

A Manual of Ugaritic

Linguistic Studies in Ancient West Semitic

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Pierre Bordreuil and Dennis Pardee

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Preface

Pierre Bordreuil and Dennis Pardee are eminently qualified to prepare a *Manual of Ugaritic* that takes into account the most recent advances in the field while at the same time honoring the pioneers of Ugaritological research, Edouard Dhorme and Charles Vroilleaud, by publishing the first edition of this book in French. Both authors possess the primary qualification of having extensive teaching experience. Pierre Bordreuil inaugurated a position in Ugaritic at the *École des langues et civilisations orientales* of the *Institut catholique de Paris*, a language that is rightly considered indispensable for an establishment where biblical studies are held in such high esteem. Dennis Pardee teaches in the Department of Near Eastern Languages and Civilizations at the University of Chicago, where the study of the literatures of the ancient Near East has long been pursued at the highest level. Furthermore, and most importantly, they are the world's leading experts on the documents that their *Manual* treats. They have edited or newly reedited numerous tablets with exemplary attention to the slightest details of paleography and language. It is out of their concern for precision that they resume an American practice going back, I believe, to W. F. Albright and endeavor to reconstruct completely a plausible vocalization using, in some cases, the three distinctive *alif*-signs. The effort may appear bold, but it is predicated on an impeccable knowledge of Comparative Semitic grammar that augments the consonantal skeleton of the language and takes into account the fact that Ugaritic was a living, poetic language which was less restricted by rigid consonantal notation than was Sabaean or even Phoenician.

This expertise typifies Ras Shamra's epigraphic tradition which, since 1930, has inspired interest, even enthusiasm. As chance would have it, the Library of the High Priest was the first building excavated and, as a result, the religious literature reflecting Semitic mythology came immediately to be known from the tablets of Ilimilku, a mythology of which Renan had disputed the very existence. The myths, the recitation of which may have been thought necessary for the proper functioning of the world, presented gods and goddesses whose names were long familiar to those acquainted with the Bible and the other, unfortunately rare, relics of ancient Semitic thought. It thus became clear that the normative monotheism of Israelite religion had arisen out of a well-organized polytheism that distributed the necessary functions of natural and social life among different divine figures. Because of these similarities, Ugaritology ran the risk of developing into an auxiliary discipline to biblical

exegesis. I have heard Charles Virolleaud complain with his customary discretion that the new discipline had broken away from Assyriology, which was his own field, only to fall into the hands of “Old Testament” specialists. Subsequent discoveries have allowed for a correction of this approach, though without ignoring the contributions of the religious texts, still to this day unique. The numerous collections of “practical documents,” inventories, personnel lists, and international correspondence now provide the data necessary to reconstruct in some detail the life of a Syrian state at the end of the Bronze Age. Ras Shamra is one of the richest sites for understanding ancient Syria, which was not merely a “no man’s land” between Mesopotamia and Egypt but home to an independent civilization whose legacy continues in our alphabet and our religions.

Ugaritology deserves to be considered an independent historical discipline, one to be mastered by itself and for itself, as distinct a field as Assyriology or Egyptology, even if it appears easier because of the profound affinities shown by Ugaritic with other long known Semitic languages. The authors of this *Manual*, I would judge, are motivated by a desire to promote this type of Ugaritic research. They cover the essential aspects of previous excavation and research, the alphabetic Ugaritic writing system and the problems it poses, the history of the Kingdom of Ugarit and its place in the concert of nations, its organization, administration, and resources. But it is in the selection of texts that their originality is displayed, for they do not omit a single genre represented at Ugarit—to the point of restricting the myths and legends to a reduced proportion. The lexicon, which is only intended to be one aid for students working on the texts and which omits comparative or etymological notes, may surprise its users by its imitation of the alphabetic order in use at Ugarit, as attested by the famous abecedaries discovered there (an order in which the voiceless palatal sibilant follows the voiced palatal stop because of graphic similarity). By refusing to adopt the order of Hebrew letters familiar to Semitists, Bordreuil and Pardee make of this unfamiliar element an excellent pedagogical tool for recalling the specificity of Ugaritic and of the civilization that this language has transmitted.

A. CAQUOT

Preface to the English Edition

The English edition of the *Manuel d'ougaritique* (2004) consists of an English version of the French original incorporating corrections, modifications of some of the grammatical presentations as well as of some of the interpretations of texts, and some updating of the bibliographical data. The only errors in the copies provided for the Selection of Texts of which we are aware were {n} for {r} in **3** RS 2.[003]⁺ i 10, {w} for {r} in **19** RS 17.120:9, and {z} for {h} in **35** RS [Varia 4]:10. Errors of other kinds, both in content and in form, were, however, more numerous; we hope to have caught most of the former and to have corrected them here. The most important of the modifications is in the presentation of the verbal system particular to poetry. The basic structure of the work, down to and including paragraph numbers, remains unchanged, and anyone familiar with the French original should be able to move to this new edition with little effort.

THE AUTHORS

Foreword, Including a Description of the Intended Audience

The object of this *Manual* is to put into the hands of persons who wish to learn the Ugaritic language a tool enabling them to acquire the rudiments of every aspect of the study of Ugaritic texts, from the decipherment of the tablet to an understanding of the deciphered text. But it is limited to the rudiments, and those who desire to become specialists should further their knowledge in three principal ways: (1) immerse themselves in the study of the Ugaritic texts; (2) consult a wide variety of secondary sources, some of which are indicated in the list of works cited; (3) learn at least one other Semitic language, preferably a language for which the (or a) vocalization is known, such as Arabic, Aramaic, or Hebrew. It appears obvious to us that a preliminary knowledge of another Semitic language and study under the direction of a capable professor or instructor who can explain the difficult aspects of the texts assigned here will facilitate the use of this *Manual*.

This *Manual* contains three parts: a grammar, a selection of texts, and a glossary.

1. The *grammar*, preceded by an introduction to the discovery of Ugarit and a brief description of the Kingdom of Ugarit, covers the traditional subjects (phonology, morphology, syntax) as well as the particulars of Ugaritic vocabulary and a very brief introduction to the basic features of poetry. Grammatical rules are copiously illustrated by examples, drawn wherever possible from the selection of texts. In these cases we indicate the reference according to this collection. If an example comes from a text that is not presented in the selection of texts, we cite it according to the RS/RIH number followed by the reference to the *editio princeps* or to *KTU/CAT*.

2. The goal of our *selection of texts* was to provide a representative range of attested literary genres, from the celebrated mythological texts to humble scribal exercises. In the introductions to each text there are bibliographic references that allow the reader to locate the *editio princeps*, principal collections, and one or two of our studies where ample explanations of our interpretation of the text can be consulted. The user should not expect to find here a complete bibliography but simply some basic and recent works from which the history of the study of the text in question may be traced. The text itself is reproduced in three forms: a facsimile of the tablet, a transcription of the cu-

neiform signs into Roman characters, and a vocalization. Generally, we have endeavored to add as little as possible in the transcription, compared with what is actually on the tablet. Also, the corrections are not typically shown in the text itself, but they are indicated in the notes, in the translation, and in the vocalized text. On the other hand, the restorations of important passages drawn from parallel texts are directly inserted into the transcribed text so as not to overload the notes. Of course, the third of these presentations, the vocalized text, reflects our conception of Ugaritic grammar, and it is to be considered an exercise in phonetic reconstruction; as such, it contains a degree of subjectivity not found in the copy or in the transcription. We consider the grammatical exercise that is the vocalization of a Ugaritic text to be a helpful one—not because it faithfully reproduces all the details of Ugaritic grammar, which is an impossible goal at the present stage of our knowledge of Ugaritic—but because it communicates our understanding of the texts according to the rules outlined in the grammar. For example, whether /hipānu/ is or is not the correct vocalization of the common noun written {hpn}, the ending with /-u/ conveys to the reader that we analyze it as a nominative-singular noun; or similarly, the vocalization of a verb with the form /yaQaTTiLu/ indicates its parsing as a D-stem imperfective indicative.

The user who wishes to learn all facets of Ugaritic will also take advantage of the facsimiles and the photographs along with the transcriptions, in order to learn the signs and their various forms. The vocalized text will serve, then, as a bridge between the text and the grammar. Contrary to the facsimile, which in principle conforms in every detail to the text as it appears on the tablet, the transcribed text is arranged according to the literary form of the text; the poetic texts are divided according to the poetic structure with the translation opposite it, while the presentation of the texts in prose depends more on the form of the tablet (i.e., it has been possible to place the translation of prose texts opposite the transcription only if the lines of the text on the tablet were short).

Lastly, one will find a “notes” section the purpose of which is to explain epigraphic difficulties and to aid the reader in the analysis of a word, a formula, or a text. It should be observed that these notes diminish in the course of the *Manual* because we offer such remarks only for the first attestation of a word or form. The inscribed objects themselves are presented in two forms—facsimile and photo—and may also be found, along with the photos, in digital form on a CD-ROM. This digital version is a complete PDF of the entire book, including the text, facsimiles, and photos (the latter in color). All references to texts have been hyperlinked in the PDF so that, for instance, one may move freely from a discussion of the text in the grammar to the facsimile, to a color photo of the tablet—and back. No tools other than the free Adobe Acrobat Reader® are needed in order to access this material; more information is found on the CD itself.

3. The *glossary* lists all of the attestations of each word in the selection of texts (with the exception of the conjunction *w*) and in rare instances is abridged for specific texts; for example, each attestation of the conjunction *ū* in RS 1.002 is not listed in the glossary. The reason for this procedure is to permit the user to be certain to find our analysis of every word for each text; if at first the reference to a word is not located, then it is necessary to rethink the analysis and to continue the search. This glossary is organized by roots, but we include all the nominal forms which begin with a consonant other than the initial consonant of the root with a cross-reference to the principal entry (for example, “MDBḤT: see DBḤ”). For those who are interested in questions of etymology, we indicate the historical form of the root from which the Ugaritic one derives (for example, DBḤ “to sacrifice” comes from /DBḤ/, and ŠRP ‘to burn’ from /ŠRP/). Contrary to the majority of authors, who have opted for the West Semitic order of the first millennium (with the modifications necessary for Ugaritic) or the Latin order (with more significant modifications), we have judged it appropriate to adopt the sequence of the Ugaritic alphabet as known from the several abecedaries discovered at the site (for two examples, see the last texts in the selection of texts). This choice is all the more logical when one considers that the Ugaritic sequence is a variant of the order attested for the other Northwest-Semitic languages: see the comparative table in the grammar.

This work would not have been possible without the help of our colleagues responsible for Oriental antiquities at the museums where the tablets are kept: Mouna Moazzen and Muyassar Yabroudi in the Damascus Museum; Nasser Sharaf and Samer Abdel-Ghafour in the Aleppo Museum; Jamal Haïdar in the Lattakia Museum; Annie Caubet, Béatrice André-Salvini, and Norbeil Aouici in the Louvre. It goes without saying that the directors of antiquities in Damascus (Tammam Fakouch, then Bassam Jamous) and in Aleppo (Sakhr al-Olabi) have given us their full cooperation, as has the *Mission de Ras Shamra* (Yves Calvet and Bassam Jamous, then Jamal Haïdar) and the *Mission de Ras Ibn Hani* (Adnan Bounni and Jacques Lagarce). Lastly, many thanks also to Carole Roche and Robert Hawley for the hours they spent helping us photograph the inscribed objects. All these photographs are new and were taken under the sponsorship of the *Mission de Ras Shamra* and the *Mission de Ras Ibn Hani*, with the exception of the coverage of RS [Varia 14] (text 40) because this tablet is presently in a private Norwegian collection (the photographs reproduced here, taken when the tablet was still part of an American collection, were provided by the West Semitic Research Project).

Historical Introduction and Grammar

1. Introduction to the History and Culture of Ugarit

1.1. The Discovery of the Port and Village

The modern discovery of ancient Ugarit began in 1928 on the Mediterranean coast about a dozen kilometers to the north of Lattakia near the bay of Minet el-Beida. At the time, the region was administered by France under a mandate of the League of Nations. This is how Gabriel Saadé, a Lattakian authority on Ras Shamra–Ugarit, has described the discovery of this archaeological site by a farmer named Mahmoud Mella az-Zîr according to local tradition:

. . . one morning early in March of 1928, as he was plowing with an ox-team, he noticed an area where the plow made only a shallow furrow and was bumping against something hard that made a ringing noise when struck. That evening he came back with some friends to the field. Only a few inches under the surface, they came upon a series of large flat stones. Moving these aside, they discovered a tomb made of hewn stone along with a great deal of pottery.

For a week they worked at uncovering the tomb. Then a certain Bruno Michel, who owned a farm not far from there, happened to be passing by Minet el-Beida on horseback and saw the locals standing around the excavation with its numerous pottery vessels. He immediately informed Ernest Schaeffler, who was the governor of the territory of Lattakia under the Mandate. He in turn sent a report to the headquarters of the Service des Antiquités, located in Beirut and responsible for both Lebanon and Syria. The director, Charles Virolleaud, sent one of his men, Léon Albanèse, to investigate the discovery. . . . Soon thereafter, Pierre Delbès . . . began a small excavation near the tomb. . . . (translated from Saadé 1979: 38–39)¹

1. “. . . un matin du mois de mars 1928, tandis qu’il poussait ses boeufs, il remarqua un endroit du terrain où le soc de sa charrue, au lieu de s’enfoncer dans le sol, heurtait quelque chose de dur en émettant un bruit sec. Le soir du même jour, il revint sur les lieux, accompagné de quelques camarades. A peine eurent-ils enlevé une mince couche de terre qu’ils aperçurent quelques dalles. Les ayant déplacées, ils virent un caveau funéraire construit en pierres de taille et renfermant une nombreuse poterie.

“Pendant une semaine ils se mirent à retourner le caveau. Puis, Bruno Michel, qui possédait une propriété non loin de là, passa à cheval près de Minet el Beida. Il vit alors les paysans entourant la fosse remplie de vases en terre cuite. Il en informa aussitôt M. Ernest Schaeffler qui était, sous le Mandat français, gouverneur du territoire de Lattaquié. Celui-ci avisa, à son tour, le Service des Antiquités dont le siège était alors à Beyrouth et qui était responsable aussi bien du Liban que de la Syrie. Charles Virolleaud, qui dirigeait ce service,

The *Service des Antiquités* sent pottery samples collected from the tomb as well as a plan of the tomb itself to the Louvre. René Dussaud, at that time in charge of the Oriental antiquities section, at once understood the promising nature of the discovery and obtained the funds necessary for an archaeological investigation. Claude F.-A. Schaeffer was named director, and he began excavations on April 2, 1929. He at first concentrated on the site of the accidental discovery at Minet el-Beida but soon, following the counsel of René Dussaud, he expanded his efforts to the summit of Tell Ras Shamra, situated less than a kilometer inland. On May 14, 1929, five days after the beginning of the excavations on the tell, the first tablet with cuneiform writing appeared (this initial discovery has been recounted in detail by the excavator himself [Schaeffer 1956]).

The discovery of cuneiform tablets along the Levantine coast was hardly surprising in and of itself, for half a century earlier the epigraphic discoveries of el-Amarna had revealed that the kings of the cities along the Syrian coast, from Gubla (Byblos) to Şur (Tyre), had in the 14th century couched their correspondence with the pharaohs Amenhotep IV/Akhenaten in Akkadian. And indeed some of the first tablets discovered at Ras Shamra were written in an Akkadian comparable to that of the Amarna Letters. This linguistic similarity led the first epigrapher of the French archaeological team, Charles Vroilleaud, to place the new texts in the same time frame as that of the Amarna texts. So early a dating has, however, been shown by subsequent archaeological and epigraphic discoveries to be incorrect. Most of the Amarna texts date to a narrow time frame in the first third of the 14th century while only a small minority of the Akkadian texts from Ras Shamra date to later in that century—the vast majority are from the 13th and early 12th centuries, with the major concentration belonging to the last half-century or so of the history of the kingdom. This distribution of the Akkadian sources is confirmed by the historical and linguistic data now available from the cuneiform archives of other Syrian sites such as Alalakh, Emar, etc. Furthermore, it is generally the case that, anywhere one excavates the surface-level archaeological stratum, its artifacts represent the last few years of the occupation of the city, in round figures from ca. 1200 to 1185 B.C.

1.2. The Identification of Ugarit

The site of the city of Ugarit had not been identified previously, but there were good reasons to believe that it was located somewhere on the Levantine coast. Its name was known from the Amarna correspondence of Rib-Haddi,

envoya l'un de ses collaborateurs, Léon Albanèse, enquêter sur place. . . . Peu de temps après, Pierre Delbès . . . entreprit des fouilles à proximité du caveau. . . .”

king of Byblos in the 14th century B.C., who evoked its splendor in a letter addressed to the pharaoh Amenhotep IV/Akhenaten: “Look, there is no mayor’s residence like that of the residence in Tyre. It is like the residence in Ugarit. Exceedingly [gr]eat is the wealth [i]n it” (EA 89:48–52, translation by Moran 1992: 162). Ugarit was also mentioned in the Egyptian geographical lists of Amenhotep III at the Temple of Soleb and among the allies of the Hittites in the poem of Pentaur, which relates the Egyptian version of the battle of Qadesh. A Hittite prayer addressed to the goddess Ishtar of Nineveh mentions Ugarit in the same context with Alalakh and Sidon. Before 1929, however, the location of this city was still entirely uncertain (de Langhe 1945: 1.32–37). As with the decipherment of the Ugaritic language, the identification of the newly discovered city was primarily the result of intuition. W. F. Albright (1931–32: 165) and C. Virolleaud (1931b: 351) were the first to express in writing that the ruins of Tell Ras Shamra represented the ancient city of Ugarit, but É. Forrer appears to have made the same suggestion a year earlier (Schaeffer 1932: 26). In his published remarks in 1931 that we have just cited, C. Virolleaud mentioned his decipherment of the name of a Niqmaddu, king of Ugarit (*nqmd mlk ūgrt*), on a tablet from 1931 (RS 3.347, *editio princeps* by Virolleaud 1932; cf. Bordreuil and Pardee 1989: 31). This reading was confirmed in 1933 thanks to the colophon on an alphabetic tablet written by “Ilmilku . . . scribe of Niqmaddu, king of Ugarit” (RS 5.155, *editio princeps* by Virolleaud 1934). In 1932, F. Thureau-Dangin accepted this identification (Schaeffer 1932: 26), which was definitively established two years later by an Akkadian letter from the Euphrates region in which the author expressed for his Ugaritian correspondent the wish “that the gods of the land of Ugarit guard you, my brother” (RS 6.198, *editio princeps* by Thureau-Dangin 1935).

1.3. The Decipherment of the Alphabetic Cuneiform Writing System

While the first epigraphic discoveries, including, as we have seen, tablets written in an Akkadian similar to that of the Amarna Letters, permitted a rapid and positive identification of the ancient city concealed by Tell Ras Shamra, the decipherment of the new cuneiform writing system and the language it represented was a much more complicated matter. More than a half-century after the rediscovery of cuneiform literature from Mesopotamia, this new writing system appeared on the Levantine coast with the peculiarity of being made up of cuneiform characters that did not, however, conform to the Mesopotamian logo-syllabic system. Since the number of signs was relatively small, the system was identified as alphabetic even before it had been completely deciphered. As a result of the geographic proximity between the Syrian coast and the nearby island of Cyprus, C. Virolleaud, who was entrusted with editing these new texts, initially wondered if it could be a Cypriot or Aegean writing system.

This line of inquiry soon proved to be a dead end, but the editor's observation of three phenomena of a graphic nature was certainly significant for the rapid decipherment that followed. He pointed out: (1) that the total number of signs in use was relatively small, an indication that the writing system was probably alphabetic in nature; (2) that words, rarely comprising more than four signs, were separated by a wedge or simple vertical stroke; (3) that an identical sequence of signs was found on five bronze blades discovered in 1929 (see Bordreuil and Pardee 1989: 20, numbers RS 1.[051] to RS 1.[055]) and at the beginning of a text on a clay tablet excavated in the same year (RS 1.018, see Bordreuil and Pardee 1989: 17). In this latter document, a sign preceding the sequence was interpreted as the Semitic preposition *l* meaning 'to', and the sequence itself was interpreted as the name of the owner of the bronze object (as we shall see, however, the term is to be analyzed as a title rather than as a proper name) and as the addressee of the text incised on the tablet. Admittedly, these common-sense observations were of limited value, for the linguistic identity of this new language remained unknown. Virolleaud later described in very lucid terms the preliminary obstacles to decipherment: "As we had at our disposition not the briefest of bilingual or trilingual inscriptions, the problem with which we were presented was particularly daunting. Indeed it could have gone without a solution, for it is obvious that an unknown language expressed in an unknown script is undecipherable" (Virolleaud 1936a: 68;² cf. Caquot, Sznycer, and Herdner 1974: 36). In sum, it was an equation with two unknown variables.

Another difficulty was the impossibility to derive the signs incised on these tablets from the Sumero-Akkadian syllabary, which had been known for decades. Perplexity followed the initial surprise, for the uncertainty obtained at three levels: the nature of the signs (logograms, syllables, or phonemes?), the identification of the individual signs, and the classification of the language represented by these signs. Virolleaud noted the presence of small vertical wedges separating sequences of signs that generally did not number more than four or five elements. One should not underestimate this preliminary observation, which was an important condition for decipherment, though not sufficient in itself. The total number of signs in the system was about 30, making it probable that they were letters of an alphabet. Yet each of the signs and their divergent forms still needed to be identified and each one assigned its precise value—no easy series of tasks. While this process was underway, Virolleaud's copies of the more important of the new texts appeared in mid-April of 1930 in

2. "Comme nous ne disposions d'aucune bilingue, ou trilingue, si courte fût-elle, le problème se posait dans des conditions particulièrement ingrates, et ce problème d'ailleurs eût très bien pu être insoluble, car il est évident qu'une langue inconnue exprimée par une écriture inconnue est indéchiffrable."

the journal *Syria* (a specialized periodical created at the initiative of René Dussaud), in vol. 10, bearing the imprint date of 1929 (see Virolleaud 1929). These reproductions immediately attracted the attention of Semitists and sparked intense activity in this new field of study among the experts.

Among them, H. Bauer, a Semitist at Halle, immediately sensed that the new language was Semitic, and this intuition, which he was the first to put in writing, turned out to be correct. Profiting from Virolleaud's observation regarding the use of word-dividers, he grouped into words those sequences that were marked off by separators and comprised four or five signs. The first and/or the last sign would correspond in Semitic morpho-syntax to prefixes or suffixes added to the tri-consonantal structure characteristic of the Semitic languages. As a result, the first sign (a preformative) and/or the last sign (an afformative) could be identified as /n/ or /t/, letters commonly used as prefixes and suffixes in other known Semitic languages. The sign indicating possession could be identified as the preposition *l*, and other isolated letters correlated with prepositions or conjunctions comprising only one letter: *b*, *w*, *k*, and *l*. In many texts, sequences of three to five letters repeatedly separated by the same two letters and situated between two small vertical wedges were interpreted as lists of proper names, where the patronym was followed by *bn*, 'son of', a common practice in the Semitic world (in actuality the sequence is {bʿl . bt.} + PN, repeated over several consecutive lines of the tablet RS 1.014). These devices enabled Bauer to propose identifications for seventeen letters.

É. Dhorme, while adopting some of Bauer's identifications, undertook his own research and improved on Bauer's results by correcting the reading of five signs. At the same time, Virolleaud identified a small tablet from the 1930 excavations as an administrative document that revealed the names of several numbers spelled out using letters. By comparing these with their counterparts found in other Semitic languages, he determined values for some letters that were still uncertain or unidentified. In July of 1931, just a little more than two years after the discovery of the first tablet, Virolleaud was able to present a full set of values for the signs of this first alphabet represented by wedges incised in clay, which at the time he thought numbered 28 signs (Virolleaud 1931a).

With 70 years of hindsight, we may describe the contributions of Bauer, Dhorme, and Virolleaud to the decipherment of Ugaritic as complementary. (The inscriptions on the hoe and the adze blades provide a good example of the *ad hoc* methods of the first decipherers—see Bordreuil 1998; on the history of decipherment, see Caquot, Sznycer, and Herdner 1974: 34–41, and, for more details on the role played by each of these decipherers, Day 2002). During the following years, the regular publication of new texts by Virolleaud not only made known this new Semitic language but also revealed that this cuneiform alphabet had been used at Ugarit to write Hurrian texts and some Akkadian texts. The remarkably rapid decipherment of the cuneiform alphabet resulted

in the identification of a new language: Ugaritic was added to the West Semitic languages of the 1st millennium that were already known to exist (Phoenician, Hebrew, and Aramaic), and it provided vast numbers of new data on the roots of these 1st-millennium languages extending back into the last third of the 2nd millennium B.C. (de Langhe 1945: 1.221–34). Improvements were made on these initial results during the following decades, and it is still occasionally demonstrated that the best interpretations of new forms are not necessarily the first proposed (cf. Freilich and Pardee 1984).

1.4. *Tablet Discoveries*

It was primarily during the first three years of archaeological excavations, from 1929 to 1931, that the Library of the High Priest, adjacent to the Temple of Baal and situated in the upper part of the city in the northeastern sector of Tell Ras Shamra, yielded the major literary documents in alphabetic cuneiform—among others, the legends of Kirta (Keret) and Danilu (Danel), the various myths of the storm-god Haddu (better known by his title Ba‘lu ‘master’)—as well as some Akkadian texts. Several alphabetic texts bore the signature of the scribe (and author?) Ilimilku, an upper-level official in the service of King Niqmaddu (III) (another tablet inscribed by this famous scribe was discovered 60 years later in the House of Urtenu, situated in the south-central section of the city [RS 92.2016, *editio princeps* by Caquot and Dalix 2001]). During the following years, until 1939, the greatest part of the archaeological effort was focused on this first area, which is traditionally called the acropolis, and, to a lesser extent, on the sections of the lower city that were located just to the west and to the east of the acropolis. The resemblances between the language of the first Akkadian texts discovered and the texts from el-Amarna, the only texts of Levantine origin known at that time, led Virolleaud to propose a date for the texts in the 14th century, and Schaeffer followed him in this dating, though he had at first preferred a 13th-century date.

Just before the interruption of excavations in 1939 owing to the outbreak of World War II, Schaeffer began excavating the Royal Palace and he continued in this area when archaeological activities resumed in 1948. One of the first finds from this area was a group of alabaster fragments bearing hieroglyphic inscriptions of Ramses II that provided an approximate chronology in the 13th century. Though new areas were opened, excavations in the Royal Palace continued until 1955 and yielded hundreds of texts written primarily in Akkadian that belonged to two principal groups: the southern archive, containing mostly legal documents (treaties, contracts, edicts, and verdicts), and the eastern archive, where some of the international correspondence in Akkadian was kept (Lackenbacher 2002: 42–45).

In the Residential Quarter, the House of Rapanu (excavated in 1953, 1956, 1958) contained another part of the international correspondence in Akka-

dian. There also were the House of Rashapabu (1953) and the House of the Lettered Gentleman (1953); in the South Acropolis trench, the House of Agapsharri (1962), the House of the Priest with Lung and Liver Models (1961, 1965), and the House with Magic Texts (1962). In 1954, then in 1964 and 1965, excavation took place in the South Palace, located across a street from the Royal Palace (today the identification of this large house as belonging to the royal family is widely abandoned and attribution to Yabninu is preferred: see Courtois 1990). Beginning in 1973, a fortuitous find (Bordreuil, ed. 1991: 7–9) led to the discovery of more than 600 tablets, known as the archive of the House of Urtenu, second in total number of tablets only to the archives of the Royal Palace. The principal publications of texts from this house may be found in Bordreuil, ed., 1991; Yon and Arnaud, eds., 2001.

The excavations continue and the *Mission de Ras Shamra–Ugarit*, successively led since 1971 by H. de Contenson, J. C. Margueron, M. Yon, and Y. Calvet (a clear and complete presentation may be found in Yon 1997, 2006), as well as the *Mission de Ras Ibn Hani*, led by A. Bounni and J. Lagarce (see Bounni, Lagarce, and Lagarce 1998), have discovered over the past quarter-century several hundred tablets that supply important information on the last years of life in this Bronze Age Syrian kingdom at the end of the 13th and the beginning of the 12th century B.C.

1.5. Abecedaries

In 1939, ten years after the first discoveries, the order as well as the number of letters according to the Ugaritic alphabetic tradition were provided by the find of a cuneiform abecedary consisting of 30 signs arranged roughly in the order of the Semitic alphabet as attested in the 1st millennium B.C. The five interdentals and velars that had disappeared in the 1st-millennium writing traditions were now seen to be interspersed throughout the Ugaritic alphabet (see below, §3 Phonology). Other examples have been unearthed since, and the number of complete abecedaries currently published is more than a dozen, inscribed on ten tablets found between the 10th and 24th campaigns: RS 10.081, RS 12.063, RS 19.031, two complete sequences on RS 19.040 and on RS 20.148 + 21.069, RS 23.492, two complete sequences on RS 24.281, and RS 24.288 (for details on the publications of these texts, see Bordreuil and Pardee 1989). R. Hawley (personal communication) has identified two additional fragmentary abecedaries: RS 5.274 and RS 19.174,[4], and a new exemplar containing two complete sequences has been included in our selection of texts (55 RS 94.2440).

The original decipherment had been achieved brilliantly without the help of an abecedary, but 25 years later it was further confirmed by a damaged text discovered in the excavations of the Royal Palace in 1955 (RS 19.159, *editio princeps* by Virolleaud 1957, text 189). This synoptic table of signs originally

contained the Ugaritic alphabet and its phonetic equivalents in the Akkadian syllabary arranged in parallel columns. The first ten letters (from {â} to {t̄}) and the final ten (from {p} to {š}) of the alphabet are preserved. This table thus provides the vocalization of two-thirds of the Ugaritic cuneiform alphabet. This document certainly represents an attempt to set down the correspondences between the letters of the alphabet and certain signs of the traditional cuneiform repertory. With this table of equivalences may be compared to the Akkadian and Hurrian texts from the Library of the High Priest written in alphabetic characters. This discovery illustrates the extent to which Ugarit was a part of the broader cuneiform world, where Mesopotamian scribal practices were all pervasive. Perhaps the clearest indications of this cultural context are the adaptation of the alphabetic tradition to a system of cuneiform signs inscribed in clay and the fact that Ugaritic is written from left to right—in keeping with syllabic cuneiform practice but against the usage that prevailed in the other West Semitic traditions. Finally, we must keep in mind that the Ugaritic alphabet reflects a Semitic language with all that this implies for the importance of consonantal phonemes. It is thus properly termed a consonantal alphabet.

1.6. *Languages in Use at Ugarit*

Eight different languages are presently attested in the documents from Ugarit: Sumerian, Akkadian, Hittite, Luwian, Hurrian, Ugaritic, Egyptian, and Cypriot-Minoan. These languages were rendered using five distinctive writing systems. In most common use were the Sumero-Akkadian logo-syllabic system (also used to write Hittite and Hurrian) and the Ugaritic alphabetic system (also used to write Hurrian and, to a much lesser extent, Akkadian). In addition to these systems consisting of cuneiform signs inscribed on clay, Luwian hieroglyphs, Egyptian hieroglyphs, and the Cypriot-Minoan syllabic systems are attested in relatively limited corpora. The two principal corpora are the texts in the local “Ugaritic” language, which today number about 2,000, and the texts written in Akkadian (more than 2,500), the chancellery language of the period.

1.7. *Bilingual and Multilingual Documents*

Marginal notations or numbers written in Mesopotamian signs are sometimes found in administrative documents otherwise composed in alphabetic cuneiform (for example, RS 11.715^a, *editio princeps* by Virolleaud 1940b). Less frequently attested are tablets with a Ugaritic text on one side, and on the other a text written in the syllabic writing system (for example, RS 18.102, Virolleaud 1965: text 34). Among the unpublished texts from the House of Urtenu, a new example of the latter has been found that contains two seem-

ingly identical texts (RS 94.2519), as well as two texts in which the two writing systems are mixed in an irregular fashion (RS 94.2276 and RS 94.2411).

There are several ritual texts where Ugaritic and Hurrian, both written alphabetically, are mixed in a single text (see Pardee 1996). In one, a paragraph in Hurrian is clearly set off from the preceding and following Ugaritic texts by horizontal lines (12 RS 24.643:13–17).

A great many lexical texts have been discovered at Ugarit. These consisted of columns of signs or words that apprentice scribes had to learn as part of their education. These lists were often bilingual (Sumerian and Akkadian), but they also were adapted to the multilingual milieu of Ugarit by the addition of one column in Hurrian and another in Ugaritic (the most complete text of this type is RS 20.123⁺, *editio princeps* by Nougayrol 1968: text 137). For the contributions of this type of text to our understanding of Ugaritic, see Huehnergard 1987.

A trilingual document (Sumerian-Akkadian-Hurrian) discovered in 1994 has recently been published (André-Salvini and Salvini 1998a, 1999a, 1999b, 1999c, 2000). Its Sumerian and Akkadian columns contain the beginning of a large lexical list, the first terms of which were previously unattested at Ugarit. The last column, an important new source for the history of the Hurrian language, provides the meaning of several new words and confirms some older hypotheses that were based on comparative considerations.

1.8. Ugaritic Texts

There are approximately 50 mythological texts in poetry and some 1,500 texts in prose (including decipherable fragments). The primary types of prose texts are: religious (ritual, deity lists, votive), ominological (astral, malformed births, extispicy), medical (hippiatric), epistolary, administrative (contracts, lists of many sorts), and didactic (abecedaries, exercises).

The prose texts, the majority of which were discovered in the Royal Palace, excavated primarily after World War II when excavations resumed in 1948, originate largely from the royal administration. The administration was headed by a king, often in vassal position to a king of a larger political entity, the Hittite king in the period documented. Many of the letters emanate directly from the royal family; many of the ritual texts specifically mention the king; most of the administrative texts deal with one aspect or another of royal control of the resources of the kingdom (real estate, taxes, management of royal goods, working of raw materials, etc.). The 100-plus epistolary documents, in particular, reveal the Ugaritic that was in everyday use in the city.

The poetic texts have made the fame of Ugarit, because they provide a mythical and literary background for the Hebrew Bible. They are, however, comparatively few in number, and the poetic dialect presents many difficulties

of interpretation. Several of the major mythological texts bear the signature of a scribe named Ilimilku, whom some now suspect to have lived near the end of the Kingdom of Ugarit (Dalix 1997b, 1998; Pardee 1997a: 241 n. 3; state of the question in Pardee 2007), rather than a century earlier, as the traditional position maintained. The poems that he and other scribes recorded had in all likelihood been passed down by oral tradition for centuries.

The nature of the corpus and of the writing system places limits on our ability to describe the language. The number of texts is relatively small and virtually all are damaged to some degree, leaving few long stretches of text for analysis. This is especially true of the prose texts, which were usually written on tablets smaller than those bearing the major mythological texts. No prose narrative texts are as yet attested on which to base a description of narrative prose syntax. The poetic texts are largely narrative rather than lyrical but are of little use, because of their archaic form, for projecting a prose syntax. The upshot is that phonology is described largely in terms of graphemes; morphology is to a significant degree reconstructed; reasonably comprehensive descriptions of morpho-syntax and of poetic syntax are possible; the prose discourse syntax particular to letters is reasonably well known, while narrative prose syntax is known primarily from narrative sections of letters.

1.9. The Archives of Ugarit and the History of the Kingdom

Traces of uninterrupted human occupation, from virgin soil in the middle of the 8th millennium until the beginning of the 12th century B.C., are still visible in the baulks of the 20-meter-deep sounding that was undertaken on the western slope of the acropolis. C. F.-A. Schaffer began this project in 1934, and H. de Contenson reinitiated it in the early 1950s, concluding it in 1976 (de Contenson 1992).

Texts have been recovered only from the Late Bronze Age—the Middle Bronze Age levels, where Akkadian texts surely await discovery, have been reached only in limited soundings. Beginning in 1977, Ugaritic and Akkadian texts have been discovered at the neighboring site of Ras Ibn Hani, a suburb of Ugarit (Bordreuil et al. 1984, 1987; Bounni, Lagarce, and Lagarce 1998). Ugarit is occasionally mentioned in texts from other sites (Mari, el-Amarna). In these sources, Ugaritians belong to the “Amorite” element since they bear “Amorite” names and, in the 18th century B.C., they maintain cultural relations with other “Amorite” kingdoms. At present, the oldest texts discovered on the site of Ras Shamra–Ugarit go back to the 14th century (with the notable exception of RS 16.145 [*PRU* III, p. 179]—see Arnaud 1998) and, thanks to the recent discoveries in the House of Urtenu, our knowledge of the political history of the last two centuries of this kingdom, which has gradually increased over the years, will continue to grow in the years to come as these texts are

published. Nevertheless, many uncertainties remain, for the dates of many texts are still approximate. The Akkadian text known as “the General’s letter” is a good example of this uncertainty (RS 20.033, *editio princeps* by Nougayrol 1968: text 20), for the writer’s name is damaged and that of the recipient is no longer extant, with the result that various historical contexts have been proposed with dates ranging over nearly a century (see Lackenbacher 2002: 54–55, 66–69; Freu 2006: 81–86, 90, 94, 233–34).

The first important event in the history of the kingdom for which documentary evidence from Ugarit is preserved is reflected in the international treaty RS 19.068 (*editio princeps* by Nougayrol 1956: 284–86; cf. Lackenbacher 2002: 53–54, 64–66, 180 + n. 597, 289 n. 1029) which was concluded by Niqmaddu II with Aziru of Amurru in ca. 1360. The text evokes a conflict between Niqmaddu and Aziru for sovereignty over the buffer-state of Siyannu, located to the south and east of Ugarit and north of Amurru. It contains the agreement that Ugarit will pay Amurru a total of 5,000 shekels of silver in settlement of all outstanding matters. From that point on, military assistance would be required of Aziru against any potential enemy, although no reciprocal obligation was stipulated in the treaty. The unique character of this payment, the relative modesty of which is surprising, precludes the possibility that it was tribute. The image projected by this text is less that of a tributary state protected by Amurru than that of a state preferring to secure its peace rather than to use force. In other words, it appears to be an instance of preferring an expensive peace over a costly war.

Shortly thereafter, the invasion of Syria by Shupiluliuma I created a new situation that forced Ugarit to choose between, on the one hand, solidarity with a coalition of Syrian kingdoms (led by Mukish to the north and Nuḥashe and Nia in the Orontes Valley to the east and to the south) and, on the other, an alliance with Ḫatti that promised Ugarit substantial territorial gains. Niqmaddu II opted for the latter but was not able to withstand his neighbors’ offensive, which devastated his territory before his new ally could arrive to force the invaders’ departure. (It is difficult to evaluate the real military capabilities of Niqmaddu, since there are no direct data on the real number of his troops, but a letter of Shupiluliuma, RS 17.132 [*editio princeps* by Nougayrol 1956: 35–37], mentions a Ugaritic military force capable of subduing cities.) The net gains from this operation, however, were not insignificant, for Ugarit obtained (1) an assurance that its reigning dynasty should remain in place while the Hittites imposed their own kings in other Syrian polities, (2) a definitive stop to the expansion of Amurru to the north, (3) the assurance of protection by a great power, (4) the extension of Ugaritic territory, and (5) a privileged position in the administration of Hittite Syria—all this established by the treaty between Niqmepa^c and Murshili II that was promulgated shortly after these military operations.

These two early examples illustrate and anticipate the political stance of the Kingdom of Ugarit during its last century and a half of existence. Between the options of an increasingly untenable isolationism or of collaboration with the Hittites, who were capable of ordering reprisals from a whole series of neighboring kingdoms, two policies of moderation were developed. The first, which consisted of forming alliances with the various Syrian polities, was preferred in the 14th century. In ca. 1340, Arḫalba of Ugarit joined a coalition against the Hittites that included the kingdoms of Nuḫashe and Qadesh that was supported by Egypt under Horemheb. But the coalition was defeated in Murshili II's ninth year and, among other detrimental consequences suffered by the Kingdom of Ugarit, this defeat led to decreased control of Ugarit over its southern neighbor, Siyannu-Ushnatu. The second policy, a sort of "passive resistance" (Liverani 1979: 1311), seems more accurately to describe the 13th century, and it was perhaps while walking this tightrope that the Ugaritians most clearly practiced politics as the art of the possible.

This strategy was, however, already perceptible in the 14th century: it is important not to overlook the likely presence in Ugarit of widespread anti-Hittite resentment following on the previous animosity to Egyptian domination. We have seen that such an attitude was not unknown in Ugarit, for the political choices of Arḫalba seem to have been based on this type of sentiment—but they had led to adverse consequences for the kingdom. This failure of Ugaritic politics toward the Hittites seems, however, not to have dampened the Ugaritic resolution to oppose Hittite domination nor to have stemmed the development of a popular opposition to Hittite domination. Thus Ugarit's support of Ḫatti is not to be characterized as loyal and unconditional but rather as that of an ally, whether willing or not. Niqmaddu II was not able to refuse the proposition of Shupiluliuma, whose armies were at his doors, but, after the death of this Hittite king, he clearly balked at continuing a policy that he had not chosen of his own free will. As a result, the attitude of Ugarit as a Hittite vassal was pragmatic, entirely contingent on circumstances.

From the beginning of the 13th century on, the official documentation provides a more solid chronological foundation. The majority of these texts were no doubt composed and kept until 1185 in the Royal Palace of Ugarit, in the South Palace, a mansion that is increasingly being identified as the dwelling of an important personage named Yabninu, and in various other private dwellings of important officials at the court of Ugarit. For the last 30 years, hundreds of new tablets discovered in the south-central region of Tell Ras Shamra have been grouped under the name "archives of the House of Urtenu," because the name Urtenu, a courtier contemporary with the last kings of Ugarit, appears frequently in these texts, some of which are of a private nature (see Bordreuil and Pardee 1995a; and, here below, text **18** RS 92.2014). This final period in the history of Ugarit is particularly interesting because it marks the

beginning of a new geopolitical equilibrium. This new historical situation was the logical consequence of the battle of Qadesh in 1275 between Egypt and Ḫatti, which positioned Ugarit within the southern sphere of influence of the Hittite Empire.

The attitude of minimal cooperation with the Hittite overlord that had been put to the test in the 14th century became the norm in the first half of the 13th century. The Hittite king Tudḫaliya IV granted Ammistamru II a remarkable exemption given the previous treaty between Murshili II and Niqmepa^c: in exchange for 50 minas of gold, Ugarit was not required to send troops to the aid of Ḫatti in a conflict with Assyria: “In the presence of Ini-Teššup, king of Charchemish . . . the Sun, Tudḫaliya, Great King, King of Ḫatti, has released Ammistamru, king of Ugarit. . . . Until the war with Assyria is over, the infantry and the chariotry of the king of Ugarit need not participate” (RS 17.059, *editio princeps* by Nougayrol 1956: 150–51).

Under the earlier treaty, Ugaritic participation in Hittite military operations was stipulated, and the presence of a Ugaritic contingent at the battle of Qadesh shows that this requirement was still in force some decades later. The text just quoted, written under Tudḫaliya IV at a moment when Ammistamru II was desirous of loosening his ties to the Hittites, may have been the first concrete manifestation of the Ugaritic policy of limiting political and military cooperation to the extent possible, of interpreting *a minima* the terms of the older treaty. Lines 9–19 reveal the precautions that Ammistamru II had inserted against possible Hittite reprisals:

No suit shall be brought in the future against the king of Ugarit. When the war with Assyria has come to an end, if the Sun prevails over the king of Assyria and peace is established between them, no suit may be brought concerning the infantry and the chariotry of the king of Ugarit, and no suit against him shall be possible at a later point. The king of the land of Ugarit has paid to the Sun fifty minas of gold in ten shipments from the sealed storehouse.

As the editor saw, the context of this document cannot have been that of a major conflict with Assyria for, if this had been the case, the Hittite king would certainly not have exempted the king of Ugarit from his obligations, or even have allowed him to buy his way out—or, if he had, he would not have ratified the procedure by a formal document. If the Assyrian threat was still alive, it could not have been life-threatening. Expertly negotiating his way through his new-found freedoms, Ammistamru II arranged not to send troops but, the Hittite state being in some trouble, the maneuver required a large sum of money. This episode is no doubt a good illustration of the political choices traditionally made by Ugarit.

In the second part of the 13th century, “passive resistance” was still the policy of choice: particularly under Ibiranu, a ruler who stands out less clearly than those who preceded and followed him but whose government can be

credited with the same ambiguous yet effective attitude. Lines from a letter addressed to the king of Ugarit clearly denounce this absence of pro-Hittite enthusiasm:

Thus says the King of Karkemish: To Ibiranu, king of Ugarit, say: May it be well with you. The *kartappu*-official Talmiteshub will be coming to you to verify the numbers of your soldiers and of your chariots. You have been made responsible for these soldiers and chariots, and it is your duty to get them ready so that the Sun may carry out this census. May the Sun not be disappointed. (This is a matter of) life and death. (RS 17.289, *editio princeps* by Nougayrol 1956: 192)

Other letters reveal that Ugarit reduced to a minimum the troops furnished to Ḫatti via Karkemish, both as to number and as to quality: “Moreover, as regards the chariotry that you sent to me, the soldiers are mediocre and the horses are starving. . . . You have kept the best *maryannu*-forces while sending me mediocre troops” (RS 34.143, *editio princeps* by Malbran-Labat in Bordreuil, ed. 1991: text 6). The writer is again the king of Carchemish, and the Ugaritic king’s willingness to take advantage of him demonstrates the relative strength of his position, for the king of Carchemish was unable to impose his interests on him and could only appeal to intervention from the Hittite sovereign. Another text, apparently addressed to the king of Ugarit by one of his officials, confirms that this lack of consideration was not unintentional but premeditated: “My lord, a messenger from the king of Carchemish has gone to Qadesh seeking chariotry and infantry. He will come next to Ugarit. My lord, do not show him any chariotry or infantry and do not allow him to take any away” (RS 34.150, *editio princeps* by Malbran-Labat in Bordreuil, ed. 1991: text 10; other examples: RS 34.140, Bordreuil, ed. 1991: text 11; RS 34.138, Bordreuil, ed. 1991: text 8; RS 20.237, *editio princeps* by Nougayrol 1968: text 31; RS 11.834, *editio princeps* by Nougayrol 1955: 17).

All of this evidence confirms how important the contributions from Ugarit were for the Hittites. The policy of minimum participation presented, however, certain risks, and it was necessary to calculate in advance how to proceed without going too far. A case in point is a military expedition to the south that was challenged by the king of Carchemish: “The king of Ushnatu has come and lodged the following complaint: ‘The king of Ugarit has confiscated territory on my side of the border, including a town.’ How could you have acted thus? He used to be one with you but now he is free. So refrain henceforth from invading his borders” (RS 20.174A, *editio princeps* by Nougayrol 1968: text 25).

Everything that we know about the political history of Ugarit—that is, essentially its foreign policy—indicates that it was predicated above all on a remarkable pragmatism. Abandoning the isolationist position from which it had for many years successfully negotiated peace for a price, Ugarit became a vassal to the Hittites when there was no other recourse. But it made the best of

this misfortune, demonstrating great skill in opposing Hittite domination without provoking direct conflict. Its financial contributions and military aid earned it considerable advantages compared with other Syrian states. Within the bounds permitted by its position as a vassal, Ugarit continued to foster its own interests, and its army remained an important element of this policy. When it seemed appropriate or inevitable, Ugarit supplied precious military support and did not hesitate to profit from Hatti's moments of political weakness so as to enlarge its own sphere of activity.

On the other hand, Ugarit never failed to assist its Anatolian protector in decisive moments, such as when the enemy at the battle of Qadesh in the early 13th century came from the south or at the beginning of the 12th century when the invaders came from the sea. Particularly in the latter context, its military and naval contributions were increasingly important to the regional power with whose destiny its own was bound, as we know today to have been the case during the few years that remained before the disappearance of both Ugarit and Hatti from the historical scene.

1.10. The Geography of the Kingdom of Ugarit

The Kingdom of Ugarit was situated on the Syrian coast, in the northwestern corner of the Fertile Crescent, between Antioch to the north and Gaza to the south and bordered to the west by the Mediterranean Sea and to the east by the important geological fault that runs north and south, through which the Orontes flows north, while the Litani and the Jordan rivers flow south. The Kingdom of Ugarit is estimated to have covered about 2,000 km² (Saadé 1979: 33), nearly corresponding to the present province of Latakia.

1.10.1. The Borders

It is possible to determine the frontiers of the Kingdom of Ugarit at the time of the archives discovered at Ras Shamra, capital of the Kingdom of Ugarit, situated a little more than ten kilometers north of present-day Latakia and a few hundred meters inland of the best port along the Syrian coast, the modern bay of Minet el-Beida. Thanks to the text of a treaty concluded between the Hittite king and the king of Ugarit in the 14th century B.C. that set out the frontier with Mukish (the modern-day region of Antioch), we know that the border ran along the chain of mountains which reaches its highest point at the Gabal al-Aqra' at an altitude of 1,800 m, a peak that the Ugaritians called *Şapunu*. On a clear day, this summit, on the Turkish side of the modern border, is visible from the site of Ugarit some 50 km to the south. The same treaty reveals that Ugarit was bounded to the north by a natural frontier running from Birziheh, near the Crusader castle of Burzeh in the mountainous area to the west of the Orontes Valley, to the Mediterranean. This northern region corresponded roughly to the drainage area of the Nahr al-Kebir and its tributaries.

The sources of this river, which in the Bronze Age was called *Rahbanu* (literally, ‘the wide one’), are located in the mountainous area to the east of the Gabal al-Aqraʿ, and it reaches the Mediterranean a few kilometers south of Lattakia. It provided an essential part of the communication system of the kingdom, for it served as the primary route from the coastland into its northern and northeastern sections.

The Mediterranean provided the western boundary while the eastern border followed the chain known today as the Alaouite Mountains or the Gabal al-Ansariyeh, which marks the western side of the Orontes Valley. It is possible that during certain periods Ugarit may have controlled some territories situated on the east bank of the Orontes. The southern border was situated to the south of the Gableh Plain, including at some periods the inland Kingdom of Siyannu, and was probably marked specifically by the Nahr es-Sinn, a short but abundant river that flows out of the rocky pass that separates the coastal plain from the plain and harbor of Banyas to the south.

These natural boundaries certainly contributed to a strong geographic, economic, even national identity for this Syrian kingdom, at least for the period from the Late Bronze Age when written sources are available (middle 14th–early 12th centuries B.C.). The Ugaritians exploited their exceptional geographic location within the haven formed by these boundaries. Maḥadu, the port of the capital, and the smaller ports of other coastal villages served as doors to the Aegean world, in particular via the island of Cyprus, only 70 km away. Regarding contacts with the east, Ugarit is situated at the same latitude as Emar, a city situated on the great bend of the Euphrates, where the river turns to the southeast after meandering southwest then south from its source in modern Turkey. It was between Ugarit and Emar that the overland distance to the Euphrates was the shortest and most advantageous for transporting merchandise. The activities of the Ugaritic merchants also contributed to relations with more distant regions, including the island of Crete (*kaptāru*), whence cereals, beverages, oil, and so on, were imported, and the mountains of Afghanistan, where lapis lazuli was mined.

1.10.2. Hydrography

The Fertile Crescent roughly follows the 250 mm isohyet—that is, an imaginary line setting off zones that receive more or less than 250 mm of rainfall per year. This average annual rainfall is important because it distinguishes regions where irrigation is called for during the summer months in the dry years from regions where irrigation is not necessary. These humid zones are called regions of “rain cultures” to distinguish them from regions where the digging of irrigation canals is essential for agriculture, as in southern Mesopotamia. The territory of the Kingdom of Ugarit is located within the region that receives a minimum of 250 mm and, in fact, the mountainous region

around the Gabal al-Aqra^c receives even more precipitation than this. This climatic factor played an important role in the development of the agrarian myths from Ugarit, one of which reports that *Haddu* (better known by his title *Ba^clu* ‘Master’), the god of the storm and of rain, engaged in annual combat with *Môtu*, an entity personifying drought and death. One of the functions of this myth was to accompany the renewal of the agricultural year, and it is difficult to find a more apposite climatic context for such a myth than a “rain culture.” The tale recounts that *Ba^clu* was defeated and then forced to descend into the heart of the earth by his rival. Thereafter, the goddess ‘*Anatu*, who controls the subterranean waters at their sources, and *Šapšu*, the sun-goddess, who controls the evaporation of the earthly waters, become involved. Together, the goddesses collect the body of *Ba^clu* and transport it to his palace on Mount *Šapunu* (the Gabal al-Aqra^c) located north of the city of Ugarit. It is also at *Šapunu* that the god manifests himself in the autumn rains (CTA 6 V 1–6; see Caquot, Sznycer, and Herdner 1974: 265–66) after being brought back to life by the care of the goddesses ‘*Anatu* and *Šapšu*. The presence of the god in his mountain abode was felt particularly in autumn, when the desired rains returned after months of absence. This was the moment when storms, observable from great distances around the region of the Syrian interior, broke out on the Gabal al-Aqra^c and vividly announced the return of the god to his palace.

Similarly, the myth of *Ba^clu* against *Yammu* (‘Sea’) would appear to find its provenance in this same region. The proximity of the sea to the Gabal al-Aqra^c (the height of this peak is more than 1,800 m, and its distance from the sea is no more than 3 km as the crow flies) explains the appearance of a “mountain effect,” well known in the Mediterranean. In this meteorological phenomenon, dense clouds gather around the summit of the Gabal al-Aqra^c while, from the center of the spectacular storm, lightning is attracted to the sea. These autumn and winter tempests must have made a big impression on fishermen, mariners, and travelers who considered the region situated to the north of the bay of Ras al-Bassit to be the place *par excellence* of the conflict between the Sea and the storm-god and interpreted the appearance of billows and powerful waves as the Sea’s response to the storm-god’s blows. The geographical context of the two principal myths from Ugarit, therefore, is found in the interior of the kingdom: *Ba^clu*’s combat with the Sea was waged from his mountain residence on *Šapunu*, and *Ba^clu*’s battle with *Môtu* also victoriously concludes there with the return of the god to his palace.

1.10.3. The Regions of the Kingdom

The kingdom was divided into three large geographical regions that are mentioned in the lists enumerating the contributions of various kinds furnished by the villages. These regions were subdivided into several administrative districts. The first of these regions, called *Arru*, corresponded to the plain

surrounding the present village of Gableh, known as Gabala in the Greco-Roman era. We know that the southern boundary of Ugarit was situated to the south of this city because Gibʿalaya (*gbʿly*) is mentioned among the port-villages of the kingdom, whereas the Nahr es-Sinn may preserve the memory of the Kingdom of Siyannu mentioned in the Ugaritic texts and in chapter 10 of Genesis. Several villages mentioned in the Ugaritic texts belonged to this region, such as Atalligu, Ushkenu, Mulukku, etc. The mountainous area that separates the coastal plain from the Orontes Valley seems to have constituted another region, Ĝuru, whose name means ‘the Mountain’. The environs of the capital, including the ancient city on Ras Ibn Hanī, probably constituted another district, named after the capital city itself. The city of Ḥalbu Şapuni, located in the vicinity of modern Kassab, was probably the administrative center of the northern region known as Şapunu.

1.10.4. The Landscape

As we have seen, the landscape of the area provides a backdrop for the divine exploits and quarrels described in the mythological texts from Ugarit. A fragmentary new mythological text discovered in 1992 (RS 92.2016, *editio princeps* by Caquot and Dalix 2001) refers to the activity of the goddess ʿAṭartu in the *Rahbanu*, modern Nahr al-Kebir, the river that probably delimited the northern border of the region of Arru, which extended from there to the southern border of the Kingdom of Ugarit. According to one mythological text, “the goddess ʿAnatu ascends over Ĝuru, Arru, and Şapunu.” These three names gathered in a single phrase undoubtedly conveyed in mythological terms the principal regional components of the Kingdom of Ugarit (Bordreuil 1984).

A tablet discovered in the excavations of Ras Ibn Hanī (RIH 84/13, preliminary edition by Bordreuil in Bordreuil et al. 1987: 299–301) enumerates diverse herds of bovines that were located, probably for the summer, in several villages of the kingdom. Some of these villages were located along the northern border of the kingdom, and this is certainly related to the pastoral activity characteristic of this region, where pastureland abounds. In addition to the numerous springs and grassy valleys that made the area ideal for the summer pasturing of bovines and ovines, the mountains were also covered with extensive forests. Not only is this evidenced by the name of a city from the northern region, Ḥalbu Şapuni, which literally means ‘the forest of Şapon’, which is probably situated near present-day Kassab, but the texts mention other towns with the word *halbu* as a component in the Kingdom of Ugarit, two of which are located in the eastern mountain chain. These two mountain regions were covered with vast and dense forests, of which the only vestige today is the forest of Fourlloq not far from present-day Kassab. Thus the practice of forestry and pastoralism in the northern region was complementary to the agricultural

activities in the southernmost region, which was rich in springs from the Alaouite chain and in fertile soil. The mention of the *ʾIlū bildāni* (*il bldn*), ‘the gods of the land’, in a list including some of the principal divine actors in the Ugaritic myths (RS [Varia 20], *editio princeps* by Bordreuil and Pardee 1993b: 42–53; cf. Pardee 2000a: 894–97) suggests that the convergence of factors resulting from the physical geography (orography and climatology) and the economic geography encouraged the emergence of Ugaritic civilization and a specific national identity.

1.11. The Ugaritic Language

Ugaritic is the only well-attested example known today of the West Semitic languages spoken in the Levant during the 2nd millennium B.C. The place of Ugaritic in the Semitic languages has been a matter of dispute, in part because of a confusion of categories, viz., between literary and linguistic criteria. Literarily, the poetic texts show strong formal (poetic parallelism), lexical, and thematic affinities to Biblical Hebrew poetry. Linguistically, however, Ugaritic is considerably more archaic than any of the well-attested Northwest Semitic languages and probably descends directly from a Levantine “Amorite” dialect. All indications are that it is more directly related to West Semitic than to East Semitic (Akkadian). Within the former branch, it shares certain important isoglosses with Northwest Semitic as opposed to Arabic (e.g., roots I-w → I-y) and with Canaanite as opposed to Aramaic (e.g., /d/ → /ṣ/). The isoglosses shared with Arabic (e.g., consonantal inventory) represent for the most part shared archaic features.

Ugaritic is a one-period language, attested only for the last part of the Late Bronze Age, approximately 1300–1190 B.C. This is because the writing system in which known Ugaritic texts are inscribed was not invented (at least according to present data) until sometime during the first half of the 13th century, whereas the city of Ugarit—virtually the only site where Ugaritic texts have been discovered—was destroyed early in the 12th century. In recent years it has become clearer that the greatest number of texts date from the last few decades of the site and there is, therefore, no basis on which to define a “late” Ugaritic over against the main body of texts (*contra* Tropper 1993b), for the main body of texts is late Ugaritic. The strata of the language that can be distinguished are not defined by the chronology of the texts but by the characteristics of the language: the poetic dialect of the mythological texts and the prose dialect of the administrative documents and everyday texts.

Until recently, it was commonly believed that Ugaritic was invented in the 14th century. Today, however, there are good reasons for believing that the invention of the cuneiform alphabet is to be situated in the first half of the 13th century (Dalix 1997a, 1997b, 1998; Pardee 1997a: 241 n. 3; 2001b; 2007). A mythological fragment in alphabetic cuneiform in the archive of Urtenu, the

archaeological context of which is firmly dated to the end of the 13th century and the beginning of the 12th, bears the signature of Ilimilku and suggests that the mythological texts from the acropolis that also bear his name should be dated to this period. The absence of any royal name in alphabetic cuneiform before Ammistamru, the son of Niqmepa, whose reign extended for three decades in the middle of the 13th century, supports this hypothesis. At the same time, it should be noted that the royal names at Ugarit were frequently repeated (see Arnaud 1998), and this naming practice does not make it easy for the historian to distinguish the texts between Niqmaddu I (who died around 1350 B.C.) and Niqmaddu II (who died sometime during the last decade of the 13th century), between Ammistamru I (from the first half of the 14th century) and Ammistamru II (from the middle of the 13th century), or between Shupiluliuma I (who died in the middle of the 14th century) and Shupiluliuma II (who took the throne somewhere around 1200). Today it seems clearer that the names attested in the alphabetic texts are those of the kings who reigned in the 13th century: *mydtmr*/*mtmr* = Ammistamru II, *nqmd* = Niqmaddu III, *tpllm* = Shupiluliuma (either I or II, depending on the historical background of the only text where the name is found [36 RS 11.772+ in the selection of texts]). As a result, though a number of texts from Ugarit date to the 14th century, it is becoming more and more likely that so early a date is to be attached only to texts written in Akkadian.

2. *Writing System*

The Ugaritic writing system is unique in that it adapts the cuneiform principle (wedges inscribed in clay) to represent graphemes of an alphabetic type for the purpose of writing a West Semitic language. (For several examples of the full repertory of consonants written out in the conventional order by scribes who were native speakers, see the abecedaries in the selection of texts, section VIII, texts 53–55.) The alphabet had been invented somewhere between one century and half a millennium before the earliest attested Ugaritic texts (Sass 2004–5), and there is no particular reason to believe that the linear alphabet was unknown at Ugarit before the invention of the cuneiform alphabetic system. Indeed, it is not unlikely that the cuneiform system is a representation in clay of a linear alphabet (i.e., one written with ink), though presently available data do not allow a precise description of the origin of the cuneiform alphabet.

At present, three alphabetic systems are attested at Ugarit: (1) the “long” alphabet, well attested by abecedaries; (2) the “short” alphabet, very rarely attested and of uncertain composition (no abecedy has yet been discovered representing the “short” alphabet); (3) an alphabet of the South-Semitic type, presently attested at Ugarit by a single abecedy (RS 88.2215), arranged in South-Arabian order (i.e., {h, l, ḥ, m . . . } and with peculiar sign forms), very similar to an abecedy discovered in 1933 at Beth-Shemesh in Palestine but only recently deciphered (Loundine 1987; cf. Bordreuil and Pardee 1995b; 2001: text 32).

The long alphabet was clearly intended for writing Ugaritic because it is the means of graphic expression chosen for virtually all texts inscribed in that language, whether in prose, in poetry, or of a didactic nature. The short alphabet shows fusion of graphemes on the Phoenician model (e.g., /š/ and /t/ written {t}), and the few texts in alphabetic cuneiform discovered beyond the borders of Ugarit seem to be written in variants of the short alphabet (Dietrich and Loretz 1988; cf. Bordreuil 1981). It seems, therefore, to be an adaptation of the long alphabet to a Phoenician-type consonantal repertory. The language of at least one text written in this system, discovered in Lebanon at Sarafand-Sarepta, has been identified as Phoenician (Greenstein 1976; Bordreuil 1979). Though the abecedy in South Arabian order consists of the same number of signs as the basic consonantal repertory of the long alphabet, it shows several variant sign forms and was not, therefore, a simple reorganization of the Ugaritic alphabet along South Arabian lines. Because only abecedaries are attested in this version of the alphabet, one can only speculate as to the language that it was used to convey.

The epigraphic study of Ugaritic texts consists principally, then, of the examination of the texts written in the long alphabet. Signs are formed with

three types of wedges: vertical, horizontal, and oblique. These wedges are used in various combinations, from a single wedge ($\{g, \text{ }^c, t\}$) to seven wedges ($\{\text{ }^s\}$). The signs with multiple wedges may consist of one type of wedge (for example the $\{r\}$ has five horizontal wedges), two ($\{q\}$ has one vertical wedge followed by one oblique wedge), or all three (for example, $\{t\}$ has one horizontal wedge, one vertical wedge, and one oblique wedge). The reading of texts is complicated by the frequently damaged state of the tablets. It is also necessary for the beginner to learn to recognize the various forms of each sign. Those who are especially interested in Ugaritic paleography would do well to consult Ellison 2002 and to make their own table of signs based on the facsimiles and photos in the present *Manual*.

An important principle of variation encountered in Ugaritic texts is the addition of wedges to some signs, but only to those that are made up of the largest possible number of wedges for their formal type. For example, the $\{l\}$, which has as its standard form three vertical wedges, may also be inscribed with four or even five wedges, but the forms of the $\{s\}$ (two vertical wedges) and of the $\{g\}$ (one vertical wedge) are immutable, since to add a wedge to the $\{s\}$ would make it a $\{l\}$ and to add a wedge to the $\{g\}$ would make it a $\{s\}$. According to this principle, the signs allowing for supplementary wedges are $\{l, h, y\}$ (which consist of a combination of vertical wedges), $\{n, r, h, i\}$ (horizontal wedges), $\{s\}$ (the oblique wedges on both sides of the vertical wedge may be supplemented), $\{u\}$ (may have four or more vertical wedges), and $\{d\}$ (either the row of vertical wedges, the row of horizontal wedges, or both may be supplemented) (see Pardee 2002c).

Because the Ugaritic writing system does not represent vowels, Ugaritic grammar represents an uneasy truce between description and reconstruction. It has this feature in common with all of the pre-Christian-era Northwest Semitic languages, but those attested in the 1st millennium either make use of *matres lectionis* and have later vocalization systems on the basis of which some retrojection may be done (Aramaic, Hebrew), or else have later congeners in which *matres lectionis* are used (Phoenician, Punic, Neo-Punic). The reconstruction of the Ugaritic vocalic system must rely, therefore, on two types of internal sources: (1) the “extra” *alif* signs in the Ugaritic alphabet; and (2) Ugaritic words in syllabically written texts. The latter appear in three distinct forms: (a) the so-called polyglot vocabularies (Ugaritic words written in ancient “dictionary” entries); (b) Ugaritic words in Akkadian texts; (c) proper names. For the first two types, see Nougayrol 1968: texts 130–42 and indices pp. 351–52; and Huehnergard 1987; the third type is more difficult to use for reliable results because of the presence of archaic elements in Ugaritic names and of the occurrence of non-Ugaritic names. If one wishes to reconstruct a form or a word where these internal sources are silent, one must rely on comparative Semitic considerations.

3. Phonology

The vocalization of Ugaritic is largely reconstructed, while the consonantal system is described primarily in terms of the graphemes rather than in phonetic terms. By comparison with the later West Semitic languages, and in comparison with other contemporary languages (Akkadian, Egyptian, Hurrian), the phonetic system can be approximated (e.g., {š} and {z} represent “emphatics”).

Several examples of the consonantal alphabet written out partially or in full (“abecedaries”) provide the oldest witnesses to the concept of a repertory of consonants recited in a fixed order, corresponding essentially to the later Northwest Semitic alphabets. The Ugaritic abecedary consists of 27 signs, corresponding to the consonantal repertory, to which three signs have been added: the first two, variant forms of *alif*; the third, a variant of /s/. These signs follow the order customary for the later Northwest Semitic alphabets, which contain 22 signs; the five supplementary signs are dispersed at apparent random within the order:

Northwest Semitic

ʾ b g d h w z ḥ ṭ y k l m n s ʿ p š q r š t

Ugaritic

ā b g ḥ d h w z ḥ ṭ y k š l m ḏ n z s ʿ p š q r ṭ ḡ t ī ū š

This dispersal has generally been assumed to indicate the invention of the Northwest Semitic alphabet for a language, such as Ugaritic, that had a larger consonantal inventory than the well-known 1st-millennium languages.

The origin of the three signs added to those of the standard consonantal inventory is in dispute. The patent similarity of form between sign 30, usually transliterated {š}, and the {s} in the later Northwest Semitic alphabet makes a common formal origin likely, but the reason for the addition of this sign to the Ugaritic alphabet is unclear. (Compare Segert 1983; Dietrich and Loretz 1988.) The most recent explanation suggests that the phonetic evolution of /s/ was caused by phonetic environment (Tropper 1995b). In function, sign 30 is like {s} but only in certain words; other {s}-words are never written with {š}.

The origin and the reason for the addition of the 2 extra *alif* signs are both uncertain. (Perhaps they were added for the purpose of writing a language such as Akkadian, or Hurrian, which permits syllables to begin with vowels. Akkadian texts written with the Ugaritic script have been found, but they are rare; Hurrian texts are more common.) In function, the 3 *alif* signs are used when writing Ugaritic to indicate /ʾ/ plus following vowel, with {ī} used for syllable-final *alif* (thus {ī} = /ʾi/ or /aʾ/, /iʾ/, and /uʾ/). The situation presents difficulties, however, for syllable-final *alif* appears sometimes to quiesce,

sometimes to function consonantly, sometimes to function as a “guttural”—that is, to be followed by a very brief vowel (compare “secondary opening” in Biblical Hebrew). These three possibilities are encountered in the attested forms of the word meaning ‘seal’: {mšmn} = /maʕšamānu/ ({i} = /ʔ/ without a following vowel), {mšmn} = /maš(a)mānu/ (loss of the /ʔ/) and {mašmn} = /maʕaš(a)mānu/ ({a} indicates a secondary vowel after the /ʔ/). For the texts that contain the word ‘seal’, see Bordreuil and Pardee 1984, 1987. On the problem of the three {ʔ}s, see Verreet 1983; another hypothesis is proposed by Tropper 1990b.

3.1. The Consonants

By comparison with other writing systems, the alphabet may be roughly arranged according to phonetic properties (Tropper 1994a; 2000: 90–133 [§32.1]). For paucity of Ugaritic data, the precise definition of each of the phonetic properties and places of articulation must be done by comparison with other Semitic languages and will not be attempted here.

	Bilabials	Dentals	Interdentals	Sibilants	Palatals	Velars	Pharyngeals	Laryngeals
Unvoiced	<i>p</i>	<i>t</i>	<i>ʔ</i>	<i>s</i> (<i>š</i>)	<i>k</i>	<i>ḫ</i>	<i>ḥ</i>	<i>h</i>
Voiced	<i>b</i>	<i>d</i>	<i>ḏ</i>	<i>z</i>	<i>g</i>	<i>ḡ</i>	<i>ʕ</i>	<i>ʕ</i>
Emphatic		<i>ʔ</i>	<i>ḏ</i>	<i>ṣ</i>	<i>q</i>			

In addition to these relatively clear two- or three-element sets, there is a series of continuants (*m* = bilabial, *n* = alveolar/palatal, *l* = lateral, *r* = apical or lateral, *š* = sibilant or lateral) and two semivowels (*w* = bilabial, *y* = palatal).

In comparison with Arabic, Ugaritic had one consonantal phoneme fewer, there being no sign for /d/, which had shifted to /š/. The Ugaritic writing system made no distinction between /š/ and /š/ ({š}), sign 30, does not correspond to later /š/; indeed, there being no evidence from graphic confusions within Ugaritic for the survival of /š/, we may assume that it had fused with /š/ (Blau 1977: 106; Tropper 1994a: 29–30).

The graphic system does not correspond precisely to the phonetic. {z} is used for etymological /z/, but certain words containing etymological /z/ are regularly written with {ḡ}, e.g., *nḡr* ‘guard’ (← NZR), probably expressing a phonetic shift, itself reflective of a double articulation of /z/, i.e., dental and laryngeal (cf. Aramaic /ḏ/ ≈ {q} → /ʕ/; Segert 1988). The use of {z} for /t/ is not nearly as widespread as has been claimed (see Freilich and Pardee 1984) appearing only in CTA 24 and probably in RIH 78/14 (Bordreuil and Caquot

1980: 352–53; Tropper 1994b; Pardee 2000a: 866, 870–71). Etymological /d/ poses particular problems: it is sometimes written {d}, but usually {d}. Apparent confusion of /d/ and /z/ characterize certain roots, e.g., *ndr/nzr* ‘vow’ (both in Ugaritic; cf. Hebrew NZR), *dmr/zmr* ‘sing’ (cf. Hebrew ZMR), *dr^c/zr^c* ‘seed/arm’ (cf. Hebrew ZR^c). Though there is, therefore, certainly evidence for disparities between the graphic and phonetic systems, the situation was probably not as confused as some have thought: examination of the confusions claimed by Tropper 1994a reveals that the interpretations of the texts, and hence of the phoneto-semantic identifications, are sometimes either dubious or faulty (e.g., *šir* and *ṭir* are not the same word [1994a: 38]: the first is ‘flesh, meat’, while the second denotes a kinship status [see glossary]; the two terms only become homophonous in Hebrew with the coalescence of /š/ and /ṭ/).

In addition to these disparities between phonology and orthography, variations are encountered that reflect changes owing to phonetic environment, for example:

- {tmḥṣ} /tamaḥḥiṣu/ ‘you strike’ (1 RS 3.367 iv 9’) or {mḥṣt} /miḥḥaṣat/ ‘she struck’ (RS 3.322 iv 58 [CTA 19:220]), but {mḥṣt} /miḥḥaštu/ (2 RS 2.[014]+ iii–iv 41’, 43’, 45’) (loss of the “emphatic” pronunciation in proximity to the /t/).
- *w ht hn bnš hw b gty ḥbt* /wa hatti hanna bunušu huwa bi gittiya ḥabaṭa/ ‘and that servant worked on my farm’ (33 RS 96.2039:8–9), but *lm tlīkn ḥpt hndn* /lêma tala^ḥikīna ḥuṭṭa hannadāna/ ‘Why did you send this ḥuṭṭu(-soldier?)’ (29 RS 34.124:10); also two common nouns are attested meaning ‘garment’, {lbš} and {lpš}, probably /labūšu/ and /lipšu/ (devoicing of the /b/ in proximity to the /t/ and to the /š/).
- {špš} /šapšu/ ‘sun’ is unique to Ugaritic, for ŠMŠ is found in the other Semitic languages (devoicing of the /m/ in proximity to the /š/).

3.2. The Vowels

The Ugaritic vocalic system is assumed to have consisted of the six vocalic phonemes reconstructed for Proto-Semitic, /a/, /i/, /u/, /ā/, /ī/, /ū/, to which two secondary long vowels were added by monophthongization, /ê/ ← /ay/ and /ô/ ← /aw/. There is no evidence for secondary “lengthening” of the short vowels (e.g., /a/ → *qameš* in Biblical Hebrew) or for any shifts of the long vowels (e.g., the “Canaanite shift” /ā/ → /ō/). There also were long vowels created by contraction, which correspond to historically long vowels (for example, /iy/ → /î/, /uw/ → /û/). To indicate the different origin of these secondary vowels, we have marked them with a circumflex accent (e.g., /ê/ and /ô/). However, it should also be mentioned that this is solely a historical description, and there is no reason to believe that in Ugaritic the quality of /î/ (← /iy/) differed from that of /ī/ (the original “pure” long vowel). It may also be remarked that if the short vowels /e/ and /o/ existed in Ugaritic, it would only

have been in the local pronunciation of foreign words, mostly proper names, that contained roughly corresponding vowels in closed syllables.

3.3. *The Combination of a Consonant with a Vowel*

Theoretically, each consonant was able to be followed by any vowel or no vowel. For example, the sign {b} could have the following values:

- /ba/ : {b¹} /ba¹lu/ ‘master’
 /bi/ : {bt} /bittu/ ‘daughter’
 /bu/ : {bnš} /bunušu/ ‘member of the (royal) personnel’
 /bā/ : {bny} /bāniyu/ ‘(one who) builds’
 /bī/ : {kbbm} /kabkabīma/ ‘stars (in the plural oblique)’
 /bū/ : {zbl} /zabūlu/ ‘prince’
 /bê/ : {bt} /bêtu/ ‘house’
 /bô/ : [there are no examples with /b/; cf. with /t/, {tk} /tôku/ ‘middle’]
 /b∅/ : {šby} /šabyu/ ‘captive’

The uses of the three *alif*-signs are certainly more complex—but they are also more informative for vocalizing the language:

- {â} = /²a/ : {ârš} /²aršu/ ‘earth’
 /²ā/ : {âkl} /²ākīlu/ ‘(one who) eats’
 {î} = /²i/ : {îl} /²īlu/ ‘god’
 /²ī/ : {lbîm} /laba²īma/ ‘lions (plural oblique)’
 /²ê/ : {îb} /²êbu/ ‘enemy’
 /²a²/ : {mîšmn} /ma²šamānu/ ‘seal’
 /²i²/ : {qrîṭ} /qāri²tu/ ‘(one who) calls (fem.)’
 /²u²/ : {tbî} /tubu²/ ‘you should enter’
 {û} = /²u/ : {ûšb²} /²ušba²u/ ‘finger’
 /²ū/ : {ûz} /²ūzu/ ‘goose’
 /²ô/ : {û} /²ô/ ‘or’

3.4. *The Syllable*

The syllable in the ancient Semitic languages always begins with a consonant. It is either “open,” a term that traditionally means that the form of the syllable is /consonant + vowel/ (for example, the three syllables of /bu-nu-šu/), or “closed,” a syllable with the form /consonant + vowel + consonant/ (for example, the first syllable of /kab-ka-bī-ma/).

3.5. *Secondary Phenomena of the Vocalic System*

- A characteristic of Proto–West Semitic, and one that is assumed for Ugaritic because it is a member of this family, is that long vowels are not found in closed syllables. As a result, some forms of a verbal paradigm will have a long vowel, while others will have a short vowel (for example,

/yaqūmu/ ‘he will arise’ and /yaqum/ ‘may he arise’—see below, II-weak verbs §4.1.2.7).

