnātu*.

[gi x x x], [gi x x x], [gi x x x], gi.ná.a, gi.ba.an.du<sub>6</sub> = *zi-ib-nu* Hh. IX 303ff.; DU.GI.NA // *zi-ib-nu* // MIN *hu-rad* CT 41 45 BM 76487:16 (Comm. to Uruanna IIIb), for context, see *hurādu* B.

a) as a month name: ITI *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; KLNÁ *zi-ib-ni inál* 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-tum*<sup>ki</sup> BRM 4 53:17, URU *Zi-ib-na-tum*<sup>ki</sup> YOS 8 50:26, 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 *hušsu*.

**zibtu A** (or *šibtu*) s.; (a stone used as a charm); NA, SB.

2 NA<sub>4</sub> ZI.É 6 NA<sub>4</sub> *zib-te* (in a list of stones *ša tâtîm*) KAV 185 v 9 (NA); NA<sub>4</sub> *zib-tú Gutîtu* Gudean z.-stone AMT 3,2:17; NA<sub>4</sub> *zib-tu<sub>4</sub>* KAR 194 i 5 and 47, *zib-tú* KAR 213 iv 14 and 24, also NA<sub>4</sub> *zib-tú* Istanbul Metni 44/19ii 44; NA<sub>4</sub> *zib-tu<sub>4</sub>* AMT 91,1:2, note NA<sub>4</sub> ZI.É NA<sub>4</sub> *zib-tu<sub>4</sub>* BE 31 60 r. ii 11; NA<sub>4</sub> *zib-tu<sub>4</sub>* ibid. r. ii 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 NA<sub>4</sub> *zib-te* is to be read *aban šibte*, “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 (catchline) the word is written na<sub>4</sub>.zib.tum; this writing is also

**zibû A**

attested in the forerunners to Hh. XVI: na<sub>4</sub>.zib.tum, na<sub>4</sub>.kišib.zib.tum seal of z.-stone, na<sub>4</sub>.lagab.zib.tum block of z.-stone SLT 179 iv 2ff., cf. dupl. SLT 88:10.

The stone designated by the logogram NA<sub>4</sub> ZI.É appears, apart from the cited passages KAV 185 and BE 31 60, also in AMT 7,1 i 8, KAR 192 r. i 31, Šurpu 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.

**zibtu B** s.; pitch; NB\*; Aram. lw.

1-en *kan-dum ša zi-ib-tum* one *kandu*-container with pitch (beside *nēsipu ša šamni*) Nbn. 108:3.

Translation based on etymology, cf. Heb. *zefet*, Syr. *zefṭā*, “pitch” Brockelmann Lex. Syr.<sup>2</sup> 203.

**zībtu** see \*zību E.

**zibû A** (*zīpû*) s.; “black cumin” (seed of the *Nigella sativa*); OB Alalakh, MB, SB, NB; *zīpû* KAR 171:4; wr. syll. and (ú).DIN.TIR.GE<sub>6</sub>(SAR); cf. *zībīānu*, *zībītu*.

[ú].din.tir = *k[a-mu-nu]* cumin, ú.din.tir. babbar SAR = *ú-ka-x[-x]* white cumin, ú.din.tir.ge<sub>6</sub> SAR, zi.bu.u SAR = *zi-bu-[u]* black cumin Hh. XVII 300ff., but note ú.DIN.TIR.SAR = *ka-mu-ni*, ú.MIN.GE<sub>6</sub>.SAR = [*s*]a-bu-ba-[nu] Practical Vocabulary Assur 59f.; ú *zi-ba-a* (var. *zi-bi-ba-nu*), ú.DIN.TIR.GE<sub>6</sub>, ú *ši-ib-ru*, ú *šim-ru*, ú *lu-lu-[x]-u*, ú *z[i-x-x-b]u-u* : ú *zi-bu-u*, ú *z[i-b]u-u* : ú *za-bi-ba-nu*, ú *za-bi-ba-nu* : ú *ši-bi-ba-nu* Köcher Pflanzenkunde 6 iii 11'ff. (= Uruanna I 314ff.), cf. ú *ši-bi-bi-a-nu*, ú *šim-ru* : ú *zi-bu-[u]* ibid. 1 i 29f.; GE<sub>6</sub> *zi-bu-u* : AŠ *zē buqlī* (wr. KU.MUNU<sub>4</sub>) ibid. 12 i 61 (= Uruanna III 69).

a) in econ.: *zi-bu-ú* SAR JCS 8 18 No. 256:11, cf., wr. *zi-bu* ibid. 19 No. 260:7 and 9ff., wr. ú.DIN.TIR.GE<sub>6</sub>.SAR ibid. 20 No. 264:31 (all OB Alalakh); 1 SÌLA *zi-bu-ú* (in a list of spicy herbs) PBS 2/2 108:3, 7 and 19 (MB); 6 SÌLA *pitqa* ú.DIN.TIR.GE<sub>6</sub>.SAR six and one-eighth silas of z. (together with other spicy herbs) BRM 1 27:1 (NB).

b) in med.: [*šumma amēlu qa*]qgassu *gubbruḥ kasû* ú *zi-bu-ú* [...] *istēniš tasāk* if a man's head is bald, you bray equal quantities of *kasû*, of black cumin [and of ...] (and



## zibû B

make a bandage with them) KAR 202 i 54; *arat supulhri burāšu* Ú.DIN.TIR.GE<sub>6</sub> *tasák* RSO 32 112 r. iv 13, dupl. (with var. DIN.TIR.GE<sub>6</sub>.SAR) AMT 34,1 r. 13, cf. various drugs *itti* . . . *ú zi-be-e-ú-pi-in-zur* . . . *tuballal* AMT 44,1 ii 15, also *ú zi-ba-a* AMT 43,1 ii 4, AMT 9,1:34, Kùchler Beitr. pl. 8 ii 21; *ú zi-bu-[ú]* (among drugs used in a lotion) KAR 157:11, and passim; *ú zi-ba-a ina aban urši tasák* you bray (various materia medica and) black cumin with a pestle CT 23 50:17; I ŠE *sahlê* I ŠE Ú.DIN.TIR.GE<sub>6</sub> . . . *tusaḥḥar tasák* you bray fine (various materia medica), one grain of cress (and) one grain of black cumin AMT 26,6:12, and passim wr. Ú.DIN.TIR.GE<sub>6</sub>, also Ú.DIN.TIR.GE<sub>6</sub>.SAR AMT 99,3:17; [Ú].DIN.TIR : A.DAR . . . [Ú].DIN.TIR.GE<sub>6</sub> : A.DAR cumin, against . . . , black cumin, against . . . . KAR 203 r. i-iii 12f. (pharm.).

c) in rit.: ŠE.LÚ.SAR DIN.TIR.SAR *zi-pa-a* (var. *zi-ba-a*) *antahšum ezizzu tasák* you bray coriander(?), cumin, black cumin, *antahšum*-vegetables and *ezizzu*-bulbs KAR 171:4, var. from KAR 178 r. vi 14 (hemer.).

Meissner, MAOG 11/1-2 41f.

**zibû B** (*zibu'u*) s.; (a bird or a species of locust); SB.\*

DUR<sup>ri</sup>.DU.MUŠEN = *zi-bu-u* = *ha-ru-[h]a-a-a* Hg. B IV 307; *buru<sub>5</sub>.ka<sub>5</sub>.a* = BURU<sub>5</sub> *zi-bu-u* fox-locust = *z*-locust Landsberger Fauna p. 39:9 (Uruanna).

*zi-bu-ú-a* GIR.TAB *anzūza* — *z*., scorpion, spider (among materia medica) AMT 52,3:10.

The explanation *ḥarruḥaja* occurs not only in the passage of Hg. cited but also in the line *nu.um.ma mušen* = *zi-i-bu* = *ḥar-ru-ḥa-a-a* of the same series (see *zibu* 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 *zipû*) s.; (a variety of leek); lex.\*

[. . . SA]<sub>R</sub> = *zi-bu-u*, [kar.šum.igi.tur.SAR] = *še-eh-ḥe-ru* (following a section with *karšu* leek) Hh. XVII 281f.

**zibû** see \**zibu* E.

**zibu A** s.; food-offering; from OB on; cf. *zebû*.

## zibu A

*bu-ur* BUR = *n[ap-ta-nu]*, *z[i-i-bu]*, *pa-á[š-šu-ru]*, *nī-q[u-u]* Idu II 122ff.

*e.lu bī.in.šum.mu.dè.eš gu<sub>4</sub>.gal.gal.la bī.in.šár.šár.ra nī.KU.DU ul mu.un.ši.in.gál.li.eš na.izi bī.in.si.si : aslū tubbuḥu duššá gumāḥē zi-i-bu šurruḥu šēni qutrinna* sheep are slaughtered, bulls (offered) in abundance, food-offerings are plentiful, incense is heaped up 4R 20:26f.

[*z[i-i-[bu]*, *sè-iš-ki-ú-[ru]*, *ta-an-qá-tu[m]*, *sè-iš-a-bu*, *zar-ba-bu* = *nap-[ta-nu]*, *zi-ir-qu* = MIN *šá* [x] CT 18 21 Rm. 354:2-7, restored from dupl. LTBA 2 14:1' ff.

a) in OB: <ša> *ana* <sup>d</sup>*Enki u* <sup>d</sup>*Damgalzunnna* . . . *dāriš išīmu zi-bi ellūtim* (who) has decreed that pure food-offerings (be given) in abundance forever to DN and DN<sub>2</sub> CH iv 22, cf. RA 45 74:32; uncertain: *šar-ri tu-ud-di-<i> Samsuiluna zi-bi*(text *-bu*)-*ki li-qú-ud* let the king you have chosen(?), RN, burn food-offerings for you VAS 10 215 r. 6 (OB lit.).

b) in NA royal: *gumāḥi rēštūti gukkallī marūti zi-i-bi qašdūti* . . . *aqqīma* I made sacrifices consisting of first quality bulls, fattened *gukkallu*-sheep (and) holy food-offerings Böhl Leiden Coll. 3 p. 35:33 (Sin-šar-iškun), cf. 4R 20, in lex. section; *mubbib šulubḥi u nindabē mušātir ana naphar itī zi-i-bi taklīme* (var. *mubbib šulubḥi u nindabē zi-bi taklīmi*) 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 *gumāḥi bitrūti šu'e marūti* . . . *itti nīq šagikarē ebbūti zi-i-bi ellūtu qutrinni šurruḥi tamqūti la narbāti maḥaršun aqqi* 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 Winekler Sar. pl. 36 No. 77:172; *ša epšet qātīšu u nadān zi-bi*(var. *-be*)-*šu eli itī rabūti iḫbūma* whose deeds and food-offerings were pleasing to the great gods AKA 94 vii 52 (Tigl. I), cf. *ša nīš qātīšu nadān zi-bi-šū iḫšubḥu [iḫ]rabūti* Unger Reliefstele 7 (Adn. III), *ša epšet qātīšu u nadān zi-bi-šu ilū rabūti* . . . *irāmuma* AKA 262 i 25, also, wr. *zi-bi-e-šū* Borger Esarh. 97 r. 5, cf. also *ibid.* 81:51, and Thompson Esarh. pl. 16 iv 7 (Asb.); *epēš niqēja* . . . *iklāma*

**zību B**

*uṣabṭīla nadān zi-bi-ia* he prevented the performance of my sacrifices and made me interrupt the presentation of my food-offerings Streck Asb. 32 iii 114.

c) in lit. and other occs.: *ina zi-be ellūti nindabē quššudūti* with pure food-offerings and holy cereal-offerings (parallel: *nadān taklīmāka, ina nāqu zirqī* in following lines) KAR 128 r. 18 (prayer of Tn.), cf. *zi-i-bi nind[az-bē]* Craig ABRT 1 31 r. 7; *mukīn nindabēki la mupparkū 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); *nādin zi-bi-šū kīma ūme limmir* may he who offers him (Nabū) food-offerings be resplendent like the day KAR 65 r. 16, cf. [*ša*] *i-ra-mu*(text *-bu*) *šar-rūtka na-din*(for *nadān*?) *zi-bi-i-ka* [...] [the gods who] love your kingship, your presenting food-offerings ABL 1285:5.

Because of the synonym lists which equate *zību* with *naptanu*, “meal (for the god),” and then begin a separate section with *zību* = *qutrinnu*, “incense,” and because of the contexts in which *zību* is mentioned beside *qutrinnu*, it must be concluded that there are two homonymous words, here listed as *zību* A and D. Note for *zību* A the Sum. equivalent *nì.KU.DU* in 4R 20, with which may be compared [*nì*].<sup>GU-UB</sup>DU = *nap-ta-nu* 5R 16 iii 31 (group voc.). The verb *qādu*, “to burn,” in the OB ref. and the mention of *zību* beside sacrificial animals, cereal-offerings (*nindabū*), incense and libations point to *zību* A as consisting of food — probably meat — cooked and “showed” to the gods (*zībi taklīme*).

The Heb. *zābaḥ*, Aram. *d°baḥ*, Ugar. *dbḥ*, 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.

nu.um.ma jackal, ur.idim.ma carrion-dog, ur.bi.ku who-eats-anything = *zi-i-bi*(var. *-bu*) Hh. XIV 138ff.; nu.um.ma mušen = *zi-i-bu* = *bar-ru-*

**zību B**

*ha-a-a* Hg. C 21, also Hg. B IV 242; nu.um.ma mušen = *zi-i-bi* CT 41 43 BM 54595:3 (comm.).

*zi-i-bu* = *bar-ba-ru* Malku V 44.

a) jackal: *širēšunu nukkusūti ušākil kalbī šahī zi-i-bi* (var. adds MUŠEN) *erī* MUŠEN.MEŠ *šamē nūnī apsi* I had dogs, swine, jackals (or vultures), eagles (and) all kinds of birds and fish feed on their (the slain warriors’) torn flesh Streck Asb. 38 iv 75, cf. *pagar qurādīz šunu ina la qebēri ušākil zi-i-bu* I let jackals (or vultures) feed on the unburied corpses of their warriors Borger Esarh. 58 v 6, cf. Á.MUŠEN *zi-i-bu lišākil* Wiseman Treaties 426.

b) vulture: *šumma zi-i-bu* MUŠEN KI.MIN (= *ana bīt amēli irub*) if a vulture enters somebody’s house CT 41 8:77 (SB Alu), cf. *ina ĤUL zi-bu* MUŠEN against the evil (portended by) a vulture *ibid.* 24 iii 11; *šumma zi-i-bu ana imitti amēli itiq* 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 *issi* cries) *ibid.* 9–12; *ana antašubbī nasāḥi kappi sudinni kappi zi-i-bi ū x ina* KUŠ to drive out epilepsy, the wing of a bat, the wing of a vulture, . . . -herb in a phylactery KAR 186 r. 9; *zi-i-bu* MUŠEN *iššūr* <sup>a</sup>*Nabū* 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 scribe 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. *z°ēb*, “wolf”). It seems that *zību* came in SB to refer nearly exclusively to the vulture.

Landsberger Fauna 79.

**zību C**

**zību C** (*zīpu*, *zēbu*) s.; (a type of mill); OB, MA; Akk. lw. in Sum.

[na<sub>4</sub>.ĤAR.zi.e.bi] = [MIN (= *e-ru-ú*) *zi-e-bi*] Hh. XVI D iii 18, restored from na<sub>4</sub>.ĤAR.zi.e.bi = *e-[r]u-u zi-i-bi* = *e-ru-u ĥa-ši-mur* Hg. D. 144, also (wr. na<sub>4</sub>.ĤAR.zi.bu.um) Hg. B IV 126, cf. na<sub>4</sub>.ĤAR, na<sub>4</sub>.ĤAR.zi.bu, na<sub>4</sub>.ĤAR.zi.bu, na<sub>4</sub>.ĤAR.zi.bu.kuš.si.ga Wiseman Alalakh 447 iii 35ff. (Forerunner to Hh. XVI).

[zi]-[i]-bu, [ad-ba]-ru = *e-[ru-u]* Malku V 210f.

NA<sub>4</sub>.ĤAR.ZI.BÍ BIN 5 1:4 and 45 (Ur III); [N]A<sub>4</sub>.ĤAR.ZI.BU ŠU.SI.GA [N]A<sub>4</sub>.ĤAR.AD.BAR ŠU.SI.GA Chicago Natural History Museum 156008 r. 13f. (unpub., OB inv.); 1 NA<sub>4</sub>.ĤAR.ZI.BI *qadum narkabišu* one z.-grinding slab, together with its muller TCL 10 116:11, cf. *ibid.* 120:6, 8 and 10, TCL 11 224:31, 52, 90 and r. 17, cf. also 1 NA<sub>4</sub>.ĤAR.ZI.BI ŠE.GIŠ.Ì YOS 12 342:3, also 3 ĤAR.ZI.BI Sumer 14 43 No. 21:7 (OB Harmal); for other refs., see *erû* B usage c-2', where contexts are cited, but disregard the translation there given; note the writing 2 NA<sub>4</sub> *i-ru-um* (for *erûm*) *ša zi-bi-i* UCP 10 110 No. 35:13 (OB Ishchali), *ša zi-bi* Speleers Recueil 311:2 (MA), *ša zi-pi* KAJ 123:3 (MA), all cited *loc. cit.*

**zībū D** s.; incense; syn. list.\*

*zi-i-bu* = *qut-rin-nu*, *qut-rin-nu* = GIŠ.ŠIM.MEŠ (var. *ri-qu-u*) LTBA 2 1 vi 22f., var. from *ibid.* 2:358f.; [z]i-i-bu = *qut-ri-in-[nu]*, *x-ku-ú* = MIN CT 18 21 Rm. 354:8f., restored from dupl. LTBA 2 14:5'f.

This word *zību*, equated with *qutrinnu*, must be regarded as a different word from the *zību* equated with *naptanu* in the section preceding the CT 18 passage cited here. See discussion sub *zību* A.

\***zību E** (or *zībū*, *zībtu*) s.; (a small metal object); MB; only pl. attested.

Ten and a half shekels of red gold from PN for one bowl  $\frac{1}{2}$  GÍN *rīhti ĥurāši ša sappi ana zi-ba-a-ti* PN<sub>2</sub> *kutimmu maḥir* (of which) PN<sub>2</sub>, the goldsmith, received one-half shekel remaining from the gold for bowls, from which to make z.-s BE 14 121:6, cf. [napḥar] 3 GÍN KÙ.GI [a-n]a *zi-ba-a-ti* 10 $\frac{5}{8}$  GÍN 22 $\frac{1}{2}$  ŠE(!) LÁ KÙ.GI *ana sappi* PN<sub>2</sub> (same person) *kutimmu maḥir* *ibid.* 122:6 (both dated in the same year).

**zidubdubbū**

The very small quantity of gold used for *zību*'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.

**zību F** s.; waterlogging(?); lex.\*; cf. *zābu*.

il-lu A.KAL = *bīblu*, *ḥīlu*, *zi-i-bu*, *nīšu*, *tattiku* Diri III 132ff., cf. [A.KAL] = *mēlu*, *ḥīlu*, *šīḥlu*, *nīšu*, *zi-bu*, *za-a-bu*, *tekku*, *tatekku* (for *tatteku*) = (Hitt. col. broken) KUB 3 103:14ff. (Bogh. version of Diri III).

**zību** see *zīpu*.

**zību'u** see *zībū* B.

**zībzīru** s.; (mng. unkn.); OB.\*

x GÁN *gagiam zi-ib-zi-ir* ANŠE *zi-zi-i[m]* . . . *ēpuš* I constructed (for Šamaš and Aja) a *gagū* (provided with a field of) twelve bur as a . . . CT 32 1 i 20 (OB Cruc. Mon. Maništusu), and dupl. RA 7 180 i 14.

Possibly a "Flurname."

**zidubdubbū** s. pl. tantum; (a small heap of a certain type of flour, used for cultic purposes); SB; Sum. lw.; wr. ZÌ.DUB.DUB. (BA/BU) and with phon. complements.

a) in gen.: you libate wine and beer 7 zì. DUB.DUB.BU *tattanaddi* (and) set out seven z.-s (for each of seven gods) BBR No. 26 ii 20 (*bīt rimki*), cf. *ibid.* iv 42, also *attanandi* zì. DUB.DUB.BU 3 *ana* [ . . . ] (with subscript *ikrib šiddi šadādi* prayer to be recited while drawing the curtains) *ibid.* 83 iii 14, also *šiddi tašaddad* ZÌ.DUB.DUB.BU *tattanadd[i]* BMS 30 r. 24, and 3 ZÌ.DUB.DUB.BU BA 5 703 No. 57:12, KAR 50 r. 7, see Thureau-Dangin RAcc. p. 24, also BMS 40:12, ZÌ.DUB.DUB. LKA 70 i 23; *šiddu kīma ša bārī tašaddad* [x ZÌ.DUB]. DUB.B[A] *tattanaddi* 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; *maḥar apti* ZÌ.DUB.DUB.BU ŠUB.ŠUB [ . . . ] you set out z.-s in front of the window AMT 83,2:5, cf. LKA 86:13, and passim with *nadū*; 3 ZÌ.DUB.DUB. BU *ana miḥrat* . . . *lilissi ina zisurrā tanaddi istēn kukkubu* . . . *ina imitti* ZÌ.DUB.DUB.BU 3-šū-nu *ina zisurrā* . . . *tukān* you set out three z.-s facing the kettledrum, inside the magic

## zidubdubbû

circle drawn with flour, you place one *kukkubu-jar* in the magic flour circle to the right of the three *z.-s* BRM 4 6:45f. (*kalû-rit.*); 7 GIŠ.ERIN *ana ilî sibitti DUMU* <sup>d</sup>*Anim ina libbi tu[zaqqap ...] zî.DUB.DUB ana pani tanadd[i]* you plant 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 zî.DU]B.DUB.BU *ana muhhi egubbî tanaddi* you set x *z.-s* up on the holy water basins *ibid.* No. 31-37 first piece i 12; zî.DUB.DUB-*bi-e* É *tukapparma takpi-rât bîti ana bâbi* [È] 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. SÎLA.GAZ-*e* ŠE.BIR.BIR.RI.DA zî.DUB.DUB-*bi-e* [x T]A.ÂM *tanaddîma [...]* *bîta tuhâp* you make heaps of potsherds (see *silagazû*), heaps of seeds (see *šebirbirredû*) and *z.-s*, x (heaps) of each (item), and purify the house *ibid.* line 65.

b) with explanatory remarks: 7 *ilû* DUMU <sup>d</sup>*Enmešarra zî.DUB.DUB.BU.MEŠ* the Seven Gods, the sons of Enmešarra are (represented by) the *z.-s* 4R 23 No. 1 i 5, see Thureau-Dangin, RAcc. p. 26; *zisurrâ ša erši marši ilammû DN u DN<sub>2</sub> 3 zî.DUB.DUB ša nadû Anu Enlil u Ea* the magic circle of flour with which he (the magician) surrounds the bed of the sick person (represents) Lugalgirra and Meslamtaea, the three *z.-s* which are set out (represent) Anu, Enlil, and Ea ZA 6 242 Sp. 131:17 (cult. comm.), cf. 3 zî.DUB.DUB.BU *akalu u niqû ana* <sup>d</sup>*Ani* <sup>d</sup>*Enlil u* <sup>d</sup>*Ea* BBR No. 24 r. 7 (= Craig ABRT 1 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 *šebirbirredû*, “heaps of seeds,” and *silagazû*, “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 *u* SIZKUR, which may offer a link to the meaning of zî.dub.dub.(bu) as attested in Ur III texts.

## ziggurru

Small quantities of it are mentioned there beside such types of flour as zî.A.TER (*sašqû*), zî.ŠE (*tappinnu*) and zî.KAL (*hišlētu*), see UET 3 index p. 192 s.v., also Eames Coll. p. 130 n. 123. In Gudea, e.g., it appears beside nîg.àr.ra (SAKI 66 Statue B i 10) for a regular sacrifice (sá.dug<sub>4</sub>). 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 *mašhatu*, in later texts. In Hh. XXIII v 8f., [zî.dub.d]u b.bu is rendered by *qî-me ma-aq-qî-tum*, “flour (used for sacrifice with) a libation,” and by *qî-me si-ir-qî*, “flour (used for sacrifice with) an incense offering.”

ziganšarru see *zigašarru*.

zigarrû s.; bed with side pieces; syn. list\*; Sum. lw.

*zi-gar-ru-u* = *er-šu* Malku II 177.

Loan word from Sum. \*(iz).zi.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 *izzidarû*.

zigašarru (*ziganšarru*, *zikišarru* or *sika(n)šarru*) s.; (a commodity); OA\*; foreign word.

*ana zi-ga-an-LUGAL u šubâtî ša addinak-ku<ni> 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 MA.NA *zi-ga-LUGAL u šaršarānam allānî arkūtîm išti PN u PN<sub>2</sub>* two minas of *z.*, also (one) *šaršaru*-container with long(?) acorns(?) from PN and PN<sub>2</sub> TCL 4 97:1, and cf. 1 MA.NA *zi-ga-ša-ru* TCL 4 81:2; [ša] 15 GÍN *kaspim* NA<sub>4</sub>.GUG *u zi-x-LUGAL* red stone and *z.* for 15 shekels of silver TCL 20 178:8; one and one quarter shekels of silver *šim* 16 GÍN *zi-ga-an-ša(!)-ri* CCT 5 32a:5, cf. x silver *šim* [x zi]-*ki-ša-ri* OIP 27 32:6.

Bilgiç Apellativa 70 and 90.

ziggurru (a fish) see *singurru*.

**zigiduḥḥu**

**zigiduḥḥu** s.; (a prepared liquid dish); OAkk., Akk. lw. in Sum.

1 DUG.GAR 2 SĪLA *zi-gi<sub>4</sub>-duḥ-ḥu-um* UET 3 71:4, also 1128:1, 5 and 9, *zi-gi<sub>4</sub>-duḥ-um* ibid. 929:2, always beside *nag.lugal*.

Probably originally a Sum. word (possibly *zì*, “flour,” or *zì.kum* plus *duḥ*, cf. *dišip-tuḥḥu*) denoting a flour preparation, which became a loan word in Akk. and then appeared again in Sum. texts in Akk. form.

\***zigû** s.; (mng. uncert.); MB.\*

1 *makkasu* [2 MA 12 GÍN] *adi* 12 GÍN *ina zi-gi-e* 1 *ḥašinnu* 1 MA 6 GÍN *adi* 6 GÍN KI(!). MIN one knife (weighing) two minas (and) twelve shekels with twelve additional shekels from the z., 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 *saḥ-ḥa-aš-ša-mi*).

The term (possibly from Sum. *zi.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.

**ziḥḥu** s.; (a fish); lex.\*

[ú-bu-dil] [NINDÁXÚ.AŠ] = [a]-*bu-da-nu-um*, [z]-*iḥ-ḥu-um* MSL 2 141 Tablet C r. 18' f. (Proto-Ea).

**ziḥḥu** (pustule) see *siḥḥu*.

**zi'iru** see *zīru* A s.

**zi'iztu** s.; division; Nuzi\*; cf. *zāzu*.

*uštu ūmi annī zi-i-iz-ta eqli u dabābu jānu* 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: *šunuma ša TÚG.MEŠ KUŠ zi-ia-na-ti u ša immerē nādīnānū* and they are those who handed over the garments, the leather z. and the sheep JEN 68:32, cf. 1 TÚG 1 KUŠ *zi-ia-na-du*

ibid. 13; 3 KUŠ *zi-ia-na-tum*.ME 2 *allurū* TCL 9 1:8, cf. 3 *allurū* 2 KUŠ *si-a-na-tum* HSS 13 98:2, 2 KUŠ *zi-a-na-du* 2 *allurū* ibid. 127:1, cf. also 1 *alluru* 1 TÚG 1 *zi-a-na-tum* JEN 554:2; 1 KUŠ *zi-ia-na-du damqa eššu* JEN 297:24; 2 KUŠ *zi-a-na-du* JEN 655:27, and ibid. 16; note 2 *zi-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 *šartu ana ištēn zi-a-na-tum* two minas of goat hair for one z. HSS 13 252:13; *ša* 2 *zi-a-n[atum]* *šartumma* PN *ilteqi* PN took hair to (make) two z.-s HSS 14 544:1, cf. *ša šina zi-a-na-tum šarassunu* PN *i[teqe]* PN took hair for two z.-s ibid. 9; [x] *kudukti šartum ana* 3 *zi-a-na-ti* HSS 15 218:2, cf. 24 *narī sīg*.MEŠ *ana* 20 *zi-a-na-ti* — 24 *narū*-measures of wool for twenty z.-s HSS 13 2:2.

b) uses — 1' given to women: 1 *zi-a-na-tum esrēti ša* GN 2 *zi-a-na-tum mārat šarri ša* GN<sub>2</sub> HSS 9 23:2ff., and passim in this text; 1 *zi-a-na-ti ana mušēniqti* HSS 13 165:5, and passim in this text, but not exclusively to women; 1 *zi-a-na-tum ana ēnti ša Abenaš* HSS 15 188:5, and passim in this text, given to women; note in enumerations of household utensils (*unātu*), given to a woman HSS 13 470:2, *minummē ì*.MEŠ-*ia* UDU.MEŠ-*ia* *zi-a-na-ti-ia namzītija unātu ša bīt ahija* 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 *zi-a-na-du ša* LUGAL 36 KUŠ *zi-a-na-tum ina libbišunu* 5 KUŠ *zi-a-na-du labīrātu* twelve leather z.-s for the king, 36 leather z.-s, among which are five old leather z.-s HSS 15 325:1ff.; 12 *zi-a-na-tum ša* LUGAL ibid. 130:64; note 1 *zi-a-na-ti kīma šarru Šurattarna imtūt šarip* one z. when King RN died and was cremated HSS 13 165:2; note *naphar* 30 *zi-a-na-tum*.MEŠ *ša ekallim ana bābi nadnu* 12 *zi-a-na-tum eššētu* PN *ištu nakkamtu ana* PN<sub>2</sub> *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<sub>2</sub> ibid. 34 and 37.

3' as a means of payment: PN 30 MA.NA AN.NA.MEŠ 4 MA.NA UD.KA.BAR.MEŠ *ištēn si-a-*

## zikartu

*na-tum kīma qīštišu ana PN<sub>2</sub> ittadin* PN gave PN<sub>2</sub> 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 *mārūtu* texts, also (beside animals, tin and a garment, summed up as *annūtu kaspu*) JEN 297:24, and passim in *tidennūtu*-texts, (beside barley, copper and oil as compensation payment in an exchange transaction) RA 23 152 No. 40:9, etc.

c) other occs.: [...z]i-a-na-du 5 *ina ammati mūrakšu 3 ina ammati rupussu* one z. five cubits long (and) three cubits wide Tu 439:17; *zi-a-na-ta ana ú-qa-x-[x x] x ittadiš* he gave (me) the z. in order to . . . (deposition 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 *zijañātu* 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, AJSL 51 26f.; Speiser, Or. NS 25 2 n. 2.)

**zikartu** s.; masculinity; SB\*; cf. *zakru*, *zikaru*, *zikerūtu*.

*šumma BIR zi-kar-ti-šu hepât PA.PA* [...] if the “kidney of his masculinity” (i. e., his testicles) is crushed SBH 148 ii 32, cf. *šumma BIR zi-kar-ti-«tú»-[šu . . .] šinātišu* DIB.DI[B . . .] CT 37 44 K.3826 ii 19', see Labat TDP 138 ii 69.

For another term for “testicles,” similarly composed with BIR (= *kalītu*), see *kalīt birki* sub *kalītu*, “kidney.”

**zikaru** (*zikeru*) 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; wr. syll. and NITA, NITÁ, but LÚ in DINGIR.MEŠ LÚ.MEŠ DINGIR.MEŠ SAL.MEŠ KBo 1 1 r. 51,

## zikaru

etc., note MU.TIN Labat TDP 204:58; pl. *zīk-ka-rū*, in Bogh. *zīkarūtu*; cf. *zakru*, *zikartu*, *zīkrūtu*.

nu, na, AŠ, pap, ni-ta-ah<sub>NITA</sub>, ni-ta<sub>NITÁ</sub>, gi, giš, mu, šar<sup>š</sup>ŠAR, me, tuk, DIŠ, tin = *zi-ka-rum*, mu.tin = MIN EME.SAL, zi.ik.ru = ŠU (= *zikeru*) Nabnitu IV 292ff.; ni-tam(?)UŠ, [...], di-l<sub>AŠ</sub>, [...], mu.tin = *zi-ka-[ru]* Lu III iii 41ff.; [d]ili = *zi-ka-rum* Izi E 195; [gi-e] [AŠ] = *zi-ka-r[u]* A II/2 Part 2 ii 5; gi-iš UŠ = *zi-ka-ru*, i-šá-ru, re-hu-ú Idu II 34ff.; [...] MAL×PA = *zi-ka-[ru]* A IV/4:91; mu = *zi-k[arum EME.SAL]* Izi G 8; mu.tin = *zi-ka-rum*, ar-da-tum Izi G 93; [ni-ta] [NITÁ] = [zi]-ka-rum S<sup>b</sup> II 344, also S<sup>a</sup> Voc. AD 2'; [ni]-ta NITÁ = *zi-ka-rum* A VIII/2:211; [pa-ap] PAP = [zi-k]a-ru S<sup>a</sup> Voc. M 7; pa-ap PAP = *zi-ka-rum* A I/6:11; [n] u-mu-un ZL+LAGAB = *et-lum*, ú-rum<sub>SAG</sub>×ŠID = *zi-ka-ru*, lei-rum<sub>SAG</sub>×SAL = *sin-niš-tum* Antagal E a7-9; AŠ = *zi-ka-rum* Proto-Izi f 22; me-is MES = *zi-ga-ru* MSL 3 219 G<sub>2</sub> line q (Proto-Ea).

giš.gu.za.nita = šá *zi-ka-ri* (parallel ša *sinništi*) Hh. IV 81; ba-al-la-a TÚG.NÍG.SAG.ÍL.ŠÍR.NITA = ú-pur *zi-ka-ri*, ba-al-la-a TÚG.NÍG.SAG.ÍL.ŠÍR.SAL = ú-pur *sin-niš-tum* Diri V 122f., also Hh. XIX 149f.; gi<sub>4</sub> = *la-ma-du šá* NITA u SAL Nabnitu A 275; [gi] = *la-ma-du šá* NITA u SAL CT 12 29 BM 38266 iv 5 (text similar to Idu); giš.gišimmar.nita = *zi-ka-ru*, giš.gišimmar.SAL = *si-ni-šu* Hh. III 319f.

[UD.DU].bu mušen = *arabú*, [UD.D]U.bu NITA mušen = *zi-ka-ru* Ur X.133 r. ii lf. (Hh. XVIII); [kur].gi [mušen] = [...]ki (pronunciation) = *zi-ik-rum* KBo 1 47+57:9 (= KUB 4 96 iii 13).

[ni.i]n.ta mu.nu.uš.ra mu.nu.uš ni.in.ta.ar.ra ku.ku.te dInnin za.<a>.kam = *zi-ka-ra-am ana sinništim si-ni-ēš-<am> ana zi-ka-ri-im turrum kamma Ištar* it is within your (power), Ištar, to change men into women and women into men Sumer 11 pl. 6 r. 6 (OB), cf. ASKT p. 130:47ff.; ù SAL nu.meš ù nita nu.meš : ul *zi*(var. *zik*)-*ka-ru šumu ul sinnišāti šumu* they (the demons) are neither male nor female CT 16 15 v 37f.; ur.sag dMu.bar.ra mu.tin mu.un.il.la : dGibil šaqú *zi-ka-ru qarrádu* DN, exalted, male, hero 4R 26 No. 3:33f.; dNin.urta nita im.il.il.la : dMIN *zi-ka-ru*(var. -ri) *mutlellá* DN, exalted male Lugale I 31.

*zi-ik-ru*, *a-ia-rum*, *mu-tu*, *a-ia-lum*, *a-ra-du* = *zi-[ka]-rum*, ú-ti-ir-ku-un = [MIN N]IM, *ur-na-tum* = *zi-[ik](var. -ka)-ru* CT 18 19 K.107+K.265+:12ff., var. from dupl. ibid. 15 K.206 ii 6ff.; UL NITA-a-ta dDilbat // *zi-ka-rat* (preceded by UL SAL-a-ta dDilbat // *sin-ni-šá-at* is female) ACh Ištar 8:9.

1. male (human and animal) — a) human — 1' in gen.: *aššat šarrim zi-ka-ra-am ullad* the king's wife will bear a male YOS 10 11 v 13 (ext.), cf. ibid. 57:6, and passim in OB ext.,

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also *aššat amēli* NITA *ullad* CT 20 3 K.3671+ :7, and passim in SB ext.; *aš-ti awīlim zi-ka-ra-am ullad* CT 5 4:4 (OB oil omens), cf. NITA *irḫi* Labat TDP 210:100f., NITA *arāt* ibid. 206:63, 66, etc.; if a man has intercourse with his wife in a field or a garden *aššassu* NITA.MEŠ Û.TU.MEŠ his wife will bear only males (see also *zakru* usage b) CT 39 45:24 (SB Alu); 7 *ubannā* NITÁ.MEŠ 7 *ubannā* SAL.MEŠ 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 šamnam ana aššatim aḫāzīm teppeš* 1 *ša* NITA 1 *ša* SAL *aḫē tanandi* 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. 14b (OB oil omens); *ajū zik-ri* (vars. *-ru*, *zi-ik-ru*) *tāḫazašu ušēšika* [... T]iamat *ša sinniṣat iārka ina kakku* what man is leading his battle array against you? — [...] Tiamat, (only) a woman, who goes out to attack you En. el. II 110; *lu zi-ka-ar* [*lu s]inniṣ mannu[m la id]e* nobody knows whether it (the mutilated body of a child) was a boy or a girl ARM 6 43:12 (let.); *šumma šīru ana muḫḫi* NITA *u* SAL *imqut uparriršunūti* if a snake falls upon a man and a woman and separates them KAR 389b ii 8 (p. 351) (SB Alu), and passim in this text, cf. [*šumma*] *šīru ina muḫḫi erši* NITA *u* SAL *imqut* CT 38 32:5 (SB Alu); *kullu'u la zi-ka-ru šū* he is effeminate, not a he-man 4R 34 No. 2:21, see Weidner, AfO 10 2ff.; [L]Ú.MEŠ *ša* GN *zi-ka-ru-du*.MEŠ [u] SAL *a-mi-la-du*.MEŠ *ša* GN slaves from Ethiopia, male and female KUB 3 52:6; <sup>a</sup>EN.LÍL-*at ni-ši* (var. UN.MEŠ) *ilat zi-ik-ka-ri* goddess of Enlil rank of women, goddess of men Craig ABR 1 67:25, and dupls., see Zimmern, ZA 32 172, cf. *ilat* NITA.MEŠ <sup>a</sup>Ištar SAL.MEŠ STC 2 pl. 78:39, cf. also AfO 8 25 r. v 12 (Aššur-nirārī VI treaty); *šalam* NITA *u* SAL *teppuš* you make a figurine of a man and a woman KAR 184 r.(!) 24 (SB rit.); *šumma* SAL NU SAL [...] *šumma* NITA NU [NITA]

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if it is a woman, the figurine of a woman, if it is a man, the figurine [of a man] KAR 228 r. 19 (SB rit.); *šumma zi-ka-ka-ma lu aššatka* if you are a man, let this (figurine) be your wife BBR No. 49 r. 2; *šumma* GIŠ.TUKUL *imittim kīma passim zi-ka-ri-im ṭurrī išu* when the right "weapon" has ribbons like a male puppet YOS 10 46 iv 32, and passim in OB ext., also, wr. *kīma* ZA.NA 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: *girtablilu zi-ka-ru išassi* the male scorpion-monster called (his mate) Gilg. IX ii 17; as a personal name: *Zi-ka-ri* VAS 6 267:6 (NB), NITA ibid. 4:7.

2' per merismum: *ina mārī* PN *zi-ka-ri-im u sinniṣtim eli* PN<sub>2</sub> *mamman mimma ul išu* none of the children of PN, male or female, has any claim against PN<sub>2</sub> TCL 1 69:17 (OB leg.), cf. ibid. 68:8, also *ištu zi-ka-ri-im adi sinniṣtum* CT 2 50:19; (in broken contexts) [*z*]i-*kar u sinniṣ* STT 28 ii 48', *lu* NITA *lu* SAL PBS 1/1 13 r. 34, and dupls.; *nišī* NITA *u* SAL *šeher u rabi* all the people, men and women, young and old Streck Asb. 56 vi 91, also 318 i 9, cf. OIP 2 28 ii 19, and passim in Senn., note *zik-ru u* SAL OIP 2 57 i 16, also Streck Asb. 16 ii 40, and passim; *lu* NITA *lu* SAL *mal šuma nabū* PRT 44:15; (the gods of GN) NITA *u sinniṣ* BHT pl. 10 vi 12 (NB lit.).

b) animal: *qaqqad iššūr ḫurri* NITÁ *teleggī* you take the head of a male partridge AMT 76,6:10, cf. OECT 6 6 r. 8, and passim; *libbi iššūr ḫurri* NITÁ AMT 62,3 r. 3; *šumma littu 3 ulidma* 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.MEŠ 4 SAL.MEŠ (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 gāt imittišu sinniṣta ina gāt šumēlišu 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.MUŠEN.MEŠ NITA *u* SAL two doves, a male and a female ABL 1405:3; *šir'anū šabiti ša* NITA *u* SAL KAR 194 i 6 (SB med.); *lašḫi* ŠAḤ NITA AMT 98,1:3; for male animals, cf. *asu* bear KAR 186 r. 13, *purādu* (a fish) AMT 82,2:1, *šurārū* lizard

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AMT 82,2 r. 5, see also *ḫulû*, *imēru*, etc.; *šalmē girtablili tiddi* NITÁ *u* SAL figurines of scorpion-men, male and female KAR 298 r. 8, cf. also AAA 22 pl. 12 iii 52 (SB rit.); for GUD. NITA see *alpu*, for UDU.NITA see *immeru*, for ANŠE.NITA see *mūru*.

c) date palm: *giš.gišimmar nita = zi-ka-ru* Hh. III 319; *ina Bābili* GIŠ.GIŠIMMAR NITA *uḫīnu ittaši* in Babylon a male date palm bore dates CT 29 48:8 (SB list of prodigies); SUḪUŠ GIŠ.GIŠIMMAR NITÁ AMT 13,6:18.

2. man — a) in gen.: *šumma aššat awīlim itti zi-ka-ri-im šanīm ina itūlim ittašbat* if a married woman is caught sleeping with another man CH § 129:43, and passim in similar contexts in CH; *aššat awīlim ša zi-ka-ra-am la idūma* a married woman who has not had intercourse with a man CH § 130:56; *ana bit zi-ka-ri ul errubu* I (a widow) will not go to live in a man's house Camb. 273:6, cf. *ibid.* 9; *amēltu irtabi ša zi-ka-ri ši* the girl is grown up, she is marriageable EA 3:8 (MB), cf. *kī* <sup>1</sup>PN *itti zi-ka-ra* <sup>2</sup>tap-pa-šú *aš-ba(!)-ta-a-ma* YOS 6 188:20 (NB); *zi-ka-ra-am šumšu [š]a k[ap]rim šāti idūku* they killed some man of that village ARM 4 24:12; flour *ša* NITA *itēnu* which a man has ground LKA 70 i 15.

b) with the implication "warrior," etc.: *mannumma šaruḫ ina zik-ka-ri* (var. NITA.MEŠ) who is the most famous of the warriors? Gilg. VI 183, cf. the parallel: [<sup>d</sup>*Gilgameš šar]uḫ ina zik-ka-ri* (var. NITA.MEŠ) *ibid.* 185; *labbāku 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); *ašar tāḫaz zi-ka-ri ul imqut eršetu išbassu* he did not fall on the warriors' battlefield, but the nether world seized him (as he was sick in bed) Gilg. XII 61, and *ibid.* 53 and 75, see Weidner, AfO 10 363f.; *zi-kar*<sub>x</sub>(KÌR) *qardu* (said of Nergal) TCL 12 13:18 (NB leg.); <sup>d</sup>Šul.gi ni.in.ta ka.la.ak.ka : <sup>d</sup>Šulgi *zi-ka-ru-um dannum* Sumer 11 pl. 16:3 and 5, and cf. NITA KAL.GA RA 8 65 i 2 (OB Ašduni-erim), also KAH 2 60 i 19 (Tn. II), AKA 381 iii 116, and passim in Asn., 3R 7 i 9 (Shalm. III), Lyon Sar. pl. 2:7, and passim in Sar.; *zi-ik-ri qardu* BBSt. No. 6 i 7 (Nbk. I), No. 36 ii 23 (Nabū-apal-iddina); NITÁ *qardu* 1R 35 No. 3:14 (Adn. III), *zi-ka-ru*

## zikru A

*qardu* OIP 2 23 i 7 (Senn.), and passim in Senn., Esarh. and Asb.

