

## U

**ū'a**, + *wū'a*

OB lit. *ibir talīmija lā iqabbû wu-a-a ahī tuklatni* ZA 110, 48 viii 15 “(where) my close friend does not say ‘Alas for my brother we trusted in!’”

+ **ubiyannu** “mule”; MB

Emar [MIN (= ANŠE)-GÏR-NUN]-NA = *ku-da-nu* = *ú-bi-ia-an-nu* Emar 6/4, 550: 224', s. Pentiuć 2001, 187f.

**udru** “camel”, Iran. lw.

S. also *tamru*.

The more specific transl. “bactrian camel” is most probably wrong (court. M. Heide). The alleged spelling *ta-ma-ra-te* RIMA 3, 9: 39 (Shalmaneser III, cf. Mayer 2009, 428; a single ex. with no published copy or photo) is conspicuous: in Iraq 25, 52: 18 (Shalmaneser III) and in RINAP 4, 20: 51 (Esarhaddon, several ex. of the inscription!) we read clear *ú-du-ri*. Moreover, a reading *udru* but not *tam(a)ru* fits the Iran. etymon Old Pers. *ušša-*, Old Ind. *uṣtra-* (J. Tavernier, OLA 158 [2007] 566). Mistake of the scribe who did not understand the foreign word *udru* in a *vorlage* and misread *ú-du-* as *ta-ma-*?

**ud(d)ugu** “pin, stick”; + OB; Sum. lw.

OB *alpī ú-du-ga-am lā anad[dinu]* RATL 596, TL 3 iii 20 “(I swear) I won't give cattle the stick” (i.e. drive cattle).

**Disc.:** Probably < Sum. *udug* “stick, weapon”, although the lex. texts do not equate both terms.

JW

**uDDuru I**, *uDrû* “emmer; 11<sup>th</sup> month of Nippur calendar and festival with the same name (?)”; Sum. lw.

Cf. CAD *udduru* (“mng unkn.”), *utrû* (CAD U 337b); AHW 1401a *udduru* (< *adāru* “to be dark”); CAD *uwaru* “eleventh month and festival” (Mari), s. AHW 1447a s.v. *uwurum*.

After Cohen 1993, 118f., *udduru*, *utrû* and *uwaru* could belong together with *uDDuru* and *uDrû* as two variants of one word and *uwaru* as misreading for *uDrû*.

For lex. ref.s cit. CAD and AHW, s. also *uDDuru II*.

Lw. from Sumerian *udra/udduru*, which denotes a sort of emmer and 11<sup>th</sup> month of Nippur calendar.

**1.** Emmer (s. Powell 1984, 51f.) **a)** *ud-ra* = ZÍZ.ÀM = *zi-iz a-a-nak-ku* = *uD-ru-ú* (var. *ut-tu-ru*-[...]) Diri V 221f. = MSL 15, 174f. (cf. CAD U 337b).

**b)** <sup>zi-iz</sup>ZÍZ = *ku-na-šu*; ZÍZ<sup>im-gá-gá</sup>ÀM = MIN; ZÍZ<sup>ud-ra</sup>ÀM = MIN Nabnitu XXII 112ff.

**c)** Type of emmer broth: *tu<sub>7</sub> udra*(ZÍZ.ÀM) = *uD*-[*ru*]-*ú* = [...]-*ru-ú* Hg. B VI 92 = MSL 11, 89 (among other products made of emmer, s. *ulušinnu* “date-sweetened emmer-beer” and *ḥaššu* “sweet food”).

**d)** 6,1/2 gín ì-[nun] *ana tu<sub>7</sub>-úd-duru<sub>5</sub>*(ZÍZ.A) *ša* 13 bur-zi JCS 29, 17 ii 7f. “6,1/2 shekel oil for the emmer broth poured into 13 bowls bur-zi” (OB list of offerings to Nusku).

After Powell 1984, 51f., ZÍZ refers to *zīzu* down into the OB period and denotes the unprocessed form of emmer that is “the threshed, cleaned spikelets”. ZÍZ.AN, on the contrary, represents the “basic processed form of emmer”, that means “husked emmer after the kernels have been separated from the chaff” used in beer and groats making. During the OB period

the reading *kunāšu* for ZÍZ.AN is established, which gradually replaces also the older word *zīzu*. Finally, about the MB period ZÍZ.AN = *kunāšu* comes to designate both, processed and unprocessed, forms of emmer.

The Akkadian equivalent of ZÍZ.AN as well as the reading of the logogram in the early periods is, therefore, not entirely certain. The cited references suggest that the reading of ZÍZ.AN (with var. ZÍZ.ÀM and ZÍZ.A) “emmer” could be *udra* with semitized equivalent *uDrû* or *uDDuru*.