- A vowel may be colored by a following long vowel if only one consonant intervenes between the two vowels (e.g., {īḥy} /ʔihīya/ ‘my brother’ [genitive] ← /ʔahīya/ [31 RS 94.2406:32]; *īhršp* /ʔihīrašap/ [personal name] ← /ʔahīrašap/ [40 RS [Varia 14]:18]). {āḥy} is also found for /ʔahīya/ (26 RS 18.031:2), which appears to indicate either that the different writings reflect complementary pronunciations (the word was pronounced either /ʔahīya/ or /ʔihīya/) or that the shift had occurred in all possible environments but the scribes sometimes used phonetic orthography, sometimes historical orthography.
- Secondary vowels, which seem to have occurred occasionally after *alif* in a closed syllable, seem sometimes to be colored by the following vowel even if it is short (for example, *yūḥd ib mlk* /yaʔuḥudu/ [← /yaʔḥudu/] ʔēba malki/ ‘he will be seized by the enemy of the king’ [20 RS 24.247⁺:17]). See Sivan 1997: 45; Tropper 2000: 33–35 (§21.322.1); Pardee 2003–4: 26–27. On the other hand, since the writing with {ū} is attested with at least one root that should not have had /u/ as stem vowel (the II-*h* root ʔHB ‘to love’ should have been /yiʔhab-/ but {yūhb} is attested [CTA 5 v 18]), this use of {ū} may only represent the irregular use of that sign (in place of {ī}) to note syllable-final /ʔ/.

4. Morphology

Like the other Semitic languages, Ugaritic morphology is of the inflecting (or fusional) type. The traditional view according to which a Semitic word consists of a consonantal “root” + internal vowel(s) + additional morphemes still has merit today. Though there are clearly nominal roots that include a vocalic element (e.g., *kalb-* ‘dog’) and verbal roots in which vocalic variation is the rule and which serve as the basis for nominal derivation (see below), both types of roots generate derivatives.

The morphology of a Ugaritic word will thus be made up of the following elements: (1) an abstract entity known as the root, which exists in concrete form as a set of consonants, usually two or three, which in a nominal root may include a vowel, (2) one or more vowels (semantic variation is expressed by internal vowel changes that specialists call *Ablaut*, as in German), with the possibility of longer forms produced (3) by affixation and/or (4) by prefixation. This is why a Ugaritic dictionary organized by roots (as traditional dictionaries of Semitic languages are) will begin with the simplest form, verb or noun, followed by the attested verbal forms (if they exist), then forms with suffixation, and conclude with forms including prefixes and/or suffixes (e.g., *MLK* ‘to rule’, *mlk* ‘king’, *mlkt* ‘queen’, **mmlkt* ‘kingdom’).

4.1. Morphological Categories

Though it is not without value to analyze an old West Semitic text according to the grammatical categories commonly used for the modern languages of scholarship, a descriptive analysis of these languages gives three primary categories of words: nouns, verbs, and particles. There is, nonetheless, a significant degree of overlap within these categories (e.g., verbal nouns and particles derived from nouns), and there are clearly definable subcategories (e.g., adjectives and adverbs). The three-element description is nevertheless important, for the elements belonging to overlapping categories and to subcategories are clearly definable according to one or another of the primary categories (e.g., verbal nouns will have nominal morphology along with certain syntactic and lexical features of verbs, adjectives will have nominal morphology not verbal morphology, verbal adjectives will have nominal morphology along with certain syntactic and lexical features of verbs, etc.).

Nouns and adjectives are marked for gender, number, and case but not for definiteness and only partially for state. These grammatical categories are expressed by affixation. Internal vowel variation and prefixation function primarily in nouns to mark lexical categories rather than grammatical ones.

Verbs are marked for aspect/tense, for person, for voice, and for mood. There are two aspects, perfective and imperfective, the first marked only by suffixation, the second by prefixation and suffixation; three voices, active, middle, and passive, marked by internal vowel change and by prefixed conso-

nantal morphemes; and five moods, all marked by suffixation to the imperfective verb. The position of the person markers indicates aspect/tense—i.e., person is expressed by suffixation in the perfective, by prefixation in the imperfective.

Particles are characterized by the absence of the morphological markers of nouns and verbs. This is completely true, however, of only the most basic particles, for many are secondarily derived from nouns or pronouns and may thus include markers characteristic of the nominal system.

The following presentation of the morphological categories will follow this three-way division, with an attempt to delineate clearly the overlapping categories and the subcategories. In the following discussions and tables, \emptyset is used to indicate forms that are expected to exist but that are not attested in the texts presently extant, while $-\emptyset$ is used for forms without a consonantal indicator of a morpheme otherwise indicated consonantly in the paradigm or for a form ending with a hypothetical “zero” vowel.

4.1.1. Nominal Categories

4.1.1.1. Categories of Nominal Inflection

4.1.1.1.1. Grammatical Case

Case markers are suffixed and consist of a combination of vocalic and consonantal elements. A triptotic case system (nominative, genitive, accusative) is used in the singular, a diptotic system (nominative, oblique) in the dual and plural. This system is consistent with case systems known from fully vocalized languages and is demonstrated internally by the reasonably consistent use of the appropriate *alif* sign in writing nouns of which /ʔ/ is the final consonant, e.g., s.m.nom. {ksù} = /kussaʔu/, s.m.gen. {ksî} = /kussaʔi/, s.m.acc. {ksâ} = /kussaʔa/; pl.m.nom. {rpùm} = /rapaʔūma/, pl.m.obl. {rpîm} = /rapaʔīma/.

There is not a separate case for the expression of the vocative. There are two lexical vocative markers that are placed before the noun, *l* and *y* (cf. Arabic *ya*; see also below, “Particles”), but a noun may be vocative without the use of a lexical marker. There is some evidence that the oblique case was used in the plural (Singer 1948) and one datum (*ksi* ‘O throne’ [13 RS 34.126:13]) for the genitive in the singular, perhaps by analogy with the case that normally follows the preposition *l* (Bordreuil and Pardee 1991: 158). But because of a dearth of data pertaining to the case used in vocative expressions, this matter remains largely unresolved.

There are some nouns, particularly proper names with a nominal suffix containing a long vowel (e.g., /-ān/, /-īt/), that have a diptotic singular system: /-u/ nominative, /-a/ oblique (Liverani 1963; Huehnergard 1987: 299). Therefore, in the vocalization of proper nouns, the genitive will be marked by /-a/ if the penultimate syllable has a long vowel.

Certain divine names are attested only in the “absolute” case, i.e., without a case-vowel, such as *Dagan*, while others are declined for case, such as *Šapšu*. Regarding the difficulties of vocalizing divine names as well as other proper nouns, see below, “Vocabulary” (§8).

The genitive case expresses not only origin (e.g., *l bn ʾadm /lê bini ʾadami/* ‘the son of the man’ [17 RIH 78/20:15]), possession in the economic sense (*hms ʾalp ʾlt l hlyby /hamsiṣu ʾalpu ʾaltu lê ḥalbiyyi/* ‘five thousand (shekels) of copper for the Ḥalbean’ [43 RS 18.024:6]), or in the physical sense (*hlm ktp zbl ym /hulum katipa zabūli yammi/* ‘strike the head of Prince *Yammu*’ [1 RS 3.367 iv 14’]), but many other relationships (e.g., *tqh mlk ʾlmk /tiqqāḥu mulka ʿālamika/* ‘you will take your eternal kingship’, lit., ‘you will take kingship of your eternity’ [1 RS 3.367 iv 10’]). As in other Northwest Semitic Languages, a genitival formula frequently is used where we would use an adjective (e.g., *ʾtt šdqh l ypq /ʾattata šidqihu lā yapūqu/* ‘his rightful wife he does not obtain’ [3 RS 2.[003]⁺ i 12]). One notes examples of the traditional categories of “subjective genitive” (*tḥm ʾllyn bʿl /taḥmu ʾaʿiyāna baʿli/* ‘message of Mighty *Baʿlu*’, that is, the message that *Baʿlu* sent, not that which he received [2 RS 2.[014]⁺ iii 13’]) and “objective genitive” (e.g., *mdd il ym /mōdada ʿili yamma/* ‘the beloved of ʾIlu, *Yammu*’, that is, the one whom ʾIlu loves and not the one who loves ʾIlu [2 RS 2.[014]⁺ iii 38’–39’]). The “genitive of identification” is also used (*ksp hbl rišym /kaspu ḥābilī raʿšiyīma/* ‘the silver of the mariners of *Raʿšu* [lit.: the mariners of the *Raʿšians*]’ [52 RIH 83/22:3] — cf. Biblical Hebrew */nʰar pʾrāt/* ‘the Euphrates’, lit., ‘the river of the Euphrates’). Lastly, the demonstrative/relative pronoun could be used to express a genitive and was, itself, followed by a genitive (e.g., *tqh mlk ʾlmk drkt dt dr drk /tiqqāḥu mulka ʿālamika darkata dāti dāri dārika/* ‘you will take your eternal kingship, your sovereignty (which endures) from generation to generation [lit.: the one of generation of generation]’ [1 RS 3.367 iv 10’]). For additional uses of *d(t)*, see below, “Pronouns” (§4.1.1.5) and “Particles” (§4.1.3).

The accusative case was used for the direct object(s) of transitive verbs (e.g., *yʿdb ksā /yaʿdubu kussaʾa/* ‘he draws up a chair’ [6 RS 24.244:7]) and for various adverbial expressions (e.g., *ʿz mid /ʿazzu maʿda/* ‘very strong’ [21 RS 4.475:13]; *ʾrṣ rd w špl ʿpr /ʾarṣa rid wa šapal ʿapara/* ‘descend to the earth and fall to the dust’ [13 RS 34.126:21–22]).

4.1.1.1.2. Grammatical Gender

Gender is marked by suffixed morphemes: s.m. by $-\emptyset$, s.f. by $-t = /-(a)t-/$, pl.m. by lengthening of the case-vowel (lengthened genitive singular = plural oblique), pl.f. by $-t = /-āt-/$. The dual morpheme was probably attached to the singular stem, masculine or feminine.

Several nouns that take feminine agreement do not bear the $/(a)t-/$ morpheme (e.g., *ʾm* ‘mother’), while the plural morphemes do not correspond in

every case to the sex/gender of the entity involved (e.g., *grnt* [pl. of *grn*, ‘threshing-floor’, a masculine noun]).

4.1.1.1.3. Grammatical Number

Singular, dual, and plural are productive number categories, marked by variations in the case-vowel, with affixation of *-m* to the dual and plural (for the problem of the quality of the vowel after this *-m* on the dual, see Huehnergard 1987: 298, who posits that it was originally /i/ on the dual, /a/ on the plural; pending future data, we have consistently indicated it as /-ma/). For certain nouns, the base is not the same in the singular and the plural (e.g., /binu/ ‘son [s.]’, /banūma/ ‘son [pl.]’). The dual morpheme is attached to the singular stem, masculine or feminine (see the table on p. 32).

4.1.1.1.4. Definiteness

There is no quasi-lexical marker of definiteness in Ugaritic (cf. *h-* in Hebrew), though the unusually frequent use of *hn* in one text may be a precursor of such a development (*w ht hn bnš hw ‘mm aṭṭh btk ṭb /wa hattī hanna bunušu huwa ‘immama ṭaṭṭatihu bēṭaka ṭāba/* ‘but that servant returned to his wife at your house’ [33 RS 96.2039:10–12]). Definiteness was thus not a marked grammatical category in Ugaritic and must be expressed in modern translation according to context. Some cases nevertheless exist, although they are rare, where a noun or a pronoun was preceded by *h-*, which should be analyzed as the demonstrative particle /ha(n)/ from which the Hebrew and Phoenician definite article develop (*w ank hrš lqht w hwt hbt /wa ’anāku ḥarrāša laqaḥtu wa ḥiwwētu habbēta/* ‘Here is what I have done: I have hired a workman and had this house repaired’ [28 RS 29.093:14–16]). These instances where *h-* and *hn-* have this deictic (demonstrative) function, however, are presently too rare to qualify them as examples of the “definite article.”

4.1.1.1.5. Grammatical State

State is the fifth category according to which the grammatically expressed relationship between two or more nouns in ancient Semitic languages (i.e., their morpho-syntax) is described. There are two primary states, absolute and construct; a third, the pronominal state, is useful in describing some of the later Northwest Semitic languages where vowel reduction is prevalent and will be referred to briefly here. “Absolute” describes a noun in unbound form (/malku/ ‘king’), “construct” a noun bound to a following noun in the genitive relationship (/malku qarīti/ ‘king of the city’); this construction is less frequently formed with a verb *šm’t ḥtī nḥtū /šama’tu ḥata’i naḥta’ū* ‘I have heard that they have suffered a defeat’ = ‘I have received a report about the blows with which they were struck’ [21 RS 4.475:7–8]). The “pronominal” state is that of a noun bound to a suffixed pronoun in the genitive relationship (/malkuhu/ ‘his king’ ≈ ‘the king of him’).

In Ugaritic, the case-vowel is preserved in the first word(s) of genitive phrases. (In traditional grammar, the head noun is called the *nomen regens*, the second noun the *nomen rectum*.) Thus, in the singular, the genitive relationship is marked only by the genitive case-vowel on the second element of the phrase. This feature is shared with, for example, Classical Arabic, whereas in other Semitic languages the first word also shows some form of modification (e.g., Akkadian /šarru/ → /šar/ in construct, Hebrew /dābār/ → /dʰ̄bar/ in construct; see Huehnergard 1987: 300–301). In the dual and the plural, the *-m* of the *nomen regens* is usually dropped in construct.

The case-vowel is also preserved in the pronominal state, again in contrast with Akkadian, where the case-vowel drops in most forms (/šarratu + šu/ → /šarrat + šu/ → /šarrassu/); here Hebrew shows remnants of a system similar to the Ugaritic one (/dʰ̄bārʰkā/ ← /*dabar + V + ka/).

4.1.1.1.6. Examples of Typical Masculine and Feminine Nouns

indicating the markers of case, gender, number, and (absolute) state:

Absolute State

s.m.Nom.	/malku/	Du.m.Nom.	/malkāma/ or /malkāmi/	Pl.m.Nom.	/malakūma/ [†] or /malkūma/ [†]
s.m.Gen.	/malki/	Du.m.Obl.	/malkêma/* or /malkêmi/*	Pl.m.Obl.	/malakīma/ [†] or /malkīma/ [†]
s.m.Acc.	/malka/				
s.f.Nom.	/malkatu/	Du.f.Nom.	/malkatāma/ or /malkatāmi/	Pl.f.Nom.	/malakātu/ [†] or /malkātu/ [†]
s.f.Gen.	/malkati/	Du.f.Obl.	/malkatêma/* or /malkatêmi/*	Pl.f.Obl.	/malakāti/ [†] or /malkāti/ [†]
s.f.Acc.	/malkata/				

* /ê/ ← /ay/

† on the difference between singular/dual and plural nominal formation, see below.

Below are examples of the construct state. The first noun (the *nomen regens*) varies in its case (nominative, genitive, or accusative), but the second (the *nomen rectum*) is always in the genitive.

/malku qarîti/	‘The/A king (Nom.) of the/a city’
/malki qarîti/	‘The/A king (Gen.) of the/a city’
/malka qarîti/	‘The/A king (Acc.) of the/a city’
/malkā qarîti/	‘(The) two kings (Nom.) of the/a city’
/malkê qarîti/	‘(The) two kings (Obl.) of the/a city’
/malakū qarîti/	‘(The) kings (Nom.) of the/a city’
/malakī qarîti/	‘(The) kings (Obl.) of the/a city’

Pronominal State:

/malkuhu/	‘his king’ (Nom.)
/malkihu/	‘his king’ (Gen.)
/malkahu/	‘his king’ (Acc.)
/malkāhu/	‘his two kings’ (Nom.)
/malkēhu/	‘his two kings’ (Obl.)
/mal(a)kūhu/	‘his kings’ (Nom.)
/mal(a)kihu/	‘his kings’ (Obl.)

4.1.1.2. Nominal Forms

Nominal forms may consist of:

- ROOT + internal vowel(s) (e.g., /MaLK-/ ‘king’, /DaKaR-/ ‘male’)
- nominal prefix + ROOT + internal vowel(s) (e.g., /maL’aK-/ ‘messenger’)
- ROOT + internal vowel(s) + nominal suffix (e.g., /’uLMān-/ ‘widowhood’)
- combinations of the last two (e.g., /’aL’iYān-/ ‘mighty’)
- reduplicated (e.g., *qdqd* ‘top of head’ [complete], *ysmsm* ‘beauteous’ [partial, √YSM])
- quadriconsonantal forms (e.g., /’iRGuZu/ ‘walnut’?).

Certain forms of the first category have specific semantic ranges: the /QuTL-/ type regularly expresses abstract nouns (e.g., *šb’* /šub’u/ ‘satiety’ [7 RS 24.258:3], *mlk* /mulku/ ‘kingship’ [1 RS 3.367 i 10’]); nouns of the /QaTTāL-/ type express a social or civil position (the *nomen professionis* in traditional grammars, e.g., *ḥrš* /ḥarrāšu/ ‘workman, artisan’ [28 RS 29.093:14], *kšp* /kaš-šāpu/ ‘sorcerer’ [17 RIH 78/20:9]).

The most common nominal prefixes are *m-* (concrete entities, e.g., *mgdl* /magdalu/ ‘tower’) and *t-* (abstract entities, e.g., *t’dr* /ta’dīru/ ‘assistance’). ²⁻ and *y-* (both best attested in nouns expressing concrete entities) are much rarer (the example of *ušb’* /’ušba’u/ ‘finger’ is attested in our selection of texts).

The most common nominal suffixes are:

- *-n* (/ -ān-/ [e.g., *ūlmn* /’ulmānu/ ‘widowhood’], more rarely /-an-/ [e.g., *tlln* /tulḥanu/ ‘table’]);
- *-t* (perhaps as in the later Northwest Semitic languages, /-īt-/ [as in the name of the city of Ugarit, *ūgrt* /’ugārit/, see below, “Vocabulary,” §8] and /-ūt-/ for other abstracts);
- *-y* is used with feminine nouns in the absolute state, typically without a case-vowel (e.g., the divine names *āršy* /’aršay/, *tly* /tallay/, and *pdry* /pidray/, all daughters of *Ba’lu*, the divine title *ḥbly* /ḥablay/ that expresses a manifestation of the god *’Anatu*, and the common noun *mrḥy* /murḥay/ ‘weapon’). On the adjectival suffix *-y*, see below, §4.1.1.3.

The available data are equivocal on whether nouns of the *qatl/qitll/qult* type have monosyllabic or bisyllabic bases in the plural (as in Hebrew: /melek/ ← /malk/, /m^llākim/ ← /malak-/). Either the bisyllabic plural base was developing from a monosyllabic one (Sivan 1992), or the plural was already bisyllabic in proto-Ugaritic, and the second vowel was eventually elided in Ugaritic (Huehnergard 1987: 304–7). Another explanation is that this second vowel was not always indicated in the syllabic writing, which is the primary source of data available. Above, in the table of noun inflections (p. 32), the nominal pattern for the noun *malku* is indicated as bisyllabic in the plural (*malak* + inflected ending).

4.1.1.3. Adjectives

Adjectival morphology is identical to that of nouns. An adjective used independently (“substantivally,” according to the traditional grammatical term), i.e., not as a modifier of a noun, functions as a noun (e.g., *k gr ʿz ṭgrkm /kī gāra* ‘azzu ṭaḡrakumu/ ‘When a strong one attacks your gate . . .’ [11 RS 24.266:26’]). When an adjective modifies a noun, it agrees in gender, number, and case with the noun. It is by this morphosyntactic feature that adjectives are most clearly differentiated from nouns, for a noun used to modify another noun does not vary in gender (e.g., the phrase ‘the woman is a man’ in Ugaritic would be *ātt mt hy*, ‘(the) woman, a man (is) she’, where *ātt* retains its feminine marker and *mt* its masculine marker).

Attributive adjectives normally follow the noun they modify (e.g., *ḥswn ḥrb* /ḥaswanna ḥaribu/ ‘dried thyme’ [48 RS 94.2600:13]). Attested predicate adjectives follow the noun they modify (e.g., *špthm mtqtm* /šapatāhumā matuqatāma/ ‘their lips are sweet’ [5 RS 2.002:50]) though in theory they may precede it (there are no extant examples in Ugaritic).

The primary adjectival suffix is the so-called gentilic or *nisbe* ending consisting of vowel + -y (*-yy-*) + case-vowel. The quality of the first vowel is uncertain. The only apparently explicit indication shows /u/, *qnūym* ‘people who work with royal purple dye’ (RS 17.434:39’ [Caquot 1978; cf. Pardee 1983–84]). In syllabic writing, both /i/ and /u/ are found (e.g., {u-ga-ar-ti-yu} in RS 19.042:15 [Nougayrol 1970: text 79] and {a-ta-li-gu-yu} two lines later in the same text). These meager data force us to leave the matter unresolved, but we have adopted *-iyy-* (or *-īy-*) as a conventional form for the morpheme. The function of the morpheme is to transform a noun into an adjective, which is most frequently seen in gentilics (e.g., *riš* /raʿšu/ ‘[the city of] Raʿšu’ → *rišy* /raʿšiyu/ ‘a person from the city of Raʿšu’), but is also found in common adjectives (e.g., *qdm* /qadmiyyu/ ‘ancient’ ← */*qadmu*/ ‘East, the remote past’, *thty* /taḥtiyyu/ ‘lower’ ← */taḥta*/ ‘under’).

Comparative and superlative adjectival markers do not exist, and such notions must thus be expressed lexically (e.g., by forms of the root M^lD ‘much’)

or syntactically (e.g., *nʿmt šnt il* /naʿīmāti šanāti ʾili/ ‘the best years of El’ [RS 24.252: 27 (Virolleaud 1968: text 2)], a substantival adjective in construct with a noun, literally, ‘the good ones of the years of El’).

A nominal genitive formation is often used in place of an adjectival one, e.g., *ātt šdqh* /ʾaṭṭatu šidqihu/ ‘the wife of his legitimacy’ = ‘his legitimate wife’ (3 RS 2.[003]⁺ i 12 [cf. Gordon 1965: 113, §13.22]).

4.1.1.4. Numbers

Numerals are nominal categories: cardinal numbers are nouns, ordinals adjectives. Numbers in texts may either be fully written out or expressed symbolically, using the same system as is used in Akkadian texts (a single vertical wedge = ‘1’, a single oblique wedge = ‘10’, etc.).

The Ugaritic repertory of numerals is largely similar to the standard West Semitic inventory:

	Cardinals	Ordinals (where different)
1	<i>āḥd/āḥt</i> and <i>ʿšty</i>	?
2	<i>tn/ṭt</i>	
3	<i>ilt/iltt</i>	
4	<i>ārbʿ/ārbʿt</i>	<i>rbʿ</i>
5	<i>ḥmš/ḥmšt</i>	
6	<i>ṭt/ṭtt</i>	<i>ṭṭt</i>
7	<i>šbʿ/šbʿt</i>	
8	<i>ṭmn(y)/ṭmnt</i>	
9	<i>tšʿ/tšʿt</i>	
10	<i>ʿšr/ʿšrt</i>	
11	<i>ʿšty ʿšr/ʿšrh</i>	
12	<i>ṭn ʿšr/ʿšrh</i>	
	etc.	
20	<i>ʿšrm</i>	
	etc.	
100	<i>mūt</i> (Sg.)/ <i>māt</i> (Pl.)	
1,000	<i>ālp</i>	
10,000	<i>rbt</i>	

With the exception of words containing an *alif* sign, the vocalization may only be reconstructed from comparative data: /ʾaḥḥadu/, /ṭinâ/ (the case-vowel is

that of the dual), /ʔalātu/, /ʔarbaʕu/, /ḥamišu/, /tiṭtu/ (← /*tidtu/, by assimilation), /šabʕu/, /ʔamānū/ (or /ʔamāniyu/), /tišʕu/, /ʕašru/. The ordinal numbers are typically reconstructed either according to the Hebrew and Aramaic stem forms, where the *nisbe* suffix is added (e.g., Hebrew /šišši/ or Aramaic /šʕitāy/, to which the corresponding Ugaritic form, which manifestly does not bear the *nisbe* ending, would be /ʔadiṭu/ ‘sixth’), or according to Arabic (in which case the form would be *ṯadiṭu*).

The distinctive feature of the Ugaritic numbers is their morpho-syntax: as opposed to the other ancient Semitic languages, where the numerals 3 through 10 observe “chiastic concord” (i.e., incongruent gender agreement, feminine-looking numbers with masculine nouns and vice versa), the distribution of numbers marked with $-\emptyset$ versus $-(a)t$ shows less regularity. The primary difference, however, is the occasional absence of the terminative $-t$ on the number noun when preceding a masculine noun (e.g., *ṯṯ ṯṯbm* /ʔalātu ʔuṯbūma/ ‘three ʔuṯbu-garments’ [43 RS 18.024:11] and *ṯṯ ktnt* /ʔalātu kutunātu/ ‘three kutunu-garments’ [ibid., line 18], where the number noun is invariable before a noun of the opposite grammatical gender). See Tropper 2000: 392–96 (§69.133).

Other features deserving special comment:

- *ʕšty* is attested with the meaning ‘1’ (*ʕšty w ʔʕ[ly]* /ʕaštaya wa ʔaʕaya/ ‘Once and perform the ʔaʕu-sacrifice’ [13 RS 34.126:27]), as in Akkadian, not just in the number ‘11’ as in Hebrew.

- The only attested forms of the absolute case of the number ‘2’ are *ṯn* and *ṯt* (*ṯnm* is adverbial, ‘twice’, in RS 3.340 iv 22, 33 [CTA 18]; RS 3.322⁺ ii 78 [CTA 19]; RS 24.248:18, 20 [Herdner 1978a: 39–41]). Examples: *ṯn b gt mzn* ‘Two in (the village) *gt mzn*’ (RS 17.384:1 [Virolleaud 1957: text 61]) and *ṯn l ʕšrm*, ‘22’ (on this use of *l*, see below). This form constitutes an isogloss with Akkadian (*šine*) against the other West Semitic languages (e.g., Hebrew *šnayim*). See Pardee 2000a: 195; Tropper 2000: 345–46 (§62.121).

- The alternate form with $-h$ of the word for ‘ten’ in the cardinal numbers for the teens is not used only to modify feminine nouns as in Hebrew. Moreover, the presence of the {h} in the Ugaritic writing system shows that the origin of the element was consonantal, though its form (i.e., the vowel[s] with which the consonant was associated) and its function are uncertain. We vocalize /ʕašrih/ on the model of Hebrew /ʕešrēh/, but the origin of the vowel in question remains a mystery.

- Multiples of ‘ten’ end in $-m$ and probably are in the plural (‘30’ = many ‘3s’ /ʔalāṯūma/) except in the case of ‘20’, where this notion is plausibly expressed correctly by the dual (/ʕašrāma/ = 2 ‘10s’—contrast Hebrew /ʕešrim/).

- The ordinals had a long vowel between the second and third radicals, though their quality is unknown; hence the difference between ‘6’ and ‘6th’, respectively /tiṭtu/ (← /tidtu/) versus /ʔadiṭu/, or the like. The ordinals were

certainly not formed with the *nisbe* suffix (as in Hebrew), for that morpheme appears in Ugaritic as {-y}.

Fractions are very poorly known: *ḥst* appears in prose in the meaning ‘half’ of a given quantity (8 RS 1.001:10) while *nsp* apparently means ‘half’ of a (shekel-)weight in administrative texts (*b tql w nsp ksp* /bi tiqli wa našpi kasp/ ‘for a shekel and a half of silver’ [43 RS 18.024:13] and *b šb^ct w nsp ksp* /bi šab^cati wa našpi kasp/ ‘for seven and half shekels of silver’ [ibid., line 27])—this interpretation is certain since it is the only way to incorporate the data from these two lines with the rest of the entries so that the sum corresponds to the total indicated at the end of the text). In recently discovered texts, *mṯlt* is used with the sense of ‘one-third’ (e.g., *mṯlm*, ‘two-thirds’, where the *-m* is the dual morpheme [48 RS 94.2600:2, 6]).

Multiplicatives are expressed by the addition of a morpheme written {-id}, perhaps related historically to deictic/enclitic {-d}: *ṯnid*, ‘2 times’, *ṯṯid*, ‘3 times’, *šb^cid*, ‘7 times’ (usually contracted to {šb^cd}: Tropper 2000: 150 [§33.116.2]; Pardee 2003–4: 79), *ṯmnid*, ‘8 times’ (in the unpublished text RS 94.2273:4.), and *š^crid*, ‘10 times’, are currently attested.

In a mythological text (3 RS 2.[003]⁺ i 16–20), one finds a series of D-stem passive feminine participles of denominative verbs formed from numbers, designating a series of women: *mṯlt*, *mrb^ct*, *mḥmšt*, *mṯdt*, *mšb^ct* ‘the third one . . . the seventh one’. From context, these forms refer back to *mtrḥt* (line 13) ‘the married one’, namely, ‘the third woman (taken in marriage)’, ‘the fourth . . .’, etc. These words are thus neither fractions nor multiplicatives, as has often been claimed.

In the number phrase (e.g., *ṯlt lbšm* ‘3 garments’), the noun denoting the counted entity may be either in the same case as the number (*ṯtalātu labūšūmal*, i.e., the numeral and the noun are in apposition) or in the genitive case (*ṯtalātu labūšūmal*; see Blau 1972: 78–79).

In poetry, several cases are found of the ordinal number preceding the noun it modifies, in apparent contradiction to the rule that attributive adjectives follow the noun they modify (Gordon 1965: 48–49, §7.44; Blau 1972: 79). It is likely that such constructions were genitival (i.e., the adjective was in construct with the noun) rather than appositional (as is the case when the attributive adjective follows the noun it modifies). The precise semantic nuance of this genitival construction is, however, unknown. One encounters, for example, *b šb^c ymm* (4 RS 2.[004] i 15’), probably /bi šabi^ci yamīma/ ‘on the seventh of days’). Rarer is a prepositional formulation: *hn šb^c[^c] b ymm* (RS 2.[004] v 3’–4’ [CTA 17]), probably /hanna šabi^ca bi yamīma/, literally, ‘Behold on the seventh among days’. Lastly, one finds instances where two nouns are in the singular (e.g., *hn ym w ṯn . . . ṯlt rb^c ym . . . ḥmš ṯdt ym . . . mk b šb^c ymm* ‘A day [even two . . .]. A third, even a fourth day. . . A fifth, even a sixth day. . . Then, on the seventh day’ (4 RS 2.[004] i 5’–15’). It is likely that

all these formulae are adverbial, the first six in the accusative case (e.g., /hanna yōma wa ṭanâ/), while the last one is appropriately in the genitive because preceded by the preposition *b*.

The preposition *l* is often used to join the unit to the 10 in compound numbers involving one of the decades, as in *ṭn l šrm* ‘22’ (e.g., *ṭṭ l šrm /ṭiṭtu lê* ‘aš-rêma/ ‘26’: 44 RS 19.016:49 [cf. Pardee 1976: 302]).

The adverbial noun /kubda/ with a possible literal meaning of ‘plus’ appears often as a linking device in compound numbers, usually to be omitted from the translation: 43 (RS 18.024):2–5 {ḥmš- . kkrm . âlp- ¹ kb¹d¹ (3) ṭṭ . l . nskm . birtym (4) bd . ūrtn . w . ṭṭ . mât . brr (5) b . ṭmnym . ksp ṭṭt . kbd} /ḥamišu kakkarūma ṭalpu kubda ṭalṭu lê nāsikīma bi¹irāṭiyīma bīdê ṭurtēna wa ṭiṭtu mi¹āti barūru bi ṭamāniyīma kaspi ṭalāṭati kubda/ ‘5 talents, 1,000 (shekels) (3) of copper for the founders of *Bi¹irātu*, (4) entrusted to *ṭUrtēnu*, and 600 (shekels) of tin, (5) for 83 (shekels) of silver’. Here *kbd* appears at the end of two number phrases to mark the link between the larger number or amount and the following smaller number or amount: after *âlp* ‘1,000 (shekels)’, to mark the link with *ḥmš kkrm* ‘5 talents’, and after *ṭṭt* ‘3’, to mark the link with *ṭmnym ksp* ‘80 (shekels) of silver’.

4.1.1.5. Pronouns

Pronouns in their function as replacing nouns share features with nouns, though they are not as consistently marked for case, gender, and number as are nouns and adjectives.

4.1.1.5.1. Personal Pronoun

4.1.1.5.1.1. Independent Personal Pronoun

The primary function of independent personal pronouns is to express the grammatical concept of person on the noun side of the grammar (person is expressed grammatically in verbs but not in nouns); this function entails the marking for gender. Case is also marked, apparently diptotically, though the oblique forms are rarely attested.

Nominative Case

S.1c.	<i>ânk/ân</i>	Du.1c.	∅	Pl.1c.	∅
2m.	<i>ât</i>	2m.	<i>âtm</i>	2m.	<i>âtm</i>
2f.	<i>ât</i>	2f.	∅	2f.	∅
3m.	<i>hw</i>	3m.	<i>hm</i>	3m.	∅
3f.	<i>hy</i>	3f.	∅	3f.	∅

Oblique case: separate forms are attested for the 3m.s. (*hwt*), 3f.s. (*hyt*), 3m.du. (*hmt*), and 3m.pl. (*hmt*). These forms function both as accusatives (i.e., direct object of a transitive verb: [*kbd hyt* /kabbidā hiyati/ ‘honor her’ (2 RS

2.[014]⁺ iii 10'), *kbd hwt* /kabbidā huwati/ 'honor him' (RS 1.[014]⁺ vi 20, CTA 3)] and as genitives (*tbr dīy hwt* /ṭabara dā'iyi huwati/ 'he broke the pinions of him', *tbr dīy hyt* /ṭabara dā'iyi hiyati/ 'he broke the pinions of her' [RS 3.322 iii 37 = CTA 19:143]).

The 1st- and the 2nd-person forms consist, as in most of the Semitic languages, of a deictic element *ān* followed by the pronominal element proper (the /n/ assimilates to the following consonant except in the 1st person). The vocalization of these forms may thus be approximated as:

1st- and 2nd-Person Pronouns

Sg.	Du.	Pl.
<i>ʔanāku</i> (← <i>ʔan</i> + <i>āku</i>)		
<i>ʔatta</i> (← <i>ʔan</i> + <i>ta</i>)	<i>ʔattumā</i> (← <i>ʔan</i> + <i>tumā</i>)	<i>ʔattumu</i> (← <i>ʔan</i> + <i>tumu</i>)
<i>ʔatti</i> (← <i>ʔan</i> + <i>ti</i>)		

The optional 1st-person-singular form, *ān*, already shows the dropping of the consonantal element *-k-*, though its vocalization is unknown (*ʔanā*, as in Aramaic, or *ʔanī*, by analogy with other 1st-person pronominal forms, as in Hebrew?).

The 3rd-person-singular forms consist of an augmented form of the primitive pronouns, /hu/ → /huwa/, /hi/ → /hiya/.

4.1.1.5.1.2. Proclitic and Enclitic Personal Pronouns

Proclitic and enclitic pronouns, clearly related historically to the independent forms just cited, are also attested. Historically speaking, finite verbal forms are made up of a pronominal element providing the notion of "person," plus the verbal element. These pronominal elements were suffixed in the perfective, essentially prefixed in the imperfective:

Pf.	Sg.	Du.	Pl.	Impf.	Sg.	Du.	Pl.
1c.	-t	-ny	-n	1c.	ʔ	n-	n-
2m.	-t	-tm	-tm	2m.	t-	t-	t-
2f.	-t	∅	-tn	2f.	t-	t-	t-
3m.	-∅ /-a/	-∅ /-ā/	-∅ /-ū/	3m.	y-	y-/t-	y-/t-
3f.	-t	-t	-∅ /-ā/	3f.	y-	t-	t-

Because it is absent in the other Semitic languages while being attested in Egyptian, the 1c.du. *-ny* (also attested as a genitive enclitic) is apparently an archaic retention in Ugaritic. Other dual forms indicated were apparently differentiated from identically written plural forms (or singular in the case of the 3f. pf.) by vocalic pattern.

The data for the vowel of the 1c.pl. in the other Semitic languages are too disparate to propose a Ugaritic form using comparative data. Huehnergard (1997: 219) thinks he has found support for the form /-nū/. It is possible on account of the presence of the {y} in the 1c.du. pronoun that the characteristic vowel for this form was /ā/ (likely /-nāyā/), and this form was originally that of the oblique case.

Enclitic pronouns were also attached to nouns, with a genitival function, and to verbs, with primarily an accusative function (rarely dative). Here, the 2nd person is not marked by *-t-*, but by *-k-*:

	Sg.	Du.	Pl.
1c.	-y/-∅/-n	-ny	-n
2m.	-k	-km	-km
2f.	-k	∅	-kn
3m.	-h	-hm	-hm
3f.	-h	-hm	-hn

The forms indicated for the 1st person are distributed according to function: *-y/-∅* is genitive (i.e., attached to nouns), *-n* accusative (i.e., attached to transitive verbs). The first set is distributed according to the case of the singular noun to which the genitive suffix is attached (nom. = *-∅*; gen./acc. = *-y*); the *-∅* form is assumed to have arisen through syncope (*/-uya/* → long vowel usually reconstructed as */-î/*). This distribution differs from early Phoenician, where the suffix on nominative/accusative nouns in the pronominal state is identical (i.e., orthographic *-∅*), *-y* only appearing in the genitive.

As with the independent and prefixed pronominal elements, most of the dual forms were apparently differentiated from identically written plural forms by vocalic pattern.

Accusative pronouns on imperfect verbs show a great deal of variation because of assimilation to *-n* verbal forms (see below) and apparent reanalysis. The 3m.s. suffix, for example, can appear on nouns and verbs as:

- *-h* = */-hu/* (e.g., *bʿlh* /baʿluhu/ ‘his lord’ [36 RS 11.772⁺:12’]);
- *-n* = */-annu/* (← */-an/* + */hu/*; e.g., *ylmn* /yallumannu/ ‘he struck him’ [7 RS 24.258:8]);
- *-nh* = */-annahu/* (← */-anna/* + */hu/*; e.g., *štnnh* /šattinannahu/ ‘deliver him over’ [33 RS 96.2039:16]);
- *-nn* = */-annannu/* (apparently */-anna/* + */nnu/* through reanalysis of the latter as a pronominal suffix; e.g., *tbrknn* /tabarrikannannu/ ‘you should bless him’ [4 RS 2.[004] i 23’]);

- *-nnn* (if this analysis is correct, this form should be = /-annannannu/, through double reanalysis; see {ttnn ^{r.1} nn} /tatinannannannu/ ‘you must give it’ [new reading of RS 15.174:17 (Virolleaud 1957: text 16) and *tšknannn* /tašakinannannannu/ ‘(someone) will establish him’ [RS 1.026^r:12 = *KTU* 2.7]).

For this hypothesis on the origin of these forms, see Pardee 1984b: 244–45 n. 14. Tropper (2000: 222–23 [§41.221.52c], 501–4 [§73.62]) believes that the form written {-nn} reveals the existence of the a third “energetic” ending (on /YQTL/ forms, see below), a hypothesis that is not supported by parallels from other Northwest Semitic languages (see Pardee 2003–4: 245–50).

4.1.1.5.2. Relative Pronoun

The relative pronoun is **d* + vowel, nearly always written with {*d*}, marked for gender and number, though the forms are not used consistently. This particle is directly related to the *dū/dā/dī* series in Arabic and to the *ze^h/zō^ht* series in Hebrew (used sporadically as a relative pronoun there), and its basic function is therefore deictic, as is shown in Ugaritic by the enclitic use of *-d* in demonstrative pronouns and adjectives and in adverbials. The masculine singular is attested only in the form of *d*, while the other grammatical persons and numbers are written with or without *-t*. By comparison with the other Semitic languages, one may conclude that only the masculine singular was marked for all three grammatical cases, while the other forms were invariable for case but able either to have the enclitic *-t* or not:

Masculine Singular	Feminine Singular	Plural of both Genders
/dū/, /dā/, /dī/	/dā(ti)/	/dū(ti)/

For examples of forms and usages of various demonstrative pronouns and adjectives containing this basic element, see below, “Syntax: Agreement” (§7.3).

The other primary function of *d* is as a determinative: in these formulae, the pronoun defines an entity as belonging to another category. The absolute usage is still not attested in Ugaritic (cf. *ze^h sinay* in Biblical Hebrew, ‘he of [Mount] Sinai’) but one finds examples of genitive expressions (see above, “Nouns,” §4.1.1.1.1).

4.1.1.5.3. The Demonstrative Pronoun

The primary demonstrative pronouns and adjectives are compounds consisting of the deictic particle *hn* (probably essentially the same particle as the Hebrew definite article and as the deictic particle *hēn/hinnē^h* in that language), to which expanding elements are joined: either the relative pronoun *d* (cf. Arabic *ʾallaḏī*) in the case of the proximal demonstrative, or *k*, of uncertain origin, in the distal. The forms are identical to those of the demonstrative adjectives

and the two categories are defined, therefore, by their syntactic characteristics. Forms with and without *-t* occur (*hndt/hnkt*), but they are rare and it is therefore likely that the *-t* is the enclitic particle rather than the feminine morpheme.

Though the usage is rare and to date attested primarily in the oblique case, the 3rd-person independent personal pronouns could also be used as demonstrative adjectives, apparently, as in Hebrew, with a distal connotation (*mlk hwt* /malku huwati/ ‘that king’ [20 RS 24.247⁺:43], *ḥwt hyt* /ḥuwwat-hiyati/ ‘that land’ [ibid., 45’, 55’, 56’; for the reading of line 45’, see Pardee 1986: 119, 124]). In a recently discovered text, *hw* is attested as a demonstrative adjective in the nominative: *w yūḥd hn bnš hw* /wa yuḥad hanna bunušu huwa/ ‘so this servant must be seized’ (33 RS 96.2039:14–15). The demonstrative pronoun m. pl.ob. is attested with the expanding element *-t* functioning as an adjective: *b šdm hnmt* /bi šadīma hannamati/ ‘for these fields’ (39 RS 94.2965:20).

4.1.1.5.4. Other Pronouns

The other pronominal elements do not show the primary morphological characteristics of nouns and thus overlap with the category of particles. They are included here in order to provide a complete picture of pronouns:

- The attested interrogative pronouns are: *my* ‘who?’, *mh* ‘what?’. Comparing *mh*, of which the *-h* is consonantal, with Biblical Hebrew {mah} leads to the conclusions that (1) the gemination following the Hebrew pronoun represents assimilation of the *-h* and (2) the presence of the {h} in the orthography is therefore historical writing. (This solution appears more likely than positing a proto-Hebrew form *man* and identifying the {h} in the orthography as a secondary *mater lectionis*.)

- The indefinite pronouns and adjectives are *mn/mnk/mnm* ‘whoever/whatever’. As presently attested, *mn* and *mnk* denote human entities, *mnm* inanimate ones. The basic particle was plausibly /mV(n)/ with the distinction between human and nonhuman referents expressed by *Ablaut* (e.g., /mīn-/ for humans, /man-/ for nonhumans); *-k* and *-m* are expanding elements of uncertain semantic content. Because “enclitic” *-m* may be attached to any part of speech, it is not surprising to encounter the form *mnm* applied to an animate entity (2 RS 2.[014]⁺ iv 4); it would have been distinguished from the non-human reference by its characteristic vowels (*mnm ḫb yp^c l b^l* /mīnama ḥēbu yapa‘a lē ba‘li/ ‘What enemy has arisen against Ba‘lu?’).

4.1.1.6. Adverbs

Adverbials may be expressed by adverbial lexemes or by adverbialization of a noun—that is, by prefixing a preposition (e.g., *b ym* /bi yammi/ ‘in the sea’ [1 RS 3.367 iv 3’]), by suffixation of an adverbial morpheme (e.g., *ttlh* /tuttulaha/ ‘to [the city of] Tuttul’ [6 RS 24.244:15]; see below, “Particles,”

§4.1.3), or by using a particular form of the noun (e.g., *bt b^l*/bêta ba^li/ ‘in the temple of *Ba^lu*’ [4 RS 2.[004] i 31’]).

Adverbial lexemes are either etymological nouns of which the derivation is clear (e.g., *‘t* /[‘]atta/ ‘now’, *‘ln* /[‘]alâna/ ‘above’ [= *‘l*+*n*]) or particles (e.g., *‘tm* /[‘]amma/ ‘there’).

The accusative case was the primary case used for adverbialization of nouns, e.g., *q^dq^d* /*qudquda*/ ‘on the head’, *ym* /*lyôma*/ ‘for a day’, *š^{mm}* /*šamîma*/ ‘to the heavens’. The existence of a specific adverbial case is uncertain (see Pardee 2003–4: 80–82, 192–96).

4.1.1.7. Verbal Nouns and Adjectives

On the infinitive and the participle, see the following section on verbs (§4.1.2.8).

4.1.2. Verbs

The verbal system represents an archaic form of West Semitic, one with an N-stem, a D-stem (characterized by the doubling of the middle radical), a causative stem in Š, t-stems built off the G-, D-, and Š-stems, as well as some less well-attested stems.

4.1.2.1. Semantic Categories

As in the other Semitic languages, the basic verbal form can itself express various sorts of action. The primary division is transitive : intransitive. Within the latter division, there are two primary types: verbs of motion and stative verbs. Within the verbs of motion, there are again two primary types: verbs that express only motion and those that express either the motion or the state achieved (e.g., *qm* ‘arise’ or ‘be standing’). Stative verbs can also denote either the state itself or the attainment thereof (e.g., *qrb* ‘be near’ or ‘become near’ [i.e., ‘approach’]). These distinctions are reflected in the verbal system: only transitive verbs can be passivized, and they tend to take double accusatives in the causative and single accusatives in the D-stem. Stative verbs are factitivized in the D-stem, cannot be passivized in the G-stem, and have a stative participial form rather than the active one. Verbs of motion cannot be passivized in the G-stem, appear rarely in the D-stem, and are transitivized in the Š-stem, where they take the single accusative construction. There are, of course, a certain number of verbs that cross categories or that defy classification.

4.1.2.2. Attested Verbal Stems

G-stem (base stem, or simple stem; active and passive voices)

Gt-stem (*-t-* infixes after first radical; middle/reflexive in function)

D-stem (doubled middle radical; factitive in function; active and passive voices)

tD-stem (*t-* prefixed to D-stem [see Huehnergard 1986]; middle/reflexive in function)

- N-stem (preformative *n-*; middle/passive in function)
 Š-stem (preformative *š-*; causative in function; active and passive voices)
 Št-stem (*-t-* infixed after *š-* of causative stem; middle/reflexive in function; the few forms attested indicate that the form may no longer have been productive)
 L-stem (lengthened vowel after first radical and reduplicated second/third radical; intensive or factitive in function [for a preliminary description of the distribution of these functions, see Pardee 2003–4: 279–85])
 R-stem (reduplication of both radicals of biconsonantal root, of second and third radicals of triconsonantal root; factitive in function)
 tR- or Rt-stem (*t* prefixed to first root consonant or infixed after first root consonant of R-stem; factitive-reflexive in function)

The following examples are given with the vocalization of the 3m.s. in order to illustrate the phonetic distinctions between the forms (see below). Many details of the vocalizations are, however, still uncertain. An asterisk before a G-stem form indicates that the verb is only attested in Ugaritic in the following derived stem.

- LḤM ‘to eat (something)’ (G-stem transitive, /laḥama/), LḤM ‘to provide (someone) with food’ (D-stem, /liḥḥama/), ŠLḤM ‘to cause (someone) to eat (something)’ (Š-stem, /šalḥima/)
 QRʾA ‘to call’ (G-stem transitive, /qaraʾa/), QRʾA ‘to be called’ (G-stem passive, /quraʾa/ or /quriʾa/ [Tropper 2000: 514 (§74.223.1)])
 RḤṢ ‘to wash’ (G-stem transitive, /raḥaṣa/), (ʾ)DRTḤṢ ‘to wash oneself’ (Gt-stem, /ʾirtaḥiṣa/)
 NTK ‘to pour out’ (G-stem transitive, /nataka/), NTK ‘to pour forth’ (N-stem, /nattaka/ ← /nantaka/)
 ʾAHB ‘to love’ (G-stem active, /ʾahiba/), ʾIHB ‘to love intensely’ (D-stem, /ʾihhaba/)
 *BKR ‘to be the firstborn’ (G-stem stative, /bakura/), BKR ‘to promote (someone) to the status of firstborn’ (D-stem, /bikkara/)
 *KMS ‘to squat’ (G-stem intransitive, /kamasa/), TKMS ‘to collapse’ (tD-stem, /takamasa/)
 ʾRB ‘to enter’ (G-stem verb of movement, /ʾaraba/), ŠʾRB ‘to cause (someone) to enter’ (Š-stem, /šaʾriba/)
 RḤQ ‘to be far off or to move far off’ (G-stem stative, /raḥuqa/), ŠRḤQ ‘to cause to be far off’ (Š-stem, /šaḥiqa/)
 QL ‘to fall’ (G-stem intransitive, /qāla/), ŠQL ‘to cause (something) to fall’ (Š-stem, /šaḥiqa/), (ʾ)ŠTQL ‘to cause oneself to fall → to arrive’ (Št-stem, /ʾiṣtaqāla/)
 RM ‘to be or become high’ (G-stem stative, /rāma/), RMM ‘to raise’ (L-stem, /rāmama/)

*KR(R) ‘to turn’ (G-stem verb of movement, /karra/); KRKR ‘to turn, twist, snap’ (said of what one does with the fingers) (R-stem, /karkara/); cf. the adjectival form YSM SM ‘beautiful’ ← YSM (G-stem stative, /yasuma/ ‘to be beautiful’)

*YPY ‘to be beautiful’ (G-stem stative, /yapiya/), TTPP ‘she makes herself beautiful’ (only form attested of Rt- or tR-stem, /tîtapêpû/ ← /tiytapaypiyu/ or /tîtêpêpû/ ← /titaypaypiyu/)

4.1.2.3. Verbal Aspect

There are two verbal conjugations marked for person, gender, and number: one is characterized by STEM + PRONOMINAL ELEMENT and expresses acts viewed as complete (“perfective,” often called the “perfect” though the term is technically incorrect); the other is characterized by PRONOMINAL ELEMENT + STEM (+ AFFIX in some forms) and expresses acts not viewed as complete (“imperfective,” often called the “imperfect”). The pronominal elements were joined to the verbal elements in an archaic stage of the language (see above at proclitic and enclitic pronouns, §4.1.1.5.1.2, p. 39). This description of the form and function of the two verbal conjugations is valid for the prose texts.

In poetry, however, the ambiguities of the writing system have compounded the ambiguities of usage, and no broad agreement exists on the correlation between form and function in the verbal system. Usage may reflect an older stage of the language, when the zero-ending /YQTL/ form (see below, §4.1.2.5.2, p. 48) functioned as a perfective/preterite, like Akkadian *iprus*. In the West Semitic verbal system, the permansive (corresponding to Akkadian *paris*) came to function as perfective and the imperfective /YQTLu/ (corresponding to the Akkadian “subjunctive,” *iprusu*) as an imperfective. The /YQTL/ form without a vowel at the end (corresponding to Akkadian *iprus*) retained its old jussive function but also that of a perfective/preterite. (This is the form that, particularly in Biblical Hebrew, was retained as a frozen perfective/preterite after *wa-*, as in *wayyiktōb* ‘he wrote’.)

In spite of the problems of description and categorization of the verbal system in the poetic texts, many scholars (e.g., Tropper 1995a) have preferred to classify the Ugaritic verbal system on the basis of poetic usage, rather than on that of the prose texts (similar attempts, of course, have been made in the classification of Biblical Hebrew). It is legitimate to see in the poetic texts remnants of a previous stage of the language (plausibly closer to East Semitic), remnants that seem not to be used consistently because they are no longer representative of the spoken language, while the prose texts reflect spoken Ugaritic in the 13th–12th centuries B.C. Only in these texts is a reasonably consistent system visible (cf. Mallon 1982), although Tropper (2000) has attempted to explain all verbal forms in poetry as conforming to the rules of a verbal system that expresses aspect.

More recently, Greenstein (2006) has argued that the /YQTLØ/ perfective/preterite cannot be isolated in poetic narrative, that the lack of discernible pattern in /YQTL/ forms of III-y roots (i.e., with and without {y}) coupled with the almost exclusive attestation of /YQTLu/ forms of III-ʔ roots may be taken as showing that the /YQTLØ/ perfective/preterite was no longer used with this function but in free variation with the /YQTLu/ forms. We find these arguments convincing and, in contrast with the first edition of this work, where Tropper's views were reflected, have adopted Greenstein's basic perspective (with some modifications) in vocalizing the poetic texts in our Selection of Texts.

The Ugaritic verbal system is here classified as aspectual, that is, as reflecting the perspective of the speaker or author of the action in question, which is expressed as either complete or incomplete. This classification is owing to the similarity between the Ugaritic verbal system and the prose system of Biblical Hebrew (Pardee 1993a, 1993b, 1995). It is not, then, a temporal system that expresses past, present, and future. While tense is a real-world phenomenon (past-present-future), aspectual systems include a greater degree of subjectivity; that is, the speaker may express a situation as complete or incomplete according to several criteria. Because of the nature of tense, aspectual systems cannot ignore temporal considerations, and a language may not, therefore, be classed as a tensed language merely because it reflects real-world temporal considerations.

On the other hand, a language may be classed as aspectual if it ignores real-world temporality, as in the use of the imperfect in Biblical Hebrew prose to express past-tense iteratives (e.g., *yīšmaʿ* 'he used to hear'). Because of the simplicity of the verbal systems in the Northwest Semitic languages, where there are only two basic finite forms, with modal variation expressed as a subsystem of the /YQTL/ form, it is not likely that both aspect and tense were marked categories—as may be the case in languages with more complex systems. We conclude that the Ugaritic verbal system was primarily marked for aspect and that tense was expressed as appropriate within this perspective and by various lexical and discourse markers.

The perfective may have been characterized by internal *Ablaut* for active (/QaTaL-/) versus stative (/QaTiL-/ /QaTuL-/), but the only internal evidence is for the /QaTiL-/ type (writings of the middle radical with {i}: {līk} = /laʔika/ 'he sent', {šīl} = /šaʔila/ 'he asked'). Syllabic writings attest some /QaTaL-/ forms (Huehnergard 1987: 319–20).

There are three types of imperfective forms characterized by internal *Ablaut*: active (/yaQTuL-/) versus stative (/yiQTaL-/); the third form (/yaQTiL-/) seems to follow other rules, as in Biblical Hebrew, for, as far as we can tell, it is only attested in weak roots: I-weak (e.g., /ʔaṭibu/ 'I sit', /ʔatīnu/ 'I give'), II-weak (e.g., /ʔabīnū/ 'I understand', /ʔaṣīhu/ 'I call out'), and III-weak (e.g.,

ʔabkiyu/ ‘I weep’, *ʔamǵiyu/* ‘I arrive’). There are few data for these differentiations, but what there are tend to agree with the data from the later West Semitic languages, making reconstruction of Ugaritic along the same lines plausible. In addition, the imperfective is also marked, by affixation to the stem, for mood (see below). The “Barth-Ginsberg” law of /a/ dissimilation (/yaQTaL-/ → /yiQTaL-/) was operative in Ugaritic.

No certain evidence exists for a present-future form corresponding to Akkadian *iparras* (Fenton 1970; Tropper 2000: 460–61 [§73.28]).

4.1.2.4. Grammatical Voice

Active verbs are of two primary types, transitive and intransitive (e.g., /maḥaṣa ʾēba/ ‘he smote the enemy’ and /halaka/ ‘he went’). The concept of transitivity is not a useless one in Semitics, for not only do certain verbs take complements that correspond to what in other languages would be direct objects, but distinctively marked passive forms, used almost exclusively for verbs that in other languages would be qualified as transitive, are common. Though lack of vocalization in Ugaritic makes identification difficult, it is likely that all transitive forms—that is, G-stem transitive verbs, D-stem, and Š-stem—had passive forms that were differentiated from the active by *Ablaut* (for a contrary view on the G-passive finite forms, see Verreet 1986: 324–30; brief refutation in Tropper 1993a: 478–79; more details are in Tropper 2000: 509–18 [§74.22 for the Gp], 567–70 [§74.42 for the Dp], 604–6 [§74.63 for the Šp]). In addition, the N-stem, basically an intransitivizing and deagentivizing stem, can be used as a passive. (This usage of the t-stems, which became common in Hebrew, is not clear in Ugaritic.) Passive forms are attested for finite forms (e.g., *tšt išt b bhtm* /tušātu ʾišatu bi bahatīma/ ‘fire is placed in the palace’ [RS 2.[008]⁺ vi 22 = CTA 4]) as well as for participles. There is as yet no evidence for *Ablaut*-passive imperatives, though there was almost certainly an N-stem imperative (13 RS 34.126:13 *ibky* and line 18 *išḥn*, the first of which appears to function as a passive ‘be bewept’). On the basis of comparative data, one would not expect a passive infinitive necessarily to have existed.

Between the two extremes marked by the clearly transitive and passive forms, there is a whole middle range of forms denoting reflexivity, reciprocity, advantage or disadvantage to actor, etc. These notions are clearest in the t-stems (Gt, tD, and Št). The primary function of the N-stem in Ugaritic, as in several of the Semitic languages, was for patient-oriented expressions, and it is thus used for both the middle and the passive, the latter encountered mostly in prose (e.g., *nhṭu* /naḥtaʾū/ ‘they were struck’ [21 RS 4.475:8, 10]).

4.1.2.5. Mood

Mood in Ugaritic was marked, as in the other West Semitic languages, by variations to the imperfective stem.

4.1.2.5.1. Imperative

The imperative in Ugaritic does not have the preformative element characteristic of the imperfective, but the fact that its stem vowel is identical to that of the imperfective leaves no doubt as to the historical linkage of the imperative to the imperfective. Its form is thus ROOT + stem vowel (+ additional PRONOMINAL ELEMENT). The question of an additional vowel between the first two radicals is unresolved: impf. = /yaQTuL-/ , imper. = /QVTuL-/ or /QTuL-/. In the first case, the quality of the first vowel is unknown: always identical to the stem vowel or sometimes different? The comparative and internal indications best support the dissyllabic reconstruction /QuTuL-/. To the basic imperative element may be added the /-a(n)(na)/ elements listed below in this section. The imperative existed only in the second person and was used only for positive commands (negative commands are expressed by *āl* + jussive).

4.1.2.5.2. The Expression of Mood in the /YQTL/ Forms

The moods are marked by affixation to the full imperfective stem (the forms *YQTL* /yaQTuL-/ will be used below for STEM):

YQTL + \emptyset	= jussive	/yaQTuL/
YQTL + /u/	= indicative	/yaQTuLu/
YQTL + /a/	= volitive	/yaQTuLa/
YQTL + /anna/	= energetic 1	/yaQTuLanna/
YQTL + /(a)n/	= energetic 2	/yaQTuLVn/

The morpho-semantic values are largely derived from comparison with other Semitic languages, for the forms are not used consistently in the poetic texts, and the prose texts have not yet furnished sufficient material to establish usage with certainty. Because of the absence of vowel indicators, the use of one mood or another can only be determined when the root ends in /ʔ/ or, perhaps, /y/: the form of /ʔ/ will indicate the quality of the following vowel (e.g., *āššī* /ʔaššōʃi/ 'I will certainly cause to go out'). A phrase from the incantation RIH 78/20 (17, line 18) illustrates the interplay between the indicative and the jussive: *bt ūbū āl tbi* /bēta ʔubūʔu ʔal tubuʔ/tubūʔi/ 'the house that I enter, you will not enter' (the indicative ends with /-u/ in the first phrase, an unmarked relative clause; in the negative phrase, a 2m.s. form would not have /-u/ in the jussive while the 2f.s. would not have /-n/).

According to Tropper's reconstructions, the presence or absence of the {y} should indicate the presence or absence of a following vowel (/yabkiyu/ = {ybky}, /yabkiy/ → /yabki/ = {ybk}). For example, the {-y} of *ykly* in the following phrase may show that it is either /YQTLu/ or /YQTLa/: *ykly tpt nhr* /yakalliya ʔāpiʔa nahara/ 'he sets about finishing off Ruler Naharu' (1 RS 3.367 iv 27'), while the absence of the {-y} may reveal the presence of a

/YQTLØ/ form: *hlm ʿnt tpha ʾilm* which, according to this view, would be vocalized /hallima ʿanatu tīpha ʾilēma/ ‘when ʿAnatu sees the two deities’ (/tīpha/ ← /*tīphay/, 2 RS 2.[014] iii 32’). These III-weak roots have been thought to provide us with the primary internal data on the aspectual and modal systems in Ugaritic, but inconsistency of usage, particularly in the case of III-y roots, also creates a significant degree of uncertainty (see Pardee 2003–4: 341).

Greenstein’s arguments (2006) have convinced us that the level of uncertainty is too high to continue taking /YQTL/ forms of III-y roots in poetry that are written without the third radical as /YQTLØ/ perfectives; in his view, the /YQTLØ/ perfective/preterite was no longer operative in poetic narrative, and the two principal forms were /QTLa/ and /YQTL/—according to his hypothesis, the /YQTLu/ and /YQTLØ/ forms would have lost distinctive functions, and both would have been used as “historical futures.”

We believe, on the other hand, that the III-y forms written without {-y} may not always be formally identical to historical /YQTLØ/ forms, e.g., /yabki/ ← /yabkiyØ/, but that they may perhaps be taken as contracted /YQTLu/ forms—that is, vocalized /yabkû/ ← /yabkiyu/ (Pardee 2003–4: 323–24). The data on the question are very few, but there is one relatively clear form: *tlû /tiʾû/* ← /*tiʾayu/ or /*tiʾawu/ ‘it is weak’ (6 RS 24.244:68). Regarding the evidence from III-ʿ roots, there is one clear /YQTLØ/ form in the narrative section of an incantation: *tspi /tissapi/* ‘it devours’ (RS 22.225:3 [Virolleaud 1960: 182–84]). Because Greenstein’s study dealt only with the principal mythological texts, an exhaustive investigation might reveal a few more forms of this type, but they cannot be numerous. Because the /YQTLØ/ perfective/preterite is clearly absent from prose (Pardee 2003–2004: 221, 339–42, 351–52), accepting Greenstein’s theory that it is also absent from poetic narrative requires the conclusion that the productive /YQTLØ/ perfective/preterite has disappeared from the language and that such forms appear only as archaisms and in essentially free variation with /YQTLu/ forms.

The /YQTLa/ form does not function primarily as a marker of syntactic dependency (Verreet 1988) but as a volitive (Tropper 1991; 1993a: 473–74; Pardee 1993b), and its traditional classification, namely, the “subjunctive,” borrowed from Arabic, is thus not appropriate. This may be observed clearly in the example of RIH 78/20 cited above, this section: *bt ʾubû /bêta ʾubûʾu/* ‘the house that I enter’, where the form appropriate for a subordinate clause is seen to be /YQTLu/. Tropper (2000: 455–56 [§73.26]) has proposed that the /YQTLa/ form is used only for the 1st person, as in the Hebrew cohortative. However, while the number of forms in the 2nd and 3rd persons that unequivocally indicate the final vowel by the use of {â} are limited, its attestation assures that the form was in use in the poetic language (e.g., *w ymzâ ʿqqm /wa yimzâʾa ʿāqiqīma/* ‘that he might find the devourers’ [RS 2.[012] i 37 = CTA 12]).

The presentation of the two energetic forms indicated above is that of Arabic grammar. The two energetic forms are only distinguishable when followed by a suffix (see above at “Pronouns,” §4.1.1.5.1.2, p. 41) and their semantic import is uncertain. The distribution of these suffixed forms clearly indicates the existence of two energetic forms, /-an/ and /-anna/ (as in Arabic); whether there also existed a similar form built off the “indicative” (/u+n(a)/), as apparently in old Canaanite (Rainey 1996: 2.234–44; Tropper 2000: 497–506 [§73.6]), has not been determined. Finally, Tropper’s hypothesis that a third energetic form existed in Ugaritic perhaps does not provide the best explanation of the data (see also above at “Pronouns”).

Mood distinction in forms containing a suffixed pronominal subject element (e.g., 3m.pl. /Y/TQTL+ū/) is variable in the later languages and impossible to determine in Ugaritic (except where the distinction was marked by consonantal *-n*, and there the problem is the precise function of the *-n*). It appears permissible, however, to think that in standard Ugaritic the indicative was distinguished from the jussive by this {-n}: /taQTuLūna/ ‘they will do X’, /taQTuLū/ ‘let them do X’. In Greenstein’s theory (2006), the /-ū/-ūna/ forms are distributed in poetic narrative in a manner analogical to the /YQTL∅/ YQTLu/ forms, namely, that the /YQTLū/ perfective/preterite has disappeared from the language, and the /YQTLū/ and /YQTLūna/ forms are used in stylistic/prosodic variation. In prose, {-n} plural forms are well established as having an indicative function (Tropper 2000: 459 [§73.273.3]), but there is no explicit evidence for the function of /YQTLū/ (which one would in any case expect to function uniquely as a jussive in prose, not as a perfective/preterite).

4.1.2.6. Verbal Inflection

The large amount of reconstruction in the Ugaritic verbal system makes a long set of examples unnecessary (particularly doubtful reconstructions in the following table are indicated with one or more question marks). It is largely a question of the interplay between the elements that were originally pronominal or properly verbal in the morphology of the verb. A table of pronominal elements can be found in §4.1.1.5.1.2 (p. 39). We provide here a complete set of forms for the G-stem /qatala/ and the /yaqtul-/. The /qatila/qatula/ and /yiqtal-/yaqtul-/ represent *Ablaut* variation. More complete sets, with proposed vocalizations, may be found in Segert 1984.

4.1.2.6.1. G-Stem of Strong Verbs

	<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>	<i>imperative</i>
S.3m.	/QaTaLa/	/yaQTuLu/	/yaQTuL/	
3f.	/QaTaLat/	/taQTuLu/	/taQTuL/	
2m.	/QaTaLta/	/taQTuLu/	/taQTuL/	/QuTuL(a)/
2f.	/QaTaLti/	/taQTuLina/	/taQTuLi/	/QuTuLi/
1c.	/QaTaLtu/	/ʔaQTuLu/	/ʔaQTuL/	
Du. 3m.	/QaTaLā/?	/yaQTuLā(na)/ or /taQTuLā(na)/	/yaQTuLā/ or /taQTuLā/	
3f.	/QaTaLtā/?	/taQTuLā(na)/	/taQTuLā/	
2m.	/QaTaLtumā/	/taQTuLā(na)/	/taQTuLā/	/QuTuLā/
2f.	∅	∅	∅	∅
1c.	/QaTaLnāyā/?	/naQTuLā/?	/naQTuLā/?	
Pl.3m.	/QaTaLū/	/taQTuLūna/ or /yaQTuLūna/	/taQTuLū/ or /yaQTuLū/	
3f.	/QaTaLā/	/taQTuLna/?	/taQTuLna/?	
2m.	/QaTaLtum(u)/	/taQTuLū(na)/	/taQTuLū/	/QuTuLū/
2f.	/QaTaLtin(n)a/	/taQTuLna/?	/taQTuLna/?	/QuTuLā/?
1c.	/QaTaLnū/	/naQTuLu/	/naQTuL/?	

The standard 3rd-person dual and plural imperfective has preformative *t-*, rather than *y-* (Verreet 1988; Tropper 2000: 432–41 [§73.223.3–42]). The interplay of forms occasionally indicates that the groups indicated by the same term may vary in number: *tʿrbn gʿrm* ‘the *gʿrm* [pl.] will enter’ (RS 1.005:9 [CTA 33]) and *yrdn gʿrm* [du., not pl.] ‘the *gʿrm* will descend’ (RS 24.256:18 [Herdner 1978a: 21–26]; cf. *tʿln ilm* ‘the gods ascend’, *ibid.*, line 8).

Second-person feminine dual forms are not attested, but the graphic identity of 3rd-person masculine and feminine pronominal forms (see above) indicates that a distinction would, in any case, have been vocalic and thus indeterminable from the consonantal orthography.

4.1.2.6.2. N-Stem

The internal evidence is insufficient to determine the internal vowels of the /QTLa/ form in the N-stem, which may have been /naQTaLa/ as in proto-Hebrew; it is known from the 1st-person singular that the preformative vowel of the imperfective was /i/ (*iḥmn* /ʔillaḥiman(na)/ ← /ʔinlaḥim-/ ‘I will continue to fight’ [RIH 78/12:20, Bordreuil and Caquot 1980: 359–60]). The N-stem imperative had /i/ in the preformative syllable (*išḥn* /ʔišṣaḥin-/ ← /ʔinšaḥin-/ ‘be hot!’ [13 RS 34.126:18; cf. *ibky* ‘be bewept!’ in *ibid.*, line 13; Bordreuil and Pardee 1991: 157–58]).

Abbreviated table of the N-stem:

	<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>	<i>imperative</i>
3m.s.	/naQTaLa/	/yiQQaTiLu/ ← /*yinQaTiLu/	/yiQQaTiL/ ← /*yinQaTiL/	
2m.s.				/ʔiQQaTiL/ ← /*ʔinQaTiL/

4.1.2.6.3. D-Stem

The vocalization of the first syllable of the D-stem /QTLa/ forms seems to be demonstrated by *ihb* /ʔihhaba/ ‘he loved’ (38 RS 94.2168:11). There are no data establishing the second vowel, and the comparative evidence is equivocal. Huehnergard (1987: 182, 321) cites {ša-li-ma} in RS 20.012 (Nougayrol 1968: text 96) in favor of the vocalization /QaTTiLa/, but the new data from RS 94.2168 show that this analysis of this Akkadian form is to be reconsidered. This analysis of {ša-li-ma} and the presence of /QaTTiLa/ in proto-Aramaic led Huehnergard (1992) to propose /QaTTiLa/ for proto-Northwest Semitic. One may, however, think that /QaTTaLa/ in Arabic and Ethiopic shows that this was the Proto-Semitic form and that the Northwest Semitic languages followed two principal lines of development: /QaTTiLa/ in Aramaic and /QiTTaLa/ in Canaanite. /QiTTiLa/, which appears in the final phase of proto-Hebrew (one finds /bērēk/ as well as /bērak/ in Biblical Hebrew) and in Phoenician, would then be a later evolution. The vowel of the preformative syllable of the /YQTL/ form was /a/, at least in the 1st-person singular, for one finds {à} in these forms (e.g., *ʔnšq*ʔanaššiq/ ‘I will assault’ [1 RS 3.367 iv 4’]). It is legitimate to think that this vowel did not vary for other persons. For Tropper (2000: 544–46 [§74.412.1]), the vowel would have been /u/ everywhere except for the 1st-person singular, where the variation was due to the influence of the /ʔ/. The vowel of the stem syllable was /i/: compare G-stem *ilāk* (/ʔilʔaku/ ‘I will send’ [25 RS 16.379:20]) with the D-stem form *tlīkn* (/talaʔikīna/ ‘you send’ [29 RS 34.124:10]).

Abbreviated table of the D-stem:

	<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>	<i>imperative</i>
3m.s.	/QiTTaLa/	/yaQaTTiLu/	/yaQaTTiL/	
2m.s.				/QaTTiL/

4.1.2.6.4. Gt- and tD-Stems

The /QTLa/ form of the Gt-stem has /i/ in the preformative syllable (note {itdb}), which is typically considered to be a metathesis error for *itbd* /ʔita-

bidā/ ← /ʔiʔtabidā/ ‘he has perished’ [3 RS 2.[003]⁺ i 8]) as does the stem syllable (*ištir* /ʔištaʔira/ ‘it remains’ [RS 17.297:3 = Virolleaud 1957: text 83]). The forms of the tD-stem are not well attested, but it has been proposed that the Gt and tD were characterized by different stem vowels in the imperfect, /i/ versus /a/: *yšūl* (Gt) versus *yšāl* (tD) ‘ask, importune’ (Huehnergard 1986): the latter would be /yištaʔal-/ ← /*yitšaʔal-/ by metathesis (as in similar forms in the Hebrew Hithpael). It is necessary, however, to keep in mind that only the second form is clearly attested: *hlny bn ʕyn yšāl ʕm ʔmtk* /halliniya binu ʕayāna yištaʔalu ʕimma ʔamatika/ ‘here Binu-ʕayāna keeps making demands on your maidservant’ (28 RS 29.093:11–12).

Abbreviated table of the Gt- and tD-stems:

		<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>
Gt-stem	3m.s.	/ʔiQtaTiLa/	/yiQtaTiLu/	/yiQtaTiL/
tD-stem:	3m.s.	/taQaTTaLa/	/yitQaTTaLu/	/yitQaTTaL/

4.1.2.6.5. Š-Stem

No form is attested at present that establishes the vocalization of the /QTLa/ form for the Št-stem, /šaQTala/ or /šaQTila/. Tropper (2000: 596, §74.624) thinks that the orthography of *šʕly* and *šʕlyt*, where the /y/ is not lost, indicates that the /šaQTila/ form is to be preferred. It can also be reasoned by analogy that, if the D-stem has already taken the form /QiTTaLa/, known to have existed in proto-Hebrew, /šaQTaLa/ may also have undergone a development characteristic of Northwest Semitic, where the second vowel changes from /a/ to /i/ (cf. /ʔaQTēL/ in Aramaic, /yiQTiL/ in Phoenician-Punic, /hiQTiL/ ← /*hiQTiL/ in Hebrew, /i/ by analogy with II-weak verbs). The situation of the /YQTL/ form is similar to that of the D-stem: the data furnished by the forms of the 1st-person singular unanimously support an /a/ vowel in the prefix syllable (e.g., *ʔšspr* /ʔašspiru/ ‘I will make [you] count’ [RS 2.[004] vi 28’ = CTA 17]; *ʔšld* /ʔašlidu/ ← /*ʔašawlidu/ ‘I have begot’ [5 RS 2.002:65]). Here also Tropper (2000: 587–88, §74.622.1) thinks that other grammatical persons had /u/ in their preformative syllable. The existence of a H-causative (“Hiphil/Haphel”) or of an ʔ-causative (“Aphel”) alongside the Š-causative (Merrill 1974; Tropper 1990a) is improbable.

Abbreviated table of the Š-stem:

	<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>	<i>imperative</i>
3m.s.	/šaQTiLa/	/yašaQTiLu/	/yašaQTiL/	
2m.s.				/šaQTil/

4.1.2.6.6. Št-Stem

The examples of the Št-stem are not numerous, but the 1st-person singular is found in our selection of texts, where it can be observed that the Št-stem has /i/ in the preformative vowel of the /YQTL/ form: *ptḥ bt w ubā hkl w ištql* /pataḥī bēta wa ʾubūʾa hēkala wa ʾištaqīla/ ‘open the house that I may enter, the palace that I may come in’ (6 RS 24.244:72). The primary forms of the Št-stem are:

	<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>
3m.s.	/ʾištaQTiLa/	/yištaQTiLu/	/yištaQTiL/

4.1.2.7. Peculiarities of Weak Roots

Some I-*alif* roots show orthographic variations which suggest that some form of mutation of the *alif* had occurred (quiescence, “secondary opening”?): *yīhd* versus *yūhd*, both meaning ‘he seizes’ (see Verreet 1983; Tropper 1990b). The hypothesis that best accounts for these varying orthographies is to posit secondary opening in the first syllable and vowel harmony with the theme vowel: /yaʾḥud-/ → /yaʾuḥud-/. It should be noted that the presence of variant orthographies indicates that the second form is relatively recent and that the scribes tended to preserve historical spellings, which would have been part of the writing tradition.

I-y/w roots have all (with very rare exceptions) become I-y in the perfective. Most imperfectives show a bisyllabic stem, with /a/ in the prefix syllable: *ʾard* /ʾarid-/ ‘I descend’. YD^c ‘to know’ has /i/ in the prefix syllable, *ʾid^c* /ʾida^c-/ ‘I know’, reflecting stem-vowel /a/ because of the final guttural and the Barth-Ginsberg law (/ʾyada^c-/ → yida^c-/). By analogy with Hebrew, historically I-w roots in the causative were formed before the shift of I-w → I-y (e.g., {āššī} /ʾašōšī/ ← /ʾašawšī/ ‘I will certainly make them leave’ [1 RS 3.367 iv 2’]; {āšld} /ʾašōlid/ ← /ʾašawlid/ ‘I beget’ [5 RS 2.002:65]). As in other Northwest Semitic languages, the imperfective of the verb HLK ‘to go’ is formed like I-y verbs (*ʾalk* /ʾalik-/ ‘I go’); the absence of {h} in the Gt-stem should also be noted (*ntlk* /nitaliku/ ‘we will go’ [11 RS 24.266:34’]), although it is present in the Š-stem (*ʾāšhlk* /ʾašahliku/ ‘I will cause to go’ [RS 2.[014]⁺ v 24 = CTA 3 v 32]).

The verb YTN ‘to give’ poses particular problems because it is a I-y verb (as in Phoenician), but comparative data for the vocalization come from languages where the root is NTN (Hebrew, Aramaic) or NDN (Akkadian). Believing that these comparative data indicate that the I-y form originates at a later date, we vocalize the forms where the /y/ is not written as if they derive from the biradical root TN. {ʾtn} ‘I give’ is attested, which is not derived from YTN (/ʾaytin-/ should become /ʾētīn-/, which would be written {itn}) or from WTN (/ʾawtin-/ should become /ʾōtīn-/, which would be written {ūtīn}). The

two remaining options are /^lattin-/ (← /^l*^ʔantin-/ by analogy with Hebrew and Akkadian) or simply /^latin-/, following the pattern of /^larid-/ ‘I descend’. If the form YTN is relatively late, the Š-stem should not be /šôtina/ (← /^l*šawtina/) nor /šétina/ (← /^l*šaytina/), but /šatina/ or /šattina/. Because there are no indications that the root NTN existed in proto-Ugaritic, the first option is preferable.