3. ram: *udu.nita = zi-ka-ru* Hh. XIII 7, cf. UŠ = *zi-ka-[ru]* CT 14 13 BM 91010 r. 11 (excerpt from Hh. XIII); 1-en 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: NA<sub>4</sub> ŠU.10 NITÁ *u* SAL male and female . . . -stones (used in med.) AMT 102:22, and passim; NA<sub>4</sub> ŠU.10 NITA CT 23 10:23 (SB rit.); NA<sub>4</sub> *mu-ša* NITA AMT 97,4:10; NA<sub>4</sub> *šubû* NITA *u* SAL KAR 193:9; AN.ZAḪ.GE<sub>6</sub> NITA *u* SAL "male" and "female" black frit AJSL 36 82:86; NA<sub>4</sub>.URUD NITÁ AMT 7,1:10.

b) referring to plants used as drugs: *ašlam* NITÁ (!) "male" rush AMT 104:13, wr. <sup>TIR</sup>.<sup>TIR</sup>. NITA AMT 20,1 obv.(!) 30, *zēr ašli* NITA AMT 12,4:5, and passim; *nikiptu* NITÁ *u* SAL BE 31 60 i 7 (SB rit.), also LKU 59:11, and passim, also, wr. ŠIM.AN.BAR NITÁ *u* SAL AMT 35,1:5; note, referring to a fly: *lamšat ḫilāti* NITÁ AMT 44,1 ii 4.

c) referring to clouds: *šumma* MAN *ina ḫupē zi-ka-ri šū* if the sun sets among broken "male" clouds ACh Supp. 2 Šamaš 45:4, cf. *šumma* MAN *ina* IM.DIRI NITA.MEŠ ŠŪ.ŠŪ *ibid.* 3.

Meissner, MAOG 11/1-2 23f.; ad mng. 3: Landsberger, AfO 10 154.

zikarūtu see *zikerūtu*.

zikišarru see *zigašarru*.

ziki'ūtu see *zika'ūtu*.

zikru A (*siqru*) s.; 1. discourse, utterance, pronouncement, words, 2. mention, 3. (divine or royal) command, order, 4. name, fame, 5. oath; from OAk., OB on; stat. const. also *siqar* e.g., VAS 10 215:21, often used in pl.; wr. syll. and MU; cf. *zakāru* A.

mu = *ni-[š]u*, *ni-bu*, *zik-[rum]*, *za-ka-rum*, *za-ka-ru-um* Hh. II 185ff.; mu MU = *ni-bu*, *zi-ik-rum*, *sā-qa-rum* A III/4:6ff.; mu = *ni-[bu]*, *zi-[ik-ru]*, *sā-qa-[ru]* Izi G 2ff.; an.dùl = *zi-ik-ru-um* (var. *zi-ik-ru*, *qi-bi-tu*) Silbenvokabular A 78; mu.pàd. [da] = *z[é]-k[ir]* *šu-me* (var. *-mu*), mu.x = [n]a-bi



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*šu-me*(var. *-mu*) Erimhuš VI 245f.; [...] = *ri-ki-is*  
*zi-ik-ri* Kagal E part 4:13.

[inim.ka.na] nu.[mu.um].til<sup>ti-il</sup>.li.e.dè :  
*zi-[kir] pišu la gamāru* his (Anu's) command is not to  
be abrogated TCL 6 51:1f.; mu.pà.da.zu dingir.  
re.e.ne.[ra] ár.zu ak.ak.da ka.tar.zu ga.  
a[b.si.il] : *zi-kir šume[ka ana itā] lutta[id]*  
*dablika lud[lul]* let me praise your name to the (other)  
gods (and) proclaim your glory 4R 29 No. 1 r. i 15ff.;  
<sup>q</sup>Nin.urta.me.en mu.mu.šè ka.ki.su.ub ḥa.  
ba.āg.ne (var. ka.šu ḥa.ra.a[n.gál.gál.le.ne])  
(late version: en <sup>q</sup>Nin.urta.me.en mu.pà.da  
mu.šè ka.ki.su.ub ḥa.ma.ab.<ak>.ke<sub>x</sub>(RID).  
e.ne) = *bēlu* <sup>q</sup>MN *anāku ana zi-kir šumeja liš-ki-nu-  
ū-ni* I am the lord Ninurta, at the mere mention of  
my name, let them prostrate themselves Angim  
IV 9; mu.pà.da.bi.šè zāḥ.ab : *ana zi-kir  
šumēšunu narqi* hide at the mere mention of their  
names! KAR 31 r. 15f.; gaba.ra mu.pà.da.mu.  
šè <sup>q</sup>Ki.sār maḥ.a mu.sa<sub>4</sub>.zu ḥé.im : *ana miḥar  
zi-kir šumeja Antu širtu lu nibit šumekima* corre-  
sponding to my name (Anu), let your name be  
Antu, the august TCL 6 51:39f., see mng. 1c for a  
similar ref. to a name.

[z]ik(var. *zi-ik*)-ru = *šu-mu*(var. *-ma*), *da-ba-bu*  
LTBA 2 2:252f., and dupl. I v 42f.; *zik-ri* // *a-mat*  
CT 41 44:10 (Theodicy Comm.), see mng. 1b; GAL  
= *zik-ru* GAL = LUGAL (gloss to passage cited sub  
mng. 4b) Boissier DA p. 12:34 (SB ext.).

1. discourse, utterance, pronouncement,  
words — a) in gen.: *ismēma Gilgāmeš zi-  
ki-ir mālikīšu* Gilgāmeš listened to the words  
of his councilors Gilg. Y. 200, cf. *zi-kir  
ummišu ismi'am qurādu* RA 46 92:73 (OB Zu),  
[<sup>d</sup>Mar]duk *zik-ri ilāni ina šemišu* En. el. VI  
1, and passim in Gilg., En. el.; *ana zi-ik-ri  
etlim iriqu panūšu* he grew pale at the man's  
words Gilg. P. iv 30; *igāru šitammi'anni  
kikkīšu šuṣṣiri kala zi-ik-ri*(text *zi-ia*) listen  
to me, wall, mark my words, reed fence!  
RA 28 92 i 11 (Atrahasis); *unninnīja ilqū ismū  
zi-kir šaptīja* they (the gods) accepted my  
supplications (and) listened to my words  
Streck Asb. 34 iv 10; *qibīma lišsemi zik*(var.  
*zi-ik*)-ri give orders that my words be  
listened to BMS 8 r. 14, see Ebeling Handerhe-  
bung p. 62:33, and passim, cf. *šimi zi-kir piḥa*  
JRAS Cent. Supp. pl. 3 r. 6; *zik-ri liḫb elika*  
may my words be pleasing to you BMS 2:34,  
and passim, cf. *sì-qir* (var. *zi-kir*) *atta[mū ina  
damiq]ti liš[im]* may what I have said come  
to favorable fulfilment BMS 22:21, see Ebeling  
Handerhebung 106; *uṣur nussuqa sè-qar atmēja*  
heed the choice formulation of my utterances

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Lambert BWL 86:266 (Theodicy), cf. *atmūšu  
nussuqma sè-qar-šū šūšur* BA 5 394 ii 45;  
*šarrassun uštanaddanu si-iq-ri-i-ša* she (Ištar)  
is their queen, they discuss her utterances  
with admiration RA 22 170:29 (OB); [<sup>i</sup>]ḫiš  
*si-qā-ar ḥudātīm* the welcome word reached  
her VAS 10 215:21 (OB lit.), see ZA 44 39; *ana  
siq-ri-ia šumruši* at my woeful words ZA 5  
79:14 (prayer of Asn. I); note, with the con-  
notation "thought": *šansuku tē-šū-nu* (for  
*tēnšunu*) *si-qi-ri-šū-nu pīrudu* their mind  
was dejected, their thoughts confused LKA  
62:16 (MA lit.), see Ebeling, Or. NS 18 35.

b) in specific phrases: *šībūtum ... zi-ik-ra  
uterru ana Gilgāmeš* the elders replied to  
Gilgāmeš Gilg. Y. 189; *iltēn zik-ra muttaka  
lut[tir]* just one word would I put before you  
(with comm. *zik-ri* // *a-mat*) Lambert BWL  
74:69 (Theodicy); *adi māri šipri ušannū zi-ik-  
ra* while the messenger was repeating the  
message AfO 13 47:8 (OB Narām-Sin epic).

c) in *zikir šumi*: *kīma zi-kir šumiya ša  
našar kitti u mišari ... imbū'inni ilāni rabātu*  
the great gods named me to safeguard what  
is right, according to the words of my name  
(i. e., Šarru-kēn) Lyon Sar. pl. 8:50; [*an*]a  
*zi-kir šumišu leqēm [ū] itti zi-kir šumi ša LÚ  
Hallaba*<sup>kt</sup> [... *ana Bāb*]ilim *šupur* send (the  
messengers) to Babylon to take his ... and  
to [return] with the ... of the ruler of  
Halaba VAS 16 24:14 (OB let.), see Landsberger,  
JCS 8 62.

2. mention: who else loves you as I do u  
*ana zi-ik-[ri-ka] ihaddū* and is happy when  
you are mentioned? PBS 7 9:4 (OB let.), cf.  
*ana zi-ik-ri-ka ihdām* TCL 17 34:7; *ina zi-kir  
šumišu kušud nakrīka* conquer your enemies  
at the mere mention of his (Assurbanipal's)  
name! Streck Asb. 20 ii 99, cf. *ana zi-kir  
šumiya kabtu kullat nākiri littarri linūšu* let  
all my enemies shake and tremble at the  
mere mention of my mighty name VAB 4  
260 ii 44 (Nbn.); *ana zi-kir šumišunu kabtu  
pittuḫāk ili u ištar* 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.*  
122:49, 150:17, 168 vii 35 (all Nbk.); *ina zik-ri  
ilūtišunu malki nākiriya kīma qanē meḥē i šubbu*

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the rulers, my enemies, sway like reeds in a storm at the mere mention of their divine (names) Borger Esarh. 57:80; *zi-kir-ka ina pī nišī šu*-DÚB(var. -*tū-ub*)-*ba* <sup>d</sup>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.pà.da in.tuk.a lú mu.pà.da nu.tuk.a : ša zi-kir šume išû ša zi-kir [šume] la išû* 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 qibīti šimē si-iq-ri-ia* observe my command, listen to my orders VAS 10 214 r. vi 19 (OB Agušaja); *šimatka la šanān si-qar-ka Anum* your power is unrivaled, your command is Anu En. el. IV 4, and *ibid.* 6, cf. *lu kēnat šit pika la sarār* (var. *šanān*) *si-qar-ka* your pronouncements are indeed firm, your command unshakable (var. unrivaled) *ibid.* IV 9, also [*tiz*] *qaru zi-kir-šû qibīssu kēnat* his (Marduk's) command is exalted, his order firm BA 5 653 No. 16:22; *likūn zik-ru-uk-ki* let (the song) be firm at your command ZA 10 298:42; *ina si-iq*(var. *siq*)-*ri-ka kabti ina qibīt ilūtika rabīti . . . lubluṭ* 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 ilu u ištara lislimu ittija* BMS 1:44, and *passim*; *aj itūr aj innennā si-qar šaptija* may the command I give not falter (lit. turn back) nor be changed En. el. II 129, also *ibid.* III 64 and 122, cf. *šūpū zik-ru-ka ul innennū* Lambert BWL 128:64, etc.; *ilu mamman la ušamsaku* (var. *uštamsaku*) *zi-kir šaptišu* no god can treat carelessly the command he (Enlil) gives PBS 1/1 17:6, and *dupls.*, see Ebeling Handerhebung 20:31; *nišī māti ištammara zi-kir-ka kabt[a]* all the inhabitants of the country heed your important orders KAR 59 r. 3, see Ebeling Handerhebung 66, and cf. 5R 35:19 (Cyr.), *sub mng.* 3b; *si-iq-ru-uš-ša tušaknišaššum ki-brāt erbēm ana šēpīšu* 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 pišu nušašqū eli ilī abbīšu* whose command we have exalted over that of

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his divine fathers En. el. VI 140; *ša ina irme Anu u kigalli šurruḫu zik-ru-šá* (Ištar) whose command is famous above the horizon and in the nether world Borger Esarh. 75:3; *ša abbūšu ušarriḫu zi-kir-šu* (var. *zik-ru-u-šû*) he whose command his fathers have made supreme En. el. VII 139, with *comm.* MA = *šur-r[u-ḫu]*, MA = *zik-[ru]* STC 2 pl. 57 ii 3f., cf. *šušruḫ zi-kir* <sup>d</sup>Aššur *šurbāta ilūssu* BA 5 654 No. 16 r. 14; *lirtabbū zik-ru-ka eli kališunu* <sup>d</sup>Anu[*kki*] En. el. I 156, and *passim* in En. el.; *si-qir* <sup>d</sup>EN.LÍL-*ti-ka* <sup>d</sup>Addu *bél nagab napišti* Addu, the lord of all living things, is he who represents your power as Enlil KAR 128 r. 25 (prayer of Tn.); <<sup>d</sup>TIR u> <sup>d</sup>ŠUL <*ša*> <sup>d</sup>Šamaš *zi-kir-šu-nu* Šurpu II 179; (*uncert.*, emendation after CT 25 34 r. 9f.); *āmīrūa ina sūqi lišarbū zi-kir-ki* those who see me in the street will praise your power STC 2 83:101.

b) in hist.: *zi-kir-šû-nu*(var. -*un*) *kabtu itta'id* he respected their (the gods') solemn oracular pronouncement Borger Esarh. 40:15; *ina la šunnāte zi-kir šaptikun* according to your (the gods') unchangeable command Borger Esarh. 82:17, cf. (Ninurta) *ša la uttakkaru si-qir šaptišu* AKA 256 i 5 (Asn.); *ša ina si-qir* <sup>d</sup>Šamaš *ḫattu elletu nadnatušum* (the king) to whom the pure scepter was given upon the command of Šamaš AKA 32:31 (Tigl. I), cf. *ša ina si-qir* <sup>d</sup>Enlil *māhira la išû* *ibid.* 33:44, and *passim* in NA royal; rarely referring to the king: (I have sent you messages three times) *la tašmā zi-kir šaptija* but you have not listened to my personal order Borger Esarh. 104 i 30, RN . . . *la šēmu zi-kir šaptija* *ibid.* 48:66, also Streek Asb. 16 ii 51, 34 iv 10, 130 vii 47; *aššu . . . zi-kir šarri mahré la šunnī* so as not to change the orders given by a previous king ADD 809 r. 6; *bēlu ša . . . ištammara zi-ki-ir-šu* 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-* <sup>d</sup>Šamaš CT 33 26a:2 (OB).

4. name, fame — a) name — 1' in gen.: *eḫlu . . . PN zik-ra-šû* a man by the name of Gimil-Ninurta STT 38:2 (Poor Man of Nippur); *lullik MU*(var. *si-ki-ir*)-*ki lušanni ana šarrati Ereškigal* let me go to announce your name to Queen Ereškigal CT 15 45:24, and *dupl.*

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KAR 1:23 (Descent of Ištar); *šanijaumma se-eq-ra-ša* her second name AfK 1 28 ii 8; *Lu-galdimmerankia zik-ra-šu* DN is his name En. el. V 112; [*itti*]ka lu tebû 7 *zik-ri* DINGIR. MEŠ UN.MEŠ (uncert., perhaps to *zikru* B) BM 98589 ii 15, in Bezold Cat. Supp. pl. 4 (No. 500) (inc.); 7 *zik-ru-šu* (referring to seven names of Mars) CT 26 45:18, and dupl. 46 K.7625; <sup>d</sup>Sin . . . *ša ina* UD.I.KAM KU-<sup>d</sup>A-num *zi-kir-šu* AnSt 8 60 ii 15 (Nbn.), see Moran, Or. NS 28 139, cf. UD.SAR <sup>d</sup>A-nu-ú (as the name of Sin on his first day) 3R 55 No. 3:18; *ina zik-ri hanšā ilū rabūti hanšā šumišu imbū* with the (last) name, “Fifty,” the great gods had given him his fifty names En. el. VII 143, cf. *ša* MUL.KAK. SI.SÁ *ina šamē zi-kir-šu* JRAS Cent. Supp. pl. 2:12, also *apil Ešarra zi-kir-šu qarrād ilī nibissu* STC 1 205:18, etc.; bring the man, why did he come here? *zi-ki-ir-šu lu-u[š]-<al>-šu* let me ask his name Gilg. P. iv 7; *likūmma annū zi-kir-šu* may this name of his (Marduk’s) endure En. el. VII 54; *zi-ik-ri tanittim izzakkar-šu* he (Enlil) addresses him (Adad) with an honorific name CT 15 4 ii 2 (OB lit.); note with the rare mng. “invocation”: *ni-iš qātī zi-kir ilī rabūti* the *nīš qātī*-prayer, the invocation of (all) the great gods BMS 12 r. 79, cf. *lamū qablu ana mātu šulukuma izkuru zi-kir-ka* those who are in the thick of the battle and doomed have invoked your name JRAS Cent. Supp. pl. 3 r. 1; note exceptionally in secular context, instead of the common *mimma šumšu*: *mimma zi-kir-šu šūbilam* send whatever there is PBS 7 80:13 (OB let.).

2’ with *nabū*: *attabi si-qir*(var. *zi-kir*)-*ši-in* (this is what) I called them (referring to the names of gates) OIP 2 112 vii 93 (Senn.), cf. Lyon Sar. pl. 11:68, cf. *ina abulli . . . ša Nērib-masnaqti-adnāte nabū zi-kir-ša* Streck Asb. 80 ix 110; *āšibūti* KUR GN *ša ina pī nišī* KUR *Mihrānu* KUR *Pitānu inambū zi-kir-šu-un* the inhabitants of Til-Ašurri, whom people call Mihrānu-Pitānu Borger Esarh. 51:58; RN . . . *ša ultu šeherišu* <sup>d</sup>Aššur <sup>d</sup>Šamaš . . . *ana šarrūti māt Aššur ibbū zi-kir-šu* Esarhaddon, whom Aššur, Šamaš, etc., had already named for the kingship over Assyria when he was a child Borger Esarh. 40 Ep. 1 A:7, and passim in this context in Esarh., cf. OIP 2 130 vi 75, and

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passim in Senn., Streck Asb. 90 x 109, and passim, VAB 4 68:32 (Nabopolassar), *ibid.* 122 i 57 (Nbk.), etc.

3’ in *zikir šumi*: Gyges, king of Lydia *ašar rūqu ša šarrāni abbija la išmū zi-kir* (var. *zik-ri*) *šumišu* whose far-off country’s name my royal ancestors never even heard Streck Asb. 20 ii 96, note, however, without *šumu*: the Medes *ša šarrāni abbija la išmū zi-kir mātišun* the name of whose country my royal fathers had not even heard of OIP 2 68:17, also *ibid.* 29 ii 35 (Senn.), and cf. Winkler Sar. pl. 35 No. 75:147; *ša māri ummāni ēpiš šipri uaddūni zi-kir šumišun* they (the gods) indicated to me the names of the craftsmen (fit) for executing the work Borger Esarh. 83 r. 25; note the connotation “inscribed name”: *itti šalam šarrūti[ja . . .] zi-ki-ir šumiya aštur* I wrote my name beside my representation as king VAB 4 176 B x 8 (Nbk.); he who destroys the praise of Ningal (wr. on the object) *zi-kir šumiya ušannū* or changes my name Streck Asb. 292 r. 18, cf. *zi-kir šumiya damqa . . . itti šu[mišu] širuššu lišturma* *ibid.* 10, *zi-ki-ir<sub>4</sub> šum ša* DN . . . *šēri kalbi šatirma* the name of the goddess Ninkarrag was written upon the (figurine of a) dog VAB 4 144 ii 18 (Nbk.).

b) fame — 1’ in gen.: *šumšu u zi-kir-šu ina mātīm la šubšīm* (may Anu order that) his name and fame shall not remain in the country CH xlii 76, cf. *šumka u zi-gi-ir-ka . . . lu dārija* may your name and fame stay (in Ebabbar, which you love) CT 4 12a:11 (OB let.); *mušarbi zi-ik-ru Bābilim* who made Babylon famous CH ii 5, cf. *ana* <sup>d</sup>Gula . . . *mušarbāti zi-ki-ir šarrūtiya* VAB 4 108 ii 45, cf. also *ibid.* 180 ii 40 (both Nbk.); *ma’diš rabi zi-kir-ka* <sup>d</sup>Marduk very great is your fame, Marduk ABRT 1 31 r. 1, see also *nādu, da-lālu*; *šume kabtu siq-ri šira eli*(text *u*) *naphar bēlē ma’diš iškunūinni* they (the great gods) have made my name far more important, my fame far superior to that of all other rulers 3R 7 i 4 (Shalm. III); *rubū imātma zi-kir-šu ušši* the ruler will die, his fame disappear TCL 6 1 r. 26 and *ibid.* 30 (SB ext.), and cf. *zi-ik-ru-um ušši* YOS 10 25:26 (OB ext.); *ekal rubi BIR-aḥ-ma zik-ru-šu* È the ruler’s palace

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will be scattered, his fame will disappear Boissier DA 12:34 (SB ext.), for gloss, see lex. section; *zi-kir* RN *abim wālidija in kibratim lu u-[še]-[pí]* (copy differs) I made the name of my father, Sin-muballit, famous all over the world LIH 95 r. 59 (Hammurabi), cf. *lušāpi zi-kir-šú lušarbi šumšu* BA 5 652 No. 16:7, and passim, also *mudammīq zi-kir abi alidišu* VAS I 37 ii 42 (NB kudurru); *ana ūmī dārūti zi-kir-ka luštešme* I shall proclaim your (Šamaš') fame forever Bab. 12 pl. 3(after p. 56):28 (SB Etana).

2' in *zikir šumi*: *ēnu ᵀAššur ... eli šarrāni ... šarrūti ušarrihma ušarbā zik-ri šumija* when Aššur made my royal power more famous and my fame greater than (that of all) kings Borger Esarh. 98:32; the great gods *ina puḫur lulimē zi-kir šumija ušar[ihu]* made my fame supreme among all the potentates Streck Asb. 92 i 9; *zi-ki-ir šumika liššakin ana ūmī dārūti* may your fame be established forever VAB 4 68:41 (Nabopolassar); NA<sub>4</sub>-KIŠIB *ašpū ... ša* RN *šalam ᵀSin ana zi-ki-ir šumišu ušabbūma ibnū širuššu* the jasper cylinder seal which Assurbanipal, to make himself famous, improved by fashioning upon it a representation of Sin VAB 4 286 x 36 (Nbn.); *ša ... zi-kir šumišu ušeššū ana rešēte* (Sargon) whose fame (the gods) extol to the utmost Lyon Sar. pl. 1:3, and passim in Sar.

5. (with ref. to a god) oath: *maḫar ... ilāni māṭ Aššur ... zi-kir-šū-un kabtu ušaz-kiršunūti* I made them take a solemn oath in the presence of the gods of Assyria Borger Esarh. 40:19; *ša ... ᵀŠamaš zi-kir-šū kabtu la našrūma* who, unheeding Šamaš' weighty oath TCL 3 94 (Sar.), cf. *la ādir zik-ri ilāni* Lyon Sar. 13:19, *la nāšir zi-kir ᵀAššur ᵀMarduk* TCL 3 92 (Sar.), cf. *la pāliḫu zik-ri bēl bēlē* Borger Esarh. 52:64, also Winckler Sar. pl. 34:122; *zi-kir ᵀAššur ... ma'diš aplaḫ* out of great respect for the oath sworn by Aššur ADD 809:28, cf. *zi-kir* DN u DN<sub>2</sub> *ipallaḫu* BE 1 83 r. 14 (kudurru); *aššu ša* RN ... *ana zi-kir ᵀAššur la išḫutuma* because RN did not respect the oath sworn by Aššur TCL 3 346 (Sar.), note *ni-iš zi-kir* DN ... *lišḫu[t]* let him respect the oath sworn by Ningal Streck Asb. 290:8.

## zikrūtu

**zikru B** s.; 1. image, counterpart, replica, 2. idea, concept(?), 3. (uncertain mng.); SB.\*

1. image, counterpart, replica: *atti* DN *tab-ni-[i ...] eninna binī zi-kir-šū* since you, Arūru, have created [mankind(?)] now create a replica of him (Gilgāmeš)! Gilg. I ii 31, cf. when Arūru heard this, *zik-ru ša ᵀA-nim ibtani ina libbiša ... Enkidu ibtani* she thought of a replica of Anu and created Enkidu (out of clay) ibid. 33; when Gilgāmeš heard this, *zik-ru ša na-a-ri ibtani [...]* Gilg. VIII v 44.

2. idea, concept: *Ea*(var. adds *-šarru*) *ina emqi libbišu ibtani [zik]-ru ibnīma* PN in his wisdom Ea conceived an idea and created Ašūšu-namir CT 15 46 r. 11, var. from KAR 1 r. 5 (Descent of Ištar), cf. Gilg. I ii 33, sub mng. 1, also *Ea ... zik-ra ittami ana libbišu* STT 28 ii 21 (Nergal and Ereškigal); see also BM 98589, sub *zikru* A mng. 4a-1'.

3. (uncert. mng.): *šarḫu eddešū zik-ri* (var. *nu-ri*) *ilāni kajānu* (Gibil) famous, ever-brilliant, permanent z. of the gods (the var. *nūri*, "light," in one copy seems to have been taken by the scribe, to whom *zikru* was apparently unexplainable, from the passage Maqlu II 192) Maqlu II 137.

Oppenheim, Or. NS 17 23 and note 5.

**zikru** see *zikaru*.

**zikrūtu** (*zikarūtu*) s.; 1. manliness, heroism, 2. masculinity; OB, SB; *zikarūtu* only in mng. 2; wr. syll. and NITÁ with phon. complement; cf. *zakru*, *zikartu*, *zikaru*.

1. manliness, heroism: *ina kišir NITÁ-ti-ia māssu kīma rīmi adiš* I trampled his country underfoot in my heroic strength, like a wild bull 3R 8 ii 52 (Shalm. III); *ša ilāni ... ina napḫar mālikī dunnu zik-ru-ti išrukunimma* to whom, among all the rulers, the gods have given heroic strength as a gift Winckler Sar. pl. 30 No. 64:1; *Sin ... dunni zik-ru-u-ti malē irti išim šimātī* Sin made my nature that of heroic strength, of robust force Borger Esarh. 46 ii 32; *ilāni ... dunnu zik-ru-ú-[ti] emūqī širāti ušat<li>muinni* the gods have bestowed on me heroic strength (and)

## zikšu

surpassing physical power Thompson Esarh. pl. 16 iv 13 (Asb.), cf. Streck Asb. 92 i 11; *Ninurta Nergal dunnī zik-ru-te emūqī la šanān ušaršū gattī* the gods DN and DN<sub>2</sub> endowed my body with heroic strength (and) unmatched physical vigor Streck Asb. 254 i 12, cf. *ibid.* 210:10.

2. masculinity — a) in gen.: *igāš zi-ik-ru-tu-uš-ša* she (Ištar) dances the whirl as a man (does) VAS 10 214 ii 2 (OB); *Ištar ... zik-ru-su sinnišāniš lušālikšu* may Ištar change him from a man into a woman Borger Esarh. 99 r. 56; *kurgarrī isinnī ša ana šupluḥ nišī* <sup>4</sup>*Ištar zik-ru-su-nu uterru ana [SAL]-ti* the (castrated) actors and singers whom Ištar had changed from men into women in order to teach the people religious fear Gössmann Era IV 56.

b) referring to sexual potency: *šumma amēlu ana zi-ka-ru-ti ina ki-li uštaqtitma u az-zi-e-ni-iš nāq zi-ka-ru-ta huššuḥšu* if a man fails(?) in . . . to reach sexual maturity, and, like that of a eunuch, the potency to mate is taken away from him CT 39 44:15 (SB Alu); for *zikarūta epēšu*, see *epēšu* mng. 2c (*zikarūtu*).

**zikšu** s.; (a wooden peg or clasp on a chariot); syn. list.\*

*zi-ik-šu*(!) = *ha-BAD* Malku II 203.

Probably to be connected with *šikšu* (q. v.), a part of chariots and boats, see *ḥabad*.

\*\***zikū** (Bezold Glossar 112b) see *sikku*.

**zikurudū** 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.KU<sub>5</sub>.RU.DA with phon. complements, ZI.KU<sub>5</sub>.RU.DÈ AMT 87,2:10, Boissier DA 42:1, 7 and 9, note ZI.KU<sub>5</sub>.RU.DÈ-e PBS 1/2 121:6.

a) in enumerations: *ana zīri* DI.BAL.A ZI.KU<sub>5</sub>.RU.DA *kabidibbidā šināt ṭēmi ana amēli la ṭehē* so that hate-magic, perversion of justice, z., lockjaw (lit., seizure of the mouth), insanity may not attack a person BMS 12:1, cf., wr. ZI.KU<sub>5</sub>.RU.DA-a Maqlu I 90, V 62, and passim, AfO 18 289:12, 292:45; *kišpi ruḥē rusē upšāšē* ḤUL.MEŠ NU.DÜG.GA *ša awīlūti*

## zikūtu

DI.BAL.LA ḤUL.GIG KA.DIB.BI.DA.KE<sub>x</sub>(KID) ZI.KU<sub>5</sub>.RU.DÈ-e *ša awīlūti* PBS 1/2 121:6; ḤUL.GIG ZI.KU<sub>5</sub>.RU.DA DI.BAL.A KA.DIB.BI.DA KAR 26:54, also AMT 87,1:1, and passim in such contexts.

b) with *epēšu*: see *epēšu* mng. 2c (*zikuru-dū*), add: [*ša . . . ZI*].KU<sub>5</sub>.RU.DA ḤUL.GIG *īpušūni* LKA 144:30.

c) other occs.: *ina rikis kišpi zīri* ZI.KU<sub>5</sub>.RU.DA *ša mahriki irkusa* (var. *irkusūni*) from the spells for witchcraft, hate-magic (and) z., which they performed before you (Ištar) LKA 144:13, var. from dupl. KAR 92 r. 26; *našparāt* ZI.KU<sub>5</sub>.RU.DA-a *ša taltappari jāši* 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.KU<sub>5</sub>.RU.DA it is (the disease called) the hand of z. AMT 44,4:3, cf. AMT 90,1 iii 27; *kajamāna tapaššas-suma* ZI.KU<sub>5</sub>.RU.DA *la iṭehhi u amēlu šuātu* NAM.AB.BA *išebbi* you anoint him regularly (with the medicated oil) and no z. will attack (him), and (thus) this man will have his fill of old age AMT 42,5:17, cf. *ibid.* 21, and passim; ZI.KU<sub>5</sub>.RU.DA *ana amēli la ṭehē* AMT 42,5:14, also *ibid.* 90,1:16, 99,2 i 20; *nēpiši ša zi-ku-ru-d[a]* ritual against z. ABL 636:4 (NA, coll. W. G. Lambert).

Ungnad, AfO 14 262.

**zikūtu** (*ziki'ūtu*) s.; (mng. uncert.); NB\*; cf. *zakū*.

*zi-ku-tu ša* <sup>1</sup>PN PN<sub>2</sub> *u mārišu u ša 2 nišī bītišu . . . PN<sub>3</sub> ú-za-ak-ku u ḥaštu babbānītu i-za-a-ku* PN<sub>3</sub> will do the cleaning(?) work for <sup>1</sup>PN, PN<sub>2</sub> 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 *ḥaštu* (the payment per year to PN<sub>3</sub> for this amounts to one gur of barley, one of dates and one garment) VAS 6 86:1; <sup>1</sup>PN . . . PN<sub>2</sub> *qalla . . . ana idīšu . . . taddin ul-lu zi-ki-ú-tu u ḥa-áš-a-ta . . . ú-za-ak-ka u i-ḥa-a-ri* <sup>1</sup>PN hired out the slave PN<sub>2</sub> (for one PI and four *sūtu* of barley per month), he will do the . . . , the cleaning and the *ḥaštu*'s (as many as there are) and dig(?) BE 8 119:8.

**zilaḥda**

The suggested translation is based on the verbal form *izakku*, but the mngs. of the terms *ḥaštu* and *ullu* (BE 8 119:8) cannot be established. The form *ziki'utu* cannot be explained.

(Ungnad, AfO 14 329); Landsberger, JNES 8 266 sub g.

**zilaḥda** s.; (a container); EA\*; WSem. word.

13 *ṣaḥḥārū ša ḥurāši zi-il-la-aḥ-da šumšu* — 13 small (bowls) of gold called z. (in Canaanite?) EA 14 ii 1, cf., wr. *zi-la-aḥ-da (ša NA<sub>4</sub>.UD) ibid. iii 70, (ša kaspi) ibid. ii 54.*

For a WSem. etymology, see Lambdin, Or. NS 22 369.

**zillānū** adj.; small; SB\*.

*zi-il-la-nu* = MIN (= [*ṣeḥru*]) CT 18 15 K.206 r. ii 16.

*šumma bitu bābānišu zil-la-nu-ú* if the doors of a house are puny (contrast *nuppušu* spacious, with the opposite prognosis) CT 38 11:52 (Alu).

**zilulliṣ** adv.; like a peddler; SB\*; cf. *zilulū*.

*ina sūqi zi-lul-li[š]*(var. *-[l]i-eš*) *išād aplum* 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 šūt rēšišu ina sūqi zi-lul-liš iṣṣanundu* (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 (Fürstenspiegel).

For discussion, see *zilulū*.

(Lambert BWL 308.)

**zilulū** (*sulilū*) s.; peddler; lex.\*; Sum. lw.; cf. *zilulliṣ*.

PA<sup>zi-[lu-]</sup>GIŠGAL = *zi-lu-lu-u* Nabnitu B 125; [su-li]-li PA.GIŠGAL = *su-li-lu-ú, sà-aḥ-ḥi-ru* Diri V 45f.

In Ur III, the PA.GIŠGAL was a job foreman. Diri V, however, equates the word with *saḥḥiru*, “peddler,” and the first meaning seems to have disappeared. The *saḥḥiru* is mentioned among professions of lower status, and this meaning fits both the meaning of the

**ziminzu**

logogram (the man with a stand — *gišgal* = *manzāzu*), and the contexts cited sub *zilulliṣ*, q. v. For further discussion, see *saḥḥiru*.

Landsberger, ZA 43 76; Jacobsen, *Studia Orientalia Pedersen* 182 n. 37.

**zīm ḥurāši** s.; (a plant, lit. luster of gold); plant list; cf. *zīmu*.

Ú *zi-im* KÙ.GI UD-*liš* : Ú *nu-ša-bu x-pi*, Ú *zi-im* KÙ.GI.SIG<sub>7</sub> : Ú UD-*liš nu-ša-bi* Uruanna I 386-386a; Ú *zi-im* KÙ.GI : AŠ IGI *mu-r[a]-še-e* Uruanna III 76, cf. ACh Supp. 2 Sin 23a:16 and 28, sub *zīmu* mng. 3.

**zīm kaspi** s.; (a plant, lit. luster of silver); SB\*; cf. *zīmu*.

Ú *zi-im* KÙ.BABBAR : AŠ IGI *e*-[...] Uruanna III 75; Ú *nu-ša-bu* : Ú *zi-im* KÙ.BABBAR, Ú *zi-im* KÙ.BABBAR : Ú *a-a-a[r* KÙ.BABBAR] Uruanna I 391a-392.

[Ú] *zi-im kaspi* (in broken context) AMT 39,9:2.

**zīm ugāri** s.; (a plant, lit., sheen of the field); plant list\*; cf. *zīmu*.

UGU.DIL.DIL.SAR = *zi-im ú-ga-ri* Hh. XVII 334 (from Köcher Pflanzenkunde 42:2', and dupls.).

For similar designations, cf. *zi-im x-[x]* = MIN CT 18 1 i 18 (syn. list), also *zīm ḥurāši*, *zīm kaspi*.

**zimbatu** see *zibbatu*.

**ziminzu** (*zimizzu*) s.; (a bead of specific shape); Mari, MB.

KA.BAD.zabar = *zi-mìn-zu* (followed by bronze beads described as *uḥinu* date-shaped and *erimmatu* egg-shaped) Hh. XII 41, cf. (in same context) na<sub>4</sub> KA.BAD du<sub>8</sub>.ši.a = *zi-mìn-zu* Hh. XVI 49.

24 shekels of lapis lazuli KIL.LA.BI 46 NA<sub>4</sub> *zi-mi-zi* ZA.GÌN *qadum* 1 NA<sub>4</sub>.KIŠIB ZA.GÌN *ša ana 2 zi-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(!) *zi-mi-zu qadu* 1 *kunukkim ša ana 2 zi-mi-zi* *ibid.* 13 and 15; 1 *zi-mìn-zi* NA<sub>4</sub>.ZA.GÌN PBS 2/2 105:28 (MB); 2 *zi-mìn-zi* BABBAR.DIL GAL.MEŠ two large z.-beads of *pappardillu*-stone *ibid.* 46, cf. *ibid.* 51, also 8 *zi-mìn-zi* BABBAR.DIL *la mithārūtu* eight z.-beads of *pappardillu*-stone, not matched *ibid.* 58; [...] *zi-min-zu* TUR.MEŠ *uqná mu[šgarri]* EA 13:7, cf. *ibid.* 1 (MB).

## zīmiu

Since in Hh. *ziminzu* is listed among objects of copper or *dušū*-stone of various shapes, it could be a bead of a particular shape.

**zīmiu** s.; (mng. unkn.); EA\*; Egyptian word.

[I lam]assu ša *ḥurāši* ... *zi-mi-u šumšu* 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.)

**zīmizzu** see *ziminzu*.

**zimmānu** s.; (a topographical term); NB.\*

ŠE *zēru ša ina zi-im-ma-ni* ID.LÚ.SAG *ša nāru ultu* ID 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 *zīm ugāri*.

**zīmu** s.; song; SB, NB; wr. syll. (*zi-im-me-ri-ka* SBHp. 110:32) and ŠIR; cf. *zamāru* A.

gala.e šir.zu.bi : *kalū mudē širḫika* // *zi-im-me-ri-ka* the *kalū*-priest, who knows your songs SBH p. 110:31f.; šir.zu un.sag.gi<sub>4</sub>.ga me.téš im.i.i.[x] : *zi-im-ri-ka nišū šalmat qaqqadi utta'ad[u]* all blackheaded people sing songs in praise of you KAR 119 r.(?) 10f., see van Dijk La Sagesse p. 115, Lambert BWL 120.

*zi-im-ru aššu alātu* // *aššu zamāru* K.2907 r. 1, in RA 17 129 and ACh Ištar 7:36 (astrol. comm.).

**a**) in gen.: *zi-im-ru-šá duššupu* sweet are the songs in her (praise) ZA 10 297:35 and 38; *zi-im-ri ša* LÚ.NAR LÚ.UŠ.KU songs performed by the *nāru*-musician and the temple-singer RAcc. p. 66:12, cf. *dik biti ša kalé u* LÚ.NAR.MEŠ ... ŠIR.ḤÚL.LA (the ceremony of) the arousing of the temple (performed) by temple-singers and musicians, songs of jubilation *ibid.* 7; *ḏMarduk ... ina ḥidūti Esagil u Bābili nissat [qu]-bi-e* GIM *zi-mir lišatlimšu* let Marduk bestow upon him sorrow and groaning instead of songs (of jubilation), even during the joy(ous celebration) in Esagil and in Babylon ABL 1169 r. 10 (NB leg.).

## zīmu

**b**) in colophons: *ana zi-mir-šú* to be sung by him TCL 6 56 r. 5', cf. also *ana šir-šú ištur* he wrote (it) to be sung by him CT 42 23:36; for other refs. in colophons, wr. ŠIR and DU<sub>12</sub>, see *zamāru* A v. mng. 1d.

**zīmu** s.; 1. appearance, looks, countenance, luster, 2. glow (of stars), 3. *ana zīmi* corresponding to, according to, in view of, 4. *zīm panī* (mng. uncert.); from OB on; mostly in pl.; wr. syll. and MÚŠ (UZU.MÚŠ Kuchler Beitr. pl. 14 i 29, SAG.KI CT 38 28:22f.); cf. *zīmu* in *bēl zīmi, zīm ḥurāši, zīm kaspi, zīm ugāri*.

mu-uš MÚŠ = *zi-i-mu* S<sup>b</sup> I 19; mu-uš MÚŠ = *zi-i-mu*, mu-uš MÚŠ = MIN A VIII/1 : 164f.; múš, múš. me, sag.ki, igi.kir<sub>4</sub> = *zi-i-[mu]*, i.bí.kir<sub>4</sub> = MIN EME.SAL, múš.me.sag.ki = MIN Nabnitu I 104-9; múš.me = *zi-i-mu* Antagal A 207; sig<sub>7</sub><sup>sa-lam</sup>ALAM = *zi-i-mu*, sig<sub>7</sub><sup>uk-kur</sup>ALAM = *bu-un-na-nu-u* Erimhuš II 12f., cf. [sa<sub>7</sub>].alam = *šú-ú-u[r pa-ni]* (in group with *bunnañu*) Imgidda to Erimhuš A 20'; sa<sub>7</sub>.alam = *bu-un-na-nu-u*, alam.sig<sub>7</sub> = *nab-ni-tu*, alam.sig<sub>7</sub>, múš = *zi-i-mu* Igituh I 397ff.; sa<sub>7</sub>.alam.mu = *bu-un-na-nu-ú-a*, múš.me.mu = *zi-mu-ú-a*, múš.sag.ki.mu = *bu-un-nu-ú-a* PBS 5 137:1ff.; sa-ag SAG = *zi-i-mu* Idu I 122; sag.ki = *zi-mu* Kagal B 240, cf. SAG.KI // *zi-i-mu* CT 41 25 r. 9 (Alu Comm.).

múš.me.bi zalág.ga.ke<sub>x</sub>(KID) kukku(MI).ga zalág [ab].gá.gá : *zi-me-šú namrūti unammaru ik[le]ti* his (Gibil's) bright appearance lights up the darkness BA 5 649 No. 14 r. 6, for other bil. refs. with Sum. múš, see mng. 1a-1', b-2', and c; šu(var. uš).maḥ sag.pirig.gá <sup>d</sup>En.líl. lá(var. .le) nè.ni.šè tu.da.me.en (var. šu ù.tu. ud.da.me.en) : *emūgan širāti zi-im la-a-be ša* <sup>d</sup>Enlil *ina emūgišu uldušu anaku* I, whom Enlil engendered in his (full) strength, am (endowed with) supreme strength (and) a lion's appearance (Sum. a lion's head) Angim IV 10; mu.uš kù : *zi-i-mu ellāti* (in broken context) LKU 16:13f., dupl. BA 10/1 75:2f.; [a].lá.ḥul igi.kir<sub>4</sub> nu.tuk.a : MIN *ša zi-mi la išú* evil *alú*-demon who has no features (Sum. eye or nose) (parallel: *ša bināti la išú* who has no limbs, giš.nu.tuk.a : *la šēmú* lines 10ff.) CT 16 27:14f.

*si-im-tú* = *zi-i-mu* Malku VIII 113; *ni-kel-mu-ú* = *zi-im* [...] (obscure) Izbu Comm. 506; MÚŠ.MEŠ-šú, with gloss *zi-mu-šú* ABL 405:9 (NA).

