

**Ūt(a)-napišti(m)**. The Akk. name given to the principal survivor of the Flood (Flut\*; Sintflut\*), when the gods made him immortal. Formerly he was called Atra(m)-ḫasīs and Ziusudra. The transition is expressed in the poem of Atraḫasīs, when Enlil relents and blesses him: (a) *at-t[a-m]a<sup>m</sup> Zi-sù-ud-ra lu-ú UD-zi-tim [šùm-ka]* “You were Ziusudra, let [your name (now)] be Ū.” (Lambert 2005, 198 v 17). In the Epic of Gilgameš the hero searches for Ū. in order to wrest from him the secret of eternal life, and finds him in a remote place beyond the world-encompassing ocean (GE IX–X). Ū. tells Gilgameš of the different destinies of gods and men, and relates the story of the Flood to show that he became immortal in circumstances which cannot recur (GE X–XI).

His name is often accompanied by the epithet *rūqu* “distant”, whence it is clear that it derives through learned etymology from his Sum. name in its older spelling, *Zi-u<sub>4</sub>-sud-rá*: *zi* = *napištum*, *u<sub>4</sub>* = UD, *sud-rá* = *rūqum*. Their connection is formally stated in a group vocabulary: (b) *Zi-sud-da* = *UD-na-púš-te* (CT 18, 30 iv 9). Elsewhere Ū.’s name is spelled variously: (c) (<sup>m</sup>)*UD-zi-tim* in the SB Gilgameš epic; (d) [<sup>m</sup>]<sup>d</sup>*UD-zi-tim* in broken context on the NB *mappa mundi*; (e) [<sup>m</sup>]<sup>r</sup>*Ú?-tá'-na-pí-iš-t[a-]* in the Hittite Gilgameš (Soysal 2007); (f) <sup>m</sup>*UD-na-pu-u[š-te]* in a MA copy of the Instructions of Šuruppak, where Ū. receives wisdom from his father. Despite the grammatical and orthographic obstacles, the name was evidently understood as the clause *Ūta-napištum* “He (or I) found life”, later *Ūta-napištī* “I found my life” (George 2003) or *Utta-napištī* “I will find my life” (Lambert 2005). The past tense better suits the occasion of its bestowal.

In the second millennium several other forms of Ū.’s name were current: (g) *Ú-ta-na-iš-tim* in the OB fragment of Gilgameš probably from Sippar (with the epithets *rūqim* in iv 6 and *rēqam* “far-away” in iv 13), where *na-iš-tim* is either a lipography for *napištum* or a hapax legomenon *na’ištum* with the same meaning; (h) *Ut-tu-ur-na-pu-uš-ti* “Well augmented as to life” in a tablet of Gilgameš from Ugarit (George 2007, 239 l. 7); (i) *Ú-ta-ra-pa-áš-tim*, resident of a far-away land in an OB legend of Sargon. In view of (h), (i) looks like an untranslatable corruption of Ū. The name survived as *tnbyš* = At(a)nabîš, a giant in the Middle Persian translation of the Manichean Book of Giants (Turfan, 8–11th cent.; Schwartz 2002).

A. R. George 2003: The Babylonian Gilgamesh Epic, 152–155; id. 2007: The Gilgameš epic at Ugarit, *AulaOr.* 27, 237–254. – W. G. Lambert 2005: No. 42 Atra-ḫasīs, in I. Spar and W. G. Lambert (eds.), *CTMMA II. Literary and Scholastic Texts of the First Millennium B.C.*, 195–201. – M. Schwartz 2002: Qumran, Turfan, Arabic magic, and Noah’s name, *ResOr.* 15, 231–238. – O. Soysal 2007: Zur Lesung des Namens “Utnapišta” im Boğazköy-Fragment KBo 54.2, *NABU* 2007, 7 No. 6.

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