In the /QTLa/ form, this root presents the following difficulties: sometimes the /n/ assimilated to the following consonant (e.g., {ytt} /yatattu/ ← /^l*ya-tantu/ ‘I gave’ [6 RS 24.244:75]), as in Hebrew, but other times it did not (e.g., {štnt} /šatinātu/ ‘I delivered’ [32 RS 94.2479:21]), with apparently an /ā/ between the verbal stem and the pronominal element as in II-weak verbs (see the paragraph below). The currently available data are insufficient to determine if one form was the result of scribal error ({ytt} would be a mistake for {ynt}) or if both forms were used side by side.

Hollow roots (*mediae infirmae*, “second weak radical” according to traditional terminology) have no consonantal element in the slot occupied by consonant II in triconsonantal roots. Numerous indicators may be observed in other Semitic languages that show that this radical was originally /w/ or /y/, but the consonantal element has disappeared in Ugaritic, leaving a long vowel in its place when the syllable is open (/qāma/ ‘he rose’, /yaqūmu/ ‘he will rise’, but /yaqum/ ‘let him rise’ [u/ short in the final syllable because it is closed]). It is clear that in the /QTLa/ conjugation a vowel was inserted between the verbal root and the pronominal element (e.g., *iqnā štt bhm* /^liqna^a šātātu bihumu/ ‘I will certainly put (some of the purple wool) with them’ [34 RS 94.2284:21]). This vowel was undoubtedly /ā/, corresponding to /ō/ in Biblical Hebrew (/h^aqimōtā/ ‘you raised’) and to /ā/ in Akkadian, where this vowel, which originally was that of the 1st-person singular, spread throughout the *paris* paradigm (e.g., *parsāku/parsāta*). Most attested imperfectives have the preformative vowel /a/: *ābn* /^labin-/ ‘I understand’ or /^labin/ ‘let me understand’. B³ ‘to enter’ is written with {ū}, apparently representing /u/, which is explained by vowel harmony: *ūbū* /^lubū³u/ ← /^l*abū³u/ ‘I enter’ (indicative [17 RIH 78/20:18]), *ūbā* /^lubū³a/ ← /^l*abū³a/ ‘that I might enter’ (/YQTLa/-optative [6 RS 24.244:72]).

III-y/w roots have shifted almost entirely to III-y (exceptions are attested for *āšlw* ‘I relax’ [RS 2.[003]⁺ iii:45 = CTA 14:149] and *ātw* ‘you have come’ [RS 2.[008]⁺ iv:32 = CTA 4]). The /YQTLØ/ form (jussive) has apparently monophthongized (/^l*ya^ʿniy/ → /ya^ʿni/), since this is the form found in Arabic and in proto-Hebrew (/ya^ʿan/ ← /^l*ya^ʿn/ ← /^l*ya^ʿni/). As noted above, usage is not consistent in the poetic texts, and the {y^ʿn}/ {y^ʿny} writings either represent contraction versus noncontraction (/ya^ʿnû/ya^ʿniyu/) or else nonfunctional retention of the old /YQTLØ/ perfective/preterite (/ya^ʿni/ya^ʿniyu/) (see Verreet 1988 and Sivan 1982 for III-weak nominal forms). As seen above, Tropper

(2000: 682–701, §76.1–4) explains all forms according to aspectual interplay and poetic variation. Thus, he takes, as do we, forms such as *tlû* /tiʔû/ ← /*tiʔayu/ or /tiʔawu/ ‘it is weak’ (6 [RS 24.244]:68) or *ykl* /yikliû/ ← /*yikli-ayu/ ‘it will be consumed’ (41 [RS 19.015]:1) as contractions (on the contrasting views of Tropper and Greenstein regarding the usage of these forms in poetry, see above, §§4.1.2.3 and 4.1.2.5.2).

Geminate roots are not well attested. However, it is clear that the D-stem was factitive (*ilm tšlmk tgrk tʕzzk* /ʔilūma tašallimūka taġġurūka taʕazzizūka/ ‘may the gods keep you well, may they protect you, may they strengthen you’ [RS 1.018:4–6 = CTA 55, with restorations]), whereas the L-stem was intensive (*mlkn yʕzz ʕl hptḥ* /malkuna yaʕāzizu ʕalē hupṭihu/ ‘the king will become more powerful than his *hupṭu*-troops’ [20 RS 24.247+:57]). Roots of this type are not well attested for the G-stem, but the tendency toward simplification is evident: in our Selection of Texts, see *rš* /rušša/ ← /rušaša/ or /rušiša/ (G-passive) ‘it was crushed’ (3 [RS 2.[003]⁺ i]:10), *zb* /zabbu/ (verbal adjective) or /zabba/ (G-stem perfective, 18 [RS 92.2014:1]), and perhaps *l ymk* /lā yamukku/ ‘he does not collapse’, if it is from a geminate root (1 [RS 3.367 iv]:17’).

4.1.2.8. Verbal Nouns and Participles

There are two productive forms, the infinitive and the participle, that are associated with the verb but not marked for aspect or person. These forms belong by their morphology to the noun side of the grammar and by their syntax to both the noun and the verb—that is, complementation can be either accusative or genitival.

The paradigmatic verbal noun expressing abstractly the basic notion of the verb is known as the infinitive. The pattern in the G-stem does not seem to have been fixed (Huehnergard 1987: 320), though it is likely that /QaTāL-/ was the most common for strong roots (cf. *b šāl* [preposition *b* + infinitive] /bi šaʔāli/; [3 RS 2.[003]⁺ i:38]). The infinitive in the derived stems was formed by *Ablaut*; no *m*-preformative infinitives are attested. The nominal character of the infinitive will, of course, have appeared also in the case morphology and morpho-syntax characteristic of nouns.

Though there is a syntactic usage corresponding to the formula known as the “infinitive absolute” construction in the grammars of later West Semitic languages, in Ugaritic there does not seem to have been a productive separate form so used in contradistinction to the standard verbal noun. It is nevertheless worth noting that it is the /QaTāL-/ form that became the “infinitive absolute” in Biblical Hebrew, and this form functions frequently as a verbal noun in Ugaritic. Where discernible—that is, in III-ʔ roots—the infinitive in “absolute” usage ends in /u/, homophonous with the nominative, though its origin may be different: *hm ġmû ġmīt* /himma ġamāʔu ġamiʔti/ ‘If you are indeed thirsty’ (RS 2.[008]⁺ iv 34 [CTA 4]; cf. Gordon 1965: 79, 121, §§9.27; 13.57).

Each verbal stem has at least one corresponding verbal adjective (participle). If the stem is transitive, there will be a participle for each voice, the active and the passive. In addition, it is likely that the G-stem had two stative verbal adjectives, for a total of four: /QāTiL-/ = active, /QaTiL-/ and /QaTuL-/ = statives, /QaTūL-/ = passive (the second vowel is known from the form *lūk* /laʔūku/ ‘sent’ [RS 15.098:11 = Virolleaud 1957: text 21:4]).

All the derived stems except the N-stem form the participle with a prefixed *m-*. The D-stem had /u/ in the preformative of the participle, as is known from {mu-na-aḥ-ḥi-mu}, the syllabic writing of the personal name *mnḥm*, ‘the one who brings comfort’.

The morphology of the verbal adjectives is like that of the other adjectives, and the nominal case system could in most cases indicate a participle where there was potential ambiguity (e.g., *raḥuqu*, with final *-u*, could only be a stative participle, while *raḥuqa* could be either verbal or adjectival—but only the latter if the word could be construed as in the accusative case).

Several nouns, nonparticipial in form, are formed from the Š-stem, e.g., *šʕtqt* /šaʕtiq(a)tu/ ‘she who causes to pass on’, *šmrr* /šamriru/ ‘that which causes bitterness (i.e., venom)’ (6 RS 24.244:4 et passim).

4.1.3. Particles

As indicated above, particles differ from nouns and verbs by the absence of a system of declension or inflection. They are fundamentally unchangeable, although many varieties exist on account of the diverse origins of the particles and their tendency to join together to form new, longer forms (e.g., *mhk*, formed from *m + h + k*, and which is also attested in the form *mhkm* and *hmhkm*).

4.1.3.1. Deictics

The standard presentative particle is *hn* ‘behold’ (e.g., *hn š/hanna šû* ‘here is the ram’ (9 RS 1.002:17’, 25’), *hn ʕr/hanna ʕêru* ‘here is the donkey’ (lines 34’, 43’). The basic element is *h-*; *hn* is the long form, perhaps /han-/ or /hanna/ (← /ha + n + na/). Compared with the definite article in Hebrew (*ha* + gemination), the rarity of {h-} probably reflects a form /han-/ , where the /n/ has assimilated to the following consonant (*ḥwt hbt* /ḥiwwêtu habbêta/ ‘I have . . . had this house repaired’ [28 RS 29.093:15–16]). Alongside *hn*, one finds *hl*, *hln*, *hlny* (on expanding particles, see below). It is likely that this particle *hn* is at the origin of the Phoenician/Hebrew definite article (*ha* + gemination), while variant forms thereof appear in other West Semitic languages (e.g., Arabic ʔil- and the Aramaic postpositive article, if from *hʔ* or the like).

In epistolary usage, the functions of *hn-* and *hl-* are distinct in that only the latter is used in a clearly local sense (‘here’ [cf. 28 RS 29.093:11]), whereas both function deictically (‘behold’). This analysis of previously known texts is reinforced by the following unpublished examples in which *hl-* appears

immediately before *hn-*: *hln hn ᶜmn* /hallina hanna ᶜimmānī/, ‘here, behold with me . . .’ (RS 92.2005:9 [RSO XIV 49]), *hlny hnn b bt mlk* /halliniya hannana bi bēti malki/, ‘Here, behold in the house of the king . . .’ (32 RS 94.2479:5–6).

Rhetorical ‘now’ is expressed by a form of this deictic particle with affixed *-t* (see next section).

The deictic element *-d-* (← *l-d/*) was quite productive, functioning independently as a relative/determinative pronoun and enclitically as part of the demonstrative pronoun and adjective (see above on these two categories) and as an adverbial (see §4.1.3.5 below, at “Enclitic Particles,” p. 60).

There are two vocative particles, *l* (e.g., *l rgmt lk l zbl bʿl* /la ragamtu lēka lē zabūli baʿli/ ‘I hereby announce to you, Prince Baʿlu’ [1 RS 3.347 iv 7’–8’]) and *y* (e.g., *y mt mt* /yā muti muti/ ‘O man, man’ [5 RS 2.002:40]). The former is likely a specific use of the preposition *l*.

4.1.3.2. Adverbs

As noted above (§4.1.1.6), adverbials may be expressed by adverbial lexemes or by adverbialization of a noun—that is, by prefixing a preposition, by use of the accusative case, or by suffixation of an adverbial morpheme.

Examples of adverbial particles: *hn* /hanna/, *hnn* /hannana/ and *hnnny* /hannaniya/ ‘here’, *hl* /halli/, *hlh* /halliha/, *hlny* /halliniya/ ‘here’, *ṭm* /ṭamma/, *ṭmn* /ṭammāna/, *ṭmny* /ṭammāniya/ ‘there’, *ht* /hatti/ ‘now’ (probably *hn* + *-t*), and *ʾp* /ʾapa/ ‘also’ (this particle functioned mostly at the level of the paragraph and is defined as an adverb rather than as a conjunction; it is very likely that it derives from the conjunction *p* with a prefixed /ʾ/). The vocalization of most of these forms is hypothetical, but that of *hlny* is indicated by {al-li-ni-ya} in a polygot vocabulary (Nougayrol 1968: text 138:5’).

Interrogative adverbs are *ʾy* /ʾēya/ ‘how’ (which consists of /ʾē/ [← /ʾ*ay/] + the enclitic particle *-ya*), *ʾn* /ʾana/ ‘where?’, *ʾk(y)* /ʾēka(ya)/ (← /ʾē/ [← /ʾ*ay/] + ka + ya) ‘how (is it that?)’, and *lm* (probably *l* ‘to/for’ + *m* ‘what?’) ‘why?’. *ʾk* is often used as a rough equivalent of *lm*, e.g., *ʾk mgy gpn w ūgr* ‘how is it that *gpn-w-ūgr* have come?’ (not: ‘how have *gpn-w-ūgr* come?’) (2 RS 2.[014]+ iii:36’). The interrogative particles normally come at the head of the sentence. Judging from passages that are difficult to interpret if taken as declarative, it is likely that interrogation could also be indicated by voice inflection. (There is no interrogative particle in Ugaritic, like Hebrew *hā-*, which marks a following phrase as a question.)

Negative adverbs are *l* /lā/ (primarily indicative) and *ʾl* /ʾal/ (primarily volitive). *ʾn* /ʾēnu/ is, as in Hebrew, used primarily to negativize nominal phrases. *bl* /balû/ is rare, attested primarily in poetry and only with nouns.

The primary asseveratives and negatives were identical in writing but probably had different vocalizations: *l* = /lā/ ‘not’ and /la/ ‘indeed’ (Huehnergard 1983: 583–84); *ʾl* = /ʾal/ ‘must not’ and /ʾallu/? ‘must’.

Prepositional adverbialization is extremely common, e.g., *l* (preposition) + *ʿlm* /lê ʿālamī/ (noun) = ‘for a long time’.

The two most common adverbial suffixes attached to nouns are *-m* and *-h*. The first cannot be defined precisely, for it appears on virtually all parts of speech. One common occurrence is on adverbial nouns, perhaps only augmenting the adverbial accusative (e.g., *ʿtm ḥrbm ʾits* /tamma ḥarbama ʾittasi/ ‘There with the sword I will lay waste’ [1 RS 3.367 iv 4’]). The second corresponds to the locative/directive *hê* in Biblical Hebrew and is used both locally and temporally, e.g., *šmmh* /šamîmaha/ ‘to the heavens’, *ʿlmh* /ʿālamaha/ ‘for a long time’. Note that, in contrast to Hebrew, where the *hê* is written without *mappiq*, the Ugaritic *-h* is consonantal. The vocalization of the particle is unknown, but it could be attached to the accusative/oblique forms of common nouns (/šamîmaha/ ‘to the heavens’) and to the uninflected form of proper nouns (/bibittaha/ ‘at Bibitta’ [6 RS 24.244:31], /mariha/ ‘to Mari’, *ibid.*, line <34b> = line 78). It should therefore be assumed that it contained a vocalic element after the /h/, as in the vocalization that we have proposed, for it may be doubted that the consonant /h/ was itself sufficient to express the notion of direction—this is most clearly the case for the cited proper nouns that do not bear a case-vowel.

4.1.3.3. Conjunctions

The most common coordinating conjunction is *w-* /wa/, capable of linking phrases at all levels (word, clause, sentence, paragraph). *p* /pa/ (cf. Arabic *fa*) occurs more rarely, usually with a notion of cause-and-effect linkage. (On the derived form *âp*, see above, “Adverbs”). *û* functions both independently and correlatively (*û . . . û* ‘either . . . or’) and probably represents two lexemes: (1) /ʾû/ ‘and’ (e.g., *qrâ û nqmd mlk* /quraʾa ʾû niqmaddu malku/ ‘king *Niqmaddu* has been called as well’ [13 RS 34.126:12]); (2) /ʾô/ (← /*aw/) ‘either/or’ (see 9 RS 1.002 *passim*).

The most common subordinating conjunction is *k* /kî/ ‘because, when, if’ (comparable to Hebrew *kî*), expanded with *-y* /kîya/ and with *-m* /kîma/ (all with the same meaning), and rarely with *d* /kîdā/ (the same particle as the relative pronoun), with no appreciable change of meaning. Both *im* (/ʾimma/) and *hm* (/himmā/) are attested as conditional conjunctions (‘if’).

4.1.3.4. Prepositions

Ugaritic overlaps significantly with the other West Semitic languages in its prepositional system. Some of these are primitive particles (e.g., *b* /bi/, ‘in’; *k* /ka/, ‘like’; *l* /lê/ ← /lay(a)/, ‘at’—for this explanation of the form, see Pardee 2003–4: 37–38, 371), others are derived from clearly identifiable verbal or nominal roots (e.g., *ʿl* /ʿalê/ ← /ʿalay(a)/ ‘upon’, *tht* /tahta/ ‘under’, *âhr* /ʾaḥḥara/ ‘after’), others are combinations of these two categories (e.g., *l + pn* /lê panî/ ‘in front of’; *b + yd* /bi yadi/ or /bi yadê/ ‘in the hand/control of’;

b + tk /bi tôki/ ‘in the midst of’). One also finds similarities in nuances and translation values (e.g., *b* = ‘in, within, through, by the intermediary of, by the price of’, etc.). The status of compound prepositions—that is, those formed of two primary prepositions—is as yet uncertain: the only example attested to date is *l + b*, apparently meaning something like ‘within’, though the identity of the first element is uncertain (Rainey 1973: 56; Freilich 1986).

The primary peculiarity of Ugaritic is the absence of a prepositional lexeme expressing the ablative ‘from, away from’. This absence is compensated by a complex system of verb + preposition combinations, where the translation value of the preposition can only be determined by usage and by context (Pardee 1975, 1976, with a discussion of prepositional semantic ambiguity). The prepositional system as a whole appears to function primarily to denote position rather than direction, a stative notion rather than a motional one. Directionality and motion were supplied primarily by the verb. What this means in practice is that virtually any preposition may appear in expressions of the ablative, and the modern reader must depend on elements other than the preposition itself to reach a proper interpretation of a passage. The following passage is instructive, for it includes a preposition with “opposite meanings” in the expression of a ‘from . . . to’ situation, but along standard Ugaritic lines—that is, by means of different verb + preposition combinations (*yrd l* ‘descend from’, *yṯb l* ‘sit upon’): *yrd l kšī yṯb l hdm w l hdm yṯb l ʾrṣ /yaridu lê kussaʾi yaṯibu lê hidāmi wa lê hidāmi yaṯibu lê ʾarṣi/* ‘he descends from the throne, he sits upon the footstool, and (he descends) from the footstool, he sits upon the earth’ [RS 2.[022]+ vi 12–14 = CTA 5]). This “ablative” usage may be clearly observed when the verb explicitly expresses directionality (e.g., *b ph rgm l yšā /bi pīhu rigmu lā yašaʾa/* ‘hardly has the word left his mouth’ = ‘with respect to his mouth, the word had not left’ [1 RS 3.367 iv 6’]).

There are also certain functional differences between Ugaritic and the other Semitic languages (e.g., the increased use of *ʿm /ʿimma/* ‘with’ to denote the end-point of a trajectory; *l /lê/*, used to form compound numbers) as well as different lexemes (e.g., *zr /zûru/* ‘back’ → *l zr /lê zûri/* ‘on top of’).

Substantives that follow a preposition are, insofar as we can tell, always in the genitive case (as in Akkadian, Arabic, etc.). For Ugaritic, this is demonstrated by nominal phrases that end in *alif*, e.g., *l kšī /lê kussaʾi/* ‘to the throne/chair’; *b nšī /bi našāʾi/* ‘when he arises’.

Because the case system remained in force, no particle developed in Ugaritic to introduce the direct object of a transitive verb (e.g., as *ʾyt* in Phoenician and in Old Aramaic, *ʾōt-* and *ʾet/ʾēt* in Hebrew, *yāt-* in Aramaic).

4.1.3.5. Enclitic Particles

Ugaritic makes use of a baroque array of enclitic particles (Aartun 1974, 1978), the disentanglement of which is made all the more difficult by the ab-

sence of vocalized texts. These particles are joined to all parts of speech and are capable of accretion one to another (e.g., *h+n+n+y*). Particles that apparently have little more than an “emphatic” function may develop a paradigmatic function alongside particles of more precisely definable origin (e.g., *hnd* ‘this’ = *h* [deictic particle] + *n* [particle] + *d* [relative/determinative pronoun] alongside *hnk* ‘that’ = *h* [deictic particle] + *n* [particle] + *k* [particle]).

The principal enclitic particles are:

- *-d /dū/dī/dā/* = relative pronoun that can function as a compounding element with other particles (e.g., *hnd /hannadū/* ‘this’) and can itself be expanded (e.g., the adverb *īd /ida/* ‘at this moment’ [we indicate the final vowel as short since it has fallen off in Hebrew *’āz*], also attested as a multiplicative morpheme: in the Selection of Texts, one will encounter *ṭīd /tinē’ida/* ‘two times’ and *šb’id /šab’a’ida/* ‘seven times’, but more often *šb’d /šab’ida/*, with the dropping of the case-vowel and the /’/ because of the proximity of the latter to the /’/).

- *-h /-ha/* = affirmative particle with an adverbial function (see immediately above).

- *-y /-ya/* = enclitic particle attached to all forms of speech, particularly as expander to another particle (e.g., *hn+n+y*); it is frequently used after the vowels /i/i/ê/ (e.g., *by /biya/* ‘in’ [26 RS 18.031:13, 25], *ky /kiya/* ‘that’ [24 RS 15.008:7], *ly /lêya/* ‘at’ [29 RS 34.124:5]), which has led some to believe that it was used as a *mater lectionis* (Tropper 2000: 37–38 [§21.322.5]), an analysis that is rendered doubtful by the presumed use of {y} as a *mater lectionis* for short /i/ and by the absence of other consonants used in this manner (in writing systems that employ *matres lectionis*, one also finds {w} for /ū/ô/ and often {h} and/or {ʔ} for various vowels); as with enclitic *-m*, this particle could be attached to nouns in the construct, as may be observed in the formula *īly ūgrt /’ilūya ’ugārit/* ‘the gods of Ugarit’ (24 RS 15.008:4–5).

- *-k /ka/* = enclitic particle, particularly as expander to another particle (e.g., *hnk* ‘that’ and *mhk*, *mhkm* ‘anything’).

- *-l /li/* = enclitic particle, used especially in *hl*, *hln*, *hlny*.

- *-m* = enclitic particle attached to many particles and used on all parts of speech (see above, §4.1.1.6, p. 42, for occurrence with adverbials).

- attached to an independent pronoun (*ānkm ilāk /’anākuma ’il’aku/* ‘I’ll send a(nother) message’ [31 RS 94.2406:25]);

- attached to a pronominal suffix (*’mkm līkt /’immakama la’iktu/* ‘to you (m.s.) I have sent’ [33 RS 96.2039:21]);

- attached to a noun in the vocative (*b’lm /ba’lima/* ‘O Ba’lu’ [1 RS 3.367 iv 9’]);

- attached to the first noun in a genitival construction (*yzbrnn zbrm gpn yšmdnn šmdm gpn lyazburanannu zābiruma gapna // yašmudanannu*

- šāmiduma gapna/ ‘the pruner of the vine prunes it, the binder of the vine binds it’ [5 RS 2.002:9–10]);
- attached to the second noun in a genitival construction (*mdd ilm /môdada ʔilima/* ‘the Beloved of *ʔIlu*’ [2 RS 2.[014] iii 43’]);
 - attached to a noun that follows a first token of the noun in a list (*bʿl špn âlp w š bʿlm âlp w š /baʿli šapuni ʔalpu wa šû baʿlima ʔalpu wa šû/* ‘for *Baʿlu* of *Šapāni* a bull and a ram; also for *Baʿlu* (no. 2) a bull and a ram’ [12 RS 24.643:2–3]);
 - attached to a noun that is repeated to express the superlative (*bnš bnšm /bunušu bunušuma /* ‘(no) member of the (royal) personnel’ [37 RS 16.382:16]);
 - attached to an imperative (*ʔtm /ʔafma/* ‘come’ [2 RS 2.[014] iii 28’]);
 - attached to a /YQTL/ form (*tlkm rḥmy /talikuma raḥmay/* ‘off goes *Raḥmay*’ [5 RS 2.002:16]);
 - attached to the infinitive (*lâkm îlâk /laʔākuma ʔiʔaku/* ‘I will certainly send (you a message)’ [25 RS 16.379:19–20]);
 - attached to the other particles (e.g., *bm bkyh /bima bakāyihu/* ‘as he wept’ [3 RS 2.[003]:31]);
 - this particle is found in many fixed expressions, such as *mrḥqtm /marḥaqtama/* ‘from afar’ (an epistolary formula), *bn ilm mt /binu ʔilima môtu/* ‘*Môtu*, son of *ʔIlu*’ (title of the god *Môtu* in the mythological texts), *ybmt limm /yabamatu liʔmima/* ‘sister-in-law of (the god) *Liʔimu*’ (title of the goddess *Anatu* in the mythological texts);
 - see above concerning its attachment to nouns that function adverbially (§4.1.1.6, p. 42).
- *-n /na/ni/* = enclitic particle used on all parts of speech. One particularly striking usage is the ‘*n* of apodosis’ (Hoftijzer 1982); in certain omen texts characterized by a repetitive protasis-apodosis structure, the first word in the apodosis, if a singular noun in the absolute state, has enclitic *-n* (e.g., *w ʿnh b lšbh mlkn yʿzz ʿl ḥpṯh /wa ʿēnāhu bi lišbiḥu malkuna yaʿāzizu ʿalē ḥupṯihu/* ‘and if its eyes are [in] the forehead, the king will become more powerful than his *ḥupṯu*-troops’ [20 RS 24.247+:57’]; Pardee 1986: 126, 129; Tropper 1994b: 466–69).
 - *-t /ti/* = enclitic particle, particularly as expander of another particle (e.g., *ht* ← *hn + t* with assimilation; *hn + d + t*; *hn + m + t*).

5. Derivational Processes

Because Ugaritic is a poorly attested, one-period language, it is hardly possible to describe synchronic derivational processes. Viewing the language comparatively, however, it appears clear that the known state of the language reflects a number of processes of this sort, for one can spot certain morphemes the function of which is best described as derivational.

Within categories, the generating of new particles by particle accretion is perhaps the clearest derivational process (better so termed than as compounding), though the semantics of the process are unclear in most cases.

Across categories, the nominal system, particularly the *m*- and *t*- prefixes and the *-n* suffix already described above, as well as certain *Ablaut* forms (e.g., /QaTTāL/ to express a *nomen professionis*) usually reflect a deverbal notion rather than an inner-nominal process. The suffixing of particles to nominal elements (e.g., *w mlk b^cly yd^c /wa malku ba^clī-ya yida^c* 'The king, my master, must know this!' [27 RS 18.040:18–19]), to the extent that these particles were not perceived by native speakers as lexical items, also represents a form of derivation.

Across subcategories, the case of the *nisbe* ending, by which nouns are transformed into adjectives, is the clearest case of a derivational morpheme.

6. *Compounding*

Compound verbs are virtually unknown in old West Semitic, and compound nouns are rare (the primary case cited for Ugaritic is *bl mt* /balû môti/, ‘not death’ used in parallel with *hym* /ḥayyūma/ ‘life’ in RS 2.[004] vi 27’ [CTA 17]). Complex prepositional phrases, made up of a preposition and a common noun, are certainly well attested (see above and the list and discussion in Pardee 1976: 306–10), but in most cases it is doubtful that the complex phrase had evolved as a lexical entity of which the compositional elements were no longer perceived. The example of *bdn* (*lqh kl dr^c bdnhm* /laqaḥa kulla ḏar^{ci} bîdênahumu/ ‘he removed the entire (cargo of) grain in their possession’ [26 RS 18.031:17–18]) may be cited to show that the expansion of *bd* by means of *n* indicates that the complex preposition (*b + d* [← *yd*]) was perceived as a lexical unit.

7. Syntax

The relative dearth of prose texts, mentioned in the introduction, makes it difficult to ascertain a normative prose syntax, while the lack of vocalized texts makes some aspects of morpho-syntax difficult to ascertain precisely.

7.1. Word Order

7.1.1. Nominal Constructions

On the phrase level, there are two primary nominal phrases: the genitival and the adjectival.

The genitival phrase is the common Semitic “construct state”: X of Y (e.g., *mlk ḥwt* /malku ḥuwwati/ ‘king of the land’). The first element is in the case required by context, the second in the genitive. It can denote the various relationships well known to grammarians (subjective genitive, objective genitive, genitive of identification, genitive of material, etc.). No lexical or pronominal element may intervene between the members of a construct chain—only enclitic particles (e.g., *ily ūgrt* /ʾilū-ya ʾugārit/ ‘the gods of Ugarit’ [24 RS 15.008:4–5]).

The adjectival phrase is of two types: (1) the phrase-level or attributive, in which the adjective follows the noun and agrees in gender, number, and case; and (2) the sentence-level or predicative, in which the adjective may either precede or follow the noun and agrees in gender, number, and case (see above, §4.1.1.3, “Adjectives,” p. 34). An attributive adjective modifying any member of a construct chain must come at the end of the chain (e.g., *ḥbr ktr ṭbm* ‘the companions of Kothar, the good ones’ [RS 24.252:5; Virolleaud 1968: text 2]). Apparent attributive adjectives preceding the noun they modify are most frequently substantives in construct with the noun (*nʿmt šnt il* /naʿimāti šanāti ʾili/ ‘the excellent ones of the years of El’ = ‘the most excellent years of El’ [Virolleaud 1968: text 2, line 27]). The most-often-cited exception to this word-order rule is in ordinal numbers, which occur several times in poetry preceding the noun (for an explanation of these phrases in terms of standard morpho-syntactic categories, see above, §4.1.1.4, “Numbers,” p. 35).

In nominal sentences, word order is essentially free, with fronting used for topicalization. Thus *hw mlk* (/huwa malku/) will denote ‘he, not someone else, is king’ (an “identifying” sentence), *mlk hw* (/malku huwa/) ‘he is king, he is not something else’ (a “classifying” sentence). Here is an example of the first construction: *āt aḥ lʾatta* ʾaḥû/ ‘you are a brother (to me)’ (RS 3.340 i 24 = CTA 18). A clear example of the second construction comes from the Selection of Texts: *dbḥn ndbḥ hw tʿ nṯʿy hw* /dabḥuna nidbaḥu huwa taʿû niṯʿayu huwa/ ‘The sacrifice, it is sacrificed, the taʿû-sacrifice, it is offered’ (9 RS 1.002: 23ʹ–24ʹ and parallels from this text).

7.1.2. Verbal Phrases

In the simplest verbal phrase, consisting of verb + pronoun, the subject pronoun is part of the verbal form itself, suffixed in the perfective (QTLa) and prefixed in the imperfective (YQTL). The primary variation occurs through addition of an independent pronoun for “emphasis,” creating a formal *casus pendens* (e.g., *ʾtm bštm w ʾn šnt* /ʾattumā bāšātumā wa ʾanā šanītu/ ‘as for you, you may tarry, but as for me, I’m off’ [RS 2.[014]⁺ iv 33 = CTA 3 iv 77]). The independent pronoun may precede or follow the verbal unit. The simple verbal phrase is by definition a sentence: SUBJECT + PREDICATE (imperfective) or PREDICATE + SUBJECT (perfective).

In verbal sentences, one finds fronting for topicalization as in, for example, *ybn hlk ʿm mlk ʾmr wybl hw mīṭ hrš* /yabninu halaka ʿimma malki ʾamurri wa yabala huwa miʾta ḥurāši/ ‘Yabninu (not someone else) went to the king of Amurru, and he took, did he, one hundred (pieces of) gold’ (SUBJECT : VERB :: VERB : SUBJECT) (RS 34.124: 25–28 [Bordreuil and Pardee 1991: 148]).

According to one study, there is a strong tendency in poetry to place the object phrase close to the verb, either before it or after it (Wilson 1982: 26).

The verb is usually fronted in subordinate clauses where the subject is known (*ūmy td ʿ ky ʿrbt l pn špš* /ʾummiya tidaʿi kiya ʿarabtu lê panī šapši/ ‘My mother, know that I have entered before the “Sun”’ [24 RS 15.008: 6–8]).

The word order subject – verb – direct object – modifier is regular in the first clause of apodoses in texts of the omen and hippiatric genres (the basic structure of sentences in both genres is protasis-apodosis). This order cannot be proved to be the result of influence from another language (Pardee 1986: 128–29) and probably reflects, therefore, systematized topicalization (Tropper 1994b: 469–71), though the general absence of *w* of apodosis and the presence of *-n* of apodosis in these texts must be included in an explanation of the phenomenon.

On the basis of present evidence, therefore, it is impossible to say that Ugaritic is a primarily VSO language (namely, if verb – subject – direct object was normative) though, as in Biblical Hebrew, this is certainly the case in subordinate clauses.

7.1.3. Phrases in the Administrative Texts

In the administrative texts, including the ritual texts but not the letters, one encounters many brief nominal phrases that can be understood only in light of the sense of the whole passage. For example, in the ritual texts, offerings for divinities were expressed by a nominal phrase that may contain the preposition *l* (*š l il /šû lê ʾili* / ‘a ram for ʾIlu’ [8 RS 1.001:2]) or that may consist of nonprepositional formulas that do not show a fixed order (*gdlt ilhm tkmn w šnm dqt ršp dqt šrp* /gadulatu ʾilāhīma tukamuni wa šunami daqqatu rašap daqqatu šurpu/ ‘A cow for the ʾIlāhūma; for *Tukamuna-wa-Šunama* a ewe; for

Rašap a ewe as a burnt offering’ [8 RS 1.001:3–4]—the sense of these words is established from the formulas in the preceding and following context; in the translations in the Selection of Texts, we put in brackets the words that have been added to make the English translation comprehensible).

In the economic texts, where verbal phrases are rare, a wide range of expressions is attested, from true verbal phrases to the simplest of nominal phrases with no expression of the function of a given entry or of an entire text:

- *l ytn ksp̄hm /la yatanū kaspahumu/* ‘they have indeed given their sum’ (52 RIH 83/22:4): true verbal phrase;
- *yn d ykl /yênu dū yiklû/* ‘wine which is to be consumed’ (41 RS 19.015:1): nominal phrase that incorporates a verbal phrase in a relative clause;
- *tt mât ksp ḥtbn ybnn /tittu mi’āti kaspu ḥitbānu yabnini/* ‘Six hundred (shekels) of silver: the *Yabninu* account’ (42 RS 15.062:1–2): nominal phrase used as title for the following text;
- *tgm̄r ksp tt̄l mât /tagmaru kaspi ṭalātu mi’āti/* ‘total silver: three hundred (shekels)’ (43 RS 18.024:28); nominal sentence used as conclusion for the text that precedes;
- *bn gl’d—5 /binu gal’adi ḥamišu/* ‘*Binu-Gal’adi*: five’ (46 RS 94.2050⁺:1): a nominal phrase as individual entry in a text; the relationship between the proper name and the number is deduced from the continuation of this text and its comparison with another (RS 94.2064 [unpublished]).

7.2. Coordinate and Subordinate Clauses

Coordination is indicated most commonly by *w-* /*wa/*; by *p-* /*pa/* when effect is expressed (see §4.1.3.3). Asyndeton (i.e., the association of words or phrases without linking particles) is fairly frequent at the sentence (and paragraph) level, common at the phrase level (e.g., *l p’n ādtny mrḥqtm qlny ilm tgrk tšlmk /lê pa’nê ’adattināyā marḥaqtama qālānāyā ’ilūma taḡḡurūki tašal-limūki/* ‘At the feet of our lady (from) afar we fall. May the gods guard you, may they keep you well’ [22 RS 8.315:5–9]).

The principal types of subordinate clauses are (1) relative, (2) conditional, and (3) a variety of temporal/circumstantial, causal, resultative, and completive (object) clauses most commonly introduced by *k* /*kī/* when lexically marked (the conjunction is written both {*k*} and {*ky*}).

The whole concept of “subordinate” clause is rendered murky by the frequent use of the so-called *w* (or more rarely *p*) of apodosis—that is, heading the main clause with *w* or *p* when it follows the “subordinate” clause. The details have not been worked out for Ugaritic, and the state of the corpus renders a comprehensive view difficult; points of similarity with Biblical Hebrew indicate that the overall situation in Ugaritic may not have been dissimilar (cf. Gross 1987). For example, the epistolary formula of well-being often has the *w* of apodosis (*t̄mny ’m ūmy mnm šlm w rgm tt̄b ly /tammāniya ’imma ’ummiya*

mannama šalāmu wa rigma taṭībī layya/ ‘there with my mother, whatever is well, send word (of that) back to me’ [23 RS 11.872:11–13]), but it is sometimes omitted (*tmny ‘m ādtny mnm šlm rgm tṭb l ‘bdk /tammāniya ‘imma’* adatināyā mannama šalāmu rigma taṭībī lē ‘abdēki/ ‘there with our lady, whatever is well, return word of that to your servants’ [22 RS 8.315:14–18]).

Explicit relative clauses are preceded by *d/dt* (e.g., *il d yd‘nn y‘db lḥm lh /ṗilu dū yida‘annannu ya‘dubu laḥma lēhu/* ‘Any god who knows him gives him food’ [7 RS 24.258:6–7]; *l pn il mšrm dt tgrn npš špš mlk /lē panī ṗili mišrēma dūti taḡḡurūna napša šapši malki/* ‘before the gods of Egypt, that they might protect him’ [RS 16.078+:21–23 = Virolleaud 1957: text 18]). Relative adverbials are usually marked (e.g., *ādrn d b grn /ṗadurīma dī bi gurni/* ‘the leaders who are at the threshing floor’ [RS 2.[004] v 7’ = CTA 17]).

Unmarked relative verbal clauses are difficult to spot because the notion of person is marked in the verb and SUBJECT is by definition included in both verbs. An example upon which there is general agreement is *yd mḥšt āqht ḡzr tmḥš ālpm ib /yadu miḥḥašat ṗaqhata ḡazra timḥašu ṗalapīma ṗēbi/* ‘the hand (that) struck Hero Aqhat will strike the enemy by thousands’ (RS 3.322 iv 58–59 [CTA 19: 220–21]).

The relative pronoun functions at both the phrase level (*il d pīd /ṗilu dū piṗdi/* ‘god of mercy’ [RS 2.[008] ii 10 = CTA 4, etc.]) and at the sentence level (subject: *il . . . d yšr /ṗilu . . . dū yašīru/* ‘the god . . . who sings’ [RS 24.252: 2–3 = Virolleaud 1968: text 2]; object: *skn d š‘lyt tṛyl /sikkannu dū ša‘liyat tarriyelli/* ‘sacred stone which Tarriyelli offered’ [14 RS 6.021:1–2]; adverbial: *ānh ḡzr mt hrnmy d in bn lh /ṗanāḥa ḡazri muti harnamiyyi di ṗēnu binu lēhu/* ‘the groaning one, the Harnamite man to whom there is no son = who has no son’ [4 RS 2.[004] i 17’–18’]). Note the relative genitive construction *ḥry . . . d k n‘m ‘nt n‘mh /ḥurray . . . dā ka nu‘mi ‘anati nu‘muha/* ‘Ḥurraya . . . who like the beauty of ‘Anatu is her beauty = whose beauty is like ‘Anatu’s’ (RS 2.[003] vi 24–27 = CTA 14: 289–92).

The relative pronoun either may have an explicit antecedent, as in the examples just cited, or be used “absolutely” (*p d in b bty ttn /pa dū ṗēnu bi bētiya tatin/* ‘for what is not in my house shall you give’ [RS 2.[003]+ iii 38 = CTA 14:142]).

The conjunction *k(y)* does not function as a relative particle (see the epistolary formula *lḥt X k[y]*, below).

Conditions may be marked by *hm* or (less frequently) *im* and tend to precede the main clause. Conditional clauses may be unmarked. A lexical distinction between real and unreal conditions is as yet unknown. The main clause following the conditional clause may or may not be preceded by the so-called *w* or *p* of apodosis. An example of each conjunction: *hm ymt w illḥmn ānk /himma yamūtu wa ṗillaḥiman(na) ṗanāku/* ‘if he should die, I will go on fighting on my own’ (RIH 78/12: 19–22 [Bordreuil and Caquot 1980: 359–60; Par-

dee 1984a: 222]); *im ht l b mšqt yibt qrt p mn likt ank lht bt mlk amr l'imma hatti lê bi mašiqati yaṭibatu qarītu pa manna la'iktu 'anāku lūḥata bitti malki 'amurri/ 'so if the city remains undecided, then for what reason did I send a letter regarding the daughter of the king of Amurru?' (29 RS 34.124:20–24 [Bordreuil and Pardee 1991: 147]). In texts whose structure indicates that the clauses are of the same general type as the conditional phrase, the condition is introduced by *k* (e.g., *k yg^r ššw št 'qrbn ydk /kī yig^raru šūšawu šūta 'uqrubāni yadūku/ 'if the horse has a bad cough, one should bray a ŠT(-measure) of "scorpion-plant" (19 RS 17.120:2–3)).**

Temporal/circumstantial phrases may be expressed as a true clause—that is, conjunction + finite verb (*k idbr /kiya tadabbiru/ 'concerning the fact that she is to speak' (29 RS 34.124:18)*), or as a prepositional phrase consisting of preposition + infinitive (*b šāl /bi ša'āli/ 'in (his) asking' = 'when he asks' (3 RS 2.[003]+ i 38)*). In poetry, these constructions are found parallel to one another: *ahd ydh b škrn m^rmsh k šb^r yn l'āḥidu yadahu bi šikkarāni mu^ram-misuhu kī šabi'a yēnal 'someone to take his hand when (he is) drunk, to bear him up when (he is) full of wine' (4 RS 2.[004] i 30'–31')*—the *-n* indicates that *škrn* is a verbal noun but not an infinitive.

Causal and resultative clauses are not nearly so frequent as in Biblical Hebrew. Causal clauses, particularly, are often difficult to distinguish from temporal/circumstantial clauses. A reasonably clear example of each: *tšmh . . . ātrt . . . k mt ālīyn b^rl /tišmah . . . 'aṭiratu . . . kī mīta 'al'iyānu ba'lu/ 'may 'Aṭiratu rejoice because Mighty Ba'lu is dead' (RS 2.[009]+ i 39–42 [CTA 6]); w yd ilm p k mtm 'z mīd /wa yadu 'ilima pā kī mōtuma 'azzu ma'da/ 'pestilence is (at work) here, for death is very strong' (21 RS 4.475:11–13). In the formula *mn^r krt k ybky ydm^r n^rmn ḡlm ḡl /mīna kirta kī yabkiyu yidma'ū na'mānu ḡalmu 'ili/ 'Who/what is Kirta that he should weep? Should shed tears, the goodly lad of 'Ilu?' (3 RS 2.[003]+ i 38–41), the particle *k* introduces a condition implied by the question: 'Is Kirta that type of person who weeps?'**

k(y) is the principal marker of completive (object) clauses (i.e., it functions as the verbal equivalent of a direct object): *w d^r k yšāt āp mlkt /wa da' kī yaša'at 'apa malkatu/ 'You must recognize that the queen also has left' (31 RS 94.2406:38). As in other Semitic languages, one finds cases where some verbs take two types of complements, verbal and nominal: tp aḥh k n^rm aḥh k ysmsm /tippa 'aḥāhu kī na'īmu 'aḥāhu kī yasumsumu/ 'she sees her brother, (sees) that he is good, (sees) her brother, (sees) that he is handsome' (RS 22.225:2–3 [Virolleaud 1960: 182–84]). A similar construction is also found without *k*: yⁿn ḥtkh krt yⁿn ḥtkh rš mīd ḡdš ṭbth /ya'īnu ḥatkahu kirta ya'īnu ḥatkahu rušsa ma'da ḡurdaša ṭibtahu/ 'Kirta sees his family, he sees his family crushed, his dwelling utterly destroyed'; that is, 'Kirta saw his family (and in doing so, saw that his family was) crushed, (he saw that his dwelling was) utterly destroyed' (3 RS 2.[003]+ i 21–23).*

A particularly common word order in letters is a construction in which a *casus pendens* is followed by a subordinate clause marked by *k(y)*, with the main clause coming only after these two clauses (for this structural interpretation, see Pardee 1977: 7–8, where the analysis of *k(y)* as a relative pronoun is refuted). One encounters a fairly simple example in an otherwise badly damaged text: *lḥt šlm k līkt ūmy ʿmy ht ʿmny kll šlm /lūḥata šalāmi kī laʿikat ʿummīya ʿimmaya hattī ʿimmānīya kalīlu šalīma/* ‘as for the letter of greeting, as for the fact that my mother sent [it] to me, behold with me everything is fine’ (RS 17.139:5–7 [Virolleaud 1965: text 9]). A more complicated example is found in our selection of texts: *w lḥt bt mlk ḍmr ky tdbṛ ūmy l pn qrt ḥm ht l b mṣqt yḥbt qrt p mn līkt ḍnk lḥt bt mlk ḍmr /wa lūḥatu bitti malki ʿamurri kīya tadabbīru ʿummīya lē panī qarḥī ʿimma hattī lē bi maṣūqati yāḥībatu qarḥītu pa manna laʿiktu ʿanāku lūḥata bitti malki ʿamurri/* ‘Concerning my mother’s (= your) upcoming presentation to the city(-council) of the correspondence relative to the daughter of the king of Amurru: if the city remains undecided, then why have I sent letters (to them) on the topic of the daughter of the king of Amurru?’ (29 RS 34.124:17–24). The structure of this phrase may be delineated in the following way:

w lḥt bt mlk ḍmr: a *casus pendens* stating the general subject of what will follow, ‘correspondence relative to the daughter of the king of Amurru’
ky tdbṛ ūmy l pn qrt: a subordinate clause expressing what is known about the subject that has just been introduced
ḥm ht l b mṣqt yḥbt qrt: the comment in the form of a conditional clause, here the protasis expressing the complexity of the situation
p mn līkt ḍnk lḥt bt mlk ḍmr: the apodosis of the conditional clause conveying the frustration of the writer on account of this condition.

7.3. Agreement

Personal pronouns agree in person, gender, and number with an appositional verbal form (*ḍnk ḍḥwy /ʿanāku ʿaḥawwīyu/* ‘I give life’ [RS 2.[004] vi 32’ = CTA 17]); in gender, number, and case with an appositional or predicate noun (*ḍt ūmy, /ʿatti ʿummiya/* ‘you, my mother’ [25 RS 16.379:20–21]; *ḍt ḍḥ /ʿatta ʿaḥû/* ‘you are a brother (for me)’ [RS 3.340 i 24 = CTA 18]) and with predicate adjectives (*ḍbḥn ndbḥ hw /ḍabḥuna nidbaḥu huwa/* ‘the sacrifice [-n of apodosis], sacrificed is it’ [ndbḥ = N-stem participle] [CTA 40:9]).

The adjective agrees in gender, number, and case with the modified noun:

- m.s.: *by gšm ḍdr /biya gišmi ʿaduri/* ‘in a powerful storm’ (26 RS 18.031:13–14);
- f.s.: *ḍblt yḥnt . . . yṣq /ḍabilata yaḥanata . . . yaṣuqu/* ‘an aged bunch of figs . . . <one should bray> (and) pour’ (19 RS 17.120:31–32);
- m.du.: *ḍqra ḥm nʿmm /ʿiqraʿa ʿilēma naʿimēma/* ‘I would call on the gracious gods’ (5 RS 2.002:1);

- f.du.: *šp̄thm mtq̄tm /šapatāhumā matuqatāma/* ‘their lips are sweet’ (5 RS 2.002:50);
- m.pl.: *qrū rp̄im qdmym /qaraʿū rapaʿīma qadmiyyīma/* ‘they have called the ancient *Rapaʿūma*’ (13 RS 34.126:8);
- f.pl.: *ārbʿ ūzm mrāt /ʿarbaʿu ʿūzūma mariʿātu/* ‘four fattened geese’ (RS 16.399:21 [Virolleaud 1957: text 128]).

Demonstrative pronouns agree in gender and number with the antecedent, while demonstrative adjectives agree in gender, number, and case with the modified noun.

Demonstrative pronoun:

- f.s. *ānykn dt l̄ikt m̄šrm hndt b šr mtt /ʿanayyukana dāti laʿikta mišrēma hannadāti bi šurri mētatu/* ‘your ships that you dispatched to Egypt have wrecked off Tyre’ (26 RS 18.031:10–13);
- absolute usage (no explicit antecedent): *w mlk bʿly ht lm škn hnk l ʿbdh /wa malku baʿlīya hattī lēma šakkana hannaka lē ʿabdihu/* ‘Now (as for) the king, my master, why has he assigned this (responsibility) to his servant . . . ?’ (RS 16.402:22–24 [Virolleaud 1957: text 12]).

Demonstrative adjective (*hnd*):

- m.s. nom.: *w mspr hnd hwm /wa masparu hannadū huwama/* ‘now this document, it . . .’ (RS 92.2016:41’ [RSO XIV 53]);
- m.s. acc.: *hl̄ny ānk b ym k ynt spr hnd ʿmk /halliniya ʿanāku bi yammi kī yatanātu sipra hannadā ʿimmaka/* ‘I was on the sea when I gave this document (to be delivered) to you’ (31 RS 94.2406:3–5);
- m.s. gen.: *l ym hnd ʿm̄ttmr . . . ytn /lē yōmi hannadī ʿammiṭtamru yatana/* ‘On this day ʿAmmiṭtamru . . . has given’ (37 RS 16.382:1–4);
- m.pl. nom.: *tm̄gyy hn ālpm ššwm hnd /tam̄giyūya huna ʿalpāma šūšawūma hannadū/* ‘those 2,000 horses must arrive here’ (RS 16.402:31–32 [Virolleaud 1957: text 12]).
- there are no examples for the feminine form.

Demonstrative adjective (*hw/hy*):

- adj. m.s. nom.: *ht hn bnš hw b gty ḥbt /hatti hanna bunušu huwa bi gittiya ḥabaṭa/* ‘that servant worked on my farm’ (33 RS 96.2039:8–9);
- adj. m.s. obl.: *b ym hwt ānk b mlwm /bi yōmi huwata ʿanāku bi MLWM/* ‘today I lodged at MLWM . . .’ (31 RS 94.2406:5–6);
- There are no examples of the feminine adjective in the nominative;
- adj. f.s. obl.: *ilm tbʿrn ḥwt hyt /ʿilūma tabaʿirūna ḥuwata hiyati/* ‘the gods will destroy that land’ (20 RS 24.247+:56);
- this use of corresponding plural pronouns is not yet attested.

The relative pronoun agrees in gender and number with its antecedent, though whether the case of the relative pronoun itself is decided by the case of the antecedent or by the function of the relative pronoun in the following clause cannot yet be determined from internal data—in Arabic, case agreement is decided as for any adjective, i.e., by agreement with the antecedent. Assuming this to be the case in Ugaritic, the passage *bt mlk ṯdb d šbʿ aḥm lh* should be vocalized /bêtu malki ʾîtabidaʾ dī šabʿu ʾaḥḥīma lêhu/ if *malki* was the antecedent ('the house of the king perished, who had seven brothers'), but /bêtu malki ʾîtabidaʾ dū šabʿu ʾaḥḥīma lêhu/ if *bêtu* was the antecedent ('the house of the king perished, which had seven brothers') (3 RS 2.[003]⁺ i 7–9).

Interrogatives and indefinite pronouns do not show agreement.

8. Vocabulary/Lexicon

8.1. Common Nouns and Verbs

Ugaritic fits the common Semitic and common West Semitic pattern in kinship terms (*ʾb* /ʾabû/ ‘father’, *ʾm* /ʾummu/ ‘mother’, etc.), tree names (*ʾrz* /ʾarzu/ ‘cedar’, etc.), geographical terms (*nhr* /naharu/ ‘river’, etc.), with some notable peculiarities, e.g., *ḥwt* /ḥuwwatu/ ‘land (geographical-political entity)’ alongside *ʾrṣ* /ʾarṣu/ ‘earth, ground’ and *bld* /bilādu/ ‘homeland’, or *ʾdn* /ʾadānu/, which in prose means ‘father’ (not ‘master/lord’).

When deciphering a Ugaritic text, one finds points of lexical contact with all of the Semitic languages. Because of the small number of texts, the image of the Ugaritic scholar deciphering a text on the basis of various Semitic dictionaries is not totally false, though with the increase in number of reasonably well-understood texts, inner-Ugaritic lexicography is becoming more practicable. The apparent heterogeneity of the Ugaritic lexicon may be explained in two ways: (1) the archaic nature of the language (cognates with other Semitic languages will thus be largely with retentions in those languages); (2) the relatively poor corpus of texts in the languages with which Ugaritic appears most closely related linguistically—if Hebrew and Phoenician were attested more extensively, there would be fewer isoglosses between Arabic and Ugaritic.

The principal motion verbs are useful language/dialect isoglosses (e.g., for all the similarities between Hebrew and Aramaic, the systems of motion verbs are quite different in the two languages). Here Ugaritic falls directly in the Hebrew/Phoenician group: *hlk* ‘go’, *yrđ* ‘descend’, *ʿly* ‘ascend’, *b* ‘enter’ (alongside *rb*), *yṣ* ‘exit’, *tb* ‘return’. Some verbs of movement that can also denote the state attained are: *qm* ‘arise’, *škb* ‘lie down’, *ʿmd* ‘stand’, *rkb* ‘mount’.

Primary motion verbs peculiar to Ugaritic are the following: *tb* ‘go away’, *mgy* ‘go to, arrive at’ (apparently ← MZY), and *ql* Št-stem (or *šql*, Gt-stem) used only in poetry, in the imperfective, *yšql* ‘he arrives’.

Expressions of existence resemble most closely the later Northwest Semitic pattern: there are positive and negative quasi-verbs, *ʾt* and *ʾn*, respectively, corresponding, e.g., to Hebrew *yēš* and *ʾayin/ʾēn*, as well as the verb *kn* (*nʿmn ykn* /nuʿmānu yakūnu/ ‘there will be prosperity’ [RIH 78/14:3; Bordreuil and Caquot 1980: 352–53]), which corresponds to the regular verb ‘to be’ in Phoenician (and Arabic) and to the more strongly marked verb ‘to be stable’ in Hebrew.

In spite of the cosmopolitan nature of the city of Ugarit, there are relatively few readily identifiable loanwords: *ḥtt* /ḥattuṭu/ ‘silver’ is an apparent example from Hittite, *kḥt* /kaḥṭu/ ‘chair, throne’ an example from Hurrian. More words of non–West Semitic origin are found in the economic vocabulary, e.g., *sbrdn* /sabardennu/ ‘bronze worker’ (43 RS 18.024:1), plausibly a loanword from Hurrian; the first element of the word appears to correspond to the Sumerian

ZABAR or to the Akkadian *siparru* ‘bronze’, and the second to the Hurrian suffix *tn/dn* ‘maker’.

8.2. Onomastics

8.2.1. Personal Names

Since the Kingdom of Ugarit was open to the world of its day, names of many different origins are found, including Ugaritic (these being defined by the status of the language as it is known from the end of the Late Bronze Age), old Amorite, Hurrian, and Anatolian. Less frequently attested are Canaanite, Akkadian, and Egyptian names. Gröndahl (1967) provided an excellent treatment of the onomastics of Ugarit, but it needs to be redone to include the new names and to incorporate the advances of the past half-century in the knowledge of the various languages that are attested.

A proper name may only be vocalized according to the same principles employed for other vocabulary: the presence of one of the three /ʔ/-signs, attestations in syllabic writing, or comparative Semitics. This enterprise is, however, complicated by the diverse origins of these names. One expects, for example, the consonantal orthography of most Ugaritic, Canaanite, or old Amorite names to be identical, and only attestation in syllabic writing will reveal a vocalized form for any given name. It is necessary, therefore, always to consider the matter carefully before proposing a vocalization for a name attested only in consonantal orthography. Some examples of the difficulties that one may encounter:

- The name *kṯrm* is attested for the first time in RS 2002.3000.01:11 (unpublished). It is known that many names begin with {kṯr}, e.g., *kṯrmlk* or *kṯrn*. The only vocalization of the element *kṯr* known from syllabic writing is for the god *Kôṯaru*, e.g., {ARAD-ku²-ša-ri} (RS 20.007:9 [Nougayrol 1968: text 98]) or {[DUMU]-ku-ša-ri[. . .]} (RS 17.242:20 [Nougayrol 1970: text 82], where what followed the theophoric element is lost). From the entry for *kṯrmlk*, its form is probably /kôṯarumalku/ ‘(the god) *Kôṯaru* is king’. But without a vocalized form, it is impossible to know if *kṯrn* is an abridged form of a name of this type or if it is formed on an entirely different pattern—nominal, adjectival, or verbal. The same applies to the new name, *kṯrm*.

- Sometimes one consonantal orthography represents two different names: for example, the name *ʿzilt* is first attested in RS 92.2005:4 (RSO XIV 49), and it is only the mention of this person’s father that allows him to be identified with the person whose name is written {a-zi-il-tù} /ʿazziʔiltu/ ‘(this child represents) the strength of the goddess’ (i.e., ‘that which is strong and belongs to the goddess’) (RS 34.134:18 [RSO VII 31]) rather than with the person whose name was spelled syllabically {uz-zi-DINGIR-ti} /ʿuzziʔiltu/ ‘my force is the goddess’ (RS 34.133:2 [RSO VII 36]).

- Sometimes it is impossible to know the origin of a name if the vocalic structure is unknown; for example, *pdn* could be West Semitic or Anatolian.

- There are examples of names attested in two very different forms: the royal name *Ammistamru* is attested in Ugaritic in the form *ʿmṯtmr*, which corresponds to *ʿAmmistamru* in syllabic writing (with several attested spellings: Nougayrol 1955: 239); but, on the personal seal of this king, the name appears in Ugaritic in the form {*myḏtmr*} (Bordreuil and Pardee 1984). Undoubtedly, the latter reflects the name in its historical form (*/ʿammīyidṯamar/* ‘my (divine) uncle protects [me]’). This name thus illustrates two stages in the evolution of the old Amorite form of the name *ʿmyḏtmr*; *ʿmṯtmr* was the result of two phonetic evolutions: */-iyî-/* → */-î-/* and devoicing of */d/* in proximity to */t/*. The question remains how King *ʿAmmiṯtamru*, who lived in the middle of the 13th century B.C., knew the ancient form of his name and why he chose to put this form on his seal.

Four aspects of personal names are particularly important for understanding their structure:

(1) According to the syllabic representations of Ugaritic personal names and according to the data from Northwest Semitic languages of the 1st millennium B.C., it is known that an */i/* vowel often separated the two elements of personal names: e.g., */ʿabdibaʿlu/* ‘servant of (the god) *Baʿlu*’ or */ʿilimilku/* ‘(the god) *Milku* is my god’. The second example illustrates that this vowel can express the 1st-person-singular pronominal suffix; but this cannot be the case in the first example—this name cannot mean ‘my servant is (the god) *Baʿlu*’—and this vowel therefore must serve to connect the two elements of the name (Layton 1990: 107–54). For Ugaritic, the quantity of the vowel that connects the two elements of personal names (and does not represent the pronominal suffix) is not known but, as a convention and so that the user of our vocalizations can distinguish it from the pronominal suffix, we have indicated it as */i/*.

(2) The data currently available preclude the possibility of determining when and how case endings were attached to proper names. Ugaritic personal names often do, however, bear a case-vowel that properly corresponds to the grammatical function of the name in the sentence and not necessarily to the internal structure of the name itself (e.g., *ʿbdrpû* */ʿabdirapaʿu/* ‘servant of [the god] *Rapaʿu*’ [44 RS 19.016:33], where the nominative case-vowel expected in this context is used, rather than the genitive that the internal structure of the name requires; Gröndahl 1967: 33–34).

(3) Liverani’s thesis (1963) that names with a final syllable containing a long vowel show a diptotic inflection relies mainly on syllabic writings of proper names. Although scribal practices at Ugarit are not completely uniform in this respect, it seems fair to assess the length of the penultimate vowel

according to the case system used for the name: e.g., {gln} (49 RIH 84/04:25) will be /gallānu/ because one finds {gal-la-na} in the genitive in RS 17.430 iv 10 (Nougayrol 1970: text 83).

(4) Last, it should be noted that there are many foreign names of which the form is invariable.

8.2.2. Divine Names

Religious exclusivism was probably not present at Ugarit. Divinities from every corner of the world as it was known at the time are attested there. The forms of these names obviously reveal their place and language of origin, but the exact form by which these names were known and used at Ugarit remains uncertain. Some divine names appear in the polyglot vocabularies with a nominative case ending (e.g., *Šapšu* in RS 20.123⁺ IVa 31 {ša-ap-šu} [Nougayrol 1968: text 137]), whereas others are only known in syllabic writing (in personal names of the pattern ‘servant of theophoric element’) in the absolute form, namely, without a final vowel: e.g., *Dagan* (RS 16.273:4 {am-mi-ni-da-ga-an} [Nougayrol 1955: 44–45]). The vocalization of the theophoric element may be complicated or made impossible by the fact that divine names are rarely written syllabically in the Akkadian texts, most often with logograms (e.g., *Šapšu* is written with the Sumerogram {UTU}, which means ‘sun’, preceded by the sign indicating ‘divinity’, {DINGIR}). In certain cases it can be determined from the Ugaritic form that the theophoric element bears the case ending, e.g., {hd} must be /haddu/ because the absolute form would be /hadad/ and would be written {hdd}. The convention that we use to vocalize these elements is as follows: if the divine name is attested for one or the other of these forms, absolute or with case ending, we reproduce it; if not, we indicate the case-vowel (e.g., {yrḥ}, which is attested only in the syllabic texts in logographic form, is vocalized *Yariḥu*). This convention is based on the fact that the Ugaritic divine names that appear in the polyglot vocabularies (which are unfortunately very few) always carry the nominative ending.

8.3. Toponymy

Toponyms present a different sort of problem. They often occur in the Akkadian administrative texts, where they are generally written syllabically rather than logographically, and the phonetic structure of many of these names is thus well known. On the other hand, as van Soldt has shown (1996: 653–54), several names in Ugaritic that end with either {-y} or {-∅} are represented in the Akkadian texts sometimes with final /-â/ and sometimes with /-āy + case-vowel/ (e.g., {ḥpty} and {ḥbt [= ḥpt!]} would correspond to {ḥu-pa-ta-ú} and {ḥu-pa-ta}, the first reflecting /ḥupatāyu/, the second /ḥupatâ/ or /ḥubatâ/). Van Soldt’s thesis is based, however, on a limited number of examples, in which the syllabic orthography formally establishes the presence of the case-vowel, and

one wonders whether orthographic variation in Ugaritic always corresponds to this grammatical explanation or whether the {y} may not constitute a historical spelling (the ending of these names in an earlier period would have been /-āyu/ but would have become /-â/ in 13th-century pronunciation).

As with personal names (see previous section), place-names with a long vowel in the penultimate syllable tend to be inflected diptotically. Thus, the river name *Raḥbānu* is attested with both /-i/ and /-a/ when the noun is in the genitive (van Soldt 1996: 685); the name in all likelihood consists of the base form /raḥb-/ ‘wide’, to which the derivational ending /-ān/ has been attached. On the other hand, the vowel in the penultimate syllable of the town name *ʔUškānu* was probably short because /-i/ is well attested as the genitive ending (van Soldt 1996: 662); this name is not, therefore, derived from /ʔušk-/ ‘testicle’, which would in any event be a rather strange point of departure for a place-name, but is based on the root ŠKN ‘settle’, to which prothetic /ʔ/ has been attached.

The name of the city of Ugarit poses a particular problem. According to the etymology that is typically cited, it is based on the common noun /ʔugār-/ ‘field’, to which the suffix /-it-/ was been added. Van Soldt (1996: 657 n. 21), however, has observed that the syllabic spelling of the gentilic form of this toponym ({u-ga-ar-ti-yu} in RS 19.042:15 [Nougayrol 1970: text 79]) suggests the vocalization /ʔugartiyyu/, where the vowel between the /t/ and the /t/ has elided. Since long vowels are not prone to disappear by syncope, van Soldt (followed by Tropper 1997: 670) concluded that this vowel was short. These two scholars do not, however, agree on the vocalization of the second vowel: Tropper thinks that it was short because this syllable was closed in the gentilic form, whereas van Soldt (1999: 775) believes this vowel was long in the toponym but secondarily shortened in the gentilic form (or even maintained in its long form). The etymology cited by a Ugaritic scribe indicates /ʔugāru/ ‘field’ as the basis of the name ({A.GĀR-īt} in RS 16.162:23 [Nougayrol 1955: 126], which means ‘the field + {it}’), and neither van Soldt nor Tropper has proposed a different etymology for the name. However, it is known that toponyms can reflect a linguistic layer that precedes the Amorite period, which may be the case for Ugarit as well. But the presence of /ʔ/ in this name and the etymology indicated by RS 16.162:23 suggest that, for the Ugaritians (whatever the true origin of the name may have been), it was a noun associated with the word /ʔugāru/ and it was pronounced (regardless of the original pronunciation) by Ugaritians according to the current pronunciation of this word. Since a morpheme /-it-/ is not known in West Semitic, it is likely that the noun was historically /ʔugārit-/ (with a dash instead of the case-vowel to leave that question open for a moment). The syllabic spelling of the name in the 14th and 13th centuries indicates that the typical form was in the “absolute” case—that is, without a case-vowel: one finds only a very few instances

where a vowel follows the /t/, (twice /i/, once /e/, and twice /a/; see van Soldt 1996: 657). Since Ugaritic did not tolerate long vowels in closed syllables, the pronunciation of this “absolute” form would have been /ʔugārit/, and the pronunciation of the gentilic, after syncope of the short /i/, would have been /ʔugartiyyu/ with short /a/ in the secondarily closed syllable.

9. Particularities of Poetic Texts

To appreciate the poetry that appears in the Selection of Texts, the user of this manual should keep in mind three principal characteristics of the language of these texts that distinguish it from Ugaritic prose.

(1) The morpho-syntax of the verb in poetry is peculiar in that the old perfective /YQTLØ/ has largely disappeared as a form marked for perfectivity, and it is either replaced by /YQTLu/ or used in free variation with /YQTLu/ forms. These forms are thus used in a manner comparable to the use of the “historical present” in tensed languages and in constant interplay with /QTLa/ perfective forms (for some of the rules of the game, see Greenstein 2006). We propose grammatical analyses for the forms where the consonantal orthography is ambiguous, but these are often hypothetical and the presently available data do not allow them to be corroborated or to be contradicted. It also appears likely that the jussive of the 1st person (*āšši* /ʔašōši/ ‘I will certainly cause to leave’) and the /YQTLa/ volitive in the 2nd and 3rd persons is distinctive of poetry, but the data are insufficient to define the use of these forms with precision.

(2) The basic structure of Ugaritic poetry resembles that of Biblical Hebrew; namely, it is not metric but founded on the parallelism of lexical and syntactic elements organized into groups of two or more statements (called bicola and tricola or distichs and tristichs). Some examples of these processes:

(a) 1 RS 3.367 iv 5’ (bicolon):

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<i>l ārš ypl ūlny</i>	The powerful one will fall to the earth,	a b c	A V S
<i>w l ʿpr ʿzmy</i>	the mighty one to the dust.	a’ c’	A S

The sigla “a” and “a’” designate common nouns with a similar meaning, “b” the verb that is not paralleled in the second colon, and “c” and “c’” the two substantival adjectives that also have approximately the same meaning.

A = adverbial locution (*l ārš* // *l ʿpr*), V = verb, S = subject.

(b) 1 RS 3.367 iv 8’–9’ (tricolon):

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<i>ht ḫbk b’lm</i>	As for your enemy, O Ba’lu,	a b c	I O S ^{voc}
<i>ht ḫbk tmḫš .</i>	as for your enemy, you’ll smite (him),	a b d	I O V
<i>ht tšmt šrtk</i>	you’ll destroy your adversary.	a d’ b’	I V O

The combination of repetitive parallelism here ($a = a = a$ and $b = b$), of semantic parallelism ($b \cong b'$ and $d \cong d'$), and the organization of these last two elements in chiasm are noteworthy. This form of tricolon is called a “staircase” because of its particular structure: repetitive parallelism at the beginning of the first two cola, a vocative or another form of the subject in the first colon (replaced here by the verb in the second colon), and semantic parallelism between the second and third cola (Greenstein 1977).

The syntactic analysis stresses the importance of the particle *ht* in the verse (I = interjection).

(c) 2 RS 2.[014]⁺ = iii 19'–25' (a larger structure composed of a bicolon and a tricolon):

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<u>Bicolon:</u>			
<i>dm rgm ḥt ly w ārgmk</i>	For I have something to tell you,	a b a	S P+A V
<i>hwt w ḥnyk</i>	a matter to recount to you:	a' a''	S V
<u>Tricolon:</u>			
<i>rgm ḥs w lhšt ābn</i>	Words regarding wood, whisperings regarding stones,	a b a' b'	S ² S ²
<i>tānt šmm ḥm ārsḥ</i>	conversations of heaven with earth,	a'' c d	S ² A
<i>thmt ḥmn kbkbm</i>	of the deep with the stars.	d' c'	S A

This analysis of the parallelism of this passage reflects the presence of two well-delimited verses—even if they are syntactically dependent (“enjambment”); this is demonstrated by the fact that the first element *b* expresses possession, while the second expresses one of the two elements that this subject comprises. It should be noted that the structure of these two verses is much more complicated than either of the first two examples. Comparing the two parallel structures demonstrates that the poet intended to use a limited semantic range but avoided monotony by varying the morpho-syntactic structures and by means of interplay of the semantically parallel terms within these structures. Particularly noteworthy are:

- the complicated interplay of nouns and verbs that follow the first *rgm* (a noun and verb from the root RGM in the first colon [“internal parallelism” of words derived from the same root], semantic parallelism of the noun and

the verb in the second, repetition of the noun at the beginning of the second verse, followed by two semantic parallels);

- the interplay of the terms designating parts of the cosmos in the second verse (*ʕš* and *ʔbn* in one colon [“internal semantic parallelism”]; *šmm* closer to *kbbm* than to the other two terms in spite of the existence of a divinity *ʔrš w šmm* [12 RS 24.643:5, 24]). The syntactic analysis reveals three levels of structure in these verses: the presence of a nominal predicator of existence (P) along with a verb in the first colon of the first verse, the significant number of subjects that consist of two elements in the second verse, and the interplay of subjects and adverbial formulae that diversify the already sophisticated use of semantic parallelism.

(d) 3 RS 2.[003]⁺ i 12–21 (a larger structure consisting of several substructures, all bicola except the last):

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<u><i>Bicolon:</i></u>			
<i>ʔtt šdqh l ypq</i>	His rightful wife he does not obtain,	a b c	O ² V
<i>mtrht yšrh</i>	even his legitimate spouse.	a' b'	O ²
<u><i>Bicolon:</i></u>			
<i>ʔtt trh w tb' t</i>	A(nother) woman he marries but she disappears,	a b c	O V V
<i>tār ūm tkn lh</i>	even the kinswoman who was to be his.	a'² d	O ² V
<u><i>Bicolon:</i></u>			
<i>młtt ktrm tmt</i>	A third spouse dies in good health,	a b c	S A V
<i>mrb' t zblnm</i>	a fourth in illness.	a' b' (≠b')	S A
<u><i>Tricolon:</i></u>			
<i>młmšt y'itsp ršp</i>	A fifth <i>Rašap</i> gathers in,	a b c	O V S
<i>młdtt glm ym</i>	a sixth the lad(s) of Yammu,	a' c'²	O S ²
<i>mšb' thn b šlh ttpl</i>	the seventh of them falls by the sword.	a'' d e	S A V

The identification of this longer structure is based on the series of participles formed from denominal verbs from number nouns (*młtt* ← *tłt* ‘three’), which

take their contextual meaning from *mtrḥt* ‘she who is given in marriage’ at the beginning of the structure. As in the preceding example, the analysis of parallelism starts over for each verse, but the verses are all related to one another at the semantic level by the words designating ‘the wife’ and the participles that refer back to this feminine noun.

(3) The third characteristic is to be identified at the lexical level, and a link with the phenomenon of parallelism is often apparent. Indeed, to create a lexicon according to usage in prose or poetry would show that words may appear:

- in one or the other of these (e.g., *yštql* ‘arrive’ is attested only in poetry, whereas the root ḤLL ‘to be clear, clean, to glitter’ is presently attested only in prose),
- most commonly in only one of these forms of discourse (for example, *ḥwt* ‘country’ is frequent in prose but only attested once in poetry),
- regularly in both (e.g., *mgy* ‘to arrive’). Moreover, it is not uncommon for a word only attested in poetry to occur in parallel with a better-known term but in second position (e.g., *brlt* following *npš* in 4 RS 2.[004]+ I 36’–37’ or *yštql* following *mgy* in 6 RS 24.244:67–68). In poetry, parallelism can help to determine the meaning of obscure terms (e.g., the etymology of *brlt* is unknown, but its general meaning is clear on account of its parallelism with *npš* ‘throat, neck, etc.’). On the other hand, because prosaic speech makes only infrequent use of parallelism, one must generally do without this aid when interpreting the vocabulary of prose texts.