1. appearance, looks, countenance, luster — **a**) said of gods — **1'** in gen.: *šūši imbara zi-me-ka a-a ú-ad-di* create a fog so that it disclose not your appearance! RA 46 28:12 (SB Epic of Zu), cf. *ibid.* 96:67 (OB version); [mú]š<sup>mu-uš</sup>.mu an.ta ni.gùr.ru : *zi-mu-*

## zīmu

*ú-a ina šamē pul[uh̄ta našú]* in heaven my appearance is awe-inspiring SBH p. 106:64f.; *pa-al-ḥa-am zi-mi* (the *bašmu*-snake) is of awe-inspiring appearance Sumer 13 93 IM 51238:23 (OB inc.), dupl. IM 51292:11 (coll. Geers); [mú]š.bi an.šú.šú.ru : *zi-mu-šú šamū up-pūti* its (the headache-demon's) appearance (between *lānšu* its stature, *panūšu* its face) is like the darkened sky CT 17 25:11; *zi-mu-ú-a tubbū galit niṭli* my appearance was shabby(?), I looked scared Gössmann Era I 144; note, referring to countenance: *šumma izbu zi-im Huwawa [šakin]* if the newborn animal has a Humbaba face CT 28 7:25 (SB Izbu); *šumma KI.MIN (= biršu) kīma SAG.KI ili innamir* if a luminous phenomenon looking like the . . . of a god is seen CT 38 28:22 (SB Alu), with comm. SAG.KI // *zi-i-mu* CT 41 25 r. 9, cf. *kīma SAG.KI DINGIR šu-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-<sup>d</sup>UTU-lu-mur* JCS 13 105 No. 3:9 (OB).

2' with ref. to light, etc.: *ilu ellu ša zi-mu-šú ki[ma n]ūr <sup>d</sup>Šamaš* pure god, whose appearance is (as brilliant) as sunlight (Sum. destroyed) BA 5 642 No. 10:14; *ina nipih̄ kakkabī nummuru zi-m[u-ka kīma] šamši* 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 ma'diš* (said of Marduk) En. el. VI 56, *immeru zi-mu-šú* (said of Aššur) Borger Esarh. 83 r. 34; *immera panūšu kī ūme na[parḏ]é uḥ-tam-bi-šu zi-mu-ú-šú* his (Irra's) face brightened, his appearance was splendid, like the bright day Gössmann Era V 21; *ana šunbuṭ zi-me*(var. -mi)-*ia u ubbub šubāteja Girra umta'ir* I commissioned DN to make my appearance brilliant (by cleaning my jewels) and to clean my garments ibid. I 141, cf. [ša] *kīma ūme ittanbiṭu zi-m[u-ša]* (said of Ningal) Streck Asb. 288:4, cf. also *zi-i-me namrūti* KAR 104:3, also *Nanā . . . zi-i-me ruššūti* BA 5 664 No. 22:2, cf. also Streck Asb. 278:8β, and *passim* said of gods, but in sing.: *zi-mu namru* AKA 206 i 2; note *apsasāti gišnugalli ša zi-i-me nussuqa kīma ūme napardē nummuru zumuršin* marble sphinxes with resplendent

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faces, whose bodies were as brilliant as the bright day OIP 2 121:4 (Senn.), also ibid. 108 vi 70.

b) said of persons — 1' in gen: *iḥdi libbī immeru zi-mu-ú-a* my heart rejoiced, my countenance became radiant CT 34 29:6 (Nbn.), also ibid. 35:38, VAB 4 240 ii 51, cf. *libbašu iḥdīma immeru zi-mu-šú* BBSt. No. 36 iv 39 (NB), *šurruš īlišma immeru zi-mu-šú* YOS 9 80:14 (NB), *limmiru zi-mu-ú-a* BMS 8 r. 10; *ina bunīšu namrūti zi-me-šú ruššūti* (the king looked at him) with his bright face and his healthy appearance BBSt. No. 36 iv 44 (NB); *melammū birbirrūka zi-i-me bēlūtu šalummat šarrūtu . . . šūlikki idā'a* make the awe-inspiring splendor of your (Šamaš') rays, a lordly appearance and a royal radiance, accompany me! VAB 4 260 ii 39 (Nbn.); *šakin lu-ša-nu ana eṭlim ša i-ša-ru zi-mu-šú* there is a . . . for the man whose appearance is usually unperturbed Gilg. P. v 19 (OB), cf. [*kī š*] *a pana zi-mu-ki* you look as (beautiful) as you did before ZA 49 172 iv 18 (OB lit.); *zi-mi-šu tuḥallap* (in broken context) CT 17 9:33; *zi-im bēlija ša uzammū lūmur* let me see the countenance of my lord, which I miss ARM 2 112:11; *ul akkal alpē marūte immerē marūte liddinuni ajāši zi-mu ša ardāti banūtu ša eṭlūti* 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-i-mi turraqi* you (Lamaštu) make the appearance pale 4R 56 ii 3.

2' referring to poor looks, etc.: *ana i-riš šīri u šikari rēštī lummunu zi-mu-šú* (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-šú ulamminma rēšiš ēmēma* he assumed the appearance of a lowly person and thus came to look like a slave Borger Esarh. 102 II i 4; *namrūtu zi-mu*(var. -mi)-*ka ukkulīš tušēmā* you changed your beaming appearance into a dejected one Lambert BWL 70:15 (Theodicy), cf. UR.GIG mūš.me.bi kukku(MI.MI).ga : MIN *ša zi-mi-šú ukkulu* 82-5-22,559 (unpub.); my soldiers, having crossed difficult mountains *ik-ki-ra zi-mu-ši-*



## zīmu

*in* looked exhausted (lit. their appearance had changed) TCL 3 128 (Sar.), cf. *zi-mi-šú-nu ittakru* BHT pl. 5 i 13, and *šumma zi-mi-šú ittanakkiru* if he often assumes strange expressions ZA 43 98 ii 34 (Sittenkanon); *ina la mākalē zi-mu-ú-a itta[kru]* through lack of food, my looks were sorry Lambert BWL 44:91 (Ludlul II), cf. *uttakkir zi-mu-šú* BHT pl. 6 i 30, also *zi-[mi]-šu ša uttak-kiru* PBS 1/1 2 iii 57; *zi-me-šú-nu ukkulūte ušan-bi* I made their (the divine images') dulled luster gleam anew Borger Esarh. 23 Ep. 32:14; *[gat]ú zi-mu-ka* Thompson Gilg. pl. 42 Sp. 299:9, cf. [... *zi*]-*mu-ú-a* Gilg. X v 1; *kūru u nissatu uqattiru zi-mu-[ú-a]* mourning and sadness have dulled my appearance Lambert BWL 72:30 (Theodicy); UZU.MÚŠ.MEŠ-ŠÚ *itenennū* (if the patient's) appearance keeps changing Küchler Beitr. pl. 14 i 29, cf. [*ināšu pard*] *zi-mu-šú šunnā* STT 24:6'; *šumma ... MÚŠ-ŠÚ ušqamamma* if his appearance becomes subdued Labat TDP 140 iii 53', also MÚŠ-ŠÚ *inaḥ-ḥisu* his appearance becomes poor ibid. 54'.

c) said of buildings, objects, etc.: *arba' kibratī littattala zi-me-šú* let the four quarters (of the world) always admire its (Ešagil's) luster Pinches Texts in Bab. Wedge-writing 15 No. 4:8 (SB acrostic hymn to Babylon); *ina gašši u itti ušanbiṭu zi-mu-šú* I made its (the temple's) luster gleam with white and black washes BHT pl. 6 ii 14 (Nbn.); the temple of Bunene *kīma ūme zi-mu-šu ú-ša-an-«na»-bi-iṭ* VAB 4 232 i 32 (Nbn.); (I restored the temple) *zi-i-mi namrūti ušaššīma* and had it display a brilliant luster VAB 4 258 ii 11 (Nbn.), cf. [*ina ni*] *siḡti abni u ḥurāši nummuru zi-mu-šu* ibid. 280 viii 5, also ibid. 182 iii 39 (Nbk.); *múš. me.bi na<sub>4</sub>.za.gìn.duru<sub>5</sub> ZU+AB.ta lá.e* : *zi-mu-šu uqnū ebbi ša ana apsi taršu* its (the *kiškanū*-tree's) luster is (like that of) greenish lapis lazuli, (the color) that is spread over the abyss CT 16 46:185f.; *máš.ge<sub>6</sub> udu.á.dara<sub>4</sub> múš.igi.gùn.gùn.nu.bi* : *urīša šalmu immer atrē ša zi-mu-šú ti'aru* a black kid, a sheep with ibex-horns with a multicolored appearance BIN 2 22:196f., dupl. CT 16 38; *Girra ušāḥizma zi-mu-šú ušaširma* (somebody) caused (the statue?) to catch fire and thus dull (lit. make dirty) its luster Borger Esarh. 85:53.

## zīmu

d) referring to assumed appearances: *ita[ma]* (var. <*pīšu*> *īpušma*) *ana šalši zi-im labbi lu šaknātama āmerukliš(or liḥ)-ḥar-miṭhe* (Anu) spoke to the third (god), "Assume the appearance of a lion, so that anybody who looks at you will dissolve (with fright)!" Gössmann Era I 34, cf. *zi-im labbi* (in broken context) ibid. III 22, also *zi-im labbi taššakinma tēterub ana ekalli* ibid. IV 21; obscure: *zi-i-mu labbi ašakkanšuma* ABL 1455 r. 8 (NB), cf. *Marduk u Šarpānītu zi-i-mu iltaknu* ibid. r. 9; see *zīmu* in *bēl zīmī*.

2. glow (of stars): *šallummū // meših kakkabi* MIN // *zi-im kakkabi* — *šallummū* is the glow of a star, the same is the *z.* of a star ACh Supp. 2 Ištar 64 i 11, cf. *šallummū // zi-im kakkabi* CT 26 40 iv 20 (astrol. comm.); *šumma ūmu MÚŠ.MEŠ-ŠÚ<sup>zi-mu-šú</sup> kīma qutri* if the glow of the day is like smoke ABL 405:9 (NB, quoting astrol. omen); [... SU].ZI SIG<sub>7</sub> *zi-i-mu ša Šamaš eṭū* — SU.ZI SIG<sub>7</sub> (explained as) the sun's glow is darkened Bab. 6 pl. 5 r. 13 (= RA 17 185, astrol. comm.), cf. *ina la zi-i-mu* ibid. obv. 9; *zi-im ḥurāši šakin* (the moon) has a golden glow ACh Supp. 2 Sin 23:16 and 28; [... *ša ina*] *išid šamē mut-tan-na-an-bi-tu ša zi-mu-ú-šu šaqū* (Nergal) who rises again and again on the horizon, whose glow (stands) high BiOr 6 166:9 (SB hymn to Nergal), cf. (Jupiter) *zi-mu-šú atar* (quoting an astrol. omen) Borger Esarh. 17 ii 38, cf. Thompson Rep. 185:5 and 271:12, ACh Ištar 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) RAce. 68:16; *kakkabka ina šamē zi-i-mu ittalbiš* AfO 18 384 ii 23 and 24.

3. *ana zīmi* corresponding to, according to, in view of (OB and Mari only) — a) in OB: *še'am ana zi-mi ukullī na-kam-tum ša bīt Šamaš ša inanna izzazzu uppišama idna* compute (pl.) the amount of the barley in accordance with the food rations of the storehouse 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 ka-x* (in broken context) PBS 7 94:42.

b) in Mari: *ana zi-im izuzzu iḏišam ina tuḫpim šuṭṭeramma* write on a tablet item for

**zīmu**

item according to the division to be made ARM 1 7:18; *ana zi-im elippētim ša kalē šābam ša kīma lapātim . . . luput* bring as big a team into action (as necessary) in view of the fact that the boats have been detained ARM 1 36:38; *bēlni awātišunu lišmēma ana zi-mi awātišunu išariš . . . lipulaššunūtima* 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 awātim* according to the merits of the matter ARM 1 24:6; *ana zi-i[m tēmim] ša tašapparam* according to the report you are sending me ARM 1 85:6', cf. *ana zi-im girr[im . . .]* (in broken context) *ibid.* 3'; note *ana zīmim: ašar 2 mētim ašar 3 mētim ana zi-mi-[i]m šābam luqqit* pick up here or there two or three hundred men according to circumstances ARM 1 42:33, cf. *ana zi-mi-im* (in broken context) *ibid.* 57:14.

4. *zīm panī* (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 šiprišu ša amāt damiqtī našú 1 lim zi-im pa-ni qurādīšu ana URU Sama'un[a] . . . ublamma ušališ libbī* his messenger, who carried the good news, brought to GN one thousand *z. panī*'s (taken) from his (the enemy's) warriors and thus made me very happy Lie Sar. 451; *ina GN ina [kakkī] ušamqissunūti 2 lim 2 me zi-im pa-ni-šu-nu i[na] ušmannija amḫu[r]* I defeated them in battle in GN and received in my camp 2,200 *z. panī*'s (taken from) them *ibid.* 168; 4 *[lim] zi-i[m p]a-ni qurādīšunu 4 lim 8 me 20 [n]išē [adi maršitiš]unu ina ušmannija amḫur* I received in my camp 4,000 *z. panī*'s (taken from) their warriors and 4,820 persons with their belongings *ibid.* 112.

For *múš* (also wr. *múš*, i. e., without *gunū*) in Sum. lit. texts, see Falkenstein Götterlieder index s. v. *múš* and *múš*. 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*.

**zinnatu**

lú.múš.lá = *be-el zi-mi* OB Lu A 417.

Lit., person wearing an "appearance."

**zimzimmu** (*zinzimmu*) s.; (a type of onion); NA, NB.

sum.ḫuš.a SAR = *iš-šu lap-ti* = *zi-im-zi-me*, sum.ḫuš.a SAR = *ú-ru-ti* = *šu-un-ʿu* Hg. D 230f.

10 *imēr ú zi-in-zi-me* Iraq 14 44:140 (Asn.); 8 (*sa-li*) *zi-in-zi-me* eight baskets of *z.* (followed by baskets of garlic and onions) ADD 961 r. 9; various commodities *šumu šamaškullu zi-im-zi-im-mu* 8 UZU.MEŠ *ša* UDU.NITÁ *ina qāt* PN *ana bēlija šubulu* garlic, onions, *z.* (and) eight cuts of mutton have been sent to my lord by PN TCL 9 117:47 (NB let.); *zi-im-zi-im-mu* SAR (in a section with various types of onions) CT 14 50:8 (NB list of plants in a royal garden).

Since *zimzimmu* is commonly mentioned beside onions and garlic, it is likely that it designates the shallot, which would also fit its Sum. designation sum.ḫuš.a, "red onion"; see Löw Flora 2 127f.

Meissner, ZA 6 292 (with ref. to an Aram. *zīmā*).

**zina** s.; (mng. uncert.); lex.\*

*zi-in-bi-na* = *zi-na* (between *šamū* and *eršetu*) JRAS 1917 103:21, see Balkan Kassit. Stud. 4.

Most probably a mistake of the scribe.

**zingurru** (a fish) see *singurru*.

**zinibtu** (mng. unkn.) see *sinibtu*.

**zinnānu** s. pl. tantum; rainy season; MB\*; cf. *zanānu* A.

*uṭṭatu . . . banāt . . . u zi-na-nu ittalku* the barley looks fine, and the rainy season is over BE 17 28:25 (let.), cf. *ultu ūm zi-na-nu il[liku]* *ibid.* 17:10.

**zinnatu** s.; (mng. unkn.); SB.\*

*i.si.iš* = *ta-zi-[im-tum]*, *zi-im-[ma]-[tum]*, *zi-in-na-[tum]* Izi V 52ff.

*namburbi šumma Sin u Šamaš ana [tarba-ši(?)] zi-in-na-tú ep-šú* the apotropaic ritual for the case "if the moon and sun are (or: have) . . . towards the(ir) halo(?)" ABL 23:16, copy also ZA 2 446.

Probably two different words, the voc. passage referring to some expression of com-

**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 ūmišam tišmuru* who thinks every day about the support of Esagil and Ezida VAB 4 122 i 12, also *ibid.* 112 i 8 and 86 i 7 (all Nbk.); *kal māhāzi ilāni ana zi-in-na-a-ti aštene'a kajānam* I was constantly solicitous about the support of all the cult centers of the gods VAB 4 212:13 (Neriglissar), cf. *ana zi-in-na-a-ti Esagil u Ezida ul apparakkā kajāna* *ibid.* 262 i 19 (Nbn.); *ana Esagil u Ezida šūtūraku* (var. *šūtūrāk*) *zi-in-na-tim* (var. *-tū*) *rēš mimma damqa ušerrib maḥaršunu* I am unsurpassed with regard to the support (given) to Esagil and Ezida, I bring to them (their gods) whatever is precious RA 11 110 i 28, var. from CT 36 22 i 29 (Nbn.); *itti zi-in-na-a-ti Esagil u Ezida . . . bīt Šamaš . . . iqūpma* since all the support (was lavished) on Esagil and Ezida, the temple of Šamaš (in Sippar) became dilapidated VAB 4 262 i 24 (Nbn.).

**b** with *šakānu*: *ina Esagil . . . aštakkan zi-in-na-a-ti* I took good care of Esagil VAB 4 114 i 32, also *ibid.* 124 ii 42, and cf. *ina ešrēti ilāni rabūti zi-in-na-a-tim aštakan* *ibid.* 80 i 25 (all Nbk.); note: *zi-in-na-a-tu<sub>4</sub> Esagil u Ezida tēdirti Bābili u Barsip . . . aškun ana rēšētu* I established the best possible maintenance for Esagil and Ezida (and for) the renewal of Babylon and Borsippa VAB 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 . . . ippal* Çiğ-Kizilyay-Kraus Nippur 101 r. 7, cf. *ana bīti <u> zi-in-na-ti-šu turri* *ibid.* 11, for translation, see *zanānu* B usage a.

**zinnu** s.; rain; OB, SB, NA\*; cf. *zanānu* A.

**a)** rain: *mīlum ina nārīm ipparrasam zi-nu ina šamē iššaqqalu* in the river the flood will stop, rains from the sky will be scarce YOS 10 56 i 24 (OB Izbu); *zi-i-nu dannu illak* <sup>a</sup>*Adad riḡimšu inaddi* there will be heavy

**zinū**

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 ma'd[a]* ABL 1453 r. 9 (NA).

**b)** in *bāb zinni* rainwater gate: *našabāteša la unassaḥ mūšī bāb zi-ni-šá 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** (*sinū*) 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 *ziniātu*; wr. syll. (*sinū* VAS 7 27:5, OB) and (GIŠ) ZI.NA, in OB also GIŠ.ZÉ.NA.

giš.zi.na.gišimmar = *zi-nu-u* (var. *zi-ni-e*) Hh. III 360, cf. giš.zé.na.giš[immar] SLT 161 r. 3 (Forerunner to Hh.); giš.ig.zi.na = *da-lat* [*zi-ni-e*] door made out of the midribs (of palm fronds) Hh. V 239; KA×BAD.SUR.RU.UG = *zi-nu-u* (between *uppu* leaf base and *gišimmaru*) Erimhuš II 301.

**1.** midrib of the frond of the date palm — **a** referring to the living tree — **1'** in OB econ.: *ana piḥat kirīm 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; *libbam si-na-am inaššar* he (the tenant) will take care of the palm heart(s) and the frond(s) VAS 7 27:5, cf. *āram zi-na-tum inaššar ana piḥat kirīm izzaz* BE 6/1 23:10, also *erām zi-na-a i-na-sú-ur* PBS 8/2 246:11. Note, referring to a religious practice: (a silver payment for a lamb) *ša inūma zi-ni-a-tim ana* <sup>a</sup>NIN.X.RA *ša x x x x ina* EGIR.BAD *ibbabla* which (was used) when the palm fronds were brought to DN for . . . . TCL 10 124:3.

**2'** in lit.: *šumma gišimmaru* 2.TA.ĀM *zi-nu-ú išissina* [išt]ēt 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 gišimmaru* 2 *zi-na-šá-ma* 1-[et išissina] *ibid.* K.14159:5; [*šumma* GIŠ.GIŠIMMAR].MEŠ *is-sanappidu* if the date palms tremble(?) CT 41 16:26, explained as *šá zi-ni-šú-nu ina la šāri* [. . .] that means their fronds [move] even when there is no wind CT 41 29 r. 14 (Alu

## zinû

Comm.); *abnu šikinšu kīma šašalli zi-ni-[e]* the stone which looks like the thin tendon of a midrib (followed by *kīma šašalli irrê* like the tendrils of the colocynth) STT 109:44 (series *abnu šikinšu*); *šumma GIŠ.ZI.NA GIŠIMMAR DU<sub>6</sub>+DU* if (a man in a dream) . . . . Dream-book p. 329:58, cf. (with *NU DU<sub>6</sub>+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 ša<sub>6</sub>*) BIN 8 125:3, also *ibid.* 280:34 and A 880:1; 6 *giš.zi.na šu.du<sub>7</sub> é.ba.an* ITT 2 909 ii 7 and r. ii 7; 46 $\frac{2}{3}$  *zé.na* ITT 5 6785:3; *šu.nigin* 42 $\frac{1}{2}$  *zé.na* Reisner Telloh 114 viii 5, replaced by *pa* (= *āru*) frond RTC 307 r. 1 end, and dupl. ITT 2 892 r. i end.

**2'** in OB: 20 *GIŠ.ZÉ.NA GIŠIMMAR wāšitam damqāti gitmālatim šūbilam* send me twenty upper palm rib(s), fine ones of equal size TCL 17 51:14 (OB let.); *bilat(!) āri bilat sī 1 šu-ši zi-na-am wāšitam u 1 GIŠ.IG šūbilam* 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 *daltu* 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 pappardilli zi-nu KÙ.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: *GÚ ŠÀ 2 zi-nu KÙ.GI* a necklace, on it two gold z.-s RA 43 154:171, cf. 1 *zi-nu KÙ.GI* *ibid.* 142:51, 174:8, cf. also 2 *zi-nu uqnî* *ibid.* 164:258, also 174:16 and 166:298, 1 *zi-nu dušî* *ibid.* 150:119, 2 *zi-nu uq-qur* two engraved z.-s 152:140 and 176:30, 2 *zi-nu AN.GUG.ME* 176:22 and 33, 3 *zi-nu par-zilli* 166:310.

**c)** in MB: 1 *kīlil puqutti qabalšu 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

## zipadû

eaten as a vegetable in the spring, *pa* = *āru*, i. e., the fronds, and the *zinû*. The use of the *zinû* as a material for cheap doors indicates that the word denotes the thick and tough midrib of the fronds. In the NB period, *zinû*, like other OB names for the parts of the date palm, for which new terms came into use, was replaced by *hušābu*, q. v. According to Hh. III 361, a superior quality of the *zinû* was termed (*w*)*āšitum*, 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 *harû*, q. v.

The identification of the ornament attested in Mari and Qatna with the *zinû* of the date palm is uncertain; see Landsberger apud Bottéro, ARMT 7 p. 359 Add. m.

**zinûtu** s.; anger; Bogh., MB, SB; cf. *zenû*.

[dib].ba = *sa-ba-su*, [di]b.ba = *ki-mil-tum*, [gú].šub.ba = *zi-nu-tum* Antagal VIII 183.

*ana Esagil u Bābili ēziz libbašu zi-nu-tu irši* (Marduk's) heart was furious at Esagila and Babylon, he felt anger Borger Esarh. p. 14 Ep. 5:6; UD.24 *zi-nu-ut* ŠEŠ (var. *ahhē*) the 24th day (of the fourth month): enmity between brothers Sumer 8 21 iv 24 (MB hemer.), var. from RA 38 28 iv 29 (SB).

**zinzaru'u** s.; (mng. uncert.); NA\*; foreign word(?).

LĀL (for GAB.LĀL) Ī.MEŠ *zi-in-za-ru-' dam erēni ana šakān pithikunu libhliq* (when the enemy pierces you) let there be no wax, oil, z. (or) cedar balsam to put on your wound Wiseman Treaties 644.

Possibly a Hurrian word with the ending *-uhhe*.

**zinzimmu** see *zimzimmu*.

**zipadû** s.; (an incantation formula); SB\*; Sum. lw.

*zi-pà-de-e [tu]ammāšu* you conjure it (the ghost to be exorcised) by a z. (i. e., by reciting the formula *zi.an.na hē.pà zi.ki.a hē.pà*) KAR 184 r.(!) 8, dupl. Gray Šamaš pl. 20 Bu. 91-5-9, 132 r. 4'.

**zipû**

**zipû** see *zibû* A and C.

**zīpu** (or *zību*) adj.; (qualifying sheep); MA.

2 UDU *ša* [sīg(?)] 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.MEŠ *tu-li* eighteen z.-sheep, including two suckling(?) lambs KAJ 238:1, cf. 18 UDU *zi-pu-tu.MEŠ ša ekalli* *ibid.* 272:1, cf. also *ibid.* 3; 8 UDU *zi-[pu-tu]* ... *ina* 5 UDU *zi-pu-te* ... *urkiātu* 3 UDU *laptu* 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.

**zīpu** see *ze'pu* and *zību* C.

**ziq** (abbreviation for *ziqpu* in math.) see *ziqpu*.

**\*\*ziqatu** (Bezold Glossar 115b) see *sikkatu*.

**ziqbu** see *ziqpu* A.

**ziqdu** (or *sikdu*) s.; exchange(?); Mari\*; cf. *\*zaqādu*.

É<sup>1</sup>PN *ana* PN *ana zi-iq-di-im iddinšu u* É<sup>1</sup>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 *sikdūtu*) s.; exchange(?) transaction; Mari; cf. *\*zaqādu*.

*ṭup-pi z[i-i]q-[d]u-ti* tablet concerning an exchange(?) transaction ARM 8 15 case.

For discussion, see *zaqādu*.

**ziqību** see *zaqīpu*.

**ziqipta** adv.; perpendicularly; NA royal; cf. *zaqāpu* A.

*arḫi pašqūte šadē maršūti ša kīma šēlūt namšari ana šamē zi-qip-ta šaknu* (with bronze axes I cut) narrow roads through

**ziqnu**

steep mountains which rise perpendicularly toward the sky like the cutting edge of a sword 3R 7 i 19 (Shalm. III), cf. *ibid.* ii 42.

**ziqīpu** see *zaqīpu*.

**ziqīqu** see *zaqīqu*.

**ziqittu** s.; (mng. unkn.); SB.\*

[(x)].tab = *zi-qit-tum* (followed by *būlu*, *būl šēri* and *būl šakkan*) Antagal D 57; *zi-qit-tum* =b[u-tu] ACh Sin 20:3 (Comm. to ACh Supp. 1:15).

*zi-qit-tu ul iššir šutu itebbīma inba* // *būla uḫallaq* 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 (*w*)*ildu* 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*.

su<sub>6</sub>.lá, suḫur.lá = *ziq-na-n[u]* Lu Excerpt II 34f., see *awil ziqnim* sub *ziqnu*.

a) referring to a person: see Lu, in lex. section.

b) designation of a fish with barbels: suḫur.su<sub>6</sub>.lá ḪA = *ziq-na-nu* Hh. XVIII 6.

**ziqnu** s. fem.; beard; from OA, OB on; often dual; wr. syll. and su<sub>6</sub>; cf. *zaqnu*, *ziqnānu*, *ziqnu* in *ša ziqni*.

[s]ú-ul KAXSA = *zi-iq-[nu-um]* MSL 2 153:18 (Proto-Ea); su-un KAXSA = *zi-ìq-nu* Ea III 108; su-um KAXSA = *zi-iq-nu* S<sup>b</sup> I 262; na<sub>4</sub>.su<sub>6</sub>.za.gìn = *ziq-nu* lapis lazuli beard (of a statue) Hh. XVI 88; lú.su<sub>6</sub>.lá = *a-wi-il zi-iq-ni-im* man with a beard, *su-tu-[ú]* Sutean OB Lu B vi 26f., see *ziqnānu*; máš.su<sub>6</sub><sup>su</sup>.lá = *ú-ri-iš ziq-ni* goat with a beard Hh. XIII 221.

su<sub>6</sub>.nun.na.za.gìn.na a.ri.a : *zi-iq-nu* (var. *zi-qin*) *rubē ša riḫātu elletu raḫú* (Sum.) adorned with a princely beard of lapis lazuli: (Akk.) (with) a princely beard, produced by a holy masculinity Lugale I 10, cf. su<sub>6</sub> za.gìn sù.sù : *ša ... ziq-na elletu zaq-nu* BA 10/1 76 No. 4:13f., cf. also su<sub>6</sub>.mú za.gìn.na : *ša ziq-na elletu zaqnu* BA 5 684 No. 37:14f., also su<sub>6</sub> za.gìn.na sù.sù : *ziq-ni uqni zaqnu* 4R 9:19f., for translation and similar bil. refs., see *zaqnu* lex. section.

## ziqnu

[*a-ru-um*] = *zi-iq-nu* An IX 77, cf. *da-ru-um* = *zi-iq-nu* LTBA 2 I vi 25; [*d*]a-ar-ra-tum = *ziq-nu* CT 18 9 K.4233+ ii 13.

**a)** beard (of men or divine images): the king of Elam kissed my feet and *qaqqaru usššir ina ziq-ni-šu* swept the ground with his beard Streck Asb. 34 iv 29; *x ziq-ni-šu ibaqqa[n]* he tears the . . . of his beard ABL 854 r. 11 (NB), cf. *ibquma ziq-na-a-šu* AfO 8 180:42 (Asb.), also *ibid.* 178:15; *šarru māssu ana pišu usšab ina zi-iq-ni-šu-nu šēpēšu ú-ša-ak-ka-su* 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 bēli marmārēšu ina burkēšu lintuḫu paršumāte ina zi-iq-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); *šumma sinništu ulidma ½ KÙŠ lānšu* *SU<sub>6</sub> za-qin idabbub ittanallak u šinnāšu ašā tigrīlu šumšu* 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 *tigrīlu* CT 27 3 obv.(!) 18 (SB Izbu), cf. *šumma šarratu ulidma . . . SU<sub>6</sub> za-qin* CT 28 3:5, also *SU<sub>6</sub>.MEŠ È.MEŠ* (var. *zi-iq-na-a-šu a-ši-a*) *ibid.* 2:30, var. from CT 27 18:19; *šumma ina āli sinništati* *SU<sub>6</sub> zaq-na* if in a city there are women with beards CT 38 5:124 (SB Alu), cf. *sinništu ziq-na zaq-na-at* a woman had a beard CT 29 48:4 (SB list of prodigies), also *šumma SAL SU<sub>6</sub> zaq-na-a[t]* Kraus Texte 25:7; *šalmat qaqqadi ša ziq-ni [zaqnu]* ABL 1222:2 (NB); *zi-iq-ni up-n[a- . . .]* my beard . . . BIN 6 92:19 (OA let.); *zi-iq-nu* (in broken context, next line: *lēt eḫli*) CT 6 5 r. iv 3 (OB Atrahasis); *appat ziq-ni-šu* the tip of his beard (in broken context) Kraus Texte 30:10', cf. *ziq-ni imittišu, ziq-ni šumēlišu, ziq-na-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: *akī* <sup>d</sup>*Aššur ziq-ni zaq-nat* (Ištar) has a beard like Aššur Craig ABR 1 7:6; *ina KÁ.DINGIR. RA<sup>ki</sup> ziq-n[a zaqnaku]* in Babylon I (Nanâ) have a beard LKA 37:3, restored from dupls.; if Venus *naphat u* *SU<sub>6</sub> È-át* is bright and has a beard ACh Supp. 2 Ištar 50 i 14, cf. *naphat u*

## ziqnu

*SU<sub>6</sub> za-qin* *ibid.* 17, *SU<sub>6</sub> zaq-na-at* ACh Supp. Ištar 33:20, *SU<sub>6</sub> È* *ibid.* 35, *SU<sub>6</sub> «u» SU<sub>6</sub>-át* *ibid.* 41, for comm. see *zaqnu*, also *ziq-na zaq-na-at* ACh Ištar 2:17, (wr. KA×NUN) *ibid.* 18, and 7:7; for refs. to gods, see lex. section.

**c)** other occs.: *iššūr šamē aḫū ša kī amēlāti* *SU<sub>6</sub> zaq-na-at* a strange bird, which has a beard like a man 3R 52 No. 3:28 (SB prodigies); *šumma <mē> nāri kīma zi-qin nāri ina kibri nāri uta'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 šīru* *SU<sub>6</sub> [ . . . ]* (var. gloss EME.LIMMU [ . . . ]) if a snake (has?) a beard (var. a four-pronged tongue) CT 40 21 Sm. 532 r. 22, cf. dupl. *SU<sub>6</sub> // EME.L[IMMU?]* *ibid.* 25 79-7-8, 321:3, also *šumma šīru* *GAZ-ma* *SU<sub>6</sub>* (wr. KA×KÁR) *šakin* if he kills a snake, and it has a beard *ibid.* 23 r. 36; *Ú MU[L (x)] TUR, Ú TUR [(x)] x, Ú MU[L (x)] x : Ú SU<sub>6</sub> ūz* goat's-beard (name of a plant) Köcher Pflanzenkunde 12 iv 14ff. (Uruanna III 285ff.); *mušahmiṭ ziq-nat urri* (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 (LÚ) *ša* *SU<sub>6</sub>*; cf. *zaqnu, ziqnānu, ziqnu*.

*šabē rihūte . . . adi* LÚ.SAG.MEŠ *adi* LÚ *ša* *SU<sub>6</sub>.MEŠ* I *ME-šu-nu šabē dēku* as to the rest of the soldiers, counting the eunuchs and the non-eunuchs, a hundred people were killed ABL 144:11; *2 maqtūte ištu* GN *ittuqtuni* I LÚ.SAG I LÚ *ša* [*SU<sub>6</sub>*] *ana(!) mār šarri ussibilšunu* 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. LÚ.SAG.MEŠ LÚ *šá ziq-[ni]* (in broken context) ABL 1139 r. 7, also [*t*]v LÚ *šá ziq-ni lu* LÚ [ . . . ] (summing up a group of people as part of an estate dedicated to the temple) KAV 39:16; *lu* *SAG.MEŠ ša ziq-ni manzaz pani šarri* will any of the officers of the king, either a eunuch or not (plot a revolt)? PRT 44:4, cf. *lu ša ziq-ni ša tillē našū ana maššarti šarri illakūni* or any non-eunuch in uniform who

**ziqpa**

is in the service of the king *ibid.* 12, cf. also (in similar context) Knudtzon Gebete 108:4 and 15; *lu ina pī LÚ šá ziq-ni LÚ.SAG.MEŠ* Wiseman Treaties 78, 338, cf., wr. *ša LÚ ziq-ni* *ibid.* 221; *ina muḫḫi DUMU.MEŠ ša ša SU<sub>6</sub>.MEŠ ina muḫḫi ḫal-pi-te ša LÚ.SAG.MEŠ* (you, Assurbanipal, will exercise kingship) over all the non-eunuchs (and) over the . . . of the eunuchs Craig ABRT 1 26:4 (= BA 2 645, NA oracles).

The designations of court officials as LÚ.SAG (i. e., *ša-rēš*), “eunuch,” and *ša ziqni*, “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. *zaqāpu* A.

50 *mušarī zi-iq-pa [u]šēlā ana šupali dan-nassu [ina] kišir šadī lu akšud* for fifty (sar) downward vertically I cleared out its foundation pit and reached bedrock Weidner Tn. 5 No. 1 iv 50, also *ibid.* 12 No. 5:76; *šumma amēlu ana sinništi zi-iq-pa TE* if a man has intercourse with a woman standing up CT 39 44:3 (SB Alu); *ša . . . eli šepēšu ziq-pa izzazu* (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. *zaqāpu* A.

giš.ildág.búr(var. .bur).ra = *ni-ip-lu, ziq-pu, šit-lu* Hh. III 141ff.; giš.ù.ku.tur = *lam-mu, ni-ip-lu, ziq-p[u], šit-lu* Hh. III 75ff.; giš.še.dù.a = *šU-ú* (= *šedū*), *ni-ip-lu, ziq-pu, šit-lu* Hh. III 195ff., giš.še.dù.a, giš.še.dù.a l.lá = *ziq-pu MIN* (= *šitū*) (var. *šit-lu*) *na-du-tu* Hh. III 199, giš.ŠI.TUR.TUR (var. giš.ŠI.TUR) = *šU-u* (= *ligimá*) (var. *ni-gim-mu-ú*), *pi-ir-u* (var. *[pi]-ir-ú*), *ni-ip-lu, [zi]q-pu* (var. *-pi*), *šit-lu* Hh. III 268ff.; giš.ù.luḫ = *ú-luḫ-ḫu, ḫa-at* (var. *ḫat*)-*tu, ni-pil, ziq* (var. *ziq*)-*pu, šit-lu* Hh. III 505ff.; li-gi-ma GIŠ.ŠI.TUR.TUR = *li-gi-mu-ú, [x-x]-šu, zi-iq-pu-um, ni-ip-lu-um, [šit-it]-lum* Proto-Diri 122ff.; mu-u MU = *zi-iq-pu* A III/4:23; mu-<sup>u</sup>SAR = *a-šu-u šá* GIŠ u GI, SAR = *a-šu-u šá ziq-pi, te-bi-UM* = *a-šu-u šá ziq-ti* Nabnitu

**ziqpu A**

M 186f.; di-ih<sup>u</sup> DUB = *a-šu-u šá ziq-pi* (for *ziq-ti*) A III/5:15; GUL<sup>i-si-mu</sup>SAR = *ziq-pu, dū* = *za-qa-pu, gub.ba* = *za-qa-pu šá ziq-pi* Antagal D 69ff.

*il-tum* = *zi-iq-pu* CT 18 3 r. i 7.

1. shoot (of a tree or other plant); sapling — a) in lit.: *šuršūšu qaqqaru la iṣabbatu* ŠE.KAK-*šu la illâma* <sup>a</sup>UTU *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 šamē libbija* may its shoot not affect the heaven(?) of my heart Šurpu V/VI 137.

b) in med.: ŠE.KAK GIŠ.NIM ŠE.KAK GIŠ.Ú.GÍR ŠE.KAK GI.ŠUL.ḪI KAR 186:23, and passim referring to shoots of various trees and plants in med. texts, possibly to be read *ḫabburu, šitlu* or *niplu*, which are all equated with ŠE.KAK, see Hh. III, in lex. section; for refs. see *atkam, ašāgu, baltu, bīnu, e'ru, ḫūratu, irrū, kasū, musukannu, qan šalāli, šunū*.

c) in NA and NB econ. and leg.: *ina muḫḫi* GIŠ *ziq-pi ša šarru bēli išpuranni kuppu garḫu 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 nasāḫi ša* GIŠ *ziq-pi ša erēni šurmēni* the right time to transplant the saplings of cedar and cypress trees ABL 814:8, cf. GIŠ *ziq-pi ša* GIŠ NU.ÚR.M[A](!) *ibid.* r. 16, cf. also 1 *lim* GIŠ *ziq-pu ša*(?) GIŠ.ḪAŠḪUR.MEŠ one thousand apple tree saplings ABL 938:6, cf. GIŠ *ziq-pu ša ištu* GN . . . *našūni* (referring to saplings of all sorts) ABL 813 r. 6 (all NA); *naphar x* GIŠ *tillit 8 lim 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 libbi izqupu* the (palm) shoots which he planted therein (i. e., in the garden) BE 9 48 (= TuM 2-3 144):17 (LB).

2. stake, pole, shaft, blade (of a weapon): *zi-iq-be* GIŠ *erši* pole of a bed AfO 10 p. 40 No. 89:5 (MA); *ardu LÚ rāi'annu u zi-iq-pi [ša] qātē šarri bēlija anāku* I am a loving servant, a staff in the hand of the king, my lord ABL 521:21 (NB); obscure: *zi-iq-pu ša šiāti* (for context see *ḫittu*) VAS 6 221:3 (NB); *šadū kīma zi-qip namšari šēssu nadi* the mountain

## ziqpu A

has a cutting edge like the blade of a sword AKA 307 ii 40 (Asn.), cf. *ibid.* 270 i 49, also Winckler AOF 2 570:5, also *ša kīma zi-qip patri šamtu* AKA 53 iii 43 (Tigl. I), and *ibid.* 60 iv 14 (Tigl. I); *ana zi-qip kakkišu ilū iturru* even the gods turn back before the blade of his (Marduk's) weapon STC 1 205:10 (SB rel.); obscure: *šumma GIŠ.Ù.ŠUB zi-qip GIŠ.MAR LÚ KÙ.BABBAR IGI(!)* if a man discovers silver (at the time of?) the brick mold (and) the shaft of the hoe CT 38 8:43 (catchline, SB Alu), and *ibid.* 9 BM 65466:1, also AfO 14 pl. 3 ii 9, see Weidner, AfO 11 360.

**3.** height, altitude (as a math. term): 36 *zi-ig-pi* SAĤAR.ĤI.A — 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-ig-p[u-um ša SA]ĤAR.ĤI.A* MKT 1 149 r. ii 9 (= TMB 34 No. 69:3); note the abbreviations *zi* and *zi-ig*: 36 *zi-ig* SAĤAR.ĤI.A MKT 1 221 ii 16 (= TMB 49 No. 97:2), cf. 36 *zi šutamḫur* square 36, the altitude *ibid.* 22 (= TMB 49 No. 97:8).

**4.** culmination point (zenith), culminating constellation or star — **a**) culmination point: *šumma MUL Dilbat ana ziq-pi ištanaqqā* if the planet Venus remains constantly at (its) zenith ACh Ištar 2:16, cf. ACh Supp. 2 Ištar 51:10; MUL *kumaru ša* MUL PIRIG.KA.DU<sub>8</sub>.A *ziq-pu* the configuration (called) *kumaru* of the constellation Panther (*Nimru*) (being) in culmination ABL 1444 r. 4, see Schott-Schaumberger, ZA 47 127 n. 1.

**b**) culminating constellation or star: PAP *annātu kakkabū ša ziq-pi ša ḥarrān sūt Enlil ša ina qabal šamē ina meḥret irtika izzazuma mūša* SAR.MEŠ u ŠÚ.MEŠ *ša kakkabī ina libbišunu tammaru* all these are the culminating 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) *birīt kakkabī ziq-pi ša ina ḥarrān sūt Enlil ina qabal [šamē] meḥret irti ša nāšir šamē izzazuma mūša* SAR-ḫi ù [ŠÚ] *ša kakkabī ina libbišunu [tammaru]* TCL 6 21:2'; *šumma zi-ig-pa ana amārika* if you want to observe the culminating star (on such and

## ziqqu A

such a date) CT 33 6 iv 10; *naphar* 2 KAS.GÍD *ina ziq-pi illakma* ZA 51 239:17, cf. *ibid.* 242:3, and *passim*; see (for a discussion of these stars and publication of pertinent astronomical texts) Schaumberger, ZA 50 214ff., and ZA 51 237ff.

Meissner, MAOG 11/1–2 28ff.; (Salonen Landfahrzeuge 131).

**ziqpu B** s.; **1.** (a container for sesame), **2.** (a stand for a vessel); MB, NA; pl. *ziqqāni*; cf. *zaqāpu* A.

*dug.gur.na<sub>4</sub> = šá ziq-pi* Hh. X 264.

**1.** (a container for sesame): 1 *ziq-pu* ŠE.GIŠ.Ì ADD 1007 r. 5, 1010:13, 1011 r. 2, 1013:18, 1019 r. 2, 1092:8 (always beside *šu-*); note 14 *zi-ig-pi ša(!)* 1 GUR Ì ADD 1078 i 6; also x *ziq-pi* ADD 1025:2, 1038:3 and r. 3; 10,000 *ziq-pa-a-ni šá* ŠE *šu-* *šamaššammē* Iraq 14 35:116 (Asn.); [3],20 *zi-qip* ŠE.GIŠ.Ì 2,30 *zi-qip* ŠE.GIŠ.Ì Or. NS 29 279 UM 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.

**ziqqatatu** s.; (a profession or craft); NB.\*

PN *apil* LÚ *zi-ig-qa-ta-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 zi-ig-qú-šu lišnunū šamā'i šaplānum šuršūšu eršetam lu 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. pl. 9 r. vi 29 (OB lit.).

**b**) referring to teeth: *šumma zi-ig-qí šinnī rabi* if the edges (or rims) of his teeth are large Or. NS 16 187 K.4016:3' (physiogn.); *šumma 2 zi-ig-qu-šú* if he has two z.-s *ibid.* 5'.

