

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

Begründet von

Erich Ebeling und Bruno Meissner

fortgeführt von

Ernst Weidner und Wolfram von Soden
und Dietz Otto Edzard

herausgegeben von

Michael P. Streck

unter Mitwirkung von

G. Frantz-Szabó, M. Krebernik, D. Morandi Bonacossi,
J. N. Postgate, U. Seidl, M. Stol und G. Wilhelm

Redaktion:

Theresa Blaschke, Josephine Fechner, Mandy Greiner, Sabine Heigl
und Nathan Morello

Vierzehnter Band

Tiergefäß – Waša/ezzil(i)

De Gruyter

2014–2016

controversy, since it offered the missing motive of the “ascension to heaven” in relation to Enmeduranki by associating his reign with the seventh Sage U. who is known as “the one who ascended to heaven” from the Neo-Ass. incantation series *Bit Mēseri* III (1) and (3) (s. § 1.1; cf. Borger 1974, 193 = id. 1994, 232; G. J. Selz, VTS 140 [2011] 794). However, since the “Apkallu List” is of a very late date and since no earlier references to an association of Enmeduranki with U. or an association of the antediluvian Sum. kings known from the SKL with the Seven Sages are known to us so far, the interdependency of the three mytho-historical persons involved remains obscure.

Borger R. 1974: Die Beschwörungsserie *Bit Mēseri* und die Himmelfahrt Henochs, JNES 33, 183–196 = id. 1994: The incantation series *Bit Mēseri* and Enoch’s ascension to heaven, in: R. S. Hess/D. T. Tsumura, I studied inscriptions from before the flood: Ancient Near Eastern, literary and linguistic approaches to Genesis 1–11 (= Sources for Biblical and Theological Studies 4), 224–233. – Galter H. D. 2005: *Ša lam ababi*: die Zeit vor der großen Flut in der mesopotamischen Überlieferung, Fs. M. Schretter 269–301. – Kvanvig H. S. 1988: Roots of apocalyptic: the Mesopotamian background of the Enoch figure and of the Son of Man [“Uanadapa” is to be understood as the first of the Seven Sages: U-An(-na) *adapa*; cf. Oannes* § 2 (2)–(3), (5), and the disc. on p. 2]. – Reiner E. 1961: The etiological myth of the “Seven Sages”, Or. 30, 1–11.

J. Fechner

Utug (Ú.TUKU) s. Ĥamazi; Ú.ĤUB.

Utu-ĥēgal (“Utu is abundance”). According to the SKL the only ruler of the 5th dyn. of Uruk* (A. I. § 5), between the dynasties of Gutium and Ur III, reigned 7 years, 6 months and 15 days.

Königslisten* und Chroniken. A. p. 84; Steinkeller, USKL 273 vi 26’f. – Sources for U.s reign: NSBW 2, 324–332; RIME 2, 280–296. For RIME 2, 296 no. 2002 s.a. J. Reade, The Utu-hegal stela from Ur, BagM 27 (1996) 229–234.

A dedicatory inscription of Ur-Namma* (RIME 2, 295f.), the later founder of the Ur III Dyn., for the life of U. calls the latter the “brother” (š[eš]) of the former; this places U. just before 2112, following the Middle Chronology.

For the reading šeš s. Wilcke, in: P. Garelli (ed.), Le palais et la royauté (= CRRAI 19, 1974) 192f.

n. 67. For further lit., pro and contra, s. Flückiger-Hawker, Urnamma 1 with n. 1.

U. apparently reigned over a larger territory in Sumer*. He declares himself “king of the four quarters” (RIME 2, 281: 5 etc.). Ur-Namma from Ur was his šag[ina] “military governor” (RIME 2, 296: 11). U. restored the borders of Lagaš/Ningirsu claimed by “the man of Ur” (RIME 2, 280–283; Lagaš* A. § 3).

The lugal “king” mentioned in documents from the Lagaš II Dyn. either refers to U. or a king of the Uruk IV Dyn.; s. T. Maeda, ASJ 10 (1988) 25–31; F. Carroué, ASJ 16 (1994) 67, 73. Whether two year names from Lagaš/Girsu in this period belong to U. or to another ruler remains unclear; s. Maeda, o.c. 31 (contra) and D. R. Frayne, RIME 2 (1993) 280 (pro).

The most famous document for U.’s reign is a lit.-hist. text preserved in three copies of Old Bab. date recounting the expulsion of the Gutians (Gutium* § 8) under Tirigan* by U. Thus U. brought the kingship back to Sumer (RIME 2, 287: 129). The fact that Enlil of Nippur commissioned U., and the fact that one copy of the text stems from Nippur leads Frayne to the conclusion that U. was also recognized by the Nippur authorities (RIME 2, 280).

RIME 2, 282–293; ETCSL 2.1.6. For the geographical situation of the battle between U. and Tirigan s. P. Steinkeller, ZA 91 (2001) 41–49. Further lit.: M. Widell, Some considerations on the meaning of ġiš bi₂-(in)-DU₃ in the royal inscription of Utu-hegal, JAC 15 (2000) 59–68.