Abbreviations and Sigla

Abbreviations:

Parts of speech: pron[oun], [common] noun, adj[ective]; conj[unction],
prep[osition]

Grammatical person: 1, 2, 3

Grammatical gender: m[asculine], f[eminine], c[ommon gender]

Grammatical number: s[ingular], du[al], pl[ural]

Grammatical case: n[ominative], a[ccusative], g[enitive], obl[ique]

Grammatical state: abs[olute], con[struct]

Verbal stems: G, Gp[assive], Gt; N; D Dp[assive], tD; Š, Šp[assive]; L, Lt; R,
Rt

Verbal forms: imper[ative], inf[initive], part[icipal], pf. = perfect; impf. =
imperfect

Sigla:

- [x] = completely restored
- [-] = number of restorable sign(s)
- [. . .] = restoration of unknown length
- [] = lacuna of known length but for which the number of signs may not be estimated
- ⌈x⌋ = damaged sign of which the epigraphic reading is uncertain but of which the contextual reading is likely or even certain; sign of which the reading is uncertain for some reason other than damage
- ⌊-⌋ = unidentifiable trace(s) of writing
- = erased sign (text); unknown vowel (vocalized text)
- = lacuna of a line or more
- < x > = scribal omission
- << x >> = scribal error
- {x} = reading
- /x/ = phonetic transcription
- x¹ = corrected reading

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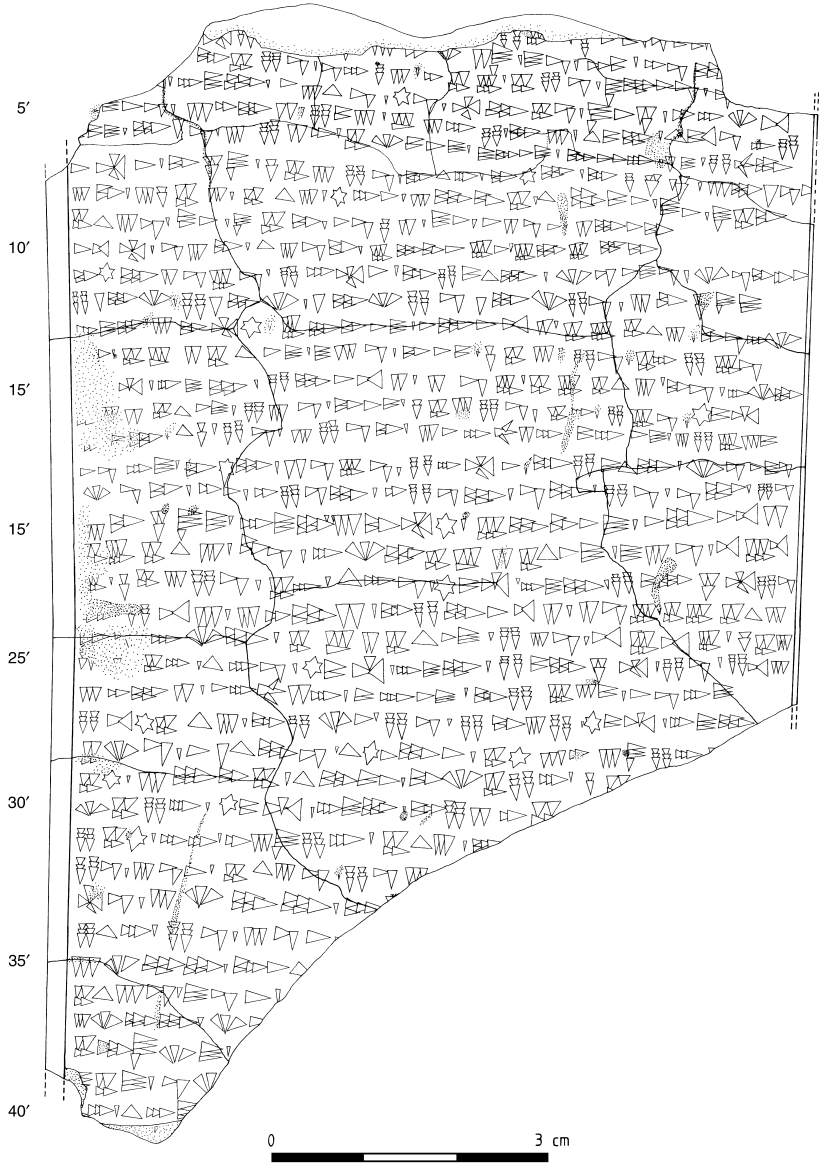
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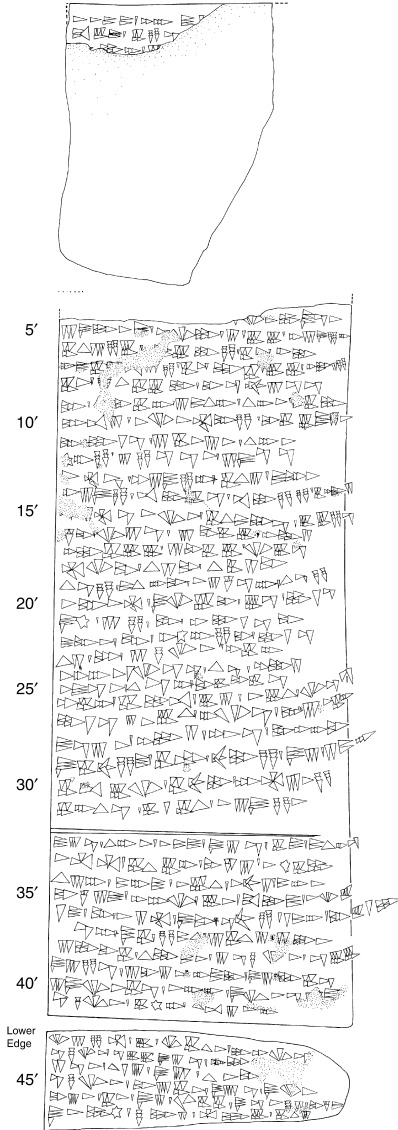
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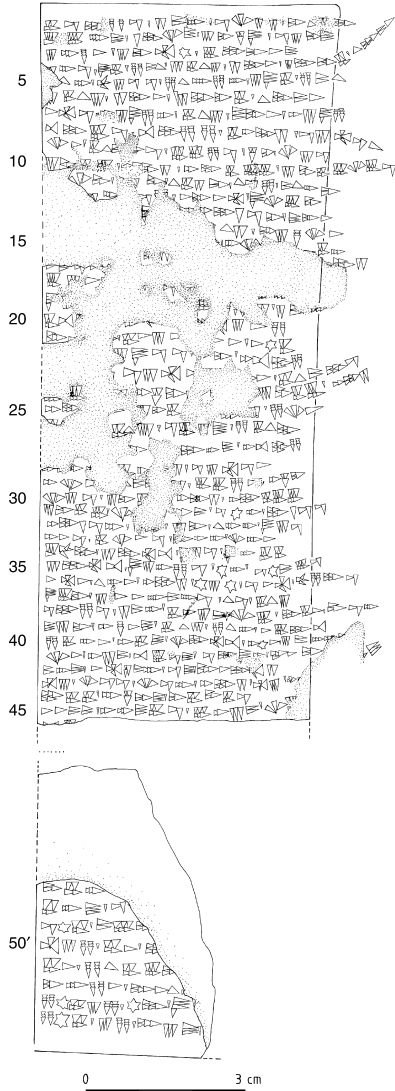


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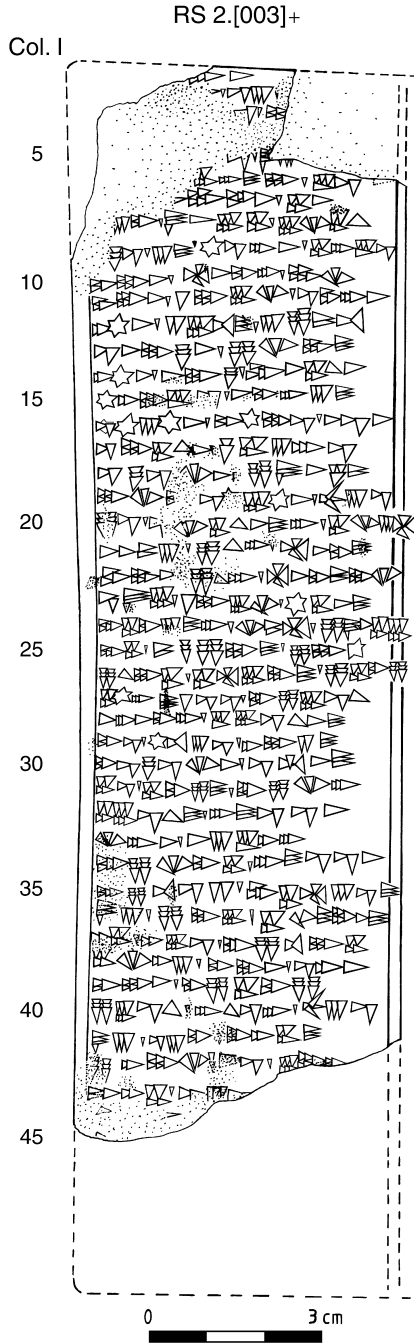


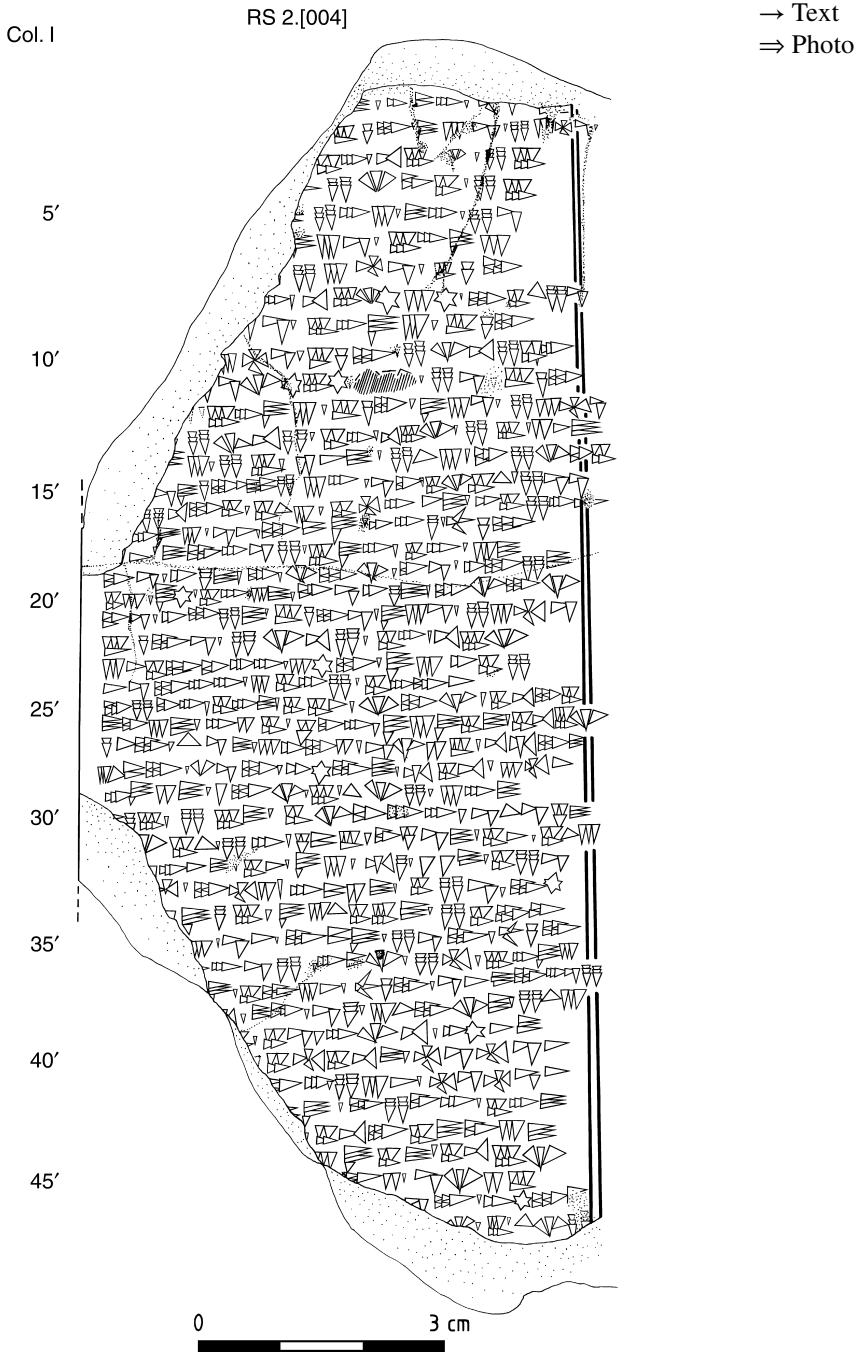
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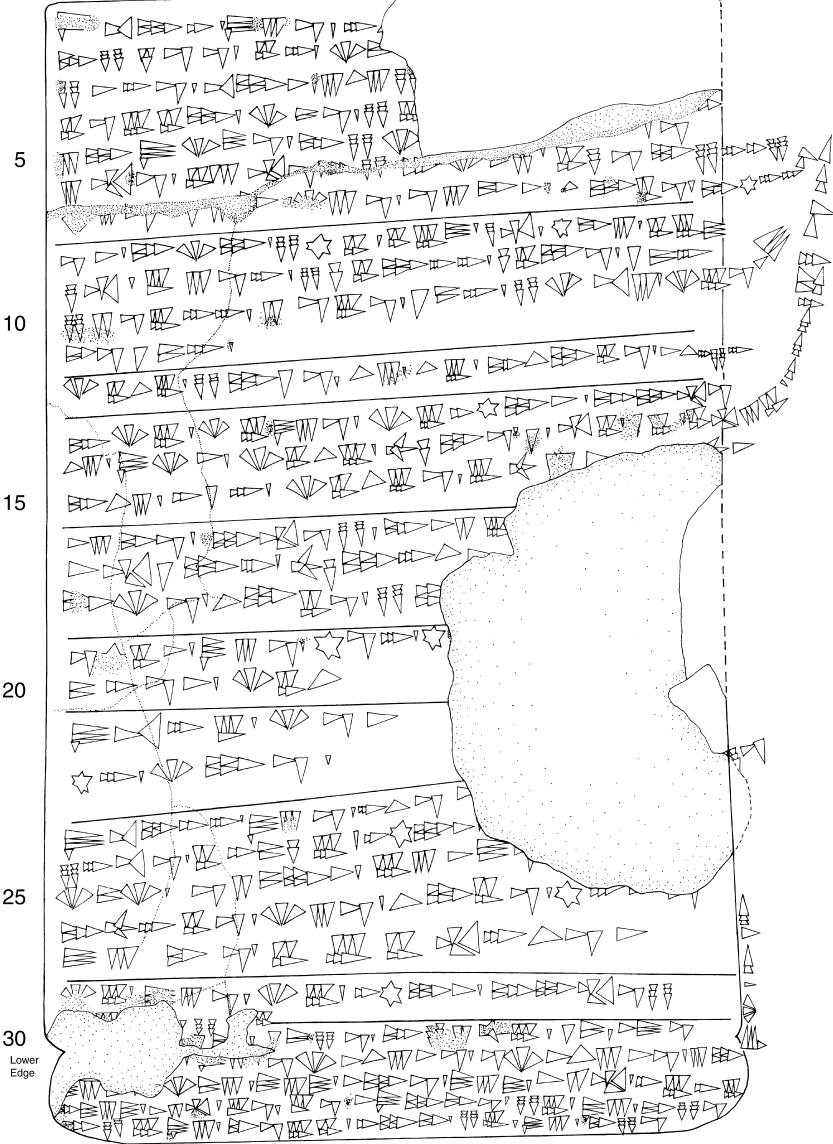




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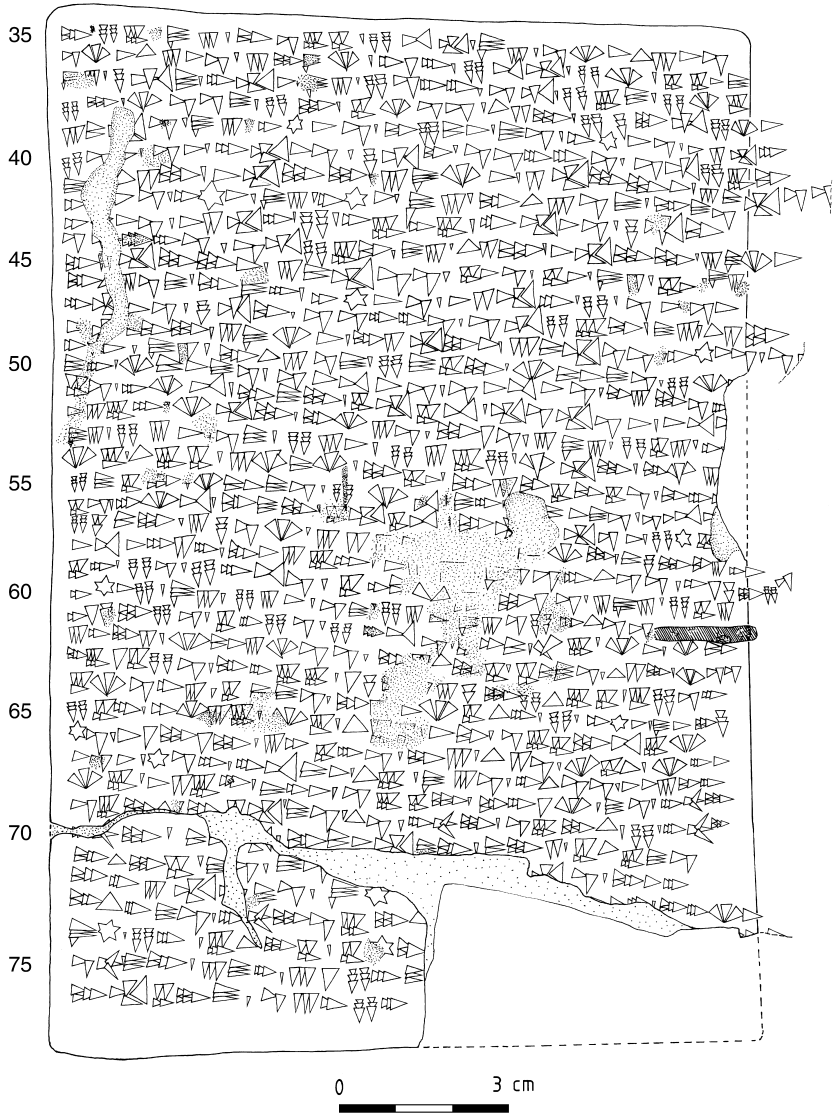
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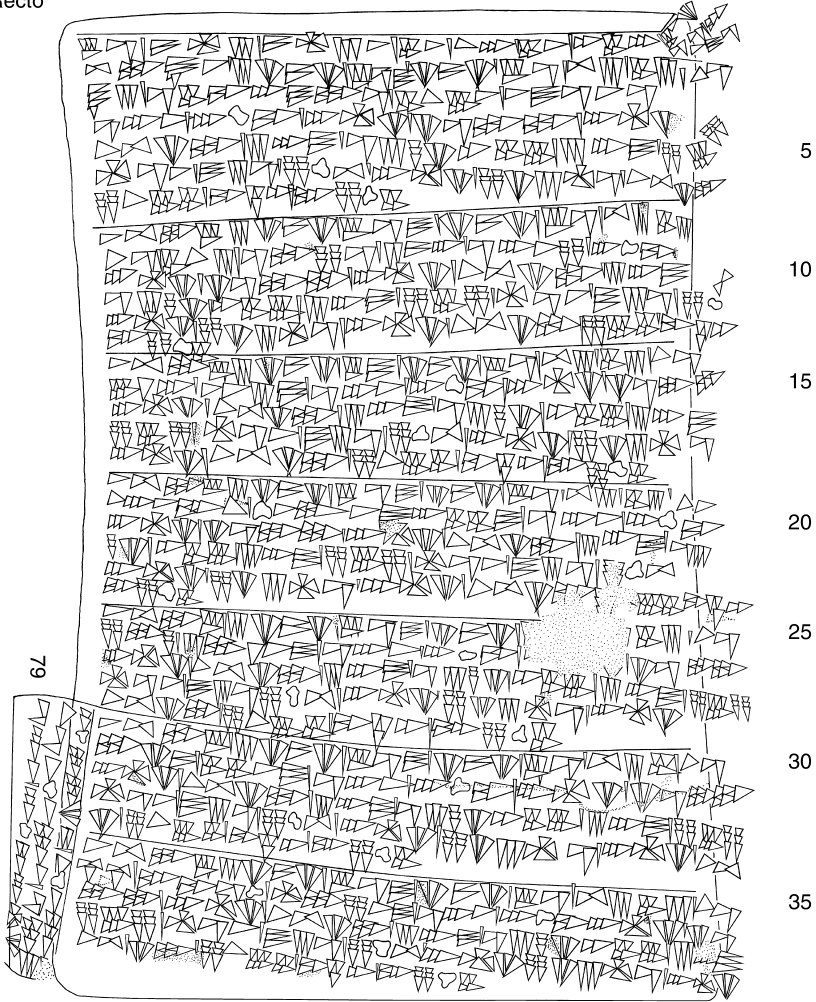
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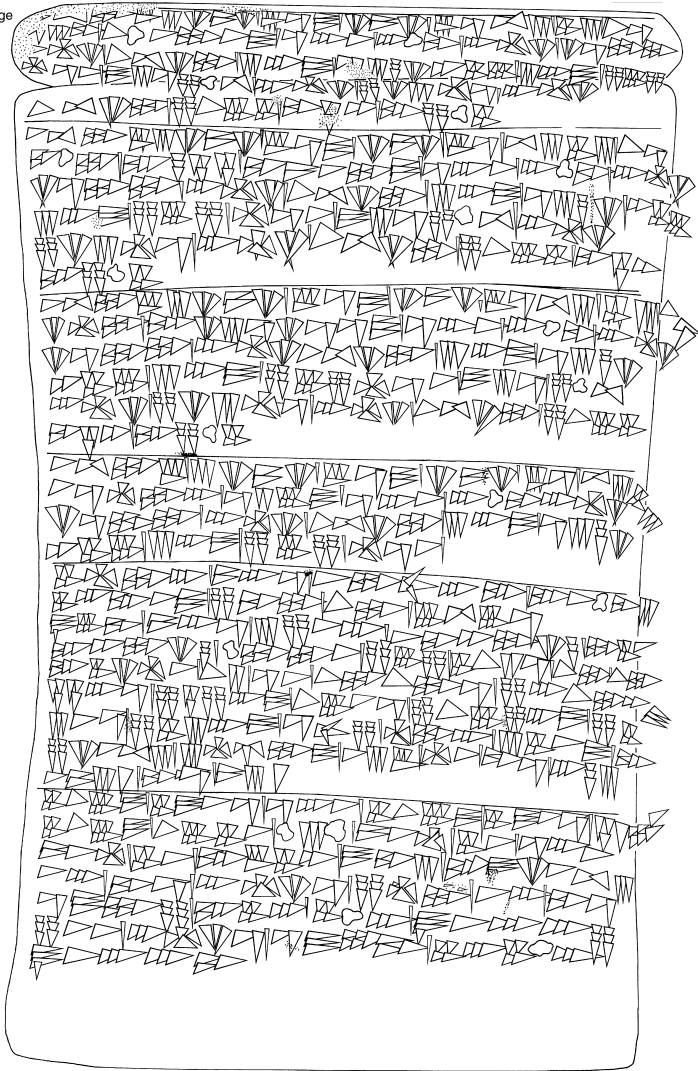
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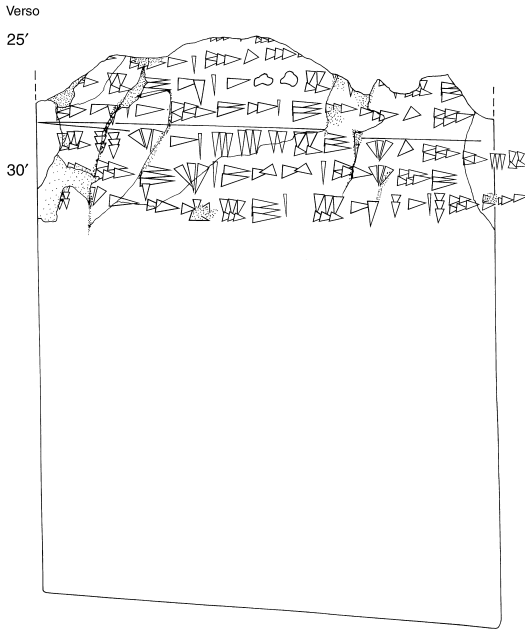
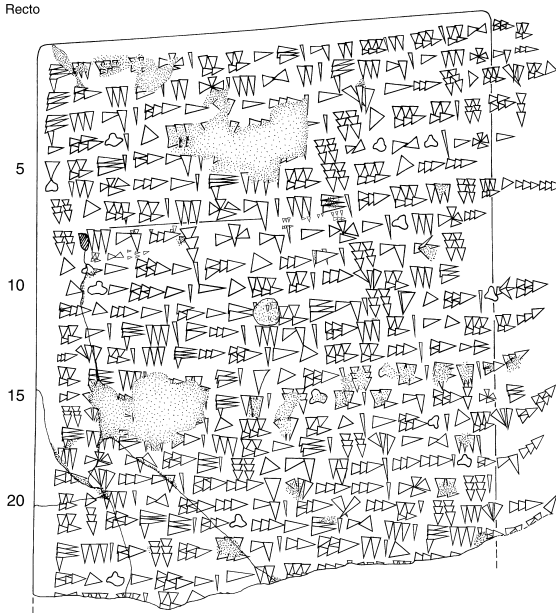
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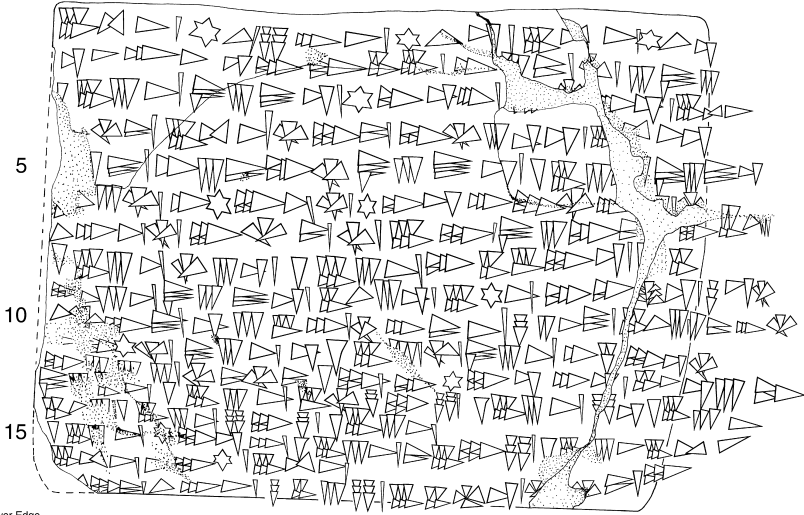
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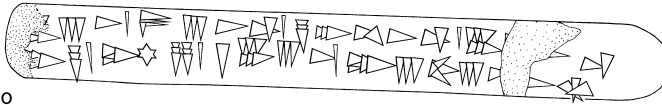
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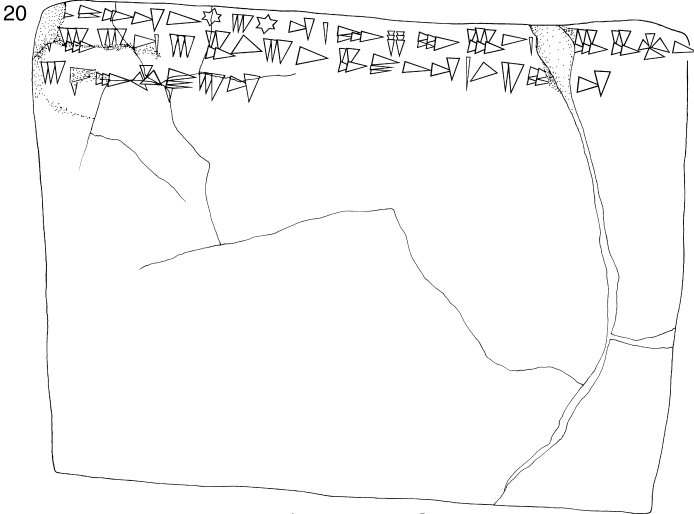
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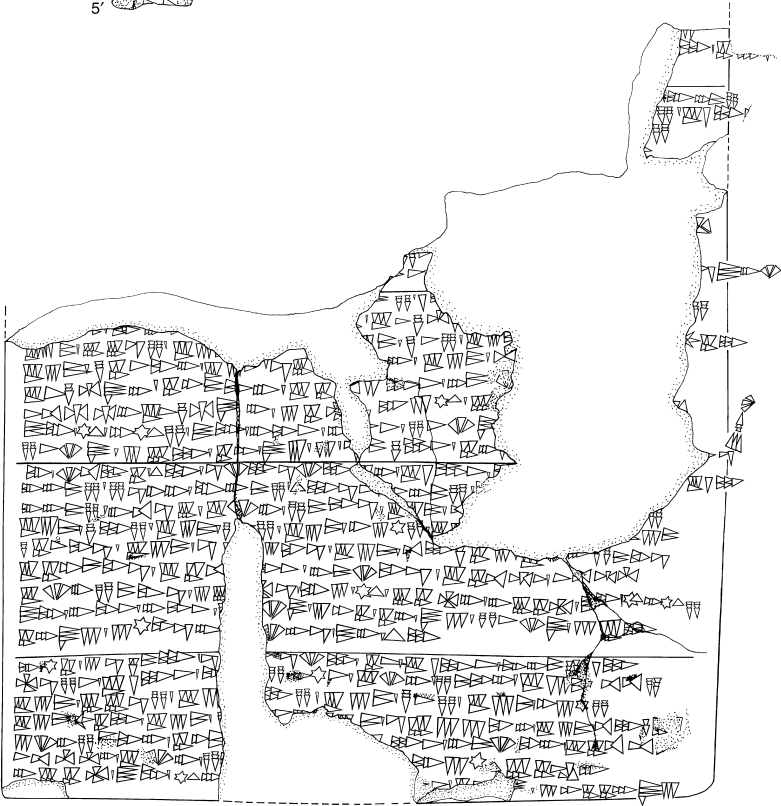
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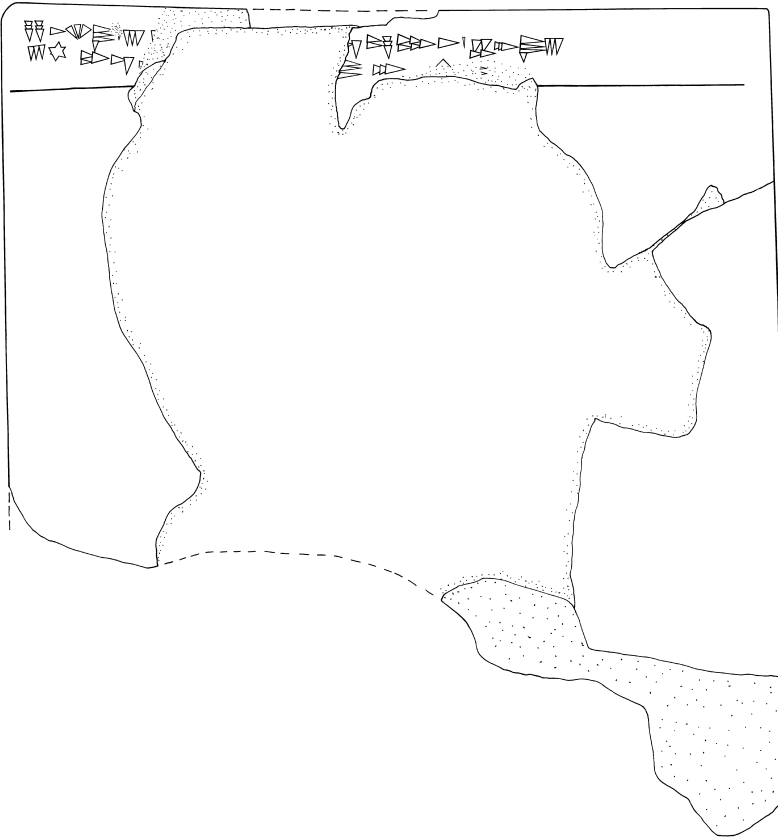


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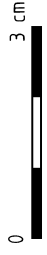
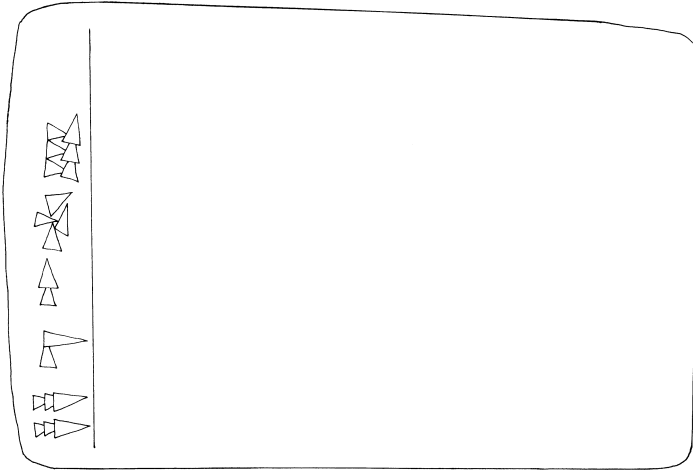
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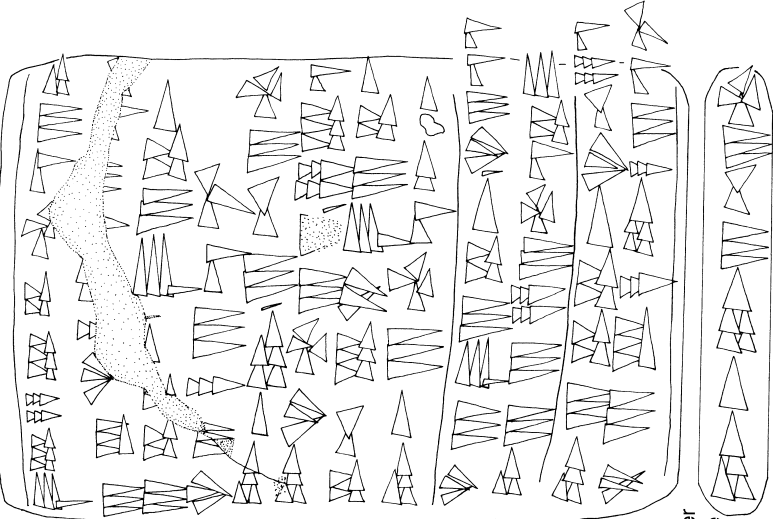
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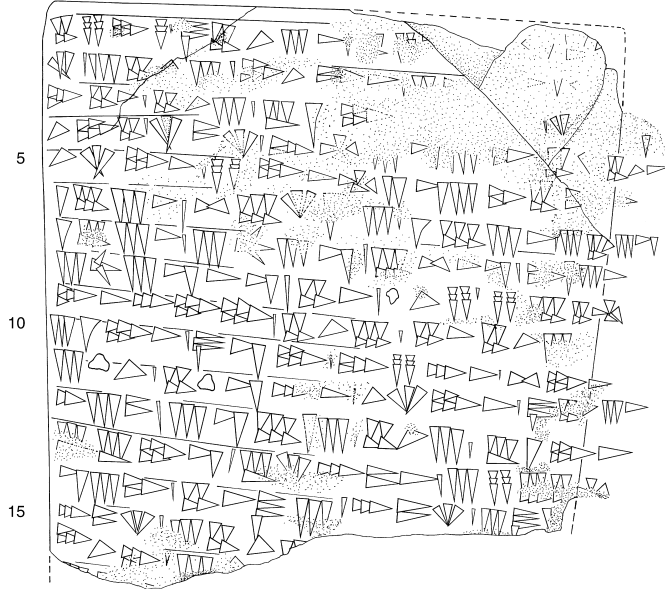
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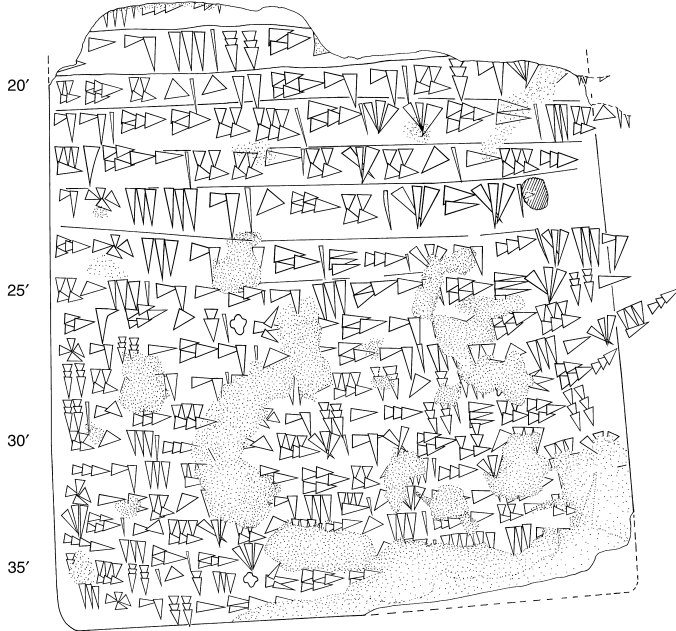
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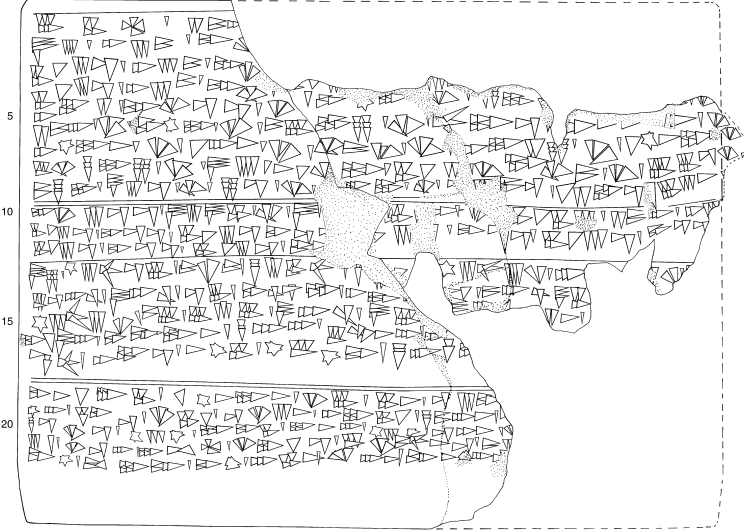
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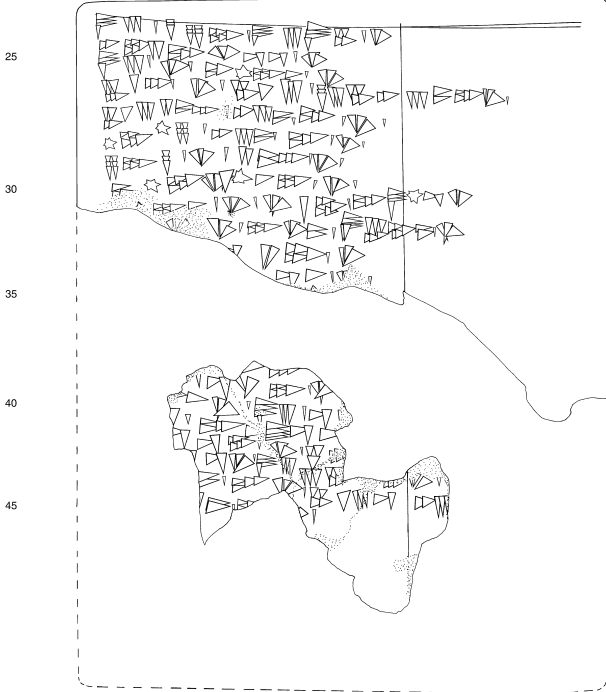
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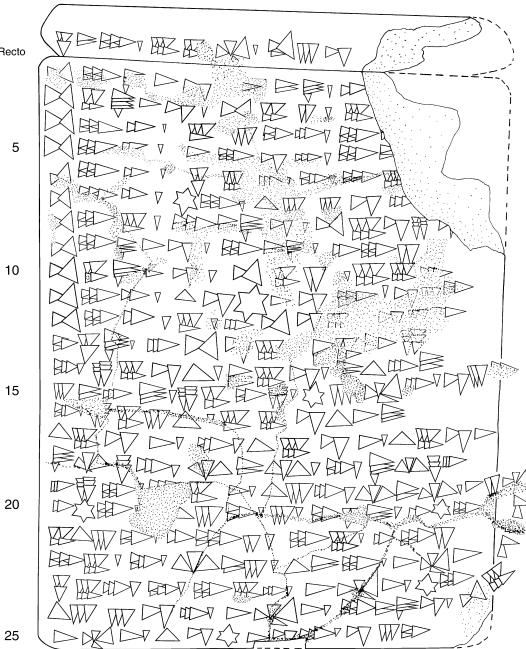
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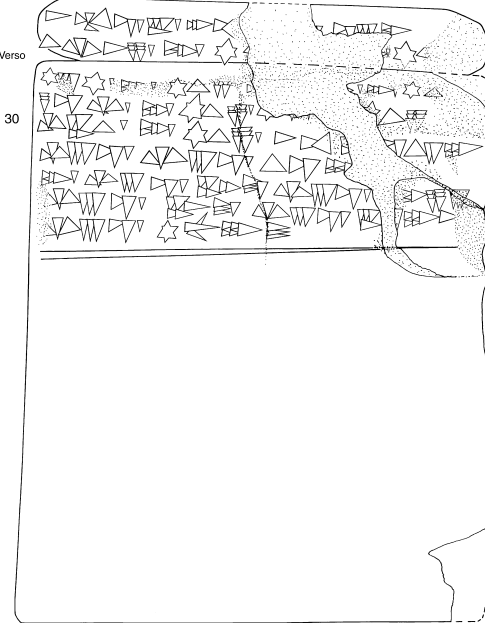
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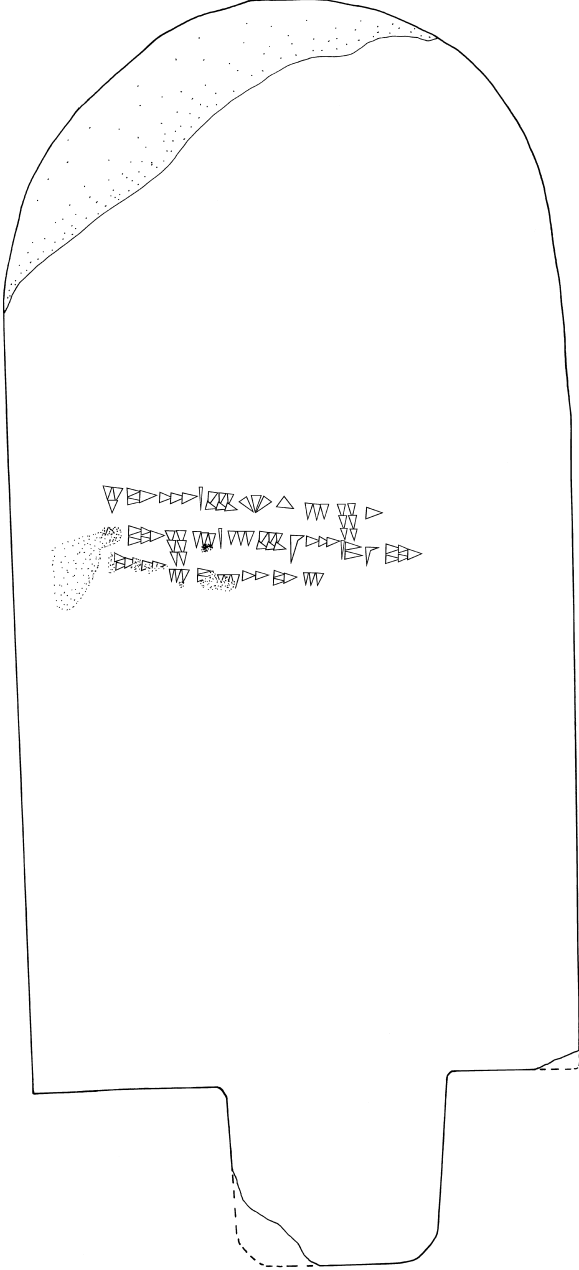


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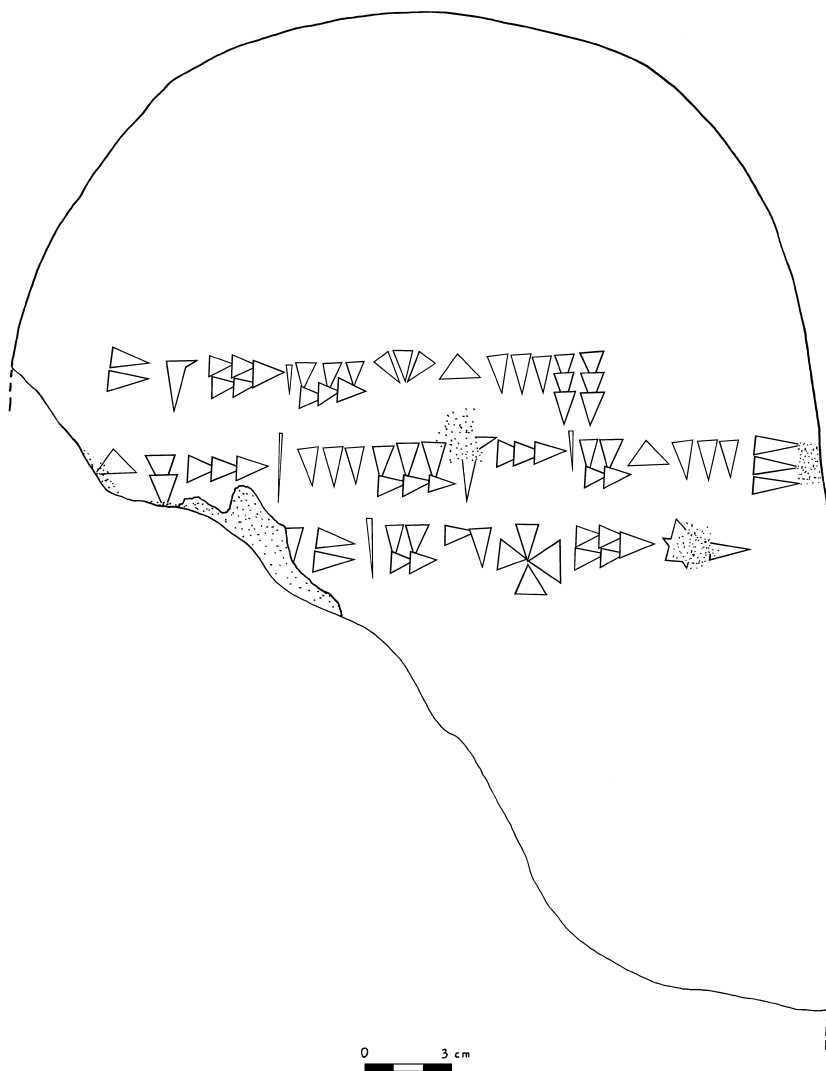
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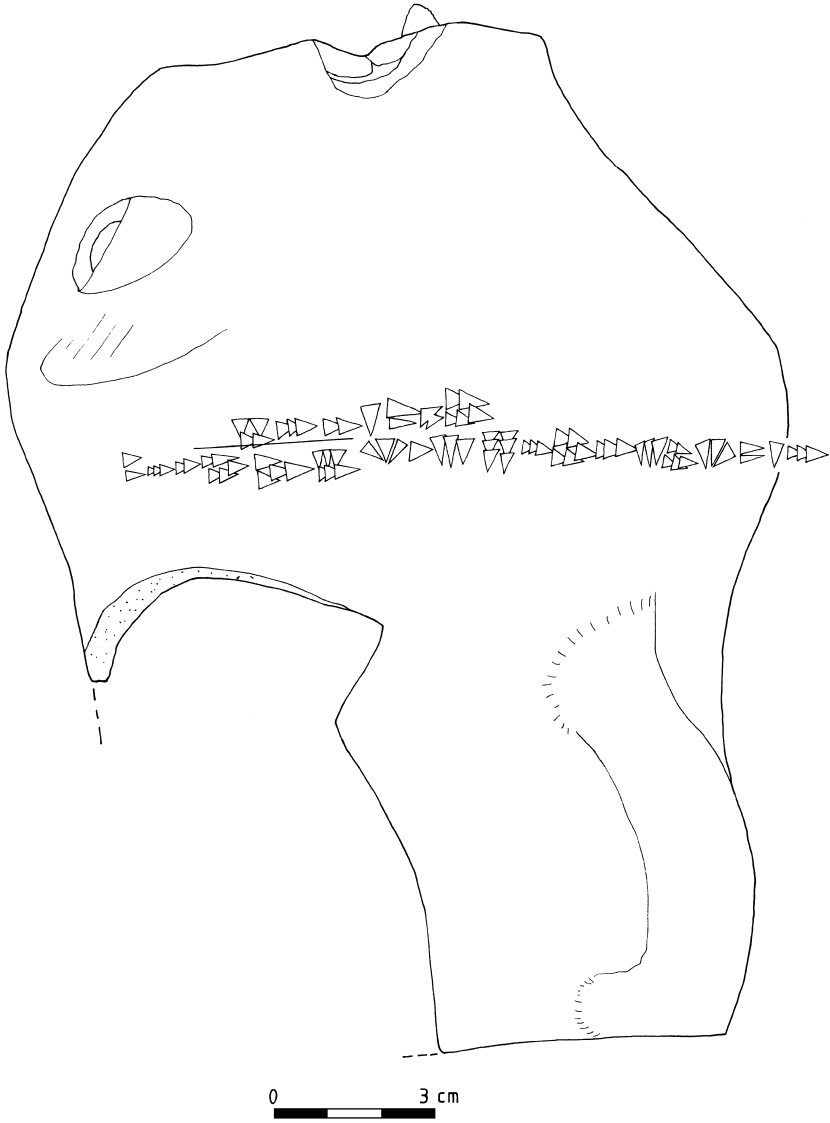
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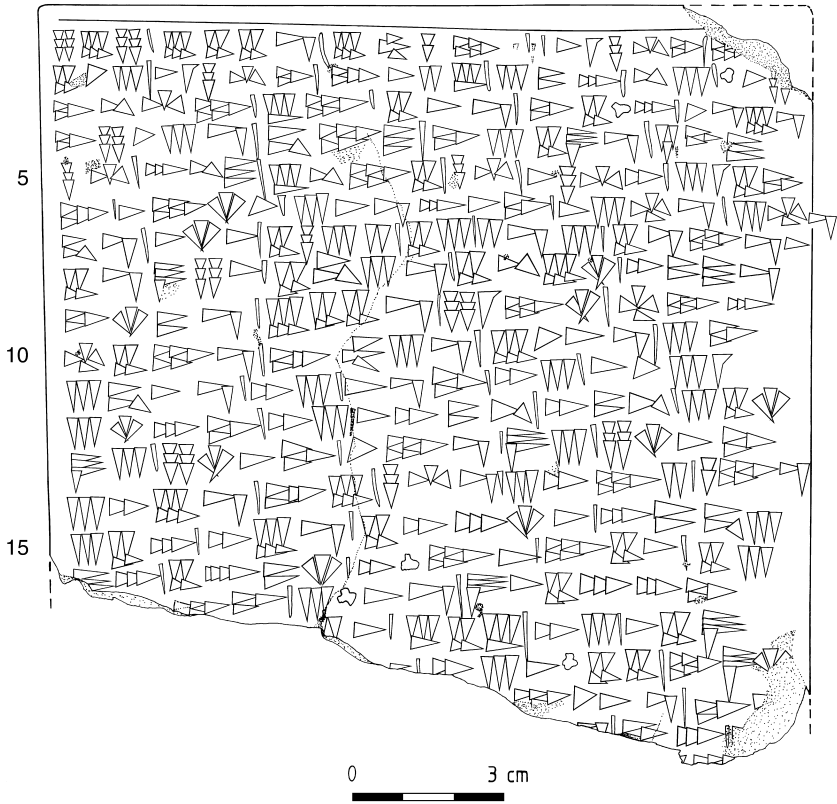
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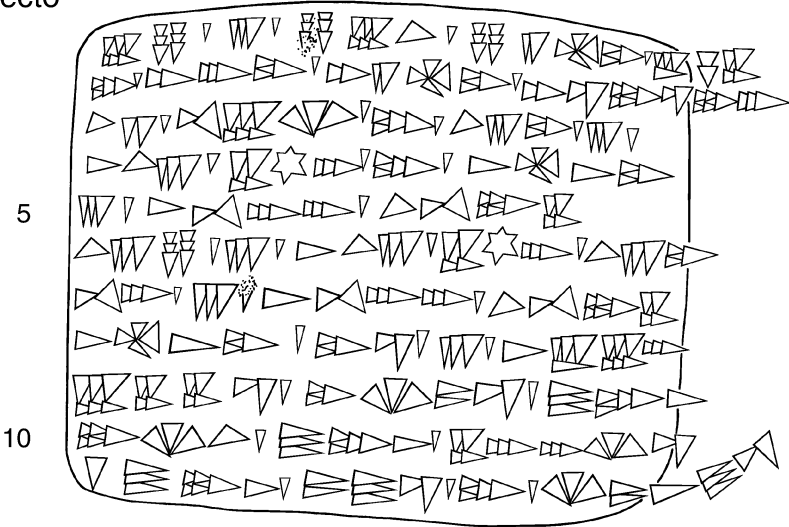
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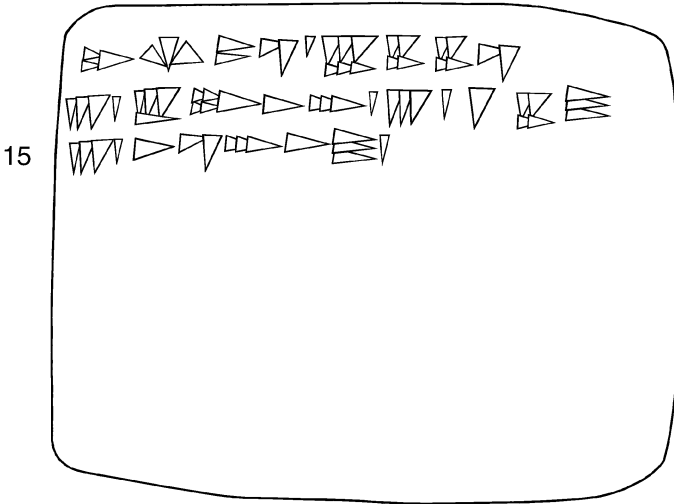
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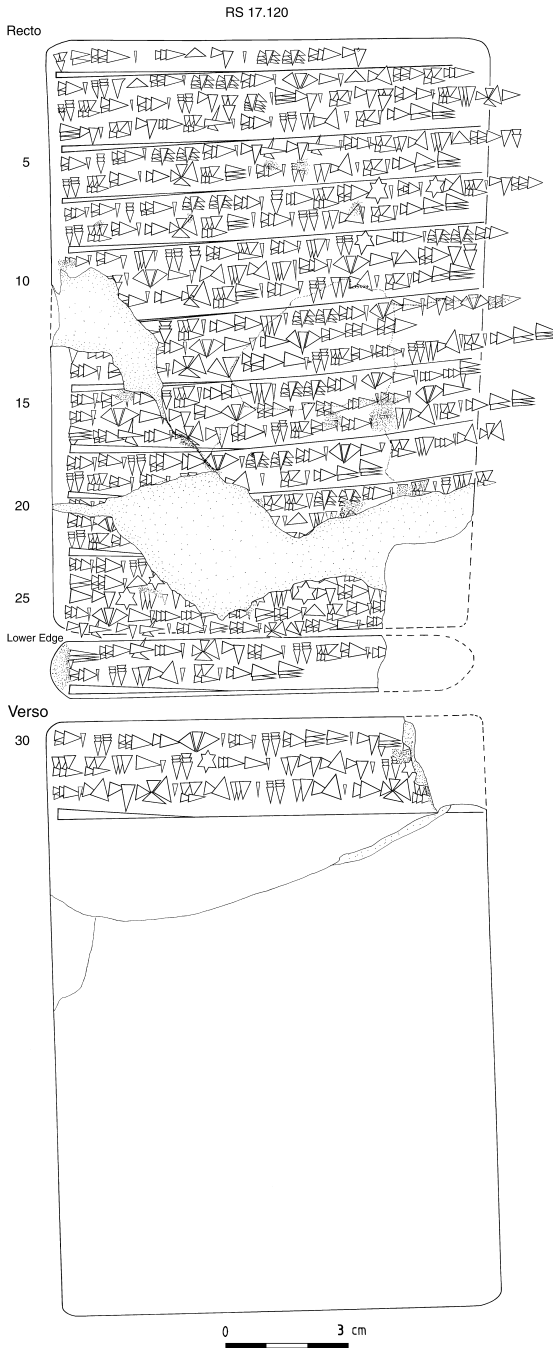


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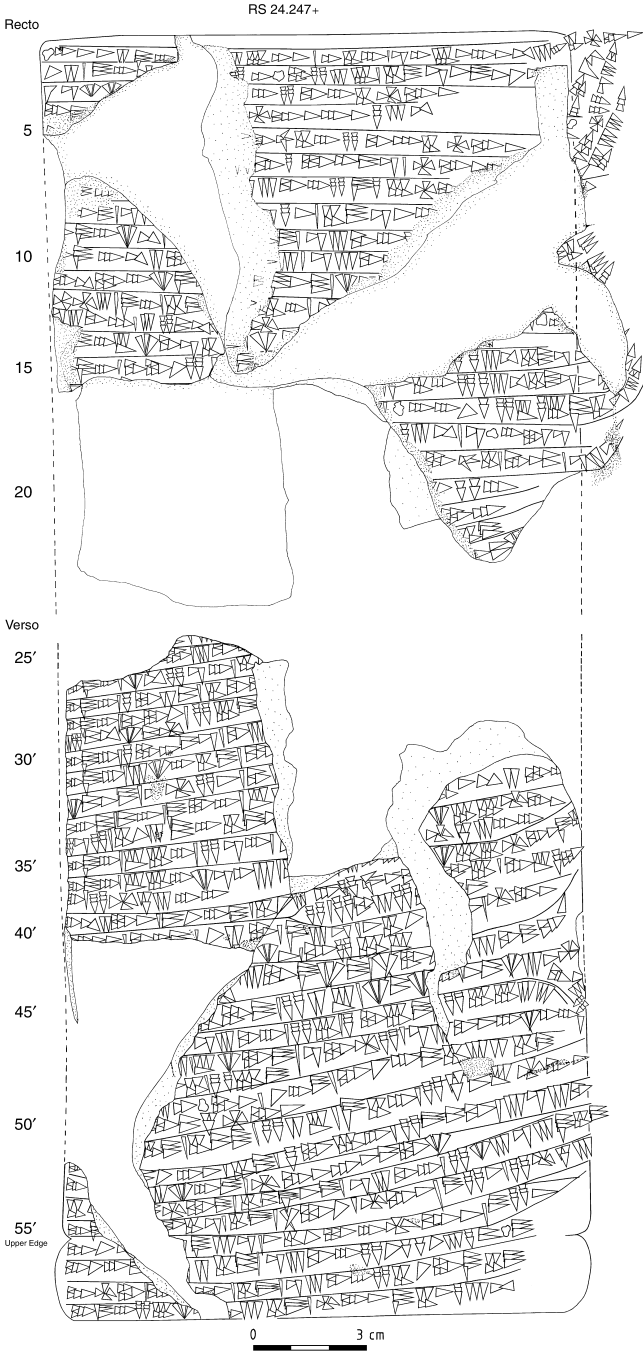
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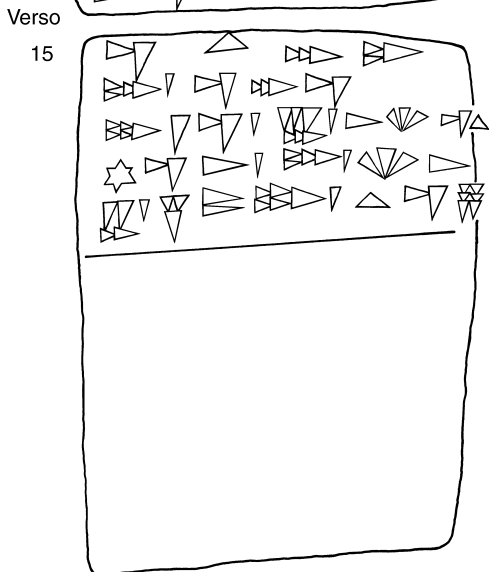
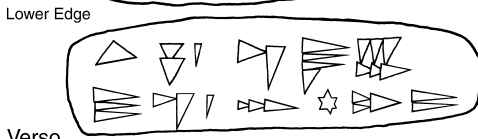
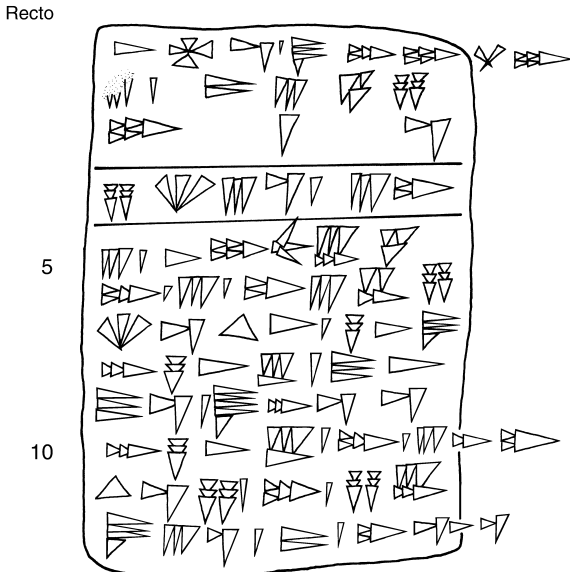
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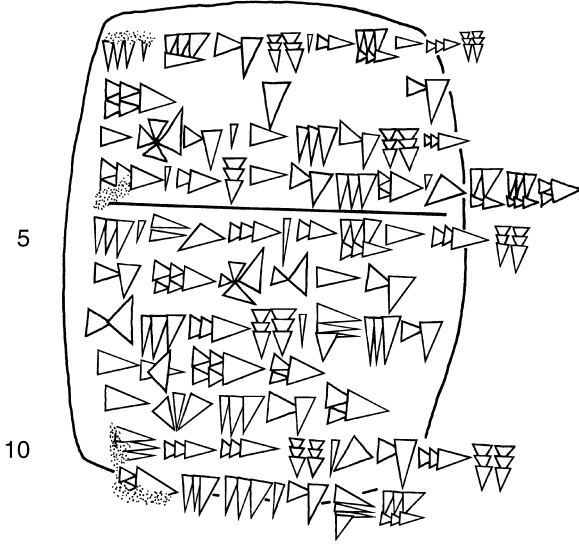
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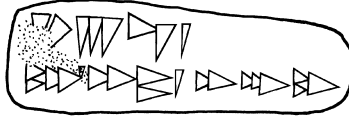
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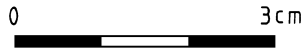
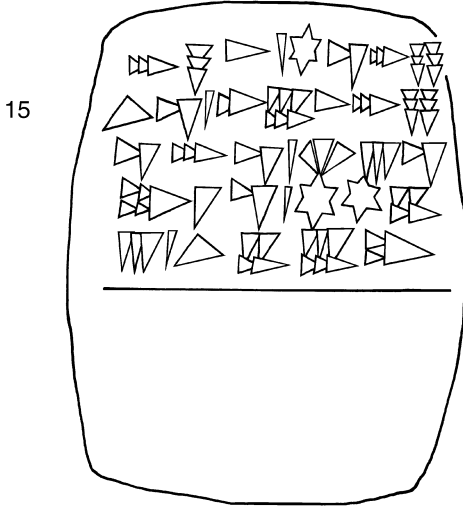
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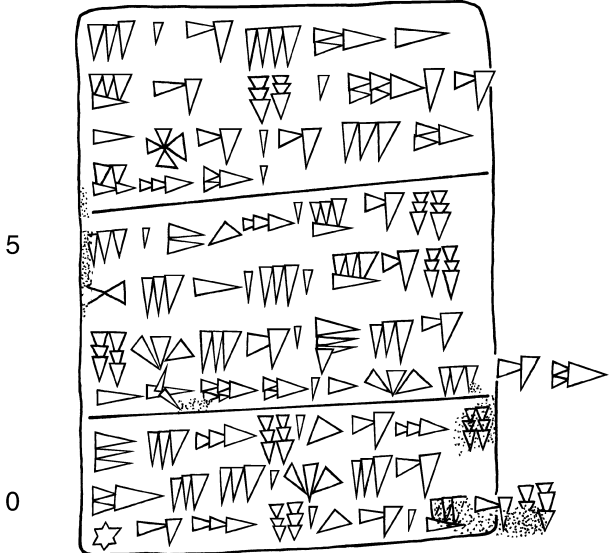
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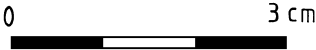
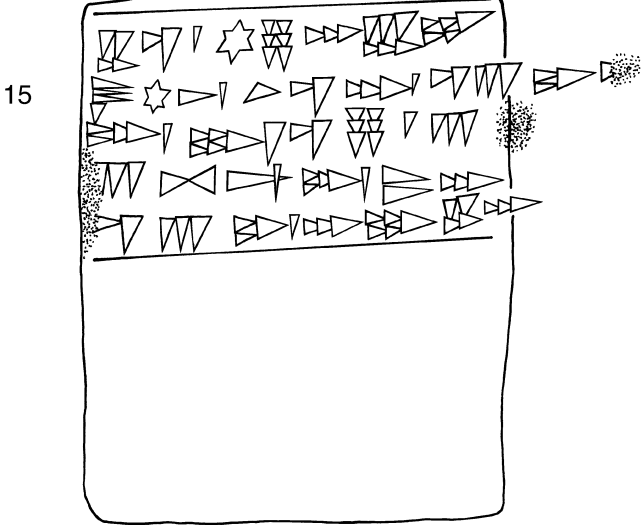
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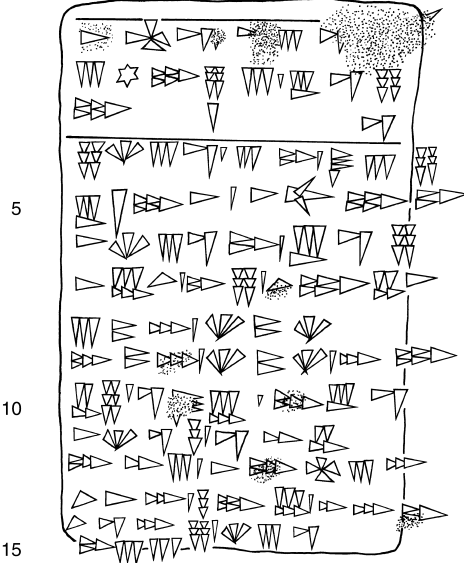
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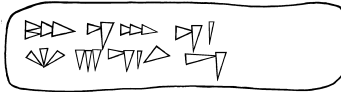
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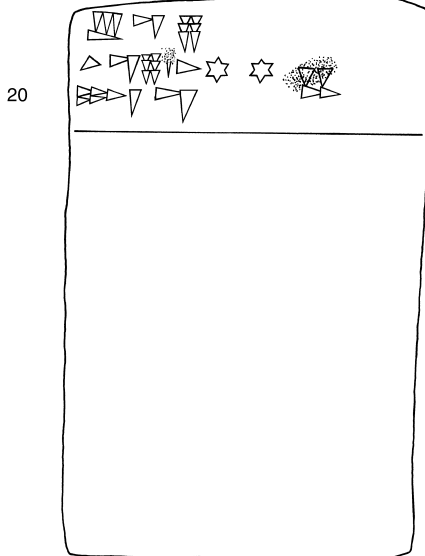
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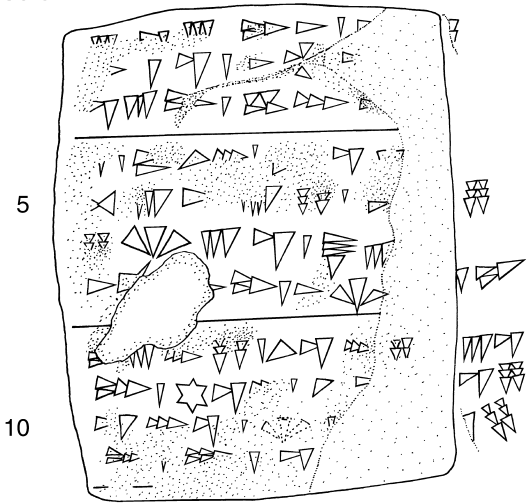
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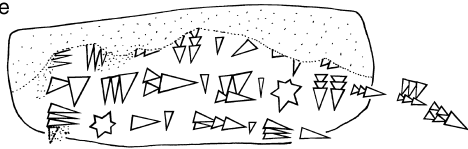
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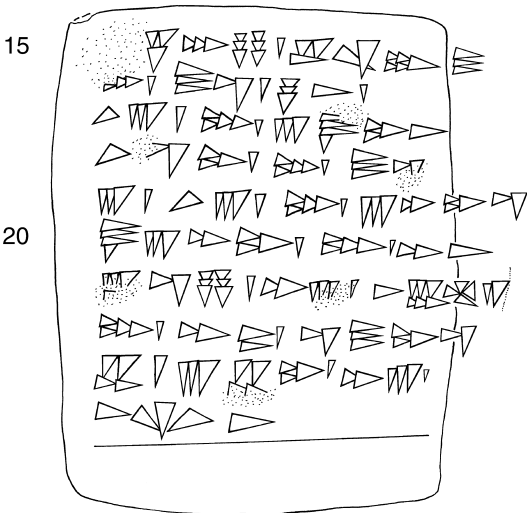
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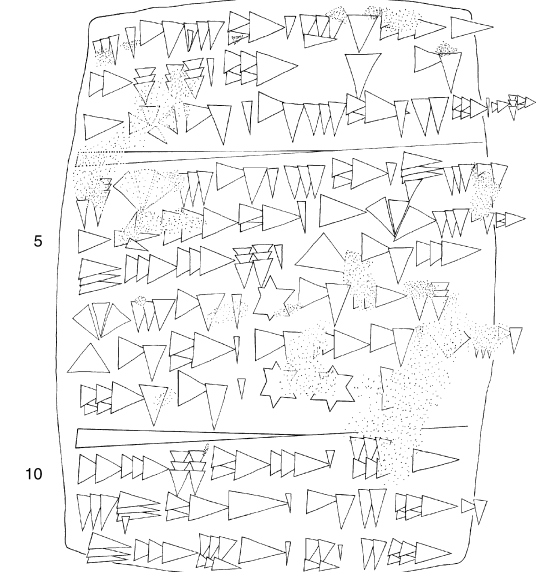
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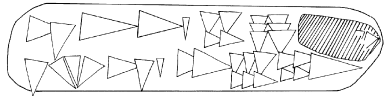
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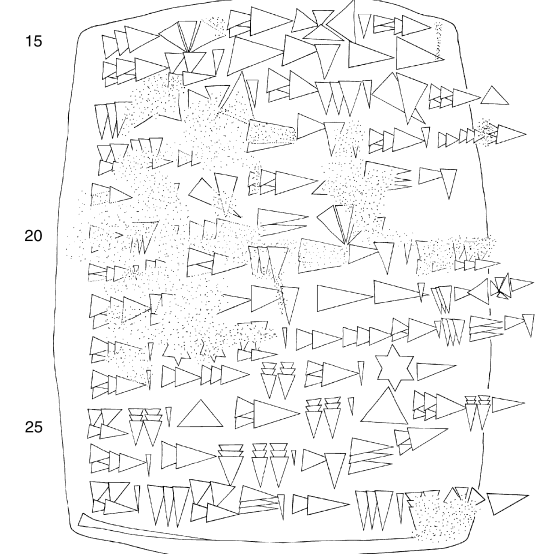
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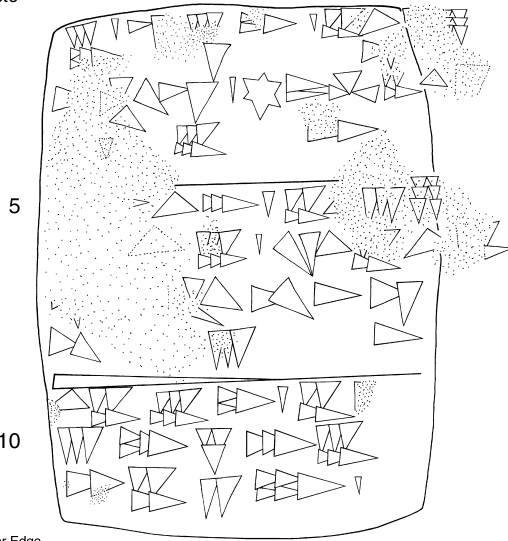
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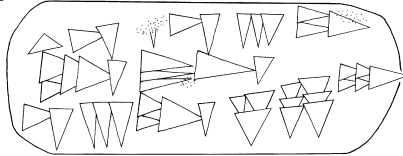
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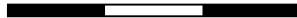
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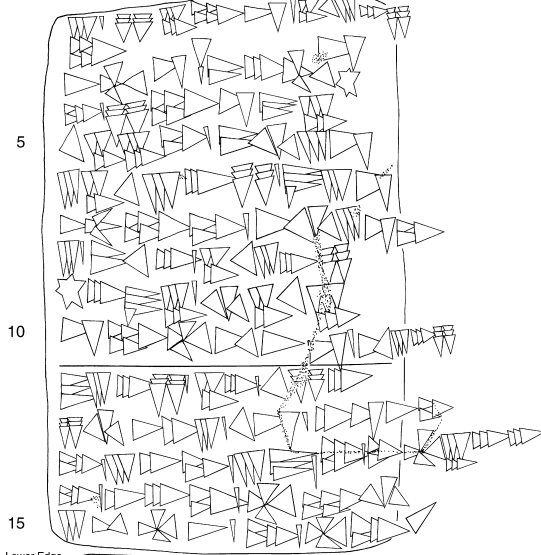
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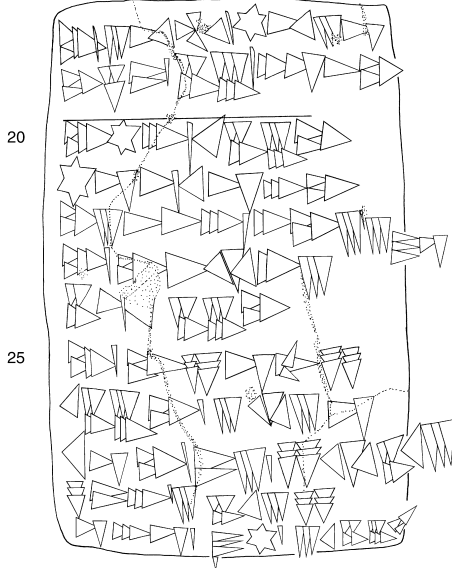
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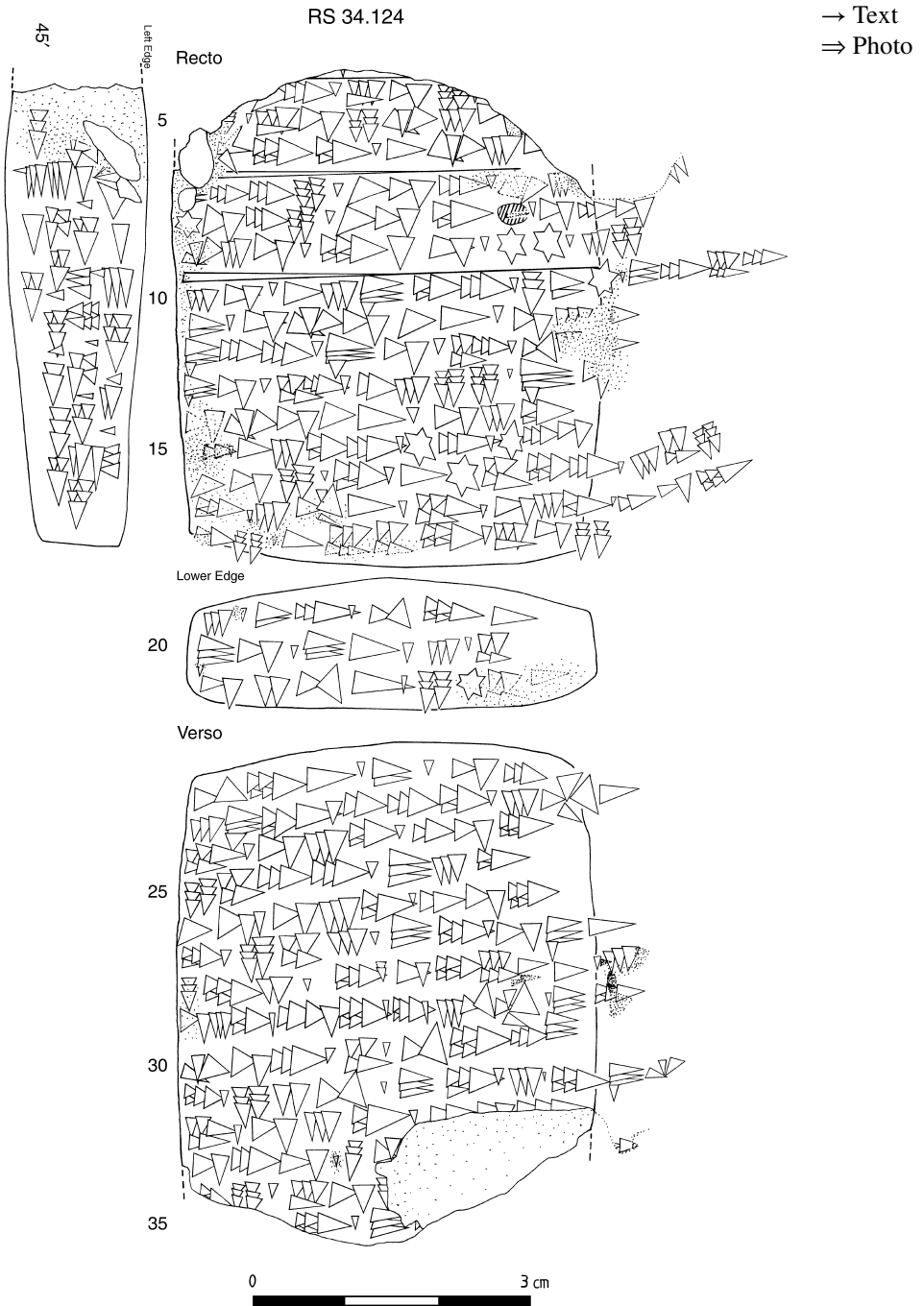


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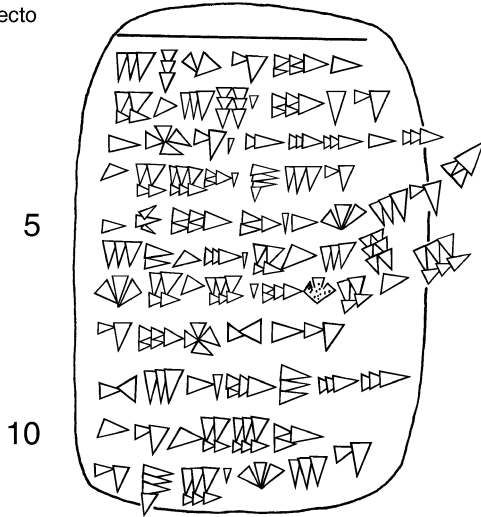




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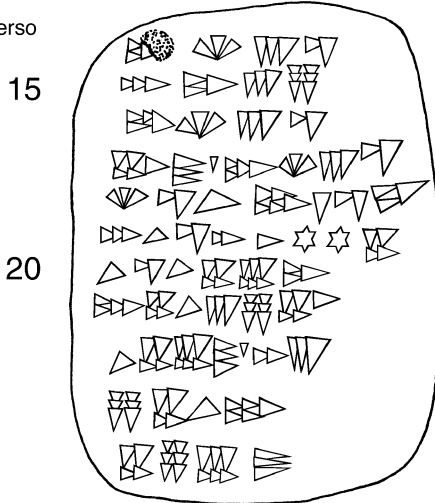
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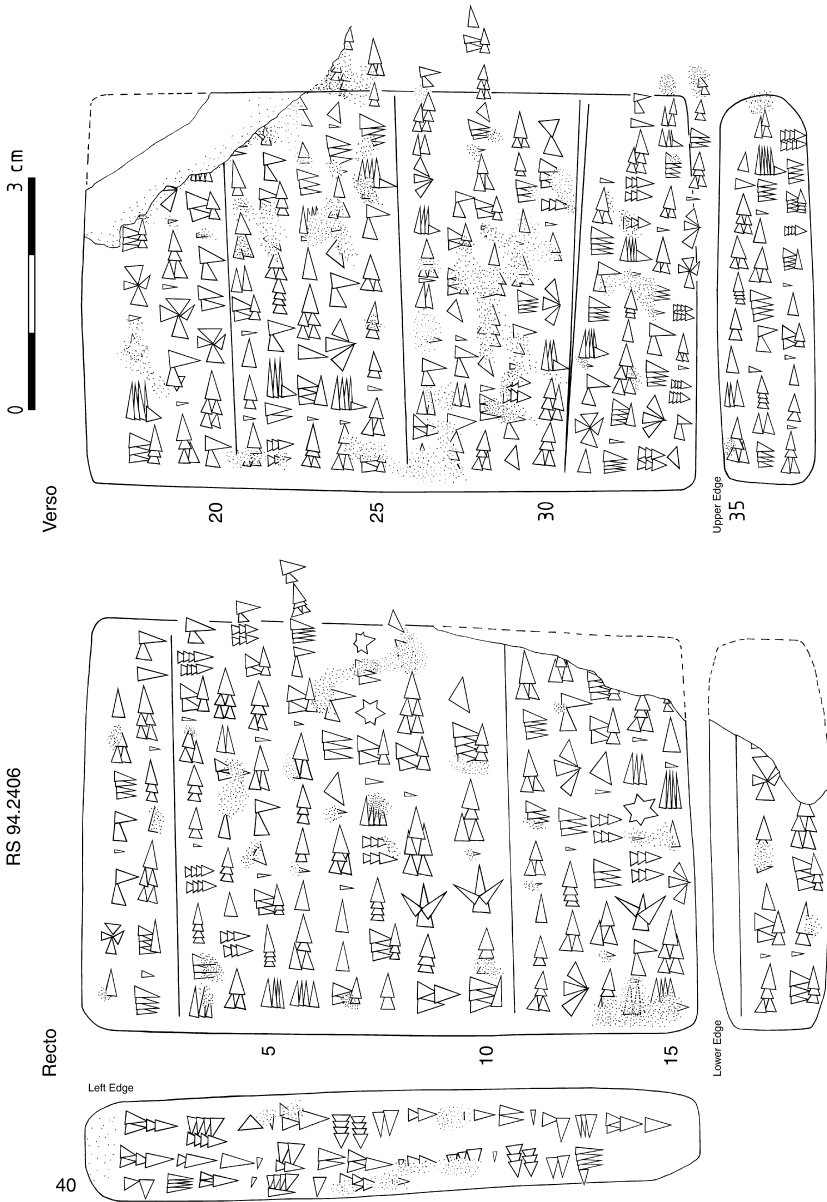