**2.** (an ornament in the shape of a crest or battlement) — **a**) as jewelry: 86 IGI.MEŠ TUR.MEŠ 54 *ḥuppū 27 zi-qu ša šurri kūrī [ina] qimmāte ša* SAG.MEŠ *alamūte* — 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 *alamû*-(or *alamittu*-)trees AfO 18 302 i 10 (MA inventory), cf. a *pardatu*-rug *teqiatušu zi-qu ia-ú-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: TÚG *ziq-qí kî* 1 GÍN *hurāsi* a garment with z. valued at one shekel of gold Iraq 11 p. 144 No. 4:13, and 2 TÚG *ziq-qí* *ibid.* 41, cf. TÚG *ziq-qí* Peiser Urkunden 96:12; 1 TÚG *ziq-qí šīpu* one garment with z. with a *šīpu*-decoration (in a list of deliveries of garments) BE 14 157:37 and 82, cf. PBS 2/2 135 v 4, also 2 TÚG *ziq-qí* PBS 2/2 128:4, and *passim* in this text, *ibid.* 121:24, also 560 KL.MIN (= TÚG.GÚ.È, see *nahlaptu*) *ziq-qí* *ibid.* 135 ii 12.

**2'** in NB: 1 GÍN KÙ.BABBAR *ana maḥā[ši ša]* 2 *lu-ba-ri ziq-qu* one shekel of silver for the weaving of two z.-garments Nbn. 284:26, cf. *lubār* (wr. TÚG.HLA) *ziq-qu* VAS 6 15:2, also, wr. *ištēn* TÚG.UD.A *zi-qu* BBSt. p. 127:8 (Nabopolassar).

The term *ziqqu* may be related to *sissiktu* (also attested as *zi(z)ziqtu*) and *sikku* (*sīku*), “(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. NS 16 189. Ad mng. 2b-2': (Ungnad, ZA 31 259).

**ziqqu B** s.; (a wineskin); NA.\*

10,000 KUS *zi-qu ša karāni*—10,000 skins with wine (for the royal banquet) Iraq 14 43:116 (Asn.).

Probably an Aram. lw., cf. Arabic *zeqqā*, etc., see Zimmern Fremdw. 34.

**ziqqu C** s.; threshold; lex.\*; Sum. lw.(?).

zi-ig zIG = *zi-ig-qu* (vars. *zi-ig-gu*, *ziq-qa*) S<sup>b</sup> II 197; *ziq-qu* (var. *zi-ig-qu*) = *si-ip-pu* Malku I 248.

**ziqqu D** s.; (an aromatic herb); lex.\*

ú.dùg.ga = *ziq-qu* = *la-ar-d[u]* nard Hg. D 225.

**ziqqu** see *zīqu* A.

**ziqurratu**

**ziqurratu** (*sequrratu*, *ziqratu*) s.; **1.** temple tower, **2.** (mountain) peak; from OB on; Ass. mostly *siq(q)urratu* or *sequrratu*, pl. *ziqurrētu*, *siqurrātu*, (*ziq-rat*, with var. *ziq-qur-rat* OIP 2 102:78 (Senn.), *zi-ig-ra-tim* CT 37 7 i 35 (Nbk.), *ziq-rat* VAS 6 11:23, ZA 4 139 No. 8:7); wr. syll. (often without final vowel, often with det. É and DINGIR) and (É.)U<sub>6</sub>.NIR (Ù.NIR CT 37 1 i 13).

u<sub>6</sub>.nir = *ziq-qur-ra-tum* Lu Excerpt II 120; [u<sub>6</sub>].[nir] = *ziq-qu-ra-tú* Igituh short version 133; u<sub>6</sub>.nir = *ziq-qur-ra-tum* Erimhuš c i 20'; [ni-ir] [NIR] = [šá U<sub>6</sub>].NIR *ziq-qur-ra-tum* A V/3:50, and *ibid.* 61; É.u<sub>6</sub>.nir = *nu-ḥar*, im.dù.a = *ziq-qur-ra-tum*, im.dù.a.ag.a = *pit-qu* Antagal A 228ff.; sukud.da = *za-qa-rum*, nir = MIN (= *za-qa-rum*) šá *ziq-qur-ra-tum* *ibid.* 231f.

nu-ḥa-ar = *ziq-qur-ra-tú* Malku I 294 (catchline, = II 1).

**1.** temple tower — **a)** in royal inscriptions, year names, etc. — **1'** Samsuiluna: u<sub>6</sub>.nir gi. gun<sub>4</sub>.na.maḥ.a.ni sag.bi an.gin<sub>x</sub>(GIM) íl.i.dè : ù(var. U<sub>6</sub>).NIR *gigunnāšu šīram rēšīša kīma šamē ullām* (var. *ulli*) to finish (var. I finished) the (temple tower, called) ù.NIR, his sublime *gigunú* (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 1 i 13, vars. from *ibid.* 3 ii 83 (Akk.); u<sub>6</sub>.nir.ra gi.gun<sub>4</sub>.na.maḥ.a.ni sag.bi an.šè mi.ni.in.ús.a (year when Samsuiluna) finished (lit. made the summit reach the sky) his temple tower, the sublime *gigunú* RLA 2 183 (year 18).

**2'** OB Ishchali: MU *eper zi-qú-ra-at*(var. *-tum*) <sup>a</sup>*Šamaš* 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'** Šamši-Adad I: *zi-ig-qú-ur-ra-as-sú ulli* I finished to the top (lit. lifted up) its temple tower (i. e., that of the Ištar temple) AAA 19 pl. 81 ii 14, cf. (in broken context) *ibid.* ii 2.

**4'** Shalmaneser I: *si-qur-ra-ta šāti ... [ēpuš]* I (re)built that temple tower (i. e., that of the Ištar temple in Nineveh) AOB 1 148:8, cf. *ziq-qur-rat* É <sup>a</sup>*Ištar* Ki. 1904-10-9,79 (unpub. inscr. of an unidentified Ass. king, cited Bezold Cat. Supp. No. 115).

## ziqurratu

5' Kadašman-Enlil II(?): <sup>4</sup>En.líl lugal.kur.kur.ra lugal.a.ni.ir *Ka-da-aš-ma-an-<sup>4</sup>En-líl* sipa.sun<sub>x</sub>(BÚR).na <sup>4</sup>En.líl.da.kù u<sub>6</sub>.nir.ba KI.ŠEŠ.KAK.a.maḥ sig<sub>4</sub>.al.ùr.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 inser. from Nippur, Oriental Institute Photo P 48832 (courtesy T. Jacobsen).

6' Marduk-apla-iddina: *ana* É.UR<sub>4</sub>.IMIN.AN.KI [U<sub>6</sub>].NIR *Barsip* [*ana u*]d<sup>du</sup>ši to restore Euriminanki, the temple tower of Borsippa BBSt. No. 5 ii 12.

7' Tukulti-Ninurta I: *bitāt ekallija rabīte* ... *ša* ... *maḥar se-qur-ra-te rabīti ša Aššur* my large palace complex, which is in front of the great temple tower of Aššur Weidner Tn. 14 r. 29; *ina qerbišu É se-qur-ra-ta rabīta ana nēmed Aššur bēlija ušeklil* therein (i. e., in Kār-Tukulti-Ninurta) I (built and) completed a big temple tower as an abode for my lord Aššur Weidner Tn. 29 v 115; *enūma É se-qur-ra-tu ši u bit Aššur bēlija énaḥu* when this temple tower and the temple of Aššur, my lord, fall in ruins *ibid.* 119, and *passim* in this text, cf. [s]iḥirti *se-qur-ra-ti ša* <sup>4</sup>[Adad bē]lija at the periphery of the temple tower of my lord Adad *ibid.* 9 r. 41.

8' Tiglathpileser I: *2 se-qur-ra-a-te rabāte* ... *lu abni* I built two mighty temple towers (referring to the Anu-Adad temple) AKA 97 vii 87, cf. *ibid.* 98 vii 102, cf. *enūma bit Anim u Adad* ... *u se-qur-ra-a-tu šātina ušalbarūma énaḥu* when the temple of Anu and Adad and these temple towers grow old and fall in ruins AKA 105 viii 53.

9' Shalm. III: *rišiptu* U<sub>6</sub>.NIR šá URU *Kalḥi* bricks (from the) structure of the z. of Calah Layard 78B 6, and dupl. YOS 9 135, also RT 56 25, and dupl. YOS 9 134, see Michel, WO 1 386.

10' Sargon: *enūma É zik-kur*-[*ra-tu* ...] (in broken context) Winckler Sar. pl. 46 K.4813:4'.

11' Sennacherib: *šiddu ina tarsi zamē É ziq-qur-rat* the side towards the *zamū*-structure of the temple tower OIP 2 99:44, cf. *kutal É ziq*(var. adds *-qur*)-*rat bit Ištar*

## ziqurratu

*ibid.* 102:78; *dūra u šalḫū bitāt ilāni ziq-qur-rat libitti u eperī mala bašū assuḥ* 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* ... *eššiš ušēpiš* I built anew the temple tower Etemenanki (in Babylon) Borger Esarh. 24:29.

13' Assurbanipal: *ziq-qur-rat Šušan ša ina agurri ugnī šūpušat ubbit ukappira qarnī ša pitiq erī namri* 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 Asb. 52 vi 27, cf. É.gi.gun<sub>4</sub>.na u<sub>6</sub>.nir Nibru<sup>ki</sup> (see *gigunū* usage a-8') *ibid.* 353 No. 4.

14' Nabopolassar: *inūmišu Etemenanki zi-iq-qú-rat*(var. *-ra-at*) *Bābili* ... *išissa ina irat kigallé ana šuršudam rēsīša šamāmi ana šitnuni Marduk* ... *jāši iqbi'a* 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 zi-qú-ra-at Bābilam eššiš épūš* I built anew Etemenanki, the temple tower of Babylon VAB 4 72 i 53, cf. *ibid.* 90 i 39, and *passim*, cf. also, wr. *zi-qú-úr-ra-at* *ibid.* 146 i 44, *zi-iq-qú-ra-at* VAB 4 208 No. 49 a 5, *zi-iq-ra-tim* CT 37 7 i 35; *Etemenanki zi-qú-ra-at Bābili Euriminanki zi-qú-ra-at Barsip* VAB 4 114 i 38f., cf. *ibid.* 98 i 23 and 27.

16' Nabonidus: *Nabū-na'id* ... *Elugal-galgasisa ziq-qur-rat Egišnugal uddišma ana ašrišu utīr* I, Nabonidus, renewed and restored Elugalgalgasisa, 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 zi-qú-ra-ti [gi]gu[nā]šu rēsīša eli ša panim ullimma libbašu ḥassu ublamma* he (Šamaš) conceived the ingenious idea of having the temple tower (of Ebabbar in Larsa), his *gigunū*, made higher than it had ever been VAB 4 236 ii 3, cf. *ibid.* 16; *Ebabbara adi* É.I+LU.AN.KÙ.GA *ziq-qur-ra-ti-šū*

## ziqurratu

*eššiš ēpušma ušaklil* I built anew and finished Ebabbar, together with the Stairway-to-Holy-Heaven, its temple tower VAB 4 226 iii 4; *nahlaptu ziq-qur-rat elītu appalisma ... limītu é ziq-qur-rat šuātu ... aḥḥutma Ebabbara adi siḫirtišu āmur* I discovered the outer facing of the temple tower, and had trenches dug around this temple tower and thus found (the emplacement of) Ebabbar with its surrounding wall CT 34 28 i 70ff.; *šitir šum ša Hammurapi ... ša 700 šanāti lam Burnaburiaš Ebabbara u zi-qu-ra-ti ... ana Šamaš ibnū* an inscription (was found) with the name of Hammurapi, who had built Ebabbar and the temple tower for Šamaš 700 years before Burnaburiaš VAB 4 238 ii 23, parallel, wr. *ziq-qur-ra-tum* CT 34 29 ii 3; *papāḫi ... ša itē zi-qu-ra-tim retū temenšu* the shrine whose foundation platform was joined to the side of the temple tower VAB 4 240 iii 14; *eli temenna Eulmaš šuāti ubān la ašē ubān la erēbi temenna šuāti di'um BĀRA adi šitta ziq-qur-re-e-ti-šū ad(!)-di-ma ukīn libnassu* 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-qur-e-te ana ekalli ana dūri ana bitāti ša āli 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); *tiqqi ša se-qur-[ra-t]ú karru* the brick courses of the temple tower have been laid ABL 483:12 (NA), cf. *ina muḫḫi ziq-qur-r[a-te]* (in broken context) ABL 1451 r. 1 (NA), *[d]ullu ša se-qur-re-te* ABL 106:4 (NA); obscure: 2 DUMU SANGA *se-qur-re-ti* ADD 677 r. 8; *mišḫi ina ziq-qur-rat ša Ezida ina muḫḫini nasik* we have been charged with an amount of work on the temple tower of Ezida BIN 1 32:7 (NB let. from Uruk); *šābu gabbi ina muḫḫi é ziq-qur-rat* all the workmen on the temple tower VAS 6 65:5 (NB), cf. PN *ša é ziq-qur-rat* Camb. 21:3; silver *ana abattu ana dullu ša ziq-qur-[rat]* for drainage pipes(?) for the work on the z. Nbk. 306:3, cf. *ana x*

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*kupur ana dullu ša ziq-qur-rat* for x bitumen for the work on the z. Nbn. 428:5, cf. also GCCI 2 383:7, also (various utensils) *ša ziq-qur-ratum* Dar. 373:5, 7, 9 and 11, Nbn. 223:3, wr. *ziq-qur-[rat]* Nbk. 312:22, also Nbn. 1046:4; sacrifices IGI é *ziq-qur-rat* (parallel: Šamaš, Aja, and other gods) VAS 6 32:7, also ibid. 213:7, also, wr. <sup>d</sup>É *[ziq-qur-ra]t* ibid. 54:7, wr. *ziq-rat* ibid. 11:23, and ZA 4 139 No. 8:7.

**c)** in lit.: É.Aratta(LAM×KUR.RU.KI). šár.ra = *ziq-qur-rat* <sup>d</sup>En-lí[l] (var. <sup>d</sup>Aššur), É.me.lám.an.na = *ziq-qur-rat* <sup>d</sup>A-nu, É.giš.lam.šár.šár = *ziq-qur-rat* <sup>d</sup>Adad 3 *ziq-qur-rat* BAL.TIL<sup>[ki]</sup> KAV 42 r. 20ff., dupl. KAV 43 r. 33ff., Ebeling Parfümrez. pl. 45 VAT 13816 r. 17ff., pl. 48 VAT 13997 r. 33ff., cf. *Mušaršīdat-Arattē abul ziq-qur-[rat]* (in Assur) KAV 42 iii 25, see RLA 1 177 § 17, and 189f. § 59; <sup>d</sup>Marduk bēl É.U<sub>6</sub>[NIR] Marduk, lord of the temple tower of Éridu Craig ABRT 1 56:8 (SB rel.), cf. *[ša i]na É.U<sub>6</sub>.NIR ibbanūma* AfO 17 312 A 6 (Marduk's Address to the Demons), with comm. É.u<sub>6</sub>.nir = *ziq-qur-[rat Eridu]<sup>ki</sup>* AfO 19 115 A 5'; *ibnūma ziq-qur-rat apsi elīte* they built the high temple tower of the Apsū En. el. VI 63; *ziq-qur-ra-tú balti Ninua* the temple-tower, the pride of Nineveh Craig ABRT 1 7:9 (SB lit.); *[ša ina muḫḫi s]e-qu-re-[te] epišuni* (the rite) that was performed on the temple tower KAR 143:13, see von Soden, ZA 51 134, cf. LKA 73:18 (both NA cult. comm.); LÚ.TU.É GAL-ú *qāt gizillī ... ultu ziq-qur-rat išabbatamma* KĀ. SIKIL.LA *ša kutal papāḫi ana 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. p. 68:33; 16 *šibtu maḥar ziq-qur-rat u lbīti ša ziq-qur-rat ... nuḫatimmu 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 ūru paramaḫ ziq-qur-rat ša Bīt-rēš* on the roof of the *paramaḫ* of the temple tower of the Bīt-rēš temple (in Uruk) RAcc. 68:14, *paramaḫ ziq-qur-rat Anī* ibid. 64 r. 2, and 65:34.

**2.** (mountain) peak (transferred mng.): *aškun surqinnu ina muḫḫi ziq-qur-rat šadī* I offered incense on the mountain peak Gilg. XI 156.

## ziqratu

For an etymology (*zaqāru*), see Meissner, MAOG 11/1-2 23; for the formation, see von Soden GAG § 55q No. 33, but cf. rather *ibid.* § 55p No. 28b. For the archeological material, see Lenzen Die Entwicklung der Zikurrat (1941); Busink De Babylonische Tempeltoren (1949), reviewed by Ravn, BiOr 7 67ff.; Parrot Ziggurats et Tour de Babel (1949), reviewed by Busink, BiOr 7 69ff.

**ziqratu** see *ziqurratu*.

**ziqtu A** s.; **1.** sting (of a scorpion), **2.** sting (wound made by a scorpion), **3.** pock, pimple, (a disease), **4.** sting, barb, point; from OB on; pl. *ziqtū*, but irregular *ziqātu* in mng. 4b; wr. syll. and TAB, SĪG, GAZ; cf. *zaqātu*.

giš.su<sub>h</sub>ur.lá = *ka-par-[ru]*, giš.KAK.uš = MIN šá z[*i-ig-ti*] shepherd with a barbed whip Antagal III 1f.; <sup>te-<sub>h</sub></sup>UM = *a-šu-u šá ziq-ti* to erupt, said of a rash Nabnitu M 188, cf. di-i<sub>h</sub> DUB = *a-šu-u ša ziq-ti*(text -*pi*) A III/5:15.

**1.** sting (of a scorpion): *ina zi-qi-it zuqiqipi awilum imât* the man will die of a scorpion's sting YOS 10 23 r. 4 (OB ext.), cf. *rubû ina zi-qi-it zuqaqipi imât* TCL 6 6 i 15 (SB ext.), and passim; *šumma ina nikip alpi šumma ina zi-qi-it zuqaqipi imât* he will die either of goring by an ox or of a scorpion's sting CT 38 33:18 (SB Alu); UN *ina* TAB GĪR.TAB BAD.[MEŠ] people will die of scorpion sting CT 40 14 K.7030+:10, and *ibid.* K.11616:12 (SB Alu); Ú GAZ GĪR.TAB herb for scorpion sting CT 14 23:14-16 (pharm.).

**2.** sting (wound made by a scorpion): INIM.INIM.MA *zi-qi-it zuqaqipi puššuhi* spell for soothing (the pain of) a scorpion's sting CT 38 38:67 (SB Alu); *šipta annitu ana muhhi zi-qi-it zuqaqipi tamannu* you recite this conjuration over the sting made by the scorpion *ibid.* 68; *damišu pan ziq-ti taptanaššaš* you smear the surface of the sting with its (the lizard's) blood RA 15 76:14ff.

**3.** pock, pimple, (a disease) — **a)** pock, pimple (always in pl.): see Nabnitu, A III/5, in lex. section; *šumma tulimum zi-ig-ti sāmūtīm mali* if the spleen is full of red pocks YOS 10 41 r. 59 (OB ext.), cf. *šumma libbu zi-ig-ti mali* YOS 10 42 i 9, *šumma martu zi-ig-tu<sub>4</sub> malât* TCL 6 2:43 (SB ext.); *zi-ig-tum* : *bar-tum* : *šumma ina qutun marti ša imitti zi-*

## ziqtu A

[*iq-tu* . . .] a pock (corresponds) to revolt(?) (as is shown by): if there are pocks 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 panūšu ziq-ti malû* if his face is covered with pock-marks Labat TDP 76:51.

**b)** (a disease): *sikkatum išatum ašû zi-ig-tum miqtum* (and other diseases) JCS 9 8:2 (OB inc.), cf. *liballia [sikk]ata išata ašia zi-ig-ta miq[ta]* *ibid.* 20; [*šumma maršu* . . .] *u appašu hundud zi-ig-tu<sub>4</sub> MU.NI* if a sick person [has . . .] and his nose is sunken in, the name (of this disease) is z. AMT 30,2:9; [ . . . ] NIGIN-*ma appašu UD ŠUB zi-ig-tu<sub>4</sub> MU.NI* [if the . . . of a sick person] is surrounded [with . . .] and his nose produces white matter, the name (of the disease) is z. *ibid.* 10, cf. [ . . . ] K Ú-*šu zi-ig-tu<sub>4</sub> MU.NI* *ibid.* 11, *šumma GIG MIN DIR ut-tur u ikkalšu zi-ig-tu<sub>4</sub> MU.NI* if the sick person (or spot) is full of (or: red with) ditto . . . and it hurts him, the name (of the disease) is z. *ibid.* 11; cf. *zaqtu* mng. 2.

**4.** sting, barb, point — **a)** sting (of a scorpion): *zi-qi-it zuqaqipi anaku ul tulappattanni* I am the scorpion's sting, so that you cannot touch me Maqlu III 154; NA *kima zi-qi-it zuqaqipi* the *manzāzu* (looks) like the sting of a scorpion Boissier DA 19 (= Boissier Choix 1 205):42; *zi-qi-it MUL zuqaqipi bēlu rabû MUL.PA. BIL.SAG* the sting of Scorpio is the great lord Sagittarius Thompson Rep. 272:9; 2 *kakkabû ša ina zi-qi-it MUL Zuqaqipi izzazzu* <sup>a</sup>ŠĀR.UR<sub>4</sub> u <sup>a</sup>ŠĀR.GAZ the two stars that have their position at the sting of Scorpio are Šarur and Šargaz CT 33 3:31; *šumma* <sup>a</sup>ŠĀR.UR u <sup>a</sup>ŠĀR.GAZ *ša zi-qi-it MUL Zuqaqipi ittananbiṭu* if Šarur and Šargaz of the sting of Scorpio shine brightly again and again Thompson Rep. 95 r. 4, and dupl. 209:1; [ . . . ] *ana KUN MUL.GĪR. TAB KL.MIN zi-qi-it TUM* [ . . . ] ACh Sin 18:12.

**b)** barb (of a whip): *qinnazu ittanni malât šillātu paruššu usahhīlanni zi-qa-ta* (vars. -*tum*, -*ti*) *labšat* the whip (that) struck me was full of needles, the goad (that) pricked me was covered with barbs Lambert BWL 44:101 (Ludlul II); *ištuhha ziq-ti u dirrata taltimeššu* you (Ištar) 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 zaqtu sub zaqtu* mng. 3, also Antagal III 1f., in lex. section.

c) point (of a weapon): sixty kings *ina zi-qi-t* (var. omits) *mulmullija adi tamti elēnūti lu ardišunūti* 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-qi-it mulmulli ardussu* TCL 3 145 (Sar.), cf. *ina zi-qi-t mulmulli rittašu aptur* I pierced his hand with the point of the arrow Lie 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. *zaqātu*.

ta-ar TAR = *zi-ig-tum* HA A III/5:127; nun.bar HA = *ziq-tum* = [...] Hg. D 260.

For the fish called tar in Urukagina texts, see Deimel, 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.\*

[ú] LAG.GÁN (i. e., *kurban eqū*) : AŠ *ziq-tú* Uruanna III 88.

*zi-ig-tu annekī'am ul ibaššū zi-ig-ti šūbilimma* 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. *zīqāte*; wr. sometimes with det. GIŠ; cf. *zīqu B*.

TA *pan* <sup>a</sup>*Šamši rabē simēn* GIŠ *ziq-tú* GIŠ *zi-qa-a-te ušanmuru ina ekalli ušerrubu* LÚ *ša bitī šanī ana maššarte izzaz kīma* GIŠ *zi-ig-tu gammurat gišgīrrī ušanmar ušerrab ildāte imahḥar ušēšā* 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 iii 37ff. (rit.); LÚ *ša bitī šanī izzazzu* GIŠ *zi-qa-a-te ukallu* servants are stationed (between the tables) and hold torches *ibid.* 42, cf. *zi-ig-tu* (in broken context, in a similar ritual) Bu. 91-5-9,104:11,

**zīqu B**

cited Zimmern Neujahrsfest 1 131 n. 1; *kī ūmu i-ši-šu-u-ni zi-qa-a-ti lukillu* as soon as the day declines(?), let them hold torches 4R 61 vi 56 (oracles to Esarh.); GIŠ *zi-qa-a-te ša TA libbi kinūni ušanmaru mulmulli la pādū[te] ša išpat* <sup>a</sup>*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-ig-tu ša qanē ṭābi tanašši* she (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.

**zīqu A** (*ziqqu*) s.; breath, breeze, draft, blast (of air); Mari, SB, NA, NB; cf. *zāqu*.

im.ri zi.ga u<sub>4</sub> zalag.ga ḥi.lim mi.ni.in.gar.ri.eš : *zi-ig* (var. adds *-qu*) *šārī tēbātu ša ina ūme namri eṭūta išakkanu šunu* they (the demons) are a blast of the (suddenly) rising winds which bring darkness in broad daylight CT 16 19:35f.

*dalat arkabi[nni ša la u]kallu šāra u zi-i-qa* (you, Ištar, are) a flimsy door which does not keep out wind or draft Gilg. VI 34; *šarru TA pan zi-i-qi lu etik* the king should protect (himself) from drafts Thompson Rep. 103 r. 3 (NA), cf. TA *pan zi-i-qi šarru li-šur* ABL 110 r. 5 (NA, coll.); *zi-qu u šītu* wind and (cold) weather Bab. 7 pl. 1 Sm. 1907:1 and 5 (astron.), see Landsberger, JNES 8 252; *šumma . . . pīšu iḥ-ta-na-ṭaš-šū zi-i-qu ša z[ī . . .]* if he has a speech defect (lit. his mouth always makes mistakes), the breath(?) of [...] AMT 29,5:14; obscure: *ašar zi-qu nāra e-bi-[ru(?)]* STT 36:23. Note: *mimma zi-ig awātišu ešte[me]* I heard some rumor(?) about him ARM 2 23 r. 9'.

**zīqu A** in **bāb zīqi** s.; ventilation hole; NA\*; cf. *zāqu*.

KÁ *zi-i-qi ana multa'ūtija ina šumēli bābišu apti* I cut an air passage to the left of its (the palace's) door for my enjoyment Winckler Sar. pl. 48:17.

**zīqu B** s. fem.; torch; NA\*; cf. *zīqtu*.

*ina zi-qi ša qātišu šehta ša pan* <sup>a</sup>*Pū-lišānu ušāḥaz zi-qa ina šumēlišu iṣabbat* (the owner of the sheep offered for sacrifice) lights the censer before DN from the torch in his hand,

**\*\*zīqu**

he takes the torch in his left hand KAR 139:3f. (rit.); *kī zi-qu annītu namratuni namāra u šalāma Ištar lu tašimmakku* just as this torch (glows) bright, so may Ištar determine brightness and health as your fate *ibid.* 12 and r. 3.

By-form of the more common *zīqtu*, q. v.

**\*\*zīqu** (Bezold Glossar 111a) see *sissiktu*.

**ziqziqqiš** adv.; like a draft of wind; SB\*; cf. *zāqu*.

[š]umma abnu zi-*iq-zi*-[iq-*qī-iš*] [i]šassi if the frit (heated in the kiln) whistles like a draft ZA 36 202:46 (chem.).

**ziqziqqu** (*siqsi(q)qu*) s.; gale; SB\*, Akkadogr. in Hitt.; *siqsi(q)qu* JSS 5 121 r. 7; cf. *zāqu*.

*ziq-ziq-qu* = šá-a-ru (followed by *imhullu*) Malku III 178; *ziq-ziq-qu* = šá-a-ru ru-ug-gu-bu (between *imhullu* and *imsuḫhu*) Malku III 182.

IM ZI-IQ-ZI-QŪ (in a list of eight winds, followed by *šuruppū*, *ašamšūtu*, *anḫullu*) KUB 8 53:15 (Epic of Gilg.), see Friedrich, ZA 39 12, Otten, Istanbuler Mitteilungen 8 116:40; *qaqqassa qaqqad nēši šinnat imēri šinna[ssa] šaptāša ziq-ziq-qu-um-ma utabbaka* [...] 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 meḫū rādu* <im>-*sūḫ*-[*hu*] (in an enumeration of the evil winds) Lambert, JSS 5 121 r. 8 (SB Atrahasis). As a personal name: *Zi-*iq-zi-qum** CT 2 50:33 (OB), note also *zaqzazu*, s. v.

Meissner, MVAG 10/4 p. 74.

**zirbu** (or *zirpu*) s.(?); (mng. unkn.); lex.\*

[...] = *zi-ir-bu* (between *amūtu* and *adi*) ZA 4 157 K.4159:6 (comm.?).

**zirḫu** s.; (mng. unkn.); syn. list.\*

AŠ-X-BA = *ur-pat zi-ir-ḫu* . . . -cloud (preceded by synonyms of *ašamšūtu*) Malku III 197.

Connect perhaps with *šarāḫu*, “to twinkle” (said of stars).

**ziri** s.; (mng. unkn.); EA\*; WSem. gloss.

*ennipšate kīma ri-ki* URUDU // *zi-ri ḫu-bu-ul-li* I have become(?) like a . . . copper pot (or *zi-ri* to be placed before *kīma*, see Knudtzon,

**zirītu**

VAB 2 890 note a) EA 297:12, for a similar phrase in EA 292:46f., see *hubbulu* B adj. (different writer but same script as in EA 297).

**zirīqu** see *zirqu* A.

**zirīqu** s.; (primitive apparatus for drawing water for irrigation); MB, SB, Akk. lw. in Sum.\*; cf. *zarāqu*.

giš.zi.rí.qum ù.b[í.in.g]ar : GIŠ *zi-ri-qa i-lal-ma* (*mē idallu*) after he has hung up the z. (he draws water) Ai. IV ii 34; giš.zi.rí.qum, giš.gú.zi. rí. qum rope of the z. MSL 6 p. 148:73f. (Forerunner to Hh. VI, see *zurugqu*); giš.gú.zi.rí.qum, gú. bar.ra = *šum-man-nu ša* TÚL rope of a well Nabnitu IV 378f.

1,12 A.MEŠ GIŠ *zi-ri-qum* x water from the z. (between A.MEŠ *mīlūti* and A.MEŠ *patti*) Or. NS 29 280 iii 22 (MB math.); uncertain, possibly referring to some sort of pipette: [*x*] *x zi-ri-qi ana nahīr šumēlišu tašappak* 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 *dilūtu* A.

The word, which is in later texts replaced by *zurugqu* (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 *šummānu*, “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 *zrq* and refer to a medical instrument. The occurrence is, however, isolated and the context not quite clear.

**zirītu** (or *širītu*); (mng. uncert.); OB Elam.\*

A field *atap* PA+AL *zi-ri-ti* PA<sub>5</sub> *Nabūm* on the šabra-canal, z. of the Nabū-canal MDP 24 359:4 (sale); a garden . . . DA PN *zi-ri-ti* P[A<sub>5</sub> *x x*] *x* MDP 28 418 edge (sale).

Possibly a topographical term referring to irrigation.

## zirmu

**zirmu** (or *širmu*) s.; (a container); OB.\*

I URUDU *zi-ir*(text *-ni*)-*mu ša* I (PI) 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.si, sa.a.sig<sub>7</sub>.sig<sub>7</sub> = *zi-ir-qa-ti*, sa.a.ri.ri = *a-za-ri* lynx Hh. XIV 109–115, cf. kuš.sa.a.ri = *ma-šak mu-ra-šu-u*, kuš.sa.a.ri.ri = *ma-šak a-[za-ru]*, kuš.sa.a.sig<sub>7</sub>.sig<sub>7</sub> = *ma-šak zir-qa-tum* Hh. XI 49ff.; sa.a.ri.ri = *[a-za-r]i*, sa.a.ri.sig<sub>7</sub>.[sig<sub>7</sub>] = *[zi-ir-qa]-[tú]* Practical Vocabulary Assur 378f.

The Sum. correspondence sa.a.sig<sub>7</sub>.sig<sub>7</sub>, “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 *murašú*. The description yellow and “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 *murašú*.

Landsberger Fauna 87.

**zirqu A** (*ziriqu*) s.; 1. bedding, litter (for animals), 2. feed, fodder (scattered for animals); lex., Nuzi; pl. *zirqātu*; wr. *ziriqu* in mng. 2; cf. *zarāqu*.

šu-u LAGAB×ŠÚ = *zi-ir-qu*, *si-[i]h]-pu*, šu-uš LAGAB×ŠÚ = *zi-ir-qu*, *si-[i]h]-pu* A I/2:289ff., also Ea I 101ff.; šu-u LAGAB×ŠÚ = *zi-ir-qu* Antagal G 278; šu-u LAGAB×ŠÚ, šu-u LAGAB×ŠÚ.ŠÚ = *zi-ir-qa-tum* Lanu B iii 14f.

1. bedding, litter (for animals): see lex. section.

2. feed (scattered for animals, Nuzi only): barley *zi-ri-qa ana* UDU.MEŠ as fodder for sheep HSS 13 358:66 and 67, also *ibid.* 362:52, 413:3, 414:5, HSS 14 641:9f., 650:10, 12, etc., for cattle (GUD.MEŠ) HSS 13 362:53, HSS 14 641:14, 650:9, etc.; barley and emmer wheat

## zirqu C

*zi-ri-ka ana* x GUD.MEŠ HSS 13 202:3 and 8, for poultry (MUŠEN.MEŠ) HSS 16 234:3; ŠE.MEŠ *zi-ri-qa* HSS 16 234:30; two homers of barley *ana akāli zi-e-ri-ku*.MEŠ *ana* UDU.ĤI.A.MEŠ to feed as (additional) fodder for sheep RA 23 157 No. 58:5, cf. *ana akāli zi-e-ri-ku*.MEŠ *ana šahē* 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* = *im-me-rum* An VIII 50, also Malku V 30; *zi-ir-qu* = MIN (= *naptanu*) šá [x] (among terms for sacrifice, for context, see *zibu* A) CT 18 21 Rm. 354:7, restored from dupl. LTBA 2 14; *zi-ir-qa-tu* = *bu-lu* 2R 47 ii 9 (astrol. comm.).

a) in gen.: *kīma zi-ir-qi lu utebbiḫ* I slaughtered (the enemy army) like sheep KAH 1 13 ii 40 (Shalm. I), cf. *ummānātešunu kīma zi-ir-qi unekkis* AKA 58 iii 98, and *qagqadātešunu kīma zi-ir-qi unekkis* *ibid.* 79 vi 6 (both Tigl. I); uncert., perhaps to *zirqatu*: NĪG.ZI.GÁL EDIN.NA *utaššá u zi-ir-qa-ti* [...] 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-ku*(text *ma*) *i-na na-qu zi-ir-qi u nakmasi* I have not discontinued sacrifices, offering sheep and kneeling (in prayer) (in parallelism with *ul ēgu ana nadān taklīmīka*) (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 171f.

**zirqu C** s.; (mng. uncert.); OB, SB; cf. *zarāqu*.

a) in OB: *īnu zi-ir-ku-um it-ta(?) -x-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 ištu* GN *ul ilqi'am* he has not taken the z. here from GN (the sheep you are to give him should be really good) Sumer 14 25:9 (let. from Harmal).

**zirqu D**

**b)** in SB: DINGIR *zi-ir-qi* = MIN (= <sup>d</sup>Ninurta) the god of the z. = Ninurta CT 25 12:9, also CT 24 6:38, note DINGIR *zi-ir*(text *-ni-ku*(for *-qi*) 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'-bu, ši-i-pu* = *zi-ir-qu* Malku VIII 161f.

Possibly a skin disease (see *li'bu*) characterized by scabs (*šīpu*) with a watery secretion.

**zirqūtu** s.; (a headdress); lex.\*

túg.bar.si = *pár-[si-gu]*, túg.bar.si.gal = *nar-gi-tum*, túg.bar.si.sig = *zi-ir-[qu-tum]*, [túg.bar].si.SAG.DU = *ha-zi-[qa-tum]* Hh. XIX 249ff.

*na-ar-gi-tum, zi-ir-qu-tum* = MIN (= *pa-ar-ši-[gu]*) An VII 230 l-m.

**zirru A** s.; reed fence; lex.\*

gi.šE<sup>III</sup>-la-an LUGAL, gi.sag, [gi.(x)].mul, [gi.x.x].AN, [gi.sùh].sùh = *zi-ir-rum* Hh. VIII 39ff.; gi.sa[g].lugal = *zir-ru, li-mi-tum* = *hu-ug-šu šá GI.MEŠ* Hg. 18d-e, in MSL 7 68; [li-l-la-an] [GI.ŠE.LUGAL] = *zi-ir-[ru]* Diri IV 205.

**zirru B** s.; high priestess (of Sin); SB\*; Sum. word.

EN.NU.NUZ<sub>x</sub>(NUNUZ).ZI <sup>d</sup>Nanna dam <sup>d</sup>Nanna.ke<sub>x</sub>(KID) : *zi-ir al-ti* <sup>d</sup>Sin the z., the wife of Sin 5R 52 No. 1 i 25f., see Langdon SBP p. 152:13.

For EN.NUNUZ.ZI.<sup>d</sup>ŠEŠ.KI, with the reading *zirru*, explained as *ēnu ša* <sup>d</sup>Sin, see *ēnu* mng. 2a-1'.

**zirru** see *zīru* B adj.

**zirti** v.(?); (mng. unkn.); EA\*; WSem. gloss.

*u annū riḫišmi amēlūtija u šani u ma(?)-[š]a-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 KÙŠ ina muḫḫi šá-bur-ru [rapšu] u zi-ri nadû kutt[umu]* a boat (with

**zīru A**

a draft) of three and a half cubits, provided with a wide *šaburru* and z.-s, (and) covered CT 4 44a:2.

Probably, like *šaburru*, a designation of a part of a boat's superstructure (for *šaburru*, see VAS 6 100:7, YOS 6 99:2, Cyr. 310:2, and especially TCL 9 69:13).

**zīru A** (*zē'eru*) adj.; hated; lex.\*; cf. *zēru*.

[ḫu-ul]ḫUL = *zi-i-ru* (between *bī'su* and *gallu*) S<sup>a</sup> Voc. AA 33'; ḫu-ul ḫUL = *zi-i-r[u]* (between *lemnu, masku* and *šabru, gallu*) Diri II 134; sag. ḫul = *zi-ru* (after *lemnu, masku, šabru*) Kagal B 174, [sag.ḫu]l.gál = *zi-ru* (after *lemnu, masku, šabru*) ibid. 178; ka.ḫul = KA *zi-rum* (after KA *lemnu, masku, šabru*) Izi F 325; lú.ḫul.gig = *zé-e-rum* OB Lu Part 8:1, perhaps to *zā'iru*, but note lú.ḫul.gig = *zi-i-rum* OB Lu A 39 and B i 44.

[ka.ḫu]l.ḫul qa-a-ḫu-ul-ḫu-ul (pronunciation) = *pu-u zé-e-[ru]* KBo 1 38:13 (Kagal D Fragm. 4); [lú.níg.ḫul] lu-ni-ḫu-ul (pronunciation) = *zé-e-ru* = *pu-ug-gán-za* (Hitt.) hated (after *lemnu, masku, šabru* and before *ajābu*) KBo 1 30:18 (Lu).

[z]e-e-ru-ú = [lem]-nu (with var. *še-e-ru-ú* = *ba-a-nu-ú*) An VIII 78.

The writing *zi-(i)-ru* speaks for a form *zīru* in the meaning "hated." However, the writing *zé-e-ru* can only be interpreted as the participle *zē'eru*, "hostile." Nevertheless these two forms are used interchangeably in the lexical texts and are consequently treated here under the same heading. See also *zē'iru* as a variant of *zā'iru* s. v.

**zīru B** (*zirru*) adj.; dwarf, minuscule (said of reeds, locusts, fish); lex.\*; cf. *zirzirru*.

gi.tur = *la'-ú, zi-rum*, gi.tur.tur = *zi-rù-zi-rù* Hh. VIII 93ff.; GI.TUR = *zi-ri* // *šam-mu qa-ni-e* young reed // *šá-niš* // GI.TUR = *zi-ir-ru*(!) CT 41 30:10 (Alu Comm.); [gi.šul.ḫi.tur] = *zi-i-r[um]* Hh. VIII 4c; buru<sub>5</sub>.tur = *zi-i-ru* Hh. XIV 230a; buru<sub>5</sub>.tur = BUBU<sub>5</sub> *zi-i-ru* dwarf locust (in both instances followed by *zirzirru*) Landsberger Fauna 39:5 (Uruanna); gud.tur ḫA = *zi-ir-ru* Hh. XVIII 8; gud.tur ḫA = *zi-ir-ru* = [nu-un] [x x] Hg. D 258.

**zīru A** (*zēru, zī'iru, zē'eru*) s.; 1. hatred, hate, 2. (as the designation of a type of magic); SB, NB; wr. syll. and (only in mng. 2) ḫUL.GIG; cf. *zēru*.

ki.ág = *ra-a-mu, ḫul.gig* = *zi-i-ru* Igituh I 277f.; ág = *ra-a-mu, ḫul.gig* = *ze'-e-ru* Igituh short version 76f.; [ḫul.gig] = [ze]'-e-ru Lu



**zīru B**

Excerpt II 157;  $\text{HUL.GIG} = \text{zi}^{\cdot}\text{-i-ri}$  BRM 4 20:66 (LB comm.).

1. hatred, hate: *ina pī nišišu zi-i-ru* (var. *ze-e-ru*) GAR-šú hatred is his share in the mouth of his fellow men KAR 26:6, var. from AMT 96,7:7; *ammēni šābē agannātu ina zi-e-ri la milki šarru bēlua immelikuma libbū agā ippušunāšu* 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 lemutti* KI.ÁG.GÁ-ki  $\text{HUL.GIG-ki}$  ... *likillu rēški* may your (the witch's) evil machinations, your love (potions), your hate (magic) be kept for you yourself Maqlu VII 79, cf. *ipšu bartu amat lemutti* KI.ÁG.GÁ  $\text{HUL.GIG}$  DI.BAL.A ibid. IV 13, also I 89, and AfO 18 289:12, cf. also BMS 12:1, KAR 297:11, KAR 26:54;  $\text{HUL.GIG}$  *ša tēpušanni* the hate magic that you have practiced against me Maqlu V 61;  $\text{HUL.GIG}$  *qaqqar* MUL.G[IR.TAB] hate (magic): region of Scorpio BRM 4 20:22 (LB astrol.), for comm., see lex. section;  $\text{na}_4$ .ki.ág.gá =  $\text{NA}_4$  *ra-a-me* stone used as a love-charm =  $\text{NA}_4$  GUG *si-lim*,  $\text{na}_4$ .nu.ki.ág.gá =  $\text{NA}_4$  NU MIN (= *aban la rāme*) =  $\text{NA}_4$   $\text{HUL.GIG}$  charm for hate (magic) Hg. B IV 76f., also Hg. D 132f., cf.  $\text{NA}_4$   $\text{HUL.GIG}$  STT 108:89 (series *abnu šikinšu*), also  $\text{u}.$  $\text{hul.gig}(!)$ ,  $\text{u}.$  $\text{hul.ki.g.a.a}$  (for  $\text{u}.$  $\text{hul.gig.g.a}$ ) plant for hate (magic) Wiseman Alalakh 447 vii 37f. (Fore-runner to Hh. XVII).

**zīru B** s.; (a garment); Elam, Mari; pl. *zīrātu*.

1 TÚG *zi-rum* SAG one z. of first quality ARM 7 252:1; 2 TÚG *zi-ra-tu* (as *tadmigtu-loan*) MDP 22 39:3; *naphar* 9 *zi-ra-tu ša bibbul Addari* total, nine z.-s for the neomenia of Addaru MDP 22 152:9, adding up 2 *zi-ra-[tu]* ibid. 1, and seven items: 1 *zi-ru* ibid. 2ff.

Connect possibly with *zēru* adj.

**zīruššu** s.; (mng. uncert.); NB.\*

100 reed bundles PN *ana zi-ru-uš-šu* (beside reed bundles (*guzullu*, q. v.) for the *bit karē*, the  $\text{é}$  *ša* AMAR×ŠE *ša* ŠU.PEŠ, etc.) UCP 9 p. 63 No. 24:5 (coll.).

