yanussu “sled(?)”
SB timmē erēnī [rabū]i ša ultu qereb Idiglat ušellā [s]ēr-gišia-nu-si ušarkibma ultu qereb ḫarri ušaldada RINAP 3/2, 75 “[big] cedar columns, which I had had hauled up from amidst the Tigris (and) loaded on sleds(?), dragging (them) from amidst the canal”. Cf. CAD J 332 “fetters(?)”, AHw. 441 “ein Ggst.(?)”. Cf. J. M. Russel, The Writing on the Wall (= MesCiv. 9, 1999) 290.

MPS

yarāšu I s. warāšu I

yarāšu II s. warāšu II

+ yard(ān)u “river flowing downward”; Emar, WSem. lw.
Pentiuc 2001, 86f. considers the Northwest Semitic origin of Emarite yardānu (ia-ar-da-ni; ia-[ar-d]á-ni; ia-ra-dá-ni; īya(PI)-ar-da-lna-tī) from the Common Semitic root wrd, which remained unchanged in the East Semitic and the South Semitic languages (Akkadian (w)arādu; Arabic warada, Ethiopian warada, Sabaic wrd) and became yrd in the Northwest Semitic languages (e. g. Ugaritic yrd, Hebrew yārad). From the four attestations of yardānu in Emar texts, which are listed in Pentiuc 2001, 86, the first three show the pattern qat(a)l + ān suffix (ia-ar-da-ni; ia-[ar-d]á-ni; ia-ra-dá-ni). The fourth form īya(PI)-ar-da-lna-tī Pentiuc understands as the same noun in plural (f.) oblique: yardānāti. For a new attestation of yardānu s. also Ikeda 2003, 270: i-na ia-ar-da-ni (BLMJ 11: 1).

It is possible that the forms of the same word appears in Emar 6, 363: 2 as PI-ar-da and in Emar 6, 454: 12’ as PI-ar-di-tī, even though not in the same context (Pentiuc 2001, 86f.). These forms, which Arnaud in Emar 6 translates as “(sur) le fleuve” and “(pour) les cours d’eau” respectively, would represent the same nominal pattern qat(a)l, but without the ān suffix. If the forms belong to the same word as above, their analysis could be /yarda/ and /yardēti/ (f. pl.).

NR

yattu s. wattu

yā u “my, mine”; + NA
NA ia-ū ši-it ŠA-bi-ia “my own offspring” SAA 9, 1 v 18f.

MPS