Lower Edge



Verso

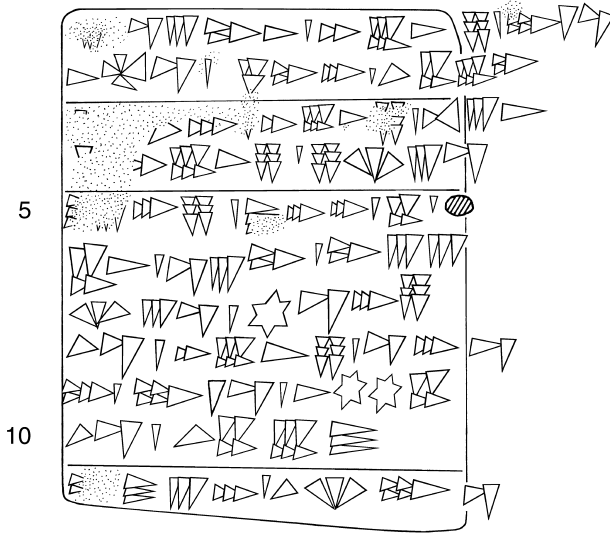




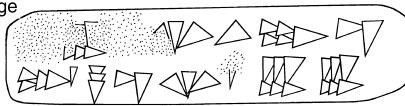
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RS 94.2479

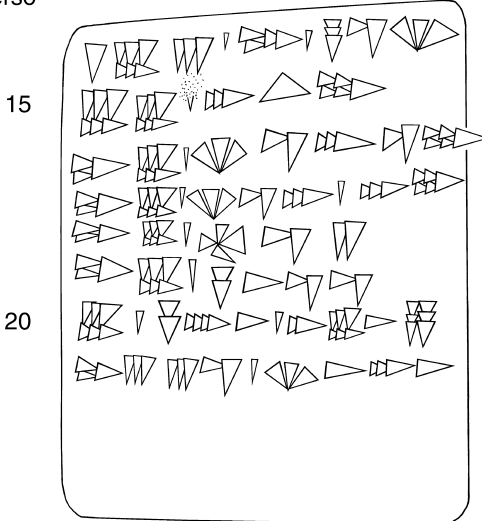
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Lower Edge



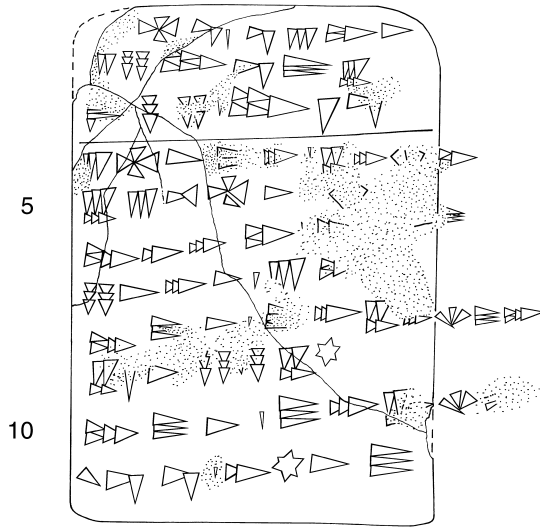
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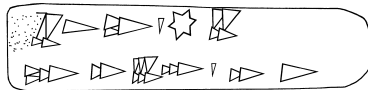
RS 96.2039

→ Text
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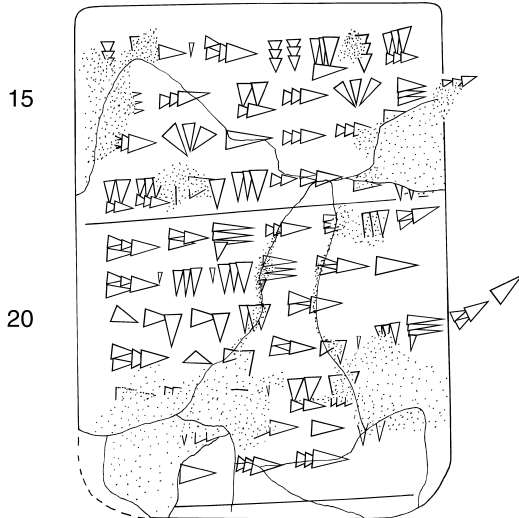
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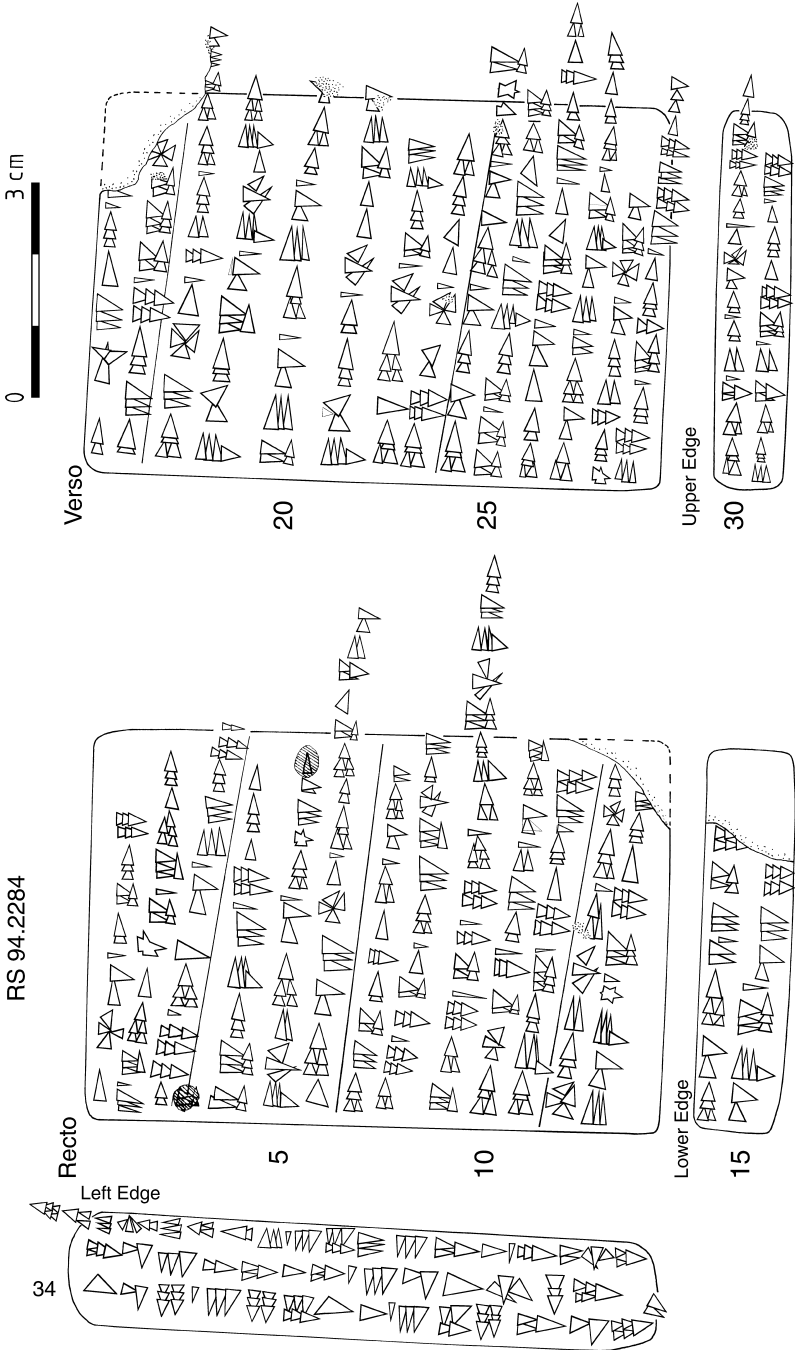
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Verso



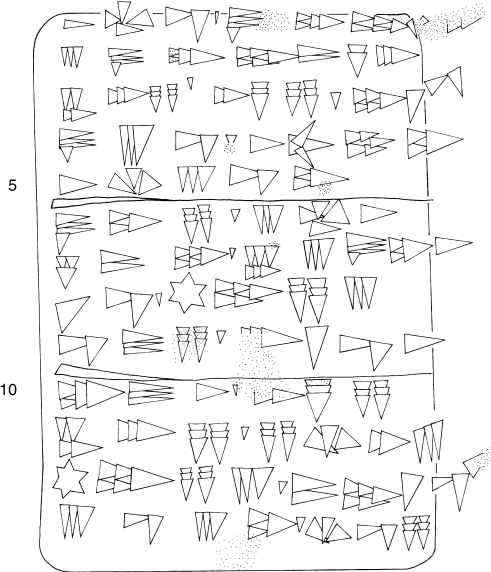
→ Text
 ⇨ Photo



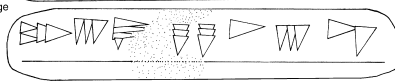
RS [Varia 4]

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⇒ Photo

Recto

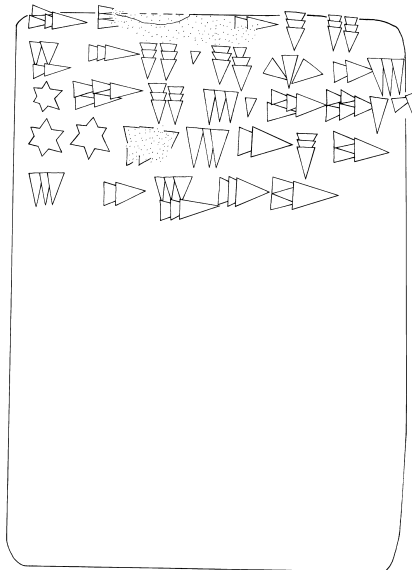


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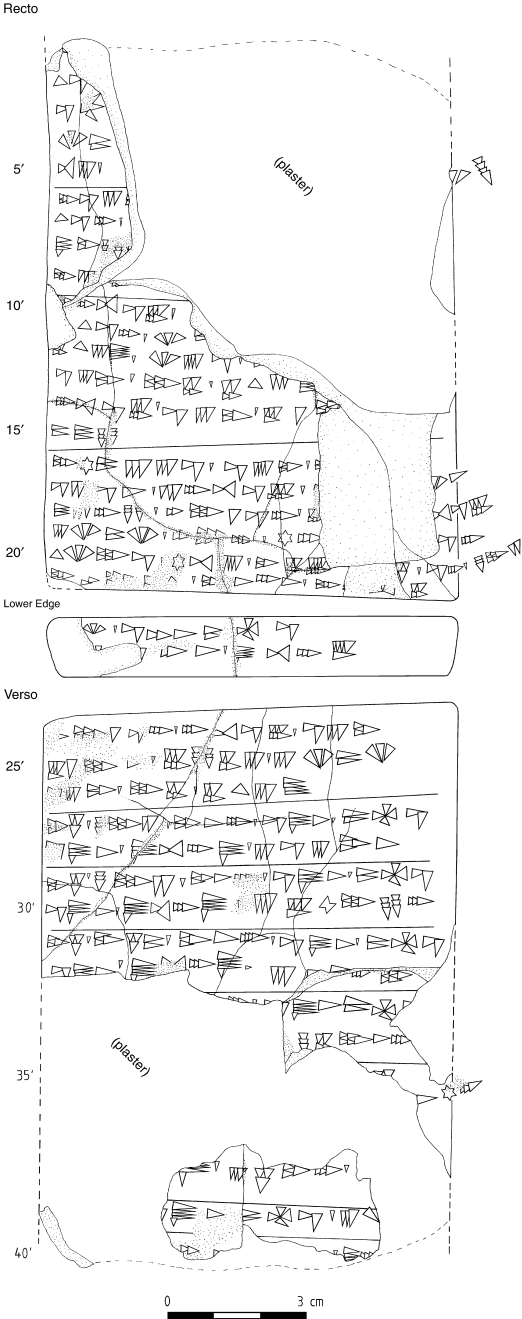
Verso

15

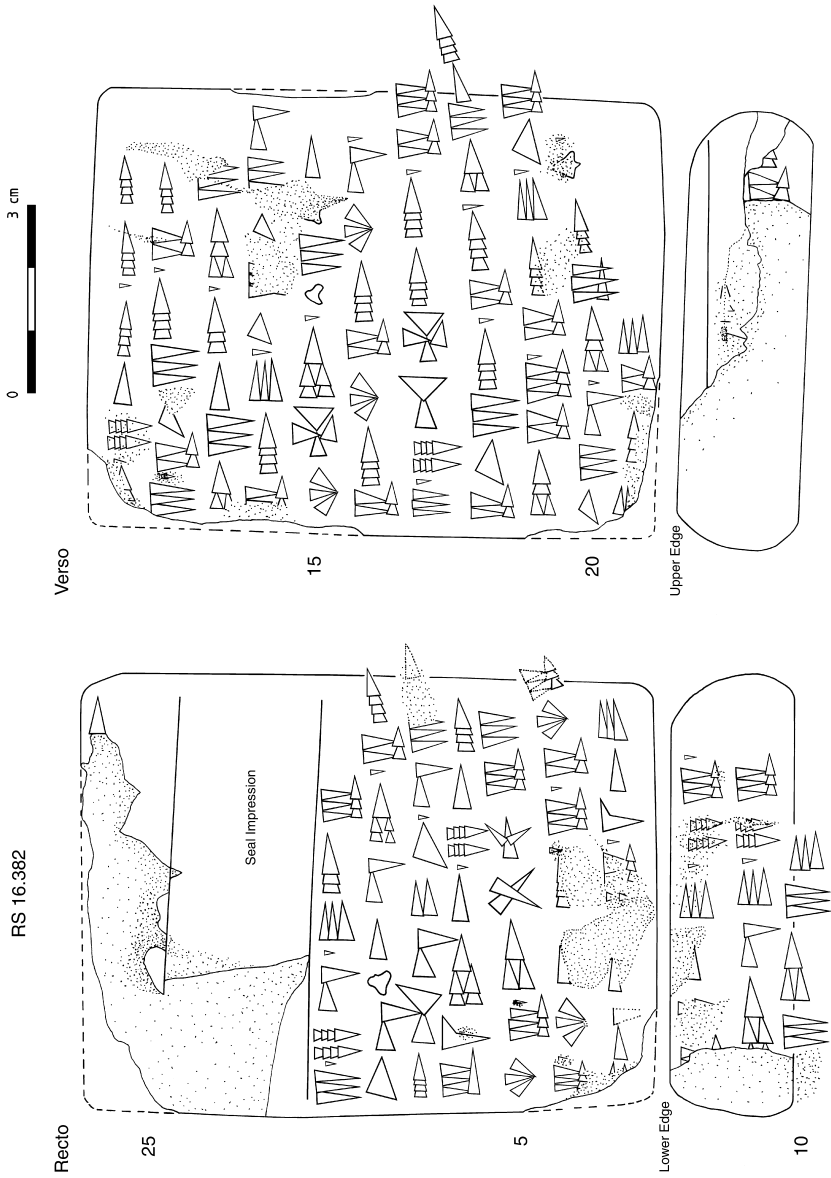


→ Text
⇒ Photo

RS 11.772 + 11.780 + 11.782 + 11.802



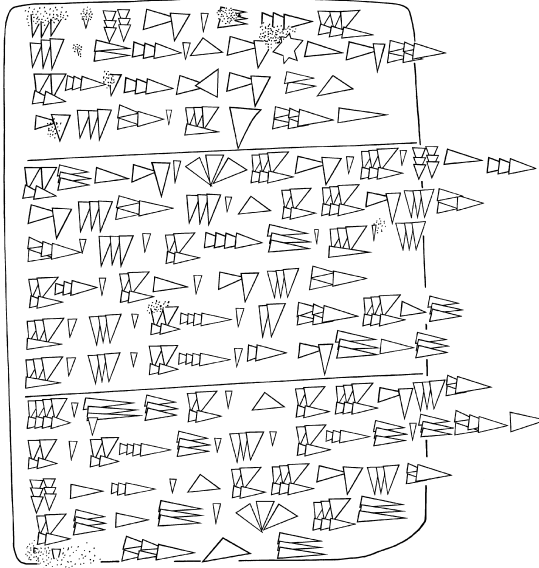
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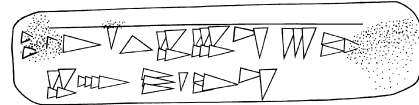
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RS 94.2168

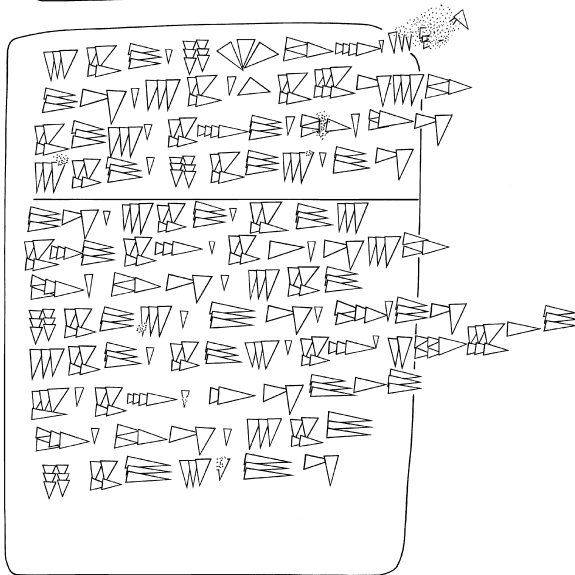
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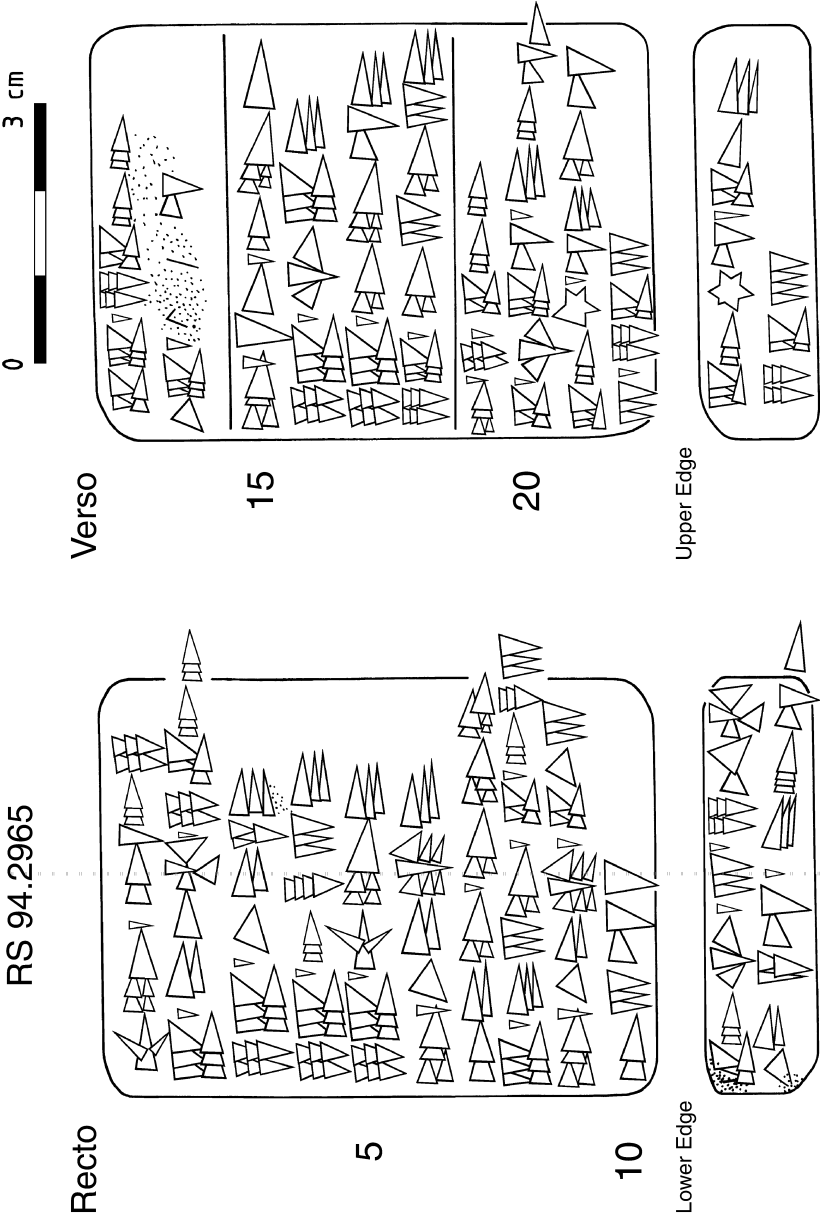


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Verso

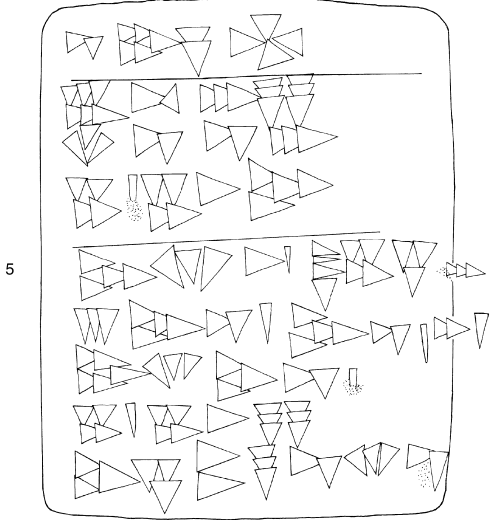




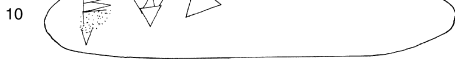
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RS [Varia 14]

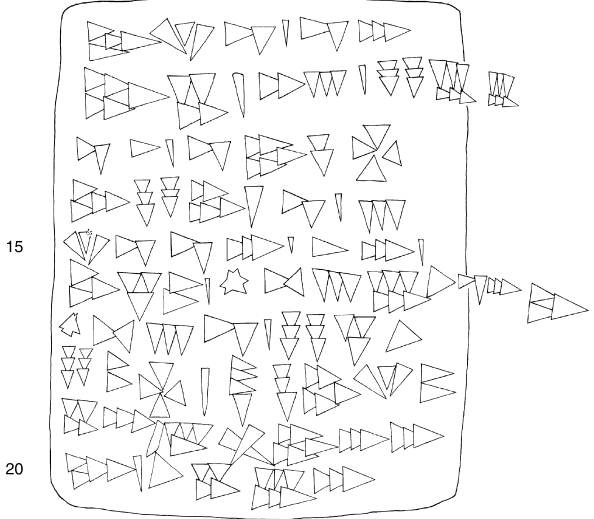
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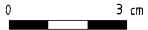
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Verso



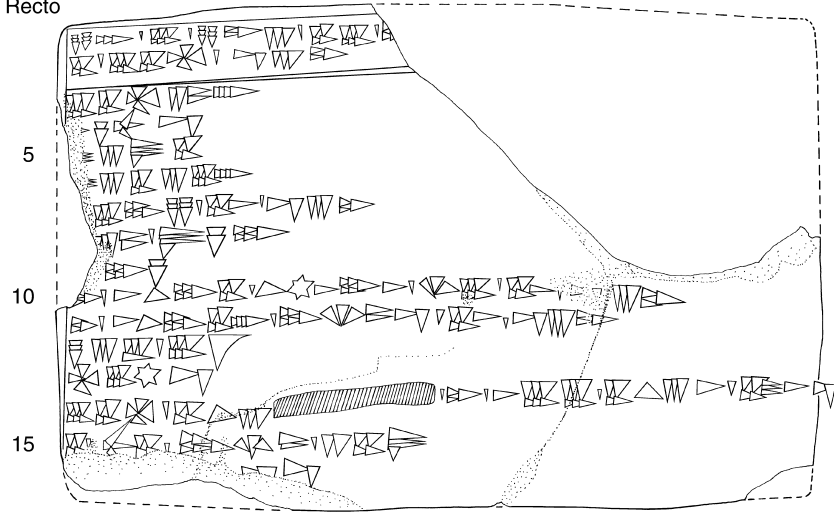
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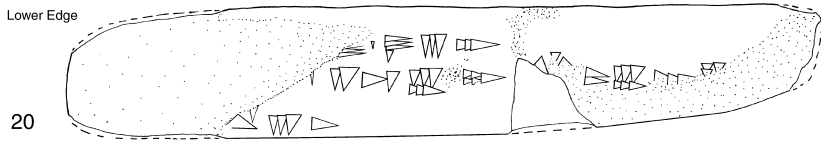
RS 19.015

→ Text
⇒ Photo

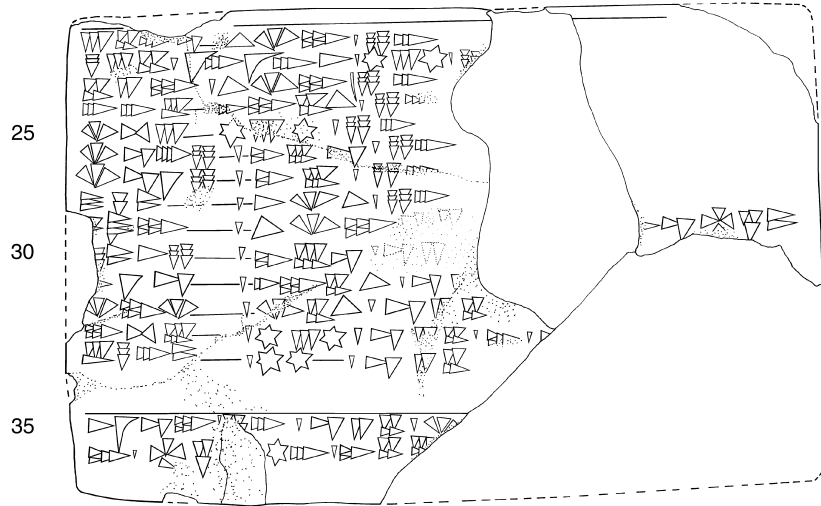
Recto



Lower Edge



Verso

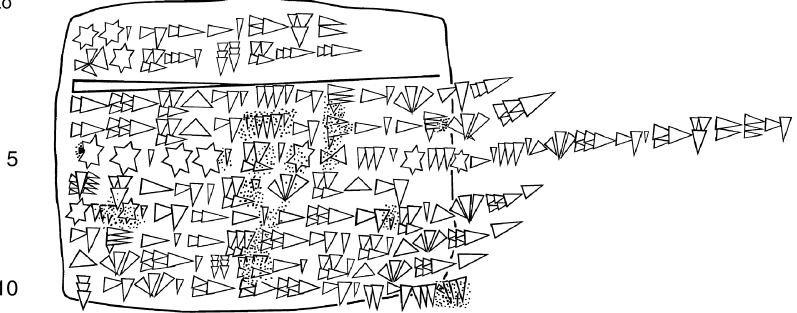


0 3 cm

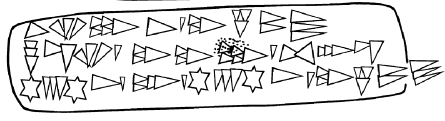
→ Text
⇒ Photo

RS 15.062

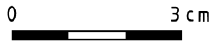
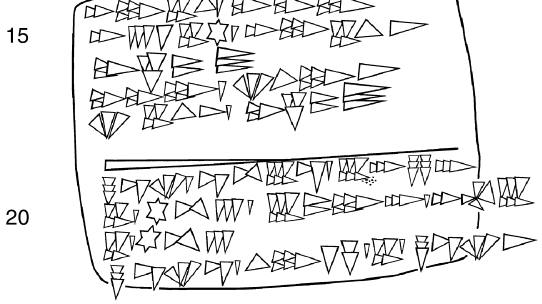
Recto



Lower Edge

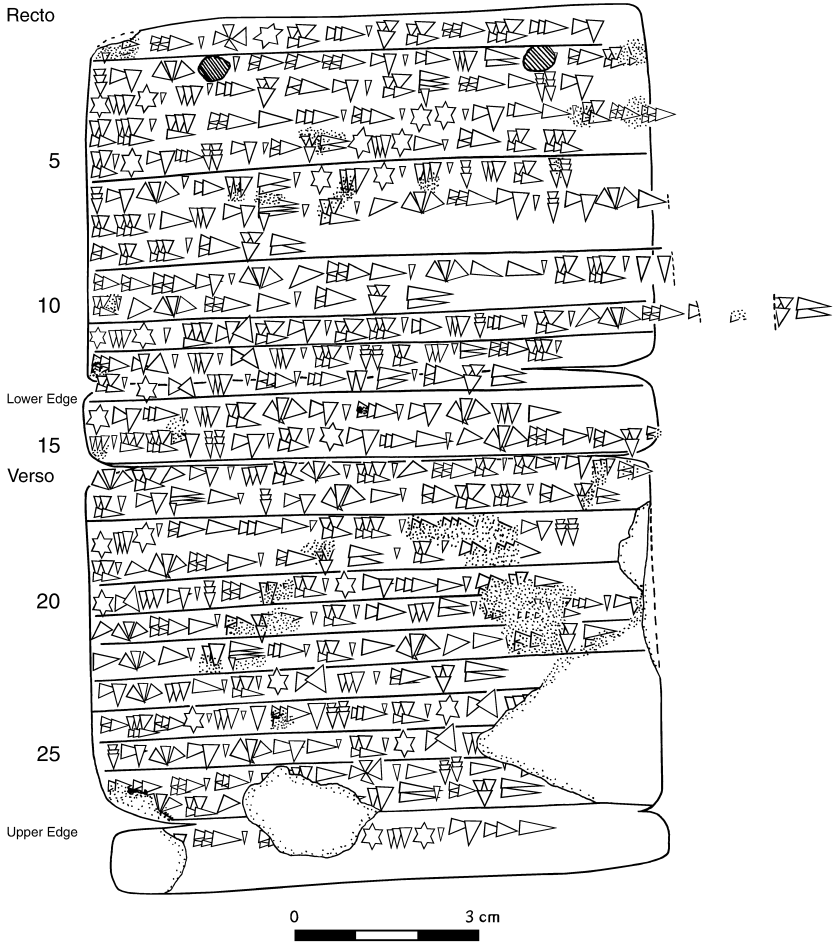


Verso



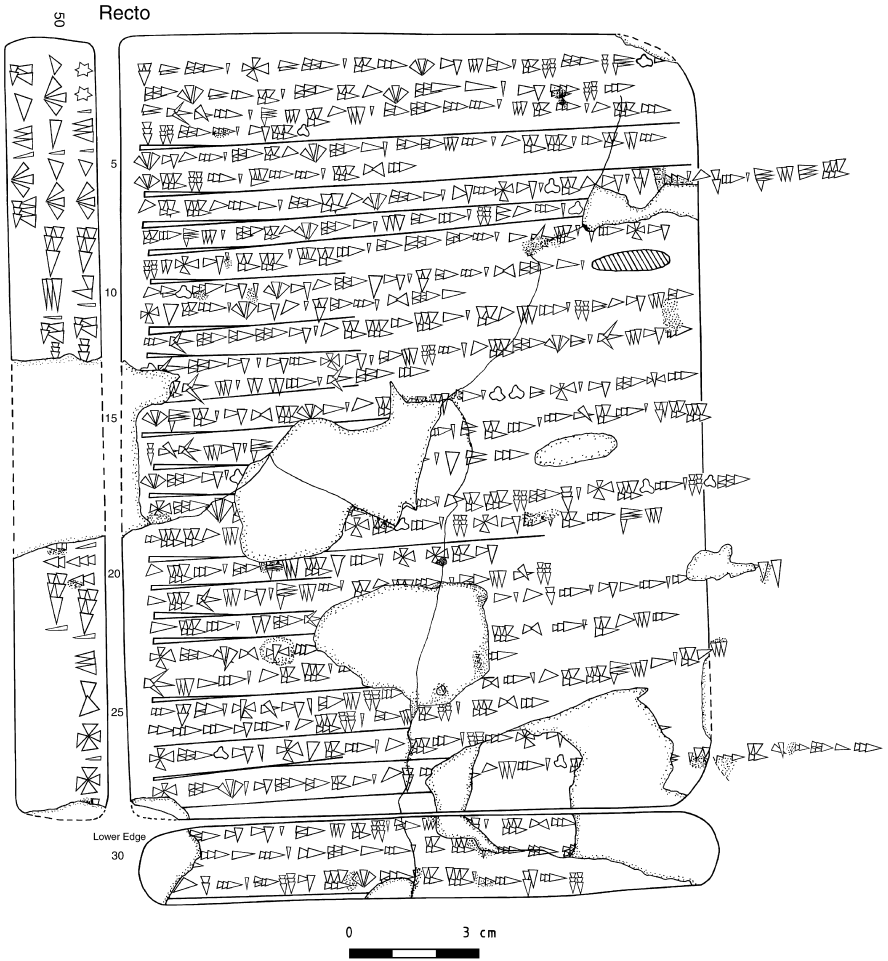
RS 18.024

→ Text
⇒ Photo



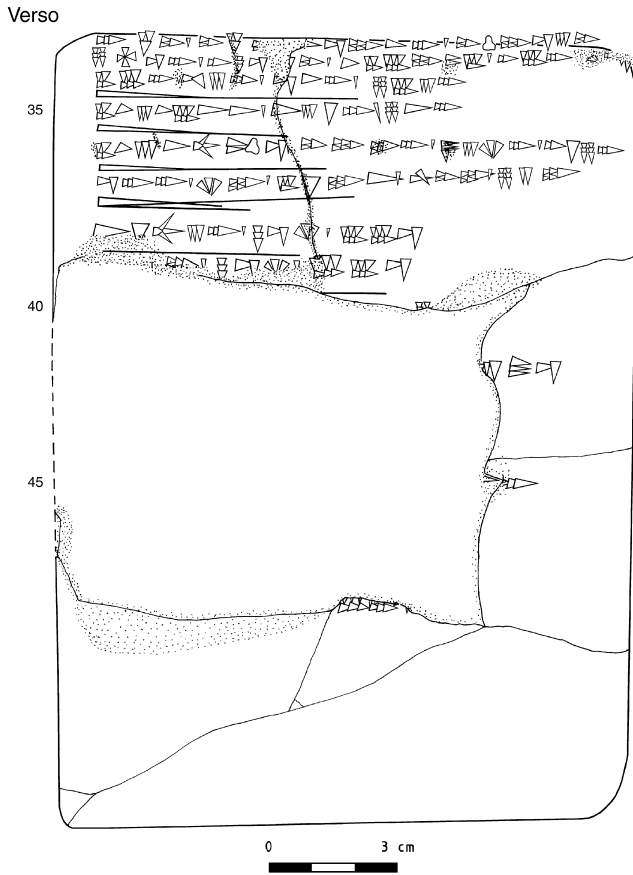
→ Text
⇒ Photo

RS 19.016



RS 19.016

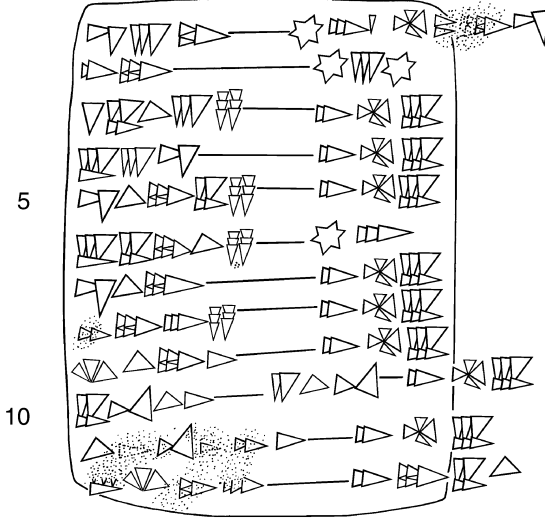
→ Text
⇒ Photo



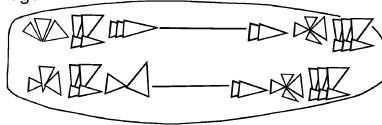
→ Text
⇒ Photo

RS 86.2213

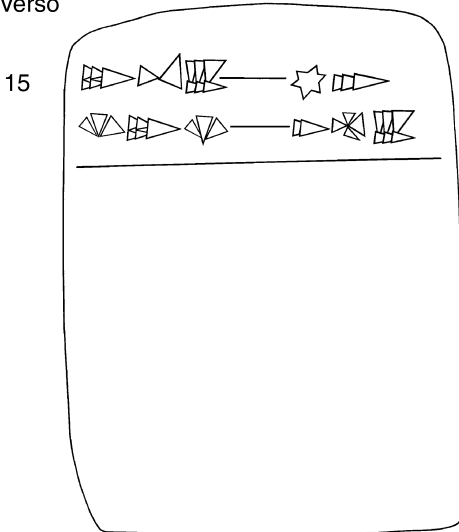
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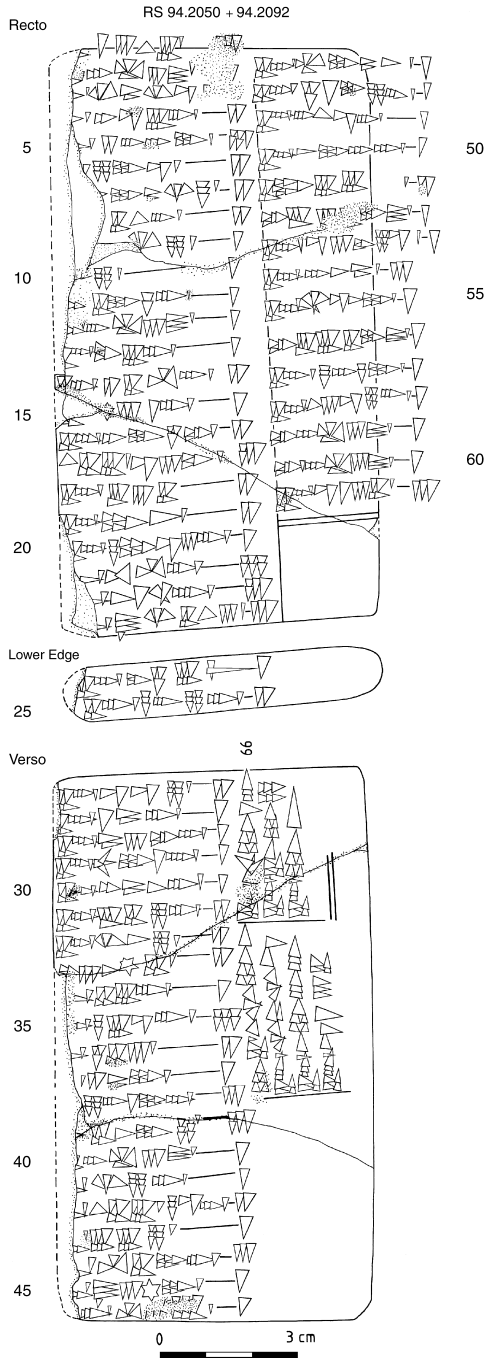


Lower Edge



Verso

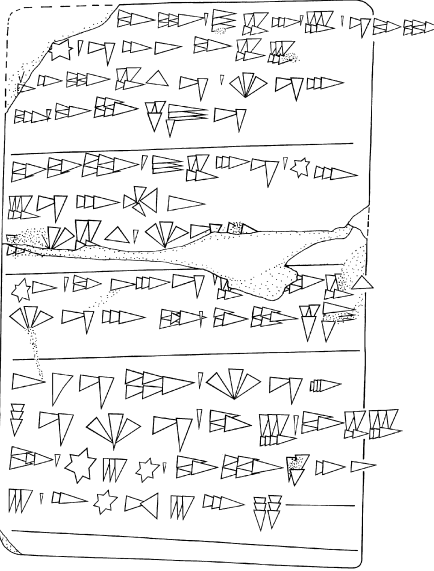




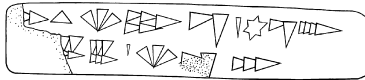
→ Text
⇒ Photo

RS 94.2392 + .2400

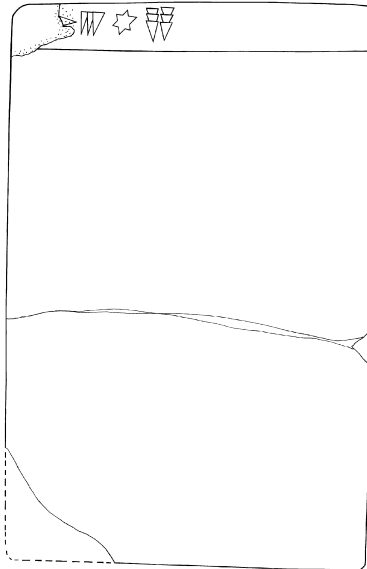
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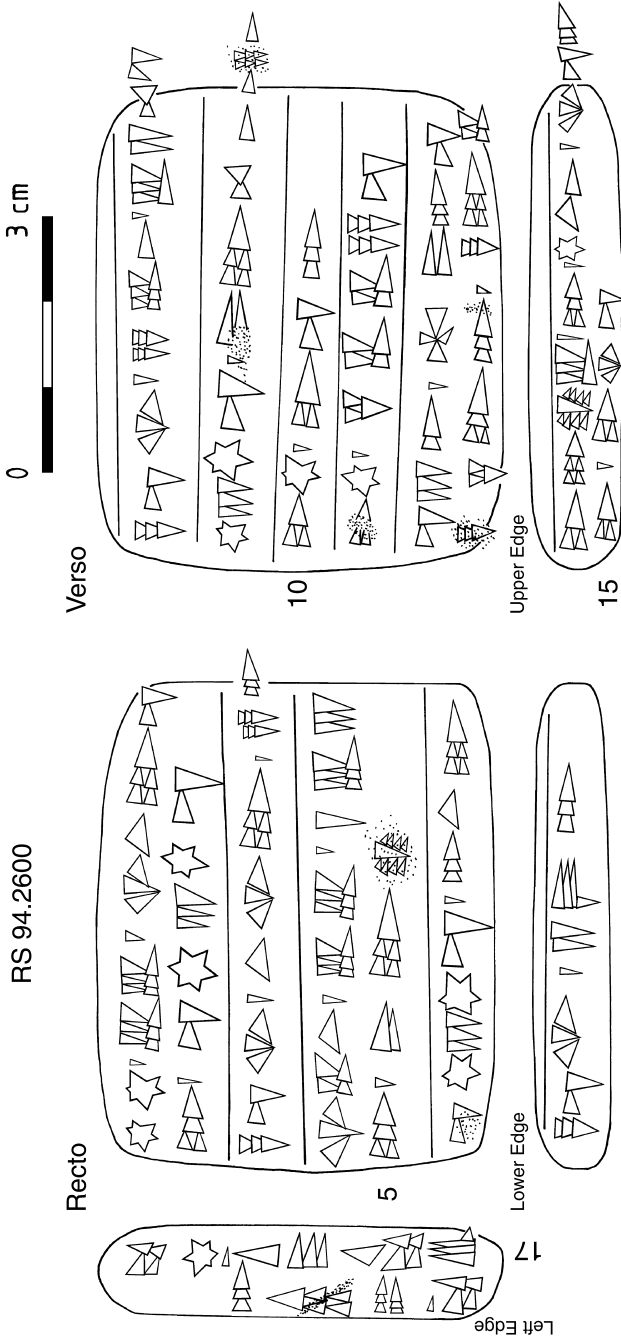


Lower Edge



Verso



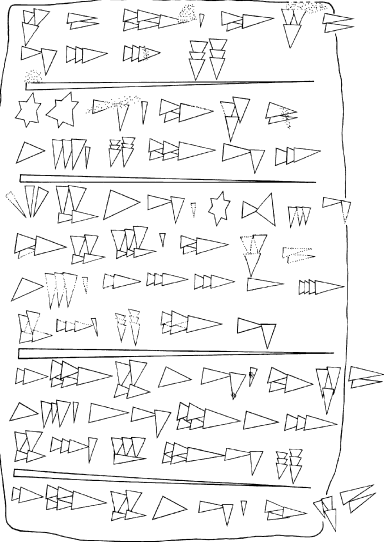


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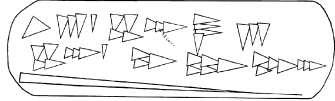
→ Text
⇒ Photo

RIH 84/04

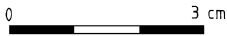
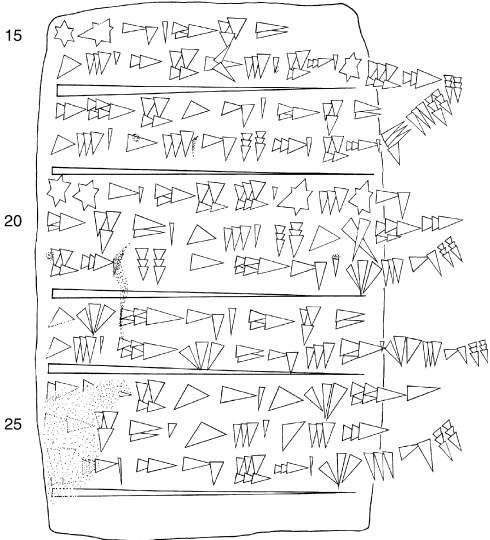
Recto



Lower Edge



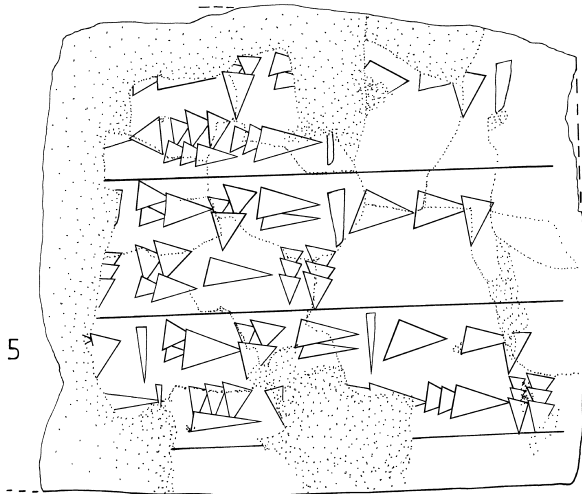
Verso



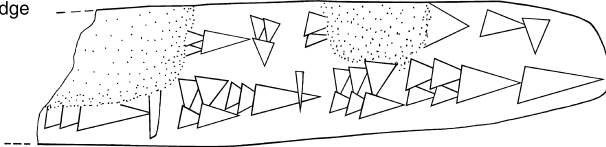
RIH 84/06

→ Text
⇒ Photo

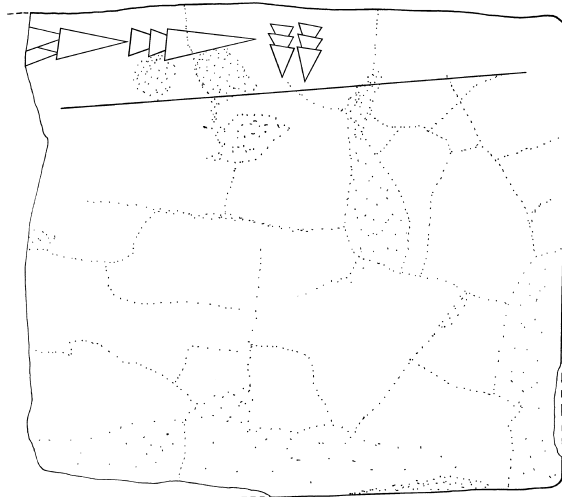
Recto



Lower Edge



Verso



0

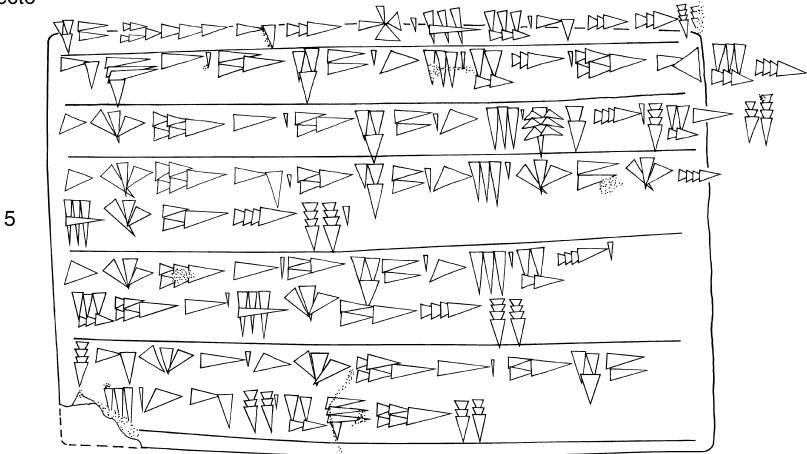
3 cm



→ Text
⇒ Photo

RIH 84/33

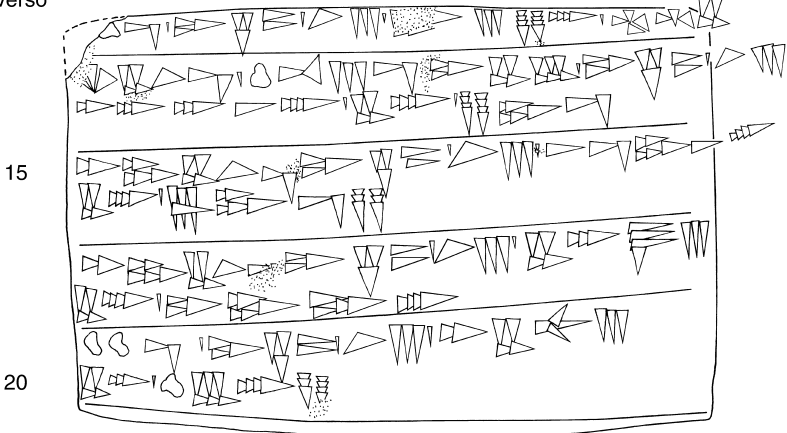
Recto



Lower Edge



Verso



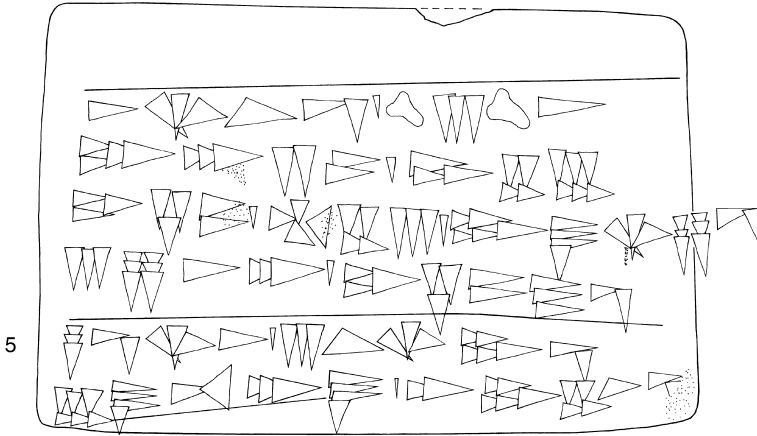
Upper Edge



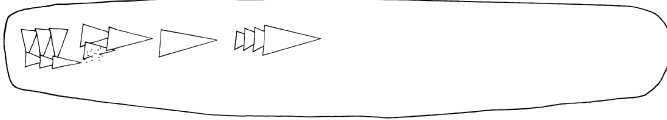
RIH 83/22

→ Text
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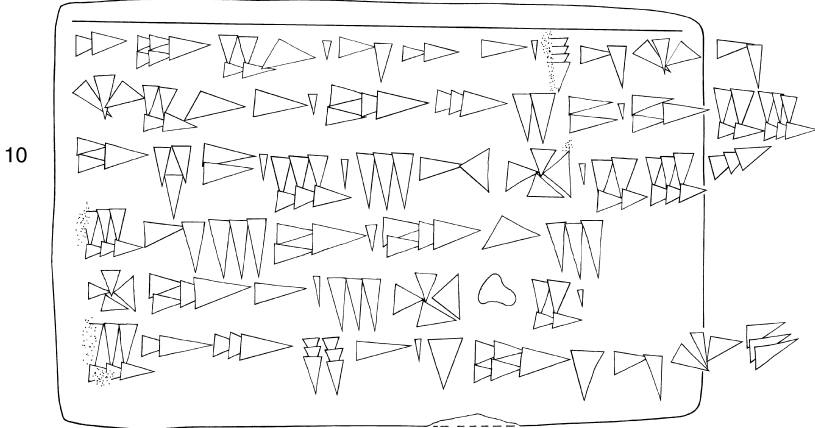
Recto



Lower Edge



Verso

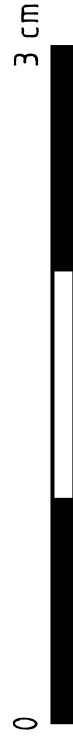
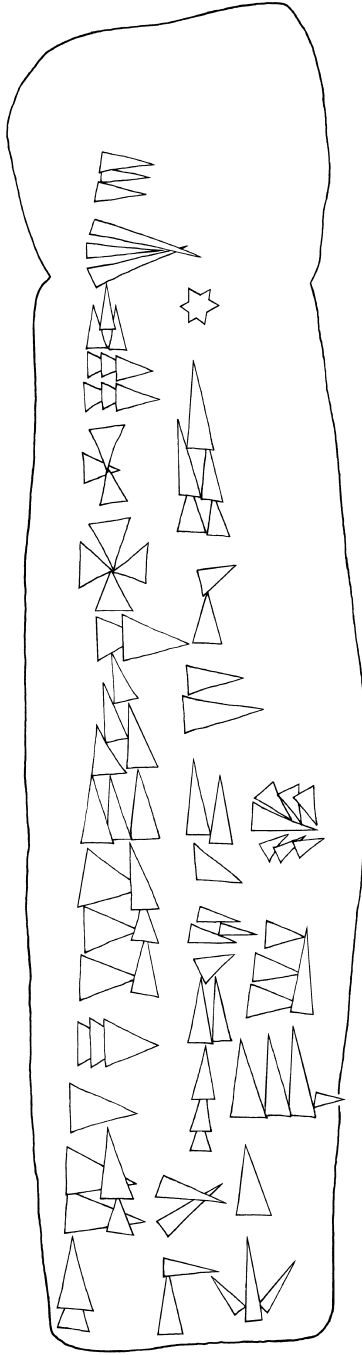


→ Text
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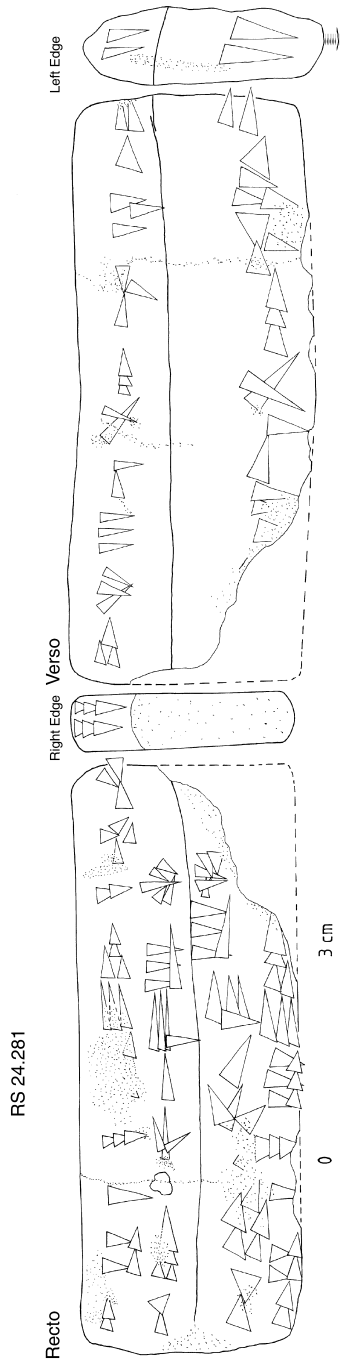
RS 12.063

Recto

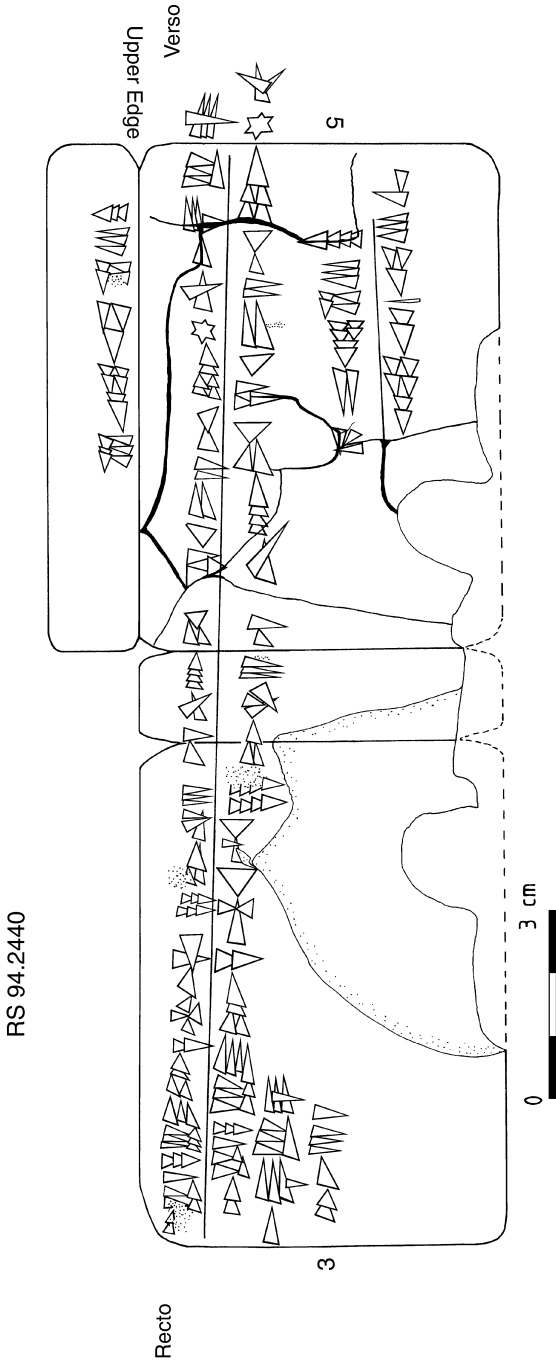
Right Edge



→ Text
⇒ Photo



→ Text
⇒ Photo



Selection of Texts

List

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- The *Ba'lu* Myth: (1) *Ba'lu's* Battle with *Yammu* (RS 3.367 i)
(2) *Ba'lu* and *'Anatu* (RS 2.[014]⁺ iii–iv)
(3) *Kirta*: *Kirta's* Seven Wives (RS 2.[003]⁺ i)
(4) *'Aqhatu*: The Promise of a Son (RS 2.[004] i)
(5) *Šaḥru-wa-Šalimu*: The Birth of the Gracious and Beautiful Gods
(RS 2.002)
(6) *Hôrānu* and the Serpents (RS 24.244)
(7) The Drunkenness of *'Ilu* (RS 24.258)

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- (8) A Sacrificial Ritual for a Day and a Night (RS 1.001)
(9) A Sacrificial Ritual for National Unity (RS 1.002)
(10) A Sacrificial Ritual for *'Ušharā Hulmiṣṣi* (RS 24.260)
(11) A Sacrificial Ritual with a Prayer (RS 24.266)
(12) A Sacrificial Ritual for the Gods of the “Pantheon” (RS 24.643)
(13) A Royal Funerary Ritual (RS 34.126)
(14) Commemoration of the Mortuary Offering of *Tarriyelli* (inscribed stela
RS 6.021)
(15) Commemoration of the Mortuary Offering of *'Uzzīnu* (inscribed stela
RS 6.028)
(16) An *Ex Voto* Inscription (inscribed lion-headed vase RS 25.318)

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- (17) An Incantation against Male Sexual Dysfunction (RIH 78/20)
(18) An Incantation against Snakes and Scorpions (RS 92.2014)

IV. “Scientific” Texts

- (19) Hippiatric Prescriptions (RS 17.120)
(20) Manual of Teratology (RS 24.247⁺)

V. Letters

- (21) A Military Situation (RS 4.475)
(22) *Talmiyānu* and *'Aḥātumilki* to Their Lady (RS 8.315)

- (23) The King to the Queen-Mother (RS 11.872)
 (24) *Talmiyānu* to His Mother, *Tarriyelli* (RS 15.008)
 (25) The King Meets His Hittite Sovereign (RS 16.379)
 (26) The King of Tyre to the King of Ugarit (RS 18.031)
 (27) *Tiptiba'lu* to the King (RS 18.040)
 (28) Two Servants to Their Master (RS 29.093)
 (29) The King to the Queen-Mother in the Matter of the Amurrite Princess (RS 34.124)
 (30) *'Anantēnu* to His Master, *Ḫidmiratu* (RS 92.2010)
 (31) A Double Letter: The Queen to *'Urtēnu* and *'Ilīmilku* to the Same (RS 94.2406)
 (32) A Business Letter: The Governor to the Queen (RS 94.2479)
 (33) The Queen to *Yarmihaddu* on the Matter of a Missing Slave (RS 96.2039)
 (34) *'ABNY* to *'Urtēub/'Urtēnu* (RS 94.2284)
 (35) *'Iwriḡēnu* Asks to Be Named before the King (RS [Varia 4])

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- (36) A Suzerainty Treaty between *Tuppiluliuma* and *Niqmaddu* (RS 11.772+)
 (37) A Real-Estate Transfer (RS 16.382)
 (38) How *'Abdimilku* May Bequeath His Property (RS 94.2168)
 (39) *Yabninu* Acquires Real Estate (RS 94.2965)
 (40) A *marziḫu*-Contract (RS [Varia 14])

VII. Administrative Texts

- (41) Wine for Royal Sacrificial Rites (RS 19.015)
 (42) An Account Text for *Yabninu* (RS 15.062)
 (43) An Account Text for Bronzeworkers (RS 18.024)
 (44) A Ration List for Royal Workers (RS 19.016)
 (45) A Ration List with Village Names (RS 86.2213)
 (46) Leaders of Ten and Their Men (RS 94.2050+)
 (47) A Sale of Ebony-Wood (RS 94.2392+)
 (48) Provisions for a Month (RS 94.2600)
 (49–51) Debit Accounts Owing to *Muninuya*
 (49) RIH 84/04
 (50) RIH 84/06
 (51) RIH 84/33
 (52) Boats to Carchemish (RIH 83/22)

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- (53) An Abecedary (RS 12.063)
 (54) A Double Abecedary (RS 24.281)
 (55) A Double Abecedary with Place Names (RS 94.2440)

I. Mythological Texts

Text 1: The *Baʿlu* Myth: *Baʿlu*'s Battle with *Yammu* (RS 3.367 i)→ Plate
⇒ Photo

Virolleaud 1935: *CTA* 2 iv; *KTU* 1.2 iv; Ginsberg 1950: 130–31; Bordreuil and Pardee 1993a; Pardee 1997a: 248–49; Dietrich and Loretz 1997: 1129–34; Smith 1997: 102–5; Wyatt 1998: 63–69.

Text**Translation**

- (1') [. . .]yd[-]h̄tt . mtt^{r.1}[. . .]
 (2') [-----]hy[---]^{r.1}[-] I āššī .
 hm .
 āp . āmr [] (3') [----]
 w b ym . mn̄h I^{r.1} ābd .
 b ym . irtm . m[. . .]
 (4') [b t̄p]^{r.1} . nhr . t̄l'm .
 t̄m . ḥrbm . ʔts .
 ānšq (5')^{r.1} b'htm .
 l ārš . ypl . ūlny .
 w l . ʕpr . ʕzmnny
 (6')^{r.1} b' ph . rgm . l yšā
 b špth . hwth .
 w tt̄n^{r.1} gh .
 ygr (7') t̄t . ksī . zbl ym .
 w ʕn . k̄r . w ḥss .
 l rgm^{r.1} (8') lk . l zbl . b'q̄l .
 t̄nt . l rkb . ʕrpt .
 ht . ʔbk (9') b'lm .
 ht . ʔbk . tm̄ḥš .
 ht . t̄šmt^{r.1} šrtk
 (10') tq̄h . mlk . ʕlmk .
 drkt dt^{r.1} dr drk
 (11') k̄r šmdm . yn̄ht .
 w yp'̄r . šm̄thm .
 šmk āt (12') ygrš^{r.1}
 ygrš . grš ym
 grš ym . l ksīh
 (13') nhr^{r.1} I k̄ḥt^{r.1} drkth .
 tr̄tq̄š . bd b'q̄l^{r.1}
- [. . .] I will indeed force them to leave,
 moreover I will drive out [. . .].
 In *Yammu* I will indeed destroy the resting
 place,
 in *Yammu*, at (his) very heart, (I will
 destroy) the M[. . .],
 [(as for) Rule]r *Naharu*, (I will destroy)
 (his) neck.
 There with the sword I will lay waste,
 I will burn down (his) house:
 The powerful one will fall to the earth,
 the mighty one to the dust.
 Hardly has the word left his mouth,
 the utterance his lips,
 when she pronounces:
 Under the throne with Prince *Yammu*!
Kôṭaru-wa-Ḥasisu speaks up:
 I hereby announce to you, Prince *Baʿlu*,
 and I repeat, Cloud-Rider:
 As for your enemy, O *Baʿlu*,
 as for your enemy, you'll smite (him),
 you'll destroy your adversary.
 You'll take your eternal kingship,
 your sovereignty (that endures) from
 generation to generation.
 (Then) *Kôṭaru* prepares two maces
 and proclaims their names:
 You, your name is *Yagrušu*:
 O *Yagrušu*, drive out *Yammu*;
 drive *Yammu* from his throne,
Naharu from his seat of sovereignty.
 You'll whirl in *Baʿlu*'s hand,

- km nš(14')^r . b ũšb^čth . like a hawk in his fingers.
 hlm . ktp^r . zbl^r ym^r . Strike Prince *Yammu* on the shoulder,
 bn ydm (15') [tp] . nhr . Ruler *Naharu* on the chest.
 yrtqš . šmd . bd b^čl . (So) the mace whirls in *Ba^člu*'s hand,
 km . nšr (16')^r b ũšb^čth . like a hawk in his fingers.
 ylm . ktp . zbl ym . It strikes Prince *Yammu* on the shoulder,
 bn^r ydm^r . tpt (17') Ruler *Naharu* on the chest.
 'nh^r .
 ʕz . ym . l ymk . (But) *Yammu* is strong, he does not
 collapse,
 l tngšn [.] pnth . his joints do not go slack,
 l ydlp (18') tmnh . his body does not slump.
 ktr . šmdm . ynht^r . (So) *Kōtaru* prepares two maces
 w yp^r . šmthm . and proclaims their names:
 (19') šmk . ʔt . ʔymr . You, your name is ʔ*Ayamiri*:
 ʔymr . mr . ym . O ʔ*Ayamiri*, drive out *Yammu*;
 mr . ym (20') l kših . drive out *Yammu* from his throne,
 nhr . l kht . drkth . *Naharu* from his seat of sovereignty.
 trtqš (21') bd b^čl . You'll whirl in *Ba^člu*'s hand,
 km . nšr b ũšb^čth . like a hawk in his fingers.
 hlm . qdq(22')^r d^r . zbl ym . Strike Prince *Yammu* on the head,
 bn . ʕnm . tpt . nhr . Ruler *Naharu* on the forehead.
 ypršh ym *Yammu* will go groggy
 (23') w yql . l ʔrš . and will fall to the ground.
 w yrtqš . šmd^r . bd b^čl So the mace whirls in *Ba^člu*'s hand,
 (24') 'km^r [.] nšr . b ũšb^čth . like a hawk in his fingers.
 ylm . qdqd . zbl (25')^r ym^r It strikes Prince *Yammu* on the head,
 [.]
 bn . ʕnm . tpt . nhr . Ruler *Naharu* on the forehead.
 ypršh . ym . *Yammu* goes groggy,
 yql (26') l ʔrš . falls to the ground;
 tngšn . pnth . his joints go slack,
 w ydlp . tmnh his body slumps.
 (27') yqt b^čl . w yšt . ym . *Ba^člu* grabs *Yammu* and sets about
 dismembering (him),
 ykly . tpt . nhr sets about finishing off Ruler *Naharu*.
 (28') b šm . tg^rm . ʕttrt . By name ʕ*Attartu* reprimands (him):
 bt l ʔllyn 'b^r[ʕ] Scatter (him), O Mighty *B[a^člu]*,
 (29') bt . l rkb . ʕrpt . scatter (him), O Cloud-Rider,
 k šbyn . zb[l . ym . For Prin[ce *Yammu*] is our captive,
 k] (30') šbyn . tpt . nhr [for] Ruler *Naharu* is our captive.
 w yšʔ b[. . .] And EXIT from [. . .]

(31') ybṭ . nn . ʔliyn . bʕl . w[. . .]	Mighty <i>Baʕlu</i> disperses him and[. . .]
(32') ym . l mt . bʕlm . yml[k . . .] [. . .] (33') ḥm . l šrr . w[. . .] [. . .] (34') yʕn . ym . l mt[. . .] [. . .] (35') l šrr . w tʕ[n . . .]	<i>Yammu</i> is indeed dead, <i>Baʕlu</i> will rei[gn . . .] [. . .] certainly true and [. . .] [. . .] speaks up: <i>Yammu</i> is indeed dead [. . .] [. . .] certainly true. And she respon[ds . . .]
(36') bʕlm . hmt .[. . .]	<i>Baʕlu</i> . . . them [. . .]
(37') l šrr . šʕ-ʕ[. . .]	certainly true [. . .]
(38') b rišh . [. . .]	on his head [. . .]
(39') ʕiʕbh . mš[. . .]	his enemy [. . .]
(40') [-]n . ʕnʕh[. . .]	his forehead [. . .]

Vocalized Text

- (2) [. . .] la ʔašōšipʕumā // ʔapa ʔamri[humā . . .] (3') [----]
wa bi yammi manūḥa la ʔabbid
// bi yammi ʔirtama M[]
// (4') [bi t̄āpiṭi]i nahari talaʕama
ṭamma ḥarbama ʔittasi // ʔanaššiq (5') bahatīma
lē ʔarši yappulu ʔulāniyyu // wa lê ʕapari ʕazūmāniyyu
- (6) bi pīhu rigmu lā yašaʔa // bi šapatēhu huwātuḥu // wa tatinu gāha
yaḡur (7) taḥta kussaʔi zabūlu yammu
wa ʕanū kōṭaru wa ḥasīsu
la ragamtu (8) lêka lê zabūli baʕli // ṭanītu lê rākibi ʕurpati
hatti ʔēbaka (9) baʕlima // hatti ʔēbaka timḥaṣu // hatti tašammitu
šarrataka
- (10) tiqqaḥu mulka ʕālamika // darkata dāti dāri dārika
- (11) kōṭaru šimdēma yanaḥḥitu // wa yipʕaru šumātihumā
šumuka ʔatta (12) yagrušu // yagruši guruš yamma
guruš yamma lê kussaʔihu // (13) nahara lê kaḥṭi darkatihu
tirṭaḥiṣu bīdi baʕli // kama naš(14)ri bi ʔuṣbaʕātiḥu
hulum katipa zabūli yammi // bêna yadēma (15) [t̄āpiṭi]i nahari
yirṭaḥiṣu šimdu bīdi baʕli // kama našri (16) bi ʔuṣbaʕātiḥu
yallumu katipa zabūli yammi // bêna yadēma t̄āpiṭi (17) nahari
ʕazu yammu lā yamūku // lā tinnaḡiṣna pinnātuḥu // lā yadlupu
(18) tamūnuhu
kōṭaru šimdēma yanaḥḥitu // wa yipʕaru šumātihumā
- (19) šumuka ʔatta ʔāyamiri // ʔāyamiri miri yamma

- miri yamma (20') lē kussa'ihu // nahara lē kaḥṭi darkatihu
 tirtaḥṣu (21') bīdi ba'li // kama našri bi 'uṣba'ātihu
 hulūm qudqqu(22')da zabūli yammi // bēna 'ēnēma ṭāpiṭi nahari
 yipparsihu yammu // (23') wa yaqīlu lē 'arṣi
 wa yirtaḥṣu ṣimdu bīdi ba'li // (24') kama našri bi 'uṣba'ātihu
 yallumu qudqda zabūli (25') yammi // bēna 'ēnēma ṭāpiṭi nahari
 yipparsihu yammu // yaqīlu (26') lē 'arṣi
 tinnaḡiṣna pinnātihu // wa yadlupu tamūnuhu
 (27') yaquṭtu ba'lu wa yašittu yamma // yakalliyu ṭāpiṭa nahara
 (28') bi ṣumi tiḡ'aruma 'aṭtartu
 buṭ lē 'al'iyāna [ba'li] // (29') buṭ lē rākibi 'urpati
 kī šabyunū zabū[lu yammu] // [kī] (30') šabyunū ṭāpiṭu naharu
 wa YṢ'A bi[. . .]
 (31') yabuṭṭannannu 'al'iyānu ba'lu // wa [. . .]
 (32') yammu la mīta // ba'luma yamlu[ku . . .]
 [. . .] (33') ḤM la šarrīru
 wa [. . .]
 [. . .] (34') ya'nū
 yammu la mēta
 [. . .] (35') la šarrīru
 wa ta'nū [. . .]
 (36') ba'luma humati[. . .]
 (37') la šarrīru Ṣ^r-1[. . .]
 (38') bi ra'ṣihu [. . .]
 (39') 'ēb-hu MŠ[. . .]
 (40') [bē]na 'ēnēhu [. . .]

Notes

- (2') {l} asseverative particle; {āšši} 1c.s. jussive, Š-stem (the {i} shows that the form is /YQTLØ/, √YṢ' ← √WṢ' 'to exit → to cause to exit' /'ašōši'/ ← /'ašawši'/; {hm} either the conditional particle or a pronominal suffix expressing the direct object; if a pronominal suffix it may be either in the plural, referring to all the enemies of Ba'lu, or in the dual expressing the duality of the following combat (two arms, two battles, the adversary bears two names); {āmr} 1c.s. jussive, G-stem of √MRY; perhaps restore {hm} with or without a word-divider after this verb, as in the case of the preceding verb.
- (3') {mnh} *m*-preformative common noun, m.s.a. √NH; {ābd} 1c.s. jussive, D-stem, √BD 'perish → destroy' /'abbid/ ← /'a'abbid/; {irtm} common noun, f.s.a. + *m*-enclitic; {tl'm} common noun, m.s.a. + *m*-enclitic.
- (4') {hrbm} common noun, f.s.a. + *m*-enclitic; {its} 1c.s. jussive, Gt-stem, √NSY /'ittasi/ ← /'intasiy/; {ānšq} 1c.s. jussive, D-stem, √NŠQ ← *NŠQ.

- (5') {ypl} 3m.s. imperfective, G-stem, $\sqrt{\text{NPL}}$ 'to fall' /yappulu/ (or, if the jussive mood continues, /yappul/ 'may he fall'); {ûlny} common noun, m.s.n. + *n*-enclitic + *y*-enclitic $\sqrt{\text{L}}$; {ʕzmny} common noun, m.s.n. + *n*-enclitic + *y*-enclitic $\sqrt{\text{ZM}}$.
- (6') {yşâ} 3m.s. perfective, G-stem, $\sqrt{\text{YS}}$; {ttn} form uncertain, perhaps either a 3f.s. /YQTLu/-imperfective, G-stem, $\sqrt{\text{YTN}}$ (subject 'Attartu— see line 28') or a verbal noun, 'the fact of giving', here of 'the voice'; {yğr} 3m.s. jussive, G-stem, $\sqrt{\text{GR}}$.
- (7') {ʕn} either the infinitive of $\sqrt{\text{NY}}$ /ʕanû/ or 3m.s. perfective, G-stem, same root /ʕana/ (though the deity bears two names, this verb is probably not in the dual for, in the following speech, he speaks in the 1st person).
- (9') {bʕlm} divine name m.s. vocative + *m*-enclitic.
- (10') {tqḥ} 2m.s. imperfective, G-stem, $\sqrt{\text{LQH}}$ /tiqqaḥu/ ← /tilqaḥu/; {mlk ʕmk} lit., 'the kingship of your perpetuity'; {drkt dt drk} the genitive is here expressed by the relative/determinative pronoun with repetition of the second noun functioning as an elative, lit., 'the sovereignty of the generation of your generation'.
- (11') {ynḥt} 3m.s. imperfective, D-stem, $\sqrt{\text{NḤT}}$ (the {n} precludes analysis as a G-stem); {ypʕr} 3m.s. imperfective, G-stem, $\sqrt{\text{PʕR}}$; {šmthm} common noun m.pl.a. + pronoun 3c.du.
- (12') {ygrš . . . grš} proper noun and m.s. imperative, G-stem, both $\sqrt{\text{GRŠ}}$.
- (13') {trtqš} 2m.s. imperfective, Gt-stem, $\sqrt{\text{RQŠ}}$.
- (14') {hlm} m.s. imperative, G-stem, $\sqrt{\text{HLM}}$; {bn ydm} lit., 'between the two hands/arms' (the {-m} must be enclitic because the noun is in the construct state).
- (15') {yrtqš} 3m.s. imperfective, Gt-stem, $\sqrt{\text{RQŠ}}$.
- (16') {ylm} 3m.s. imperfective, G-stem, $\sqrt{\text{HLM}}$.
- (17') {ymk} 3m.s. imperfective, G-stem, $\sqrt{\text{MK}}$ /yamūku/ ($\sqrt{\text{MWK}}$) or /yamukku/ ($\sqrt{\text{MCK}}$); {tnğšn} 3f.pl. imperfective, N-stem, $\sqrt{\text{NĞŠ}}$.
- (19') {ʔymr . . . mr} same type of expression as {ygrš . . . grš} but here the proper name includes the particle {ʔy} (either the verbal element is in the imperative or else the /y/ of the particle assimilated to the /y/ of the verb: /ʔāya + yamrû/ → /ʔayyamrû/).
- (22') {bn . ʕnm} lit., 'between the two eyes', common noun f.du.obl.con. + *m*-enclitic; {yprsh} 3m.s. imperfective, N-stem, of the quadrilateral root PRSH.
- (23') {yql} 3m.s. imperfective, G-stem, $\sqrt{\text{QL}}$.
- (27') {yqt} 3m.s. imperfective, G-stem, $\sqrt{\text{QTT}}$; {yšt} 3m.s. imperfective, G-stem, $\sqrt{\text{ŠTT}}$; {ykly} 3m.s. imperfective, D-stem, $\sqrt{\text{KLY}}$.
- (28') {tğʕrm} 3f.s. imperfective, G-stem, $\sqrt{\text{GʕR}}$ + *m*-enclitic; {bt} m.s. imperative, G-stem, $\sqrt{\text{BT}}$ /but/ or /butta/; {ʔllyn} substantivized adj.,

- m.s.obl. $\sqrt{L^2Y}$ (vocalized as diptotic because of the long vowel in the penultimate syllable).
- (29') {šbyn} common noun, m.s.n. + pronoun 1c.pl.
- (30') {yṣā} either 3m.s. perfective, G-stem, /yaṣa'a/, 'he exited', or 3m.s. optative, G-stem, /yaṣi'a/ 'may he exit'.
- (31') {ybt . nn} 3m.s. imperfective-energetic, G-stem, \sqrt{BT} , + pronoun 3m.s.
- (33') {ḥm} if the word is complete as preserved, the idea is that of 'heat' /ḥummu/; or it might be the last two signs of *ṯm*, 'message' (the {t} would have been the last sign of the preceding line).
- (34', 35') {y'n . . . t'[n]} 3m./f.s. imperfective (contracted), G-stem, \sqrt{NY} .
- (40') The restoration of {[b]n} is based on the presence of the same phrase in line 22'.