**zīsurrū**

\*\***zīrūtu** (Bezold Glossar 116a) see *zēru* adj.

**zīruzīru** see *zīrzīru*.

**zīrzīru** (*zīruzīru*, *zīzru*) adj.; dwarf, minuscule; OB, SB; cf. *zīru* B adj.

$\text{buru}_5$ .tur = *zi-i-ru* small locust,  $\text{buru}_5$ .tur.tur = *zīr-zīr-ru* (var. *zīr-MIN*, i. e., *zīr-zī-i-ru*) minuscule locust Hh. XIV 230a-231;  $\text{buru}_5$ .tur = BURU<sub>5</sub> *zi-i-ru*,  $\text{buru}_5$ .tur.tur = BURU<sub>5</sub> *zī-ir-zī-ir-ru* Landsberger Fauna 39:5f. (Uruanna);  $\text{buru}_5$ .tur.tur = *zīr-zīr-rum* = *zu-un-zu-nu* ibid. 37:49 (= Hg. A II 281);  $\text{buru}_5$ .tur.tur = *zī-iz-rum* ibid. 44:12 (= Practical Vocabulary Assur 422f.);  $\text{gi.tur}$  = *zī-rū*,  $\text{gi.tur.tur}$  = *zī-rū-zī-rū* (vars. [*zī-i*]r-rū, *zī-ir-zī-ru*) Hh. VIII 93f.

a) referring to a locust: *lemnu zī-ir-zī-ru mubbil šippāti* the evil dwarf (locust) that dries up the orchards (preceded by *šennu erebu*) BA 5 629 No. 4 iv 25 (= Craig ABRT 1 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.

**zīsurrū** s.; magic circle drawn with flour; SB\*; Sum. lw.; wr. syll. and  $\text{zì.SUR.RA}$  with phon. complement *-a* or *-e*.

[ $\text{zì.sur}$ ].ra = *qī-me si-ir-qī* flour for the ritual scattering,  $\text{šur-u}$  (i. e., *zīsurrū*) Hh. XXIII v 10f.

$\text{zì.sur.ra}$  a.im.babbar.ra *ká.bar.ra á.zi.da á.güb.bu ù.ba.e.ḥur* : *zì-sur-ra-a ša m[é gaš]šī bāba kamā innu u šumēla [ešī]rma* draw a magic circle with whitewash to the right and left of the outer door ASKT p. 92-93:15, cf.  $\text{zì.sur.ra}$  <a> im.dara<sub>4</sub> [ $\text{ù.ba.e.ḥur}$ ] : *idāt MIN-e* (= *zīsurrē*) *mē [hāpi eširma]* CT 16 35:23, cf.  $\text{zì.sur.ra}$  :  $\text{zì.SUR.RA-a}$  ibid. 22; for other bil. refs., see below.

a) in rituals: *ina nīknakki u gizillī tuḫābišu zì-sur-ra-a talammēš* you purify him (the bull) with a censer and a torch, you surround him with a magic circle of flour RAcc. 12:13, cf. ibid. 20:8 (= KAR 60); 3 *zidubdubbē ana miḫrat lilissi ina zì-sur-ra-a tanaddi* 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  $\text{zì.sur.ra}$  [*dingir.ra ka.luḥ.ù.da.kam*] prayer to the deified z. for the *mīs pī*

## zišagallu

ritual AFO 11 366:19 (= pl. 4 Sm. 814+:12'), cf. KAR 44:8.

**b)** in magic: zì.sur.ra<sup>d</sup>Nisaba.ke<sub>x</sub>(KID) nam.erím.dingir.gal.gal.la.e.ne mu.un.nigin.en.zé.en : MIN ša<sup>d</sup>MIN māmāt ilī rabūti almēšunūti 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. (*būt mēsiri*), cf. zì.sur.ra<sup>d</sup>Nisaba.ke<sub>x</sub> sag.bi.īb.ta.an.bu.i : ša<sup>d</sup>ana zì-sur-re-e ša<sup>d</sup>Nisaba išarruru (the demons) who attempt an attack(?) against the magic circle made of barley flour CT 17 34:27f., cf. also zì.SUR.RA-a ša qēm šēgušī ta[lammī]šu KAR 184 r.(!) 6, cf. also ibid. obv.(!) 9, AMT 4,5:7, also zì.SUR.RA-a talammīšī 4R 56 ii 27 (Lamaštu), LKA 95:11; *zi-sur-ra-a ša erši marši ilammū* <sup>d</sup>Lugalgirra u <sup>d</sup>Meslamtaea the magic circle with which they surround the patient's bed is DN and DN<sub>2</sub> ZA 6 242 Sp. 131:16 (eultic comm.); [zì].sur.ra<sup>d</sup>En.ki.ke<sub>x</sub> [gi].pad.šub.ba<sup>d</sup>Asal.lú.ḫi... <na>.an.na.ta.bal.e : zì.SUR.RA ša<sup>d</sup>E[a] šutukku [nadū] ša<sup>d</sup>Marduk ... la ta[bbalakkat] do not cross over the magic circle of Ea (nor) the reed structure of Marduk Pinches, JTVI 26 155 iii 21; *Ninurta* ... zì.SUR.RA-a iššir DN draws the magic circle AFO 14 146:115 (*būt mēsiri*), for other refs., see ešēru mng. 1a-1', cf. also (in broken context) KAR 191 i 5, Ebeling KMI 76:3.

Zimmern, ZA 30 216 n. 2 (with previous lit.).

**zišagallu** s.; **1.** divine encouragement, fortitude of heart, **2.** (greeting formula used in addressing a king); SB, NB\*; Sum. lw.

zi.šà.gál nam.ti.la ḫu.mu.ra.ab.il.la : zi-šà-gál ba-la-ṭi li-še-li(text -ṣi)-ka 5R 51 iv 26f.

**1.** divine encouragement, fortitude of heart — **a)** in Sum. lit. texts: zi.šà mu.ši.ni.gál you (the deity) have given me encouragement SAKI 92 Gudea Cyl. A iii 13, cf. kalam.e zi.šà.gál ù.ma.sum after I (Ningirsu) had given encouragement to the country ibid. 102 xi 24, <sup>d</sup>Ba.ú zi.šà.gál Gù.dé.a Bau, who (gives) encouragement to Gudea ibid. 116 xxiv 6, also zi.šà.gál.la šu.dagal.du<sub>11</sub>.ga<sup>d</sup>Šul.šà.ga.ka.ke<sub>x</sub>(KID)

## zitlunû

amply provided with encouragement by DN ibid. 66 Statue B iii 1, and also Statue D ii 2; nam.lú.u<sub>x</sub>(GIŠGAL) zi.šà.gál im.ši.īb.gál they (the Anunnaki) caused encouragement to be among men SRT 25 i 20, and dupl.; ḫar.ra.an.na zi.šà.gál.zu.gá.me.en I (Ištar) am your (Šulgi's) encouragement on campaign TLB 2/1 2 ii 51, and passim; zi.šà.gál.é.kur.ra : šiknat napišti Ekur (Ninurta) who (is) the encouragement of Ekur Angim II 34, and cf. zi.šà.gál<sup>d</sup>Innin.me.en = šikin napi[šti] <sup>d</sup>Ištar anāku ibid. IV 14. In personal names: <sup>d</sup>Šul.gi.nu.zi.šà.gál (Is-There)-Encouragement-Without-Šulgi CT 7 13 ii 1 (Ur III), also <sup>d</sup>En.líl.zi.šà.gál Eames Coll. B 2:11 (Ur III), and passim.

**b)** in SB: nam.ti.la zi.šà.gál good health, fortitude of heart Šurpu IX 112, cf. 5R, in lex. section.

**2.** (greeting formula used in addressing a king): PN ... ina ikribi u zi-šà-gál-li mahar šarri bēlišu RN iṭḫima PN (the administrator of the temple) approached King RN, his lord, with prayers and supplication BE 1 83:17 (kudurru); ina šurup zi-šà-gal-li ina KA (correct to KA×ŠU, i. e., *ikrib*) šarri 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 *ikribu*, it denotes a formula used in addressing the king.

The Akk. rendering by *šiknat* (or *šikin*) *napišti* is due to a confusion with nīg.zi.gál which seems to mean something like *élan vital* (German *Lebensodem*).

Landsberger, MAOG 4 306 n. 3; (von Soden, Or. NS 24 394).

\*\***zitarruṭu** (Bezold Glossar 116b) see *zikurudū*.

**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.

## zittu 1a

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 income, 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 extra), **6.** dividing line, median line, **7.** rank, due (RS only); from OA, OB on, Sumerogr. (see mng. 2e) and Akkadogr. (LÚ.MEŠ *ZI-IT-TI* KBo 4 9 i 42, see Goetze *Hattušili* p. 101f.) in Hitt.; masc. VAS 8 27:9 (mng. 1a-2'), etc., fem. BE 6/1 112:15 (OB), but both masc. and fem. TCL 13 213 passim, for the pl., the sing. form *zittu* (ḪA.LA) is usually used, pl. forms (ḪA.LA.MEŠ TuM 2-3 23:11, 170:5, TCL 12 18:2, ḪA.LA.ḪI.A KBo 1 5 ii 60ff., mng. 1e) very rare; wr. syll. and ḪA.LA(.BA), (ḪA.LÁ in OA, see mng. 2a); cf. *zāzu*.

Ḫa.la = *zi-it-tum* Hh. I 20, also Nabnitu J 235; [Ḫa-al] [ḪAL] = *zi-it-tum* A II/6 A i 18; Ḫal = *zi-it-tu* Izi VI 4; pap. Ḫal = *zi-it-tum* 5R 16 ii 5 (group voc.); Ḫa.l[a sīb.ta] = *zi-it-tú e-la-tu* preferential share Ai. III iv 8; na<sub>4</sub>.kišib.Ḫa.la = NA<sub>4</sub>.KIŠIB *zi-it-ti* Ai. VI iii 58; ba-ár BAR = *z[i-it-tu]* A I/6:289.

ḪA.LA.MEŠ </> *zi-te* MRS 6 54 RS 15.90:6. am.gal lú.šár.ra.gaz.za.gin<sub>x</sub>(GIM) ní.ba. bi.šè gar.ra.ab : *ki rimi rabi ša māduṭu idūkūšu ana zi-it-ti naškin* 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; Ḫa.la Ḫa.la.bi : *zi-it-tam zāzu* to divide shares (of a piece of property) (for context and translation see *igibū*) LKA 66:7, see BSOAS 20 257.

**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 uttatam lu amtam lu urdam lu zi-[it-tám] ammala šimat abišunu izuzzu* and they will divide the rest, whether it be barley, or slave girls or slaves, or any (other) share of their father's legacy TuM 1 22a:20, cf. *kaspam zi-tám ša bit abini* AAA 1 53 (and pl. 19) No. 1 r. 5'.

**2'** in OB: *šumma ina athi išten zi-it-ta-šu ana kaspim inaddin ahušu šamam hašeh qablit šanî(m) umalla* if one of the brothers wants

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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 Goetze LE § 38:23; *inūma aḫū izuzzu ina makkūr bit abim ana aḫišunu šeḫrim ša aššatam la aḫzu eliāt zi-it-ti-šu kasap terḫatim išakkanušumma* 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. III iv 8, in lex. section; *kīma emūq zi-it-ti-ša* ŠE.BA Ì.BA u SÍG.BA *inaddinušimma* 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-tam kīma aplim išten 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 ... *aḫūša iddinušim ana zi-ti-ša* her brothers gave (a field) to PN as her share CT 6 49b:11, cf. *ana zi-it-ti-ša* ... *iddinu* *ibid.* 7a:12; ḪA.LA PN *ša* PN<sub>2</sub> u PN<sub>3</sub> Ì.BA.Ē.NE (this is) PN's share, which PN<sub>2</sub> and PN<sub>3</sub> will give him (they will be jointly responsible whenever their brother claims it) YOS 8 74:3, and dupl. 75:3; ḪA.LA PN *ša ina tup-pi-šu* (text -AD) *šaknu* <ma> *il-qu-ú* this is PN's share, which is established in his deed and which he took Frank Strassburger Keilschrifttexte 38 edge; *ziz gamir zi-ta-šu gamir* he has received his share in full in a final division VAS 8 27:9; ḪA.LA *sammim* 6 GÍN the share of the eighth (brother) is six shekels TMB 82 No. 168:4, cf. *zi-it-ti sammim* *ibid.* 9, also 39 ḪA.LA *aḫim šeḫrim* *ibid.* 206 No. 602:6, and passim in math.; ḪA.LA PN Boyer Contribution 109:3, also, wr. ḪA.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 mng. 4a, and see Matouš, ArOr 17/2 153ff., also often in sales documents, e. g., Gautier Dilbat 3:2, 10:6, PBS 8/1 15:5, and passim; note: ḪA.LA *ina bit* PN [*mutiša*] *ikkalu* 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).

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**3'** in OB Alalakh: *aššum é zi-it-ti* PN ... *ul iraggum ša iraggumu ... ina é zi-it-ti-šu itelli* 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-it-tam watram [š]a elqú* ibid. 9.

**4'** in Elam: *kirá ... HA.LA PN ... PN ana PN<sub>2</sub> aššatišu iddiššim iqššim* PN gave as a gift to PN<sub>2</sub>, his wife, the garden, his own inheritance (lit. the share of PN) MDP 24 380:2; PN PN<sub>2</sub> PN<sub>3</sub> *ath[ú] ... A.ŠÀ ... PN<sub>2</sub> u PN<sub>3</sub> zi-ta-šu-nu A.ŠÀ ... zi-ta-šu [ša]* PN—PN, PN<sub>2</sub> (and) PN<sub>3</sub> are brothers, a field (together with barley) is the share of PN<sub>2</sub> and PN<sub>3</sub>, a field (with half the amount of barley) is the share of PN MDP 24 332:11 and 14; *ina apli ša PN HA.LA PN<sub>2</sub> PN<sub>3</sub> irteneddi ... itti PN<sub>2</sub> PN<sub>3</sub> išām* PN<sub>3</sub> bought from PN<sub>2</sub> (about half of a field, which was) PN<sub>2</sub>'s share (of the estate of PN, which) PN<sub>3</sub> is administering for the heirs of PN MDP 24 350:5; *tup-<pa>-ti ša zi-it-ti* (parallel to *tuppāti ša zizūti*, see *zizūtu*) MDP 23 321 (= 322):36; PN [A].ŠÀ HA.LA PN<sub>2</sub> *ana [esi]p tabal ana PN<sub>3</sub> iddin* PN gave the field, the inheritance of PN<sub>2</sub>, to PN<sub>3</sub> on (the basis of a) "collect and take away" (contract) MDP 24 368:2, also (rented) MDP 28 430:2, cf. (shares sold or given as gifts) MDP 22 71:3 (*zi-it-tu*), 132:2 (*zi-it-tu*), MDP 24 361:1 (*zi-ti*), 362:1 (HA.LA) and 3, and passim.

**5'** in MB: PN *kī ana PN<sub>2</sub> ana ahhūti la qerbu u eglu ultu é PN<sub>3</sub> [HA].LA kī la zīru mudē amāti ... išālma* (the king) questioned those familiar with the matter (as to) whether PN was not related to PN<sub>2</sub> as his brother and whether the field had not been assigned as a share from the estate of PN<sub>3</sub> BBSt. No. 3 iv 45, cf. *kī ... ana ahhūti ana PN<sub>2</sub> la qerbu eglu la HA.LA-šu-[nu]* ibid. i 28; for MB Alalakh, see Wiseman Alalakh 16:10, sub mng. 4b.

**6'** in RS: PN HA.LA.MEŠ <||> *zi-te ša ahhūšu ittadin* 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 6 54 RS 15.90:6, cf. also the sale of *bīt HA.LA-šu* ibid. 171 RS 16.173:11', and *eglu bītu HA.LA PN* ibid. 154 RS 16.242:4, and ibid. 96 RS 16.249:29.

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**7'** in MA — **a'** in the Code: HA.LA *ina bīt murabbiānišu la ilagge hubullī la inašši ina bīt alidānišu HA.LA kī qātišu ilagge* (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 a'ūlu mēt mārū aššitišu paššunte laššu mārū esrāte mārū šunu HA.LA ilaggeu* 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] HA.LA-šu *šarru [kī] libbišu* the king (may do) as he likes with his (the criminal's) share KAV 2 ii 25 (B § 3).

**b'** in leg.: a field *lu ina HA.LA-ti-šu lu šiamātišu lu šiamāt abišu* 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 153:5, cf. *lu zi-tu-šu ulu šimātušu* KAJ 179:9, also *ina zi-ti PN u HA.LA-ti PN<sub>2</sub>* KAJ 148:4f., and passim in MA sales, note 1 *tuppu ša 4 GÁN A.ŠÀ ... HA.LA PN* one deed concerning x field land, share of PN KAJ 164:7, for the sale of shares, see Koschaker NRUA 48f.; 6 ERIN. MEŠ *zi-it-tu ša istu PN u PN<sub>2</sub> PN<sub>3</sub> iltešunu izūzuni* six men are the share which PN<sub>3</sub> has received from PN and (PN<sub>3</sub>'s brother) PN<sub>2</sub> in a division of property OIP 79 89 No. 6:7, cf. *ina [z]i-it-ti bīt abišu qāssu telli* ibid. line 19 (from Tell Fakhariyah).

**8'** in Nuzi: PN-*ma abuja 5 ahhē annūti ana mārūti ipussunūti u 5 ANŠE A.ŠÀ šāšu kīma HA.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 kīma HA.LA-šu bītāti ... PN ana PN<sub>2</sub> iddin* HSS 9 115:4, cf. ibid. 114:3, and passim in "sale adoptions"; *u māršu rabū ša <sup>f</sup>PN kīmē mārīja rabī HA.LA ilegge u šū 2-šu-ma HA.LA ilegge* the eldest son of <sup>f</sup>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 24:13; *ina HA.LA-šu ša abišu [ša]ššumma eppušu* (whoever

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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] PN<sub>2</sub> *aššum eglēti bītāti u dīmti* 𐎶.𐎠.𐎠.𐎠-šú ša PN<sub>3</sub> *ina dīni ina [pani] ḫalzuḫlī u ina pani dajānī itelūma* PN brought suit against PN<sub>2</sub> before the district officials and before the judges, in the matter of the fields, the houses and the tower, his inheritance from PN<sub>3</sub> JEN 382:3, cf. *ibid.* 392:6; for the legal situation, see Koschaker, ZA 48 200f. and 206f.; 3 LÚ.MEŠ *annūtu* PN *ana aḫḫūti ilqūš ana zi-it-ti ittadūš* these three men adopted PN as their brother (i. e., partner) and assigned him a share JEN 570:10, cf. *mārī* PN *ina* 𐎶.𐎠.𐎠.𐎠 *la inandūš* HSS 5 101:9.

9' in NA: 𐎶.𐎠.𐎠.𐎠 *bīt abišunu* (sale) ADD 346:6, cf. ADD 911:9, and Jacobsen Copenhagen 68:6, and *passim* in this text.

10' in NB: *tuppi* 𐎶.𐎠.𐎠.𐎠 *ša qanāte . . . ša* <sup>f</sup>PN *ummišunu ša* PN<sub>2</sub> *uza'izuma ana* PN<sub>3</sub> *aḫišu* 𐎶.𐎠.𐎠.𐎠-šú *ša bīti iddinu* deed concerning the assets of an inheritance, concerning a house plot (belonging as her dowry to) their mother <sup>f</sup>PN, which PN<sub>2</sub> gave to his brother PN<sub>3</sub> as his share of the estate Cyr. 128:4; *adi* 𐎶.𐎠.𐎠.𐎠 *ša aḫḫūšu u* PN *aḫ abišu* including the share (held) by his brothers and his paternal uncle PN Dar. 80:4; *mārē ša* PN *u* <sup>f</sup>PN<sub>2</sub> . . . *ušabšū aḫi* 𐎶.𐎠.𐎠.𐎠-šú-*nu ina* 𐎶.𐎠.𐎠.𐎠 *ša* PN *itti aḫḫūšu uza'azu u ina nungurti ša* PN <ileqqū> the future sons of PN and (his wife) <sup>f</sup>PN<sub>2</sub> <will take> their half share from the share which PN will divide with his brothers and (also) from the . . . of PN VAS 6 61:17f.; *annā aḫi* 𐎶.𐎠.𐎠.𐎠-šú PN *ilteqe* (the eldest brother), PN, has taken this as his half share (of the entire estate) Dar. 379:27, cf. *annā aḫi* 𐎶.𐎠.𐎠.𐎠-šú-*nu* PN<sub>2</sub> *u* PN<sub>3</sub> *ilteqū* (the two younger brothers) PN<sub>2</sub> and PN<sub>3</sub> have taken this as their half share (of the entire estate) *ibid.* 52, cf. also *ibid.* 59; *rašūtu ša ina muḫḫi* PN PN<sub>2</sub> *u* PN<sub>3</sub> *mala* 𐎶.𐎠.𐎠.𐎠-šú-*nu . . . iteṛu* PN<sub>2</sub> and PN<sub>3</sub> 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 *pūt aḫāmeš ana murrūqu mala* 𐎶.𐎠.𐎠.𐎠-šú-*nu . . . našū* TCL 13 234:27,

## zittu 1b

also VAS 15 49:24; x shekels of silver *qīšti ša asumitti* PN *mala* 𐎶.𐎠.𐎠.𐎠-šú *ana* PN<sub>2</sub> *ittadin* for the fee (paid) for the stone inscription (deed or funeral stela) PN has paid PN<sub>2</sub> (his older brother) in proportion to his (own) share (of the inheritance) VAS 4 39:3; *ru[ḡpu ša ina muḫḫi [mūš]ū šuāti mannam ina* 𐎶.𐎠.𐎠.𐎠-šú *uṣallal* each one (of the heirs) will contribute towards the roofing of the second story that is above the exit (owned in common: *ša bīrišunu*) in proportion to his share VAS 15 40:37, restored after *ibid.* 39:23 and 38, cf. *ana tar-ši(!)* 𐎶.𐎠.𐎠.𐎠-šú VAS 15 40:26; *mannu ina* 𐎶.𐎠.𐎠.𐎠-*ti-šu adi ūmu šātu ušuzzu* each is set up in his share forever UET 4 53 r. 17, also TCL 13 240:24, and *passim*; 𐎶.𐎠.𐎠.𐎠 *ša* PN *ana* PN<sub>2</sub> *u* PN<sub>3</sub> *mārēšu izūzu* share(s) which PN divided among his sons PN<sub>2</sub> and PN<sub>3</sub> BM 84-12-11,61 (translit. in Kohler and Peiser Rechtsleben 2 21); note with *bītu*: *mešḫāti é* 𐎶.𐎠.𐎠.𐎠 *ša* PN areas forming PN's share Cyr. 128:13, also *é* 𐎶.𐎠.𐎠.𐎠 *ša* PN *itti mārē ša* PN<sub>2</sub> *aḫi abišu izūzu* VAS 5 140:3, for *é* 𐎶.𐎠.𐎠.𐎠 see also VAS 15 30:4, 49 r. 11f., and 50:10 and 21; in NB personal names: *Zi-it-ili* VAS 5 91:15, cf. 𐎶.𐎠.𐎠.𐎠-<sup>d</sup>*Nabū* VAS 5 141:20, cf. also Dar. 572:1; *Zi-it-ta-a* Nbk. 137:6; *Man-nu-lu-ú-𐎶.𐎠.𐎠.𐎠* Who-Will-be-my-Share? YOS 6 5:12.

b) of an income (NB only): GIŠ.ŠUB.BA-*a mandidiātu . . . 2-ta qātati* 𐎶.𐎠.𐎠.𐎠 *ša itti* PN *aḫija* the two-thirds share which I hold with my brother PN of my dividend of the *mandidiātu* prebend VAS 5 21:11, cf. *ibid.* 18, also (referring to the same property) *pūt*  $\frac{2}{3}$  𐎶.𐎠.𐎠.𐎠-[šú ša itti] PN VAS 5 41:5, and likewise VAS 5 74-75 and 161; *akī* 𐎶.𐎠.𐎠.𐎠-šú-*nu aḫātu šunu* (referring to an *isiq tābīḫūti*) they have equal claims in proportion to their individual shares Peiser Verträge 108:10; 𐎶.𐎠.𐎠.𐎠-šú *ša ina [nap]tanu kī ištēn nuḫatimmi* his share in the meal amounts to that of one cook VAS 5 83:7, cf. 𐎶.𐎠.𐎠.𐎠 *paššūri* VAS 5 57:3, *šīru* 𐎶.𐎠.𐎠.𐎠 *paššūri* [. . .] *ul ikkal* VAS 6 168:12, [ma]la 𐎶.𐎠.𐎠.𐎠-šú *ik[kal]* VAS 5 154 r. 2, and *passim*; PN *u* PN<sub>2</sub> *mārī ša* PN<sub>3</sub> . . . *2-ta qātate* 𐎶.𐎠.𐎠.𐎠-šú-*nu gabbi ina* ŠUK.𐎶.𐎠.𐎠.𐎠 *ša* 6 GUR *uttati . . . ša* PN<sub>3</sub> *abišunu . . . ina makkūr Ani . . . ana šīmi . . . ana* PN<sub>4</sub> *aḫišunu . . . iddannu* PN and PN<sub>2</sub>, the sons of PN<sub>3</sub>, sold to PN<sub>4</sub>, their

## zittu 1c

(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<sub>3</sub>, from the exchequer of Anu BRM 2 33:2.

c) of the profits of a business enterprise — 1' in OA: x silver *ša zi-ti-šu* BIN 4 41:19.

2' in OB: 1 ÌR ... 1 GÉME ... 𒀭A.LA PN 1 ÌR ... 1 GÉME ... 𒀭A.LA PN<sub>2</sub> one slave and one slave girl are the share of PN, one slave and one slave girl the share of PN<sub>2</sub> (business partners) Jean Tell Sifr 37:11 and 14.

3' in MA: x AN.NA *zi-te* PN x AN.NA *zi-te* PN<sub>2</sub> *aḫišu ša rīmūti šarri šīm* 1 SAL *pīrsi ša TA* PN<sub>3</sub> PN *maḫir* one talent and 22½ minas of tin are the share of PN, 22½ minas of tin are the share of his brother PN<sub>2</sub> from the royal grant, the sale price of a weaned infant girl that PN has received from PN<sub>3</sub> KAJ 251:2 and 4.

4' in NA: TA *libbi tibni ša* PN PN<sub>2</sub> *ḥabba-ūni* PN<sub>2</sub> 𒀭A.LA-*šu* *ussallim* PN<sub>2</sub> has paid his full share of the straw which PN (and) PN<sub>2</sub> owe (jointly) KAV 45:4.

5' in NB: *šalšu* 𒀭A.LA *ina utur* a one-third share in the profits (exceptional for usual *šalšu* (or *aḫu*) *ina utur*) Dar. 315:9 (tax farming); silver paid *kūm* 𒀭A.LA-*šu* in lieu of his share (in the profits of the *ḥarrānu*) VAS 4 163:5, cf. *kūm aḫi* 𒀭A.LA-*šu* TCL 13 160:7; 4-*ú zi-it-ti ša Bēlti ša Uruk* one fourth (of the money made on fish), the share of the Lady of Uruk BIN 1 64:13 (let.); *elippu ša* PN *ša* 𒀭A.LA PN<sub>2</sub> *ina libbi* PN's boat, in which PN<sub>2</sub> has a share (has been rented out) AnOr 8 40:2; 𒀭A.LA *ša* PN *u aḫišu mārī ša* PN<sub>2</sub> *ina libbi* [x x] NIG.ŠID *šunūtu jānu* Dar. 551:4; *zi-it-ti ša* PN *ina bīti u kaspi jānu* PN has no share in either house or money Nbn. 85:8; PN *ana aḫi* 𒀭A.LA *ša ina irbi gišri ... ša itti* PN<sub>2</sub> ... LÚ.EN.NUN.MEŠ *gišri* PN, as (owner of) a half share (of the income) from the bridge toll jointly with PN<sub>2</sub>, (and four other) guardians of the bridge (as joint owners of the other half) TCL 13 196:4, and dupl. Pinches Peek 18:5.

## zittu 1d

6' in OB, SB (omen texts): *awilum ašar illaku zi-it-ta-am ikkal* 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 šamnīm zi-it-tam ikkal* CT 3 3 r. 2 (OB oil omens), and passim; *amēlu šū zi-it-tam ra-bi-tam ikkal* ABL 353 r. 2 (NB, citing omens); in hemerologies: *zi-it-tum* (receiving of) a share (complete apodosis) 5R 48 iii 24, cf. AB.ŠE. GL.DA : 𒀭A.LA.BA Boissier DA 102:12; 𒀭A.LA DINGIR <u> LUGAL <šE> share, the god and the king will be favorable KAR 178 r. i 50, emended after DINGIR u LUGAL ŠE ibid. v 53, and passim; 𒀭A.LA ŠĀ.ḪŪL.LA share (and) joy 5R 48 vi 17, var. 𒀭A.LA KÚ he will enjoy a share KAR 178 r. v 53, cf. *a-kal* 𒀭[A.LA] VAT 10459; note: *ana* 𒀭A.LA *akāli* (propitious) for enjoying a profit KAR 212 r. iii 3 (*iqqur-īpuš*); for a similar phrase referring to booty rather than to commercial profits, see mng. 1e.

d) of agricultural produce — 1' in OB: *ina ḥamuštīm šattīm bēl kirīm u nukaribbum mithāriš izuzzu bēl kirīm* 𒀭A.LA-*šu inassaqma ileqqe* 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 § 60:24, cf. *niditam ana libbi* 𒀭A.LA-*šu išakkanušum* they will charge to his (the gardener's) share the part (of the orchard) left uncultivated ibid. § 61:32; *ištīat zi-it-tam* PN *u* 1 *zi-it-tam* PN<sub>2</sub> ... *ileqqū* (at harvest time) PN (the owner of the field) will take one share (i. e., half), and PN<sub>2</sub> (and his partners in tenancy) will take one share (of the produce) BE 6/1 112:15f.; 10 GUR *zíz zi-ti* PN 5 GUR *zíz zi-ti* PN<sub>2</sub> x emmer wheat, PN's share, x emmer wheat, PN<sub>2</sub>'s share UCP 10 85 No. 10:1ff., cf. ibid. 12f. (OB Ishchali); x ŠE.GÚ. UN x (ŠE) 𒀭A.LA TLB 1 121:5. Note in difficult context: *aššum* 𒀭A.LA LUGAL *ša bīt* PN PN<sub>2</sub> ... *mārī* PN *uba'ima ... umma šunuma ina bīt abini mimma ša le-qi šarrim la ibaššūma* PN<sub>2</sub> 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

JRAS 1926 437:1, cf. *itūru ana* ḪA.LA LUGAL *igrāšunūtima* ibid. 13.

2' in MB: *rēš makkūri šibšum* ḪA.LA *udū kišrum* ŠU.NIGIN MU.BI.IM total-rent-share-packaging-transportation-sum-name (as column headings, with figures showing the relationships: *rēš makkūri* = *šibšu* plus ḪA.LA, and in most instances the ratio *šibšu* : ḪA.LA = 1:2, ḪA.LA plus *udū* plus *kišrum* = ŠU.NIGIN (see Torczyner Tempelrechnungen 16f.), while under the heading MU.BI.IM two names appear, of which the first recurs in nearly all the lines) BE 14 31:1; ŠE.GIŠ.BÁN 12 ŠILA ḪA.LA KÉŠ PAP MU.NI (as column headings, with figures in two entries that show ḪA.LA amounting to the double of the preceding column) AfO 2 51:1; x (barley) ḪA.LA *ki-mu* NÍG.KUD [...] PBS 2/2 5:20; ḪA.LA *ša* DUB.SAR.ME BE 14 106:1; in difficult contexts: *ina libbi* ḪA.LA PN BE 15 115:20, cf. *ina libbi* ḪA.LA *nadnu* (beside *šibšu* lines 11 and 18) ibid. 22; x barley (in the large *sūtu* measure) TA x ḪA.LA-*šu* *ša* . . . *šūlu* after the amount of his share has been deducted BE 14 49:2, cf. ḪA.LA *ša* PN PBS 1/2 22:18 (let.), also ibid. 21.

3' in MA: ḪA.LA *ekalli ša bit* PN *ša Aššur-bēl-nišēšu* PA-lum ana PN<sub>2</sub> *iddinuni tuppa šiāti ša kunukkāte ša šarri ša* ḪA.LA *ekalli šiāti* PN<sub>2</sub> ana PN<sub>3</sub> *ittidin* (as to) the palace's share of PN's estate, which the ruler RN had given to PN<sub>2</sub>, PN<sub>2</sub> gave to PN<sub>3</sub> this deed to the palace's share, sealed with the royal seals KAJ 172:1 and 7, cf. *še'um ša* ḪA.LA *ekalli ša bit* PN *Erība-Adad* PA-lum ana PN<sub>2</sub> *itti[din]* KAV 93:1, also ḪA.LA *ekalli adi* ŠE-ša *ša bit* PN *Aššur-uballit* PA-lum ana PN<sub>2</sub> *it[tidin]* KAJ 173:1, and see Koschaker NRUA 44 n. 2.

4' in NB: *minū kī ina libbi illā 5-šū* ḪA.LA *ana bēl eqli 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 šarri*) VAS 5 55:10, cf. ibid. 115:6, VAS 3 121:14, YOS 7 162:11, also *šalšu* ḪA.LA *bēl eqli ikkal* BRM 1 83:8, also (referring to a date grove) Dar. 193:20, and passim; *mimma mala ina libbi illa'* ḪA.LA *eqli jānu u šunu aḫātu šunu* they (the feudal holder of the field in a *bit qašti* and the tenant farmer to whom the field was given *ana errēšūti u*

## zittu 1e

*šutapūti*) will take equal shares from whatever grows on it, but there is no co-ownership of the field TuM 2-3 146:9; *mimma mala ina šupālu gišimmari ippuš ana ram*(text *šam*)-*ni-šū ikkal u* ḪA.LA *eqli jānu* 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 *libbū iššakkāti ina libbi ebūri* ḪA.LA *itti Eanna ikkal* PN will take from Eanna as big a share of the harvest as an *iššakku*-farmer TCL 12 18:7, cf. ḪA.LA *makkūr Bēlti ša Uruk u Nanā* BIN 1 97:1, also ḪA.LA *gaqqar makkūr* <sup>d</sup>INNIN *Uruk u Nanā* YOS 7 180:1, and passim; *uttātu gamirtu* ḪA.LA <sup>d</sup>Nabū Pinches Berens Collection 109:11; all together x ŠE.BAR ḪA.LA *ša Eanna itti errēšē 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[nnama ša]kan u šāpiru . . . [la išū]* in which no governor or official in command has any (claim to a) share BBSt. No. 10 r. 13; onions ḪA.LA LUGAL *šá(!) itti nukaribbi* Nbn. 232:2; 500 GUR *uttātu* ḪA.LA LUGAL *sūtu ša nāri 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 LUGAL BE 9 73:1 (Artaxerxes), and passim. Note *pūt* É.GAL ḪA.LA-*šū* PN PN<sub>2</sub> *u* PN<sub>3</sub> *našū* PN, PN<sub>2</sub> and PN<sub>3</sub> (the sellers of a garden) guarantee the palace its(?) share AnOr 9 4 iii 26.

e) of booty: *inūma bēli ana mātišu itūram zi-it-ti bēlija lušār[i] inanna annumma 4 wardi z[i-t]i bēlija ustābilam* (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 13:8f., cf. *zi-it-ti isqam [ša šallātim] idna-n[imm]a* ibid. 14; ERÍN.MEŠ RN ḪA.LA.ḪI.A *šallati ša ikaššad šūtma ilegqe* ERÍN.MEŠ *Šamši* ḪA.LA.ḪI.A *šallati ša ikaššad šūtma ilegqe* he (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 ii 59ff., also ibid. 49ff. (treaty); *ummānum ašar illaku zi-it-tam ikkal* the army will enjoy shares of booty wherever it goes YOS 10 25:53 (OB ext.), cf. *ummān ḫarrānim*

## zittu 1f

*zi-it-tam ikkal* CT 3 2:15 (OB oil omens), also *ummān nakri* 𒀠.LA *ekkal* KAR 428 r. 32 (SB ext.), see *šallatu* for a parallel expression; [*a*]kāl 𒀠.LA *u kašād šēri* enjoying booty and conquest in battle K.12171+ col. "A" 2, cf. 𒀠.LA *u himšāti* Rm. 109 r. 4 (both unpub. SB *tamītu*, courtesy W. G. Lambert).

f) other occs.: [*ša*] *našpi išakkana zi-it-tu* they (the people of Babylon) distribute rations of *našpu*-beer KAR 321:2 (SB lit.); for idiomatic *ana zitti šakānu*, see Lugale X 14, in lex. section; *Šalbatānu kīma ba'il innū zi-it-ti-in-ni ina libbi laššū* 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* TA GIŠ.TUKUL U (= *šīlu*) *u* GAB (= *pitru*) *aḫu ana aḫi* 𒀠.LA *mī[nu]* *iqabbū aššum annūti šu[nu]* TA *kakki šīli u pitri aḫu ana aḫi* 𒀠.LA *šī iqabbi* 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-ti ša PN JNES 16 164:11*, cf. *zi-ti PN<sub>2</sub>* *ibid.* 14, and note the writing 𒀠.LÁ on the case *ibid.* 166:9.

b) in OB: *adi ḫalṣum ekallum u Mari zi-ta-šu la išbatu ana šēr bēlija ul ašpuram* 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-ti ša bēlija . . . liddinuma erēšu la imatti* 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.: LÚ.𒀠.LA-ŠU shareholder (in a fief) Friedrich Gesetze Tablet I § 53:9, 11 and 14, also *ibid.* § 51:4; LÚ.MEŠ 𒀠.LA-ŠU-NU *ibid.* § 50:60; 1 GÁN A.ŠÀ 𒀠.LA.NI 2 GÍN KÙ.BABBAR ŠI-IM-ŠU the price of a z.-field is

## zittu 2e

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 PI *zēršunu zaqqi . . . malmališ* 𒀠.LA PN PN<sub>2</sub> *u* PN<sub>3</sub> one PI of planted ground is held in common in equal shares by PN, PN<sub>2</sub> and PN<sub>3</sub> Dar. 379:67, cf. *malmališ* 𒀠.LA-[*šu-nu*] (in broken context) VAS 6 262:1; *aḫi* 𒀠.LA-ŠU *ša ina 10 qanāti . . . u aḫi* 𒀠.LA-ŠU <*ša*> *ina PN ša itti PN<sub>2</sub> zi-is-su<sub>x</sub>(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 PN<sub>2</sub> (his cousin) Dar. 465:2 and 4; 25 KÙŠ.MEŠ *mišīḫti mūšū ina libbi 12½ KÙŠ.MEŠ aḫi* 𒀠.LA *ša* <sup>f</sup>PN *nādinat biti ša itti PN<sub>2</sub> māhirāni biti la zu'uzu* twelve and a half cubits of the 25 cubits, the extent of the exit, are the half share of the seller of the house, <sup>f</sup>PN, which are not (physically) divided between her and (lit. with) the buyer of the house, PN<sub>2</sub> Camb. 233:18, cf. *ribū* 𒀠.LA *ša PN . . . ša itti PN<sub>2</sub> u itti EN.MEŠ 𒀠.LA.MEŠ-ŠU la zu'uzu* *ibid.* 25, and see *zittu* in *bēl zitti* for other refs.; (after a list of measurements and boundaries called *zēru ša PN*) 𒀠.LA *2-ti ša PN<sub>2</sub>* the second share belongs to PN<sub>2</sub> VAS 6 255:18, 20 and 22; *naphar 9 GI.MEŠ ša ina libbi 4 NIG.GAZ GI.MEŠ 𒀠.LA ša* <sup>f</sup>PN *ša itti PN<sub>2</sub> la zūzati . . . itti* <sup>f</sup>PN PN<sub>3</sub> . . . *išām* PN<sub>3</sub> bought from <sup>f</sup>PN all together nine square rods, of which four and a half square rods were <sup>f</sup>PN's share, which she had not divided with PN<sub>2</sub> Böhl Leiden Coll. 3 p. 55 No. 886:7, cf. UET 4 15:5; [*šim*] *rebū* 𒀠.LA-ŠU *ša ina zēri šuāti kasap gamirti* PN *ana qāt PN<sub>2</sub> maḫir eṭir* PN has received in full from PN<sub>2</sub> (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<sup>II</sup>.MEŠ ina zēri šuāti gamri ša PN<sub>2</sub> ana ūmu šātu [š]ū* PN<sub>2</sub> (now) owns three fourths of that entire field forever *ibid.* 15f.; *mišil bitišu* 𒀠.LA-ŠU *ša itti PN maškanu* half of his house, the share (of the house) which (he owns) with PN, is pledged BE 8 61:6; *zēršu . . . 2-ta qātati* 𒀠.LA-š[ū] *ša PN ša itti PN<sub>2</sub> la zūzu . . . maškanu* Dar. 520:4, cf. (where, however, 𒀠.LA might stand for *pūt zitti*, see mng. 2e-2') Dar. 144:9



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and 235:5; *zēru zaqqi gabbi ... ša itti aḥḥišu la zu<sup>2</sup>-us-su mala* ḤA.LA-šú *maškanu* ša PN VAS 4 156:11, cf. *ibid.* 90:6, also *bīssu ... mala* ḤA.LA-šú *maškanu* Nbn. 9:5; and cf. *pūt* ḤA.LA-šú (referring to the same house) Nbn. 50:2; note, however, for *mala zitti* referring to individual shares in income, mng. 1b; ḤA.LA-ka *ina zu<sup>2</sup>uzi šarri ina ḥanšē* your parcel of land in the royal allotment within the “fifty” TuM 2-3 132:2; 1-en ḤA.LA ... *ina tamirti* [ša] PN 2-ta *qātate ša* ḤA.LA <ša> PN *pūt* ḤA.LA-šú *ana* PN<sub>2</sub> *ittadin u šalšu* ša ḤA.LA ša PN<sub>3</sub> *ul nadin* one parcel of land in the district of PN, of which he, as titleholder, transferred two thirds to PN<sub>2</sub>, while the (other) third share, (that) of PN<sub>3</sub>, was not transferred TCL 13 213:1, 3 and 5, and *passim* in this text; 1-it ḤA.LA ša PN *ina ḥanšē* ša PN<sub>2</sub> ... *itti* PN PN<sub>3</sub> *u* PN<sub>4</sub> ... *išāmu* PN<sub>3</sub> and PN<sub>4</sub> (members of one family) bought PN’s parcel in the “fifty” of PN<sub>2</sub> from PN (of another family) TuM 2-3 11:1, cf. (for similar transactions between families) *ibid.* 12:1, 17:10; note 20 ḤA.LA.MEŠ *ina tamirti* PN *ibid.* 23:11, and ḤA.LA.ME-šú ... *ša itti* PN *u* PN<sub>2</sub> (given to Eanna as compensation for losses in sheep) TCL 12 18:2; 30 *amēlūtu ... zēru ... nikkassu* ša PN *u* PN<sub>2</sub> [la] *i<sup>2</sup>-ū-zu* (for *izuzzu* or for *zu<sup>2</sup>uzu*) 4-ū ḤA.LA ša PN<sub>2</sub> a one-fourth share in the thirty slaves (and in) the field (which is) the undivided common property of PN and PN<sub>2</sub> belongs to PN<sub>2</sub> TCL 12 43:25, cf. *ibid.* 30; *ina* ŠE.NUMUN *bīt mē* ŠU<sup>II</sup> *šalšu* ḤA.LA *mē u ina bīt dālu* 3-ū ḤA.LA *mē niddin* (see *dālu* in *bīt dālu* for translation) BE 9 7:9f., cf. *ibid.* line 17, see Cardascia Archives des Murašû p. 179 n. 2; x barley ḤA.LA *bīt dālu* YOS 7 180:8 and TCL 13 180:25.