2. 11<sup>th</sup> month (“emmer-month”): **a)** Ur III <sup>iti</sup>*u*D-Du-ru-u Owen NATN 311 r. 4; <sup>iti</sup>ZÍZ.A-u Çig-Kizilyay NRVN 1, 98; <sup>iti</sup>ù-ZÍZ AUCT 2, 28: 5; <sup>iti</sup>*u*D-rá BE 3, 117 iii 44, coll. Cohen 1993, 119, n. 5.

**b)** OB *u*<sub>4</sub>-*ud-ru* = ZÍZ.A = *u*D-Du-ru-ú = <sup>d</sup>*en-líl* OB Diri Nippur Sec. 9: 37f. (MSL 15, 32).

**c)** OB *inūma ú-[u]D!-ri-im* ARM 9, 97: 26 “on the occasion of the U. festival (on the 20<sup>th</sup> day of the month *Kiskissu*, the 11<sup>th</sup> month in Mari)”, coll. Cohen 1993, 119, n. 6.

**d)** OB *ina* <sup>iti</sup>ù-*u*D-ri-im *antallûm iššakkan ištānu ibb[ašši] ebūrum iššer u [...]* ARM 26, 248: 19’ “if in the month of U. an eclipse occurs, north wind will come, the harvest will be successful and [...]”.

**e)** NA [<sup>iti</sup>]x-*li-li-ti* = <sup>iti</sup>ZÍZ.ÀM RA 17, 119 (K 00945 r. 3).

Note that Marti in NABU 2003/10 argues for the old readings *ú-[w]a-ri-im* ARM 9, 97 and *ú-wa-ri-im* ARM 26, 248 on the basis of the photos (s. also CAD 359b). He connects *uwarum* with Arab. *uwârum* “ardeur du feu, violence de la chaleur” and assumes that the month *uwaru* corresponds to the months July/August with their high temperatures. However, one recognizes the clear UD on the photo of ARM 26, 48. The situation of ARM 9, 97 is more ambiguous. The horizontal wedge could belong to “UD” (= WA) as well as be the beginning of the following RI. Since it would be then the only instance for *uwaru*, it seems better to read the sign in question as UD! with Cohen.

After Cohen 1993, 118f. the name of the eleventh month (*šabātu*) of the Nippur calendar was written systematically <sup>iti</sup>ZÍZ.A in the pre-Sargonic texts, <sup>iti</sup>ZÍZ in the Ur III period and <sup>iti</sup>ZÍZ.ÀM in the first millennium B.C. On the basis of reading of emmer in LL, Cohen considers the reading <sup>iti</sup>ú*d-duru*<sub>5</sub> for <sup>iti</sup>ZÍZ.A “emmer-month” (for ZÍZ = *úd* = *ti-ik-tum* s. CT 35, 7: 34). As the references above demonstrate, the spelling *uDDuru* in both languages, Sumerian and Akkadian, for the 11<sup>th</sup> month has lasted down into the OB period.

NR

### **uDDuru II** “desig. of a person”

For OB Diri Nippur Sec. 9: 37 cit. CAD U 20b and AHW 1401a s. *uDDuru* I.

1. *lú al-áš-a* = *ha-al-pu*, *lú al-áš-a* = *u*D-Du-rum, *lú áš-a* = *ša er-re-tim* OB Lu A 82 (MSL 12, 160) “accused”, “u.”, “cursed”. Cf., perhaps, *adāru* I D “darken” (AHW 1401a).

2. *lú-uš<sub>11</sub>-zag-ga-bar-bar* = *u*D-Du-rum Nabnitu J (= XVII) 179 (MSL 16, 159 + DCCLT), after words derived from *eṭēru* “to save, take away”. *eṭēru* D is, however, prev. unattested. *lú-uš<sub>11</sub>-zag-ga-bar-bar* is otherwise equated with *alli’ayya* “driveller” (OB Lu B-C Nippur 334f. (MSL 12, 168); OB Lu B-C Seg. 10: 15).

NR

### **ugāru** “meadow”

*ù yu-pa-at-ti* : Ú.[GÀ]R-ri LUGAL EN-ka<sub>4</sub> EA 250: 47 “and he cultivated the fi[el]ds of the king, your lord” (Moran 1992, 303 and 304, note 8). For the gloss marker here s. *petû* II.

NR

+ **uggû** „lion“; MB; Sum. lw.

*ug* = <*ug*>-*gu*<sub>8</sub>-*ú* Emar 551: 38 (Hh XIV 121; MSL 8/2, 16).

**ukkû** “to render desitute, to diminish”

CAD U 56, AHw 196 *ekû* II

OB *hubûr mât[im] ú-te-ek-ki-ma iktabas* Westenholz 1997, 276: 16’ “it diminished the clamor of the land and trampled (it) down”.

**ulla** II “distant time”

OB *ul-lam* YOS 11, 24 i 15 (first spelling with Mimation), s. *nisannu*.

**ullu**, *hullu* III “collar”

MB [*dala*]t? *ú-li* ALL no. 11 r. 14, s. *lātu*.