→ Plate
⇒ Photo

Text 2: The Ba'lu Myth: Ba'lu and 'Anatu (RS 2.[014]⁺ iii-iv)

Virolleaud 1938: 29–59; CTA 3 iii-iv; KTU 1.3 iii-iv; Ginsberg 1950: 136–37; Dietrich and Loretz 1997: 1140–46; Pardee 1997a: 251–52; Smith 1997: 109–15; Wyatt 1998: 76–84.

Text

Translation

- | | |
|--|--|
| <p>(1) ttp . ḥnh^rb^r[. . .]
[. . .] (2) zū^rh^r . bym[. . .]</p> <p>(3) ^r[-]rn . ^rl[. . .]
.....</p> <p>(4) [. . .]
^rm³št rīmt (5') l ṯrth .
mšr . l . dd . ḥlīyn (6') b^rl .
yd ^r.^r pdry . bt . ḥr</p> <p>(7) ḥhb^rt . ṯ^rly . bt . rb .
dd . ḥrṣy (8') bt . y^rbdr .</p> <p>km . ḡlmm (9') w . ^rbn .
l p^rn . ^rnt ^r. h^rbr (10') w ql .
tšṯwy . kbd hyt</p> <p>(11') w ^r.^r rgm . l btl . ^rnt</p> <p>(12') ṯny . l ymmt . ḡlmm</p> <p>(13') ṯm . ḥlīyn . b^rl .
hwt (14') ḥlīy . qrdm .
qryy . b ḥrṣ (15') ^rml³ḥmt
št . b ^rprm . ddym</p> <p>(16') sk ^r.^r ṣlm . l kbd ^r.^r ḥrṣ</p> | <p>She beautifies herself with ^rANHB^rM,
that range [a thousand furlongs] in the
sea.</p> <p>[. . .]</p> <p>the pulling of the lyre to (her^r) breast:
A song for the love of Mighty Ba'lu,
the affection of Pidray, daughter of ^rArū,
the love of ṯallay, daughter of Rabbu,
the ardor of ^rArṣay, daughter of
<i>Ya'ibudāru</i>.</p> <p>Then, lads, enter,
at 'Anatu's feet bow and fall,
do homage, honor her.</p> <p>Say to Girl 'Anatu,
repeat to the sister-in-law of <i>Li'mu</i>:
"Message of Mighty Ba'lu,
word of the mightiest of heroes:
Present bread offerings in the earth,
place love-offerings in the dust;
pour well-being out into the earth,</p> |
|--|--|

- (17') ʾrbdd . l kbd . šdm calmness into the fields.
 (18') ḥšk . ʿšk . ʿbšk Hurry, press, hasten,
 (19') ʿmy . pʿnk . tlmn . to me let your feet run,
 ʿmy (20') twṭḥ . ḥšdk . to me let your legs hasten;
 dm . rgm (21') ḫṭ . ly . w . For I have something to tell you,
 ʾrgmk
 (22') hwt . w . ʾṭnyk . a matter to recount to you:
 rgm (23') ʿš . w . lhšt . ʾbn words regarding wood, whisperings
 regarding stone,
 (24') tānt . šmm . ʿm . ʾrṣ conversings of heaven with earth,
 (25') thmt . ʿmn . kbkbm of the deep with the stars;
 (26') ʾbn . brq . d l . tdʿ . šmm I understand lightning which not even the
 heavens know,
 (27') rgm l tdʿ . nšm . a matter (which) men do not know,
 w l tbn (28') hmlt . ʾrṣ . (which) the hordes of the earth do not
 understand.
 ʾtm . w ʾnk (29') ḫbgyh . Come and I will explain it (to you)
 b tk . ǧry . ḫl . ṣpn in my mountain, Divine *Ṣapunu*,
 (30') b qdš . b ǧr . nḫly in the holy place, in the mountain that is
 my personal possession,
 (31') b nʿm . b gbʿ . tlyt in the goodly place, the hill of my
 victory.”
-
- (32') hlm . ʿnt . tph . ḫlm . When ʿAnatu sees the two deities,
 bh . pʿnm (33') ṭṭ . her legs shake,
 bʿdn . ksl . ṭṭr behind, her back muscles snap,
 (34') ʿln . pnh . tdʿ . above, her face sweats,
 tǧš . pnt (35') kslh . her vertebrae rattle,
 ʾnš . dt . zrh . her spine goes weak.
 tšú (36') gh . w ʿ.ʿ tṣḫ . She raises her voice and says aloud:
 ḫk . mgy . gpn . w ʾgr “How is it that you have come,
Gapnu-wa-ʿUgāru?
 (37') mn . ḫb . ypʿ.ʿ.ʿ l bʿl.ʿ.ʿ Who is the enemy (who) has arisen
 against *Baʿlu*,
 ṣrt (38') l rkb . ʿrpt . the adversary against Cloud-Rider?
 l mhšt . mdd (39') ḫl ym . I have surely smitten ʿIlu’s beloved,
Yammu,
 l klt . nhr . ḫl . rbm have finished off the great god *Naharu*,
 (40') l ḫštm . tnn . ḫštm^{ʿdh}1 proceeding to bind the dragon’s jaws so
 as to destroy it.
 (41') mhšt . bṭn . ʿqltn I have smitten the twisting serpent,
 (42') šlyṭ . d . šbʿt . rašm the close-coiled one with seven heads.

- (43') mḥšt . mdd ᵀ¹ ᵀlm. ᵀ¹r[. . .] I have smitten ᵀlu's beloved ᵀArišu
(Demander),
- (44') šmt . ᵀgl . ᵀl . ᵀtk have wreaked destruction on ᵀlu's calf
ᵀAtiku (Binder).
- (45') mḥšt . klbt . ᵀlm . ᵀšt I have smitten ᵀlu's bitch ᵀIšatu (Fire),
- (46') klt . bt . ᵀl . ᵀbb . have finished off ᵀlu's daughter ᵀDabibu
(Flame),
- ᵀmḥṣ . ksp (47') ᵀtrṣ . ᵀrṣ . proceeding to smite for silver, to take
possession of the gold of
- ᵀrd . bᵀ¹ (IV 1) b mrym . him who would have driven Baᵀlu from
the heights of Ṣapunu,
- ṣpn . him who would have caused (him) to flee
like a bird (from) (the seat of) his
power,
- gršh . l kṣl . mlkh him who would have banished him from
his royal throne,
- (3) l nḥt . l kḥt . drkth from (his) resting-place, from the seat of
his dominion.
- (4) mnm . ᵀb . ypᵀ . l bᵀl . So, who is the enemy who has arisen
against Baᵀlu,
- ṣrt . l rkb . ᵀrpt the adversary against Cloud-Rider?"
- (5) ᵀmᵀn . ḡlmm . yᵀnyn . The lads answer up:
l ᵀb . ypᵀ (6) l bᵀl . "No enemy has arisen against Baᵀlu,
ṣrt . l rkb . ᵀrpt (no) adversary against Cloud-Rider.
(7) ᵀm . . . (Rather we have a) message. . . ."

Vocalized Text

- (1) ᵀtápêpû ᵀanhabî[ma] // [dû ᵀalpi ṣiddî] (2) ṣiᵀuhu bi yammi
- (3) ᵀ¹[-]RN . ᵀL¹[. . .]
.....
- (4) [. . .]mašîtu riᵀmata (5') lê ᵀiratiha // mašîru lê dâdi ᵀalᵀiyâna (6') baᵀli
// yaddi pidray bitti ᵀarî
// (7') ᵀahbati ᵀallay bitti rabbi
// dâdi ᵀarṣay (8') bitti yaᵀibudârî
kama ḡalmêma (9') wa ᵀarabâna
lê paᵀnê ᵀanati habarâ (10') wa qîlâ // tiṣtaḥwiyâ kabbidâ hiyati
- (11') wa rugumâ lê batûlati ᵀanati // (12') ᵀiniyâ lê yab'imti liᵀmima
- (13') taḥmu ᵀalᵀiyâna baᵀli // huwâtu (14') ᵀalᵀiyi qarrâdîma
qarriyîya bi ᵀarṣi (15') malḥamâti // ṣîti bi ᵀaparima dâdâyîma
- (16') sukî ṣalâma lê kabidi ᵀarṣi // (17') ᵀarbadâda lê kabidi ṣadîma
- (18') ḥâṣuki ᵀaṣûki ᵀabâṣuki
// (19') ᵀimmaya paᵀnâki talsumâna

- // ʿimmaya (20ʿ) tawattiḥā ʾišdāki
 dāma rigmu (21ʿ) ʾiṭu layya wa ʾargumakki // (22ʿ) huwātu wa ʾaṭniyakki
 rigmu (23ʿ) ʿiṣi wa laḥaštu ʾabni //
 (24ʿ) taʾanatu šamīma ʿimma ʾarši // (25ʿ) tahāmati ʿimmānu
 kabkabīma
- (26ʿ) ʾabīnu baraqa dā lā tidaʿū šamūma
 // (27ʿ) rigma lā tidaʿū našūma
 // wa lā tabīnu (28ʿ) hamullatu ʾarši
 ʾafīma wa ʾanāku (29ʿ) ʾibḡayuhu // bi tōki ḡūriya ʾili šapuni
 (30ʿ) bi qudšī bi ḡūri naḥlatiya // (31ʿ) bi naʿimi bi gabʿi taʾiyati
-
- (32ʿ) hallima ʿanatu tiphū ʾilēma
 biha paʿnāma (33ʿ) taṭṭuṭā // baʿdāna kisla tuṭbaru // (34ʿ) ʿalāna panūha
 tidaʿū
 taḡḡuṣ pinnāti (35ʿ) kisliha // ʾanišū dāti zūriha
 tiššaʾu (36ʿ) ḡāha wa taṣīḥu
 ʾēka maḡayā ḡapnu wa ʾuḡāru
- (37ʿ) mīna ʾēbu yapaʿa lē baʿli // šarratu (38ʿ) lē rākibi ʿurpati
 la maḥaštu mōdada (39ʿ) ʾili yamma
 // la killētu nahara ʾila rabbama
 // (40ʿ) la ʾištabimu tunnana ʾištamiduhu
- (41ʿ) maḥaštu baṭna ʿaqqallātāna // (42ʿ) šalyaṭa dā šabʿati raʾašīma
 (43ʿ) maḥaštu mōdada ʾilima ʾāri[ša] // (44ʿ) šimmattu ʿigla ʾili ʿātika
 (45ʿ) maḥaštu kalbata ʾilima ʾišta // (46ʿ) killētu bitta ʾili ḡabiba
 ʾimtaḥiṣu kaspā (47ʿ) ʾitariṭu ḥurāša // ʾāridi baʿla (IV 1) bi maryamī
 šapuni
 mušaṣṣiṣi ka ʿuṣṣūri (2) ʾudānihu
 // ḡāriṣihu lē kussaʾi mulkihu
 // (3) lē nāḥati lē kaḥṭi darkatihu
- (4) mīnama ʾēbu yapaʿa lē baʿli // šarratu lē rākibi ʿurpati
 (5) maʿnā ḡalmāma yaʿniyāna
 lā ʾēbu yapaʿa (6) lē baʿli // šarratu lē rākibi ʿurpati
 (7) taḥmu . . .

Notes

- (1) {tpp} 3f.s. imperfective, Rt-stem, √YPY /tītapēpū/ ← /tiytapaypiyu/; the end of the line is to be restored on the basis of col. iv 45 as {ānhʿbʿ[m . d ālp .šd]}.
- (4ʿ) {mšt} analysis uncertain, perhaps a common noun meaning ‘putting’—this noun and {mšr} in the following line are vocalized here as nominatives, but their grammatical case is in fact unknown because of the loss of the beginning of the verse.

- (9') {w} is pleonastic, i.e., it can precede a verb at the end of a sentence; {ʿrbn} 2c.du. imperative, G-stem.
- (10') {tšthwy} 2c.du. jussive, Št-stem, √HWY.
- (12') {ymmt} scribal error for {ybmt}; {lîmm} divine name Li³mu + *m*-enclitic.
- (14') {qryy} f.s. imperative, D-stem, + *y*-enclitic.
- (15') {ʿprm} either a common noun m.s.g.abs. + *m*-enclitic (// {ârš} in the singular) or a common noun m.pl.g.abs.
- (16') {sk} f.s. imperative, G-stem, √NSK.
- (18') {hšk . ʿšk . ʿbšk} inf. + 2f.s. pronoun, lit., 'your haste', etc.
- (19') {tlsmn} 3c.du. energetic, G-stem, √LSM.
- (20') {twth} 3c.du. jussive, D-stem, √YTH ← WTH.
- (21') {ârgmk} the following verb being in the energetic mood, this one probably is also (³argumakki/ ← ³arguman + ki/); the pronoun expresses a dative notion, lit., 'I will tell (it to) you'.
- (22') {ânyk} the {y} is perhaps preserved because this is an energetic form (³aṅniyakki) ← ³aṅniyan + ki/; as in the preceding line, the pronoun expresses a dative notion.
- (24') {tânt} the {â} appears to reflect the secondary opening of the syllable /ta³natu/ ≈ [ta^{3a}natu].
- (26') {âbn} 1c.s. imperfective, G-stem, √BN.
- (26', 27') {td^c} 3m.pl. imperfective without {-n} or /YQTLØ/-perfective, G-stem, √YD^c.
- (27') {tbn} 3f.s. imperfective or /YQTLØ/-perfective (/tabin/), G-stem, √BN.
- (28') {âtm} f.s. imperative, G-stem, √TY, + *m*-enclitic ³aṭima/ ← ³atayī + ma/ (or inf. ³atâma/ ← ³atâyu + ma/).
- (32'–35') The subject of the verb in these five lines alternates as follows: body part, person, body part, person, body part.
- (33') {ttt} 3c.du. imperfective, G-stem, √NTT /taṭtuṭā/ ← /tanṭuṭā/; {ttbr} 3f.s. imperfective, Gp-stem, √TBR.
- (34') {td^c} 3m.pl. imperfective, G-stem, √YD^c ← WD^c; {tgš} 3f.s. imperfective, G-stem, √NGŠ.
- (35') {ânš} 3f.pl. perfective, G-stem, √NŠ; {tšù} 3f.s. imperfective, G-stem, √NŠ³ (the imperfective expresses the forward movement of the story).
- (38'–46') most of the verbs are 1c.s. du. perfectives expressing past complete acts.
- (38'–39') {l} either the asseverative particle or the negative particle in rhetorical questions.
- (38', 41', 43', 45') {mḥšt} ← MḤŠ (/maḥaštu/ ← /maḥaštu/ (deaffricativization of the /š/ before /t/).
- (39') {rbm} adj. m.s.a.abs. + *m*-enclitic.

- (40') {išt_{bm}} 1c.s. imperfective, Gt-stem, √ŠBM; {išt_{mdh}} 1c.s. imperfective, Gt-stem, √ŠMD (these two imperfectives preceded and followed by perfectives appear not to be simple “historical presents” but to express another register in the narrative—see the similar structure in lines 46'–47', also with Gt forms).
- (42') {šlyt} common noun, {š}-preformative, ‘the one that produces coils’.
- (43'–46') nothing is known of the place in Ugaritic mythology of any of the divine beings named in these verses.
- (43') the preserved remnants of the first sign permit the restoration {¹ā¹r[š]}.
- (44') {šmt} 1c.s. perfective, D-stem, √ŠMT /šimmattu/ ← /šimmat + tu/.
- (46'–47') {ksp}, {hrš} the accusative expresses the goal of the action, not the direct object.
- (47') {itr̄t} 1c.s. perfective, Gt-stem, √YRT /¹itarit/ ← /¹iytarit/.
- (47'–IV 1) {tr̄d}, {mššš}, {ksp} either in the genitive, expressing the owner of the silver and gold, or in the accusative, expressing the direct object of the verbs in the preceding line.
- (1) {mššš} Š-stem part., m.s.g.abs. √NŠŠ.
- (2) {gršh} the absence of {m-} shows that the form is G-stem.

Text 3: *Kirta: Kirta's Seven Wives (RS 2.[003]⁺ i)*

Virolleaud 1936b: 34–37, 52–63; CTA 14 i; KTU 1.14 i; Ginsberg 1950: 143; Dietrich and Loretz 1997:1216–19; Pardee 1997h: 333–34; Greenstein 1997: 12–13; Wyatt 1998: 179–84.

→ Plate
⇒ Photo

Text

- (1) [l k]^rl^t
 (2) []^r-¹ . ml^r-¹[. . .]
 (3) []m . r[. . .]
 (4) [. . .]
 (5) []m . il[. . .]
 (6) []d nhr . ùm^r-¹
 (7) []^r-¹r¹w¹t .
 bt (8) [m]lk . itdb .
 d šb^c (9) [ā]h̄m . lh .
 tmnt . bn ùm
 (10) krt . htkn . rš
 (11) krt . grdš . mknt
 (12) ātt . šdqh . l ypq
 (13) mtr̄ht . yšrh
 (14) ātt . tr̄h . w tb^ct

Translation

- [(Belonging) to (the) *Kirta*(-cycle).
 []KINGSH[IP[?] . . .]
 []
 []RIVER MOTHER
 []
 The house of the king has perished,
 who had seven brothers,
 eight siblings.
Kirta—(his) family is crushed,
Kirta—(his) home is destroyed.
 His rightful wife he has not obtained,
 even his legitimate spouse.
 A(nother) woman he marries but she
 disappears,

- (15) ʔār ʔum . tkn lh even the kinswoman who was to be his.
 (16) mʔlʔt . kʔrm . tmt A third spouse dies in good health,
 (17) mrbʕt . zblnm a fourth in illness;
 (18) mḥmšʔ . yʔsp (19) ršʔp¹ [.] A fifth *Rašap* gathers in,
 mʔdʔt . ḡlm (20) ym . a sixth the lad(s) of *Yammu*,
 mšbʕthn . b šlh (21) tʔpl . the seventh of them falls by the sword.
 yʕn . ḥtkh (22) krt [.] *Kirta* sees his family,
 yʕn . ḥtkh rš he sees his family (and) is crushed,
 (23) mʔd . grdš . ʔbth (that) he is utterly destroyed in (the loss
 of) his dwelling.
 (24) w b klhn . špḥ . yʔtbd Completely has the family perished,
 (25) w b . pḥyrh . yrʔ in their entirety the heirs.
 (26) yʕrb . b ḥdrh . ybky He enters his room, he weeps,
 (27) b ʔnʔh¹ gmm . w ydmʕ as he speaks forth (his) grief, he sheds
 tears.
 (28) tntkn . ʔdmʕth His tears pour forth
 (29) km . ʔqlm . ʔrḥh like shekel(-weights) to the earth,
 (30) km ḥmšʔ . mʔth like five(-shekel-weights) to the bed.
 (31) bm . bkyh . w yšn As he weeps, he falls asleep,
 (32) b dmʕh . nhmmt as he sheds tears, he slumbers.
 (33) šnt . tluʔn (34) w yškb . Sleep overcomes him and he lies down,
 nhmmt (35) w yqmš . slumber and he curls up.
 w b ḥlmh (36) ʔl . yrd . In a dream *ʔIlu* descends,
 b ḍhrth (37) ʔb ʔʔ¹ ʔdm . in a vision, the father of mankind.
 w yqrb (38) b šāl . krt . He comes near, asking *Kirta*:
 mʔt (39) krt . k ybky “Who is *Kirta* that he should weep?
 (40) ydmʕ . nʕmn . ḡlm (41) ʔl . should shed tears, the goodly lad of *ʔIlu*?
 mlk ʔʔ¹r ʔbh (42) yʔrš . Would he request the kingship of the Bull,
 his father,
 ʔh¹m . drk[t] (43) k ʔb . or dominion like (that of) the father of
 ʔʔ¹dm¹ mankind?”
 [. . .]

Vocalized Text

- (1) lê kirta
 . . .
 (7) . . . bêtu (8) [ma]lki ʔitabida¹ // dī šabʕu (9) [ʔa]ḥḥîma lêhu // ʔamānātu
 banī ʔummi
 (10) kirta ḥatkāna rušša // (11) kirta gurdaša makānata
 (12) ʔattata šidqihu lā yapūqu // (13) mutarraḥata yušrihu
 (14) ʔattata taraḥa wa tabaʕat // (15) ʔaʔara ʔummi takūnu lêhu

- (29–30) {tqlm}, {h̄mšt} the terms express weights, not coins; the meaning of {h̄mšt} is either ‘five (shekels)’ and the image is that of an increase in weight or ‘one-fifth (of a shekel)’ and the image is that of an increase in the number of tiny weights (1/5 shekel = about 2 grams).
- (32) {nhmmt} lit., ‘(there is) sleep’.
- (33) {šnt tluân} the reading is certain but the interpretation of the spelling is not: is the root L³, a by-form of √L³Y, 3f.s. energetic, G-stem transitive + pron. suff. 3m.s. /tal³u³annu/ ‘overpowered him’? or should the {š} be corrected to {n} and the root be identified as III-y with disappearance of the third radical /tala³unnannu/ ← /tala³iyunnannu/ (according to the analysis as a D-stem)? Because the form /yaQLuL/ is unknown in Ugaritic for geminated roots (/yaQLuL/ normally becomes /yaQuLL/) and because the G-stem form {tlu} is attested in the meaning ‘it becomes feeble’ (6 [RS 24.244]:68), we prefer the explanation by scribal error (the first {n} would have been inscribed with two wedges rather than three). Yet another possibility is as an imperfective of a root L³W, ‘overcome’ /tal³u³annanu/ ← /tal³uwannannu/ (cf. Tropper 2000: 427, 448, 617, 660)—this explanation of the form has the advantage of reflecting the better attested /-annannu/ pronominal ending.
- (38) {mât} plausibly to be corrected to {mn¹}: the error would have consisted in writing two horizontal wedges followed by a separate third wedge rather than grouping the three together. Some take the reading at face value and as reflecting the interrogative pronoun followed by the 2m.s. independent pronoun /ma³atta/, ‘What’s wrong with you?’. The difficulty with this analysis is that the following verb is in the 3rd person.

→ Plate
⇒ Photo

Text 4: *ʾAghatu: The Promise of a Son* (RS 2.[004] i)

Virolleaud 1936a: 186–96; CTA 17 i; KTU 1.17 i; Ginsberg 1950: 149–50; Dietrich and Loretz 1997: 1258–64; Pardee 1997: 343–44; Parker 1997a: 51–54; Wyatt 1998: 250–62.

Text

(0') [. . . ʾpnk] (1') [dn̄l . mt .
rp]^r i¹ .
ʾpn . g^rzr¹ (2') [mt .
hrnmy .]
ùzr^r .¹ ilm . ylh̄m .
(3') [ùzr . yšqy .] bn . qdš .
yd (4') [šth . y^l .] ^rw¹ yškb .
yd (5') [mizrth] . ^rp¹ ynl .

Translation

Thereupon, as for *Dāni²ilu*, the man of
Rapa³u,
thereupon, as for the valiant Harnamite
man,
girded, he gives the gods food,
girded, he gives the Holy Ones drink.
He casts off his cloak, goes up, and lies
down,
casts down his girded garment so as to
pass the night (there).

- hn . ym (6') [w ʔn .
 ʔzr .] ʔlm . dnʔl .
- (7') [ʔzr . ʔlm] ʔ. ʔlhm .
 ʔzr (8') [yšqy . bn . qdš .]
 ʔlʔ . rbʔ ym
- (9') [ʔzr . ʔ] ʔm . dnʔl .
 ʔzr (10') [ʔlm . y] ʔlhm .
 ʔzr ʔ. ʔyšqy bn (11') [qdš .]
 ʔhʔmš . ʔdʔ ʔ. --- ʔ. ym .
 ʔzr (12') [ʔl] ʔm . dnʔl .
- ʔzr . ʔlm . ylhm
 (13') [ʔzr] . yšqy . bn . qdš .
 yd . šth (14') [dn] ʔ. ʔ.
 yd . šth . yʔ . wyškb
- (15') [yd .] mʔzrth p yln .
 mk ʔ. b šbʔ . ymm
- (16') [w] yqrb . bʔ . b hnth .
 ʔbynʔnʔ (17') [d] ʔnʔl . mt .
 rʔ ʔ.
 ʔnh . ǧzr (18') ʔmʔt . hrnmy .
- d ʔn . bn . lh (19') km . ʔhh .
 w . šrš . km . ʔryh
- (20') bl . ʔ . bn . lh . wm ʔhh .
 w šrš (21') km . ʔryh .
 ʔzrm . ʔlm . ylhm
- (22') ʔzrm . yšqy . bn . qdš
- (23') l tbrknn . l ʔr . ʔl ʔby
- (24') tmrnn . l bny . bnwt
- (25') w ykn . bn . b bt .
 šrš . b qrb (26') hklh .
 nšb . skn . ʔlhb .
- b qdš (27') ztr . ʔmh .
 l ʔrš . mššʔ . qtrh
- A day, even two,
 he who has girded himself (for) the gods,
Dānʔilu,
 girded, he gives the gods food,
 girded, he gives the Holy Ones drink.
 A third, even a fourth day,
 he who has girded himself (for) the gods,
Dānʔilu,
 girded, he gives the gods food,
 girded, he gives the Holy Ones drink.
 A fifth, even a sixth day,
 he who has girded himself (for) the gods,
Dānʔilu,
 girded, he gives the gods food,
 girded, he gives the Holy Ones drink.
Dānʔilu casts off his cloak,
 he casts off his cloak, goes up, and lies
 down,
 casts down his girded garment so as to
 pass the night (there).
 Then on the seventh day,
Baʔlu approaches, having mercy on
 the destitute one, on *Dānʔilu*, the
 man of *Rapaʔu*,
 the groaning one, the valiant Harnamite
 man,
 who has no son like his brothers,
 no scion like his kinsmen.
 “May he not, like his brothers, have a son,
 like his kinsmen, a scion?
 (For,) girded, he gives the gods food,
 girded, he gives the Holy Ones drink.
 O Bull *ʔlu*, my father, please bless him,
 please work a blessing for him, O creator
 of creatures,
 so that he may have a son in his house,
 a scion within his palace:
 someone to raise up the stela of his
 father’s god,
 in the sanctuary the votive emblem of his
 clan;
 to send up from the earth his incense,

- (28') l ʕpr . dmr . ʔtrh .
 ʔbq . lht (29') nišh .
 grš . d . ʕsy . lnh
- (30') ʔāʔhd . ydh . b škʔrʔn .
 mʕmsh (31') [k] šbʕ . yn .
 spù . ksmh . bt . bʕl
- (32') [w] ʔmʔnth . bt . il .
 ʔh . ggh . b ym (33') [ʔi]ʔ .
 rhš . npšh . b ym . rʔ
- (34') [ks .] ʔyʔhd . il < . bdh
 krpn . bm . ymn
 brkm . ybrk .> ʕbdh .
 ybrk (35') [dni]l . mt . rpʔ .
 ymr . ġzr (36') [mt .
 h]ʔrʔnmy ʔ .
 npš . yh . dnił (37')
 [mt . rp] ʔ .
 brlt . ġzr . mt hrnmy
- (38') [. . .]ʔ-ʔ . hw . mh .
 l ʔršh . yʕl (39') [w yšk]ʔbʔ .
 bm . nšq . ʔtth (40') [w hrt .]
- b hbqh . hmḥmt
- (41') [hr . tš]ʔkʔn . ylt .
 hmḥmt (42') [l mt . r]pi .
 w ykn . bnh (43') [b bt .
 šrš] ʔ . b qrb hklh
- (44') [nšb . skn . i]lībh .
 b qdš (45') [ztr . ʕmh .
 l ʔ]ʔrʔš . mššù (46') [qtrh .
 l ʕpr . d]mr . ʔtrʔhʔ
- (47') [ʔbq . lht . nišh .
 gr]š . d . ʕsy (48') [lnh .]
- from the dust the song of his place;
 to shut up the jaws of his detractors,
 to drive out anyone who would do him in;
 to take his hand when (he is) drunk,
 to bear him up when he is full of wine;
 to supply his grain(-offering) in the
 Temple of *Baʕlu*,
 his portion in the Temple of *ʔIlu*;
 to roll his roof when rain softens it up,
 to wash his outfit on a muddy day.”
 A cup *ʔIlu* takes <in his hand,
 a goblet in his right hand.
 He does indeed bless> his servant,
 blesses *Dānʔilu*, the man of *Rapaʔu*,
 works a blessing for the valiant
 Harnamite [man]:
 “May *Dānʔilu*, the man of *Rapaʔu*, live
 indeed,
 may the valiant Harnamite man live to the
 fullest!
 [. . .] may he be successful:
 to his bed he shall mount and lie down.
 As he kisses his wife there will be
 conception,
 as he embraces her there will be
 pregnancy!
 She will attain pregnancy, she who is to
 bear,
 pregnancy for the man of *Rapaʔu*!
 He will have a son in his house,
 a scion within his palace:
 someone to raise up the stela of his
 father’s god,
 in the sanctuary the votive emblem of his
 clan;
 to send up from the earth his incense,
 from the dust the song of his place;
 to shut up the jaws of his detractors,
 to drive out anyone who would do [him]
 in. . . .”

Vocalized Text

- (0') [ʔapanaka] (1') [dānīʔilu mutu rapaʔi // ʔapana ǵaz[ru] (2') [mutu harnamiyyu]
 ʔuzūru ʔilima yalaḥḥimu // (3') [ʔuzūru yašaqqiyu] banī qudši
 yaddû (4') [šītaḥu yaʔlû] wa yiškabu // yadû (5') [maʔzarataḥu]pa
 yalīnu'
 hanna yôma (6') [wa taṇâ] //
 [ʔuzūru] ʔilima dānīʔilu
 // (7') [ʔuzūru ʔilima] yalaḥḥimu
 // ʔuzūru (8') [yašaqqiyu ba]nī qudši
 taḷīṭa rabīʕa yôma //
 (9') [ʔuzūru ʔi]līma dānīʔilu
 // ʔuzūru (10') [ʔilīma ya]laḥḥimu
 // ʔuzūru yašaqqiyu banī (11') [qudši]
 [ḥa]mīša taḍīṭa yôma //
 ʔuzūru (12') [ʔilī]ma dānīʔilu
 // ʔuzūru ʔilima yalaḥḥimu
 // (13') [ʔuzūru] yašaqqiyu banī qudši
 yaddû šītaḥu (14') [dānīʔ]ilu
 // yaddû šītaḥu yaʔlû wa yiškabu
 // (15') [yaddû] maʔzarataḥu pa yalīnu
 maka bi šabīʕi yamīma // (16') [wa] yiqrabu baʕlu bi ḥunnatiḥu //
 ʔabyānana (17') [dā]nīʔila muta rapaʔi // ʔāniḥa ǵazra (18') [muta]
 harnamiyya
 dā ʔēnu binu lêḥu (19') kama ʔaḥḥīḥu // wa šuršu kama ʔaryiḥu
 (20') balâ ʔīṭu binu lêḥu kama ʔaḥḥīḥu // wa šuršu (21') kama ʔaryiḥu
 ʔuzūruma ʔilima yalaḥḥimu // (22') ʔuzūruma yašaqqiyu banī qudši
 (23') la tabarrīkannannu lê ṭōri ʔili ʔabīya // (24') tamīrannannu lê bāniyi
 bunuwwati
 (25') wa yakūnu binuhu bi bêti // šuršu bi qirbi (26') hēkaliḥu
 nāšību sikkanna ʔiluʔibīḥu // bi qidši (27') zittara ʕammīḥu
 lê ʔarši mušôšiʔu quṭraḥu // (28') lê ʕapari ḍamāra ʔaṭriḥu
 ṭābiqū laḥata (29') nāʔīšīḥu // gārišu dā ʕāšīya lēnahu
 (30') ʔāḥīdu yadaḥu bi šīkkarāni // muʕammīsuḥu (31') [kī] šabīʕa yēna
 sāpīʕu kussumahu bêta baʕli // (32') [wa ma]nataḥu bêta ʔili
 ṭāḥu gaggahu bi yōmi (33') [ṭaʔ]ṭi // rāḥīšu nīpṣahu bi yōmi raṭṭi
 (34') [kāsa ya]ḥudu ʔilu <bīdiḥu // karpāna bima yamīni
 barrākuma yabarrīku> ʕabdahu
 // yabarrīku (35') [dānīʔi]la muta rapaʔi
 // yamīru ǵazra (36') [muta har]namiyya

- napša yaḥî dānî'ilu (37') [mutu rapa]i
 // būrālata ġazru mutu harnamiyyu
 // (38') [. . .] huwa muḥḥa
 lē 'aršihu ya'îlū (39') [wa yiškab]u
 // bima našāqi 'aṭṭatahu (40') [wa haratu]
 // bi ḥabāqihu ḥamḥamatu
 (41') [harâ taša]kînu yālittu // ḥamḥamata (42') [lê muti ra]pa'i
 wa yakūnu binuhu (43') [bi bêti // šuršu]bi qirbi hēkalihu
 (44') [nāšibu sikkanna 'i]lu'ibihu // bi qudši (45') [zittara 'ammihu]
 [lê 'a]rši mušōši'u (46') [quṭrahu // lē 'apari da]māra 'a[ṭ]rihu
 (47') [ṭābiqu laḥata nā'išihu // ġari]šu dā 'āšiya (48') [lēnahu]

Notes

- (2') the word-divider at the end of this line in fact marks the division between this word, which extended into the space occupied by the second column, and the first word of the facing line in that second column.
 (2'–3') {ylḥm} . . . {yšqy} 3m.s. imperfective, D-stem (expressing the repetition of the act).
 (2') {ûzr} passive participle, G-stem, m.s.n. abs. √ZR.
 (3') {yd} 3m.s. imperfective, G-stem √NDY.
 (4') {y'ī} 3m.s. imperfective, G-stem √LY.
 (5') {ynl} scribal error for {yln} (see line 16').
 (5'–6') {ym} . . . {tn} the noun and the ordinal number are in the accusative functioning as a temporal adverbial; ditto for the following number phrases.
 (6') {ûzr ilm} lit., 'the girded one of the gods'.
 (8') the scribe forgot the {š} of *qdš* and subsequently he corrected his error by placing a {š} on top of the word-divider by which he had first indicated the division between this word and the following.
 (10') the scribe erroneously wrote *šb'* after *tdt* and did not notice the mistake until some time later, at the least after the line was completely inscribed, at which point he simply erased the intrusive word.
 (15') the scribe forgot the last sign of *mīzrth* and, as in the similar case of line 8', he corrected the error by placing the {h} on top of the word-divider and without bothering to erase the small vertical wedge first.
 (16') {ḥnth} verbal noun √ḤNN, /ḥunnatu/ + pron. suff. 3m.s. with reference to Ba'lu as the subject of the nominal phrase; {ābyn^rn¹} if the reading is correct, it apparently reflects the adjective *ābyn* to which *n*-enclitic has been attached.
 (20') {wm} error for {km}.

- (21', 22') {úzrm} *m*-enclitic attached to the word otherwise written {úzr} where extant.
- (25') lit., 'so his son may be in the house'.
- (26'–28') the first verse alludes to the ancestral cult in a sanctuary, the second to the same type of cult as practiced at the family tomb situated under the dwelling.
- (27') {mššù} active participle, Š-stem, *m.s.n.* abs. √YŠ'.
- (32'–33') lit., 'on a day of mud . . . on a day of dirt'.
- (34') the restitution is based on the text of *CTA* 15 ii 16–18.
- (36'–37') lit., 'as to his throat, may he live!'.
- (38') the partially preserved sign to the left is clearly {ṭ} or {ḥ}, but there is no extant parallel text on which to base a restoration of the beginning of the line.
- (39') {w yškb} a hypothetical restitution based on the traces of the last sign.
- (40') the restoration of a verbal noun from the root HRY is indicated by the term {ḥmḥmt}, a parallelism that is attested elsewhere, but the precise restoration is hypothetical.
- (40'–41') {[hr tš]kn} also a hypothetical restoration; the conception appears to be expressed by verbal nouns, {[hr]} and {ḥmḥmt} functioning as direct objects of {tškn} 3f.s. jussive, Š-stem, √KN, lit., 'may she cause conception, pregnancy, to be'.
- (41') {ylt} active participle, G-stem, *f.s.n.* abs. /yālitu/ ← /yālidu/.

Text 5: Šaḥru-wa-Šalimu: The Birth of the Gracious and Beautiful Gods
(RS 2.002)

→ Plate
⇒ Photo

Virolleaud 1933; *CTA* 23; *KTU* 1.23; *TO* I, pp. 353–79; Lewis 1997a; Pardee 1997b; Wyatt 1998: 324–35.

Text

Translation

Obverse

- | | |
|---|---|
| (1) ṛ ¹ qrá . ðlm . n ^r cl[mm .
[. . .] (2) w ysymm .
bn . š ^r p ¹ [. . .] | I would call on the gr[acious] gods
[. . .] and beautiful,
sons of [. . .], |
| (3) ytnm . qrt . l ḡy
[. . .] | who have provided a city on high,
[. . .] |
| (4) b mdr . špm . yd[
[. . .]] | in the steppe-land, on the barren hilltops
[. . .] |
| [. . .] ^r - ¹ (5) l rišhm .
w yš[. . .] ^r - ¹ m | [. . .] on their heads,
and [. . .]. |
| (6) lḥm . b lḥm ṛ . á ¹ y [. . .]
ṛ ^w 1 š ^r t ¹ y . b ḥmr yn áy | Eat the food, yes do!
Drink the foaming wine, yes do! |

- (7) šlm [.] ṛmlk¹ .
 šlm . mlkt .
 ṛrbm . w ṭnrm
 Give well-being to the king!
 Give well-being to the queen,
 to those who enter and to those who stand
 guard!
-
- (8) mt . w šr . yṭb .
 bdh . ḥṭ . ṭkl .
 bdh (9) ḥṭ . ṭlmn .
 yzbrnn . zbrm . gpn
 (10) yšmdnn . šmdm . gpn .
 yšql . šdmth (11) km gpn .
Mutu-wa-Šarru takes a seat,
 in his hand the staff of bereavement,
 in his hand the staff of widowhood.
 The pruner of the vine prunes it,
 the binder of the vine binds it,
 he causes (it) to fall to the-field-of-a-man
 like a vine.
-
- (12) šb⁶d . yrgm . ṛ . ṛd .
 w ṛbm . ṫnyn
 Seven times (these verses) are
 pronounced by the ṛD-room
 and those who enter respond.
-
- (13) w šd . šd ṛ¹ ṭlm .
 šd ṭṛt . w rḥm
 (14) ṛ . ṭšt . šb⁶d . ḡzrm . ṛg¹ .
 ṭb ṛ¹
 ṛg¹d . b ḥlb .
 ḥnnḥ b ḥmāt
 (15) w ṛ . ḥgn .
 šb⁶dm . dg^r-(-)¹[--]^rg^t
 The field is the field of the gods,
 the field of Ṭ¹*ṭiratu* and *Raḥmu*.
 Over the fire, seven times the
 sweet-voiced youths (chant):
 Coriander in milk,
 mint in melted butter.
 And over the jar
 seven times again (they chant): The
dg[*t*-sacrifices have been sacri]ficed.
-
- (16) ṭlkm . rḥmy . w ṭsd [. . .]
 (17) ṭḥgrn . ḡzr n^{cf}-^r[. . .]
 (18) w šm . ṛrbm . yr[. . .]
 Off goes *Raḥmay* and hunts, [. . .]
 she/they gird; the goodly youth [. . .]
 and those who enter pronounce the
 name [. . .].
-
- (19) mṭbt . ṭlm . ṭmn . ṫ^rm¹[n . . .]
 (20) pām^t . šb^c [. . .]
 Dwellings of the gods: eight (here),
 eig[ht (there) . . .]
 seven times [. . .].
-
- (21) ṭqnū . šmt [. . .]
 (22) ṭn . šrm . [. . .]
 Blue, carnelian(-colored) [. . .]
 two singers.
-
- (23) ṭqrān . ṭlm . n^cm^rm¹[.
 ḥzr ym . bn .] ym
 I would call on the gracious gods,
 [who delimit one day from] another,

- (24) ynqm . b ʔp zd . ʔtṛt ṛ .¹
 [. . .] (25) špš . mšprt .
 dlthm
 [. . .] (26) w ǵnbn .
 šlm . ṛbnm . ṫṫnm¹
 who suck the nipples of the breasts of
 ʔ*Aṭiratu*.
 [. . .] *Šapšu*, who cares for their
 feebleness
 [(with) X] and (with) grapes.
 Give well-being to those who enter and
 to those who stand guard,
 to those who form a procession with
 sacrifices of prosperity!
- (27) hlkm . b dbḥ nṛmt
-
- (28) šd . ṫṫlm .
 šd . ʔtṛt . w ṛḥym
 (29) [i]ṫṫ[m] . y[t]b
 The field of the two gods,
 (is) the field of ʔ*Aṭiratu-wa-Raḥmay*,
 (the field where) the [two go]ds d[we]ll.
-
- (30) [---(-)]ṫṫ . gp ym .
 w yšǵd . gp . thm
 [*ʔIlu* goes] to the seashore,
 strides along the shores of the Great
 Deep.

Lower Edge

- (31) []ṫ . il . ṫ mšṫltm .
 mšṫltm . l riš . ʔgn
 ʔ*Ilu* [spies] two females presenting (him
 with) an offering,
 presenting (him with) an offering from
 the jar.
- (32) ṫṫṫṫṫṫ . [t]špl .
 hlh . trm .
 hlh . tṫṫ . ʔd ʔd
 One gets down low,
 the other up high.
- (33) w hlh . tṫṫ . ʔm . ʔm .
 ṫṫkm . yd . il . k ym
 One cries out: “Father, father,”
 the other cries out: “Mother, mother.”
 “May ʔ*Ilu*’s hand stretch out as long as the
 sea,
- (34) w yd il . k mdb .
 ʔrk . yd . il . k ym
 (may) ʔ*Ilu*’s hand (stretch out as long) as
 the flowing waters.
 Stretch out, (O) hand of ʔ*Ilu*, as long as
 the sea,

Reverse

- (35) w yd . il . k mdb .
 yqḥ . il . mšṫltm
 (stretch out, O) hand of ʔ*Ilu*, (as long) as
 the flowing waters.”
 ʔ*Ilu* takes the two females presenting an
 offering,
 presenting an offering from the jar;
 he takes (them), estab<lish>es (them) in
 his house.
- (36) mšṫltm . l riš . ʔgn .
 yqḥ . yš . b bth
 ʔ*Ilu* prepares his staff,
- (37) il . ḥṫḥ . ḥṫḥ .

→ Plate
 ⇒ Photo

- ðl . ymn . mṭ . ydh .
 yšú (38) yr . šmmh .
 yr . b šmm . ʿšr .
 yḥrṭ yšt (39) l pḥm .
 ðl . ʔttm . k ypt .
 hm . ʔttm . tšḥn
 (40) y mʿt .¹ mt .
 nḥtm . ḥṭk .
 mmnm . mṭ ydk
 (41) h[l .] ʿšr . tḥrr . l išt .
 šḥrt . l pḥmm
 (42) ʔ[t]ʿtʿm . ʔtt . ðl .
 ʔtt . ðl . w ʿlmh .
 w hm (43) ʔʿtʿtm . tšḥn .
 y . ʔd ʔd .
 nḥtm . ḥṭk
 (44) mmnm . mṭ ydk .
 hl . ʿšr . tḥrr . l išt
 (45) w ʿšʿḥrt . l pḥmm .
 btm . bt . ðl .
 bt . ðl (46) w ʿlmh .
 w hn . ʔttm . tšḥn .
 y . mt mt
 (47) nḥtm . ḥṭk .
 mmnm . mṭ ydk .
 hl . ʿšr (48) tʿḥʿrr . l išt .
 w šḥrt . l pḥmm .
 ʔttm . mʿtʿ[. ðl]
 (49) ʔʿtʿt . ðl . w ʿlmh .
 yhbr . špḥm . yšʿq¹
 (50) hn . špḥm . mtqtm .
 mtqtm . k lrmn[m]
 (51) bm . nšq . w hr .
 b ḥbq . ḥmḥmt .
 tqʿtʿ[nšn] (52) tldn .
 šḥr . w šlm .
 rgm . l ðl . ybl .
 ʔʿtʿ[t] (53) ðl . ylt ʿ¹
 mh . ylt .
 yldy . šḥr . w šl[m]
- ʿIlū* grasps his rod in his right hand.
 He raises (it), casts (it) into the sky,
 casts (it at) a bird in the sky.
 He plucks (the bird), puts (it) on the coals,
 (then) *ʿIlū* sets about enticing the women.
 “If,” (says he,) “the two women cry out:
 ‘O man, man,
 you who prepare your staff,
 who grasp your rod in your right hand,
 a bird is roasting on the fire,
 has roasted golden brown on the coals,’
 (then) the two women (will become) the
 wives of *ʿIlū*,
ʿIlū’s wives forever.
 But if the two women cry out:
 ‘O father, father,
 you who prepare your staff,
 who grasp your rod in your right hand,
 a bird is roasting on the fire,
 has roasted golden brown on the coals,’
 (then) the two daughters (will become)
 the daughters of *ʿIlū*,
ʿIlū’s daughters forever.”
 The two women do (in fact) cry out:
 “O man, man,
 you who prepare your staff,
 who grasp your rod in your right hand,
 a bird is roasting on the fire,
 has roasted golden brown on the coals.”
 (Then) the two women (become the
 wives) of ‘the man’ [*ʿIlū*],
ʿIlū’s wives forever.
 He bends down, kisses their lips,
 their lips are sweet,
 sweet as pomegranates.
 With the kisses (comes) conception,
 with the embraces, pregnancy.
 The two (women) squat and give birth
 <give birth to> *Šaḥru-wa-Šalimu*.
 Word is brought to *ʿIlū*:
 “The two wives of *ʿIlū* have given birth.”
 “What have they borne?”
 “Two boys, *Šaḥru-wa-Šalimu*.”

- (54) šŭ . ʿdb . l špš . rbt .
w l kbbkm . kn^rm¹ “Take up a gift for great Šapšu
and for the immutable stars.”
- (55) yhbr . špthm . yšq .
hn^r .¹ [š]pthm . mtq^rt¹[m .
mtqtm . k lrmnm] (Again) he bends down, kisses their lips,
their lips are sweet,
sweet as pomegranates.
- (56) bm . nšq . w hr .
b ḥbq . w ḥ[m]ḥmt .
yṭb[. . .] (57) yspr .
l ḥmš . l š^rb⁻¹[-]
[-]^ršr . pḥr klât With the kisses (comes) conception,
with the embraces, pregnancy.
He sits[. . .], he counts
to five for the [bulge to appear],
[to t]en, the completed double.
- (58) tqtnšn . w tldn .
t¹ld¹ [.] ^ril¹m n^cmm .
ğzr ym (59) bn . ym .
ynqm . b ḥp d^rd¹ [.] The two (women) squat and give birth,
they give birth to the gracious gods,
who delimit one day from another,
who suck the nipples of the breasts (of
ʿAṭiratu).
- rgm . l il . ybl Word is brought to ʿIlu:
(60) ḥṭty . il . ylt .
mh . ylt [.] “The two wives of ʿIlu have given birth.”
“What have they borne?”
ilmy [.] n^cmm --[-]-- “The gracious gods,
(61) ġzr ym . bn ym .
ynqm . b ḥp . ḍd . št . who delimit one day from another,
who suck the nipples of the breasts of the
Lady.”
- špt (62) l ḥš .
špt l šmm .
w ^ry¹rb . b phm .
šr . šmm (One) lip to the earth,
(the other) lip to the heaven,
into their mouths enter
bird of heaven
and fish in the sea.
- (63) w dg b ym .
w ndd . gz^r . l zr They stand, delimitation to
<deli>mitation,
y^cdb . ũ ymn (64) ũ šmāl . they prepare (food for themselves) on
right and left,
b phm . w ^rl¹ [.] ^rb¹ tšb^cn^r .¹ into their mouth (it goes) but not with
satiety.
- y . ḥṭt . ḥtrḥ “O women whom I have wedded,
(65) y bn . ḥšld .
šŭ . ʿdb . tk . mdr qdš O sons whom I have begot:
Take a gift to the steppe-land of Qadeš,
where you must dwell as aliens;
dwell among the stones
and among the trees
seven full years,
eight revolutions of time.”
- (66) ṭm . tgr
gr . l ḥbnm .
w l . šm .
šb^c . šnt (67) tmt .
ṭmn . nqpt . ʿd .
ilm . n^cmm . tllkn (68) šd . The gracious gods range through the field,
hunt along the fringes of the steppe-land.
tšdn . pāt . mdr .

- w ngš . hm . ngr̄ (69) mdr̄c̄ . They meet the guardian of the sown land
w šh̄ . hm . sm̄ . ngr̄ . mdr̄c̄ . and they call out to the guardian of the
sown land:
y . ngr̄ (70) r̄n̄'gr̄ . p̄r̄th̄¹ . "O guard, guard, open up!"
w p̄th̄ hw̄ . pr̄š̄ . He makes an opening (in the fence):
b̄d̄hm̄ (71) w r̄rb̄ . hm̄ . 'Tis (there) for them and they enter.
hm̄[.it̄ . lk̄ . l̄]r̄h̄¹m̄ . "If [you have b]read,
w tn̄ (72) w nl̄h̄¹m̄¹ . then give (us some) that we might eat.
hm̄ . it̄[. lk̄ . yn̄ .] If [you] have [wine],
r̄w tn̄¹ w nšt̄ then give (it to us) that we might drink."
(73) w r̄n̄ hm̄ . ngr̄ mdr̄c̄ The guardian of the sown land answers
them:
[. . .]r̄(-)¹ ["There is bread that has . . .]
(74) it̄ . yn̄ . d̄ r̄rb̄ . b̄ tk̄[. . There is wine that has arrived in/from
[. . .]"
. . .] (75) mḡ . hw̄ . [. . .] he arrives,
lhn̄ . lḡ ynh̄[. . he serves a *luggu*-measure of his wine
. . .] [. . .]
(76) w ḥbrh̄ . ml̄a yn̄ and his companion fills (it) with wine
[. . .].

Vocalized Text

- (1) ʔiqraʔa ʔilēma naʔi[mēma] // [. . .] (2) wa yasimēma // banī ŠʔP¹[. . .]
(3) yātinēma qarīta lē ʕalliyi // [. . .]r̄¹
(4) bi madbari šapīma YD[. . .] // [. . .]r̄¹ (5) lē raʔšihumu // wa [. . .]
(6) laḥamā bi laḥmi ʔāya // wa šatayā bi ḥamri yēni ʔāya
(7) šallimā malka // šallimā malkata // ʕarībīma wa ṭannānīma
-
- (8) mutu wa šarru yaṭību // bīdihu ḥaṭṭu ṭukli // bīdihu (9) ḥaṭṭu ʔulmāni
yazburanannu zābiruma gapna
// (10) yašmudannannu šāmiduma gapna
// yašaḳīlu šadūmutaha (11) kama gapni
-
- (12) šabʕida yargumu ʕalē ʕādi wa ʕarībūma taʕniyūna
-
- (13) wa šadū šadū ʔilīma // šadū ʔaṭirati wa raḥmi
(14) ʕalē ʔišti šabʕida ḡazarūma ḡā ṭāba
giddu bi ḥalabi // ʔananiḥu bi ḥimʔatu
(15) wa ʕalē ʔaganni šabʕidama DĠ[. . .]r̄Ġ¹T
-
- (16) talikuma raḥmay wa tašūdu[. . .] (17) taḥguruna ḡazru Nʕr̄¹[. . .]
(18) wa šuma ʕarībūma YR[. . .]

- (19) môtābātu ʾilīma ṭamānū ṭam[ānū . . .] (20) paʾamāti šabʿa
-
- (21) ʾiqnaʾu šamtu [. . .] (22) ṭinā šārāma [. . .]
-
- (23) ʾiqraʾanna ʾilēma naʿimēma
// [ʾagzarē yōmi bina] yōmi
// (24) yāniqēma bi ʾappi zadī ʾaṭirati
- (25) [. . .] šapša mušappirata dullatahumā // [. . .] (26) [. . .] wa ḡanabīma
šallimā ʿāribīma ṭannānīma // (27) hālikīma bi dabaḥī nuʿmati
-
- (28) šadū ʾilēma // šadū ʾaṭirati wa raḥmay // (29) [ʾil]ā[ma] ya[ṭa]bā
-
- (30) [---(-)]^l---¹ gīpa yammi // wa yišḡadu gīpa tahāmi
- (31) [. . .] ʾilu muštaʿilatēma // muštaʿilatēma lē raʾši ʾaganni
- (32) halliha [ti]špalu // halliha tarīmu
halliha tašīḥu ʾadi ʾadi // (33) wa halliha tašīḥu ʾummi ʾummi
tiʾrakma yadu ʾili ka yammi // (34) wa yadu ʾili ka madūbi
ʾarakī yadi ʾili ka yammi // (35) wa yadi ʾili ka madūbi
yiqqaḥu ʾilu muštaʿilatēma
// (36) muštaʿilatēma lē raʾši ʾaganni
// yiqqaḥu yašī<tu> bi bētihu
- (37) ʾilu ḥaṭṭahu naḥata // ʾilu yamnana maṭṭā yadihu
yiššaʾu (38) yarū šamīmaha // yarū bi šamīma ʿuṣṣūra
yahruṭu yašītu (39) lē paḥmi // ʾilu ʾaṭṭatēma kī yapattū
himma ʾaṭṭatāma tašīḥāna
(40) yā muti muti // nāḥitima ḥaṭṭaka // mēmaninima maṭṭā yadika
(41) ha[lili] ʿuṣṣūru taḥārīru lē ʾiṣti // šaḥrarat lē paḥamīma
- (42) ʾa[ṭṭa]tāma ʾaṭṭatā ʾili // ʾaṭṭatā ʾili wa ʿālamaha
wa himma (43) ʾaṭṭatāma tašīḥāna
yā ʾadi ʾadi // nāḥitima ḥaṭṭaka // (44) mēmaninima maṭṭā yadika
halli ʿuṣṣūru taḥārīru lē ʾiṣti // (45) wa šaḥrarat lē paḥamīma
bittāma bittā ʾili // bittā ʾili (46) wa ʿālamaha
wa hanna ʾaṭṭatāma tašīḥāna
yā muti muti // (47) nāḥitima ḥaṭṭaka // mēmaninima maṭṭā yadika
halli ʿuṣṣūru (48) taḥārīru lē ʾiṣti // wa šaḥra<r>at lē paḥamīma
ʾaṭṭatāma muti [ʾili] // (49) ʾaṭṭatā ʾili wa ʿālamaha
yihbaru šapatēhumā yaššuqu
// (50) hanna šapatāhumā matuqatāma
// matuqatāma ka lurmāni[ma]
- (51) bima našāqi wa harū // bi ḥabāqi ḥamḥamatu
tiqt[anišāna] (52) talidāna // <talidā> šaḥra wa šalima

- rigma lê ʔili yabilu
 ʔaṭṭa[tā] (53) ʔili yalattā
 maha yalattā
 yaldêya šaḥri wa šali[mi]
- (54) šaʔū ʕadūba lê šapši rabbati // wa lê kabkabīma kīnīma
 (55) yihbaru šapatêhumā yaššuqu
 // hanna šapatāhumā matuqatā[ma
 // matuqatāma ka lurmānīma]
- (56) bima našāqi wa harû // bi ḥabāqi wa ḥa[m]ḥamatu
 yaṭibu [ʔilu] (57) yisparu //lê ḥamiši lê ŠʔB-ʔ[-] //[-]ʕašri puḥri kilʔati
- (58) tiqtanišāna wa talidāna // talidā ʔilēma naʕimēma
 ʔagzarê yōmi (59) bina yōmi // yāniqēma bi ʔappi dādī
 rigma lê ʔili yabilu
 (60) ʔaṭṭatāya ʔili yalattā
 maha yalattā
 ʔilēmaya naʕimēma
 // (61) ʔagzarê yōmi bina yōmi
 // yāniqēma bi ʔappi dādī šitti
 šapatu (62) lê ʔarši // šapatu lê šamīma
 wa yifrabu bi pīhumā // ʕuṣṣūru šamīma // (63) wa dagu bi yammi
 wa nadāda gazara lê <ga>zari
 // yaʕdubu ʔō yamīna (64) ʔō šamʔala
 // bi pīhumā wa lā bi šabʕāni
 yā ʔaṭṭatê ʔitraḥu // (65) yā binê ʔašōlidu
 šaʔū ʕadūba // tōka madbari qidši
 (66) ṭamma tagūrū // gūrū lê ʔabanīma // wa lê ʕiṣīma
 šabʕa šanāti (67) tammāti // ṭamānā niqpāti ʕadī
 ʔilāma naʕimāma titalikāna (68) šadā // tašūdāna piʔāti madbari
 wa nagāšu humā nāgīra (69) madraʕi // wa šaḥu humā ʕimma nāgīra
 madraʕi
 yā nāgīri (70) nāgīri pataḥ
 wa patāḥu huwa paṣṣa // baʕdahumā (71) wa ʕarābu humā
 himma [ʔiṭu lēka la]ḥmu // wa tin (72) wa nilḥamā
 himma ʔiṭu [lēka yēnu] // wa tin wa ništā
- (73) wa ʕanahumā nāgīru madraʕi // [. . .]ʔ(-)-ʔ
 (74) ʔiṭu yēnu dū ʕaraba bi ṬK[. . .] // [. . .] (75) maḡā huwa
 lihhana lugga yēnihu[. . .]
 (76) wa ḥabiruhu millaʔa yēna

Notes

- (1) {ilm nʕmm} are vocalized as duals according to the hypothesis that the reference is to *Šaḥru-wa-Šalimu*.

- (5) {rišhm} the pronominal suffix is in the plural if the antecedent is {špm}, in the dual if it is the gracious gods.
- (6–7, 26) the imperatives are vocalized as duals, but the lacuna makes it uncertain whether the addressees are indeed the gracious gods.
- (9–10) {yzbrnn zbrm}, {yšmdnn šmdm} imperfective + substantivized participle m.s. + *m*-enclitic (or imperfective + common noun m.s., perhaps of the /QaTTāL-/ type).
- (10) {yšql} 3m.s. imperfective, Š-stem, √QL.
- (15) the restoration at the end of the line is uncertain; many exegetes have proposed the presence here of the word *dġt* ‘(a type of offering)’.
- (21) the two words preserved in this line designate either textiles tinted blue and red or else precious stones of the same colors.
- (22) {tn} may designate scarlet textile, the number ‘two’, or the verb TNY, ‘say’.
- (23–27) all the terms in these lines that refer to divinities are in the dual, for the deities in question are *Šaḥru-wa-Šalimu*, as the phrase *āgzr ym bn ym* shows.
- (25) apparently an allusion to *Šaḥru-wa-Šalimu* during both the daylight and the night-time hours, when ‘dawn’ and ‘dusk’ are invisible.
- (27) {dbḥ nʿmt} lit., ‘sacrifices of goodness’.
- (30) the beginning of this line probably once contained a verb parallel with {yšgd}.
- (31) probably restore a verb at the beginning of the line, a verb expressing *ʔIlu*’s perception of the two women; {mštʿltm} active participle, Št-stem, f.du.obl.abs. √LY ‘the two females who present (a gift, an offering)’; {rišāgm} ‘the top of the the jar’.
- (32) {hlh . . . trm} lit., ‘here she is low, here she is high’.
- (32–33) imperfective verbs to express repeated acts.
- (33, 34) {tirk}, {ārk} 3f.s. jussive G-stem, and f.s. imperative, G-stem, subject {yd} (a feminine noun).
- (36) read {yš<t>}.
- (37) {ymnn} 3m.s. perfective, L-stem, of a denominative verb from YMN, ‘right hand’.
- (40, 44, 47) {mnmnm} active participle, L-stem, m.s.gen. of YMN (see preceding note) + *m*-enclitic (/mēmaninima/ ← /*maymanin + i + ma/).
- (42, 46) {w ʿlmh} ‘pleonastic’ or ‘emphatic’ *w*, lit., ‘they (will be) the wives of *ʔIlu* and (they will remain so) forever’.
- (48) read {šḥr<r>t} as in line 41’.
- (49–54, 55–61) the two birth narratives refer either to (1) two distinct birthings, first *Šaḥru-wa-Šalimu* then the gracious gods, with the latter not being identified by name, or to (2) two accounts of the birth of *Šaḥru-wa-Šalimu* (the reason for this presentation would be to reflect the fact

- of two wives, each of whom gave birth; compare the literary presentation of the two weapons in *CTA* 2 iv [text 1], where the two weapons are mentioned at the beginning of each pericope).
- (52) probably restore {<tld>} after {tldn} on the model of line 58; {yld} either 3m.s., indefinite subject ('someone brings') or Gp; perhaps restore {â't}[ty] at the end of the line (cf. line 60, where *y*-enclitic is attached to *ât*).
- (53, 60) {ylt} 3f.du. perfective, G-stem, /yalattā/ ← /yaladtā/.
- (53) {yldy} in the construct state + *y*-enclitic (in the oblique case as the object of the verb YLD—in spite of the change of speaker—as a genitive of identification of the common noun to the personal names that follow), or a scribal error for {yldm} /yaldêma/ (the common noun and the proper names would be in apposition), or a verbal form, 3m.du. perfective, Gp-stem, /yuladāya/ 'they (the gods to be named) have been born'; the nominal structure of lines 60–61 makes the first interpretation preferable.
- (56) perhaps restore only {îl} at the end of the line.
- (56–57) perhaps an allusion to the ten months of pregnancy, counting inclusively, divided into two five-month periods; this assumes the restoration of {^lšr} 'ten' at the beginning of line 57, but the preceding restorations are uncertain.
- (58) {îlm n^cmm âgzr ym} vocalized as duals on the basis of the hypothesis that the gods would be *Šaḥru-wa-Šalimu* (cf. lines 1, 23), the only ones who set the limits of the day.
- (60) {â'ty}, {îlmy} the {y} is enclitic.
- (62) {y^crb} the {-y} indicates a singular, and the agreement was thus marked with the first subject ({^cšr}).
- (63) {zr} read {<g>zr}; {y^cdb} . . . {tšb^cn} unless the poet is playing with the two possible preformatives of the dual, {y-} or {t-}, {y^cdb} is a singular emphasizing the fact that each of the divinities, situated at the western or the eastern extremities of the horizon, is devouring all about him ({n^{dd}} is thus parsed as a singular, like {y^cdb}, lit., 'he stands at the extremity with respect to the (other) <ext>remity').
- (64) For the new reading of this line as compared with the French edition, see Pardee forthcoming, inspired by Tsumura 2007.
- (64–65) {â'tt}, {bn} asyndetic constructions; {itrḥ}, {âšld} /YQTLu/-imperfectives expressing the double birth structure of the narrative or examples of /YQTLØ/-perfectives?
- (72) {nlḥ^lm^l}, {nšt} 1c.du. jussive or optative, G-stem, ← /nilḥamā (+ a)/, /ništayā (+ a)/.
- (76) {mlā yn} may mean 'is full of wine' (the antecedent of the pronominal suffix on *ḥbr* is unknown).

Text 6: *Hôrānu* and the Serpents (RS 24.244)

Virolleaud 1968, text 7; *KTU* 1.100; Pardee 1988: 193–226; 1997e; 2002a: 172–79; Parker 1997b; Wyatt 1998: 378–87; Dietrich and Loretz 2000: 263–402.

→ Plate
⇒ Photo

Text**Translation****Obverse**

I. (1) $\dot{u}m . p\dot{h}l . p\dot{h}lt .$
 $bt . \acute{c}n . bt . \grave{a}bn .$

The mother of the stallion, the mare,
the daughter of the spring, the daughter of
the stone,

$bt . \check{s}mm . w thm$
(2) $qr\dot{t} . l \check{s}p\check{s} . \dot{u}mh .$
 $\check{s}p\check{s} . \dot{u}m . ql . bl .$
 $\acute{c}m (3) \dot{il} . mbk nhrm .$
 $b \acute{c}dt . thmtm$

the daughter of the heavens and the abyss,
calls to her mother, *Šapšu*:

(4) $mnt . n\check{t}k . n\check{h}\check{s} .$
 $\check{s}mrr . n\check{h}\check{s} (5) \acute{c}q\check{s}r .$

“Mother *Šapšu*, take a message
to *’Ilu* at the headwaters of the two rivers,
at the confluence of the deeps:

$lnh . ml\check{h}\check{s} \grave{a}bd .$
 $lnh . ydy (6) \grave{h}mt .$

My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”

$hlm . y\check{t}q . n\check{h}\check{s} .$
 $y\check{s}l\check{h}m . \acute{c}q\check{s}r$

Then he binds the serpent,
feeds the scaly <serpent>,
draws up a chair and sits.

(7) $y\acute{c}db . ks\grave{a} . w y\check{t}b$

II. (8) $tqr\dot{u} . l \check{s}p\check{s} . \dot{u}mh .$
 $\check{s}p\check{s} . \dot{u}m . ql bl$
(9) $\acute{c}m . b\acute{c}l . mrym . \check{s}pn .$
 $mnty . n\check{t}k (10) n\check{h}\check{s} .$
 $\check{s}mrr . n\check{h}\check{s} . \acute{c}q\check{s}r .$
 $lnh (11) ml\check{h}\check{s} . \grave{a}bd .$
 $lnh . ydy . \grave{h}mt .$
 $hlm . y\check{t}q (12) n\check{h}\check{s} .$
 $y\check{s}l\check{h}m . n\check{h}\check{s} . \acute{c}q\check{s}r .$
 $ydb . ks\grave{a} (13) w y\check{t}b$

She again calls to her mother, *Šapšu*:
“Mother *Šapšu*, take a message
to *Ba’lu* on the heights of *Šapunu*:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scaly serpent,
<dr>aws up a chair and sits.

III. (14) $tqr\dot{u} l \check{s}p\check{s} . \dot{u}h .$
 $\check{s}p\check{s} . \dot{u}m . ql . bl .$
 $\acute{c}m (15) d\grave{g}n . t\check{t}lh .$
 $mnt . n\check{t}k . n\check{h}\check{s} .$
 $\check{s}mrr (16) n\check{h}\check{s} . \acute{c}q\check{s}r .$
 $lnh . ml\check{h}\check{s} . \grave{a}bd .$
 $lnh (17) ydy . \grave{h}mt .$

She again calls to her mo<th>er, *Šapšu*:
“Mother *Šapšu*, take a message
to *Dagan* in *Tuttul*:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”

- hlm . yṭq . nḥš .
yšlḥm (18) nḥš . ʿqšr .
yʿdb . ksá . w yṭb
- IV. (19) tqrú l špš . úmh .
špš . úm . ql . bl .
ʿt (20) ʿnt w ʿttrt inbbh .
- mnt . nṭk (21) nḥš .
šmrr . nḥš . ʿqšr .
lnh . ml(22)ḥš . ábd .
lnh . ydy . ḥmt .
hlm . yṭq (23) nḥš .
yšlḥm . nḥš . ʿqšr .
ʿyʿdb ksá (24) w yṭb
- V. (25) tqrú . l špš . úmh .
špš . ʿú[m . q]ʿl bl .
ʿm (26) yrḥ . lrgth .
mnt . nṭk . ʿn[h]ʿš .
šmrr (27) nḥš . ʿqšr .
lnh . mlḥš . ábd .
lnh . ydy (28) ḥmt .
hlm yṭq . nḥš .
yšlḥm . nḥš (29) ʿqšr .
yʿdb . ksá . w yṭb
- VI. (30) tqrú . l špš . úmh .
špš . úm . ql b .
ʿm (31) ršp . bbth .
mnt . nṭk . nḥš .
šmrr (32) nḥš . ʿqšr .
lnh . mlḥš ábd .
lnh . ydy (33) ḥmt .
hlm . yṭq . nḥš .
yšlḥm . nḥš . ʿq(34)š .
yʿdb . ksá . w yṭb
←
- VII. (34a) tqrú . l špš . úmh .
špš . úm . ql bl .
ʿm (34b) ʿttrt . mrh .
mnt . nṭk . nḥš .
- Then he binds the serpent,
feeds the scaly serpent,
draws up a chair and sits.
- She again calls to her mother, *Šapšu*:
“Mother *Šapšu*, take a message
toʿ *ʿAnatu-wa-ʿAttartu* on (Mount)
ʿInbubu:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scaly serpent,
draws up a chair and sits.
- She again calls to her mother, *Šapšu*:
“Mother *Šapšu*, take a message
to *Yariḥu* in *Larugatu*:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scaly serpent,
draws up a chair and sits.
- She again calls to her mother, *Šapšu*:
“Mother *Šapšu*, ta<ke> a message
to *Rašap* in *Bibitta*:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scal<y> serpent,
draws up a chair and sits.
- <She again calls to her mother, *Šapšu*:
“Mother *Šapšu*, take a message
to *ʿAttartu* in Mari:
My incantation for serpent bite,

šmrr (34c) nḥš . ʿqšr .
 lnh . mlḥš ʾabd .
 lnh . ydy (34d) ḥmt .
 hlm . yṯq . nḥš .
 yšlḥm . nḥš (34e) ʿqšr .
 yʿdb . ksà . w yṯb

for the scaly serpent's poison:
 'From it, O charmer, destroy,
 from it cast out the venom.'
 Then he binds the serpent,
 feeds the scaly serpent,
 draws up a chair and sits.>

VIII. (35) tqrù l špš . ʾumh .
 špš . ʾum . ql bl .
 ʿm (36) zz . w kmṯ . ḥryth .
 mnt . nṯk nḥš .
 šm(37)rr . nḥš . ʿqšr .
 lnh . mlḥš ʾabd .
 lnh (38) ydy . ḥmt .
 hlm . yṯq . nḥš
 yšlḥm . nḥš (39) ʿq . šr .
 yʿdb . ksà . w yṯb

She again calls to her mother, *Šapšu*:
 "Mother *Šapšu*, take a message
 to *Zizzu-wa-Kamātu* in HRYT:
 My incantation for serpent bite,
 for the scaly serpent's poison:
 'From it, O charmer, destroy,
 from it cast out the venom.'
 Then he binds the serpent,
 feeds the scaly serpent,
 draws up a chair and sits.

Lower edge

IX. (40) ʿt¹qrù l špš . ʾumh .
 špš . ʾum ql . bl .
 ʿm (41) mlk . ʿttrth .
 mnt . nṯk . nḥš .
 šmrr (42) ʿn¹ḥš . ʿqšr .
 lnh . mlḥš ʾabd .
 lnh . ydy (43) ḥmt .
 hlm yṯq . nḥš .
 yšlḥm . nḥš (*Reverse*)
 (44) ʿqšr .
 yʿdb . ksà . w yṯb

She again calls to her mother, *Šapšu*:
 "Mother *Šapšu*, take a message
 to *Milku* in *ʿAttartu*:
 My incantation for serpent bite,
 for the scaly serpent's poison:
 'From it, O charmer, destroy,
 from it cast out the venom.'
 Then he binds the serpent,
 feeds the scaly serpent,
 draws up a chair and sits.

→ Plate
 ⇒ Photo

X. (45) tqrù l špš . ʾumh .
 špš . ʾum . ql bl .
 ʿm (46) kṯr w ḥss . kpthr .
 mnt . nṯk . nḥš
 (47) šmrr . nḥš . ʿqšr .
 lnh . mlḥš . ʾabd
 (48) lnh . ydy . ḥmt .
 hlm yṯq . nḥš
 (49) yšlḥm . nḥš . ʿqšr .
 yʿdb . ksà (50) w yṯb

She again calls to her mother, *Šapšu*:
 "Mother *Šapšu*, take a message
 to *Kôtaru-wa-Ḥasīsu* in Crete:
 My incantation for serpent bite,
 for the scaly serpent's poison:
 'From it, O charmer, destroy,
 from it cast out the venom.'
 Then he binds the serpent,
 feeds the scaly serpent,
 draws up a chair and sits.

- XI. (51) tqrù l špš . ùmh .
 špš . ùm ql . bl .
 ʿm (52) šhr . w šlm šmmh .
 mnt . ntk . nhš
 (53) šmrr . nhš ʿqšr .
 lnh . mlhš (54) ábd .
 lnh . ydy ħmt .
 hlm . yṯq (55) nhš .
 yšlħm . nhš . ʿqšr .
 yʿdb (56) ksá . w yṯb
- She again calls to her mother, *Šapšu*:
 “Mother *Šapšu*, take a message
 to *Šahrū-wa-Šalimu* in the heavens:
 My incantation for serpent bite,
 for the scaly serpent’s poison:
 ‘From it, O charmer, destroy,
 from it cast out the venom.’”
 Then he binds the serpent,
 feeds the scaly serpent,
 draws up a chair and sits.
-
- XII. (57) tqrù . l špš . ùmh .
 špš . ùm . ql . bl
 (58) ʿm ħrn . mšdh .
 mnt . ntk nhš
 (59) šmrr . nhš . ʿqšr .
 lnh . mlhš (60) ábd .
 lnh . ydy . ħmt .
- She again calls to her mother, *Šapšu*:
 “Mother *Šapšu*, take a message
 to *Hôrānu* in MŠD:
 My incantation for serpent bite,
 for the scaly serpent’s poison:
 ‘From it, O charmer, destroy,
 from it cast out the venom.’”
-
- XIII. (61) b ħrn . pnm . trgnw .
 w ṯkl (62) bnwṯh .
 ykr . ʿr . d qdm
 (63) idk . pnm . l ytn .
 tk ářšĥ . rbt
 (64) w ářšĥ . ṯrrt .
 ydy . b ʿšm . ʿrʿ
 (65) w b šĥt . ʿš . mt .
 ʿrʿm . ynʿrah
 (66) ssnm . ysynh .
 ʿdtm . yʿdynh .
 yb(67)ltm . yblnh .
 mgý . ħrn . l bth .
 w (68) yštql . l ĥzrh .
 tlú . ĥt . km . nĥl
 (69) tplg . km . plg
- She (the mare) turns (her) face to *Hôrānu*,
 for she is to be bereaved of her offspring.
 He (*Hôrānu*) returns to the city of the
 East,
 he heads
 for Great *ʿAraššihu*,
 (for) well-watered *ʿAraššihu*.
 He casts a tamarisk (from) among the
 trees,
 the “tree of death” (from) among the
 bushes.
 With the tamarisk he expels it (the
 venom),
 with the fruit stalk of a date palm he
 banishes it,
 with the succulent part of a reed he makes
 it pass on,
 with the “carrier” he carries it away.
 Then *Hôrānu* goes to his house,
 arrives at his court.
 The ve<no>m is weak as though (in) a
 stream,
 is dispersed as though (in) a canal.

- XIV. (70) b'dh . bhtm . mnt .
 b'dh . bhtm . sgrt
 (71) b'dh . 'dbt . tlt .
 pth . bt . mnt
 (72) pth . bt . w uba .
 hkl . w istql
 (73) tn . km . nḥsm .
 yḥr . tn . km (74) mhry .
 w bn . bṭn . itnny
 (75) ytt . nḥsm . mhrk .
 bn bṭn (76) itnkn
- Behind her the house of incantation,
 behind her the house she has shut,
 behind her she has set the bronze (bolt?).
 "Open the house of incantation,
 open the house that I may enter,
 the palace that I may enter."
 "Give as <my bride-price> serpents,
 give poisonous lizards as my bride-price,
 adders as my wife-price."
 "I hereby give serpents as your
 bride-price,
 adders as your wife-price."

Left edge

- (77) aṭr ršp . 'ttrt
 (78) 'm 'ttrt . mrh
 (79) mnt . ntḳ nḥš
- After *Rašap*, 'Aṭtartu:
 ". . . to 'Aṭtartu in Mari:
 My incantation for serpent bite . . .

