

## Y

### **yanussu** “sled(?)”

SB *timme erēnī* [*rabūt*]i ša ultu qereb Idiglat ušellâ [s]ēr<sup>giš</sup>ia-nu-si ušarkibma ultu qereb ḥarri 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 “feters(?)”, 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*; <sup>d</sup>ya(PI)-*ar-da-[na-ti]*) 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 <sup>d</sup>ya(PI)-*ar-da-[na-ti]* 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-ti*, 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-ú ši-it ŠĀ-bi-ia* “my own offspring” SAA 9, 1 v 18f.

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