U. and the expulsion of the Guteans also figure in the 1st mill. tradition. An episode in the Weidner chronicle (Grayson, ABC 150: 58–62) runs as follows: “U., the fisherman, caught a fish as tribute at the edge of the sea. Until that fish was offered to the great lord, Marduk, it was not offered to any other god. The Guti took the cooked fish away from him before it was offered [...] [By] his exalted command he deprived the army of the Guti of sovereignty over his land and gave it to U. [U.], the fisherman, carried out criminal designs on his (Marduk’s) city, and the river (Euphrates) [carried] [off] his corpse” (transl. by Grayson l.c.). This episode is matched by an hist. omen: “Omen of U., the fisherman, who

died when, during the damming of a river, a mound of earth fell on him” (CT 51, 152 r. 16f.; KAR 422 r. 15; 433: 9; transl. E. Reiner, Fs. H. G. Güterbock, 260).

M. P. Streck

Utukkū lemnūtu s. Udug.

Ú.TUKU s. Ḥamazi; Ú.ḤÚB.

Utulu s. Ut(t)a’ulu, Ut(t)ulu.

Utulu-alim (^dUt-ùlu-a-lim). In einem Tempelritual aus Babylon erwähnte Gottheit, wohl eine Götterwaffe wie die drei folgenden, nicht identisch mit dem in der nächsten Z. genannten ^dUt-u₁₈-lu (Ut(t)a’ulu*, Ut(t)ulu), s. A. R. George, Fs. W. G. Lambert 293: 20 mit Komm. S. 298.

M. Krebernik

ḫTU/LI.UD. Nach An = Anum I 76 (Litke, God-Lists 29) der zweite von sieben Ratgebern (GU₄.BALAĜ „Stierleier“) des An.

M. Krebernik

U’u. ED ruler of Umma*, father of Lugalzagesi*.

For the reading of his name, spelled Ú.Ú, s. Marchesi 2002, 171 n. 105; Steinkeller 2003, 621 n. 3.

U. is known from two texts of Lugalzagesi: an inscription on a foundation tablet of uncertain provenience (RIME 1, 376: 6), and an inscription on several vessel fragments from Nippur (RIME 1, 435 i 9; Wilcke 1990). These texts refer to U. as ruler (énsi) of Umma, lú-maḥ priest of the goddess Nisaba* (A. § 8; his personal deity), and father of Lugalzagesi, who inherited both positions from him (cf., e.g., RIME 1, 279 viii 11–13).

It has been suggested that there was a close relationship between the ruling fami-

lies of Umma and Uruk* (A. I.) at this time (Cooper 1983, 34), to the extent that Enšakušan(n)a* of Uruk could have intervened in the appointment of U. as ruler of Umma (Bauer 1998, 492–494). The problem of synchronisms between Lugalzagesi, Enšakušana, and Iri’inimgina (Urukagina*), and secondarily those between U. and the rulers of Lagaš and Uruk, has been a much discussed issue.

Cf., e.g., Bauer 1998, 479f., 493f.; Sallaberger 2004, 17–27; Marchesi/Marchetti 2011, 123–128.

It seems that U. ruled during the first years of Iri’inimgina, and possibly also during the rulership of his predecessor Lugalanda*.

Considering the fact that U. was the lú-maḥ priest of Nisaba, he probably also ruled over Ereš, the main center of Nisaba’s cult and perhaps his original homeland (Steinkeller 2003, 624f.).

Bauer J. 1998: Der vorsargonische Abschnitt der mesopotamischen Geschichte, Annäherungen 1, 445–495. – Cooper J. S. 1983: Reconstructing history from ancient inscriptions: the Lagash-Umma border conflict (= SANE 2/1). – Marchesi G. 2002: On the divine name ^dBA.Ú, Or. 71, 161–172. – Marchesi G./Marchetti N. 2011: Royal statuary of Early Dynastic Mesopotamia (= MesCiv. 14). – Sallaberger W. 2004: Relative Chronologie von der späten frühdynastischen bis zur altbabylonischen Zeit, in: J.-W. Meyer/W. Sommerfeld (ed.), 2000 v. Chr.: politische, wirtschaftliche und kulturelle Entwicklung im Zeichen einer Jahrtausendwende (= CDOG 3), 15–43. – Steinkeller P. 2003: The question of Lugalzagesi’s origins, Fs. B. Kienast 621–637. – Wilcke C. 1990: Orthographie, Grammatik und literarische Form: Beobachtungen zu der Vaseninschrift Lugalzaggesis (SAKI 152–156), Fs. W. L. Moran 455–504.

M. Molina

U.U. Logogram with the reading Dadda (Dada* 4) or Daddi in NA texts, corresponding to Aram. *dd*. Faulty readings, e.g., Adad-milki, were in use for years. The NA eponym U.U-*i* is Daddi*.

Pedersén O. 1984–1986: The reading of the Neo-Assyrian logogram U.U, OrS 33–35, 313–315.

O. Pedersén