Vocalized Text

- I. (1) 'ummu paḥlu paḥlatu // bittu 'ēni bittu 'abni // bittu šamīma wa tahāmi
 (2) qāri'tu lê šapši 'ummiha
 šapši 'ummi qāla bilī // 'imma (3) 'ili mabbakê naharēma // bi 'idati
 tahāmātima
 (4) minūtī niṭka naḥaši // šamrira naḥaši (5) 'aqšari
 lēnahu mullahḥiši 'abbida // lēnahu yidiya ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu <naḥaša> 'aqšara // (7) ya'dubu
 kussa'a wa yaṭibu

- II. (8) tiqra'u lê šapši 'ummiha
 šapši 'ummi qāla bilī // (9) 'imma ba'li maryamī šapuni
 minūtīya niṭka (10) naḥaši // šamrira naḥaši 'aqšari
 lēnahu (11) mullahḥiši 'abbida // lēnahu yidiya ḥimata
 hallima yaṭuqu (12) naḥaša // yašalḥimu naḥaša 'aqšara // ya'<dubu
 kussa'a (13) wa yaṭibu

- III. (14) tiqra'u lê šapši 'ummi>ha
 šapši 'ummi qāla bilī // 'imma (15) dagan tuttulaha
 minūtī niṭka naḥaši // šamrira (16) naḥaši 'aqšari
 lēnahu mullahḥiši 'abbida // lēnahu (17) yidiya ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu (18) naḥaša 'aqšara // ya'<dubu
 kussa'a wa yaṭibu

IV. (19) tiqraʿu lē šapši ʿummiha

šapši ʿummi qāla bilī // ʿimma¹ (20) ʿanati wa ʿattarti ʿinbubaha
 minūtī niṭka (21) naḥaši // šamrira naḥaši ʿaqšari
 lēnahu mula(22)ḥḥiši ʿabbida // lēnahu yidiya ḥimata
 hallima yaṭuqu (23) naḥaša // yašalḥimu naḥaša ʿaqšara // yaʿdubu
 kussaʿa (24) wa yaṭibu

V. (25) tiqraʿu lē šapši ʿummiha

šapši ʿu[mmi qā]la bilī // ʿimma (26) yariḥi larugataha
 minūtī niṭka naḥaši // šamrira (27) naḥaši ʿaqšari
 lēnahu mulaḥḥiši ʿabbida // lēnahu yidiya (28) ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu naḥaša (29) ʿaqšara // yaʿdubu
 kussaʿa wa yaṭibu

VI. (30) tiqraʿu lē šapši ʿummiha

šapši ʿummi qāla bi // ʿimma (31) rašap bibittaha
 minūtī niṭka naḥaši // šamrira (32) naḥaši ʿaqšari
 lēnahu mulaḥḥiši ʿabbida // lēnahu yidiya (33) ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu naḥaša ʿaq(34)ša<ra> // yaʿdubu
 kussaʿa wa yaṭibu

VII. (34a) tiqraʿu lē šapši ʿummiha

šapši ʿummi qāla bilī // ʿimma (34b) ʿattarti mariha
 minūtī niṭka naḥaši // šamrira (34c) naḥaši ʿaqšari
 lēnahu mulaḥḥiši ʿabbida // lēnahu yidiya (34d) ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu naḥaša (34e) ʿaqšara // yaʿdubu
 kussaʿa wa yaṭibu

VIII. (35) tiqraʿu lē šapši ʿummiha

šapši ʿummi qāla bilī // ʿimma (36) zizzi wa kamāti ḤRYT-ha
 minūtī niṭka naḥaši // šam(37)rira naḥaši ʿaqšari
 lēnahu mulaḥḥiši ʿabbida // lēnahu (38) yidiya ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu naḥaša (39) ʿaqšara // yaʿdubu
 kussaʿa wa yaṭibu

IX. (40) tiqraʿu lē šapši ʿummiha

šapši ʿummi qāla bilī // ʿimma (41) milki ʿattartaha
 minūtī niṭka naḥaši // šamrira (42) naḥaši ʿaqšari
 lēnahu mulaḥḥiši ʿabbida // lēnahu yidiya (43) ḥimata
 hallima yaṭuqu naḥaša // yašalḥimu naḥaša (44) ʿaqšara // yaʿdubu
 kussaʿa wayaṭibu

X. (45) tiqra'u lē šapši ʔummiha
 šapši ʔummi qāla bilī // ʕimma (46) kōṭari wa ḥasīsi kaptāraha
 minūṭi niṭka naḥaši // (47) šamrira naḥaši ʕaqšari
 lēnahu mulahḥiši ʔabbida // (48) lēnahu yidiya ḥimata
 hallima yaṭuqu naḥaša // (49) yašalḥimu naḥaša ʕaqšara // yaʕdubu
 kussaʔa (50) wa yaṭibu

XI. (51) tiqra'u lē šapši ʔummiha
 šapši ʔummi qāla bilī // ʕimma (52) šaḥri wa šalimi šamīmaha
 minūṭi niṭka naḥaši // (53) šamrira naḥaši ʕaqšari
 lēnahu mulahḥiši (54) ʔabbida // lēnahu yidiya ḥimata
 hallima yaṭuqu (55) naḥaša // yašalḥimu naḥaša ʕaqšara // yaʕdubu
 (56) kussaʔa wa yaṭibu

XII. (57) tiqra'u lē šapši ʔummiha
 šapši ʔummi qāla bilī // (58) ʕimma ḥōrāna MŠD-ha
 minūṭi niṭka naḥaši // (59) šamrira naḥaši ʕaqšari
 lēnahu mulahḥiši (60) ʔabbida // lēnahu yidiya ḥimata

XIII. (61) bi ḥōrāna panīma tarūḡan // wa tiṭkalu (62) bunuwwataha
 yakurru ʕira dā qidmi // (63) ʔidaka panīma la yatinu
 tōka ʔaraššiḥi rabbati // (64) waʔaraššiḥi tarirati
 yadiyu bi ʕiṣima ʕarʕara // (65) wa bi šiḥāti ʕiṣa mōti
 ʕarʕama yanaʕirann'aha // (66) sissinnama yassiyannaha //
 ʕadattama yaʕaddiyannaha // yābi(67)latama yabilannaha
 māḡiyu ḥōrānu lē bētiḥu // wa (68) yiṣṭaqīlu lē ḥazirihu
 til'ū ḥi<ma>tu kama naḥali // (69) tippaligu kama palgi

XIV. (70) baʕdaha bahatīma minūti
 // baʕdaha bahatīma sāgiratu
 // (71) baʕdaha ʕādibatu ṭalta
 pataḥi bēta minūti // (72) pataḥi bēta wa ʔubūʔa // hēkala wa ʔiṣṭaqīla
 (73) tin kama <muhriya> naḥašīma // yaḥara tin kama (74) muhriya // wa bina
 baṭni ʔitnāniya
 (75) yatattu naḥašīma muhraki // bina baṭni (76) ʔitnānaki
 (77) ʔaṭra rašap ʕaṭtarti (78) ʕimma ʕaṭtarti mariha (79) minūti niṭka naḥaši

Notes

- (2) {bl} f.s. imperative, G-stem, √YBL.
 (5–6) {abd} . . . {ydy} vocalized as /QTLa/-imperatives because of the writing of the second with {y}.

- (6) read {yšlḥm . <nhš> ʿqšr} as in the other paragraphs.
 (9) {mnty} either an error for {mnt} or /minūti/ + y-enclitic.
 (12) {ydb} read {y<ʿ>db}.
 (14) {ūh} read {ū<m>h}.
 (19) {ʿt} read {ʿmʿ}.
 (20) Word-divider misplaced in {w<ʿ>trt}.
 (30) {qlb} read {ql b<|>}.
 (33–34) {ʿqš} read {ʿqš<r>}.
 (34a–e) this paragraph is reconstructed on the basis of the indications in lines 77–79.
 (39) {ʿq.šr} read {ʿqšr}.
 (61) {trḡnw} read {trḡn} (dittography of the first sign in the next poetic line).
 (63) {pnm l ytn} lit., ‘give/put the face’.
 (64) {rʿr} the small vertical line after the {r} appears too small to be an intentional word-divider; it is perhaps simply the result of an inadvertent stroke of the stylus.
 (65) {ynʿrāh} read {ynʿrnʿh}.
 (66) {synh} 3m.s. imperfective, G-stem, √NSY.
 (66–67) {ybltm} identification uncertain, perhaps active participle, G-stem, f.s.a. √YBL + m-enclitic.
 (68) {yštql} 3m.s. imperfective, Št-stem, √QL; {tlū} 3f.s. imperfective, G-stem, √LʿY (← *LʿWʿ) /tiʿū/ ← /tiʿayu/ ou /tiʿawu/; {ḥt} read {ḥ<m>t}.
 (69) {km} to the left of the {m} is the head of a wedge inscribed by mistake.
 (71–72) *Ḥōrānu* is speaking, (73–74) the mare is speaking, (75–76) *Ḥōrānu* is again speaking.
 (73) perhaps restore {tn . km . <mhry> nḥšm}.
 (75) {ytt} 1c.s. perfective, G-stem, √YTN (*lyatattu/* ← *lyatantu/*).
 (77–79) the scribe, having forgotten to inscribe the paragraph dealing with *ʿAttartu*, placed an abbreviated version thereof on the left edge of the tablet, exactly at the spot where this paragraph should have been.

→ Plate **Text 7: The Drunkenness of ʿIlū (RS 24.258)**

⇒ Photo Virolleaud 1968, text 1; *KTU* 1.114; Pardee 1988: 13–74; 1997f; 2002a: 167–70; *TO* II, pp. 71–78; Lewis 1997b; Wyatt 1998: 404–13; Dietrich and Loretz 2000: 403–523.

Text

Translation

Obverse

- (1) ḥl dbḥ . b bth . mšd . ʿIlū slaughters game in his house,
 šd . b qrb (2) hklʿhʿ . prey within his palace;

- šḥ . l qṣ . ḫlm .
 tlḥmn (3) ḫlm . w tštn .
 tštn y ʿd šbʿ
 (4) trṭ . ʿd ʿškr¹ .
 yʿdb . yrḥ (5) gbh .
 km . ʿk¹[l]¹b¹ . yqtqt .
 tḥt (6) tlḥnt
 ḫl . d ydʿnn
 (7) yʿdb . lḥm . lh .
 w d l ydʿnn
 (8) ylmn . ḥṭm .
 tḥt . ṭlḥn
 (9) ʿṭrt . w ʿnt . ymgý
 (10) ʿṭrt . tʿdb . nšb lh
 (11) w ʿnt . ktp .
 bhm . ygʿr . ṭḡr (12) bt . ḫl .
 pn . lm . rlb . tʿdbn (13)
 nšb .
 l ḫnr . tʿdbn . ktp
 (14) b ḫl . ḁbh . gʿr .
 yṭb . ḫl . k¹r¹ (15) ḁʿšk¹[rh] .
 ḫl . yṭb . b mrzḥh
 (16) yšʿt¹ . [y]¹n¹ . ʿd šbʿ .
 trṭ . ʿd škr
 (17) ḫl . h¹l¹k . l bth .
 yštql . (18) l ḥzrh .
 yʿmsn . nn . ṭkmm (19) w
 šnm .
 w ngšnn . ḥby .
 (20) bʿl . qnm . w dnb .
 ylšn (21) b ḥrḥ . w ṭnth .
 ql . ḫl . km mt
 (22) ḫl . k yrdm . ḁrṣ .
 ʿnt (23) w ʿṭrt . tšdn .
 ʿš---¹[. . .] (24) q¹d¹š .
 bʿ¹-¹[. . .]

he invites the gods to partake.
 The gods eat and drink,
 they drink wi<ne> to satiety,
 new wine to drunkenness.
Yariḥu prepares his goblet,
 like a dog he drags it
 under the tables.
 Any god who knows him
 prepares him a portion of food;
 but one who does not know him
 strikes him with a stick
 under the table.
 He goes up to ʿ*Aṭtartu* and ʿ*Anatu*;
 ʿ*Aṭtartu* prepares him a NŠB-cut of meat,
 ʿ*Anatu* a shoulder-cut.
 The doorman of ʾ*Ilu*'s house yells at
 them
 that they should not prepare a NŠB-cut
 for a dog¹,
 not prepare a shoulder-cut for a hound.
 He also berates ʾ*Ilu*, his father;
 ʾ*Ilu* takes a seat and calls together his
 drinking [group],
 ʾ*Ilu* takes his seat in his drinking club.
 He drinks wine to satiety,
 new wine to drunkenness.
 ʾ*Ilu* heads off to his house,
 arrives at his court.
Tukamuna-wa-Šunama bear him along;
 ḤBY meets him,
 he who has two horns and a tail.
 He knocks him over in his feces and his
 urine;
 ʾ*Ilu* falls as though dead,
 ʾ*Ilu* falls like those who descend into the
 earth.
 ʿ*Anatu* and ʿ*Aṭtartu* go off on the hunt,
 [. . .]

Notes

- (3) {tštn y} read {tštn y<n>}.
- (7–9) signs smaller in size than those of the main text are visible between these lines.
- (12) {rlb} read {k'lb}.
- (16) {yšt} 3m.s. imperfective, G-stem, /yištû/ ← /yištayu/.
- (20) {ylšn} 3m.s. energetic, D-stem, √LŠY + suffix 3m.s. (/yalaššinnu/ ← /yalaššiyan + hu/).
- (22) because it is smaller than the other word-dividers in this text, the vertical line between {k} and {yrdm} is probably accidental.
- (24) {q^rd'š} the meaning of this form of √QDŠ may not be determined because of the damaged state of the text (the original may, however, have contained a reference to the 'desert of QDŠ').
- (28') {n^r} m.s. participle, N-stem, √^rR.
- (31') {ḫr^rp^lāt} read {ḫr^rp^ln^l}.

II. Ritual Texts

→ Plate **Text 8: A Sacrificial Ritual for a Day and a Night (RS 1.001)**

⇒ Photo Virolleaud 1929: pl. LXI; *CTA* 34; *KTU* 1.39; *TO* II, pp. 135–39; del Olmo Lete 1999: 215–17; Pardee 2000a: 15–91; 2002a: 67–69.

Text

Obverse

(1) dqt . t̄c . ynt . t̄cm . dqt . t̄cm (2) mtntm w kbd . ãlp . š . l ìl (3) gdl̄t . ìlhm . tkmn . r̄w¹ šnm . dqt (4) r̄r¹šp . dqt . šrp . w šlmm . dqtm (5) [i]¹l¹h . ãlp w š ìlhm . gdl̄t¹ . ìlhm (6) r̄b¹q¹ š . ãtr̄t . š . tkmn w šn¹m¹ . š (7) c̄nt . š . r̄šp . š . dr . ìl w p[h]r b¹l (8) gdl̄t . šlm . gdl̄t . w b ùrm . r̄l¹b (9) rmšt . ìlhm . b¹lm . dt̄t . w kšm . hmš (10) c̄š¹rh . mlùn . šnpt . h̄sth . b¹l . špn š (11) r̄tr¹t̄ š . ìlt . mgdl̄ . š . ìlt . ãsr̄m š (12) w l ll . špš pgr . w tr̄mnm . bt mlk (13) i¹l b¹t . gdl̄t . ùšhry . gdl̄t . ym gdl̄t (14) b¹l¹ . gdl̄t . yrh̄ . gdl̄t . (15) gdl̄t . tr̄mn . gdl̄t . pdry . gdl̄t dqt (16) dqt . r̄t¹rt̄ . dqt . (17) r̄š¹rp . c̄nt . hbly . dbhm . š[p]š pgr (*Lower edge*) (18) [g]¹d¹lt . ìltm . hnqtm . d¹qt¹m (19) [y]rh̄ . kty . gdl̄t . w l g¹l¹mt¹ š (*Reverse*) (20) r̄w¹ pãmt t̄l̄tm . w yr̄dt . r̄m¹dbh̄t (21) r̄g¹dlt . l b¹lt bhtm . c̄šrm (22) l ñš ìlm

Translation

- I. (At some time during the daylight hours.)
- A. (1) A ewe as a *ta'û*-sacrifice;
a dove, also as a *ta'û*-sacrifice;
a ewe, also as a *ta'û*-sacrifice;
- (2) two kidneys and the liver (of?) a bull and a ram for *'Ilu*.
- B. (3) A cow for the *'Ilāhūma*;
for *Tukamuna-wa-Šunama* a ewe;
- (4) for *Rašap* a ewe as burnt-offering.
- C. And as a peace-offering: two ewes (5) for [*'I*]lāhu;
a bull and a ram for the *'Ilāhūma*;
a cow for the *'Ilāhūma*;
- (6) for *Ba'lu* a ram;
for *A'iratu* a ram;
for *Tukamuna-wa-Šunama* a ram;
- (7) for *'Anatu* a ram;
for *Rašap* a ram;
for the-Circle-of-*'Ilu*-and-the-As[sem]bly-of-*Ba'lu* (8) a cow;
for *Šalimu* a cow;

- and in the flames the heart (9) as a roast-offering for the ^ʾ*Ilāhūma* and for the *Baʿalūma*;
d̄tu-grain and emmer, (10) fifteen full measures of each (also for the ^ʾ*Ilāhūma* and the *Baʿalūma*[?]);
- D. As a presentation-offering, half of this (also for the ^ʾ*Ilāhūma* and the *Baʿalūma*[?]);
 for *Baʿlu* of *Ṣapunu* a ram;
 (11) for *Tirāṭu* a ram;
 for ^ʾ*Ilatu-Magdali* a ram;
 for ^ʾ*Ilatu-ʾASRM* a ram.
- IIA. (12) And at night, *Ṣapšu-Pagri* and the *Tarrumannūma* being in the royal palace, (13) for ^ʾ*Ilu-Bêti* a cow;
 for ^ʾ*Ušharaya* a cow;
 for *Yammu* a cow;
 (14) for *Baʿlu* a cow;
 for *Yariḥu* a cow;
 for <*Kôtaru*> (15) a cow;
 for *Tarrummannu* a cow;
 for *Pidray* a cow;
 for *Daqqitu* (16) a ewe;
 for *Tirāṭu* a ewe;
 for <*Rašap* a ewe> (17) as burnt-offering.
- B. For ^ʾ*Anatu Ḥablay* two *dabḥu*-sacrifices (animal *ad libitum*[?]);
 for *Ša[p]šu-Pagri* (18) a cow;
 for ^ʾ*Ilatāma Ḥāniqatāma* two ewes;
 (19) for Kassite [*Ya*]*riḥu* a cow;
 and for *Ġalmatu* a ram;
 (20) and thirty times (is this set of offerings to be performed).
- C. Then you will descend from the altars: (21) A cow for *Baʿlatu-Bahatīma*;
 two birds (22) for the ^ʾ*Ināšu-ʾIlīma* (as burnt-offering[?]).

Vocalized Text

- (1) daqqatu ʾaʿû yônatu ʾaʿûma daqqatu ʾaʿûma (2) matunātāma wa kabidu
 ʾalpi šû lê ʾili
- (3) gadulatu ʾilāhīma ʾukamuni wa šunami daqqatu (4) rašap daqqatu šurpu
 wa šalamūma daqqatāma (5) [ʾi]lāhi ʾalpu wa šû ʾilāhīma gadulatu ʾilāhīma
 (6) baʿli šû ʾaṭirati šû ʾukamuni wa šunami šû (7) ʿanati šû rašap šû dāri
 ʾili wa pu[h]ri baʿli (8) gadulatu šalimi gadulatu wa bi ʾūrīma libbu
 (9) ramašati ʾilāhīma baʿalīma daṭātu wa kušsumu ḥamišu (10) ʿašrihu
 malāʾuna

šanūpatu ḥaṣṭuhu baʿli ṣapuni šū (11) tirāṭi šū ʾilati magdali šū ʾilati ʾASRM
šū

- (12) wa lê lêli šapšu pagri wa ṭarummannūma bêta malki (13) ʾili bêti
gadulatu ʾuṣḥaraya gadulatu yammi gadulatu (14) baʿli gadulatu yariḥi
gadulatu < kôṭari > (15) gadulatu ṭarummanni gadulatu pidray gadulatu
daqqīti (16) daqqatu tirāṭi daqqatu < raṣap daqqatu > (17) šurpu
ʿanati ḥablay dabḥāma ša[p]ši pagri (18) [ga]dulatu ʾilatēma ḥāniqatēma
daqqatāma (19) [ya]riḥi kaṭṭiyyi gadulatu wa lê ḡalmati šū (20) wa
paʾamāti ṭalāṭīma wa yaradta madbaḥāti
(21) gadulatu lê baʿlati bahatīma ʿuṣṣūrāma (22) lê ʾināši ʾilīma

Notes

For the divisions indicated in the translations of the ritual texts included here, see Pardee 2002a (explanation on pp. 6–7).

(3) {ḥlm} proper noun m.pl.g.abs.—the attribution of a particular sacrifice is often indicated by the case-vowel alone in these texts.

(14) {<kt̄r>} for the following reasons, the divine name *Kôṭaru* is to be inserted at the end of this line: (a) there is no divine name between the two sacrificial terms; (b) the scribe placed a word-divider after the last word inscribed, then left the rest of the line blank; (c) this divine name is situated between {yrḥ} and {tr̄mn} in RS 24.246:4–6, a list of divine names (Virolleaud 1968: text 14).

(16) {rṣp dqt} it appears that both the divine name and the term designating the sacrifice are to be inserted here: (a) as in line 14, the scribe placed a word-divider after the last word inscribed, then left the rest of the line blank; (b) {rṣp} follows {tr̄t} in RS 24.246:9–10 (Virolleaud 1968: text 14).

(10) {mlūn} common noun m.s.n.abs. + *n*-enclitic.

→ Plate

Text 9: A Sacrificial Ritual for National Unity (RS 1.002)

⇒ Photo

Virolleaud 1929: pl. LXII; *CTA* 32; *KTU* 1.40; *TO* II, pp. 140–49; del Olmo Lete 1999: 146–60; Pardee 2000a: 92–142; 2002a: 77–83.

Text

Obverse

Section? (I or II)

(1') [. . .] ʾw¹ n^rpy¹[. . .]

(2') [. . .] npy . ù[. . .]

(3') [. . .]y . ù l p . [. . .]

(4') [. . .] ʾḡ¹br . ù ʾl¹[p . . .]

(5') [. . .] ʾ--¹[. . .]

- (36') ḥmyt . ũgrt . w [np]y^r . á¹tt . ũ šn . ypkn . ũ l p^r .¹ qty
 (37') ũ l p . ddmy . ũ l [p . ḥ]ry . ũ l p . ḥty . ũ l p . á¹ty
 (38') ũ l p [.] ḡbr . ũ l p . ^rḥ¹[bt]^rkn . ũ l¹ p . mdlkn . ũ l p^r .¹ qrz^rb¹¹
 (39') l šn ypkn . b á^rp^rk¹[n . ũ b q]^rš¹rt . npškn^r .¹ ũ b q^rtt¹
 (40') tqttn . ũ šn . y^rp¹[kn . l dbḥm .] w l t^r dbḥn
 (41') ndbḥ . hw . t^rc n[t^ry . hw . nkt . n]^rk¹t . ^ryt¹[š]^ri .¹ l àb bn ìl

→ Plate *Reverse*

⇒ Photo (42') ytšì . l ^rd¹[r . bn ìl . l] mḫrt . bn ìl

(43') l tkm^rn¹ [. w šnm .] hn ^rr¹

Translation

Section? (I or II)

- (1') [. . .] and well-being [. . .]
 (2') [. . . well-being of Ugarit . . .]
 (3') [. . .]Y; be it according to the statement of [. . .]
 (4') [. . .] ḠBR, be it according to the state[ment of . . .]
 (5') [. . .] [. . .]

Section II

- (6') [the *ta'û*-sacrifice, it is offer]ed
 (7') [to the Circl]e-of-the-Sons-of-*ʔIlu*
 (8') []

Section III

- (9') [] and well-being
 (10') [and well-be]ing of Ugarit
 (11') [Qat]lian
 (12') []
 (13') []
 (14') []
 (15') [. . . is sacrific]ed
 (16') [] May it be bor[ne]
 (17') [assemb]ly [of the sons of *ʔIlu*, to *Tukamuna-wa-Šuna*]ma:
 here is the ram.

Section IV

- (18') [we]ll-being of the foreigner [(within) the walls of Ugarit,
 and well-be]ing of (19') []
 and well[-being of];

whether you si[n]:

be it according to the statement of the Qaṭian,
 (20') be it according to the statement of the DDMY,
 be it according to the statement [of the Hurrian,
 be it] according to the statement of the Hittite,
 be it according to the statement [of the ḂAlashian,
 be it according to the statement of] ḂGBR,
 (21') be it according to the statement of your oppressed ones,
 be it according to the statement of yo[ur] impo[verished ones],
 be it according to the statement of Q[RZBL];

(22') whether you sin:

be it in your anger,
 be it in your [i]mpatience,
 [be it in some turpitude] (23') that you should commit;

whether you sin:

as concerns the <sa>crifices
 or as concerns the *ṡa'û*-sacrifice.

[The] sacrifice, it [is sacrific]ed,

(24') the *ṡa'û*-sacrifice, it is offered,
 the slaughtering is done.

May it be borne [to the father of the sons of Ḃ*Il*],

(25') may it be borne to the Circle-of-the-Sons-of-Ḃ*Il*,
 to the Assembly-of-the-Sons-of-Ḃ*Il*,
 to *ṡukamuna-wa-ṡu*]nama:

here is the ram.

Section V

(26') Bring near the donkey of “re[cti]tude”: rectitude of the son of Ugarit:
 and [well-being of the foreigner within the walls] of Ugar<it>,

(27') and well-being of YMḂAN,

and well-being of ḂRMT,

and well-being of [. . .]

(28') and well-being of *Niqmaddu*;

whether your “beauty” be altered:

be it according to the statement of the Qa[ṡ]ian,

be it according to the statement of DDM]Y,

(29') be it according to the statement of the Hurrian,

be it according to the statement of the Hittite,

be it according to the statement of the ḂAlashian,

be it according to the sta[t]ement of ḂGBR,]

be it according to the statement of (30') your oppressed ones,

- be it according to the statement of your im[pov]erished ones,
 be it according to the statement of QRZBL;
 whether your ‘beauty’ be altered:
 (31’) be it in your anger,
 be it in your im[pa]tience,
 be it in some turpitude that you should commit;
 (32’) whether your ‘beauty’ be altered:
 as concerns the sa[cr]ifices
 or as concerns the *ta’û*-sacrifice.
 The sacrifice, it is sacrificed,
 the *ta’û*-sacrifice, it is offered,
 (33’) the slaughtering is done.
 May it be b[or]ne to the father of the sons of [’]*Ilu*,
 may it be borne to the Circle-of-(34’)the-Sons-of-[’]*Ilu*,
 <to the Assembly-of-the-Sons-of-[’]*Ilu*>,
 to *Tukamuna-wa-Šunama*:
 here is the donkey.
-

Section VI

- (35’) And return to the recitation of “rec[ti]tude”: rectitude of the daughter of
 Ugarit:
 and well-being of the foreigner (36’) (within) the walls of Ugarit,
 and [well-be]ing of the woman/wife;
 whether your “beauty” be altered:
 be it according to the statement of the Qaṭian,
 (37’) be it according to the statement of DDMY,
 be it according to the sta[t]ement of the Hu]rrian,
 be it according to the statement of the Hittite,
 be it according to the statement of the [’]Alashian,
 (38’) be it according to the statement of [’]GBR,
 be it according to the statement of your o[p]pressed ones],
 be it according to the statement of your impoverished ones,
 be it according to the statement of QRZBL;
 (39’) whether (!) your “beauty” be altered:
 be it in yo[ur] anger,
 [be it in] your [impa]tience,
 be it in some turpitude (40’) that you should commit;
 whether [your] “beauty” be altered:
 [as concerns sacrifices]
 or as concerns the *ta’û*-sacrifice.
 The sacrifice, (41’) it is sacrificed,
 the *ta’û*-sacrifice, it is [offered,

- the slaughtering] is done.
 May it be borne to the father of the sons of ³*Ilu*,
 (42') may it be bor[n]e to the C[ircle-of-the-Sons-of-³*Ilu*,
 to] the Assembly-of-the-Sons-of-³*Ilu*,
 (43') to *Tukamuna*-[*wa-Šunama*:]
 here is the donkey.

Vocalized Text

- (26') wa šaqrib ʿêra mēšari mēšaru bini ʾugārit wa [nôpayu gêri ḥāmiyāti]
 ʾugāri<t>
 (27') wa nôpayu YMʾAN wa nôpayu ʿRMT, wa nôpayu [. . .]
 (28') wa nôpayu niqmaddi ʾô šanâ yupûkumu ʾô lê pî qa[ṭiyi] ʾô lê pî
 dadmiyyi
 (29') ʾô lê pî hurriyyi ʾô lê pî ḥattiyyi ʾô lê pî ʾalaṭiyi ʾô lê [pî ḠBR] ʾô lê pî
 (30') ḥabūtikumumu ʾô lê pî muda[lla]likumu ʾô lê pî QRZBL ʾô šanâ yupûkumu
 (31') ʾô bi ʾappikumumu ʾô bi qu[š]rati napšikumumu ʾô bi quṭṭati taqāṭitū<na>
 (32') ʾô šanâ yupûkumu lê da[ba]ḥīma wa lê taʿî dabḥuna nidbaḥu huwa taʿû
 nitʿayu
 (33') huwa nakatu nakkatu yi[tta]šiʾ lê ʾabî banî ʾili yittašiʾ lê dāri
 (34') banî ʾili < lê mapḥarti banî ʾili > lê tukamuna [wa] šunama hanna ʿêru
-
- (35') wa ṭub lê maspari mē[ša]ri mēšaru bitti ʾugārit wa nôpayu gêri
 (36') ḥāmiyāti ʾugārit wa [nôpa]yu ʾaṭṭati ʾô šanâ yupûkini ʾô lê pî qaṭiyi
 (37') ʾô lê pî dadmiyyi ʾô lê [pî ḥu]rriyyi ʾô lê pî ḥattiyyi ʾô lê pî ʾalaṭiyi
 (38') ʾô lê pî ḠBR ʾô lê pî ḥa[būti]kini ʾô lê pî mudallalikini ʾô lê pî QRZBL
 (39') ʾô' šanâ yupûkini bi ʾappiki[ni] ʾô bi qu[š]rati napšikini ʾô bi quṭṭati
 (40') taqāṭitna ʾô šanâ yupû[kini lê dabaḥīma] wa lê taʿî dabḥuna
 (41') nidbaḥu huwa taʿû ni[tʿayu huwa nakatu na]kkatu yitta[ši]ʾ lê ʾabî banî
 ʾili
 (42') yittašiʾ lê dā[ri banî ʾili lê] mapḥarti banî ʾili
 (43') lê tukamuna [wa šunama] hanna ʿêru

Notes

A vocalization is offered only for lines 26'–43', the only part of the text that is preserved well enough to make the effort worthwhile.

- (23') {l bh^rm¹} read {l <d>bh^rm¹}.
 (26') {uḡr} read {uḡr<t>}.
 (31') {tqṭṭ} is plausibly to be corrected to {tqṭṭ<n>} (as in lines 23', 40').
 (33', 41', 42') {ytšī} 3m.s. jussive, Gt-stem, √NŠ².
 (34') after {bn il .} insert {l mḥrt bn il }, as in the other sections.
 (39') {l šn} read {û' šn}.

→ Plate
⇒ Photo

Text 10: A Sacrificial Ritual for ʿUšḥarâ Ḥulmizzi (RS 24.260)

Virolleaud 1968: text 11; *KTU* 1.115; *TO* II, pp. 200–202; del Olmo Lete 1999: 265–71; Pardee 2000a: 643–51; 2002: 66–67a.

Text

Obverse

(1) ʾd ydbḥ mlk (2) l ušḥr ḥ¹lm^{ʿz} (3) l b bt^{ʿ.1} ʾl bt (4) š l ḥlmz (5) w tr . l
qlḥ (6) w šḥl^{ʿ1} . ydm (7) b qdš ʾl bt (8) w tlḥm aṭṭ

(9) š l ʾl bt . šlmm (10) kl l ylḥm bh

(11) w l b bt šqym (12) š l uḥr ḥlmz

(Lower edge) (13) w tr l qlḥ (Reverse) (14) ym aḥd

Translation

IA. (1) At that time, the king is to sacrifice (2) to ʿUšḥarâ Ḥulmizzi (3) inside the Temple of ʿIlu-Bêti: (4) a ram for Ḥulmizzi

(5) and a turtle-dove for QLḤ.

(6) Purify the hands (of the participants) (7) in the sanctuary of ʿIlu-Bêti;

(8) the woman/women may eat (of the sacrificial meal).

B. (9) A ram for ʿIlu-Bêti as a peace-offering; (10) all may eat of it.

C. (11) (Again) within the temple: libations;

(12) a ram for ʿU<š>ḥarâ Ḥulmizzi.

D. (13) And a turtle-dove for QLḤ.

One day.

Vocalized Text

(1) ʾida yidbaḥu malku (2) lê ʿušḥarî ḥulmizzi (3) lê bi bêti ʿili bêti (4) šû lê ḥulmizzi (5) wa turru lê QLḤ (6) wa šaḥlil yadêma (7) bi qidši ʿili bêti (8) wa tilḥamu ʿaṭṭatu

(9) šû lê ʿili bêti šalamūma (10) kullu la yilḥamu bihu

(11) wa lê bi bêti ŠQYM (12) šû lê ʿu<š>ḥarî ḥulmizzi

(13) wa turru lê QLḤ (14) yômu ʿaḥḥadu

Notes

- (3) {l b} two prepositions forming a complex preposition with the meaning 'on the inside of'.
 (12) {ùhr} read {ùš>hr}.
 (14) {ym ahd} the formula is both brief and obscure; it may mean that the rite is to be carried out in the course of a single day.

Text 11: A Sacrificial Ritual with a Prayer (RS 24.266)

Herdner 1978a: 31–39; *KTU* 1.119; *TO* II, pp. 206–11; del Olmo Lete 1999: 292–306; Pardee 2000a: 661–85; 2002: 50–53a.

→ Plate
 ⇒ Photo

Text*Obverse*

- (1) b yrh . ib⁹lt . b¹ y¹m¹ [.] šb^{c1} (2) š . l b⁹l . r^{c1}k¹t . b⁻¹[-(-)]¹---¹[. . .]
 (3) w bt . b⁹l . ùgr[t . . .] . š[---]¹-¹ (4) rb . špš . w h¹l mlk¹ [.]
 b š¹b^t (5) šrt . yrthš mlk b¹rr¹ (6) gdl . qdš ìl .¹ gdl¹ . l b⁹lm (7) gdl .
 l ġlm . dqtm . w ġlt (8) l ġlmtm . bt . t⁹y .¹ ydbh (9) w tnrr . b d . bt b⁹l
 (10) lgrt . ìmr . w ynt . qrt (11) l t^c .
 b tmm¹ .¹ šrt . ib⁹lt (12) alp . l md¹g¹l .¹ b⁹l . ùgrt (13) š¹ù¹ ùrm . ù šnpt . l
 ydbh (14) mlk . bt ìl . npš . l ì¹-¹[. . .] (15) npš . l b^{c1}l¹[. . .] (16) w r .
¹l⁻¹[. . .] (17) ¹---¹[. . .] . . .
 (Reverse) . . . (18^c) [--]l . ¹---¹[. . .] (19^c) ¹-¹tml . yk¹-¹[. . .]
 (20^c) b rb^c . šrmm . b hmš [.] ¹šr¹(21^c)mm . w kbd . w . š šrp . l b^{c1}l¹ (22^c) ùgrt
 . b bt .
 b šb^c . tdn (23^c) mhllm . rb . špš . (24^c) w h¹l m¹l¹k . hn . šmn . šlm (25^c) b⁹l
 . mtk . mlk¹m .¹ rišyt
 (26^c) k gr šz . t⁹g¹r¹km .
¹q¹rd (27^c) hmytkm .
^{c1}n¹km . l ¹b⁹l tšun
 (28^c) y b⁹l¹m¹ . hm . t¹dy
 šz l t¹ġrn(29^c)y .
 qrd [l] hmytny .
 ìbr y (30^c) b⁹l . n¹š¹qdš .
 mdr b⁹l (31^c) nmlú [.]
 b]kr b^{c1}l . nš[q]dš
 (32^c) htp b^{c1}l¹ [.] ¹n¹mlú .
^{c1}šr¹t . ¹b⁹l¹ [.] ¹n¹[^{c1}](33^c)šr .
 qdš b^{c1}l .¹ n⁹l .
 ntb b[^{c1}] (34^c) ntlk .
 w š[m^c . b]^{c1}l .¹ l¹ . š¹l¹tk¹[m]

(35') 'y¹dy . 'z l tgrk[m .
 qrd] (36') l ḥmytk¹m¹ [. . .]

Translation

- IA. (1) In the month of 'Ib⁶alatu, on the seventh day: (2) a ram for Ba⁶lu-R⁶KT [. . .]
- B. (3) and in the Temple of Ba⁶lu of Ugarit[. . .].
- C. (4) When the sun sets, the king will be free (of further cultic obligations).
- IIA. On the seven(5)teenth day, the king will wash himself clean.
- B. (6) A cow in the sanctuary of 'Ilu;
 a cow for the Ba⁶lu-deities;
 (7) a cow for Ġalmu;
 two ewes and a c<o>w (8) for ĠLMTM—the preceding beasts are to be sacrificed at the house of the ta⁶⁶āyu-priest.
- C. (9) Next you shall illumine the 'D-room of the Temple of Ba⁶lu of (10) Ugarit: a lamb and a city-dove; (11) these belong to the category of the ta⁶û-sacrifice.
- IIIA. On the eighteenth of 'Iba⁶latu, (12) a bull for the MDGL of Ba⁶lu of Ugarit.
- B. (13) A flame-sacrifice and a presentation-offering the king (14) must sacrifice at the Temple of 'Ilu: a neck for 'I-¹[. . .];
 (15) a neck for Ba⁶lu[. . .];
 (16) and a donkey for [. . .]
 (17) [. . .]
 . . .
 (18'–19') [. . .]
- IV.(20') On the fourth day: birds.
- V. On the fifth day: bir(21')ds and a liver and a ram as a burnt-offering for Ba⁶lu of (22') Ugarit in the temple.
- VIA. On the seventh day: you shall bring (23') the purifiers near.
- B. When the sun sets, (24') the king will be free (of further cultic obligations).
- C. Behold the oil of well-being of (25') Ba⁶lu, libation-offering for the benefit of the Malakūma, of the best quality.
- D. (26') When a strong foe attacks your gate,
 a warrior (27') your walls,
 You shall lift your eyes to Ba⁶lu and say:
 (28') O Ba⁶lu, if you drive the strong one from our gate,
 (29') the warrior [from] our walls,
 A bull, (30') O Ba⁶lu, we shall sanctify,
 a vow, O Ba⁶lu, (31') we shall fulfill;
 [a first]born, O Ba⁶lu, we shall sa[nc]tify,

- (32') a *ḥtp*-offering, O *Ba'lu*, we shall fulfill,
 a feast, O *Ba'lu*, we shall (33') [of]fer;
 to the sanctuary, O *Ba'lu*, we shall ascend,
 that path, O *Ba'lu*, (34') we shall take.
 And *Ba'lu* will hear [your] prayer:
 (35') He will drive the strong foe from yo[ur] gate,
 [the warrior] (36') from your walls.

Vocalized Text

- (1) bi yarḥi ḡib'alati bi yōmi šabī'ī (2) šû lê ba'li R^cK¹T¹B⁻¹[-(-)]^l---^l[. . .]
 (3) wa bêta ba'li ḡugāri[t] Š^l[-^l]^l-^l (4) 'arābu šapšu wa ḡallu malku
 bi šab'ati (5) 'ašrati yirtaḡiṣu malku barūra (6) gadulatu qidša ḡili gadulatu
 lê ba'alīma (7) gadulatu lê ḡalmi daqqatāma wa ga<du>latu (8) lê ḡal-
 matēma bêta ta^cāyi yidbaḡu (9) wa tanāriru bi 'ādi bēti ba'li (10) ḡu'gārit
 ḡimmiru wa yōnātu qarḡiti (11) la ta'ū
 bi ḡamānāti 'ašrati ḡib'alati (12) ḡalpu lê MD^lG¹L ba'li ḡugārit (13) ḡū ḡūrīma
 ḡū šanūpata la yidbaḡu (14) malku bêta ḡili napšu lê ḡ^l-^l[. . .] (15) napšu
 lê ba'li[. . .] (16) wa 'ēru lê ^l-^l[. . .] (17) ^l---^l[. . .]
 . . .
 (18') [-]L . ^l---^l[. . .] (19') ^l-^lTML . YK^l-^l[. . .]
 (20') bi rabī'ī 'uṣṣūrūmama
 bi ḡamīši 'uṣṣūrū(21')mama wa kabidu wa šû šurpu lê ba'li (22') ḡugārit bi
 bēti
 bi šabī'ī tadanni (23') muḡallilīma 'arābu šapšu (24') wa ḡallu malku hanna
 šamnu šalāmi (25') ba'li mattaku malakīma ra'šiyyata
 (26') kī gāra 'azzu ḡaḡrakumu
 qarrādu (27') ḡamīyātikumu
 'ēnēkumu lê ba'li tišša'ūna
 (28') yā ba'lima himma tadiyu
 'azza lê ḡaḡrinū(29')ya
 qarrāda [lê] ḡamīyātinūya
 ḡibbira yā (30') ba'li našaḡdišu
 maḡḡara ba'li (31') namalli'ū
 [bi]kāra ba'li naša[ḡ]dišu
 (32') ḡitpa ba'li namalli'ū
 'ašrata ba'li na[^ca](33')ššīru
 qidša ba'li na'lū
 natībata ba[^cli] (34') nitaliku
 wa ša[ma'a ba]^clu lê šalīti[kumu]
 (35') yadiyu 'azza lê ḡaḡriku[mu
 qarrāda] (36') lê ḡamīyātikumu

Notes

(1–25′) there is a horizontal line between each of these lines; they are not indicated in the transcription because they have no text-structuring function.

(7) {glt} read {g<d>lt}.

(10) {lgrt} read {ù^lgrt}.

(15) {b^l[. . .]} the word *Ba^llu* may have been followed by one of the terms designating a distinct hypostasis of the deity.

(20′, 20′–21′) {^lsrmm} common noun m.pl.n.abs. + *m*-enclitic.

(28′) {^lhm¹} the reading {^lim¹} is also possible; {tdy} 2m.s. imperfective, G-stem, √YDY.

(28′–29′) (^lt¹grny), {hmytny} the {-y} is enclitic.

(31′) {[b]kr} the restitution of {b} is not certain but is preferable to {d} for reasons of space.

(34′) {ntlk} 1c.pl. imperfective, Gt-stem, √HLK.

→ Plate
⇒ Photo

Text 12: A Sacrificial Ritual for the Gods of the “Pantheon” (RS 24.643)

Virolleaud 1968, text 9; *KTU* 1.148; *TO* II, pp. 224–28; del Olmo Lete 1999: 129–38; Pardee 2000a: 779–806; 2002a: 12–16, 17–19, 44–49.

Text*Obverse*

(1) dbḫ . sp^ln¹[. ìlib . àlp . w š] (2) ìl . àlp . k š [. dgn . àlp . w š . b^l . špn . àlp . w š] (3) b^llm . àlp . w š [. b^llm . àlp . w š . b^llm . àlp . w š] (4) b^llm . àlp . w š^l . b^ll¹[m . à^l]¹lp¹[. w š . b^llm . àlp . w š] (5) àrṣ . w šmm . š . ktr[t .] š . yr^lh¹[. š . ^ltt]^lr . š¹ (6) špn . š^l . ktr . š . pdry . š . grm . ^lw thm¹t . š (7) àtrt . š . ^lnt . š . špš . š^l . à^lršy . š . ^ltr^lt¹ š (8) ùšhry . š . ìl . t^ld^lr . b^ll¹ . š ršp . š . ddmš^l š¹ (9) pḫr . ìlm . š . ym . š . [k]^ln¹r . š . ^là^lpm . ^lšrm [.] gdl^l ^lš¹[rp]

(10) w šlmm . ìlib . š . ^ll¹[. š .] d^lgn¹ . ^lš¹ [.] ^lb¹cb^ll¹ . špn . àl[p . w š]

(11) b^llm . kmm . b^llm km^lm¹[. b]^ll¹m¹ . kmm . b^llm . kmm (12) b^llm . kmm . b^llm . k^lm¹[m]

(13) ìy . tlgmd . pdp . ḫlbḡ . ḫ^lbt¹ [.] tlgld . n [^ld¹d . ^l-¹[. . .] (14) ùmnd . ìnd . md . kdmr . àr^l-¹[^l-¹c . pnḫb[. . .] (15) tlgld . pd . dld . ìnd . ìd[d]^l ìn^l[-]^lš¹t . [. . .] (16) ^l2¹t^lg¹in . kwrt^l ḫnn . ùštn . ^l-¹[. . .] (17) tzḡ . àrm . ttb . tùtk^l ^lḫnz^lr¹[. . .]

- (18) k t'rb . t'rt . šd . bt . mlk[. . .] (19) tn . skm . šb^c . mšlt . arb^c . hpnt . t'
 '[. . .] (20) hmšm . tlt . rkb . rtn . tlt . māt . 'š¹[. . .] (21) lg . šmn . rqb .
 šr^cm . ušp^gtm . p¹l¹[. . .] (22) kt . zrw . kt . nbt . šnt . w t¹n¹[-¹][. . .]

Reverse ?

- (23) il . h¹r . ilib . š (24) arš . w šmm . š (25) il . š . ktrt . š (26) dgn . š . b¹l . hlb
 alp . w š . (27) b¹l špn . alp . w . š . (28) trty . alp . w . š . (29) yrh . š . špn
 . š . (30) ktr š t' . t' . š . (31) [ā]¹t¹rt . š . šgr . w itm š (32) [šp]š [.] š . ršp
 . idrp . š (33) [----]¹mš¹r . š (34) [ddmš . š . -(-)]mt . 'š¹ . (35) []¹[-¹][. . .]
 (36) [. . .] (37) [ušhry . š] (38) [gr[?] . š . t'¹tr¹[t . š] (39) [trt . š] . mdr . š
 (40) [il q]¹r¹t . š . il . m¹[-¹][. . . š] (41) [gr]¹m¹ . w t¹hmt [. š . ym . š]
 (42) [--]¹m¹mr¹ . š . s¹r¹[--- . š š . il] (43) [dd]¹m¹m . š . il lb[-]¹n¹
 š¹ . u¹[t¹t . š . (knr . š .) b¹lm] (44) [āl]p . w š . b¹lm ālp . w . š . b¹lm . alp
 . w . š . b¹lm] (45) [ā]¹l¹p . w [.] 'š¹ .

Translation

- IA. (1) Sacrifice (for the gods of Mount) *Šapunu*: [for ²*Ilu'ib* a bull and a
 ram];
 (2) for ²*Ilu* a bull and¹ a ram;
 [for *Dagan* a bull and a ram;
 for *Ba¹lu* of *Šapunu* a bull and a ram];
 (3) also for *Ba¹lu* (no. 2) a bull and a ram;
 [also for *Ba¹lu* (no. 3) a bull and a ram;
 also for *Ba¹lu* (no. 4) a bull and a ram];
 (4) also for *Ba¹lu* (no. 5) a bull and a ram;
 [also] for *Ba¹lu* (no. 6) [a bu]ll [and a ram;
 also for *Ba¹lu* (no. 7) a bull and a ram];
 (5) for ²*Aršu-wa-Šamûma* a ram;
 for the *Kôtarâ[tu]* a ram;
 for *Yarihu* [a ram];
 for [¹*Ata*]ru a ram;
 (6) for *Šapunu* a ram;
 for *Kôtaru* a ram;
 for *Pidray* a ram;
 for Mountains-and-the-Waters-of-the-Abyss a ram;
 (7) for ²*Atiratu* a ram;
 for ¹*Anatu* a ram;
 for *Šapšu* a ram;
 for ²*Aršay* a ram;
 for [¹*Atartu*] a ram;
 (8) for ²*Ušharaya* a ram;
 for the Auxiliary-Gods-of-*Ba¹lu* a ram;

- for *Rašap* a ram;
 for *Dadmiš* a ram;
 (9) for the Assembly-of-the-Gods a ram;
 for *Yammu* a ram;
 for [*Kin*]nāru a ram;
 two bulls, two birds, a cow: as a b[urnt-offering].
-
- B. (10) And as a peace-offering: for ʾ*Ilu*ʾibī a ram;
 for ʾ*Ilu* a ram];
 for *Dagan* a ram;
 for *Ba*ʾ*lu*ʾ of *Šapunu* a bul[l and a ram];
 (11) also for *Ba*ʾ*lu* (no. 2) the same;
 also for *Ba*ʾ*lu* (no. 3) the same;
 also for [*B*]aʾ*lu* (no. 4) the same;
 also for *Ba*ʾ*lu* (no. 5) the same;
 (12) also for *Ba*ʾ*lu* (no. 6) the same;
 also for *Ba*ʾ*lu* (no. 7) the sa[me].
-
- C. (13) O *Eya*, hear (me, namely) my mouth; let the Aleppian *Hebat* hear . . .
 (14) for the gods of the lands, wisdom, with KDM . . . give(s) your
penušhu-vessel . . . (15) may (t)he(y) listen to you, the poor one;
 [f]or/[con]cerning the gods . . . (16) *Tagi*, the god(dess), . . . me, an
 old man; a hero was given birth(?) . . . (17) the giftly (thing?) . . .
 give(s) . . . *Teššub*; *Šauška*
-
- D. (18) When ʾ*Atartu-Šadī* enters the royal palace: [. . .] (19) two
 SK-garments, seven MŠLT-garments, four ḪPN-garments [. . .],
 (20) fifty-three RKB (ofʾ) RTN, three hundred units of w[ool . . .], (21) a
 LG-measure of perfumed oil, two/some ŠRʿ, two ʾUŠPĠT-garments,
 [two] *pali*[*du*-garments . . .], (22) a KT-measure of gum, a KT-
 measure of liquid honey.
- E. And you will reci[te . . .].
-
- II. (23) The gods of the month *Ḫiyyāru*: for ʾ*Ilu*ʾibī a ram;
 (24) for ʾ*Aršu-wa-Šamūma* a ram;
 (25) for ʾ*Ilu* a ram;
 for the *Kōtarātu* a ram;
 (26) for *Dagan* a ram;
 for *Ba*ʾ*lu* of Aleppo a bull and a ram;
 (27) for *Ba*ʾ*lu* of *Šapunu* a bull and a ram;
 (28) for *Tarratiya* a bull and a ram;
 (29) for *Yariḫu* a ram;

- for *Ṣapunu* a ram;
 (30) for *Kôṭaru* a ram;
 for *ʿAttaru* a ram;
 (31) for [*ʿA*]iratu a ram;
 for *Ṣaggar-wa-ʿItum* a ram;
 (32) for [*Ṣap*]šu a ram;
 for *Rašap-ʿIdrippi* a ram;
 (33) [for ----]¹MṢ¹R a ram;
 (34) [for *Dadmiš* a ram;
 for (-)]MT a ram;
 (35) [for . . . a ram];
 (36) [for . . . a ram];
 (37) [for *ʿUšharaya* a ram];
 (38) [for *Gaṭaru* a ram;
 for *ʿAt*]tar[tu a ram;
 (39) for *Tirāṭu* a ram];
 for *Mad*(d)ara a ram;
 (40) [for the Gods-of-the-Ci]ty a ram;
 for the Gods-of-M[en-and-of-Women a ram];
 (41) [for Mountain]s-and-the-Waters-of-the-Abyss [a ram;
 for *Yammu* a ram];
 (42) [for --]¹M¹MR a ram;
 for S¹R¹[. . . a ram;
 for Door-bolt a ram;
 for the Gods-of-](43) [the-La]nd-of-Aleppo a ram;
 for the Gods-of-*Lab*[-]na a ram;
 for *ʿU*[thatu a ram;
 for *Kinnāru* a ram;
 also for *Ba*^ʿlu (no. 4)] (44) [a bul]l and a ram;
 also for *Ba*^ʿlu (no. 5) a bul[l] and a ram;
 also for *Ba*^ʿlu (no. 6) a bull and a ram;
 also (for) *Ba*^ʿlu] (no. 7) (45) [a bu]ll and a ram.

Vocalized Text

- (1) dabḥu ṣapuni[ʿiluʿibi ʿalpu wa šû] (2) ʿili ʿalpu waʿ šû [dagan ʿalpu wa šû
 baʿli ṣapuni ʿalpu wa šû] (3) baʿlima ʿalpu wa šû [baʿlima ʿalpu wa šû
 baʿlima ʿalpu wa šû] (4) baʿlima ʿalpu wa šû baʿli[ma ʿa]lpu [wa šû
 baʿlima ʿalpu wa šû] (5) ʿarši wa šamîma šû kôṭarā[ti] šû yariḥi [šû
 ʿattar]i šû (6) ṣapuni šû kôṭari šû pidray šû gûrîma wa tahāmāti šû
 (7) ʿatirati šû ʿanati šû šapši šû ʿaršay šû ʿattarti šû (8) ʿušharaya šû ʿili
 taʿdiri baʿli šû rašap šû dadmiš šû (9) puḥri ʿilîma šû yammi šû [kin]nāri
 šû ʿalpāma ʿuṣṣūrāma gadulatu š[urpu]

- (10) wa šalamūma ʾiluʾibī šû ʾili [šû] dagan šû baʿ<>li šapuni ʾal[pu wa šû]
 (11) baʿlima kamāma baʿlima kamāma [ba]ʿlima kamāma baʿlima ka-
 māma (12) baʿlima kamāma baʿlima kam[āma]

(13–17) [*Hurrian text*]

- (18) kī tīʿrabu ʿaṭtartu šadī bêta malki[. . .] (19) ṭinâ sakkāma šabʿu mašallātu
 ʾarbaʿu ḥipânātu ʿ-¹[. . .] (20) ḥamišūma ṭalātu RKB RTN ṭalātu miʾāti
 š[aʿarāti . . .] (21) luggu šamni ruqḥi ŠRʿM ʾušpaḡḡatāma pal[idāma . . .]
 (22) kīṭu ḡurwi kīṭu nūbati šannati wa TʿTʿNʿ-¹[. . .]

- (23) ʾilī ḥiyyāri ʾiluʾibī šû (24) ʾarši wa šamīma šû (25) ʾilī šû kōṭarāti šû
 (26) dagan šû baʿli ḥalbi ʾalpu wa šû (27) baʿli šapuni ʾalpu wa šû
 (28) ṭarraṭiya ʾalpu wa šû (29) yariḥi šû šapuni šû (30) kōṭari šû ʿaṭtari šû
 (31) [ʾaṭ]jirati šû šaggar wa ʾiṭum šû (32) [šap]ši šû rašap ʾidrippi šû
 (33) [----]ʿMŠʿR šû (34) [dadmiš šû -(-)]MT šû (35) []ʿ-¹[. . .]
 (36) [. . .] (37) [ʾušḥaraya šû] (38) [ḡaṭariʾ šû ʿaṭ]tar[ti šû] (39) [tirāṭi šû]
 maḡara šû (40) [ʾilī qar]ṭi šû ʾilī Mʿ-¹[. . . šû] (41) [ḡūrīm]a wa tahāmāti
 [šû yammī šû] (42) [--m]amēri šû sur[a--- šû . . . šû ʾilī] (43) [dadm]ima
 šû ʾilī lab[-]na šû ʾu[ṭḥati šû (kinnāri šû) baʿlima] (44) [ʾal]pu wa šû
 baʿlima ʾal[pu wa šû baʿlima ʾalpu wa šû baʿlima] (45) [ʾa]lpu wa šû

Notes

- (1–12) the restorations of the divine names lost through damage to the tablet are included here in the main text because they are certain, based as they are on the lists of divine names attested in multiple copies, in both Ugaritic and Akkadian.
- (2) for {k} (the sixth sign) read {w¹}.
- (3–4, 11–12) {bʿlm} divine name m.s.g.abs. + *m*-enclitic, translated as “*Baʿlu* (no. 2),” etc., following the lists of divine names in syllabic script, where these different manifestations of the weather deity are numbered (e.g., RS 20.024:5 {^dIM II}).
- (9) the last three offerings, with no indication of the divinities for whom they are intended, may have been for the deities {ūṭḥt}, {mlkm}, and {šlm}, the three divine names missing here from near the end of the deity list as known from RS 1.017 and RS 24.264⁺ (Ugaritic) and RS 20.024 (Akkadian).
- (10) {ʿbʿbʿlʿ} read {ʿbʿ<>lʿ}.
- (13–17) the translation of the Hurrian passage is from Lam 2006, whom we thank for his reading and interpretation, including four corrections in the text (the remnants of {ʿbtʿ} in line 13 were previously copied as the

tips of two vertical wedges and as an only vaguely horizontal form; {pnḫb} was previously read as {pnḏib—if the first corrected sign remains formally ambiguous, the second conforms much better to the reading as a four-wedged {h} than to that of {i}). N.B. the vocabulary of this Hurrian paragraph is not included in the glossary.

- (21) {šrḥm} no word of this form is known in Ugaritic—perhaps correct to {šrm} ‘twenty’; probably restore {pʿl[d]}.
- (43) {lb[-]n¹} The Ugaritic form of the place name attested in syllabic script as {la-ab-a-na} is still unknown; {knr . š} is in parentheses because we cannot be certain that the divine name was present here (it is indicated in the restoration because of its presence in line 9 of this text, an offering sequence based on another divine list).

Text 13: A Royal Funerary Ritual (RS 34.126)

Bordreuil and Pardee 1982; idem, RSO IX 90; Pardee 2000: 816–25; 2002a: 85–88; TO II, pp. 103–10; CAT 1.161; Wyatt 1998: 430–41; del Olmo Lete 1999: 192–98.

→ Plate
⇒ Photo

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
(1) spr . dbḫ . ḏlm	Document of the sacrificial liturgy of the Shades.
(2) qritm [.] ᵀr¹pì . à[rṣ . . .]	You have been called, O <i>Rapa’ūma</i> of the Earth,
(3) qbìtm . qbṣ . d[dn . . .]	you have been summoned, O Assembly of <i>Didānu</i> ;
(4) qra . ùlkn . r¹p¹[ù . . .]	ᵀULKN the <i>Rapa’u</i> has been called,
(5) qra . trmn . rp[ù . . .]	TRMN the <i>Rapa’u</i> has been called,
(6) qra . sdn . w ᵀ¹ rd[n . . .]	SDN-wa-RDN has been called,
(7) qra . tr . ᵀllmn[. . .]	ᵀR ᵀLLMN has been called—
(8) qru . rpim . qdmym[. . .]	they (in turn) have called the Ancient <i>Rapa’ūma</i> .
(9) qritm . rpì . àrṣ	You have been called, O <i>Rapa’ūma</i> of the Earth,
(10) qbìtm . qbṣ . dd¹n¹	you have been summoned, O Assembly of <i>Didānu</i> ;
(11) qra . ᵀmṭṭm¹r . ᵀ m¹l¹k	King ᵀ <i>Amṭṭamru</i> has been called,
(12) qra . ù . nqm¹d¹ [.] ᵀmlk¹	King <i>Niqmaddu</i> has been called as well.
(13) ksì . nqmd [.] ᵀibky¹	O Throne of <i>Niqmaddu</i> , be bewept,
(14) w . ydmᶜ . ᵀh¹dm . ᵀp¹ᶜnh	and may tears be shed over the footstool of his feet.

- (15) l pnh . ybky . ṭḥn . ml^rk¹ Before him they must bewep the king's table,
 (16) w . ^ry¹bl^c . ṽdm^cth each must swallow down his tears:
 (17) ^cdmt . w . ^cdmt . ^cdmt Desolation and desolation of desolations!
 (18) ḥšhn . špš . Be hot, O *Šapšu*,
 w . ḥšhn (19) nyr . ^rr¹bt . yea, be hot, O Great Light!
 ḥn . špš . tš^rh¹ On high *Šapšu* cries out:
 (20) ḥṭr^r . ¹ [b]^rlk . l . ks^ri¹ . "After your lords, from the throne,
 ḥṭr (21) b^rlk . ḥrš . rd . after your lords descend into the earth,
 ḥrš (22) rd . w . špl . ^cpr . into the earth descend and lower yourself
 into the dust:
 ṭḥt (23) sdn . w . rdn . under SDN-wa-RDN,
 ṭḥt . ṭr (24) ḥlmn . under TR ḤLLMN,
 ṭḥt . rpim . qdm^ry¹m under the Ancient *Rapa'ūma*;
 (25) ṭḥt . ^cmṭtmr . mlk under King *'Ammittamru*,

Lower edge

- (26) ṭḥm . ṽ . nq[md] . mlk under¹ King *Niqmaddu* as well."
 (27) ^cšty . w . t^rc¹[y] . Once and perform the *ṭa'ū*-sacrifice,
 ṭn .] ^rw . ¹ t^r[y] twice and perform the *ṭa'ū*-sacrifice,

Reverse

- (28) ṭḥt . w . t^ry [.] thrice and perform the *ṭa'ū*-sacrifice,
^rā¹[rb]^rc¹ . w . t^r[y] four times and perform the *ṭa'ū*-sacrifice,
 (29) ḥmš . w . t^ry . five times and perform the *ṭa'ū*-sacrifice,
 t^rt¹ .] [w .] t^ri^cy six times and perform the *ṭa'ū*-sacrifice,
 (30) šb^c . w . t^ry . seven times and perform the *ṭa'ū*-sacrifice.
 tq^rd¹m ^cšr (31) šlm . You shall present bird(s) of well-being:
 šlm . ^cmr[pi] (32) w . šlm . Well-being for *'Ammurāpi*', well-being
 bāh . for his house';
 šlm . [ṭ]ry^ri¹ (33) šlm . bth . well-being for *Tarriyelli*, well-being for
 her house;
 šlm . ṽ^rg¹rt (34) šlm . ṭgrh well-being for Ugarit, well-being for her
 gates.

Vocalized Text

- (1) sipru dabḥi ḡillima
 (2) qura²tumu rapa²i ²arši // (3) quba²tumu qibūši didāni
 (4) qura²a ²ULKN rapa²u // (5) qura²a TRMN rapa²u //
 (6) qura²a SDN wa RDN // (7) qura²a TR ḤLLMN //
 (8) qara²ū rapa²īma qadmiyyīma
 (9) qura²tumu rapa²i ²arši (10) quba²tumu qibūši didāni

- (11) quraʿa ʿammiṭtamru malku // (12) quraʿa ʾū niqmaddu malku
 (13) kussaʿi niqmaddi ʾibbakiyī (14) wa yidmaʿ hidāma paʿnēhu
 (15) lē panēhu yabkiya tuḥhana malki
 // (16) wa yiblaʿa ʾudmaʿātiḥu
 // (17) ʿudmatu wa ʿudmatu ʿudamāti
 (18) ʾišṣaḥinī šapši // wa ʾišṣaḥinī (19) nayyāri rabbati
 ʿalāna šapši tašīḥi
 (20) ʾaṭra [ba]ʿalika lē kussaʿi
 // ʾaṭra (21) baʿalika ʾarša rid
 // ʾarša (22) rid wa šapal ʿapara
 taḥta (23) SDN wa RDN // taḥta ṬR (24) ʿLLMN
 // taḥta rapaʿima qadmiyyīma //
 (25) taḥta ʿammiṭtamri malki
 // (26) taḥtaʾ ʾū niq[maddi] malki
 (27) ʿaštaya wa taʿa[ya] // [tinâ] wa taʿa[ya] //
 (28) taḥta wa taʿaya // ʾa[rba]ʿa wa taʿa[ya] //
 (29) ḥamiša wa taʿaya // tiṭta [wa] taʿaya // (30) šabʿa wa taʿaya
 taqaddim ʿuṣṣūri (31) šalāmi
 šalāmu ʿammurā[piʿ] // (32) wa šalāmu bētiʿhu //
 šalāmu [ta]rriyelli // (33) šalāmu bētiḥa //
 šalāmu ʾugārit // (34) šalāmu taḡariḥa

Notes

- (1) {spr dbḥ ḏlm} lit., ‘document of the sacrifice of the shades’, that is, ‘for the shades (of the ancestors)’.
- (12, 13, 26) the {nqmd} named in lines 12 and 26 is one of the ancestors (perhaps Niqmaddu “II”) of the king who has just died, who was in all likelihood *Niqmaddu* “III,” the next-to-the-last king of Ugarit.
- (19) {nyr rbt} lit., “O source of light, O great one.”
- (21, 22) {rd} m.s. imperative, G-stem, √YRD.
- (26) {ṭm} read {ṭtʿ}.
- (30) {ʿṢR} is in the construct state, and we thus have no way of determining whether it is singular, dual, or plural (we vocalize as a dual because the offering of two birds is typical of offerings to those who have passed on to the afterlife).
- (32) {bāh} read either {btʿh} ‘his house’ or {bnʿh} ‘his sons’.

→ Plate **Text 14: Commemoration of the Mortuary Offering of *Tarriyelli***
 ⇒ Photo **(inscribed stela RS 6.021)**

Dussaud 1935; *KTU* 6.13; Bordreuil and Pardee 1993b; Pardee 2000a: 386–95; 2002a: 123–25.

Text

- (1) skn . d š'lyt
- (2) 't'ryl . l dgn . pgr
- (3) 'w' alp l ākl

Translation

Sacred stela that *Tarriyelli*
 offered to *Dagan*: mortuary sacrifice;
 and a bull for food.

Vocalized Text

- (1) sikkannu dū ša'lyat (2) tarriyelli lê dagan pagrû (3) wa 'alpu lê 'akli

→ Plate **Text 15: Commemoration of the Mortuary Offering of *'Uzzīnu***
 ⇒ Photo **(inscribed stela RS 6.028)**

Dussaud 1935; *KTU* 6.14; Bordreuil and Pardee 1993b; Pardee 2000a: 396–99; 2002a: 123–25.

Text

- (1) pgr . d š'ly
- (2) 'uzn . l dgn . b'lh
- (3) [- ā]'l'p . b mḥrṭt

Translation

Mortuary sacrifice that *'Uzzīnu*
 offered to *Dagan* his lord;
 [and a b]ull with the plow.

Vocalized Text

- (1) pagrû dū ša'lyia (2) 'uzzīnu lê dagan ba'lihu (3) [wa 'a]lpu bi maḥraṭati

→ Plate **Text 16: An *Ex Voto* Inscription (inscribed lion-headed vase RS 25.318)**

⇒ Photo *KTU* 6.62; Dietrich and Loretz 1978; Schaeffer 1978; Pardee 2000a: 813–15; 2002a: 126.

Text

- (1) bn āgpṭr
- (2) pn ārw d š'ly nrn l ršp gn

Translation

Binu-ʿAgapṭarri.
 Lion's head (lit., 'face') that *Nūrānu*
 offered to *Rašap-Guni*.

Vocalized Text

- (1) binu 'agapṭarri (2) panū 'arwi dū ša'lyia nūrānu lê rašap guni

III. Incantations

Text 17: An Incantation against Male Sexual Dysfunction (RIH 78/20)

Bordreuil and Caquot 1980: 346–50; *TO* II, pp. 53–60; *CAT* 1.169; Pardee 2000a: 875–93; Ford 2002b; Pardee, 2002a: 159–61.

→ Plate
⇒ Photo

*Text**Translation**Obverse*

<p>(1) ydy . dbbm . d ġzr . . tg ħṭk . r[ḥq] (2) b^ʿl . tg ħṭk . w tšú . l pn . ql . t^ʿy[(-)]</p> <p>(3) k qṭr . ūr.btm . k bṭn . ʿmdm (4) k y^ʿlm . zrh . k lbim . skh</p> <p>(5) ḥṭ . nqh . ū qrb . ḥṭ . thṭā . l gbk (6) w ^r.¹ trš^ʿ . l tmntk .</p> <p>tlḥm . lḥm (7) zḥm . tšt . b ḥlš . bl . šml . b mrm̄t (8) b miyt .</p> <p>b zlm . b qdš . āphm (9) kšpm . dbbm . ygrš . ḥrn (10) ḥbrm . w ġlm . d^ʿtm .</p> <p>lk (11) lzṭm . āl . tmk . āl . t^ʿlg (12) lšnk . āl . tāpq . āpq .</p> <p>lbš (13) il . yštk . ʿrm . il . yštk</p> <p>(14) l ādm . wd . ḥṭm . l ārš . zrm</p>	<p>(This recitation) casts out the tormenters of a young man: the pain of your rod it has banished, the producers of the pain of your rod. They go forth at the voice of the <i>ta</i>^ʿ<i>āyu</i>- priest, like smoke from a window, like a serpent from a pillar, like mountain-goats to a summit, like lions to the lair. The rod has recovered, yea the rod has approached. Should you sin against your body, should you commit evil against your members, you must eat hard bread, in oppression drink a concoction of figs, on the heights, in the well-watered valleys, in the shadows, even at the sanctuary. Then, as for the sorcerers, the tormenters, <i>Ḥôrānu</i> will drive (them) out, even the companions and the familiars. You, with respect to heat, do not sag, may your tongue not stutter, may your canal not be decanalized! The god can clothe you, the god can make you naked. For the man, descend¹ from the rod to the earth, O flow;</p>
--	---

- (15) lit., '(being) in weakness/sickness, he is delivered'.
 (17) {itbnk} 1c.s. imperfective, Lt-stem, √BN.
 (18) the subject is unknown and there is thus no way of knowing whether the jussive form is masculine (/tabuʔ/) or feminine (/tabūʔi/), for the writing with {i} is appropriate for both.
 (19) {ǎl tṭbb riš} 2m.s. jussive, L-stem, √TB—the signs should perhaps be divided to give the reading {ǎl tṭb b riš} /ʔal taṭib bi raʔšu/ 'do not dwell in the head' (2m.s. jussive, G-stem, √YTB).

Text 18: An Incantation against Snakes and Scorpions (RS 92.2014)

Pardee 2000a: 829–33; Bordreuil and Pardee 2001: text 52; Ford 2002a; Pardee 2002a: 158–59.

→ Plate

⇒ Photo

Text

Translation

Obverse

- | | |
|--|---|
| (1) dy . l . yd ^c . yṣḥk . ʔ zb | When the unknown one calls you and begins foaming, |
| (2) w . ʔnk . ʔṣḥk . ʔmrmn (3) ʕṣ . qdš . w . ʕk . l . (4) tʕl . bṭn . | I, for my part, will call you.
I will shake pieces of sacred wood, so that the serpent does not come up against you, |
| w . ṭḥtk (5) l . tqnn . ʕqrb | so that the scorpion does not stand up under you. |
| (6) ʕly . l . tʕl . bṭn . ʕk | The serpent will indeed not come up against you, |
| (7) qn . l . tqnn . ʕqrb (8) ṭḥtk . km . l . tʔdn | the scorpion will indeed not stand up under you!
So may they not give ear, |
| (9) dbbm . kṣpm . hwt (10) rš ^c . hwt . bn nšm | the tormenters, the sorcerers, to the word of the evil man, to the word of any man (lit., 'son of the people'): |
| (11) ghrt . phm . w . ṣpḥm | When it sounds forth in their mouth, on their lips, |

Lower edge

- (12) yšp^fk¹ . kmm . ʔrṣ so may they be poured out to the earth,

Reverse

- (13) kṣpm . dbbm the tormenters, the sorcerers!
 (14) l . ʔrtn . l . gbh (15) l . tmnth . For ʔUrtēnu, for his body, for his members.

Vocalized Text

- (1) *dūya lā yadū‘u yašīḥuka ’ū zabbu*
 (2) *wa ’anāku ’ašīḥuka // ’amarmiran* (3) *‘iša qudši*
wa ‘alêka lā (4) *ta’lû baṭnu // wa taḥtêka* (5) *lā taqāninu ‘aqrabu*
 (6) *‘alāyu lā ta’lû baṭnu ‘alêka //* (7) *qannu lā taqāninu ‘aqrabu*
(8) *taḥtêka*
kāma lā ta’udunū // (9) *dābibūma kaššāpūma*
huwāta (10) *raša‘i // huwāta bini našīma*
 (11) *gahurat pāhumu wa šapatêhumu*
 (12) *yašpuk kamāma ’arša //* (13) *kaššāpīma dābibīma*
 (14) *lê ’urtēna lê gabbihu* (15) *lê tamūnātiḥu*

Notes

- (1) {dy} determinative pronoun + *y*-enclitic; {zb} either a verbal adjective (/zabbu/ ← /*zabibu/) or the perfective (/zabba/).
- (4, 6) {tʿl} either contracted indicatives, as vocalized here (/ta’lû/ ← /ta’liyu/), or jussives irregularly negativized with /lā/, which would be a very strong volitive expression (this structure appears in line 8).
- (4) {tḥtk} in Hebrew the corresponding preposition takes suffixes as though the stem were dual/plural—we have followed this pattern in vocalizing the form, but it may have been simply /taḥtaka/.
- (7) {qn} a verbal noun.
- (12) {yšpk} 3m.s. jussive, indefinite subject (lit., ‘may someone pour’); {kmm} either an adverb, correlative with {km} line 8, or the preposition *k* + common noun *mm*, ‘water’ (/ka mēma/), ‘may (someone) pour them out like water to the earth’.

IV. “Scientific” Texts

Text 19: Hippiatric Prescriptions (RS 17.120)Pardee 1985; 2001a: 244–48; *KTU* 1.85; Cohen 1996.

→ Plate

⇒ Photo

Text**Obverse**

- (1) spr . n' m . ššwm
-
- (2) k . yg' r . ššw . š . ' qrbn (3) ydk . w . ymsš . hm . b . mskt . d lḥt (4) hm . b . mndg' . w . yšq . b . ḥph
-
- (5) k . ḥr . ššw . mgm' g' . w . bšql . ' rgz (6) ydk . ḥḥdh . w . yšq . b . ḥph
-
- (7) w . k . ḥr . ššw . ḥndrt . w . tqd . mr (8) ydk . ḥḥdh . w . yšq . b . ḥph
-
- (9) w . k . l . yḥrú . w . l . yṯtn . ššw (10) [ms]s . š . qlql . w . š . ' rgz (11) [yd]k . ḥḥdh . w . yšq . b . ḥph
-
- (12) [w . k .]' ḥḥdh . ḥkl . ššw . š . mkšr (13) ' gr' [n .] w . š . ḥškrr (14) w . ' pr' . ḥdrt . ydk . w . yšq . b . ḥph
-
- (15) w . k . ḥḥdh . ḥkl . ššw . š . nni' (16) w . š . mkšr . grn . w . š (17) ḥrgn . ḥmr . ydk . w . ' y' šq . b . ḥph
-
- (18) w . k . yrāš . ššw . š . bln . qt (19) ydk . w . ' y' [š]q . b . ḥph
-
- (20) w . ' k' []' ḥḥdh . ššw . ' g' d . ḥlb (21) w . š []' ḥḥdh . ' ḥḥdh . -' [] (22) ydk [. ḥḥdh . w . y] ' šq' [. b . ḥph]
-
- (23) w . k . y' g' [' r . ššw . ' --(-)' . dprn . w] (24) pr . ' t[rb . dr' . w . t] ' qd' [. mr . w] (25) tmṯl . g' d' [. w . tm] ṯl . tmrg' . ' [w . mgm' g'] (26) w . š . nn' i' [.] w . ' . ' pr . ' bk . ' w' [. š . ' qrb . w] (27) mgm' g' . w . pr . ḥdrt . w [. tmṯl] (*Lower edge*) (28) ḥrgn . ḥmr . ydk . ḥḥdh (29) w . yšq . b . ḥph
-
- (Reverse) (30) k . yrāš . w . ykḥp . mi' d' (31) dblt . yṯnt . šmqm . yṯ[nm] (32) w . qmḥ . bql . yšq . ḥḥdh [h . b . ḥph]

Translation

- (1) Document of horse cures.

- (2–4) If the horse has a bad cough, one should bray a ŠT(-measure) of “scorpion-plant” and dissolve it either in a mixture of natural juices or in MNDĠ and administer it through its nostrils.
- (5–6) If the horse whinnies (unnaturally), one should bray MĠMĠ and green walnuts together and administer it through its nostrils.
- (7–8) If the horse whinnies (unnaturally), one should bray ḤNDRT and bitter almond together and administer it through its nostrils.
- (9–11) If the horse does not defecate and does not urinate, a ŠT(-measure) of cardamom [having been red]uced to a liquid (or: a powder²), one should then bray it together with a ŠT(-measure) of walnuts and administer it through its nostrils.
- (12–14) [If] the horse seizes its food (unnaturally), one should bray a ŠT(-measure) of chopped grain from the threshing floor, a ŠT(-measure) of henbane, and the fruit of ḤDRT and administer it through its nostrils.
- (15–17) If the horse seizes its food (unnaturally), one should bray a ŠT(-measure) of ammi, a ŠT(-measure) of chopped grain from the threshing floor, and a ŠT(-measure) of fennel of the ḤMR-type and administer it through its nostrils.
- (18–19) If the horse suffers in the head, one should bray a ŠT(-measure) of BLN from Qaṭi and [. . .] together and admin[is]ter it through its nostrils.
- (20–22) If the horse [does X], one should bray coriander from Aleppo and [. . .] together and admin]ister it [through its nostrils].
- (23–29) If [the horse] has a b[ad cough], one should bray [. . . of juniper], the fruit of ʿT[RB, (i.e., its) seed(s), bitter al]mond, a TMTL(-vessel/amount) of coriander, [a TM]TL(-vessel/amount) of TMRG, [MĠMĠ], a ŠT(-measure) of ammi, the fruit of ʿBK, [a ŠT(-measure) of ʿQRB (a Heliotrope = scorpion²)], MĠMĠ, the fruit of ḤDRT, and [a TMTL(-vessel/amount)] of fennel of the ḤMR-type to[gether] and administer it through its nostrils.
- (30–32) If <the horse>² suffers in the head and is utterly prostrate, <one should bray> an aged bunch of figs, aged raisins, and flour of groats togeth[er] (and) administer it [through its nostrils].