**b'** in connection with *bīt qašti* (after Darius): ḤA.LA-šú *ša itti* PN *u* PN<sub>2</sub> *u* PN<sub>3</sub> *bēl qaštišunu* the parcel of land which (he holds, together) with PN and PN<sub>2</sub>, and also with their feudal partner PN<sub>3</sub> VAS 6 188:8, cf. *eqel bīt qašti ... mišil* ḤA.L[A-šú] *ša itti* PN *u* PN<sub>2</sub> *mārē* PN<sub>3</sub> BE 9 2:3, also ḤA.LA-a-nu *ša itti* PN [PN<sub>2</sub>] *bēlē* GIŠ.BAN-i-ni our parcel of land, which we hold with (the brothers) PN and PN<sub>2</sub>, our feudal partners BE 10 118:4; *eqelšu zaqpu bīt qaštišu mala* ḤA.LA 9-šú *ša*

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*itti kinātātišu maškānu* 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 22:7, cf. *bīt qaštišu mala* ḤA.LA-šú *ša itti bēlē qaštišu maškān* BE 10 30:6, also PBS 2/1 89:7, and *passim*; *mannu ina* ḤA.LA-šú *adi* 14 *šanāti ušuzzu* 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 *bīt sīsē*: *bīt sīsē mala* ḤA.LA-ka UCP 9 275:13, cf. *bīt sīsē ša* PN *mala* ḤA.LA ša PN<sub>2</sub> *ša ana mārātu* PN<sub>2</sub> *ana* PN<sub>3</sub> *aḥika ana libbi ilqū u kullāta* the entire share of PN<sub>2</sub> in the “horse land” of PN, for which PN<sub>2</sub> adopted your brother PN<sub>3</sub> and which you (now) hold *ibid.* 4, cf. PBS 2/1 48:3.

**2'** in the formula *pūt zitti ša* PN *itti* PN<sub>2</sub> jointly held property to which PN has title and of which PN<sub>2</sub> is a co-owner without title: *zēršu ... pūt* ḤA.LA-šú *ša itti* PN<sub>2</sub> *aḥišu maškānu* his field (i. e., that of PN, the older brother) to which the latter holds title and of which his brother PN<sub>2</sub> is co-owner, is a pledge Nbn. 552:7, cf. *zēru ... pūt* ḤA.LA-šú *ša itti aḥḥišu maškānu* BE 8 105:6, *bītu ša* PN *pūt* ḤA.LA-šú *ša itti* PN<sub>2</sub> ... *maškānu* VAS 4 23:5; *zēru ... pūt* ḤA.LA ša PN PN ... *iknukma pani* <sup>1</sup>PN<sub>2</sub> *u* <sup>1</sup>PN<sub>3</sub> [... *ana nudun*] *nēšina ušadgil* PN handed over by means of a sealed document the field to which PN has title, to [his daughters] <sup>1</sup>PN<sub>2</sub> and <sup>1</sup>PN<sub>3</sub> as their dowry Nbn. 251:1, see (for similar situations) Nbn. 990:8, Dar. 79:5, etc.; *pūt* ḤA.LA *ša bābtu kurgarrātu ša* PN *abu ša* <sup>1</sup>PN<sub>2</sub> *ša itti* PN<sub>3</sub> *mārišu ša* PN<sub>4</sub> *la zu<sup>2</sup>uzu* the yield of the *kurgarrātu* prebend to which PN, the father of <sup>1</sup>PN<sub>2</sub>, holds title with PN<sub>3</sub>, the son of PN<sub>4</sub>, as co-owner VAS 5 143:9, and *dupl. ibid.* 54:6, cf. (same persons) *pūt* ḤA.LA *ša* PN *abu ša* <sup>1</sup>PN<sub>2</sub> *ša itti* PN<sub>4</sub> *aḥišu abi ša* PN<sub>3</sub> *la zu<sup>2</sup>uzu* VAS 6 95:8, and cf. (for *pūt* ḤA.LA in connection with prebends) JRAS Cent. Supp. pl. 4:3, see San Nicolò Babylonische Rechtsurkunden No. 35; (produce of an orchard) *pūt* ḤA.LA *ša* PN ... *elāt* ḤA.LA *ša* PN<sub>2</sub> *u* PN<sub>3</sub> VAS 3 72:4 and 13, cf. VAS 3 105:4 and 16, 121:2 and 17, 196:3 and 12; *adi* 5-ta *šanāti ina šēni tamlittu u gizzata* PN *pūt* ḤA.LA-šú *in-(neṭ)-ṭi-ru* within

## zittu 3

five years PN will be paid his share as owner of the sheep, in offspring and in plucked wool TCL 12 119:5; *u atta kaspā pu-ut* ḪA.LA *ul tad-dīnu* YOS 7 159:17.

3' *ana zitti nadānu* to give in bailment: 1-*it atānu* ... *ša* PN *ana* 13 GÍN KÙ.BABBAR *ana* ḪA.LA *ana* PN<sub>2</sub> *adi* 6 *šanāti iddin* one she-donkey, which PN gave to PN<sub>2</sub> against a payment of 13 shekels of silver in a bailment (of livestock) for six years TuM 2-3 33:4, cf. (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* ḪA.LA *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 ana* ½ MA.NA *kaspi manātu ša ana šullultāti* ḪA.LA *ša* PN [...] Nbn. 776:5, cf. VAS 6 320:7, to jars: *pūt ḪA.LA-šū ša* DUG *kandu* VAS 6 315:20.

4' *ana zitti turru* to distribute(?): the fields (belonging to the natives of Babylon which the enemy had taken away) *ana* ḪA.LA *utramma pani šāb kidinni mārī Bābili u Barsippa ušadgil* he (Merodach-Baladan) divided(?) into lots and handed over to the people of *kidinnu*-status, the natives of Babylon and Borsippa VAS 1 37 iii 23 (kudurru).

3. part payment or delivery: x ŠE ḪA.LA *ša* GN *ša* PN *ina qāt* PN<sub>2</sub> PN<sub>3</sub> ... *imḥuru* x ŠE ... *inandinuma kunukkašunu iheppū* (in addition to) the x barley, the delivery of GN, which PN received from PN<sub>2</sub> (and) PN<sub>3</sub>, they will deliver x (same amount) barley, and then they may destroy their sealed document BE 14 106:1 (MB); *šumma* ... *zi-te-ki-na la tanaddinani* if you (the perfume makers) do not deliver your share KAV 194:21 (MA let.); *annūtu* LÚ.MEŠ ḪA.LA-*šu* *ša* PN *ana qāt* PN<sub>2</sub> *nadnu* these persons, (who had been) assigned to PN, (are now) given to PN<sub>2</sub> RA 23 160 No. 76:13 (Nuzi); [x LÚ].MEŠ *ša ina eqlātišunu* ḪA.LA.MEŠ-*šu-nu* ... *la išidu* x people who failed to harvest their share of the fields HSS 13 300:9 (Nuzi); ḪA.LA-*šu-nu* their (the horses') ration KBo 3 5 i 60; PN ḪA.LA.MEŠ-*šu-nu ana ekalli ušerrib u mārīšu unammaršu-*

## zittu 4a

*nu* PN will deliver the (part) payments due to the palace and thus set his sons free (of obligation) MRS 6 82 RS 16.143:16; *ina baliki isqu* ḪA.LA *nindabū u kurummatu ul issarrak* (var. *iššarrak*) without you (Ištar) neither portions, rations, food offerings nor food rations are presented (to the gods) KAR 57 i 20, var. from Craig ABRT 1 15 i 18.

4. totality of the assets of an inheritance, division of an inheritance — a) in OB: *aplum mār ḫirtim ina zi-it-tim inassaḡma ileqqi* the oldest son, (if he is) the son of the first wife, has the right to select (his share) from the totality of the assets of the inheritance CH § 170:59; DUB ḪA.LA-*ti-šu-nu* DUB *ši-iḫ-[tum] ša ina qātišunu illiam sar* any tablet of different content concerning the totality of the assets of their inheritance that should appear in their possession is (to be considered) a forgery TCL 1 104:26; *aššum* x A.ŠÀ ... *ša* PN *ina* DUB ḪA.LA *warkitum ilqūma ana kaspim iddinu* ... PN<sub>2</sub> *aḫum rabūm* DUB ḪA.LA *māhriam naši daḡānī ulammidma ana* PN<sub>3</sub> ... *irgum* DUB ḪA.LA *māhriam šu'ati imuruma* PN<sub>3</sub> *ke'am iqbi umma šūma warki* DUB ḪA.LA *māhriam annim ša* <PN> *našū* DUB.ḪA.LA *warkūm* ... *ana* PN *gummuru šibūtu ša* ḪA.LA *warkitam idū ibaššū šisia* the eldest brother, PN<sub>2</sub>, holding an earlier tablet concerning the assets of the inheritance, informed the judges and brought a claim against PN<sub>3</sub> concerning the field of x (extent) which PN<sub>3</sub>, having taken it according to a tablet concerning a later division of the assets of the inheritance, had sold (to PN<sub>3</sub>) — they took cognizance of the (contents of) this earlier tablet concerning the assets of the inheritance, and PN<sub>3</sub> (the buyer of the contested field) declared as follows, "After this earlier tablet concerning the inheritance, which <PN> holds, a later tablet concerning the inheritance was made out to PN in a definite way, and there are witnesses who know about the later division of the inheritance — summon them!" BE 6/2 49:5ff., see RA 7 74ff., cf. ka.dub.ba.ḫa.la.ba libir.ra.ne.ne according to the wording of their former (lit., old) tablet concerning the inheritance PBS 8/2 129:21, and *ibid.* 8, also

## zittu 4b

*kaspum ša ina ku-nu-uk zi-i-it-ti-šu ana PN šaknu* Meissner BAP 27:3; the fields *ša inūma* 𒀠.LA *itti PN ŠEŠ.AD.DA.NI la zizuma ana tup-pi* 𒀠.LA-šu-nu *la urrubu* which 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 11 200:16<sup>ff.</sup>; *ana* 𒀠.LA É AD.A.NI *igderūma* 𒀠.LA *izūzuma* they (the brothers) went to court on account of the division of the inheritance from their paternal estate and then divided the shares Grant Smith College 254:8<sup>ff.</sup>, cf. PN PN<sub>2</sub> u PN<sub>3</sub> ... *ana* 𒀠.LA *igderūma* CT 4 9a:5; PN u PN<sub>2</sub> *mārū* PN<sub>3</sub> *aššum zi-ti-šu-nu* PN<sub>4</sub> GAL<sup>d</sup>MAR.TU *imḫuruma* PN and PN<sub>2</sub>, the sons of PN, approached the general on account of the division of their inheritance VAS 9 143:4.

**b)** in MB (Alalakh): (should the adopted father die) *minummē* 𒀠.LA<sup>zi-ta</sup>-šu *kala mimmašu [z]i-ta-šu ša PN-ma* all the assets of the inheritance (i. e., his entire estate), whatever he owns, (shall be) the share of (the adoptive son) PN Wiseman Alalakh 16:8 and 10 (MB).

**c)** in Nuzi: DUB 𒀠.LA HSS 5 75:1.

**d)** in NB: *tuppi* 𒀠.LA *ša PN u PN<sub>2</sub> mārī ša PN<sub>3</sub> ... itti aḫāmeš ana ūmu šātu izūzu* tablet concerning the assets of the inheritance which PN and PN<sub>2</sub>, the sons of PN<sub>3</sub>, divided among themselves in perpetuity BRM 2 24:1, and passim in NB; *tuppi* 𒀠.LA *ša GIŠ.ŠUB. BA.MEŠ ērib-bītūtu ša PN u PN<sub>2</sub> mārī ša PN<sub>3</sub> itti aḫāmeš izūzu* Peiser Verträge No. 91:1; *ina tuppi* 𒀠.LA *šuāti* at (the writing of) this tablet concerning the assets of the inheritance (before the names of the witnesses) TCL 12 43:46, but note: *tuppi* 𒀠.LA *ša PN ana PN<sub>2</sub> mārīšu tardinnu izūzu* tablet concerning the share which PN assigned to his second son, PN<sub>2</sub> VAS 1 35:1 (NB kudurru); for Cyr. 128:1, see mng. 1a-10', note the pl.: *mannamma ša* 𒀠.LA.MEŠ *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* 𒀠.LA Borger, BiOr 14 192 K.3819+:3, *la-<sup>2</sup>-ab* 𒀠.LA *itabbal* ibid. 194 K.8865 r.(1) 12,

## zittu 6a

and dupl. K.9483 r. 12 (unpub.); UZU.AM *imitti* 𒀠.LA *ištāt* MCT pl. 19 K.11097:4, see Borger, BiOr 14 192.

**b)** in *bīt zitti*: *šumma É* 𒀠.LA *ša imitti ana arki amūti kanišma ašī* if the right *bīt z.* is bent towards the back of the liver and protrudes TCL 6 1 r. 34, cf. (with the left *bīt z.*) ibid. 35; *ina* KI DAL.BA.AN.NA *ina É* 𒀠.LA *imitti mala bašū* in the middle area in the right *bīt z.* as far as it goes CT 20 44:50, cf. CT 31, sub mng. 6b; 9-*ú* MU.NI *ina ki-sal É* 𒀠.LA *ša imitti šīlu nadi* ninth protasis: there is an abrasion in the right "courtyard" of the *bīt z.* K.3978+ i 33, cited Boissier Choix 106, cf. 10-*ú* MU.NI *ki-sal É* 𒀠.LA *ša imitti tarik* ibid. 35 (unpub.) (all SB ext.).

**c)** in *tuppi zitti*: *šumma* DUB 𒀠.LA *niširti bārūti* the tablet concerning the *z.*, the esoteric part of the diviner's craft BiOr 14 p. 192 and pl. 5 K.3819:1, 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: *naphar* 12 UZU.MEŠ 𒀠.LA *ša MÚL.LU.<MAŠ> ša Sin u Šamaš ina libbi ittiqū* all together, twelve liver portents, the *z.* of the zodiac, within which the moon and the sun pass TCL 6 14:20, cf. ibid. 7, also 𒀠.LA *ša MÚL* 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.: *šumma umšatum ina* 𒀠.LA *šu'rišu 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 kutallišu* along the dividing line of his back (preceded by the right and left sides of the back) ibid. 3, *ina* [𒀠.L]A *pūtišu* (preceded by the right and left sides of the forehead) ibid. 6, [*ina* 𒀠.LA *lišāniš*]u (preceded by [*ina* l]išānišu *ina imittim* — *ina šumēlim*) ibid. 24, *ina* 𒀠.LA [i-⟨ša⟩-ni-š]u *šaplīm* (preceded by the right and left sides of the underside of the tongue) ibid. 27, also *ina* 𒀠.LA *suqtišu* (preceded by *ina suqtišu ša*

## zittu

ZAG/GÜB) *ibid.* 30, [*ina* ḪA.LA *kišādišu*] *ibid.* 33 (OB physiogn.), parallel *ina* ḪA.LA SIG<sub>7</sub> IGI-š[u] CT 28 25:6 (SB), *ina* ḪA.LA *ušarišu* Kraus Texte 9d r. 21, also *ibid.* 36 ii 1, 3, 4 and 18, note (always after the right and left sides of a part of the body) *ina mišlimma* (wr. BAR-*ma*) (replacing ḪA.LA) CT 28 25:23, and *passim*.

**b)** in ext. (*bārātu* texts): *ašar* ḪA.LA at the dividing line (parallel to *ašar šumēli*, *ašar imitti* lines 4', 6' and 9'f.) CT 31 5:7' and 11', also ḪA.LA ZAG (in broken context) *ibid.* 3 r. ii 10'; KI ḪA.LA *šumēli imittu* 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 attā ištu* ḪA.LA-šu *kī tābiš lu tetteneppuššu* and you must treat him politely and according to what is due to him MRS 9 193 RS 17.423:10 (let.), cf. *mār šarrima šūt u ištu* ḪA.LA-šu *kī tābiš lu tetteneppuššu* (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 divisum* or *totum non divisum*) 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 *bīt zitti* occurs in two different meanings in mngs. 1a–10' and 5b, and *tuppi zitti* likewise in mngs. 4a and 5c.

Landsberger, ZA 39 282f.; Petschow Pfandrecht 68; Ungnad NRV Glossar 125 and AfO 14 59;

## zittu

San Nicolò Babylonische Rechtsurkunden 85; Klíma Untersuchungen zum altbabylonischen Erbrecht index s. v.; Cardascia Archives des Murašú index s. v.

**zittu** in *bēl zitti* s.; co-owner, partner; OB Alalakh, Nuzi, NB; cf. *zāzu*.

**a)** with respect to fields: (a date orchard) *bīt nudunnū ša* <sup>1</sup>PN *ša itti* PN<sub>2</sub> *u* EN ḪA.LA-šú <sup>1</sup>PN's dowry, which (she owns jointly) with PN<sub>2</sub> and his partner VAS 3 95:5, and *dupl. ibid.* 94:5; (a field) *ša itti* EN ḪA.LA.MEŠ-šú-*nu la zu'uzu* that has not been divided among their (the titleholders') partners VAS 3 164:6, cf. Camb. 233:15, also *mala* ḪA.LA-šú-*nu ša itti* EN.MEŠ ḪA.LA.MEŠ-šú-*nu ittabšū* 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: *kī mārū šit libb[išu]* *ša* PN *la ittuladu* PN *aḫašu u* EN ḪA.LA-šú *ana mārūti ileqqīma* GIŠ.ŠUB.BA.MEŠ-šú *u* NÍG.ŠID.MEŠ *ša* PN<sub>2</sub> *abišu panīšu idaggal . . . il*(text *al*)-*lik aḫi[šu u]* EN ḪA.LA-šú *ana mārūti ana muḫḫi* [GIŠ.ŠUB.BA.MEŠ] *u* NÍG.ŠID.MEŠ *ša* PN<sub>2</sub> [*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, PN<sub>2</sub>, 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, PN<sub>2</sub>, due to the adoption ZA 3 366:21 and 25, from Nbn. 380 plus Hebraica 3 13f.; ḪA.LA-šú *gabbi ša ina isqi mubannātu . . .* ḪA.LA-šú *ša ina* GIŠ *da-lu-ú*.MEŠ *ša ištārāti gabbi* ḪA.LA-šú *ša ina* UZU *ḫu-ru-ub*.MEŠ *ša alpi u maškī* ḪA.LA *ša ina* GIŠ.KI.E.NE.NE.MEŠ *ša ištārāti gabbi mala* ḪA.LA-šú *gabbi ša itti aḫḫēšu u* EN.MEŠ ḪA.LA.MEŠ-šú *ša ana mubannātu ikkaššidu* (sale of) his entire share in the *mubannātu* 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 *mubannātu* prebend BRM 2 22:8, cf. *ša itti* LÚ.EN.MEŠ ḪA.LA.MEŠ-šú *gabbi* BRM 2 13:6, and *passim*, *ša itti aḫḫīšu u* EN.MEŠ ḪA.LA.MEŠ-šú 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 gišri ša arhūssu ša* PN PN<sub>2</sub> LÚ.EN.MEŠ ȚA.LA-šu PN<sub>3</sub> u PN<sub>4</sub> ša la PN ul inandinu PN<sub>3</sub> and PN<sub>4</sub> will not make monthly payments (to anybody) of the silver (received as) toll from the bridge owned (half) by PN and (half) by PN<sub>2</sub> as co-owners, without the permission of PN TCL 13 196:18 (= Pinches Peek 18). Exceptionally in Nuzi: *la* EN ȚA.LA *la bēl pāri 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. *zāzu*.

LÚ šá ȚA.LA (in list of persons) ADD 855:17.

**ziturru** s.; (a container); Oakk., Akk. lw. in Sum.

3 DUG *zē-tu-ru-um* ITT 2 892 r. iii 16', RTC 307 r. iii 20; 3 DUG *zē-tu-ru-um* KA.TAB.BA YOS 4 292:19.

**zizānu** s.; halved (thing); lex.\*; cf. *zāzu*.

½tar = *zi-za-nu* (preceded by *zūzu*, *zūzam*) Nabnitu J 238.

Meissner, MAOG 1/2 21.

**zizānu** (a locust) see *sīsānu*.

**zizibiānu** see *zibibānu*.

**zizibu** (milk) see *šizbu*.

**ziziqtu** (hem) see *sissiktu*.

**ziznu** s.; (a synonym for "small"); syn. list.\*

*zi-iz-nu* = MIN (= [*šehru*]) CT 18 15 K.206 r. ii 15.

Connect possibly with Sum. *za.na*, for which see Landsberger, WZKM 56 118 n. 29.

**zizru** see *zirzirru*.

\***zīzu** C see \**zīzu* C.

**zīzu** (*zēzu*) in *la zīzu* 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-zi* if the

**\*zīzu C**

brothers [...] from an undivided field (in broken context) KAV 2 ii 27 (Ass. Code B § 4) and 39 (§ 5), cf. *ina la ze-zi* (in broken context) KAJ 8:19 (MA).

2. coparcener (referring to brothers, OB and MA): *mār awilim la zi-zu u wardum ul iqqi'ap* a loan requiring security shall not be furnished to a coparcener or to a slave Goetze LE § 16:1; *šumma a'īlu ina aḫḫē la zi-zu-ū-te napšāte igmur* 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 dumāqi ša mussa ina muḫḫiša iškununi la ḫalqūni aḫḫū mutiša la zi-zu-ū-tu ilaqqe'u* 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 I iii 89 (Ass. Code § 25); for similar contexts, see *zāzu* mng. 2d-5'.

**zīzu A** s.; (a bulb vegetable); NA.\*

*e-zi-zu tasāk* you grate *ezizzu*-bulbs KAR 171:5, wr. *zi-zu* in the dupl. KAR 178 r. vi 15 (hemer.); NINDA *ka-ma-nu ša zi-zi* bread cake made with *z*. K.164:35, in BA 2 635, see von Soden, ZA 45 44:35, cf. NI[NDA *k*]a-man *zi-z[u]* KAR 228 r. 16.

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.)

**zīzu B** s.; teat; NA.\*

*erbi zi-ze-e-šá ina pīka 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 Körpertheile 48.

\***zīzu C** (or \**zīztu*) s.; shares; SB\*; only pl. attested; cf. *zāzu*.

sag.tab An.<sup>a</sup>En.líl <sup>a</sup>En.ki.ke<sub>x</sub>(KID) níg.ḫal.ḫal.la ba.an.⟨ba⟩.eš.a.ta : *šur-rú 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

**zīzu D**

and Šamaš) TCL 6 51:50, see Thureau-Dangin, RA 11 148ff.

**zīzu D** in **ša zīzi** s.; (mng. uncert.); OB math.\*; cf. *zāzu*.

IGI 40 *puṭur ana 5 ša zi-zi išīma 7,30 tammar* take the reciprocal of 0;40, multiply by 5 . . . ., you obtain 7,30 MCT 57 Eb 8.

Since *ša zīzi* is derived from *zāzu*, it must be a term connected with division in mathematics.

**\*\*zīzūim** (Bezold Glossar 112a) to be read *zi-ib-im*, see *šibbu*.

**zīzūtu** s.; division (of an inheritance); Elam\*.; cf. *zāzu*.

*tuppāti ša zi-zu-ú-ti ašar tepir u dajānī ublunimma tepir dajānū u mārī Šūšim mādūtu pī tuppāti ša zitti išmūma* they brought the contracts pertaining to the division (of the inheritance) before the court scribe(?) and the judges, and the scribe, 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 PN<sub>2</sub> ana šībī ša zi-[z]u-ti ana da[jānī(?) . . .]* MDP 22 165:15.

**zizzu** s.; buzz, hiss; OB.\*

bi.iz = *zi-iz-zum*, *bi-iz-zum* (between *ikkillu* and *tanūqātu*) Nabnitu B 142f.

*šumma hu-ur-hu-ud MUŠEN ašūtām uwašširma zi-iz issi* if the trachea of the “bird” relaxes its stiffness and produces a hiss YOS 10 52 iii 6 (OB ext.).

Onomatopoeic term.

**\*\*zū** pl. *zē* (Bezold Glossar 110b) see *imbaru* and *anzū*.

**zū A** s. pl. tantum; 1. excrement, 2. refuse; SB; wr. syll. and *šē*; cf. *ezū*, *tezū*.

še-e *šē* = *zu-ú* MSL 2 151:24 (Proto-Ea); *še-e šē* = *zu-u* Ea I 153, also Recip.<sub>p</sub>Ea A iv 26; *bi-e šē* = *zu-u* Ea I 150; [bi-e] DÚRX ME(?) = *zu-u* = (Hitt.) *za-ak-kar* S<sup>a</sup> Voc. H 9', see MSL 3 p. 60.

*šē* = *ze-e* CT 41 34:18' (Alu Comm.); *ta-ba-áš-ta-nu* : *zu-ú ši-na-tu<sub>4</sub>* excrement : feces (and) urine Lambert BWL 44:107 (Ludlul II Comm.), also, wr. *zi-e* LBAT 1577 r. iv 13; *x-ti* // *zu-ú* GCCI 2 406:16 (med. comm.).

**zū A**

1. excrement — **a**) in gen.: *šumma* KI.MIN (= *amēlu ina šalālišu*) *šē-šu izzi* if a man voids his excrement in his sleep (preceded by *šinātišu ištin* urinates) CT 28 41 K.8821:10', see AfO 18 74; *šinātešun ušarrapu qirib narkabātešunu umaššeruni zu-ú-šú-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; *šāru ša birīt ze-e u šināti attu* you, flatus, that are between the feces and the urine Küchler Beitr. pl. 4 iii 62 (inc.), cf. *kīma ze-e* (parallel *kīma šināti*) LKA 102:8; [. . .] *lipparšiduni lūšūni* (for *līsūni*) *zu-ú-šu* (var. *zu-šú*) *ašamšūtu ša libbišu lišamma* 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 bīt amēli šahītu irubma šē-šá izzi* if a sow enters into somebody's house and voids excrement CT 38 47:52, cf. *šumma kalbu ana pan amēli šē-šú izzi* CT 38 50:54, cf. also *ibid.* 55–57, 61–62, and *passim* in Alu, also, with *šē-šú iddi* (a falcon) drops his excrement CT 39 30:65; *šē-šú ukkupiš utabb[ak]* (a dog) voids his excrement close to (a man) CT 38 50:55; *šumma šahū ana bīt amēli irubma 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 kalbi ze-e [n]amšati . . . tapattan* you eat the excrement of dogs and flies TuL p. 19:18, after RS 9 157; e me.ŠID.KU<sup>še</sup> = *šu-ra-ar ze-e* “lizard of excrement” Hh. XIV 213; *ka-an-zu-zu* = *mu-qa-bil ze-e* scarab (lit. who rolls excrement) Landsberger Fauna 40:21 (Uruanna).

**b**) in med.: *šē iššūr hurri* excrement of a partridge (among 10 *ú.ḫi.a qūtāri* 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 iii 14, cf. *ú šumuttu*:AŠ *šē amēlūti* Uruanna III 5, *šē šerri* excrement of a small child Labat, Semitica 3 18 iii 10; *ana bulluṭišu šē šahī šē kalbi šē barbari šē šēlibi piqān šabīti . . . tuqattaršu* 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

## zû A

93,1:10, and similar passim, cf. ŠÈ *sinunti* excrement of a swallow CT 23 45:19; 3 ŠÈ ŠÈ *šurāri ištēniš tasāk* you bray three grains of lizard excrement together with (*abukatur-resin*, etc.) AMT 9,1:30, cf. ŠÈ EME.DIR *ša iqāri tasāk* KAR 196 r. i 16; *piqān šabīti* ŠÈ IB.NÍG.MUŠEN (for NÍG.IB.MUŠEN) gazelle droppings, excrement of a bat KAR 202 r. iv 4.

c) as a descriptive name of various plants — 1' *zē malāhi* (name of a plant, lit. sailor's feces): [ú ...] = *ta-ši-ḫu*, [ú ...] = *ze-e ma-laḫ*, ú x [x] = MIN ZA 8 207:4ff. (Hh. XVII); Ú ŠÈ KA<sub>5</sub>.A, Ú GAB.BUR, Ú KIR<sub>4</sub>.ZAL, Ú GÚ.ID : Ú ŠÈ MÁ.LAḫ<sub>4</sub> "sailor's feces," Ú KIR<sub>4</sub>.ZAL = *ta-ši-ḫu*, Ú ŠÈ MÁ.LAḫ<sub>4</sub> : Ú *binūt agē* "offspring of the flood" Uruanna I 658ff., cf. Ú ŠÈ MÁ.LÁḫ : AŠ *binūt <a>-gi-e* Köcher Pflanzenkunde 12 i 83, dupl. CT 14 42 K.274+ : 10 (= Uruanna III 91); Ú ŠÈ MÁ.LAḫ<sub>4</sub> : Ú *ḫimīṣ šīti* : *sāku ina šamni pašāšu — zē malāhi* (is a) drug against *šitu*-fever, to bray and rub on in oil KAR 203 i-iii 50; [ú] [ŠÈ] MÁ.LAḫ<sub>4</sub> (among drugs) CT 23 36:51, also AMT 49,4:8.

2' *zē summati* (seed of the false carob, lit. dove's dung): *zēr ašāgi* : ŠÈ *summati* seed of the false carob : dove's dung Uruanna I 189; *piqān šabīti pudru* ŠÈ TU.MUŠEN.MEŠ AMT 98,3:14, cf. AMT 24,5:10, 101,3 ii 7, CT 23 45:25, Kuchler Beitr. pl. 14 i 5, and passim; for *zē nisaba*, see mng. 2b-1'.

2. refuse — a) *zē pahāri* grog (lit. potter's refuse): *šika(LA).baḫar(DUG.QA.BUR)*, [...], NE.sig = *ze-e pa-ḫa-ri* Hh. X 379ff.; dug. *šika.baḫar* = *ze-[e LÚ pa]-ḫar* = *ḫa-an-ša-bu* potter's clay Hg. 114, in MSL 7 112; NA<sub>4</sub>.ḪAR.baḫar = MIN (= *erū*) [*p*]*a-ḫa-ri* = N[A<sub>4</sub>] *ze-e [pa]-ḫar* millstone (for making) grog Hg. D 147; KU.KU *kiškanī* ŠÈ DUG.QA.BUR *tasāk* you bray powder(?) of *kiškanū*-wood (and) potter's grog CT 23 36:59.

b) *zē nisaba* — 1' a plant: [...] = *ze-e* <sup>d</sup>*Nisaba* K.13710:5' (to Hh. XVII).

2' worthless chaff: KU in.nu.RI, in.nu.RI = *il-tum* chaff, in.nu.RI.RI = *lu-áš-tum* rusty(?) (straw), in.BUL+BUL = *pu-u* chaff, in.BUL+BUL.an.na = *ze-e* <sup>d</sup>*Nisaba* Hh. XXIV 229ff.; *še.in.nu* = *ti-ib-nu* straw,

## zû B

*še.in.RI* = *il-tu* chaff, *še.in.BUL+BUL* = *pi-e* straw, *še.in.BUL+BUL.an.na* = *ze-e Ni-sa-ba* Practical Vocabulary Assur 33 ff., cf. KU AN.NA : ŠÈ <sup>d</sup>*Nisaba* Köcher Pflanzenkunde 30b iii 6; IN.BUL+BUL.AN.NA (among drugs) KAR 186 r. 35, also ŠÈ <sup>d</sup>*Nisaba* AMT 65,5:2 and 5,5:5.

c) *zē buqli* refuse of malt: *šè.munu<sub>4</sub>*. *meš* = *ze-e* MIN (= *bu-qu-lu*) Practical Vocabulary Assur 196; [ŠÈ].[MUNU<sub>4</sub>] = *ze-e* MUNU<sub>4</sub> Köcher Pflanzenkunde p. 8 No. 32b i 14; *ina pišū* ŠÈ.MUNU<sub>4</sub> *i-sa-ib* (the patient) shall chew(?) malt refuse in his mouth AMT 21,7:4; 1 SĪLA ŠÈ (or ZĪD) GIŠ *šu-še* 1 SĪLA ŠÈ *kuspi* 1 SĪLA ŠÈ.MUNU<sub>4</sub> 1 SĪLA ŠÈ (or ZĪD) *kukri* 1 SĪLA *burāši* ... *tašammid* you make a bandage of one sila of refuse(?) of *šūšu*-wood, one sila of refuse(?) of bran, one sila of refuse of malt, one sila of refuse(?) of *kukru* (and) one sila of juniper KAR 195:24, and passim in med.

d) *zē uzni* earwax (lit. refuse of the ear): *a-me-ra ze-e uz-ni* earwax (means) the refuse of the ear Lambert BWL 52 Ludlul III 19 comm.; ŠÈ-*e 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. Heb. *šē'ā* and *šō'ā* (Gesenius<sup>17</sup> 664), see Holma Körpertheile p. 9. Ad mng. 1c-2': Thompson, Iraq 5 25, and Thompson DAB 186.

Ad mng. 2c: The interpretation of KU.MUNU<sub>4</sub> as *zē buqli* in refs. from med. texts is based on the equation of the Practical Vocabulary Assur, although it is possible that KU.MUNU<sub>4</sub> should occasionally be read *qēm buqli*. The logs. KU and KU.KU in med. texts, occurring not only with *buqlu* but with various tree and plant names, and usually as an ingredient of bandages, may both have to be read *zû* and interpreted as "refuse" rather than as *qēmu*, "flour."

**zû B** s.; half; lex.\*; cf. *zāzu*.

giš.sila = *qu-ú* — *qu-measure*, giš.sila.bar.ra = *zu-ú* (var. *zu-uz*) *qu-ú* Hh. VIIA 237f.

Variant of *zūzu*; note the compound *šizû* < *šin+zû*, "two-thirds," Landsberger, WZKM 56 111 and n. 9. Grammatical considerations preclude the interpretation of the difficult

**\*\*zu'abbu**

passage *māhīrī ana zu-a lu itūr* RA 8 65 i 15 (OBroyal) as "my enemy was reduced to half." *Zu-a* in the text may be a mistake.

**\*\*zu'abbu** (Bezold Glossar 110b) see *apsû*.

**zuāzu** see *zāzu*.

**zubaru** (a staff) see *ušparu*.

**zubbu** see *zumbu*.

**zubullā'u** see *zubullû*.

**zubullû** (*zubullā'u*) s.; marriage gift; OB, MA\*; cf. *zabālu*.

**a)** in OB: [*aššum zu-bu*]-*ul-le-e ša* PN . . . *u aḫḫūšu ana bīt* PN<sub>2</sub> *zu-bu-ul-la-⟨šu⟩ iz-bi-  
[lu-ma] mārat* PN<sub>2</sub>-[*ma*] *la idd[īnu]* <sup>1</sup>PN<sub>3</sub> *aššat* PN<sub>2</sub> *ana zu-bu-ul-le-e iṣba[tu]* with regard to the marriage gift which PN and his brothers brought as his (PN's) marriage gift to the house of PN<sub>2</sub>, since they did not give PN<sub>2</sub>'s daughter (to PN in marriage), they have brought suit against PN<sub>3</sub>, the wife (i. e., widow) of PN<sub>2</sub> to (recover this) marriage gift Riftin 48:1, 5 and 9; the (named persons) investigated their claim *zu-bu-ul-la-šu ipulušu[nūti]* and (ordered her) to return to them (lit. they repaid to them) his (PN's) marriage gift *ibid.* 15.

**b)** in MA: *šumma a'īlu ana bīt emešu zu-bu-ul-la-a iz-bīl* if a man has brought the marriage gift into the house of his father-in-law (and his prospective wife has died) KAV 1 iv 41 (= Ass. Code § 31); *šumma abu ana bīt eme ša mārešu bibla ittabal <zubullā> iz-zi-bi-el SAL ana mārešu la tadnat u mārašu «šaniu» ša aššassu ina bīt abiša usbutuni mēt aššat mārešu mēte ana mārešu šanaie ša ana bīt emešu <zubullā la> iz-bi-lu-ū-ni ana aḫūzīte iddanši* if a father has brought the *biblu*-gift, (that is) has brought <the z.-gift>, into the house of the father-in-law of his son, but the girl has not (yet) been given to his son and this son of his, whose (prospective) wife is (still) living in her father's house, has died, he may give in marriage the (prospective) wife of his dead son to his second son for whom he (the father) has <not> brought <any marriage gift> into the house of his father-in-law (in both cases z. restored) *ibid.* 21 and 27 (= Ass. Code

**zubullû**

§ 30a); *šumma bēl DUMU.SAL ša zu-bu-ul-la-a imtabḫuruni māressu ana tadāni la imaggur ḫadīma abu ša zu-bu-ul-la-a izbiluni kallassu ilaqqia ana mārišu iddan* if the father (lit. owner) of the girl, who has received several wedding gifts, refuses to give over his daughter, the father (of the bridegroom) who has brought the wedding gifts may, if he so wishes, take (her as) his daughter-in-law and give her to his son (or, if he so wishes, he may take in full amounts whatever tin, silver or gold he has brought, apart from foodstuffs) *ibid.* 29 and 33 (= Ass. Code § 30b); 2 ANŠE 50 (SĪLA) *še'um ina muḫḫi* PN 2 ANŠE 50 (SĪLA) *še'um ina muḫḫi* PN<sub>2</sub> *naphar* 5 ANŠE *še'um kūmu zu-bu-ul-la-a-e ša ana bīt emišunu iz-bi-lu-ni* PN<sub>3</sub> *la iz-bi-lu-ni* two homers and fifty silas of barley charged to PN, two homers and fifty silas charged to PN<sub>2</sub>, all together, five homers of barley, which they brought in lieu of a marriage gift, (but) which PN<sub>3</sub> (the brother of PN<sub>2</sub>) did not bring OIP 79 p. 89 No. 5:7 (from Tell Fakharija).

The term *zubullû* is essentially a synonym of *biblu* and in many respects also one of *tirḫatu*. All three terms denoted, originally at least, the ceremonial bringing of gifts that consisted mainly of comestibles into the house of the bride for the marriage banquet. Note that the characteristic verb is *abālu* or *zabālu*; only *tirḫatu* appears with *nadānu*, as well as with *zabālu*, cf. nīg.mí.ús.sá.a.ni in.īl : *tirḫas[sa izbil]* Ai. VII ii 28 and 41. The gifts were sent or brought by the father of the bridegroom, also by the groom himself, alone or jointly with his brothers, as an essential token and part of the complex and often protracted marriage ceremonial. While *zubullû* and *biblu* retained this mng. at all periods, *tirḫatu* changed as early as the OB period and came to denote the transfer of money or valuables, the amount of which had to be agreed upon by the fathers of bride and bridegroom. The terms *zubullû* and *biblu* have different distributions in time and region, though in the Ass. Code *biblu* (possibly taken from an OB original) is glossed by <*zubullā*> *zabālu* (cf. § 30a cited sub usage b). For further discussion, see *biblu* and *tirḫatu*.



**zubuttû**

David Vorm en wezen van de huwelijksluiting naar de oudoostersche rechtsopvatting p. 15; Koschaker, MVAG 26/3 42ff.; Koschaker, ArOr 18/3 252 n. 45; Driver and Miles Babylonian Laws 1 249f.

**zubuttû** s.; (a kind of club); lex.\*

zu-bu-ud 𒀠-tenû = zu-bu-ut-tu-u, zu-gu-ud 𒀠-tenû = pa-tar-rum Ea IV 115f.

**zugulû** s.; man with big teeth; lex.\*; Sum. lw.

zú.gú.lá = zu-gu-lu-um Kagal D Fragm. 6:9.

**zuhāru** (part of the foot) see *šuhāru*.

**zuharūtu** (reduction) see *šuharūtu*.

**zukaqīpu** see *zuqaqīpu*.

**zukiqīpu** see *zuqaqīpu*.

**zukkātu** see *zuqqutu*.

**zukki** (Elam. word) see *sukki*.

**zukkīr** (king, Elam. word) see *sukkīr*.

**\*\*zukkū** (Bezold Glossar 112b) see *sukku*.

**zukkû** adj.; cleansed (referring to a priest); syn. list\*; cf. *zakû*.

[zu]-uk-ku-ú = [x]-[x]-[ru] (read probably [r]a-a[m]-[ku(!)] washed) CT 18 10 r. i 12f.

**zukkūrūtu** s.; (mng. uncert.); lex.\*; cf. *zakāru A*.

nīg.sag.il.la = *zūk-ku-ru-tu* (var. sag.il.la = *zu-ku-ru-ú*, between *zakāru* and *tisqaru*) Nabnitu IV 289.

Since nīg.sag.il.la normally corresponds to Akk. *andanānu* and *pūhu*, words meaning “substitute,” one should connect *zukkūrūtu* with *zikru* B and suggest a corresponding mng.

**zukru** (or *zuqru*) s.; (mng. uncert.); Mari.\*

[ašš]um zu-uk-ri-im [u 𒀠.𒄠.A . . .] maḥar PN PN<sub>2</sub> iqbiēm ummami zu-uk-r[a-am] u 𒀠.𒄠.A idin PN<sub>2</sub> said to me in front of PN, with reference to [the transfer of] pasture land(?) and cattle, as follows, “Give (me) pasture land(?) and cattle” Studies Robinson p. 103:1 and 3, cf. *bēli* . . . zu-uk-ra-am nadānam iqbiēm my lord ordered me to give the pasture land(?) ibid. 5.

**zūku A**

Since 𒀠.𒄠.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.

**zūkû** 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[umš]u* its (the product’s) name is z.-frit ibid. 192 § 1:6.

b) as material for glassmaking — 1’ in MB (always *aban zukû*): *an-ma<sub>x</sub>(PI)-ná a<sub>x</sub>(𒀠A)-ba<sub>x</sub>(BAR)-an zu-ki<sub>x</sub>(KAK)-i* to one mina of z.-frit (you add certain chemicals) Iraq 3 89:1 and 4, also NAM *ma<sub>x</sub>-ná šin šī-qil a<sub>x</sub>-ba<sub>x</sub>-an zu-ki<sub>x</sub>-i* ibid. 33; *šiqil zūz NA<sub>4</sub> zu-ki<sub>x</sub>-i* ibid. 16.

2’ in SB: 10 MA.NA *zu-ki-e tuḥāššal* 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 MA.NA NA<sub>4</sub> *zu-ku-ú* ibid. 198 § 16:15, also *ana* 1 MA.NA 3 GÍN *zu-ku-ú ša KUŠ KÙ.GI šaknu* ibid. 198 § 19:22, *ana* 1 MA.NA *z[u-k]i-i* ibid. 200 § 25\* 16.

For other types or designations of frit and similar materials, see *anzahhu* and *tersitu*. See also *zabzabgû*.

Thompson DAC index s. v.

**zūku A** s.; infantry; NA.

a) *zūku* alone: RN-*ma narkabtu u zu-ki ana idi birti ša māṭ Aššur ana kašādi illika* RN<sub>2</sub> *narkabāti zu-ki ana nīrarūte išpur* but Nebuchadnezzar marched (with) chariotry and infantry to conquer the (border) fortress of Assyria (again), and Aššur-rēš-iši dispatched chariotry and infantry to (its) assistance CT 34 39 ii 8 and 10 (Synchron. Hist.); *narkabāti pithallu LÚ zu-ku ša GN issija asseqe* I incorporated into my (army) the chariotry, cavalry and infantry of Carchemish AKA 367 iii 69 (Asn.), also iii 58, 63, and 77, etc.; 1119 LÚ.ERÍN.MEŠ KAL.MEŠ 5 LIM-šū-nu ZI.MEŠ *ina muḥḥi aḥiš ammar mētuni TA libbišunu mētu u ammar baṭṭuni baṭṭu ana LÚ zu-ku ša ekalli tadnu* 1,119 able-bodied men, roughly 5,000 of them (including dependents), not taking

**zūku 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 *zūk šēpē: ina mithuṣ zu-ki GİR<sup>II</sup> pi[šī ...]* by means of infantry attacks (and) breaches Rost Tígl. III No. 20:7, see p. 18:108; 50 GIŠ.GIGIR 200 *piḫallu* 300 LÚ *zu-uk GİR<sup>II</sup> ina libbišunu akšur* 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 LÚ zu-uk GİR<sup>II</sup> šupšuru mālakša* the passage by means of it (the road) was too difficult even for the advance of foot soldiers (mentioned beside *narkabtu* and *sīsú*) TCL 3 22 (Sar.), cf. *ana mēteq zu-uk GİR<sup>II</sup>* ibid. 325, and *mēteqa sūqa ša zu-uk GİR<sup>II</sup> šilāniš ētiqū* a narrow passage by which the foot soldiers could only pass sideways ibid. 330; *ina 1 narkabtija u 1000 piḫal šēpēja šitmurti LÚ zu-uk GİR<sup>II</sup>-ia li[ūt t]āhazi* 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 šukbus aramme u qitrub šupī mithuṣ zu-uk GİR<sup>II</sup> pišī niksī u kal-ban-na-te alme akšud* I conquered (the city) after a siege, using piled up siege ramps, the action of battering rams and an infantry attack (by means of) breaches, mines and scaling ladders OIP 2 33 iii 22 (Senn.), cf. *ina qurrub šupē nimgalli dūri u kal-ban-na-te mithuṣu zu-uk GİR<sup>II</sup>* ibid. 62 iv 80, and *ina maš-pak eperi u qurrub šupē mithuṣu zu-[uk GİR<sup>II</sup>]* ibid. 63 v 11.