**ummānu** “troops”

Note the vowel harmony in *um-mì-ni-a* OA Sarg. 43.

**ummatu** “maun body, bulk”

CAD U 118 *u*. A d: For BM 47507 s. JAOS 103, 26f.

**ūmtu**, + *ūmdu* “(one specific) day”

MB UD-*um-du* KAR 158 vii 36.

**\*\*unnuḫu** s. *anāḫu* D

**upû** “cloud”

OB *ú-[pe-e] rakkātima* CUSAS 10, 10: 24 “you ride the clouds”.

**upurtu**, *ḫupurtu* “a headdress”

OB *lubūšša u ḫu-pu-ur-ta-ša nukkirā* FM 9, 71: 23 “change her cloth and headdress!”

**urriš** “by day”

MB *ú-úr-ri-iš* ALL no. 11: 9, s. *paspasu*.

**uršu** “bedroom”

OB [*in*]a *ur-ši-ma* CUSAS 10, 8: 21 “[in] the bedroom” (s. *qarāru*).

**ūru** I “roof”

OB [ēlī] *ana ú-ri* Finkel 2014: 45 “I went up the roof (in order to pray)”.

**ūru** II “vulva”

MB *ša tarammu ú-ri nadīkum [bābum] rapšum šuddulum* ALL no. 11 r. 8 “that which you love, my vulva, is laid down for you: a wide, spacious gate”.

**urubātu** II “house-warming ceremony”

OB lit. [*l*]īpuš *bītam aj i[šk]unam ú-ru-ba-tim* ZA 110, 49 base 18 “may he build a house but hold no house-warming ceremony”.

**usukkānu** “the one with (multicolored?) cheek (a bird)”

CDA 428: *usukānu*

OB *ú-su-ka-nu-um*<sup>mušen</sup> Edubba'a 7, 100: 60 (in list of birds). Cf. *usukku* B „a bird“ CAD U/W 285 where also the [*usu*]*kkānu* is mentioned. Black/Al-Rawi 1987, 126 compare *azangunu* and *uzun qanê*. Derivation from *usukku* “cheek” might be a popular etymology. Al-Rawi/Dalley 2000, 107 interpret it as a variant of *mesukku*. Note, however, that *mesukku* is already attested in l. 49.

**uṣurtu**, + *eṣirtu* “drawing, plan”  
By-form *eṣirtu* attested OB, s. *kippatu*.

**uṣrû**, + pl. *ūšrātu*; + SB  
1. CAD U 303f.; in AHW ref. p. 257 *ešrētu* 2 and 258 *ešrû* 3.  
2. SB *uš-ra-a-tú* Jiménez 2017, 252: 34, cf. *ḫī'āqu* Š.

**utellû** (CAD U 333f.) s. *utlellû*.

**utlellû** “to rise”  
In TIM 9, 45: 35, read instead of *ú-te-el-le* (AHw 1444 *utlellû* 2a) and [*ú-te*]-*el-le* (CAD U 334 *utellû*) rather [*ú?*-*te*]-*él(IL)*-*le*. The form is a passive Dt of *elû*.

**utlu** “lap”  
OB *lurtâ[mam?]* *i-nu-ut-li-ka rabbi'* PRAK 1 B 472 i 4 “I want to make lov[e with (you) in your soft(?) lap”.

**utnēnu II** “to pray”  
1. OB lit. *lut!-nen! mu'erra* RA 86, 81: 3 “let me beseech the leader”.  
2. Ug. [*an*]a *Marduk anāku at-na-ni-šu at-na-ni-šu* “[t]o Marduk I pray(?), I pray(?)” ORA 7, 208: 33’.

**utrû** s. *uDDuru I*

**utuhḫu**, + *ituhḫu* “a kind of bread”; + OB  
1. Ur III a) <sup>ninda</sup>*ú-tuh-ḫu-um-šè* YBC 3637 i 14; BM 103455 r. 15 “(fine flour and fine *kum*-flour) for *u*.-bread”. S. Brunke 2011, 149ff.  
b) <sup>ninda</sup>*u4-tuh-ḫu-um-šè* CUSAS 3, 1077: 3  
2. OB <sup>ninda</sup>*i-tuh-ḫu-um* NBC 7236: 3 (BIN 10, 184). S. Brunke 2011, 149ff.  
MPS/NR

**utullu**, + pl. *utullānu* “herdsman”  
SB *amašḫānī u ú-tu-la-ni* Fs. Lambert 203, 46: 3 “sheepfolds and herdsman”.  
MPS/NR

**ūṭu** “half-cubit”  
OB lit. *ammat mūtum ú-uṭ balātu šin* [šizī] *amāru ša D[N]* BiOr. 75, 21: 6 “death – one cubit away. Life – a half-cubit away. The glance of D[N]: two one-third cubit away”.

**uwaru** s. *uDDuru I*.

**uzzu** “fury”  
OB lit. *uz-za mura' išu anti* VS 10, 213 i 13, s. *rappu*.