The specification *šēpē* is added to *zūku* only in the inscriptions of Sar. and Senn. The ref. in Lie Sar. 150, above, shows a haplology: LÚ *zu-uk* <GİR<sup>II</sup>> GİR<sup>II</sup>-ia, due to the specific use of GİR<sup>II</sup>-ia, in the meaning “my own,” in NA royal inscriptions.

Manitius, ZA 24 122f.; (Ungnad, AfO 14 329).

**zūku B** s.; clarity; SB\*; cf. *zakū*.

*šumma A zu-ki illikunimma nāru qiri[bša ...]* if clear water comes down (in the month 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 A zu-ki [...]* ibid. 45.

**zumbu**

**zukurru** s.; (mng. uncert.); lex.\*; cf. *zakāru A*.

sag.íl.la = *zu-kur-ru-ú* (var. níg.sag.íl.la = *zuk-ku-ru-tu*, between *zakāru* and *tisqaru*) Nab-nitu IV 289.

For discussion, see *zukkuru*.

**zuku** s.; (mng. uncert.); OA\*; cf. *zakū*.

*išti ālikim panēma zu-ku-sà šēbilamma u lērubam* send me her accounting(?) with the next messenger so that it comes into my hands Chantre p. 107 No. 15:24, cf. *zu-ku-sà šēbilamma* ibid. 18.

Probably a variant of *zakūtu*, q. v.

**zuluḫḫū** (a breed of sheep, a type of fabric) see *sulumḫū*.

**zulumḫū** (a breed of sheep, a type of fabric) see *sulumḫū*.

**zumāru** s.; refrain or burden of a song; SB\*; cf. *zamāru A*.

*šarru ... Lisikūtu ušakal nāru ... izammur zu-ma-ra ikaššada 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.(!) i 22, cf. ibid. r.(!) ii 24; *nāru ... izammur ... zu-ma-ra ikaššada šarru ina naptēni uššab* 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-šu uga[mmar]* ibid. obv.(!) ii 9.

**zumbu** (*zubbu, zunbu*) s.; 1. fly, 2. (a fly-shaped ornament of precious stone); OB Qatna, MB, EA, SB; wr. syll. and NIM; cf. *elū in ša zubbī šālī, kašādu in ša zubbī kuššudi, zumbu in ša zumbi*.

[...] = [NIM<sup>NI</sup>]-[im] = *zu-um-[bu]* Emesal Voc. II 98; [ni-im] NIM = *zu-bu* VAT 10754:6' (unpub., text similar to Idu); [ni-im] [NIM] = [*zu-um*]-*bu* S<sup>a</sup> Voc. AD 13'; nim = *zu-um-bu* Hh. XIV 304; nim.ur.maḫ = *zu-um-bu* (var. -bi) *ni-e-šū* (vars. *ni-ši, ni-e-ši*) lion fly, nim.ur.SAL+UR = MIN *neš-tum* (var. *ni-eš-ti*) lioness fly, nim.ur.bar.ra = MIN *bar-ba-ri* (var. -ru) wolf fly, nim.ur.KU

## zumbu

= MIN *kal-bi* dog fly, *nim.gud* = MIN *al-pi* bull fly Hh. XIV 309-313; *nim.a* = *zu-um-bu* (var. *-bi*) *me-e* water fly, *nim.na<sub>4</sub>* = MIN *ab-nu* (var. *-ni*) stone fly, *nim.làl* = *lal-la-ár* (var. *-ar*)-*tú*, *nam-bu-ub-tú* (var. *nu-ub-tum*), *zu-um-bi diš-pi* honey fly, *nim.i.nun.na* = *zu-um-bi hi-mit* (vars. *hi-mi-ti*, *hi-me-ti*) ghee fly Hh. XIV 323-328; *nim.làl* = *nu-ub-tum* = *zu-[um-bi diš-pi]*, *nim.mud* = *dš-tur-ru* = MIN [*da-mi*(?)], [*nim*].*zú* = *zaq-qi-tum* = MIN [*šá rigimšu mādu*], [*nim*].*saḥar.ra* = *lam-ša-tum* = [*nam*]-[*gu*(?)] dust fly, *nim.a* = *zu-[um]-[bi] me-e* = [...], *nim.na<sub>4</sub>* = MIN *ab-ni* = [...], *nim.sig<sub>7</sub>* = *sa-su-ru* = [MIN *qiš-ti ar-qu*] green forest fly, *nim.za.gin.na* = (blank) = NIM [...] Landsberger Fauna 37:10-17 (Hg.); *nim.meš* = *zu-um-bu*, *nim.meš làl.meš* = MIN *diš-pi*, *nim.meš i.nun.na* = MIN *hi-ma-tu*, *nim.meš.ur.ger<sub>x</sub>(KU)* = MIN [*kal-bi*] Practical Vocabulary Assur 423-426; *nim.<sup>24</sup>KA* = NIM *šá ri-gim-šu ma-a-du*, *nim.sig<sub>7</sub>*, *sig<sub>7</sub>* = NIM *qiš-ti ar-qu*, *nim.zú.ra.aḥ*, *nim.ku<sub>7</sub>*, *ku<sub>7</sub>* = NIM *la-bi-e* Landsberger Fauna 41:29-32 (Uruanna); *nim.KAS<sub>4</sub>(!)*.*a* = NIM *e-ši-du* [*pan mē*] *ibid.* 34; *nim.làl* = NIM *diš-pi* *ibid.* 38; NIM *nam-bu-ub-tú* = NIM *a-[da-m]u-mu* *ibid.* 40; [*na<sub>4</sub>.nim.za*].*gin* = *zu-um-bu* Hh. XVI 120, cf. *na<sub>4</sub>.nim.za.gin* Wiseman Alalakh 447 ii 15 (Forerunner to Hh. XVI); *nim.guškin* = *zu-um-bu* Hh. XII 349; *nim.ur<sub>4</sub>(!)*.*ur<sub>4</sub>* : *ha-mi-tú bil-[bil-lu]* Köcher Pflanzenkunde 28 ii 25, cf. *ibid.* 12 iii 25, with comm. *zu-um-bu* CT 41 45 BM 76487:9.

1. fly — a) in gen.: *ilū kīma zu-um-bi-e eli bēl niqē iptahru* the gods gathered like flies over the performer of the sacrifice Gilg. XI 161; *ilū ša Uruk supūri itturu ana zu-um-bi-e iḥabbubu ina ribāti* the gods of “Uruk of the Sheepfold” became (like) flies buzzing in the squares Thompson Gilg. pl. 59 K. 3200:12; [*et*]tūtu [ana zu]-um-bi iḥtadal punzir-ru the spider spun a web for the fly Lambert BWL 220:23; if a man due to his disease *iprūma ana huḫātišu* NIM *la iḫi imāt* vomits and no fly will come near his vomit, he will die Labat TDP 162:60, cf. *ibid.* 174:5 and PBS 2/2 104:1 (MB); *šumma* KI.MIN (= *biršu*) *kīma* NIM *nap-ru-ši* [*ittanmar*] if a light like a flying fly has been seen CT 38 28:31 (SB Alu); MÚD NIM *tapaššaš* 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; *šumma amātu ḫardī ša kīma ḫirdī* NIM *malāt* if the liver is full of . . . -s like . . . -s of a fly(?) TCL 6 1:60 (SB ext.); *ki-i zu-um-bi* (var. NIM) *ina qāt nakrikunu tapašukunu* Wiseman Treaties 601.

## zumbu

b) as a personal name: <sup>m</sup>*Zu-um-bu* VAS 6 152:4, and passim, cf. <sup>m</sup>*Zu-um-ba-a* *ibid.* 188:24, cf. also NIM-*a* BE 10 55:16 (all NB); <sup>m</sup>*Zu-un-bū* ADD 201:1, cf. *ibid.* 6.

c) varieties — 1' *zumbi ḫimēti* ghee fly: [*šumma kul*]bābū sāmātu rabbātu . . . ina bīt amēli kīma [zu(!)]-um-bu ḫimē[ti] ittanmaru if big red ants are seen flying about a man's house like ghee flies KAR 376:10 (SB Alu), cf. *ettūta ša igāri* NIM.Ī.NUN UR.ME [...] CT 40 14 K.7030+:23 (SB Alu rit.), cf. Hh. XIV 328, in lex. section.

2' *zumbi 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' *zumbi 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' *zumbi abni* stone fly: NIM.NA<sub>4</sub> K.3953 ii 13, cited Boissier Choix p. 6, cf. Hh. XIV 324, in lex. section.

5' *zumbi ḫurāši* gold fly (used as a drug): six herbs and NIM.KÙ.GI 7 *šammī annūti tapāš* a gold fly, you bray these seven drugs AMT 88,3:5, cf. Ú.NIM.KÙ.GI A DIR Köcher Pflanzenkunde 12 iv 68'.

6' other varieties: for *zumbi nēši*, *zumbi nēšti*, *zumbi barbari*, *zumbi alpi*, *zumbi dišpi*, *zumbi labē*, see Hh. XIV, Hg., etc., in lex. section. See also *adammūmu*, *ēšidu pan mē*, *ḫamātu*, *lābbinu*, *lallartu*, *lamsatu*, *nambubtu*, *zaqqitu*.

2. fly-shaped ornament of precious stone: *išši* NIM.MEŠ *rabūti ša* <sup>d</sup>*Anum ipušu kī šūḫišu ilū annūtu lu* NA<sub>4</sub>.ZA.GIN *kišādija aj amši* (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. *na<sub>4</sub>.nim.za.gin* Hh. XVI 120 and Forerunner, in lex. section; 1 NIM *ḫurāši* one gold fly (in list of jewelry) RA 43 168:315, cf. *ibid.* 170:337 (OB Qatna inventory), cf. also *nim.KÙ.GI* Hh. XII 349, in lex. section.

Landsberger Fauna 130f.

## zumbu

**zumbu** in **ša zumbi** s.; fly whisk; NA\*; cf. *zumbu*.

*ša zu-um-bi* KÙ.GI a golden fly whisk (list of booty) Winckler Sar. pl. 45 B 27, see Thureau-Dangin, TCL 3 p. 78, cf. *ša* [NIM KÙ.GI] TCL 3 357 (Sar.).

For other words for “fly whisk,” see *elû* in *ša zubbî šûlî*, also *kašādu* in *ša zubbî kuššudi* (EA 22 ii 43, i 58 and EA 25 iii 52).

**zummû** 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.: *bēlî zu-um-ma-a-ku rām[ka]* my lord, I miss your love ZA 49 170 iii 12 (OB), cf. *ú-za-am-ma [x]-mî* ibid. ii 5; *ana bîti ša éribûšu zu-um-mu-ú nûra* to the place where anyone who enters (remains) deprived of light (i. e., the nether world) CT 15 45:7 (Descent of Ištar), also Gilg. VII iv 36, STT 28 iii 2 (Nergal and Ereškigal); *kā[ru li-id]-dî-ka nibiru lizērka ša ina aḫiša tattallaku aḫša 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; *išpik-kūšu zu-um-mu-ú elleta* <sup>a</sup>Nisaba his (the poor man’s) storage jars lack pure barley AnSt 6 150:6 (Poor Man of Nippur); *zîm bēlija ša ú-za-mu-ú lûmur* let me see again the face of my lord, which I miss ARM 2 112:12 (let. of a woman); *akalam u šuruptam ú-za-am-ma* I am without food and firewood ARM 2 113:22; *ina ḫubûrišina ú-za-am-ma šitta* because of their (mankind’s) noise, I (a god) lack sleep YOR 5/3 pl. 1 (= BRM 4 2) i 8, also JSS 5 123:16 (Atrahasis); *sûq ālišu zu-mu-ma ana dūr dāri la ikabbāsu* (the dying man) will be deprived of the streets of his city, which he will never tread again STT 73:39; note, with *ana*: [*ana*] *Ezida uz-za-me qaq[qu]uru šaqû bît tuklateni* [*an*]a *Ezida ú-za-me sim[at] lalê daggāli* 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 šû akal u mē ú-za-am-[ma]* that house will lack food and drink

## zummû

CT 38 31:15, cf. *bitu šû irba ú-za-am-ma* KAR 382 r. 39, also *bitu šû mašqâ ú-za-am*(text-mar)-*ma* KAR 382 r. 45, *nāru šû mē ú-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 balṭu bissu li-za-mi-ma kîma umām šēri šēra lirpud* 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 kudurru); *qirib ekurri u ekalli italluku li-za-am-me-[ma] ina uggat ili u šarri kakdāme likîl rēssu* may he be denied admission to temple and palace, so that he remain ever under the wrath of god and king ADD 646 r. 29 and 647 r. 29; *ikkil Adad li-za-me-ú-ma zunnu ana ikkibišunu liššakin* may they be deprived of Adad’s thunder so that rain be denied them AFO 8 20 iv 12 (Aššur-nirāri treaty); *šapliš ina eršetim eṭemmakunu mē li-za-mu-u* may your spirits be deprived of water below in the nether world Wiseman Treaty 477, cf. *šapliš ina eršetim* G[IDIM-šû mē] *lu-u-za-am-me* BRM 4 50:16 (NA), also *ina x (x) DU eršetim eṭem-mašu li-za-ma-’ kipsû* (for *kispû*) 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: *eṭem-mēšunu la šalātu emid kispî nāq mē ú-za-am-me-šu-nu-ti* I condemned their spirits to restlessness, I deprived them of food offerings and of those who would pour (memorial) libations Streck Asb. 56 vi 76; *rigim amēlūti kibis alpî u šēni šisit alāla ṭābi ú-za-am-ma-a ugārîšu* I deprived his (country’s) fields of human voices, of cattle and sheep tracks and joyous harvest songs Streck Asb. 58 vi 103; (I besieged him) [...] <sup>a</sup>Nisaba *ú-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* <sup>a</sup>Ašnan *aj ušēši urqîti* (and) deprive them (thus) of barley, and not permit anything green to grow (there) MDP 6 pl. 11 iii 12 (MB); *iparrasa talittu ikkil šerri u lakê* (var. *la’i*) *tarîtu ú-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 lakê ina* SILA *rebit li-za-a[m-ma t]a-rît-ku-un* Wiseman Treaties 439; *nāru šû*

## zummunu

*issekkerna rīta u mašqīta ú-za-am-ma* that river will be dammed up and will deprive (people) of pasture and watering place CT 39 17:57 (SB Alu); [...] *ra uz-za-am-ma-a kuruppu* (parallel: *iptaras alakta*) BHT pl. 5 i 4 (LB lit.), see Landsberger and Bauer, ZA 37 88, Oppenheim, ANET 312 b n. 1.

This verb has been separated from *šamû*, “to be thirsty,” on the following grounds: a) *šamû* is not attested in II, the causative being expressed by III, (see *eṭemmašu mē lišašmi* CH xlili 40); b) *zummû* is never written with the sign *ṣu*, even in texts which use this sign, e. g., Descent of Istar, and dupls., cited sub mng. 1a; c) the use of *šamû*, “to thirst,” in a transferred mng. “to yearn for” seems far-fetched when the subject of the verb is a word like *išpiku*, *nāru*, *bitu*, etc. It appears rather that the basic mng. of *zummû* is “to lack, to miss,” as the negative of *rašû* “to have,” used in poetic contexts. Mostly it is used as a transitive verb, but it may also be used as a factitive, see mng. 2.

(von Soden, ZA 49 180.)

**zummunu** v.; (mng. unkn.); gramm.\*

*tu-za-am-man* 5R 45 K.253 ii 35.

**zumru** (*zu<sup>2</sup>ru*) s.; body (human body, animal body, body of an object, etc.); from OB on; wr. syll. (*ina zu<sup>2</sup>-ri-šu* BBSt. No. 8 iv 16, *ana zu-ri-ia* CT 14 47 BM 35503:5, *zu-ru* PBS 1/2 115:29, RA 18 162:22) and *su*.

[*su-ú*] [*su*] = [*z*]*u-um-rum*, *ši-i-rum* MSL 2 133 vii 47f. (Proto-Ea); *su*, *bar* = *zu-um-ru* Nabnitu X 10f.; *ba-ár* *bar* = *ka-bat-tu*, *zu-um-rum*, *pag-ru* A I/6:184ff.; *bar* = *zu-um-ru* A-tablet 599; *ku-uš* *su* = *ku-ú-šu*, *zu-um-ru*, *ma-áš-ku* Ea II 310ff., also A II/8 iv A 56ff.; *ni-i* *im* = *ra-ma-nu*, *e-mu-qu*, *zu-um-rum* Idu II 337f.; [*úš*] [*u*]š (pronunciation) = *zu-um-ru*, *ša-lam-[tum]* = [...] Izi Bogh. B r. 18' f.

*ḥu-um lum* = *ḥa-mu-u šá zum-rim* to paralyze, said of the human body A V/1:10; *ú-r[u]* *ur* = *kup-pu-ru šá su* to wipe off, said of the body A IV/4:125; *su-mug* *duB* = *šu-lu šá zum-ri* mole on the body A III/5:24.

*su nu.dùg.ga bar.ra nu.sig<sub>5</sub>.ga* : *ša ana širi la tābu ana zu-um-ri la damqu* (the disease) that is not good for the flesh, not pleasant for the body CT 16 14 iii 43f.; *tu.ra nu.dùg.ga bar.bi zag.sig*(var. *ság*).*ba.ni.fb* : *mursā la tāba ina zu-um-[ri]-šu* (var. *šá su-šu*) *ukkiš* dispel the unpleasant disease from his body Schollmeyer No. 1

## zumru

ii 9f., vars. from LKA 75 r. 21f., cf. *bar.bi* : *zu-mur-šu* CT 17 9:17f., also *su.bar.ra.zu.ta* : *ina zu-um-ri-ka* ibid. 33:38f.; for another ref. with *bar*, see usage c; *lu.u<sub>x</sub>*(*GIŠGAR*).*lu dumu.dingir.ra*.*na su.ni.ta ḥé.ni.fb.ta.è bar.ra.ni.ta ḥé.ri.fb.è.dè su.mu nam.ba.te.gá.da*: *ša amēli mār ilišu ina su-šu* (var. *zu-um-ri-šu*) *lissá ina su-šu* (var. *zu-um-ri-šu*) *lišú ana zu-um-ri-ia a-a iḥāni* may they (the demons) recede from the body, leave the body of the man, son of his (personal) god, (but) may they not attack my body CT 16 14 iii 47ff., and passim with *su*, see usages a-2', 3', and 4', c.

*me-na-tú, zu-um-ru* = *ra-ma-nu* LTBA 2 2:160f., dupl. ibid. 3 iii 14f.; *e-be zu-um-rum* = *MIN* (line referred to by *MIN* broken) CT 18 1 i 16.

a) human body — 1' in gen.: *ša illikan-nāši šēr ili zu-mur-šu* he who came to us has a body of divine extraction (lit., is of divine flesh) Gilg. IX ii 14, cf. [...] *zu-mur ili imtaḥharu* (the demons) set themselves against (even) [the man who has] a body (like) the gods (uncert.) CT 17 15:7; *zu<sup>2</sup>una [ku]zba kalu* *su*(var. *zu-um-[ri]-šu*) the whole of his body is full of sexual glamor Gilg. I v 17; *nabla muštaḥmiṭu zu-mur-šu umtalli* with flaming fire he (Marduk) filled his (own) body En. el. IV 40; the gods gave me a perfect stature and *zu-mur belūtija iš-pu-uk*(for *-ku*) cast my body for lordship (in the womb) KAH 2 84:7 (Adn. II).

2' referring to the entire body in a physical sense: *piššatu šamnu ellu zu-mur-šu-wn uṭaḥḥid* I provided them (the workmen) amply with fine oil as ointment for their body OECT 1 pl. 27 iii 29 (Nbn.); *tābu iššapi zu-mur* (var. *su*)-*šu* his body came to look beautiful Gilg. XI 250, cf. ibid. 241; *lubūšu sīg.sag šu-kutti kaspi ḥurāsi šubāti eššu riqqī u šamna tāba la uṭaḥḥá ana zu-um-ri-ia* I (the king's mother) did not allow a fine wool garment, silver or gold jewelry, new clothes, perfumes or perfumed oil to touch my body AnSt 8 46 i 24 (Nbn.); *ištēn eḥlum zu-mur-šu kīma ittē šalim* a man, whose (entire) body was as black as pitch ZA 43 17:50 (SB lit.), cf. (said of a bull) RAcc. 3:4; *ētiq itēšu ina šibiṭ imḥulli zu-mur-šu išabbiṭuma* (for *iššabiṭma*) *ina da[nnat šī]ti uqṭammū šērēšu* the body of anybody who passes beyond the limit set by it (the mountain) is swept through by the

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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 ha-ba-šu zu-um-[ra] ma'diš egū kabattašun itel[ša]* as they (the gods) were drinking beer, they felt good (lit. were expanded (?) in body), quite carefree, their mood became exuberant En. el. III 136; [s]u.na im.mi.in.diḥ.eš zé.ta ba.an. sù.sù : [zu]-mur-šú iḫibuma marta izzarqušu they covered his body with scabs and sprinkled gall on him Šurpu VII 25f., and passim with *šumrusu*, *šurrapu*; su.bi ḫi.lim da.ba.an.[sa<sub>5</sub>] : su-šú da'ummatu umtalli his body is filled with darkness CT 17 31:27f.; [su].bi za.la.g.g.a nu.un.gál : ina zu-um-ri-šú nūru ul ibašši there is no light in his (the demon's) body BIN 2 22:31f.; *šumma amēlu* ... su-šú ikkal[šu] if a man's body gives him pain AMT 6,9:6, cf. KAR 188 r. 12; SU DÙ.A.BI *uzagqassu* his entire body hurts him STT 89:11, and passim in this text; <sup>a</sup>Sin ... *šērit la pitri zu-mur-šu liq-gat-[ti]* 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); *arnam kabtam šēressu rabitam ša ina zu-um*(var. *zum*)-*ri-šu la iḫalliqu ṭimussu* may (Sin) impose upon him a heavy punishment, his (Sin's) great scourge (i. e., leprosy), which shall never vanish from his body CH xliii 49; <sup>a</sup>Sin *bēlu rabū saḥaršubbā zu-mur-šu kīma šubāti lilab-bissu* may Sin, the great lord, clothe his body with leprosy as with a garment BBSt. No. 11 iii 3, and passim in kudurru; *ina šihhat šēri liqtā* su-šú may he (lit. his body) come to an end by wasting away VAS 1 37 v 44 (NB kudurru); ní ... su.a bí.ib.uš : *puluhtašu zu-um-ra*(var. *-ru*) *ušaḫḫaḫ* fear of him (the *asakku*-demon) makes the body waste away Lugale I 45; *zu-um-ri ili u amēli tašabbat* you (disease) take hold of the body of god and man AMT 84,4 ii 12; *mušapšihat zu-um-ri* (Gula) who soothes the body Craig ABRT 2 16:35 (= JRAS 1929 11:18)+ K.3371; <sup>a</sup>Gula *azugal-latu bēltu rabitu simma lazza ina* su-šú *lišabšima* 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,

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cf. <sup>a</sup>Ninurta u <sup>a</sup>Gula *bēle mišri u kudurri annū simma la[zza i]na zu-um-ri-šu lišabšūma* BE 1/2 149 iii 3 (kudurru), also <sup>a</sup>Gula *bēltu ... simma la-a-az la tēbā ina zu-um-ri-šu liškunma* MDP 2 110 (= pl. 23) vii 21; <sup>a</sup>Gula ... *simma akša lazza miqta la tabā ina zu-um-ri-šu lišēši* MDP 6 41 (= pl. 11) iv 8.

3' referring to the body in contrast to head, arms, legs: *ammēni atū tatbal šubāt balti ša zu-um-ri-ia* why, O doorkeeper, have you taken my rich attire from my body? CT 15 46:61 (Descent of Ištar), cf. *ibid.* 60 and r. 39; *lubulti šarrūtišu išḫuṭma bašāmu šubāt bēl arni ēdiqa zu-mur-šú* 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 (= *zumuršu*) BĀRA *imur* if the king sees the (naked) body of a man CT 40 9 Rm. 136:12, cf. *šumma amēlu* SU *šarri* (wr. BĀRA) *imur* *ibid.* 13 (SB Alu); [šur] *šarta kalu zu-um-ri-šú* his whole body is thickly covered with hair Gülg. I ii 36; *munsub. bi im.t[a.lum.l]um : šartu ina [z]u-um-ri-šú u[nnubat]* he has an abundant growth of hair on his body Lugale I 10, cf. *munsub bí.ib.zi.zi : šarat zu-um-ri-šú ušzizu* 5R 50i51f.; *su.munsub* SU *mu.un. zi.zi : šarat zu-um-ri šuzuzzū* body hair (standing on end, and) gooseflesh(? see *šuzuz-zū*) ASKT p. 82-83 i 6, restored from RA 17 125; *da.ag.a á.ag.a : gulibāt šahāti* MIN *zu-um-ri* hair clippings from the armpit, ditto from the body ASKT p. 86-87:62; *šumma ina* SU *amēli pindū pešū ša garābu iqabbūš[u]* if (there appears) on a man's body a white pustule which one calls leprosy AMT 84,4 r. iii 9, cf. *bubu'tu sāmtu ina* SU *amēli ibašši* (if) there is a red pustule on a man's body AMT 78,7:4, also *ibid.* 8; *šumma amēlu* SU-šú *ariq* if a man's body is yellow Kuehler Beitr. pl. 18 iii 7, cf. *ibid.* pl. 19 iv 26, also *šumma šerru ...* SU-šú *ariq* Labat TDP 228:93, also 96; *šumma šerru* SU-šú *umma la išu u zūta 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-šú *laziz* if fever lingers on in his body AMT 83,2:9, and passim in med.; *šumma ammātišu ana* SU-šú NU *te-ḫi* if he cannot bring his elbows close to

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his body Labat TDP 88:15, cf. *šumma qātīšu* <ana> SU(text ZU)-šú NU TE-a ibid. 90:19; *šamna* SU-šú *tapaššaš* you salve his body with oil Kuchler Beitr. pl. 13 iv 52, cf. AMT 54,1:13, and passim in med., also KAR 43:17 (rit.); á.gú.zi.ga.ta su.ni.ta u.me.te.gur.gur : *ina šēri zu-mur-šú kuppirma* in the morning wipe his body CT 17 30:35f., cf. ibid. 33:18, also SU *amēli šuātu tukappar* OECT 6 pl. 6 r. 9, su.bi u.me.ni.tag.tag : SU-šú *kuppitma* (in broken context) CT 16 37:32f.; may all evil in the body of PN *itti mē ša zu-um-ri-šú u musāti ša qātīšu liššahīma* 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 VIII 89, Maqlu VII 81, and passim; *ú urṭú* : *ú kalmāti ina* SU *amēli la bašī* the plant *urṭú* 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. : *ḫurbāšu tāhazija kīma le-e zu-mur-šú-un iškup* fear of my onslaught overwhelmed them like an (a)lú-demon OIP 2 47 vi 27 (Senn.), cf. *kīma alē zu-mur-šu iksi* Tn.-Epic iv 24; *šimmatu ja ibīt ina* SU *eṭli 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 *šār bēri 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; *linnessi muršu ša* SU-ia BMS 33:28, see Ebeling Handerhebung 124, also BMS 1:45, cf. *šussī zu-um-ru-šú* (= *zumruššu*) Craig ABRT 1 54 iv 23 (= BA 5 626ff. No. 4); *šumma* ŠU.GIDIM.MA *ina* SU *amēli iltazazma la ittaptar* 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 *muršu iltazaz ina* SU-šú *la ittaptar* KAR 192 ii 7, and passim in med. texts, cf. *maršu šú murus[su] ina* SU-šú *paṭir* KAR 207 r. 21, cf. CT 38 36:76 (SB Alu), BRM 4 24:63, and passim in omen apod.; *šumma muršu ina* SU *amēli ūši* if a disease breaks out in someone AMT 52,3:12, cf. ibid. 84,6 ii 8; *udug.sig<sub>5</sub>.ga* *lama.sig<sub>5</sub>.ga su.na ḫé*.en.su<sub>8</sub>.su<sub>8</sub>.ge.eš : *šēdi damqi lamassi damqi ina zu-um-ri-šú lu kajān* may a kind

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genius and a beneficent protective spirit stay with him forever ASKT p. 98-99 iv 45, also ibid. p. 92-93 iii 12, and passim, cf. *awīlu šú lamassu u šēdu ina zu-um-r[i-š]u rakis* AfO 18 67 iii 30 (OB omens), cf. ibid. 34; *dingir.a. ni su.a.na bad.ḫu* : *ilšu ina [zu-u]m-ri*(var. SU)-šú *ittesi* his personal god left him Šurpu V/VI 11f., cf. *dingir.bi á.bi ba.ni.in.bad ama*.<sup>d</sup>*Innin.a.ni su.ni.ta ba.ni.in.sù.sù* : *ilšu ittišu ittesi* <sup>d</sup>*istaršu ina zu-um-ri-šú irtēq* his personal god left him, his personal goddess withdrew from him CT 17 29:25ff. (SB inc.), cf. *ilšu ina* SU-šú *inessi* CT 40 6 K.2285+ :13 (SB Alu); *ušassi ilī u istarī ina* SU.MU she (the sorceress) caused my god and my goddess to leave me Maqlu III 16.

b) animal body: *ša zu-mur-šú-nu pūša[m la išū]* (two fattened and uncastrated *gumāḫu*-bulls whose limbs are perfect) whose body has no white spot VAB 4 154 iv 32, cf. ibid. 158 vii 5 (Nbk.); *šumma summatu pešū ša kala* SU-ša *pešū ina ūri ekalli innamir* 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); *nannaru iššūr* <sup>d</sup>*Sin* <ša> SU-šú *sūma u pūša bullulu* the *nannaru*-bird, the bird of Sin, whose body is variegated with red and white spots CT 40 49:41 (SB Alu); *iššūru ša qabal gulgullišu pešūma . . . u* SU-šú *sāmu* 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 iššūr* <sup>d</sup>*Marduk* . . . SU-šú *kīma sūluppi* an *annabu*-bird, the bird of Marduk, (whose) body is (colored) like a date CT 40 49:36 (SB Alu); [*šumma immeru*] *ina ṭēḫēka isrit šārat zu-um-ri-šú izziz* if, when you approach the lamb, it breaks wind and its hair stands on end VAT 9518:1, in TuL p. 41 (behavior of sacrificial lamb), also ibid. 3, cf. *ina zu-mu-ur puḫādīm* HSM 7494 (unpub., OB ext. prayer, cited JCS 2 22); *imta kīma damī zu-mur-šú-nu ušmalli* she (Tiamat) filled their (the *mušmahḫu*-dragons') bodies with venom instead of blood En. el. III 84, and passim in En. el.; *zu-mur*(var. *-mir*)-šú-nu *lištaḫḫīamma la ine'ū irassun* when their (the dragons') bodies rear up, none can turn them back En. el. III 88, and passim in En. el.; *apsasāte . . . ša . . . kīma ūme napardē nummuru zu-*

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*mur-ši-in* (var. -*šin*) alabaster 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 ḥa.ra.ni.ib.sá.e* (vars. *si ḥu.mu.ra.ab.si.sá.e*, *si ḥa.ra.ab.si.sá.e*): *paršija ina zu-um-ri-ka lištēširu* may my divine qualities be introduced into your (the *elallu*-stone's) body Lugale XI 31; NA<sub>4</sub> *giš.nu<sub>x</sub>(šIR) su u<sub>4</sub>.gin<sub>x</sub>(GIM) kár.kára.ka* (var. NA<sub>4</sub> *giš.nu<sub>x</sub>.gal su.na u<sub>4</sub>.gin<sub>x</sub> kár.kár.ra.ke<sub>x</sub>*): NA<sub>4</sub> MIN *ša zu-mur-šu kīma ūme ittanabiṭu* alabaster, whose body shines like daylight Lugale XII 3; *šumma ina <i>-ši-id martim piṭrum šakimma ana zu-um-ri-ša tuḥḥu* if there is a cleft at the base of the gall bladder and it borders on its main body YOS 10 31 xii 30 (OB ext.); *zu-mur PÚ MU.MEŠ kīma ÍD Idiglat u ÍD <Purattu> ubbibma* he cleaned the entire well (to make it as pure) as the Tigris and the Euphrates OECT I pl. 29 W.-B. 1922, 190:4 (Aššur-etil-ilāni); *mimma lemnu ša ina su bīti annī bašū* any evil that is present in this house AFO 14 146:110 (*bīt mēsiri*), also *ibid.* 122, cf. *ibid.* 124 and 129.

d) in prepositional use — 1' referring to persons: *utessi ina zu-um-ri-k[i] kīma šār bīri inbiṭa urti[q]* I have removed my love from you as far away as 3,600 double miles ZA 49 166 iii 9 (OB lit.); *būl šēri ūtesī ina su-šu* (var. -*šū*) the wild animals fled from him Gülg. I iv 25; *mukkiš šuharratu ina zu-mur ilī abbēšu* (Marduk) who dispelled the numbing fear from the elder gods En. el. VII 42; *ana mīnim qātka ina zu-um-ri-ia tassuḥ* why did you withdraw your hand from me? RA 45 2:4 (OB let.); *ajumma ina tillatika tēmsu išannīšuma ina su-ka ipaṭṭar* someone in your auxiliary troops will become demented and desert you CT 31 17:4 (SB ext.), cf. CT 20 2:5, and dupl. CT 31 41 Sm. 2075:5; *ilū ina su ummānija inessū* the gods will abandon my army Boissier DA 6:2, cf. CT 31 18:24. Note (used for special emphasis): *bilat eqlim kirim u šamaššammī ša ištu MU.2.KAM ša la leqēka telleneqqū uštemmedma [i]na zu-um-ri-ka ilegqe* (the captain) will sum up (the amount of) the revenue of the field, the orchard, and the sesame (plantation), which, for two years, time

## zunnu A

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 eršitišu ilegqe* the enemy will take what he wants from your very body YOS 10 11 v 16 (OB ext.), cf. *ina zu-mu-ur nakrika eršitika telegqe* *ibid.* 20, also *ina su nakri mimma TI-a VAB 4 286 xi 7* (Nbn., ext.), *nakru ḥimšāti ina su ummānija(!) ilegqi* CT 30 21 83–1–18, 467 r. 11 (SB ext.), cf., with *ina su nakri* *ibid.* 10; *abbūtka ina zu-um-ri-ia šukun* grant me your protection as my last resort UCP 9 347 No. 21:26 (OB let.); 1 SĪLA *še'am ina zu-um-ri-ka la tuštalappat* do not dare touch (even) one sila of barley for your very life TCL 1 35:18 (OB let.), cf. 1 SĪLA *še-šu illappatma . . . ina zu-mu-ur šassukkīm ilegqū* PBS 7 32:25 (OB let.).

2' with *mātu*: *ilū ina zu-mu-ur [mātim u]dapparu* the gods will go away from everywhere in the country YOS 10 13:10 (OB ext.), cf. *ilū ina zu-mu-ur māti[m i]regqu* *ibid.* 17:10, also ACh Adad 6:12, cf. KAR 392 obv.(!) 19; *ilū ina su māti isabbusuma mātu šī ihalliq* the gods will turn away angrily from everywhere in the country, and that country will perish CT 27 10:7 (SB Izbu), cf. *ilū ina su māti inessū* KAR 212 r. iv 25 (SB *iqqur ipuš*), and *passim*; *šābum ša ina zu-mu-ur mātim ibaššū* the men who are scattered all over the country TCL 18 77:12 (OB let.), cf. *šābum . . . ša ina zu-mu-ur SIG<sub>4</sub> nemrudu* the troops which are collected within the walls(?) ARM 2 131:33.

**zunbu** see *zumbu*.

**zunnātu** s. pl. tantum; rainy season; OB\*; cf. *zanānu* A.

*ina zu-na-ti-šu-nu ra-bi-i-ku kamūnimma ušakkalu* they even feed (the sheep) a decoction made of caraway seeds during the rainy season TCL 18 125:21 (let.).

**zunnu** A s.; rain; from OB on; pl. *zunnū*; wr. syll. and ŠĒG, IM.ŠĒG; cf. *zanānu* A.

še-ig ŠĒG = [z]u-u[n-nu] Recip. Ea A iv 37; še-qaŠĒG = zu-[un-n]u Lanu C ii 11'; ŠĒG = zu-un-nu Igituh short version 106; še-ig ŠĒG = zu-un-nu, za-na-nu, na-al-šu, na-la-šu, sur-bu, sar-bu Diri III 123–128; še-ig IM.ŠĒG = zu-un-[nu], a-gar IM<sub>x</sub>,



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a-gar IM.DUGUD = ra-a-du Diri IV 116ff.; i-mi IM = zu-un-nu Idu II 345; IM.ŠÈG = zu-un-nu, gir.bal = ri-ih-šu Igituh I 321f.; ki.[I]M.šèg = a-šar [zu]-[un]-[ni], a-šar [z]a-na-ni, [a-šar n]a-la-ši, ki. [I]M.šèg.gá = (three lines blank, i. e., same equivalences as above) Kagal C 294–299; zì-ga-ra<sup>IM</sup> = ša-mu-u rain, an.na = MIN šá ŠÈG Antagal III 177f.; me.zu = zu-un-nu, me.wa.zu = ša-ma-atum Silbenvokabular A 37f.

šèg an.na ús.sa.gin<sub>x</sub>(GIM) ki.a mu.un.ši. in.bar.ra.[x] : kīma zu-un-nu ša ištu šamē šurđū ana eršeti uššū[ru] as the rain flowing out from the sky is discharged upon the ground CT 17 33:36f.; sag.gig šèg.MI.du<sub>g</sub>.ba.gin<sub>x</sub> ħa.ba.ra.an.zi. [zi] : muruṣ qaqqadi ša kīma zu-un-ni(var. -nu) mūši kitmuru lin[nasih] may the headache, which accumulates like the night rain, be eradicated CT 17 26:78f.; <sup>d</sup>IM an.ta šúr.ħuš.a mu 3.kám. ma im.šèg ú.šim kur.ta nu.un.gál.la : <sup>d</sup>IM ina šamē uššūzuma 3 MU.MEŠ zu-un-na u urqūtu ina māti la ušabšū (the apkallu PN who) angered Adad in heaven so that he let no rain or vegetation be in the country for three years Or. NS 30 3:15'f.

tu-ul-tú, šá-tu-[x]-u = zu-un-nu, zu-un-nu = e-bu-ru LTBA 2 1 v 8ff., dupl. ibid. 2:215ff.; ú-tul-lu (var. tu-lu-lu) = zu-un-nu LTBA 2 2:308, var. from dupl. CT 18 24 K.4219 r. i 1; šú-ul-mu = zu-un-nu Malku II 107.

a) in lit. : <sup>d</sup>Adad . . . gugal šamē u eršetim . . . zu-ni ina šamē mīlam ina naqḅim liṭeršu māssu ina ħušaḅḅim u bubūtim liḅalliq 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 xlili 68, cf. <sup>d</sup>Adad gugal šamē u eršeti bēl naqḅi u zu-un-ni BBSt. No. 6 ii 41 (Nbk. I), also <sup>d</sup>Adad gugal šamē u eršeti mušaznin ŠÈG.MEŠ nuḅši Borger Esarh. 79:7, also VAB 4 130 iv 58 (Nbk.), cf. also RAcc. 138:306, and muštabrū ŠÈG (both addressing stars) ibid 312; <sup>d</sup>IM gugal šamē u eršeti mē ŠÈG išaqqišunūti Adad, the canal inspector of heaven and earth, gave them rain (even in the dry season) AnSt 8 58 i 37 (Nbn.), cf. <sup>d</sup>IM ŠÈG ú-[maš]-ši-ra-amma Adad released the rains BBSt. No. 37:3 (Nbn., Harran), cf. Thompson Esarh. pl. 16 iv 8 (Asb.), Streck Asb. 6 i 45 and 92 i 27; note <sup>d</sup>Adad ša zu-un-ni ABL 578 r. 5, <sup>d</sup>IM ša<sup>IM</sup>ki ša ŠÈG u [...] KAR 142 r. iii 11, <sup>d</sup>SUR = <sup>d</sup>IM ša zu-ni CT 24 40 xi 46 (list of gods); zu-ni (var. zu-ú-ni) taḅdūte šanāt nuḅše u mašrē ana palēja lišraku may (Anu and Adad) grant to my reign copious rains (and) years

## zunnu A

of abundance and plenty AKA 102 viii 27 (Tigl. I), cf. zu-un-ni taḅdūti mīli gapšūti ABL 2:11 (NA), also tušaznan ŠÈG.MEŠ taḅdūti mīli gap[šūti] (said of Marduk) Craig ABRT I 30:23; ŠÈG.MEŠ u mīli ešēr ebūri napāš <sup>d</sup>Nisaba tuḅdu u ḡegallu ina mātiya lišabšū may (Marduk and Šarpānītu) bring about in my land rains and floods, thriving crops, abundance of cereals, prosperity and plenty Borger Esarh. 27:14; eliš <sup>d</sup>Adad zu-un-na-šu ušāqir from above, Adad made scarce his rain (below, the flood did not rise from the springs) CT 15 49 iii 54 (SB Atrahasis), cf. ibid. 44; ŠÈG.MEŠ ana ikkibišunu liššakin may rain be denied them AFO 8 20 iv 13 (Aššur-nirāri V treaty); ki ša TA libbi šamē ša siparri ŠÈG la izannunani kī ḡannē zu-un-nu (var. ŠÈG) nalšu ina eglātikunu . . . lu la illak kūm zu-un-nu (vars. ŠÈG, nalšu) pi'nāti ina māti-kunu liznun 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 530ff.; nišēšu mē šīqi la idāma ana zu-un-ni tiq šamē turrūša ēnāšun its (Nineveh's) people did not know about irrigation, they used to wait for rain to fall from the sky OIP 2 79:7 (Senn.); the cold season set in šamūtu mattu ušaznina ŠÈG.MEŠ-šá ŠÈG.MEŠ u šalgi naḅli natbak šadi ādura 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. (Senn.); rādu ša mē ŠÈG ibbašima ḡipi iškunma a(text ni)-mur-ma 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 rādu unassū libittuša rains and downpours have cut into (lit. carried off) its bricks VAB 4 98 ii 1 (Nbk.); [ina] ŠÈG u abnī birqu iš[ātu] il ālija u[lu] ita m]amma uqallu [...] in a hail-storm, 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.ŠÈG SA<sub>5</sub> itbāmma eršetu sāmtu irḡu red rain started and fertilized the red earth CT 23 37:65 (inc.); inba u karāna kīma zu-un-ni ušaznin fruit and wine he poured out like rain TCL 3 205.

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**b)** in letters: *zu-un-nu u rusû išbatušuma ina ūm ḥadannim . . . ul ušēm* rains and mud delayed him, so that he did not leave on the appointed day ARM 2 78:11; *zu-un-na ina šamē u mīla ina naqbi kī iddinūnikku ālu ša bēlī irimanni ina la mē 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 muḥḥi ŠĒG.MEŠ ša šatti annīti imḫūni ebūru la innep-pešuni* on account of the rains that were scarce this year, nothing can be harvested ABL 1391 r. 2 (NA, = CT 34 10f.); ŠĒG.MEŠ *ma'da adanniš ittalak ebūru dēqi* much rain has copiously fallen, the crops are good ABL 157 r. 8 (NA); *u ŠĒG.MEŠ lu-bu-ū-a-x kaja-mānu i-za-nu-un-nu* and . . . rains fall regularly ABL 128 r. 15 (NA).

**c)** in apodoses of omens: [. . .] *ū zu-un-nu i-ša-qa-lu-ū* [. . .] and rain will be scarce CT 6 2 case 30 (OB liver model); ŠĒG *u mīlu* LÁ.MEŠ Izbu Comm. 171, IM.ŠĒG *ana māti rišēti* LÁ.MEŠ (obscure) Izbu Comm. 271a; for an OB parallel see *zinnu*, cf. ŠĒG.MEŠ *iššaḡ-galu* (wr. LÁ.MEŠ) *būla ḥušaḥḥu iṣabbat* rain will be scarce, the cattle will starve TCL 6 1:61 (SB ext.); *nāru ibbal* ŠĒG.MEŠ *ina šamē [mīli ina] naqbi ipparrasu* the river will dry up, rains from the sky and floods from the spring(s) will cease CT 27 10:13 (SB Izbu), cf. *tāmtu ub* (for *ib*)-*bal* <sup>A</sup>*Adad irahḥiṣ* ŠĒG.MEŠ KUD.MEŠ BRM 4 13:62 (SB ext.), ŠĒG.ME *u* A.KAL.ME KUD.ME CT 39 18:84 (SB Alu); *zu-un-nu u mīlum [ib]aššū* KUB 4 63 iii 23 (astrol.), see RA 50 18, cf. ŠĒG.MEŠ *u mīli ul ibaššū* CT 39 20:135, IM.ŠĒG *ibaššūma ebūr māti [iššīr]* KAR 428:13 (ext.), ŠĒG.MEŠ *ibaššū* CT 20 42:25 (ext.), and passim; ŠĒG.MEŠ *<ina> šamē mīlu ina naqbi mīḥāriš illakuni* 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-nu ul izannun* it will not rain at the beginning of the year Izbu Comm. 271b, cf. ŠĒG *izannun* CT 39 18:74 (SB Alu), also IM.ŠĒG.MEŠ *ri-iḥ* (text *-hi*)-*šu izannun* TCL 6 1 r. 20 (SB ext.), and passim, see *zanānu*; ŠĒG *sadru mīlu uḥḥara* rains will be regular, but the floods will be late CT 40 40 r. 61, cf. *ina*

## zununnû

*Akkadi* IM.ŠĒG.MEŠ *sad[ru]* PBS 2/2 123:6 (MB meteor. omens); *šumma zu-un-nu ukkupu* if the rains are on time ACh Supp. 2 Adad 103a:11, cf. (with *šaḡlu* scanty, *sadru* normal, *mādu* abundant) *ibid.* 12ff.; see also *ḥarāpu* A usage a and *ḥarāpu* B; *arḫu* ŠĒG (with gloss *zu-un-nu*) *ukāl* (this) month will hold the rain back Thompson Rep. 98:2; ŠĒG *la taḥḍu mīlu* KUR-*gu illak* rain will be scanty, the . . . flood will recede CT 20 3:6 (SB ext.), cf. ŠĒG.MEŠ A.KAL.MEŠ *illakuni* Thompson Rep. 70:10; *šumma ana maḡāt* ŠĒG.MEŠ *ib-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 NU GÁL-*ši* 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.).

**zunnu B** (*sunnu*) s.; care; SB\*; cf. *zanānu* B.

*ina zu* (var. *su*)-*un-ni ramanija dūra šāšu lu ēpuš* I built that wall with that care which is natural to me Winckler Sammlung 2 73 ii 7. Güterbock, ZA 42 84f.

**zunnû** (*sunnû*) adj.; (very) angry; SB; cf. *zenû*.

šà.dib = *zu* (var. *su*)-*un-nu-ū*, šà.ḥul.gál = *lu-mu-un lib-bi* Erimhuš III 12f.

*ina* MU.3.KAM MU *ilammīn* GURUN *u* <sup>d</sup>UTU *ina* ITI-*šū zu-un-nu-u* 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.3597:5 (series *inbu*), cf. *inbu izenni* CT 40 44 80-7-19,92+ :23, cited sub *zenû*.

**zunnuqu** v.; (mng. unkn.); gramm.\*  
*tu-za-an-naq* 5R 45 K.253 ii 37.

**zuntu** s.; (a type of door); syn. list.\*

*zu-un-ti* G UŠKIN (var. GIŠ *ḥu-un-ti ḥu-ra-ši*) = *dat-tum* KÁ.GAL Malku II 173, var. from CT 18 3 r. ii 23.

**\*\*zunu** (Bezold Glossar 114a) see *sūnu*.

**zununnû** s.; marriage gift (provided by the father of the bride to the bridegroom); MB\*; cf. *zanānu* B.

*ṭuppi zu-nu-ni-e ša* PN *it-<sup><</sup>ti* *abiša* PN<sub>2</sub> *u ummiša* PN<sub>3</sub> *iḥuzu* tablet concerning the

## zununnû

marriage gifts which PN (the bridegroom) received from PN<sub>2</sub>, her (the bride's) father, and her mother, PN<sub>3</sub> Iraq 11 145 No. 5:1, and *ibid.* p. 135; *tuppi zu-nun-ni-[e ša]* PN (the bride's father) UET 6 48:1, also *naphar* x KÙ.GI *zu-nun-nu-ú ša* PN<sub>2</sub> PN [AD.A.NI] u PN<sub>3</sub> AMA.A.NI *iz-nu-nu* all together, (presents valued at) x shekels of gold, the marriage gift for PN<sub>2</sub> (the bridegroom) which PN [her (the bride's) father] and PN<sub>3</sub>, her mother, provided *ibid.* 16.

The exact mng. of the term is brought out by the tablet Iraq 11 p. 144 No. 4, titled: *tuppi ahūzati*, and reading: *tuppi ahūzati ša* PN *itti* AD.A.NI PN<sub>2</sub> [u AMA.A.NI] <sup>f</sup>PN<sub>3</sub> PN [*ihuzu*], "tablet concerning marriage gifts of PN (the bridegroom) (which) PN [received] from her (the bride's) father, PN<sub>2</sub>, [and her mother] PN<sub>3</sub>." This text corresponds to Iraq 11 145 No. 5 (*tuppi zununnê*) 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 *zununnû* when seen from the former's point of view, and *ahūzatu* when formulated from the latter's. The bridegroom received (*ahāzu itti* 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 (*leqû*) 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 *tuppi ahūzati* (lines 31 ff.), 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 *tuppi ahūzati*, over a period of several years, and, according to UET 6 51+52 (a very similar but damaged text of the same type, see *zanānu* 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 men-

## zuqaqīpu

tioning 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.

**zunzunnatu** s.; (a kind of shoe); SB.\*

[...] = [zu-u]n-zu-na-tum, MIN, MIN Nabnitu B 301-303; *zu-un-zu-un-na-tum*(var. -tú) = *še-e-nu*, *šu-hup-pa-tum*(var. -tú) Malku II 232f.

[... z]u-un-zu-na-tú *zu-un-zu-na-tú* (in broken context), with comm. [zu-un-z]u-na-tú // *ka-bi-li šá* [...] K.13705:3'f. (comm. to an unidentified lit. text).

**zunzunu** s.; (a locust); lex.\*

buru<sub>5</sub>.tur.tur = *zir-zir-rum* = *zu-un-zu-nu* Landsberger Fauna 37 Hg. A 49.

**zūpu** s.; origanum; NB.\*

*zu-ú-pu* SAR (followed by *zamburu*, *hašú*) CT 14 50:36 (list of plants in a royal garden).

Connect with Aram. *zūpā*, *zōpā* (see Löw Flora 2 88 f.).

**\*\*zupuḥru** (Bezold Glossar 114b) see *supuḥru*.

**zuqaqīpāniš** adv.; like a scorpion; SB\*; cf. *zuqaqīpu*.

[t]azquti *zu-qá-qí-pa-ni-iš* (var. GÍR.T[AB-x]) you (disease) have stung like a scorpion (for context, see *zuqaqīpu* mng. 1b) BE 31 56 r. 7, var. from K.8939 (inc.).

**zuqaqīpu** (*zuqaqīpu*, *zukaqīpu*, *zuqīqīpu*, *zukiqīpu*) s. masc. and fem.; **1.** scorpion, **2.** the constellation Scorpio, **3.** (a stone), **4.** (a barbed metal point in the tongue of a scourge); from Oakk., OB on; masc. in OB and passim in SB, fem. CT 38 38:60f.; wr. syll. (*zuqīqīpu* in OB, with dissimilation *zukaqīpu* and *zukiqīpu* passim, *zu-qaq-qí-pu* SBH p. 15:6) and GÍR.TAB; cf. *zuqaqīpāniš*, *zuqīqīpānu*.

gi-ir GÍR = *zu-qa-qí-pu* A VIII/2:246; [gi-ri] GÍR = *zu-qa-qí-pu* Idu II 7; [mi.ri.tab] = [GÍR].tab = *zu-qa-qí-pu* Emesal Voc. II 97; mir (var. mi-ir-mir), gir, gir (var. gi-ir-gir), gir.tab = *zu-qa-qí-pu* (var. *zu-ka-qí-pu*) Hh. XIV 360ff.; gir.tab. kur.ra = MIN *šadī* *ibid.* 364; gir.tab babbar = *pa-ša-u* white, gir.tab mi = *sal-mu* black, gir.tab sa<sub>5</sub> = *sa-mu* red, gir.tab gūn.gūn.nu

## zuqaqīpu

(vars. gūn.nu, gūn.a) = *bar-ru-mu* multicolored, gír.tab sig<sub>7</sub>.sig<sub>7</sub> = *ir-qu* green, gír.tab ri.ri(var. adds .ga) = *muttaprišu* (var. *muš-tap-rit-tu*) flying, um.me.da gír.tab = *ta-ri-tú* (vars. *ta-rit*, *um-me*) *zu-qa-qí*(var. *-qí*)-*pí* ibid. 365-371; gír.tab = *zu-ki-qí-pu*, U<sub>3</sub>ME.DA gír.tab = *ta-ri-tú* MIN Practical Vocabulary Assur 397f.; gír.tab KÙ.GI = *zu-ka-qí-pu* golden scorpion ornament Hh. XII 347; na<sub>4</sub> gír.tab = NA<sub>4</sub> *zu-qa-qí-pí* Hh. XVI C iii 11.

uš<sub>x</sub>(KA×BAD) meri<sub>x</sub>(GÍR).mà mu.lu.ra nu.è. dè : *imat zu*(var. *su*)-*qaq*(var. *-qa*)-*qí-pu* *ša amēla la uppú* scorpion's venom, from which a man cannot be freed(?) SBH p. 15 No. 7:5f., vars. from ibid. 13 No. 6:20f. and 4R 26 No. 2:16f.

*aq-ra-bu* = *zu-qa-qí-pu* Malku V 54.

1. scorpion — a) in gen.: *ina mē ni-šik*(!) MUŠ GÍR.TAB *mētat halqat ina muhhi 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 3441:10 (NA), cf. *šumma ZĀḤ [ina nišik(?)] GÍR.TAB x x A.MEŠ <mētat> eli bēliša* ADD 61:7, cf. *nišik kalbi* MUŠ GÍR.TAB K.6335, dupl. to KAR 233:28 (SB inc.), cf. also KAR 44:19; in the desert *ašar šīru u GÍR.TAB kīma kulbābī malū ugārū* where the terrain teems with snakes and scorpions as if with ants Borger Esarh. 56:56, cf. ibid. 57 B iii 29; [z]u-qa-qí-pu *amīlam izqut [mi]nā ilqi* the scorpion has stung a man: what was its profit? Lambert BWL 240 ii 22 (proverb), cf. (in broken context) ibid. 26; *ziqit* GÍR.TAB *anāku ul talappatinni* I am a scorpion's sting, so that you (sorceress) cannot touch me Maqlu III 154, cf. *šumma . . . manzāzu kīma ziqit* GÍR.TAB Boissier DA 19 iii 41, and see *ziqtu*; *imat šīri imassu imat* GÍR.TAB *imassu* her (Lamaštu's) spittle is snake-venom, her spittle is scorpion-venom LKU 33:23, for other refs., see *imtu*; *šumma IGI GÍR.TAB šakin . . . šūr inišu arikma adi šārat usukkišu* [...] 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. *šumma pūt* GÍR.TAB *šakin* ibid. 6 r. 6, *šumma šēp* GÍR.TAB *šakin* ibid. 22 i 28'; *šumma nīru kīma zibbat* GÍR.TAB if the "yoke" looks like a scorpion's tail KAR 151:14, *šumma tīrānū kīma* GÍR.TAB if the coils of the intestines (look) like a scorpion BRM 4 13:66, dupl. Boissier Choix 91 K.3805:4f. (all ext.);

## zuqaqīpu

if a star *ina šarārišu kīma nammašti* GÍR.TAB *zibbata šakin* as it twinkles(?) has a tail like a scorpion, the animal Thompson Rep. 200:2; *itāt bīti u sahirātišu ēzib rābišu ša bīti šāšu šīru u GÍR.TAB-ma ul innezib* 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. MUŠ GÍR.TAB NU TAK<sub>4</sub> KAR 181:6 (inc.); *šanū [ina šU<sup>II</sup> GÜB]-šú* GÍR.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*)-*qá-qí*<sub>4</sub>(var. *-qí*)-*ip* Jacobsen King List p. 78 ii 10, see ibid. p. 17.

b) incantations against the scorpion: *tarša qarnāša . . . turrat zibbassa* 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 *ziqit* GÍR.TAB *puššuhi* incantation to alleviate a scorpion sting ibid. 66, cf. *šimmat* GÍR.TAB [t]azquti *zu-qá-qí-pa-ni-iš* (var. GÍR.T[AB-x]) *tamhaši ina qarniki tušardi ina simbatiki* paralysis(?) (caused by) a scorpion, as if you were a scorpion you have stung, you have seized with your pincers, you have let (the poison) flow from your tail BE 31 56 r. 6ff., var. from K.8939, cf. *šimmat*(?) GÍR.TAB KAR 181:7, and the incantation against a scorpion ibid. 14ff.; *ana* UD.DA HUL GÍR.TAB *parāsi* to remove the evil (predicted) by (the presence of) a scorpion CT 38 38:69, cf. *ina* HUL GÍR.TAB KAR 388:2; *ša zu-qí-qí-pí* (subscript to an incantation) Sumer 13 p. 93 pl. 13 IM 51328:35 (OB), cf. *ša zu-qí-qí-pí-im* (same) IM 51250 (unpub.).

c) in protases of omens: *šumma* GÍR.TAB *ina ribīti ittakkipu* if scorpions seize each other by the pincers in the city square KAR 381 ii 5 (Alu catalog), cf. *arkišu* GÍR.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

## zuqaqīpu

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.; *šumma amēlu ina sūnišu* GÍR.TAB IGI 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: *tibūt* GÍR.TAB an invasion of scorpions YOS 10 18:65 (OB ext.); *ērib ekallim zu-qí-qí-pu izagqat* a scorpion will sting someone who is admitted to the palace YOS 10 25:33, cf. *ina ērib ekallim aamma* GÍR.TAB *izagqat* ibid. 21:9, GÍR.TAB *awīlam izagqat* ibid. 18:59 (all OB ext.); GÍR.TAB *izagqassu* KAR 177 r. i 1, KAR 178 r. iv 55, Iraq 21 46:6, and passim in hemer.; *rubū ina zi-qit* GÍR.TAB *imāt . . . damiq ul ilappassu . . . ú-// i-zaq-qit-su-ma imāt* 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 i 15 (SB ext.), cf. *ina ziqit zu-qí-qí-pí awīlum imāt* YOS 10 23 r. 4 (OB ext.), *mār šarri ina ziqit* GÍR.TAB *imāt* TCL 6 3:32, *ina ziqit* GÍR.TAB *imāt* CT 38 33:18 (SB Alu), also Thompson Rep. 239:2, and, wr. *zi-qit* MUL GÍR.TAB ibid. 272 r. 1.

**e)** in med. — **1'** referring to scorpion stings: *šumma amēlu šimmat* GÍR.TAB *maruš* if a man suffers from paralysis(?) caused by a scorpion (sting) AMT 91,1 r. 4, cf. BE 31 56 sub mng. 1b; Ú GEŠTIN.KA<sub>5</sub>.A : Ú GAZ GÍR.TAB the “fox-wine” plant is a drug against the sting of a scorpion CT 14 23:14, cf. ibid. 15f., cf. Ú šá-mi GÍR.TAB : Ú ru-uš-ru-šú (followed by *zuqiqībānu*) Köcher Pflanzenkunde 6 v 14' (= Uruanna I 478), cf. *šumma* GÍR.TAB *izqussu* RA 15 76:14.

**2'** used as medication: GÍR.TAB TI.LA UD. 3.KAM *ana šamni tanaddi* you put a live scorpion into oil for three days AMT 61,5:9, cf. AJSL 36 83 iv 109 and 110; GÍR.TAB *taqallu* you burn a scorpion CT 40 13:37; Ú *kirbān eqli* : AŠ *qaran* GÍR.TAB Köcher Pflanzenkunde 12 ii 24 (= Uruanna III 122); *ettūtu* : GÍR.TAB *imēri*, EME.GÍR.TAB UD-*liš* : *ettūtu rabītu*

## zuqaqīpu

Landsberger Fauna 42:50f. (Uruanna); *zi-bu-ú-a* GÍR.TAB *anzūza* (used in a recipe) AMT 52,3:10, cf. ZÉ GÍR.TAB AMT 4,1:3.

**f)** as an ornament: see Hh. XII 347, in lex. section.

**2.** the constellation Scorpio: *šarru kurum-massu ana* MUL.GÍR.TAB *liškun* the king may present a food-offering to Išhara (as Scorpio) KAR 178 vi 47, cf. MUL.GÍR.TAB (addressed in a prayer) BMS 7:34, cf. [*ina pan*] . . . MUL.GÍR.TAB *uškēn* CT 4 5:33 (NB rit.); *aššu annī* TE.ÚZ *ša itti* TE.GÍR.TAB *innamru x x É-zi-da* on account of this, the constellation Lyra, which becomes visible with the constellation Scorpio, . . . STC 2 70 r. ii 6, see Landsberger, AfK 1 71 and 77f.; [MUL].GÍR.TAB *Hur-sag-kalam-ma* Scorpio is (the constellation of) GN LKU 44:12; *ina* MN *mūši ša* UD.10.KAM MUL.GÍR.TAB *ana* <sup>d</sup>*Sin iḫi akī annī piširšu šumma Sin ina tāmartišu* MUL.GÍR.TAB *ina garni imittišu izziz* 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 astrol. omen) ABL 1214 r. 10f., and passim in astrol. reports; for refs. and for astronomical texts, see Gössmann ŠL 4/2 No. 94 and Weidner, AfO 18 393f.; for the “breast” of Scorpio see *irtu* mng. 1b, also Gössmann ŠL 4/2 No. 60; for its sting, see *ziqtu*.

**3.** (a stone): NA<sub>4</sub> gír. tab = NA<sub>4</sub> *zu-qa-qí-pi* Hh. XVI C iii 11; *abnu šikinšu kīma bāndi* GÍR.[TAB] [N]A<sub>4</sub> GÍR.TAB *šumšu* the stone the appearance of which is like the belly of a scorpion is called scorpion stone STT 108:100 (series *abnu šikinšu*), cf. GÍR.TAB (in an enumeration of magical stones) KAR 213 iii 21.

**4.** (a barbed metal point in the tongue of a scourge): *urud.zu.qa.qí.pu* = [...] (after *urud.maš.ka.nu* copper fetter for a slave) Hg. 202 to Hh. XI in MSL 7 154.

Perhaps a derivative of *zaqāpu*. The group GÍR.TAB.LÚ.Ú<sub>x</sub>.LU, “scorpion-man (monster),” should probably be read *girtablīlu* on the basis of the variant *kulīlu* for KU<sub>6</sub>.LÚ.Ú<sub>x</sub>.LU, e. g., in Gilg. IX ii 6, and passim, En. el. I 142, II 28, III 32 and 90 (among the monsters

**zuqaqqīpu**

created by Tiamat), also U<sub>4</sub>.GAL UR.IDIM GÍR. TAB.[LÚ.U<sub>x</sub>.LU] [<sup>d</sup>]IM.DUGUD.MUŠEN GUD. ALIM KU<sub>6</sub>.LÚ.LÚ SUĤUR.MÁŠ.ĤA [...] Craig ABRT 1 56:5, cf. OIP 2 145:21; NU.MEŠ GÍR. TAB.LÚ.U<sub>x</sub>.LU IM NITÁ 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 *scorpio* also has this mng., as does Heb. ‘*aqrab*, for which see Zehnpfund, BA 4 222.

Landsberger Fauna 136f.; von Soden, AfO 18 393; Toscanne, RA 14 187ff.; E. Douglas Van Buren, AfO 12 1ff.

**zuqaqqīpu** see *zuqaqqīpu*.

**zuqīqībānu** see *zuqīqīpānu*.

**zuqīqīpānu** (*zuqīqībānu*) s.; (a plant, lit. the scorpion-like plant); plant list\*; cf. *zuqaqqīpu*.

ú *zu-qī*(var. *-qa*)-*qī*(var. *-qī*)-*pa-a-nu* : ú *kir-ba-an eqī* CT 14 20 r. i 31, var. from Köcher Pflanzenkunde 2 vi 19 (= Uruanna I 486); ú *ša-mi* GÍR.TAB : ú *ru-uš-ru-šú*, ú *ru-uš-ru-šú* : ú *zu-qī-qī-ba-nu*, ú MIN UD-*liš* : ú LAG GÁN Köcher Pflanzenkunde 6 v 14' f., dupl. CT 37 31 iii 55ff.

Cf. Syr. ‘*aqrabanyā*, Arabic ‘*uqrubān*, see Löw Flora 1 7.

**zuqīqīpu** see *zuqaqqīpu*.

**zuqqurtu** s.; elevation; SB\*; cf. *zaqāru*.

*zuq-qūr-tu* : *za-kar šu-mu* : *šumma rēš manzāzi zu*(var. *zuq*)-*qūr nīš rēš rubī ummānī šum damiqti 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 20 39:6.

**zuqqutu** adj.; pointed; OB, SB; cf. *zaqātu*.

a1.sa(?)<sub>x</sub> = *zu-qū-ut* OBGT III 169.

*zu-uq-qū*(var. *-ka*)-*tū*, *i-ta-an-šū-lu* = *ša-ma-mu* (among diseases) Malku IV 52f.

*šumma* AŠ *zu-qu-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 šumēlim šīlum u* GIŠ.TUKUL *zu-qū-tum šaknu* on the left side there is an abrasion and a pointed

**zuraju**

“weapon” YOS 10 18:60 (OB ext.); [*šumma* GIŠ.TUKUL].BI *rēssu zuq-qut* 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 *zuku*.

**zuqtu** s.; peak, ridge (of a mountain); NA; pl. *zuqtū*; cf. *zaqātu*.

*ibilū imēri bilti kīma turāhī tarbīt šadī ištahḫītu zuq-ti-šá* 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 šaqūti šīruššun ēli* I pursued them to the high(est) peaks, like a gazelle OIP 2 36 iv 6 (Senn.); the cities *ša kīma qinni erī . . . šēr zuq-ti* KUR *Ni-pur šadī marši šubassun šitkunat* whose emplacement was on the peak of the steep Mount GN like the eagle’s nest OIP 2 36 iii 78, cf. *ibid.* 71:38, also *eli zuq-ti* KUR *Ni-pur* OIP 2 66:50, and *šēr zuq-ti šadē* *ibid.* 65:47 (all Senn.).

**zuqtu** (chin) see *suqtu*.

\*\***zūqu** (Bezold Glossar 111a) read *zū qū*, see *zū B*.

**zuqutu** s.; (a metal container); NA\*; pl. *zuqāte*.

*zu-qu-tū* UD.KA.BAR (between *sapalu* and *dālu*) Practical Vocabulary Assur 442.

UTÚL *siparri* (var. UD.KA.BAR.MEŠ) *saplī siparri zu-qa*(var. adds *-a*)-*te siparri* copper bowls, copper beakers, copper z.-vessels (the treasures of his palace) AKA 317 ii 64 (Asn.); *saplu hurāši zu-qu-tū hurāši qabuāte hurāši dātāni hurāši* a golden bowl, a golden z.-vessel, golden cups, golden buckets Layard 98 No. II (Shalm. III), see WO 2 140, cf. *zu-qa-a-te* (in broken context) ABL 1014 r. 14 (NA).

**zuraju** s.; (mng. uncert.); Mari\*; pl. *zurajātu*.

(flour and beer) *inūma zu-ra-ia-tim* for the occasion of the z.-s (parallels: *ana qirēt Ištār u kilasātīm ša Itūr-Mer* for the banquet of DN and the . . . -s of DN<sub>2</sub>) ARM 7 263 i 11,

**\*\* (zurbu)**

also (in broken context) *ibid.* iii 21'; *ana zu-ra-i-im inūma erēb Ištar ana ekallim* for the z. when Ištar 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. *niqī pa-ag-ra-i* ARM 2 90:22, and *passim*, and see ARMT 15 238, s. v.

Bottéro, ARMT 7 346.

**\*\* (zurbu)** (Bezold Glossar 116a) see *šurpu*.

**\*zuriqtu** s.; irrigation; SB\*; only pl. attested; cf. *zarāqu*.

AN *ši-qi-tum* = *zu-ri-qa-a-ti* 2R 47 ii 14 (astrol. comm.).

**\*zurmaḥū** (fem. *\*zurmaḥītu*) adj.; (from the country Zurmaḥu, referring to a kind of wood or to a wooden object); Mari.\*

8 GIŠ *zu-ur-ma-ḥa-[tum]* (preceded by *gušūru*-beams) ARM 7 254 r. 3', cf. *ibid.* 2'.

Connect possibly with the geographical name *Zu-úr-ma-ḥi-im*<sup>ki</sup> ARM 2 55:5 and 7, and ARM 8 100:22.

Bottéro, ARMT 7 p. 254.

**zuršu** (or *šuršu*) s.; (a cup); Mari.\*

1 GAL *zu-[u]r-šu* KÙ.GI  $\frac{2}{3}$  MA.NA 6 GÍN KI.LÁ.B[*r*] one z.-cup of gold, weighing 26 shekels ARM 7 238:9, cf. 1 GAL *zu-ur-šu* KÙ.BABBAR *ša* 3 *ku-gu-nu-šu* ù 3 [*x-x-šu*] with three *kugunnu*'s and three [...] *ibid.* 239:14; 1 *zu-ur-šu* KÙ.BABBAR *ba-bu-šu* *ḥurāšu*(?) ARM 7 102:5.

Designation of a cup (GAL), probably referring to its shape.

**zu'ru** see *zumru*.

**zuruḥ** s.; arm; EA\*; WSem. word.

//ŠU// *zu-ru-uḥ* [*šarri da*] *nnu nadnanni ana jāši* the strong arm of the king has given (the land of Jerusalem) to me EA 287:27, cf. ŠU *zu-ru-uḥ šarri* KAL EA 288:34; *zu-ru-uḥ šarri* KAL [*š*] *akna[nni] ina bit abija* the strong arm of the king has put me in my father's house EA 288:14, cf. *zu-ru-uḥ šarri* KAL *ušēribanni ana bit abija* EA 286:12 (all letters of Abdi-Heba).

**zurzu**

Connect with Heb. *z'ror'a*, see Holma Körper-teile 116.

**zuruqqu** (*zaruqqu*) s.; (primitive apparatus for drawing water for irrigation); OB, MA, NB; Ass. *zaruqqu*; cf. *zarāqu*.

giš.zu.ruq.qum = *zu-ruq-qum* (var. *za-ru-u[q-gu]* from an Assur text), giš.kak.zu.ruq.qum = *sik-kát* MIN peg of the z., giš.kul.zu.ruq.qum = *šum-man-n[u]* rope Hh. VI 150ff.; giš.nam.tar, giš.nam.tar.ra = *zu-ruq-qum* (var. *za-ru-u[q-gu]* from an Assur text) *ibid.* 153f.

**a)** in OB: 1 GIŠ *zu-ru-qum ša lurmim* one z. made of pomegranate wood BE 6/2 137:4.

**b)** in MA: *ana idri girri za-ru-gi la iqarrib* he must not encroach on the threshing floor, the road (or) the irrigation apparatus KAJ 151:5, cf. *ana idri girri u za-ru-gi* *ibid.* 152:3 and 154:3.

**c)** in NB: 13 GIŠ *zu-ru-uq-qu* (followed by 9 GIŠ *šum-man-nu* nine beams for the rope) YOS 6 146:8.

The word maintained itself in Aram. *zarnūqā* and Arabic *zurnūq* (see Fränkel *Die aramäischen Fremdwörter im Arabischen* 134, also Bräunlich, *Islamica* 1 289f.). See *zirīqu*, an earlier designation of the same apparatus.

**zurzu** s.; **1.** double pack sack made of goat hair, **2.** (an item of apparel); OA, Nuzi, NA.\*

giš.sa.al.kad<sub>5</sub> = *a-za-mil-lum* = *zur-zu ša ú-nu-tú* Hg. 94 in MSL 6 76.

**1.** double pack sack made of goat hair: 13 *tamalakkū ša ṭuppē* 1 *zu-ur-zu-um ša ṭuppē u naruqqum ša libārim* 13 MA.NA [*šaptum*] *mimma annim* ... *ša* PN *u* PN<sub>2</sub> *ana* PN<sub>3</sub> *ṭupšarrim ana nabšim ēzibu* — 13 clay boxes with tablets, one pack sack with tablets, and a leather bag with nuts, 13 minas of wool, all this PN and PN<sub>2</sub> have left as deposit with PN<sub>3</sub>, the scribe BIN 6 218:6 (OA); *šim emāri zu-ur-zi ukāpī ma-at-li-iḥ-ši* the price of the donkeys, the pack sacks, the straps(?), the ...-s CCT 1 39b:7 (OA); 4 MA.NA *šartu.MEŠ ana ištēn pa-[ra]-ak x [x x]* 4 MA.NA *šartu.MEŠ ana ištēnūti pa-at-nu* 2 MA.NA *šartu.MEŠ ana ištēnūti zu-ur-zi annūtu.MEŠ šārātu ana qāt* PN *nadnu* four minas of goat hair for one ... sack, four minas of goat hair for a set of *patnu*-sacks, two minas of goat hair for

## zu'tu

a double z.-sack, all this goat hair has been given to PN HSS 15 219:11, cf. 12 *šart[u.MEŠ] pa-at-na pa-[ra-aq-qa] zu-ur-za [ù] [...]* ana epē[ši ana] qāt PN [nadnu] ibid. 326:13, also ibid. 3 and 8; 10 MA.NA *šartu.MEŠ pa-at-na-a u pa-ra-[aq-qa-a] u zu-ur-za-a ana qāt* PN [nadnu] ten minas of goat hair suitable for *patnu*-sacks, *parakku*-sacks and z.-sacks have been given to PN HSS 13 252:10 (all Nuzi).

2. (an item of apparel): 6 TÚG *gulīnī* 5 TÚG *sāgāte* x TÚG *zu-ur-zi* six tunics, five *sāgu*-garments, x z.-s (received by the *ša pan ekalli*-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 *alluḥappu*-net by “*šaqqu*-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 *ištēnūtu* in the Nuzi refs. The form *zurzā* (HSS 13 252) 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. *šaqqu*, “sack”). However, in view of the Aram. word *zarzā*, “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*, *izūtu*) s. fem.; sweat, exudation; MB, Bogh., MA, SB, NA, Akkadogr. in Hitt.; *izūtu* S<sup>b</sup> I 109; wr. syll. and IR; cf. *za'u*, *zu'u*.

ir IR = *zu-tu*, *e-re-šu* Ea II 47f.; i-ri IR = *zu-tum* (var. *i-zu-ú-tum*) S<sup>b</sup> I 109, see MSL 4 p. 206; ir = *zu-ú-tu*, *i-[re-šu]* A-tablet 953f.; ir.ta.sù.sù = *ni-gel-pu-ú šá zu-tú* to run down, said of sweat Nabnitu M 181; ir.šu.úr, sur, ir = *š[á]-m[a]-[ú] šá zu-ti* to wipe away sweat Nabnitu Q 81ff., cf. ir.sur.sur.ra = *ši-in-ṭa-[tu] šá [zu-ti]* ibid. 94; IR // *zu-ú-tu* Ebeling Wagenpferde pl. 16 Ko. r. 13 (comm.), see usage a.

a) in gen.: [*šim*] *šimmatum kīma šizbi ina tulē kīma zu-ti ina šahāti* come out, poison(?), like milk from the breast, like sweat from the

## zu'tu

armpit BE 31 56 r. 12, cf. *kīma zu-ti ina nak-kapti* K.9387 ii 6', cited Lambert BWL 288; *ul tašammat zu-ut-ka ina qabal tamhāri* 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; *tabkatma zu-ú-tum* sweat pours (in broken context) SEM 117 ii 6; IR // *zu-ú-tu* // NIGÍN // *ta-si-ar* (i. e., *zūta tasiar*) you rub off the sweat (of the horses) Ebeling Wagenpferde pl. 16 Ko. r. 13, cf. *zū-du-šū-nū-ja [ú-iz-z]i* their (the horses') sweat exudes KUB 1 11 iii 6, see Potratz Das Pferd in der Frühzeit p. 140.

b) as a symptom of a disease: *šumma . . . umma šarḫa li'ba danna u zu-ta-am ma-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 mē* 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 zumuršu umma la iši u IR magal iši* if the body of a child has no temperature but sweats profusely Labat TDP 224:59, IR *la iši* ibid. 218:10, cf. also ibid. 152:49', and passim; *šumma panūšu* IR *ukallu* if his face sweats Labat TDP 74:33, cf. *šumma maršu* MIN (= *ina appišu*) IR *ukál* Syria 33 122:9; *šumma libbašu em* IR *kīma lu-ba-ṭi imtanaqqussu* if his belly is hot (and) he sweats repeatedly like . . . Labat TDP 116 ii 4, also ibid. 5ff., 150:39', 154r. 16; IR ŠED, *imtanaqqussu* he breaks out repeatedly into a cold sweat ibid. 24:49; *šumma ina tašrīt muršišu* IR BU ÚḪ BU [*ni-ki*]-*ir-tam irtašīma* IR ŠI-i *ištu kiṣišu adi kišallī u šaplān šēpišu la parsat* (text KUR-át) 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 *ultu qaqqadišu adi kiṣišu* GÁL ibid. 152:58' (from RA 14 123:29), also ibid. r. 1; *nakkaptāšu umma ublanimma arkānu ummu u IR ittablani* (if) his temples are hot (lit. bring heat) and afterwards the heat and sweat disappear Labat TDP 156:8, cf. *arki ummu u IR iṭṭuru* ibid. 5; *šumma . . . IR-su ittanaḡrar* if his sweat rolls down Labat TDP 38:65 and 67;



**zūtu**

ú IR *parāsi* herb to stop sweat CT 14 32 K.9061:2ff.

c) as a sign of recovery: 2 *ūmē zu-ú-tú ik-tar-ra šulmu šú* he sweated for two days, this is good ABL 363 r. 6, cf. *issurri zu-ú-tú šarru ikarrara* I hope that the king will sweat ABL 391 r. 14, also *zu-ú-tú ina libbi likrura* he should have been sweating because of this (drug) ABL 19:11 (all NA); *išātātu ša irtiša zu-ú-ta ittadā* the abscesses on her chest secrete an exudation PBS 1/2 71:10, also *ibid.* 13, 20 and 23, cf. *išātātu zu-ta i[ttadā]* BE 17 33:24, *zu-ú-ta ul nadā* PBS 1/2 71:26 (both MB letters).

For IR standing for *zū* in AMT 35,4:3 and 37,2:1 and 5 (referring to *zē uznī*) 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-tú*); see *lu'tu*.

Holma Körpertheile 8; Meissner, OLZ 1916 306; Landsberger, OLZ 1923 273.

**zūtu** see *zu'tu*.

**zu'u** s.; excrement, refuse; SB\*; wr. IR; cf. *zū*.

*zu-ú* // MIN // *za-a* // *ni-ip-šú* (explaining the sign) IR VAT 4955 (unpub. comm. to á A = *nāqu*).

*ina muhhi litti tušēšib[šu . . . adi IR u]maššara kīma* IR *umtaššera* you seat him on a little stool until he has a bowel movement, after he has a bowel movement KAR 201 r. 12 (med.), cf. *adi IR umaššaru tušēšibšuma kīma* IR *umtašširu* LKU 62 r. 10; [*šumma ina uznī*] *šumēlišu* IR *ana qerbēnu iphur* 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 uznī* sub *zū* mng. 2d.

In spite of the fact that the log. IR is normally used for *zu'tu*, the connection with *uznu* and *muššuru* suggests that IR here stands for *zū* 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*.

*panū amēli litu zu-<sup>3</sup>-un-tu<sub>4</sub>* the face (of the demon) is that of a man, the beard is a

**\*zu'uzu**

decoration MIO 1 74:28, cf. (with *lita*) *ibid.* 66:41' and 64:18'.

**zu'unu** (fem. *zu'untu*) adj.; adorned, decorated, beautiful (person); OB, SB\*; cf. *zānu*.

*lú.šu.tag.ga = ša l[i-i]p-tim, zu-[h]u-nu* OB Lu A 413f.

*še.ir.ka.an.dug<sub>4</sub>.ga.na imin.na.meš: zu-<sup>2</sup>-ú*(var. omits)-*nu-ti ina šamē Sibitti šuru* the Seven (evil demons) are the adorned ones in the sky CT 16 15 v 32f.

*Zu-hu-un-tu-um* (personal name) VAS 7 10:1 (OB), and *passim* in this text.

**zu'upu** v.; (mng. unkn.); gramm.\*

*tu-za-<sup>2</sup>-a-pa* 5R 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. *zāzu*.

1. property division: *zu-<sup>2</sup>-uz-ti ša bīt PN ša PN<sub>2</sub> u PN<sub>3</sub> itti aḫāmeš izūzu* property division concerning the estate of PN, which PN<sub>2</sub> and PN<sub>3</sub> divided between themselves YOS 6 114:1; *zu-<sup>2</sup>-uz-ti ša amēlūti ša arki PN abišu* PN<sub>2</sub> u PN<sub>3</sub> *aḫ abišu itti aḫāmeš izūzu* property division concerning slaves, whom PN<sub>2</sub> and PN<sub>3</sub>, his uncle, divided between themselves after the death of his (PN<sub>2</sub>'s) father YOS 6 143:1 (both headings of deeds).

2. field (established by division) — a) among private persons: *šitta HA.LA.MEŠ [ša] ašātu ša zu-uz-ti* PN u PN<sub>2</sub> two parts of the drainage ditches in the field divided between PN and PN<sub>2</sub> VAS 6 196:4.

b) in feudal context: *zittaka ina zu-<sup>2</sup>-uz-ti šarri ina ḫanšē ša PN aḫu ina libbi bi-nam-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) SAG.AN.TA IM.4 *šēpīt zu-<sup>2</sup>-uz-tú ša Erība-Marduk šar Bābili* VAS 1 37 iii 51 (early NB kudurru).

See *zu'uzu* s.

**\*zu'uzu** (*za'uzu*) adj.; apportioned; NA\*; cf. *zāzu*.

2 UDU.MEŠ *ša ḫa-a-a-mat za-<sup>2</sup>-u-zu-ti* two sheep from (or: for) . . . , apportioned (to

**zu'uzu**

temple personnel) Ebeling Parfümrez. pl. 35 r. 2, see Ebeling Stiftungen 19.

**zu'uzu** s.; parcel (of land); NB\*; cf. *zâzu*.

A.ŠĀ EDIN *zu'-ú-zu ša* LÚ.PA.MEŠ ... *ša ana* 32 LÚ.GAL.MEŠ 50.MEŠ *ana ištēn* 40-ú 400 *ina* 1 KÙŠ *nadnu* 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*.

**zūzâ** in *ana zūzâ* (*azzūzâ*) adv.; now and then, from time to time, once in a while, arbitrarily; SB; cf. *zâzu*.

ul<sub>4</sub>.gal = *ma-gal*, ul<sub>4</sub>.gal.gal = *az-zu-za-a*, ul<sub>4</sub>.gal.a.ri.a = *mim-ma la mim-ma* arbitrarily Erimhuš I 8ff., cf. ul<sub>4</sub>.gal = *ka-šu* = (Hitt.) *me-ik-ki* much, ul<sub>4</sub>.gal.gal = *uz-zu-zu* (mistake) = (Hitt.) *ši-na-ak-ku-ri-ia-u-wa-ar* ..., ul<sub>4</sub>.gal.ri.a = *a-na mi-ma la-a mi-ma* = (Hitt.) NÚ GÁL-kán *ku-e-da-ni ku-it* for whom there is nothing Erimhuš Bogh. A (= KBo 1 44) i 8ff.; u<sub>4</sub>.na.me.kam = *a-na zu-za-a-a* ZA 9 160 ii 4 (group voc.).

*az-zu-za-a* = [...] Malku III 118.

*a-na(!) zu-za-a bibil libbi mādamma irtanašši* (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 bibil libbi irtanašši* AMT 76,1:5; *az-zu-za-a izarri imta ana sursurru izarri imta* she (Lamaštu) spits(?) venom now and then, she spits(?) venom suddenly LKU 33:21, cf. *az-zu-za-a* (in broken context) K.9583 r.(?) 6' (unpub.).

Meaning established partly on the basis of the context, partly on the ending *-â*, which carries a distributive nuance. The temporal meaning is shown by the correspondence u<sub>4</sub>.na.me.kam.

von Soden, Or. NS 22 251f.; Goetze, Sumer 14 p. 43 n. 6.

**zūzu B**

**zūzam** adv.; half of a double hour; lex.\*; cf. *zâzu*.

$\frac{1}{2}$  *danna*(KAS.BU) = *zu-za-am* for half of a double hour Nabnitu J 237.

**zuzilu** s.; (mng. unkn.); lex.\*

[...] [KAX ŠU.ŠA] = *zu-zi-lum* Diri I 55.

Note:  $\frac{1}{2}$  SĪLA *ar-šu* (or *-ku*) *zu-zi-il* (in a list of materia medica) PBS 2/2 107:32 (MB).

**zūzu A** s.; half, half-shekel, half-sila; MB, Nuzi; cf. *zâzu*.

ba-a EŠ = *multatum*, *zu-ú-zi*, *bantum* one-half A II/4:173ff.; giš.sila = *qu-ú*, giš.sila.bar.ra (Forerunner: giš  $\frac{1}{2}$  sila) = *zu-uz* MIN half *qu*-measure (for variant, see *zū B*) Hh. VIIA 237f.;  $\frac{1}{2}$  gín = *zu-ú-zu* 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 *šiq<sub>4</sub>-lim erî zu-u<sub>x</sub>(H<sub>U</sub>)-uz anzahhi* — 15 shekels of copper, one-half shekel of frit Iraq 3 89:2 (MB glass text), cf. *šiqil zu-uz zukî* one and a half shekels of *zukû*-glass ibid. 16; ŠU.NIGÍN 2 GÍN *zu-uz* [u]  $\frac{1}{2}$  TUR KÙ.GI total, two and a half shekels and one-half ... of gold HSS 13 229:15, cf. 4 GÍN *u zu-uz KÙ.GI* HSS 13 167:3, also [...] *ù zu-uz KÙ.GI* TCL 9 17:15.

c) half-sila: see Hh. VIIA, in lex. section; *zu-uz SĪLA ŠE ana* <sup>1</sup>PN half a sila of barley to <sup>1</sup>PN HSS 14 510:29.

Borrowed by Aram., as *zuzā* (Brockelmann Lex. Syr.<sup>2</sup> 191) in both usages, as a weight and a small capacity measure.

Meissner, OLZ 1918 171; for Nuzi, see Lacheman, JAOS 57 181f.; for Hitt., see Friedrich, WZKM 49 172ff.

**zūzu B** s.; (a synonym for "gold"); syn. list.\*

*šaššu*, *arqu*, *zu-zu*, *liqtu*, *pašallu*, etc. = *hu-ra-šu* Malku V 164ff., cf. *zu-u-zu* (last of a list of synonyms of *hurāšu*) An VII 15.