Vocalized Text

- (1) sipru nu^ʿami šūšawīma
- (2) kī yig^ʿaru šūšawu šūta ʿuqrubāni (3) yadūku wa yamassišu himma bi maskati dī liḥḥāti (4) himma bi MNDĠ wa yaṣṣuqu bi ʿappēhu
- (5) kī ḥāra šūšawu maġmaġa wa biṣqala ʿirguzi (6) yadūku ʿaḥḥadaha wa yaṣṣuqu bi ʿappēhu
- (7) wa kī ḥāra šūšawu ḥundurata wa tuqda marra (8) yadūku ʿaḥḥadaha wa yaṣṣuqu bi ʿappēhu

- (9) wa kī lā yihra’u wa lā yiṭṭānu šūšawu (10) [mussa]sū šūtu qulqulli wa šūtu ʿirguzi (11) [yadū]ku ʾaḥḥadaha wa yašṣuqu bi ʾappēhu
 (12) [wa kī]ʾaḥada ʾakla šūšawu šūta makšari (13) gur[ni] wa šūta ʾaškurari
 (14) wa pirâ ḥadrati yadūku wa yašṣuqu bi ʾappēhu
 (15) wa kī ʾaḥada ʾakla šūšawu šūta niniʾi (16) wa šūta makšari gurni wa šūta
 (17) ʾirgāni ḤMR yadūku wa yašṣuqu bi ʾappēhu
 (18) wa kī yirʾašu šūšawu šūta billāni qaṭi (19) yadūku wa ya[šṣu]qu bi ʾappēhu
 (20) wa kī []ʾ-¹BD šūšawu gidḍa ḥalbi (21) wa Š[]ʾ-¹ . ʿLʾ- . -¹ []
 (22) yadūku [ʾaḥḥadaha wa ya]šṣuqu [bi ʾappēhu]
 (23) wa kī yig[ʿaru šūšawu ʾ--(-)¹ diprāni wa] (24) pirâ ʿT[RB darʿa wa tu]qda [marra wa] (25) tamṭila gidḍi [wa tam]ṭila TMRG [wa maḡmaḡa]
 (26) wa šūta niniʾi wa pirâ ʿBK wa [šūta ʿuqrub<ān>ʾi wa]
 (27) <<maḡmaḡa>>ʾ wa pirâ ḥadrati wa [tamṭila] (28) ʾirgāni ḤMR yadūku ʾa[ḥḥadaha] (29) wa yašṣuqu bi ʾappēhu
 (30) kī yirʾašu <šūšawu>ʾ wa yikhapu maʾda (31) dabilata yaṭanata šimmūqīma yaṭa[nīma] (32) wa qamḥa buqli yašūqu ʾaḥḥada[ha bi ʾappēhu]

Notes

- (1) {nʿm} vocalized as an infinitive, D-stem (‘the act of making good’)—or it may be a common noun.
 (3) {ydk} either /yadūku/ (middle-weak root) or /yadukku/ (geminate root).
 (4) {yšq} 3m.s. imperfective, G-stem, √YŠQ (the vocalization is patterned on the Hebrew /yiššōq/ ← /yaššūq-/).
 (9) {yṭn} 3m.s. imperfective, Gt-stem, √TN.
 (14, 27) {pr ḥdr̄t} if *pr* here means ‘seeds’, as seems to be stated explicitly in line 24 for another vegetal product, the phrase may mean ‘lettuce-seeds’ (i.e., the result of letting some type of lettuce go to seed).
 (23–29) the restorations of complete words are based on parallel passages in other hippiatric texts.
 (26) RS 5.300:22 has {[. . . ʿqrʾb¹]—should this form {ʿqrb} be corrected to {ʿqrb<n>} on the basis of the occurrence of that word in line 2 of RS 17.120? (It must in any case be a vegetal product.)
 (27) might the second occurrence of {mḡmḡ} in a single prescription be a mistake?
 (30) the text is plausibly to be corrected by the addition of {<šw>}.
 (32) it appears necessary to add {<ydk>} here, which might in turn require the phrase to be rearranged to read {ydk aḥdh w yšq} as in the other paragraphs.

(19) [_____]rǵb . w tp . mşqʳtʳ

(20) [_____]ʳyʳʳzʳzn

(21) [_____]rn

(22) [_____]bh

(23) [_____]ʳtʳpʳşʳʳ[. . .]

.....
Reverse

(24') [_____]ʳ- . 1ʳ[. . .]

(25') [_____]ʳ iʳr . lkʳ-ʳ[. . .]

(26') w ʳ in . şq ymn . bʳhʳ[. . .]

(27') w ʳ in . ʳrşp . b kʳ-ʳ[. . .]

(28') w ʳ in . krʳ . ydh[. ymn ?]

(29') ʳ1ʳ ypq şph

(30') w ʳ in . ʳr ʳpm . kl[. . .]

(31') w ʳ in . lşn bh . r[. . .]

(32') şpth . thyt . kʳ-ʳ[. . .]

(33') pnh . pn . ʳrn . ʳ-ʳ[_____]ʳ-ʳtqşrn[. . .]

(34') ymy . bʳʳ hn bhm[t . . .]

(35') w ʳ in . ʳdn . ymn . ʳbʳ[h ʳbn y]şdd ʳwt

(36') [_____ w y]ʳslnn

(37') w ʳ in . ʳdn şmʳl . ʳbʳ[h .]ʳmlknʳ[y]şdd ʳwt iʳbʳ[h . . .]

(38') w . yʳslnn

(39') w qşrt . pʳnh . bʳʳn yǵtʳrʳ [. ʳ]rd . w ʳʳr

(40') y . ykly ʳrşʳp

(41') ʳwʳ ʳʳphʳ . k ʳp . şr . ʳlm . tbʳrnʳ . ʳwt

- (4) And if i[t has no], the land will perish.
 (5) [] there will be famine in the land.
 (6) [] nor nostrils, the land [will perish?;] ditto.
 (7) [And] if it has no [], the king will seize the lan[d of his enemy and?] the
 weapon of the king will lay the land low.
 (8) [] [] cattle [will peri]sh.[?]
 (9) And if it has no [left] thigh, the king will [] his enemy.
 (10) And if there is no lower [lef]t leg, the king [will] his enemy.
 (11) And if there is a horn of flesh [in] its lef[t te]mple, [].
 (12) If it has no spleen [] [;] di[ttto;] (13) the king will not obtain off[sp]ring.
 (14) [And] if it has no testicles, the (seed-)gra[in].
 (15) And if the middle part of its foreleg is missing, [] will destroy the
 cattle [].
 (16) [] the enemy will destroy the cattle of the land.
 (17) [] the mighty archers will seize the enemy of the king.
 (18) [] perish/destroy; ditto.
 (19) [] famine, hard times will disappear.
 (20) [] will become powerful/strengthen him.
 (21) []
 (22) [] his [?]
 (23) []
 (24') [] [. . .]
 (25') [] [. . .]
 (26') And if it has no right thigh [. . .].
 (27') And if there is no ḤRṢP in [its?] K[. . .].
 (28') And if it has no middle part of the [right?] foreleg [. . .] (29') will not
 obtain offspring.
 (30') And if [it has] no nostrils [. . .].
 (31') And if it has no tongue [. . .].
 (32') If its lo<w>er lip [. . .].
 (33') If its face is that of a ³IRN, [] will shorten/be shortened (34') the days
 of our lord; behold, the catt[le . . .].
 (35') And if it has no right ear, [the enemy will] devastate the land
 (36') [and will] consume it.
 (37') And if [it] has no left ear, the king [will] devastate the land of [his]
 enemy (38') and will consume it.
 (39') And if its (rear²) legs are (abnormally) short, our lord will confront the
ḥurādu-troops and (40') *Rašap* will consume the progeny.
 (41') And if its nose is like the "nose" of a bird, the gods will destroy the land
 (42') [] will fly (away²).
 (43') [] to/on its head, the (seed-)grain of that king (44') [will . . .].
 (45') [] its [-]DR protrudes, the Sun/*Šapšu* will abase¹ that land.

- (46') [] the king will lay low¹ the power (lit., 'hand') of the *hurādu*-troops.
- (47') [] its penis, the weapon of the king will indeed be raised
(48') [. . .] his hand.
- (49') [] in place of (?) its eyes and its eyes are in its forehead, (50') [the enemy will] tread the land under.
- (51') [And if] its [--]B protrudes from its mouth, the enemy will devour the land.
- (52') And if it has [no] (rear²) legs, the *hurādu*-troops will turn against the king.
- (53') And if it has [two²] tongue(s?), the land will be scattered.
- (54') If [its²] B-[-] and² its ḤR are in its temples, the king will make peace with his enemy.
- (55') And if it has n[o] [-]KB, the (seed-)grain of that land will be consumed.
- (56') And if ^c[-(-)], the gods will destroy that land.
- (57') And if its eye(s) is/are [in] the forehead, the king will become more powerful than his *huptu*-troops.
- (58') And if it has ḤR and² [-]R, the king will destroy his enemy.
- (59') And if it has no left (fore²)leg, the land of the enemy will perish.

Vocalized Text

- (1) tu²atātu ša²ni ^{r-1}[kī ta]lidnā ¹ʿabna ma²adatuna taqīlūna bi ḥuwwati
- (2) ʿiṣa hanna ^{r-1}[-(-)]^rY¹ ʿATR YLD bahimatuha T^{r-1}[. . .]
- (3) gamīšu ša²[ʿiri [?]]N yakūnu bi ḥuwwati
- (4) wa ʿê[nu] ḥuwwatuna tiḥlaqu
- (5) ^{r-1}[] raḡabuna yakūnu bi ḥuwwati
- (6) []^{r-1} wa ḥurru ʿappêma ḥuwwatuna [tiḥlaqu[?]] maṭnū
rigmi
- (7) [wa] ʿênu[] malkuna ya²ḥudu ḥuwwa[ta ʿêbihi wa [?]] murḥay
malki tadallilanna
- (8) [-]^{r-1}hu M^{r-1}[-]----]^r-M¹ḤT bahimatuna [---- tiḥla]qu
- (9) wa ʿênu šāqu [šam²ala] bihu malkuna ^rY¹[-]----(-) ʿêbahu
- (10) wa ʿênu qiṣra[tu šam²ala] malkuna [-----(-)ʿê]bahu
- (11) wa qarṇu šī²ri [bi] pi²tihu šam²a[la]N
- (12) tiḥālu ʿênu bihu [-]^{r-1}DN ^{r-1}[] maṭnū [rigmi [?]] (13) malkuna lā
yapūqu ša²[p]ḥa
- (14) [wa] ʿênu ʿuškāma bihu dar[ʿu]^{r-1}
- (15) wa ʿênu kara²u yadihu ^{r-1}[] yaḥalliqu bahimata [--]^{r-1}
- (16) [-]^{r-1}[-]^{r-1}[] ʿêbuna yaḥalliqu bahimata ḥuwwati
- (17) []^{r-1} tannānu ʿuzzi ya²uḥudu ʿêba malki
- (18) []HLQ maṭnū rigmi
- (19) []RĠB wa tuppū maṣūqatu

Notes

“Teratology”: the study of monstrous phenomena, in the case of this text, of malformed animal fetuses.

- (1) correct {át} to {n} and restore {tátt šin^{r.1} [k t]l¹dn¹}; {tátt} either an irregular plural (the feminine plural morpheme would be attached to the feminine singular stem) or a mistake for {tát} /tu²ātu/; {mádtⁿ} the {-n} is enclitic (as in all cases in this text of a common noun which is the first word of an apodosis and is singular absolute).
- (3) perhaps restore {[rǵb]n}.
- (12) restore {[rgm]} after {mṭn}, as in lines 7 and 18?
- (19) {tp} 3f.s. imperfective, Gp-stem, √NPY /tuppû/ ← /*tunpayu/.
- (32′) {tḫyt} read {tḫ<t>yt}.
- (33′) {tqšrn} either 3m.pl. imperfective, D-stem, (subject lost in the break) or 3m.pl. imperfective, G-stem or Dp-stem, subject {ymy} ‘the days of the master will be short/shortened’).
- (34′) {ymy} common noun m.pl. n. or a. (depending on how the preceding line is restored) + y-enclitic.
- (39′) {qšrt p^{nh}} the second word should be in the dual (because the plural is p^{nt} and, if it were singular, it should be specified as to ‘right’ or ‘left’) and it appears necessary to emend the adjective to agree in number; {yǵtr} 3m.s. imperfective, Gt-stem, √GR.
- (44′–49′) the number of signs missing at the beginning of lines 44′–49′, 51′ may only be estimated approximately.
- (45′) {tpšlt} correct either to {tpšl<<t>>} or to {tpšln¹} and analyze as a verb— or analyze as a nominal predicate (/tapšilat^u/ ‘Šapšu (will be) the debasing of that land’).
- (46′) {yddll} probably correct to {yd<<d>>ll}.

V. Letters

Text 21: A Military Situation (RS 4.475)

Dhorme 1933: 235–37; *CTA* 53; *KTU* 2.10; Pardee 1987; 2002b: 107–8; *TO* II, pp. 275–80.

→ Plate
⇒ Photo

Text

Obverse

(1) tḥm . ʾiwrḏr (2) l . p̄s̄y (3) rgm

(4) yšlm . lk

(5) l . trḡds (6) w . l . klby (7) šmʿt . ḥt̄i (8) nḥt̄u . ht (9) hm . ʾinmm (10) nḥt̄u . w . lāk (11) ʿmy . w . yd (12) ʾilm . p . k mtm (*Lower edge*) (13) ʿz . m̄id (14) hm . nṯkp (*Reverse*) (15) mʿnk (16) w . mnm (17) rgm . d . tšmʿ (18) ṯmt . w . š̄t (19) b . spr . ʿmy

Translation

(1) Message of ʾIwriḏarri: (2) To Pilsiya, (3) say:

(4) May it be well with you.

(5) Regarding *Tarḡudassi* (6) and *Kalbiya*, (7) I have heard that they have (8) suffered defeat. (9) Now if such is not (10) the case, send (11) me a message (to that effect).

Pestilence (12) is (at work) here, for death (13) is very strong.

(14) If they have been overcome, (15) your reply (16) and whatever (else) (17) you may hear (18) there put (19) in a letter to me.

Vocalized Text

(1) taḥmu ʾiwrīḏarri (2) lē pilsiya (3) rugum

(4) yišlam lēka

(5) lē tarḡuddassi (6) wa lē kalbiya (7) šamaʿtu ḥataʿi (8) naḥtaʿū hatti

(9) himma ʾēnumama (10) naḥtaʿū wa laʿak (11) ʿimmaya wa yadu

(12) ʾilima pā kī mōtuma (13) ʿazzu maʿda (14) himma naṯkapū (15)

maʿnūka (16) wa mannama (17) rigmu dū tišmaʿu (18) ṯammati wa šit (19) bi sipri ʿimmaya

Notes

(7–8) {ḥt̄i nḥt̄u} a common noun in construct with the following verbal phrase.

(9) {inmm} particle {in} + double *m*-enclitic.

(12) {mtm} common noun + *m*-enclitic.

→ Plate
⇒ Photo

Text 22: *Talmiyānu* and *ʿAḥātumilki* to Their Lady (RS 8.315)

Dhorme 1938; CTA 51; KTU 2.11; TO II, pp. 281–84; Pardee 2002b: 90; 2003: 447.

Text

Obverse

(1) l . ʔmy . ʔdtny (2) rgm (3) tḥm . tlmyn (4) w . ʔḥtmlk . ʿbdk

(5) l . pʿn . ʔdtny (6) mrḥqtm (7) qlny . ʔlm (8) tḡrk (9) tšlmk (10) hnny . ʿmny (11) kl . mīd (*Lower edge*) (12) šlm . (13) w^{r.1} ʔp . ʔnk (*Reverse*)
(14) nḥt . tmny (15) ʿm . ʔdtny (16) mnm . šlm (17) rgm . tḥb (18) l . ʿbdk

Translation

(1) To my mother, our lady, (2) say: (3) Message of *Talmiyānu* (4) and *ʿAḥātumilki*, your servants:

(5) At the feet of our lady (6) (from) afar (7) we fall. May the gods (8) guard you, (9) may they keep you well. (10) Here with the two of us (11) everything is very (12) fine. (13) And I, for my part, (14) have got some rest. There (15) with our lady, (16) whatever is well, (17) return word (of that) (18) to your servants.

Vocalized Text

(1) lē ʔummiya ʔadattināyā (2) rugum (3) taḥmu talmiyāna (4) wa ʔaḥātumilki ʿabdēki
(5) lē paʿnē ʔadattināyā (6) marḥaqtama (7) qālānāyā ʔilūma (8) taḡḡurūki
(9) tašallimūki (10) hannaniya ʿimmānāyā (11) kalilu maʿda (12) šalima
(13) wa ʔapa ʔanāku (14) nāḥātu ṭammāniya (15) ʿimma ʔadattināyā
(16) mannama šalāmu (17) rigma taḥībī (18) lē ʿabdēki

Notes

- (1) {ʔdtny} common noun f.s.g. + pronominal suffix 1c.du.
(6) {mrḥqtm} common noun + *m*-enclitic.
(8) {tḡrk} 3m.pl. imperfective, G-stem, √NGR.

Text 23: The King to the Queen-Mother (RS 11.872)

Virolleaud 1940a: 250–53; CTA 50; KTU 2.13; Pardee 1984a: 223–25, 229–30; 2002b: 92; 2003: 447; TO II, pp. 287–90.

→ Plate
⇒ Photo

Text**Obverse**

(1) l . mlkt (2) ʾumy . rgm (3) tḥm . mlk (4) bnk .

(5) l . pʿn . ʾumy (6) qlt . l . ʾumy (7) yšlm . ʾilm (8) tgrk . tšlmk

(9) hlly . ʿmny (10) kll . šlm (11) tḥny . ʿm . ʾumy (*Lower edge*) (12) mnm . šlm (13) w . rgm . tṭb . ly

Reverse

(14) bm . ty ndr (15) ʾtt . ʿmn . mlk^t (16) w . rgmy . l [?] (17) lqt . w . pn (18) mlk . nr bn

Translation

(1) To the queen, (2) my mother, say: (3) Message of the king, (4) your son.
(5) At my mother's feet (6) I fall. With my mother (7) may it be well! May the gods (8) guard you, may they keep you well.

(9) Here with me (10) everything is well. (11) There with my mother, (12) whatever is well, (13) send word (of that) back to me.

(14) From the tribute they have vowed (15) a gift to the queen. (16) My words she did indeed (17) accept and the face of (18) the king shone upon us.

Vocalized Text

(1) lē malkati (2) ʾummiya rugum (3) taḥmu malki (4) biniki

(5) lē paʿnē ʾummiya (6) qālātu lē ʾummiya (7) yišlam ʾilūma (8) taḡḡurūki tašallimūki

(9) halliniya ʿimmāniya (10) kalīlu šalima (11) taḥmāniya ʿimma ʾummiya (12) mannama šalāmu (13) wa riḡma taṭṭibi layya (14) bima ṭayyi nadarū (15) ʾittata ʿimmānu malkati (16) wa riḡamiya la (17) laqa<ḥ>at wa panū (18) malki nārū binū

Notes

(9) {ʿmny} prep. + pron. 1c.s. + y-enclitic (/ʿimmān + ḥ + ya/).

(17) {lqt} the translation is based on a text corrected to {lq<ḥ>t}

→ Plate
⇒ Photo

Text 24: *Talmiyānu* to His Mother, *Tarriyelli* (RS 15.008)

Virolleaud 1957: text 15; *KTU* 2.16; Pardee 1984a: 219–21, 229; 2002b: 89; 2003: 447–48; *TO II*, pp. 297–302.

Text

Obverse

(1) tḥm . 't'lm[y]n' (2) l tryl . ūmy (3) rgm

(4) yšlm . lk . ðly (5) ūgrt . tgrk (6) tšlmk . ūmy (7) td^c . ky . 'rbt (8) l pn . špš
(9) w pn . špš . nr (10) by . mīd . w ūm (11) tšmḥ . máb (12) w ál . twḥln (13)
'tn . ḥrd . ánk (14) 'mny . šlm (15) kll (*Lower edge*) (16) w mnm . (17) šlm .
'm (*Reverse*) (18) ūmy (19) 'my . tttb (20) rgm

Translation

(1) Message of *Talmi[yā]nu*: (2) To *Tarriyelli*, my mother, (3) say:
(4) May it be well with you. May the gods of (5) Ugarit guard you, (6) may
they keep you well. My mother, (7) you must know that I have entered
(8) before the Sun (9) and (that) the face of the Sun has shone (10) upon me
brightly. So may my mother (11) cause *Ma^{ab}abû* to rejoice; (12) may she not
be discouraged, (13) (for) I am the guardian of the army. (14) With me
everything (15) is well. (16) Whatever (17) is well with (18) my mother,
(19) may she send word (of that) (20) back to me.

Vocalized Text

(1) taḥmu talmi[yā]na (2) lê tarriyelli 'ummiya (3) rugum
(4) yišlam lêki 'ilūya (5) 'ugārit taġġurūki (6) tašallimūki 'ummiya (7) tida^c
kīya 'arabtu (8) lê panī šapši (9) wa panū šapši nārū (10) biya ma^{ab}da wa
'ummī (11) tašammih ma^{ab}abâ (12) wa 'al tiwwaḥilan (13) 'ātinu ḥurādi
'anāku (14) 'immāniya šalima (15) kalīlu (16) wa mannama (17) šalāmu
'imma (18) 'ummiya (19) 'immaya taṭaṭib (20) rigma

Notes

- (4) {ðly} common noun m.pl.n.abs. + *y*-enclitic.
(6–7) {ūmy td^c} either a common noun f.s.g. functioning as a vocative + 1c.s. pronominal suffix followed by a jussive, G-stem, √YD^c 2f.s. (this analysis is reflected in the translation and vocalization indicated here, lit., 'O my mother, may you know'), or a common noun f.s.n. + 1c.s. pronominal suffix + *y*-enclitic followed by a jussive, G-stem, √YD^c 3f.s. (/ʔummîya tida^c/, 'may my mother know').

- (7) {ky} conj. {k} + y-enclitic.
 (12) {twḥln} 3f.s. imperfective, N-stem, √WHL (→ YHL) + n-enclitic.

Text 25: The King Meets His Hittite Sovereign (RS 16.379)

→ Plate

Virolleaud 1957: text 13; *KTU* 2.30; Pardee 1984a: 225–26, 230; 2002b: 92; 2003: 448; *TO II*, pp. 321–24.

⇒ Photo

Text

Obverse

(1) ṛ¹ mlkt . ṛ¹[m]ṛ¹y¹ (2) ṛ¹gm . tḥ¹m¹[] (3) mlk . bn¹k¹[]

(4) ṛ¹ . p¹n . ṛ¹m¹y¹ (5) qlt ṛ . ṛ¹y . ṛ¹[m]y (6) yšlm . ḫl[m] (7) tḡ¹r¹k . tš¹[l]¹m¹k

(8) ṛ¹h¹ny . ṛ¹mn¹y¹ [. š]lm (9) w . ṛ¹m¹n¹ . ṛ¹m¹ [. ḫ]my (10) mnm . š¹ṛ¹[m] (11) w . rgm [. tṭb .] ṛ¹y

(Lower edge) (12) hl¹n¹y . ṛ¹m¹n¹ (13) mlk . b . ṛ¹ty ndr (14) ḫtt . w . ht (Reverse)
 (15) [-]sny . ḫ¹ḫ¹drh (16) w . hm . ḫt . (17) ṛ¹ . w . likt (18) ṛ¹mk . w . hm (19) l . ṛ¹ . w . lāk¹m (20) ḫlāk . w . ḫt (21) ḫmy . ḫl . tḫ¹ṛ¹ṣ¹ (22) w . ḫp . mhkm (23) b . lbk . ḫl . (24) tšt

Translation

- (1) To the queen, my mo[ther], (2) say: Message of (3) the king, your son.
 (4) At my mother's feet (5) I fall. With my mo[ther] (6) may it be well. May the god[s] (7) guard you, may they k[ee]p you well.
 (8) Here with me it is [w]ell. (9) There with my [mo]ther, (10) whatever is we[ll], send (11) word (of that) back to me.
 (12) Here to the (13) king from the tribute they have vowed (14) a gift and (15) [h]e (as a result has agreed to) augment his 'vow'. (16) Now if the Hittite (forces) (17) go up, I will send you a (18) message; and if they (19) do not go up, I will certainly (20) send one. Now you, (21) my mother, do not be agitated (22) and do not allow (23) yourself to be distressed (24) in any way.

Vocalized Text

- (1) lê malkati ṛu[mmi]ya (2) rugum taḥmu (3) malki biniki
 (4) lê pa¹nê ṛummiya (5) qālātu lēya ṛu[mmi]ya (6) yišlam ṛilū[ma] (7) taḡḡurūki taša[l]li[mūki
 (8) halliniya ṛimmāniya [ša]lima (9) wa ṛammāna ṛimma [ṛu]mmiya (10) mannama šalā[mu] (11) wa rigma [ṛaṛibi] layya

(12) halliniya ʿimmānu (13) malki bi ʿayyi nadarū (14) ʾittata wa hatti (15) [ya]sanniyu ʾuddarahu (16) wa himma ḥatti (17) ʿalā wa laʾiktu (18) ʿimmaki wa himma (19) lā ʿalā wa laʾākuma (20) ʾilʾaku wa ʾatti (21) ʾummiya ʾal tidḥaṣi (22) wa ʾapa mahakama (23) bi libbiki ʾal (24) taṣiti

Notes

(12–13) {ʿm^rn¹ mlk} the king of Ugarit was with the Hittite king when he dictated this letter.

(15) restore {[y]sny} ?

(22–24) lit., ‘do not place anything in your heart’.

→ Plate

Text 26: The King of Tyre to the King of Ugarit (RS 18.031)

⇒ Photo

Virolleaud 1965: text 59; *KTU* 2.38; Hofstijzer 1979; *TO* II, pp. 349–57; Pardee 2002b: 93–94; 2003: 448.

Text

Obverse

(1) l . mlk . ḡrt (2) ḥḥy . rgm (3) ḥm . mlk . ṣr . ḥḥk

(4) yšlm . lk . ḥlm (5) ḡrk . tšlmk (6) hnny . ʿmn (7) šlm . ḥmny (8) ʿmk . mnm
ʿ.ʾ šlm (9) rgm . ḥḥb¹

(10) ḥnykn . dt (11) ḥkt . mšrm (12) hndt . b . ṣr (*Lower edge*) (13) mtt . by
-ʿ.ʾ (14) ḡšm . ḥdr (*Reverse*) (15) nškḥ . w (16) rb . tmmt (17) lqh . kl . ḡr^c (18)
bd^rnh¹m . w . ḥn^rk¹ (19) k[l] ʿ.ʾ ḡr^ch¹m (20) ʿk¹l ʿ. n¹pš . (21) w ʿ. ḥ¹klhm .
bd (22) r¹b¹ [.] tmmt . lqḥt (23) w . ḥḥb . ḥnk . lhm (24) w . ḥnyk . tt (25) by .
ʿky . ʿryt (26) w . ḥḥy . mhk (27) b . lbh . ḥl . yšt

Translation

(1) To the king of Ugarit, (2) my brother, say: (3) Message of the king of Tyre, your brother.

(4) May it be well with you. May the gods (5) guard you, may they keep you well. (6) Here with me (7) it is well. There (8) with you, whatever is well, (9) send word (of that) back (to me).

(10) Your ships that (11) you dispatched to Egypt (12) have wrecked (13) off Tyre (14) when they found themselves (15) caught in a bad storm. (16) The salvage master, however, (17) was able to remove the entire (cargo of) grain (18) in their possession. (Then) I took over (19) the ent[ire] (cargo of) grain, (20) as well as all the people (21) and their food, from the (22) salvage master (23) and I returned (all these things) to them. (24) Now your boats

have been able to moor (25) at Acco, stripped (of their rigging). (26) So my brother (27) should not worry.

Vocalized Text

(1) lē malki ʿuḡārit (2) ʾaḥīya rugum (3) taḥmu malki šurri ʾaḥīka
 (4) yišlam lēka ʾilūma (5) taḡḡurūka tašallimūka (6) hannaniya ʿimmāni
 (7) šalima ṭammāniya (8) ʿimmaka mannama šalāmu (9) rigma ṭaṭib
 (10) ʾanayyukana dāti (11) laʾikta mišrêma (12) hannadāti bi šurri (13)
 mêtatu biya (14) gišmi ʾaduri (15) naškaḥū wa (16) rabbu tamūtati (17)
 laqaḥa kulla ḏarʿi (18) bîdēnahumu wa ʾanāku (19) ku[lla] ḏarʿihumu (20)
 kulla napši (21) wa ʾaklahumu bîdê (22) rabbi tamūtati laqaḥtu (23) wa
 ṭaṭābu ʾanāku lēhumu (24) wa ʾanayyuka ṭit (25) biya ʿakkāyi ʿariyatu (26)
 wa ʾaḥūya mahaka (27) bi libbiḥu ʾal yašit

Notes

- (10) {ʾanykn} common noun + pronominal suffix + *n*-enclitic (this noun is grammatically feminine, as may be seen from the feminine verbal forms of which it is the subject in the continuation of the text).
 (12–15) lit., ‘that (group of ships) in Tyre were dying (when) in a strong storm they found themselves’ (‘were dying’ = ‘were dead in the water’).
 (13) the two signs erased at the end of the line appear to have been {gš}, that is, the first two signs of the word *gšm*; the scribe began to write the word here, then seeing that the space was too short for the entire word on the lower edge, he erased what he had written and moved down to the next line and began the word again.
 (23) {w ṭṭb ʾnk} the verbal form is plausibly the infinitive (this explanation appears preferable to correcting the text to read {ṭṭbt}).
 (24) {tt} 3f.s. perfective √TWY, /ṭawiyat/ → /ṭit/ or /tat/.

Text 27: *Tiptibaʿlu* to the King (RS 18.040)

Virolleaud 1965: text 63; *KTU* 2.40; Pardee 2002b: 104.

→ Plate
 ⇒ Photo

Text

Obverse

(1) l . mlk . b^{c1}l¹y (2) rgm (3) ʿt¹ḥm . ṭṭb^{c1}l¹ (4) [ʿ]¹b¹dk

(5) [l .]l¹p¹n . b^{c1}ly (6) [šb]¹c¹d . šb^{c1}d¹ (7) ʿm¹[r]ḥqtm (8) qlt

(9) ʿbdk . b . (10) lwsnd (11) ʿā¹bšr . (*Lower edge*) (12) ʿm . mlk (13) w . ht .
 (14) mlk . syr (*Reverse*) (15) ns . w . ṭm¹ny¹ (16) ydbḥ (17) mlḡ¹ḡm¹ (18) w . mlk . b^{c1}ly (19) y^fd^{c1}

Translation

(1) To the king, my master, (2) say: (3) Message of *Tiptibaʿlu*, (4) your [se]rvant:

(5) [At] the feet of my master, (6) [seve]n times, seven times, (7) (from) a[f]ar (8) do I fall.

(9) As for your servant, in (10) *Lawasanda* (11) I am keeping an eye (on the situation) (12) along with the king. (13) Now (14) the king has just left in haste to (Mount) *Sēyēra*, (15) where (16) he is sacrificing (17) MLĜʿGM¹. (18) The king, my master, (19) must know (this).

Vocalized Text

(1) lē malki baʿliya (2) rugum (3) taḥmu tiptibaʿli (4) [ʿa]bdika

(5) [lê] paʿnê baʿliya (6) [šab]ʿida šabʿida (7) ma[r]ḥaqtama (8) qālātu

(9) ʿabduka bi (10) lawasanda (11) ʾabšuru (12) ʿimma malki (13) wa hattī

(14) malku Sēyēra (15) nāsa wa ṭammāniya (16) yidbaḥu (17) MLĜʿGM (18) wa malku baʿliya (19) yidaʿ

Note

(12, 13) {mlk} the reference is to the Hittite king.

→ Plate
⇒ Photo

Text 28: Two Servants to Their Master (RS 29.093)

Herdner 1978b; *KTU* 2.70; Pardee 2002b: 110–11.

Text**Obverse**

(1) l . ydrm . bʿlny (2) rgm (3) ṭm . pnḥt (4) w . yrmhd (5) ʿbdk . p šlm (6) l bʿlny . ilm (7) ṭgrk . tšlmk (8) l . pʿn . bʿlny (9) ṭnid . šbʿd (10) mrḥqtm . qlny

(11) hlly . bn . ʿyn (12) yšʾl . ʿm . ʾmtk (13) w . lāk . lh . w . kḥdnn (14) w . ʾnk . ḥrš (15) lqḥt . w . ḥwt (*Lower edge*) (16) hbt . w lm . ṭb (17) bn . ʿyn (*Reverse*) (18) w . lqh . ṭqlm (19) ksp . bd . ʾmtk

(20) w ṭn . ʿbdk (21) ṭmt . ʿmnk (22) klt ṭn . ʾkl . lhm (23) w . k tšʾl (24) bt . ʿbdk (25) w . k ymgy (26) ʿbdk . l šlm (27) ʿmk . p l . yšbʿl (28) ḥpn . l bʿly (29) mnm . iṭ . l ʿbdk

Translation

(1) To *Yadurma*, our master, (2) say: (3) Message of *Pinḥaṭu* (4) and *Yarmihaddu*, (5) your servants. May it be well (6) with our master. May the gods (7) guard you, may they keep you well. (8) At the feet of our master

(9) twice seven times (10) (from) afar we fall.
 (11) Here *Binu-ʿAyāna* (12) keeps making demands on your maidservant.
 (13) So send him a message and put a stop to this. (14) Here is what I have done: a workman (15) I engaged and had (16) this house repaired. So why did (17) *Binu-ʿAyāna* come back (18) and take two shekels (19) of silver from your maidservant?
 (20) Now as for your two servants, (21) there with you (22) is all (one could need), so you must give food to them. (23) Moreover, thus must the (24) (members of) the house(hold) of your two servants ask. (25) And when your servant comes (26) to tender to you his formal greetings, (27) he will be sure to have (28) a *ḥipānu*-garment made for my master, (29) of whatever (is required) from your servant's own goods.

Vocalized Text

(1) lē yadurma baʿlināyā (2) rugum (3) taḥmu pinḥaṭi (4) wa yarmihaddi
 (5) ʿabdēka pa šalāmu (6) lē baʿlināyā ʿilūma (7) taḡḡurūka tašallimūka (8) lē
 paʿnē baʿlināyā (9) ṭinēʿida šabʿida (10) marḥaqtama qālānāyā
 (11) halliniya binu ʿayāna (12) yištaʿalu ʿimma ʿamatika (13) wa laʿak lēhu
 wa kaḥḥidannannu (14) wa ʿanāku ḥarrāša (15) laqaḥtu wa ḥiwwētu
 (16) habbēta wa lēma tāba (17) binu ʿayāna (18) wa laqaḥa ṭiqlēma
 (19) kspa bīdē ʿamatika
 (20) wa ṭinā ʿabdāka (21) ṭammati ʿimmānuka (22) kullatu tin ʿakla lēhumā
 (23) wa kā tišʿalū (24) bētu ʿabdēka (25) wa kī yamḡiyu (26) ʿabduka lē
 šalāmi (27) ʿimmaka pa la yašabʿilu (28) ḥipāna lē baʿliya (29) mannama ʿiṭu
 lē ʿabdika

Notes

- (12) {ʾamtk} the use of the word designating a female servant indicates that just one of the two authors is speaking.
 (20) {w ṭn ʿbdk} the phrase marks the return to a message of the two writers.
 (23) {tšāl} 3m.pl. jussive, G-stem, expressing the necessity for the habitants of the household to ask for provisions when their present supply has run out.
 (26) {ʿbdk} that this form is singular is shown by the form {bʿly} in line 28 and this portion of the message was thus spoken by the male servant.

→ Plate
⇒ Photo

Text 29: The King to the Queen-Mother in the Matter of the Amurrite Princess (RS 34.124)

Bordreuil and Pardee 1991: text 88; Pardee 2002b: 90–92; 2003: 450; *TO II*, pp. 363–421; *CAT* 2.72.

Text

Obverse

(1) [l . mlkt . ùmy] (2) [rgm] (3) [tḥm .] 'm¹[lk . bnk]

(4) [l p]ʿn . ùmy ' . [qlt] (5) [l]ʿy¹ . ùmy šlm ' . [šlm] (6) [t]ḡrk . tšl¹m¹[k]

(7) 'h¹nny . ʿmn . šl[m . kl]ʿl¹ (8) ṭmny . ʿmk- . mnm (9) šlm . rgm . ṭṭ . ly

(10) lm . tlīkn . ḥpt . hndn (11) p . mšmʿt . m¹lk¹ (12) inn . im . bn . q¹l⁻¹
(13) im . bn . ʾlyy . im (14) mšmʿt . mlk (15) 'w . ' tlkn . ṭn . ṭnm (16) ʿmy .
w . ṭṭbrn . lby (17) w . lḥt . bt . mlk . ʾmr (18) 'k¹y¹ . ' tdb¹ . ùmy (*Lower edge*)
(19) l . pn . qrt (20) im . ht . l . b (21) mšqt . y¹t¹bt¹ (*Reverse*) (22) qrt . p . mn
(23) likt . ʾnk . lḥt (24) bt . mlk . ʾmr (25) ybnn . hlk (26) ʿm . mlk . ʾmr
(27) w . ybl . hw . mīt (28) ḥrṣ . w . mrdtt . l (29) mlk . ʾmr . w . lqh . hw
(30) šmn . b . qrn^h (31) w . yšq . hw . l . riš (32) bt . mlk . ʾmr¹ (33) mnm ' .
ḥ¹t¹[. . .]ʿ⁻¹ (34) 'k¹y¹ . ùm¹y¹[. . .] (35) [. . .]r . h¹w¹[. . .] (36'–38' [. . .])
(*Upper edge*) (39'–41' [. . .]) (*Left edge*) (42') [. . .]š¹t¹r . p . ù (43') [. . .]ʿ⁻¹t .
kly . b . kpr (44') [. . .]ḥbk . w . ʾnk (45') [. . .]n¹tk

Translation

(1) [To the queen, my mother, (2) say: (3) Message of the] k[ing, your son.]
(4) [At] my mother's [f]eet [I fall]. (5) [Wi]th my mother <may> it be well!
[May the gods] (6) [g]uard you, may they keep [you] well.
(7) Here with me [everythi]ng is we[ll]. (8) There with you, whatever (9) is
well, sen<d> word (of that) back to me.
(10) Why do you send this *ḥuptu*(-soldier?) (11) and not the royal guard?
(12) If *Binu-QL*¹, (13) *Binu-ʾAlliyaya*, and (14) the royal guard (15) go
(elsewhere), inform (16) me, and you will disappoint me severely.
(17) As regards the correspondence relative to the daughter of the king of
Amurru (18) (and the fact) you are to speak (about it) (19) to the city
(-council): (20) if the city (21) remains undecided, (22) then why (23) have
I sent a letter (to them) (24) (on the topic of) the daughter of the king of
Amurru? (25) Now *Yabninu* has left (26) for the court of Amurru (27) and he
has taken with him one hundred (28) (shekels of) gold and *mardatu*-cloth for
(29) the king of Amurru. He has also taken (30) oil in a horn (31) and poured
it on the head of (32) the daughter of the king of Amurru. (33) Whatever
si[n² . . .] (34) because my mother [. . .].

[. . .]

(42') [. . .] is left and moreover (43') [. . .] brought to an end by expiating (44') [. . .] your (male) ally/allies. And I, for my part, (45') [. . .] your (female) enemy.

Vocalized Text

(1) [lê malkati ʿummiya] (2) [rugum] (3) [taḥmu] ma[lki biniki]
 (4) [lê pa]ʿnê ʿummiya [qālātu] (5) [lê]ya ʿummiya <yi>šlam [ʿilūma]
 (6) [ta]ǧǧurūki tašallimū[ki]
 (7) hannaniya ʿimmānī šali[ma kalī]lu (8) ʿammāniya ʿimmaki mannama
 (9) šalāmu rigma taṭī<bi> layya
 (10) lêma talaʿikīna ḥuṭṭa hannadāna (11) pa mašmaʿtu malki (12) ʿenuna
 ʿimma binu QL^{r-1} (13) ʿimma binu ʿalliyaya ʿimma (14) mašmaʿtu malki
 (15) wa talikūna ṭinī ṭanūma (16) ʿimmaya wa taṭburīna libbaya (17) wa
 lūḥatu bitti malki ʿamurri (18) kīya tadabbiru ʿummiya (19) lê panī qarṭi
 (20) ʿimma hatti lê bi (21) mašūqati yāṭibatu (22) qarṭu pa manna
 (23) laʿiktu ʿanāku lūḥata (24) bitti malki ʿamurri (25) yabninu halaka
 (26) ʿimma malki ʿamurri (27) wa yabala huwa miʿta (28) ḥurāši wa mardēta'
 lê (29) malki ʿamurri wa laqaḥa huwa (30) šamna bi qarnihu (31) wa yašaqa
 huwa lê raʿši (32) bitti malki ʿamurri (33) mannama ḤṬ[. . .] (34) kīya
 ʿumm-ya [. . .] (35–41') [. . .] (42') [. . .] ŠṬ^rIR pa ʿū (43') [. . .] killaya bi
 kapāri (44') [. . .] ʿā]hib-ki wa ʿanāku (45') [. . .] šā]niʿt-ki

Notes

- (1–3) the restoration of the address is based on epistolary usage, the space available, and the trace of a {^rm¹} in line 3.
 (5) {ūmyšlm} probably correct to read {ūmy <. y >šlm}.
 (9) {tt} certainly correct to read {tt}.
 (20) {l . b} either two prepositions forming a complex prepositional phrase (as is indicated in the vocalized text) or else asseverative /la/ + the preposition /bi/.
 (28) {mrddt} a mistake for {mrđt} or an irregular plural?
 (33) {ḥṭ[. . .]} perhaps restore a form derived from the root ḤṬ^r, 'to commit an error, to sin'.
 (42') {[. . .]šṭir} should be an imperfective, Gt-stem, from √Š^rR, but the grammatical person is unknown.
 (44', 45') {[. . .]ḥbk}, {[. . .]nṭk} plausibly restore {[. . .]ḥbk} and {[. . .]šnṭk} (in the first case, the grammatical number is unclear whereas in the second it must be singular [the plural would be written {šnṭk} for /šāniʿāt-ki/]; the grammatical case of both words is unknown because the context is lost).

→ Plate **Text 30: 'Anantēnu to His Master, *Ḥidmiratu* (RS 92.2010)**

⇒ Photo Bordreuil and Pardee 2001: text 50; Pardee 2002b: 112.

Text

Obverse

(1) l ḥdmrt (2) b'ly . rgm (3) ṯm . ʾanntn (4) 'bdk . ḫlm (5) tgrk . tšlmk (6) l p'n . b'ly (7) šb'd . w šb'd (8) mrḥqtm (9) qlt . w hnn (10) 'm 'bdk (11) mid . šlm (*Lower edge*) (12) w b'ly (13) šlm^h (*Reverse*) (14) w šlm (15) nkly (16) w šlm (17) bth . w šlm (18) šm' rgmk (19) n'm ʾt ṯtb (20) 'm 'bdk (21) w b'ly bt (22) 'bdh . ʾl (23) yb'r (24) b ydh

Translation

(1) To *Ḥidmiratu*, (2) my master, say: (3) Message of 'Anantēnu, (4) your servant. May the gods (5) guard you, may they keep you well. (6) At the feet of my master (7) seven times and seven times (8) (from) afar (9) do I fall. Here (10) with your servant (11) it is very well. (12) As for my master, (13) (news of) his well-being, (14) (of) the well being (15) of *Nikkaliya*, (16) (of) the well-being (17) of his household, (of) the well-being of (18) those who listen to your (19) good word(s), you, (O master,) you must send back (20) to your servant. (21–23) Now may my master not destroy his servant's house(hold) (24) by his (own) hand.

Vocalized Text

(1) lē ḥidmirati (2) ba'liya rugum (3) taḥmu 'anantēna (4) 'abdika 'ilūma (5) taḡḡurūka tašallimūka (6) lē pa'nē ba'liya (7) šab'ida wa šab'ida (8) marḥaqtama (9) qālātu wa hannana (10) 'imma 'abdika (11) ma'da šalima (12) wa ba'liya (13) šulmahu (14) wa šulma (15) nikkaliya (16) wa šulma (17) bētihi wa šulma (18) šāmi'i/i rigmika (19) na'imi 'atta ṯaṯib (20) 'imma 'abdika (21) wa ba'liya bēta (22) 'abdihi 'al (23) yaba'ir (24) bi yadihi

Note

(13) {šlm^h} the lower wedge of the last sign is extended downwards, making difficult the epigraphic distinction between {h} and {i}; the meaning of the formula requires the reading of {h}.

Text 31: A Double Letter: The Queen to ³Urtēnu and ²Ilmilku to the Same (RS 94.2406)→ Plate
⇒ Photo

Bordreuil, Hawley, and Pardee forthcoming; text 60; Pardee 2002b: 102–3.

Text**Obverse**

(1) t̄hm . mlkt (2) l . ūrt̄n . rgm

(3) hl̄ny . ʾānk . b ym (4) k ytnt [.] spr (5) hnd . ʿmk . w b ym (6) hwt . ʾānk . b mlwm (7) btt . w . ʿlm (8) ʾadnyh . b t̄l̄t̄ (9) sngr̄ . b r^rb^rc (10) ūnḡ . w d^c(11) w ʾat̄^r . k̄lk̄lk̄[. . .] (12) škn̄ . l šmk̄[. . .] (13) w . kly . ʿbd[. . .] (14) ʿp̄ . ʾmgȳ . t̄h̄ . w[. . .] (15) ʾršth̄ . t^r-1[. . .]

(Lower edge)

(16) w . bt̄ . ʾh̄d^r[. . .] (17) d . ʾadr̄[. . .] (Reverse) (18) d ʾt̄^r . h̄d^r-1[. . .] (19) w . ʿ(-)h̄ . w . ʿš^r[. . .] (20) mr̄ḥšm̄ . bh̄[. . .](21) w . ʾat̄ . b pk̄^r . ʾʾ^r1[. . .] (22) yš̄i mnk̄^rcl̄ d m^rḡ^r[. . .] (23) w . ūgr̄t̄ . ʾi^rl̄a^rk̄^r[. . .] (24) w . ʾšm̄^c . ʿk̄^r . l . ʿrb̄^r[. . .] (25) bk̄ . ʾānk̄m̄ . ʾil̄āk̄(26) ʿsp̄ m^r-1p̄ . w ʾšpr̄m (27) ʿw^r g^rp̄^rm̄ . ʿdbm̄ (28) w l . ʿrb̄^rt̄ . bk̄ . l ʿrb̄t̄ (29) ʿmȳ . mlk̄^r . t̄l̄āk̄ (30) w r̄iš^rk̄^r . h̄lq̄(31) t̄hm̄ . ʾilm̄lk̄ . (32) l . ūrt̄n . ʾhȳ rgm (33) yš̄lm̄ . lk̄ . k l̄ik̄[-] (34) ʿmȳ . ky h̄š̄ . w l̄a^rk̄^r (Upper edge) (35) w ht̄ ʾānk̄ rgt̄ (36) l pn̄ . mlkt̄ . l̄ik̄[?] (37) w . ʾat̄ . bt̄ . ūh̄d̄ ly (Left edge) (38) w d^c . k yš̄ā[-] ʿ . ʾ^r1p̄ . mlkt̄ (39) w ʾat̄ . b pk̄ . ʾl̄ . yš̄i (40) mh̄k̄ . ūgr̄t̄**Translation**(1) Message of the queen: (2) To ³Urtēnu, say:(3) I was on the sea (4) when I gave this document (5) (to be delivered) to you. To(6)day at MLWM I lodged, tomorrow (8) (it will be) at ²Adaniya, the third (day) (9) at ³Sunnağara, and the fourth at (10) ²Unuğu. You are now informed.

(11) As for you, all that belongs to you [. . .] (12) ESTABLISH for your name [. . .] (13) and FINISH SERVANT [. . .] (14) for (some) disaster has arrived and [. . .] (15) his/her request [. . .].

(16) Now a house [. . .] (17) that ²ADR [. . .] (18) that is [. . .] (19) and [. . .] and [. . .] (20) those who cleanse BH[. . .].

(21) As for you, not a word must (22) escape your mouth until [X] arrives.

(23) Then I will send a message to Ugarit [. . .]. (24) Should I hear that [she]

has not agreed to guarantee (25) you, then I'll send a(nother) message. (26) Now a SP-vessel (or: two SP-vessels) of M^l-P, two 'IŠPR, (27) and two GP are ready. (28) (If) she does not guarantee you, does not (agree to) come (29) to me, she will send a message to the king (30) and you can kiss your head good-bye.

(31) Message of 'Ilmilku: (32) To 'Urtēnu, my brother, say: (33) May it be well with you.

Concerning the fact that [you] sent (34) me the message, "Send me a message quickly," (35) now I have dictat[ed] (this) message¹ (that I am sending to you) (36) in the presence of the queen. (37) What you must do is to seize the house for me. (38) Moreover, you must recognize that the queen also [has] left. (39) But you must keep (40) absolutely quiet (about all of this) at Ugarit.

Vocalized Text

(1) taḥmu malkati (2) lê 'urtēna rugum
 (3) halliniya 'anāku bi yammi (4) kī yatanātu sipra (5) hannadā 'immaka wa bi yōmi (6) huwati 'anāku bi MLWM (7) bātātu wa 'alāma (8) 'adaniyaha bi talīti (9) sunnağara bi rabī'ī (10) 'unuğī wa da'
 (11) wa 'atta kulkul-ka[. . .] (12) ŠKN lê šumika[. . .] (13) wa KLY 'BD[. . .] (14) pa mağaya TH wa[. . .] (15) 'irišt-h- T^f-^l[. . .]
 (16) wa bētu 'aḥḥadu[. . .] (17) dū 'ADR[. . .] (18) dū 'iṭu HD^f-^l[. . .] (19) wa '(-)H wa Š[. . .] (20) muraḥḥiṣ-ma BH[. . .]
 (21) wa 'atta bi pīka 'al (22) yaši' mannaka 'adē mağā[yi--] (23) wa 'uğārit 'il'aku [. . .] (24) wa 'išma'ū kī lā 'arab[at] (25) bika 'anākuma 'il'aku (26) 'SP M^l-P wa 'IŠPRM (27) wa G^fP^lM 'adūbūma (28) wa lā 'arabat bika lā 'arabat (29) 'immaya malka til'aku (30) wa ra'šuka ḥaliqu
 (31) taḥmu 'ilmilki (32) lê 'urtēna 'iḥīya rugum (33) yišlam lêka kī la'ik[ta] (34) 'immaya kīya ḥuš wa la'ak (35) wa hatti 'anāku rigma¹ (36) lê panī malkati la'ik[tu] (37) wa 'atta bēta 'uḥud layya (38) wa da' kī yaša'a[t] 'apa malkatu (39) wa 'atta bi pīka 'al yaši' (40) mahaka 'uğārit

Notes

(3–10) according to the epistolographic conventions followed at Ugarit, the author expresses acts associated with the writing of the letter in the perfective, adopting thus the perspective of the recipient, for whom these acts will have been in the past when the letter arrives; the day apparently began at sundown and thus the queen had lodged 'this day', i.e., the night before, in the first city named, written the letter during the daylight hours of that 'day', and indicated where she was planning on spending that night (the next 'day') and the two nights thereafter; this outline of her plans probably means that the messenger carrying the tab-

- let RS 94.2406 took a ship back to Ugarit from the port serving ²*Adanya*, the town on the Anatolian mainland from which the queen intended to head inland.
- (10) {w d^c} one of the epistolary formulae based on the root YD^c (m.s. imperative) by which the sender emphasizes the need for the recipient to pay close attention to the message.
- (19) {¹-(-)¹h} the wedges that precede the {h} may be read either as a {m} with the horizontal written over an oblique wedge or as {tg} (less likely).
- (20) perhaps restore {bh[tm]} ‘(those who purify) hou[ses]’.
- (24) probably restore {^rb[t]} and take the form as referring to the female personage mentioned below in this and the following paragraphs.
- (26) the first sign is probably {¹w¹} ({¹w¹ sp} ‘and *sappu*-containers’) or {¹k¹} ({¹k¹sp} ‘silver of’).
- (30) {rišk h[1q]} lit., ‘your head is dead, will disappear, perish, be destroyed’.
- (32) {iḥy} in the first syllable, /a/ has become /i/ through vowel harmony (/¹aḥiya/ → /¹iḥiya/).
- (33) probably restore {lik[t]}, analyze as 2m.s. perfective, and see it as part of the epistolary formula by which the sender of the present message refers to a message from the addressee of this letter.
- (35–36) {rgt . . . lik[?]} correct to {rgm} ‘word’ and restore {lik[t]}, 1c.s. perfective, the author of the present letter referring to its sending, lit., ‘Now, as for me, (this) word¹ I [have] sent (when) in the presence of the queen’, i.e., with the queen’s knowledge and authorization.
- (38) restore {yṣā[t]} with {mlkt} as subject.

Text 32: A Business Letter: The Governor to the Queen (RS 94.2479)

Bordreuil, Hawley, and Pardee forthcoming: text 61; Pardee 2002b: 107.

→ Plate
⇒ Photo

Text

Obverse

(1) ¹l̄ [.] mlkt . ḏdy. rgm (2) ṫm . skn . ḏdk

(3) ¹l̄ [.] p]ḥn . ḏdy . qlt (4) ¹l̄ [.] ḏdy . yšlm

(5) hl̄ny . hnn . b .—(6) bt . mlk . kll (7) šlm . ṫmny (8) ḥm . ḏdy . mmm (9) w . rgm . ṫṫb (10) ḥm . ḏdk

(11) ¹w¹ [.] hl̄n . ḥrm (*Lower edge*) (12) [d]d [.] ḥrm (13) w . ḥmš . dd (*Reverse*) (14) gdl . w . ḥmš (15) dd . nḥr (16) kd . šmn mr (17) kd . šmn . nr (18) kd . ḥmš (19) kd . zt mm (20) d . znt . ḏdy (21) kllm . šnt

Translation

(1) To the queen, my lady, say: (2) Message of the governor, your servant.
 (3) [A]t the [f]eet of my lady I fall. (4) With my lady may it be well.
 (5) Here in (6) the king's palace, everything (7) is fine. There (8) with my lady, whatever <is fine>, (9) may she return word (of that) (10) to her servant.
 (11) (From) here twenty (12) [*dū*]du-measures of barley (13) and five *dūdu*-measures of (14) GDL and five (15) *dūdu*-measures of N^{CR}, (16) (one) *kaddu*-measure of oil (perfumed with) myrrh, (17) (one) *kaddu*-measure of lamp-oil, (18) (one) *kaddu*-measure of vinegar, (19) (one) *kaddu*-measure of olives (in) water, (20) (from) my lady's food provisions, (21) all (of this) I herewith cause to be delivered (to you).

Vocalized Text

(1) lē malkati ʾadattiya rugum (2) taḥmu sākini ʿabdiki
 (3) lē [pa]nē ʾadattiya qālātu (4) lē ʾadattiya yišlam
 (5) halliniya hannana bi (6) bēti malki kalīlu (7) šalima ṭammāniya (8) ʿimma ʾadattiya mannama <šalāmu> (9) wa rigma taṭaṭib (10) ʿimma ʿabdiha
 (11) wa hallina ʿašrāma (12) [dū]du šiʿarīma (13) wa ḥamišu dūdū (14) GDL wa ḥamišu (15) dūdū N^{CR} (16) kaddu šamni murri (17) kaddu šamni nīri (18) kaddu ḥumši (19) kaddu zētī mēma (20) dū zānati ʾadattiya (21) kalīlama šatinātu

Notes

- (8) probably restore {<šlm>} at the end of the line.
 (13–15) the numbers from ‘three’ to ‘ten’ are normally followed by a noun in the plural.
 (17) {šmn nr} ‘oil of fire, of light = lamp oil’.
 (19) {zt mm} ‘olives of water’, perhaps olives in brine (more plausible than ‘purified olive-oil’ of the French edition because *zt* normally denotes the olive itself rather than the oil drawn therefrom).
 (21) {kllm} given the abstract meaning of this noun, it is probably singular + *m*-enclitic rather than plural.

→ Plate
 ⇒ Photo

Text 33: The Queen to Yarmihaddu on the Matter of a Missing Slave (RS 96.2039)

Bordreuil, Hawley, and Pardee forthcoming: text 65; Pardee 2002b: 103.

Text**Obverse**

(1) [t]ḥm . mlkt (2) l yrmhd (3) iḥy . rgm

(4) lḥt [.] ḥ¹n . bnšk (5) d lqḥt [.] ḥ¹[-(-)] (6) w ank ḥ¹ ḥ¹ḥ¹[t]ḥ¹ (7) ytnt . lk[?] (8) w ht . hn bnš hw (9) b gty ḥ¹ ḥbt (10) w ht . hn bnš ḥ¹[w] (11) ḥmm . ḥṭh (*Lower edge*) (12) btk . ṭb (13) w ḥdn . ḥṭ (*Reverse*) (14) ḥ¹[-(?)¹ . w yḥḥd (15) hn bnš hw (16) w štnnḥ¹ (17) bd . mlāk¹ty¹

(18) w k in ḥ¹lk (19) w . l . likt (20) ḥm mlk (21) w ḥmkm . likt (22) ḥw¹ [.] ḥṭ¹ . bd (23) [m]ḥ¹lāk¹t¹y¹ (24) [š]tnn

Translation

(1) [Me]ssage of the queen: (2) To *Yarmihaddu*, (3) my brother, say: (4) (As for) the (message)-tablet (in which I said) “Your servant (5) whom I took [. . .]; (6) and I, for my part, gave his w[if]e (7) to you; (8) and that servant (9) worked on my farm; (10) but t[hat] servant returned (11) to his wife (12) at your house; (13) and you are the ‘father’ (14) ḥ¹[-(?)¹; so this servant must be (15) seized, (16) and deliver him (17) over to my messenger-party”:
(18) Now, seeing that he has not moved, (19) and (that) I have not sent a message (20) to the king, (21) but to you have I sent (this message), (22–24) so now, you [must] deliver him over to my [mes]senger-party.

Vocalized Text

(1) [ta]ḥmu malkati (2) lê yarmihaddi (3) ḥiḥya rugum
(4) lūḥatī hanna bunuška (5) dū laqaḥtu . . . (6) wa ḥanāku ḥa[ṭṭa]tahu
(7) yatanātu lêka (8) wa hattī hanna bunušu huwa (9) bi gittiya ḥabaṭa
(10) wa hattī hanna bunušu hu[wa] (11) ḥimmama ḥaṭṭatihu (12) bêtaḥa ṭāba
(13) wa ḥadānu ḥatta (14) ḥ¹[-(?)¹ wa yuḥḥad (15) hanna bunušu huwa
(16) wa šatinannahu (17) bîdê malḥakatiya
(18) wa kī ḥenu ḥāliku (19) wa lā laḥiktu (20) ḥimma malki (21) wa ḥimmakama laḥiktu (22) wa ḥatta bîdê (23) [ma]ḥakatiya (24) [ša]tinannu

Notes

- (11) {ḥmm} preposition + *m*-enclitic.
(14) {yḥḥd} either G-stem, active voice (indefinite subject, ‘may (someone) seize (him)’ or Gp (for the various ways of explaining the writing with {ḥ}, see §3.5 in the Grammar, p. 27).
(19–21) a thinly veiled threat to take the case to the king if *Yarmihaddu* should ignore the queen’s repeated demand to return her slave.
(21) {ḥmkm} preposition + pronominal suffix 2m.s. + *m*-enclitic.

→ Plate **Text 34: 'ABNY to 'Urtētubl'Urtēnu (RS 94.2284)**

⇒ Photo Bordreuil, Hawley, and Pardee forthcoming; text 67; Pardee 2002b: 113–14.

Text

Obverse

(1) tḥm . ʾabny (2) l . ʾurtṭb . ʾurn (3) ʾḥy . rgm . hlly :

(4) bdn̄l . ytnt (5) iṣprm . w tlt- (6) ʿrmlḥt . w ʾrbʿ pm

(7) w lb ʾḥtk . mrṣ (8) ky . ḥbt w l ʾšāl (9) ʾ ky . b ḥ . yr . k ind šln (10) w tḥḥ . ʾalp . mrū (11) w ind . ytn . ly

(12) ḥ npšk . w ḥ n[. . .] (13) hm iṭ . d ytn ¹[. . .] (*Lower edge*) (14) w mrṣ . lby [. . .] (15) mīd . mly[. . .] (*Reverse*) (16) ʾǧlt̄n . ¹[. . .] (17) ʾalny . b dbḥ[. . .]

(18) w lḥt . ḥpn . w kblm (19) iqn̄m . išt̄r (20) bhm . w hm . ʾk^rg¹ (21) iqn̄a . štt bhm (22) w grš . bn̄l (23) w yqḥ . t^ʿnk

(24) w mnm . rgm . w tṭb (25) bb . bn̄l . hl ʿkd (26) w ʾtm . yd^ʿt . lb ʾḥtk (27) k mrṣ . hm iḥt . w ʾtn (28) tn ḥpnm . ḥdm (29) hyn . d znt . ly l ytn (*Upper edge*) (30) w ks . pā . ʾmḥt . ʾkydnt (31) hn ksp . d ytnt . ly (*Left edge*) (32a) lākh ʾšhkr (32b) . l d hlkt . npšk (33) w mlātk . lm tšḥr (34) ʿmy . l yd^ʿt . lby k mrṣ

Translation

(1) Message of 'ABNY: (2) To 'Urtētub, 'Urtēnu, (3) my brother, say: Here . . .

(4) With <Bi>ni'ilu I (herewith) send (you) (5) two 'IŠPR and three (6) ʿRMLḤT and four jars (of wine).

(7) Now, the heart of your sister is sick (8) because they have treated me ill and I was never consulted. (9) In the month of *Ḥiyyāru*—when nobody consulted me— (10) a fattened bull was slaughtered (11) and nobody gave me (any).

(12) As you live, and as do [I], (13) (I swear that) nobody gave [me (any)] (14) and my heart is sick, (15) very much so. MLY[. . .]. (16) 'Aǧaltēnu [. . .] (17) 'ALNY in SACRIFICE [. . .].

(18) Now as concerns the letter (regarding) a *ḥipānu*-garment and a pair of leggings (that you sent me): (19) Some remain (made) (of) purple wool, (20) partially. If I KĜ (21) any purple wool, I will certainly put (some of those) with them. (22) When *Bini'ilu* is sent off, (23) he will take your reply (i.e., my reply to your letter).

(24) Whatever is said (there), send (me) back a report (25) through' *Bini'ilu*—he/it is/will be (in²) 'KD. (26) Now, you know the heart of your sister, (27) how sick it will be if there is any (more) enmity. I'll give (28) two ne<w>² *hipānu*-garments (29) (for²) the wine from the provisions that were not given to me. (30) The cup ? (31) As for the money that you granted me, (32a) send it (to me) so I may cause (you) to sleep (32b) where your "soul" is going. (33) Why do you delay sending your messenger (34) to me? Don't you know my heart, how sick it is?

Vocalized Text

(1) taḥmu 'ABNY (2) lē 'urtēṭub 'urtēnu (3) 'aḥīya rugum halliniya
 (4) bīdē bi'ni'ilu yatanātu (5) 'IŠPRêma wa ṭalāta (6) 'RMLḤāti wa 'arba'a sappīma
 (7) wa libbu 'aḥātika maruša (8) kīya ḥabatū wa lā 'uš'alu (9) 'ū kīya bi ḥiyyāri' kī 'ēnudū ša'ilannī (10) wa ṭubaḥa 'alpu marī'u (11) wa 'ēnudū yatana layya
 (12) ḥē napšika wa ḥē na[pšiya] (13) himma 'iṭu dū yatana la[yya . . .]
 (14) wa maruša libbīya [. . .] (15) ma'da MLY[. . .] (16) 'aḡaltēnu [. . .]
 (17) 'ALNY bi dabḥi[. . .]
 (18) wa lūḥatu ḥipāni wa kiblēma (19) 'iqna'ūma 'išta'irū (20) bihumu wa himma 'AK'Ġ' (21) 'iqna'a šātātu bihumu (22) wa guraša bini'ilu (23) wa yiqqaḥu ta'nāka
 (24) wa mannama rigmu wa ṭaṭib (25) bīd'ē bini'ilu halli 'KD (26) wa 'attama yada'āta libba 'aḥātika (27) kī maruša himma 'ēbatu wa 'atinu (28) ṭinē ḥipānēma ḥada<ṭē>ma' (29) hayyēna (?) dā zānati layya lā yatana (30) wa kāsu ? (31) hanna kaspu dū yatanāta layya (32a) la'akahu 'ašakiru (32b) lē dī hālikat napšuka (33) wa mal'aktuka lēma tašāḥiru (34) 'immayya lā yada'āta libbaya kī maruša

Notes

- (3) {hlny} either the first word of the formula of well-being intended as an abbreviation thereof or else the first word of the body ("Here . . ."); the two small wedges on the right edge are amenable to either interpretation ('abbreviated formula' or 'this word is to be understood as pertaining to the following paragraph').
- (4) {bdnīl} read {bd nīl}; {bḥ.yr} read {b ḥyr}.
- (8) {ūšāl} 1c.s. imperfective, Gp-stem, √Š'L (the imperfective here expresses the duration of the events to which the writer refers).
- (9) {īnd} the head of the small vertical wedge is not clearly visible, which gives the impression of a sign consisting of three wedges only (normally {h}).
- (12) probably restore {n[pšy]}.

- (14) {lby} common noun + pronominal suffix 1c.s. + y-enclitic.
 (20) {âk^rġ^l} grammatical identification and meaning both unknown.
 (21) {iqnâ} just above the center of the {q} a small wedge is visible which appears to be unintentional—it appears too small to require the reading of {t}, which in any case does not provide an intelligible text.
 (25) {bb} read {bd}.
 (26) {âtm} independent personal pronoun 2m.s. + m-enclitic.
 (28) {ḥdm} mistake for {ḥd̄tm}?
 (29) {hyn} presentative particle + common noun (← /han/ + /yêna/)?
 (32) the “a” section of this line is written in the direction of the top of the tablet, the “b” section in the opposite direction (a writing strategy previously unattested in Ugaritic).
 (33) {tšḥr} ← /*tašaḥiru/.

→ Plate **Text 35: ^ʿIwriḏēnu Asks to Be Named before the King (RS [Varia 4])**

⇒ Photo Bordreuil 1982: 5–9; *KTU* 2.14; Pardee 2002b: 114.

Text

Obverse

(1) tḥm . ḫwrḏ^rn^l (2) l ḫwrpzn (3) bny . ḫḥy . rgm (4) ḫlm . tḡrk (5) tšlmlk

(6) ḫky . lḥt (7) spr . d lḫkt (8) ḥm . tḡyl (9) mhy . rgmt

(10) w ht . ḫḥy (11) bny . yšāl (12) tḡyl . p rgmt (13) l mlk . šmy (*Lower edge*)

(14) w l ḫytlm

(*Reverse*) (15) w h[- .] ḫḥy (16) bny . yšāl (17) tḡyl . w rgm (18) tḡb . l ḫḥk

(19) l ḫdnk

Translation

(1) Message of ^ʿIwriḏēnu: (2) To ^ʿIwripuzini, (3) my son, my brother, say:

(4) May the gods guard you, (5) may they keep you well.

(6) How is it with the message-tablet (7) that I sent (8) to Tarriyelli? (9) What has she said (about it)?

(10) Now may my brother, (11) my son, inquire of (12) Tarriyelli and may she in turn mention (13) my name to the king (14) and to ^ʿIyyatalmi.

(15) No[w] may my brother, (16) my son, make this inquiry of (17) Tarriyelli and return (18) word to your brother, (19) your father.

Vocalized Text

- (1) taḥmu ʾiwridēna (2) lê ʾiwripuzini (3) biniya ʾaḥîya rugum (4) ʾilūma taḡgurūka (5) tašallimūka
 (6) ʾêkaya lūḥatu (7) sipri dā laʾiktu (8) ʿimma ṭarriyelli (9) mahhiya ragamat
 (10) wa hattî ʾaḥûya (11) binîya yišʿal (12) ṭarriyelli pa ragamat (13) lê malki šumaya (14) wa lê ʾiyyatalmi
 (15) wa ha[ttî] ʾaḥûya (16) binîya yišʿal (17) ṭarriyelli wa rigma (18) ṭaṭîb lê ʾaḥîka (19) lê ʾadānika

Notes

- (3, 10–11, 15–16, 18–19) {bn-}, {âḥ-}, {âdn-} the social relationship of the correspondents is expressed as existing on two levels, equality (“brothers”) and superiority-inferiority (“father . . . son”), but the text does not provide the data necessary to determine what the real-life relationship was (for example, an older brother who has acted as father to a younger brother since the death of their father . . .).
- (9) {mhy} ← /mah + hiya/.
- (10) {âḥy} in the French edition, the copy incorrectly read {âzy}.
- (11, 16) {bny} common noun m.s.n. + pronominal suffix 1c.s. + y-enclitic.
- (15) {h[-]} restore {h[t]} or {h[m]}.

VI. Legal Texts

→ Plate **Text 36: A Suzerainty Treaty between *Tuppiluliuma* and *Niqmaddu***
 ⇒ Photo **(RS 11.772⁺)**

Virolleaud 1940a: 260–66; CTA 64; KTU 3.1; Pardee 2001b.

Text**Obverse**

(1') 'r[. . .] (2') 'm[. . .] (3') mġ[. . .] (4') šp[š . . .] (5') ql . [. . .]

(6') w ml^lk[. . .]šh (7') 'mn . [. . .] (8') ìky 'r[. . .] (9') w l 'r[. . .]

(10') 'w¹ nqmd . [. . .] (11') [-] 'mn . šp[š . . .] (12') b^lh . šlm . 'r[. . .] (13')
 mlk . rb . b^lh[. . .] (14') nqmd . mlk . ùgr[t . . .] (15') phy

(16') w tpllm . mlk . 'r[^lb] (17') mšmt . l nqmd . 'r[---(-)]št (18') h^lny
 . árgmn . d[--(-) n]qmd (19') l špš . árn . tn[---(-)]mn (20') 'šrm . tql . kbd [.
 k]s . mn . ħrš (21') w á^lrb^{cl} . ktnt . w [. ?] 'ù^lb (*Lower edge*) (22') [--]š . mât
 p^lm (23') [--]'š^l [.] 'mâ^lt . ìqnu (*Reverse*) (24') árgmn . nqmd . mlk (25')
 ùgr^lt .^l d ybl . l špš (26') 'm^lk . rb . b^lh

(27') ks . ħrš . ktn . mît . p^lm (28') 'm^lit . ìqni . l mlkt

(29') ks . ħrš . kt^ln^l . mît . p^lm (30') mît . ìqni 'r^l l ùtryn

(31') ks . ksp . ktn . mît . p^lm (32') m^li^lt . ìqni .^l l 'tp^lnr

(33') [kt]^ln . m^lit p^lm^l (34') [] ħbrtn[r]

(35') [p^l]^lm^l (36') [] ħbrtn]^lr^l tn

(37') [] (38') [] ì . l skn . []

(39') [] 'm^lit p^lm . l 'š^l[. . .]

(40') [] 'á^l[]^l . --^l[. . .]

.....

Translation*Obverse*

(1') ^l-^l[. . .] (2') to[. . .] (3') ARRIVED[. . .] (4') the Su[n . . .] (5') FALLEN
[. . .]

(6') And KING[. . . *Muk*]ish (7') to [. . .] (8') how [. . .] (9') and to ^l-^l[. . .]
(10') *Niqmaddu* [. . .] (11') [-] with the Su[n, great king,] (12') his lord,
remained at peace. [The Sun,] (13') great king, his lord, [the fidelity of] (14')
Niqmaddu, king of Ugarit, (15') did see.

(16') *Tuppilulūma*, gr[eat] king, (17') set up a covenant for *Niqmaddu* [. . .].
(18') Here is the tribute that[*Ni*]qmaddu [will bring] (19') to the Sun
(goddess) of *Arinna*: tw[elve] minas, (20') twenty shekels (of gold) and a
[gob]let of gold (weighing) a mina; (21') four *kutunu*-garments and a *uṭbu*-
garment; (22') [fi]ve hundred (shekels' weight) of red-dyed cloth; (23') [fiv]e
hundred (shekels' weight) of blue-dyed cloth. (24') (This is) the tribute of
Niqmaddu, king of (25') Ugarit, that he is to bring to the Sun, (26') great
king, his lord.

(27') A goblet of gold, a *kutunu*-garment, one hundred (shekels' weight) of
red-dyed cloth, (28') one hundred (shekels' weight) of blue-dyed cloth, for
the queen;

(29') a goblet of gold, a *kutunu*-garment, one hundred (shekels' weight) of
red-dyed cloth, (30') one hundred (shekels' weight) of blue-dyed cloth, for
the crown prince;

(31') a goblet of silver, a *kutunu*-garment, one hundred (shekels' weight) of
red-dyed cloth, (32') one hundred (shekels' weight) of blue-dyed cloth, for
the *Tupanuru*;

(33') [a goblet of silver, a *kutu*]nu-garment, one hundred (shekels' weight) of
red-dyed cloth, (34') [one hundred (shekels' weight) of blue-dyed cloth, for]
the *Ḫuburtanu*[ru];

(35') [a goblet of silver, a *kutunu*-garment, one hundred (shekels' weight) of
re]d[-dyed cloth], (36') [one hundred (shekels' weight) of blue-dyed cloth,
for the] second [*Ḫuburtanur*]u;

(37') [a goblet of silver, a *kutunu*-garment, one hundred (shekels' weight) of
red-dyed cloth,] (38') [one hundred (shekels' weight) of blu]e[-dyed cloth],
for the governor of [. . .];

(39') [. . .] one hundred (shekels' weight) of red-dyed cloth, for the
^lŠ^l[. . .].

(40') [. . .]^lA-^l[. . .]^l. --^l[. . .]

.....

Vocalized Text

(1') ^l-^l[. . .] (2') 'imma[. . .] (3') MĠ[. . .] (4') šap[š-. . .] (5') qāla [. . .]

(6') wa malku[. . . muḡi]šḫi (7') 'immānu [. . .] (8') 'êkaya [. . .] (9') wa

lê^r . . .]
 (10') wa niqmaddu [. . .] (11') [-] 'immānu šap[šī . . .] (12') ba'lihu šalima
 [wa šapšu] (13') malku rabbu ba'luhu [. . .] (14') niqmaddi malki
 'ugārit [t . . .] (15') pahaya
 (16') wa tuppilulūma malku ra[bbu] (17') mašmatta lê niqmaddi [. . .] šāta
 (18') halliniya 'argamanu dū [yabilu ni]qmaddu (19') lê šapši 'arinna tinā
 ['ašrihu] manū (20') 'ašrāma tiqlu kubda [kā]su manū ḥurāšu (21') wa 'arba'ū
 kutunātu wa 'uṭ¹bu (22') [ḥami]šu mi'ātu paḥmu (23') [ḥami]šu mi'ātu
 'iqna'ū (24') 'argamanu niqmaddi malki (25') 'ugārit dū yabilu lê šapši
 (26') malki rabbi ba'lihu
 (27') kāsu ḥurāšu kutunu mi'tu paḥmi (28') mi'tu 'iqna'i lê malkati
 (29') kāsu ḥurāšu kutunu mi'tu paḥmi (30') mi'tu 'iqna'i lê 'uṭriyani
 (31') kāsu kaspu kutunu mi'tu paḥmi (32') mi'tu 'iqna'i lê tupanuri
 (33') [kāsu kaspu kutu]nu mi'tu paḥmi (34') [mi'tu 'iqna'i lê] ḥuburtanu[ri]
 (35') [kāsu kaspu kutunu mi'tu paḥ]mi (36') [mi'tu 'iqna'i lê ḥuburtanu]ri
 tanī
 (37') [kāsu kaspu kutunu mi'tu paḥmi] (38') [mi'tu 'iqna'i] lê sākini []
 (39') []mi'tu paḥmi lê 'š¹[. . .]
 (40') []¹A-¹[]^r. --¹[. . .]

Notes

General: the restorations indicated primarily in the translation are the result of comparison with several Akkadian texts of the same type (RS 17.227, etc.).

- (6') {[. . .]šḥ} restore {[. . . mg]šḥ}.
- (12') restore {[w špš]} at the end of the line.
- (13') a word expressing fidelity is to be restored at the end of the line.
- (18') restore {[ybl]} in the lacuna (see line 25').
- (19') restore {[šrh]} in the lacuna.
- (21') recent collation has shown the reading {'ṭ¹b}, a type of garment, to be likely.
- (22', 23') restore {[ḥm]š} at the beginning of the line.
- (23', 28'–39') {iqnū} and {iqnī} show that the plural form /mi'ātu/ is followed by the nominative, whereas the singular /mi'tu/ is followed by the genitive.
- (31'–40') the restorations indicated in the translation of lines 31'–38' are based on the parallel texts in Akkadian; these texts do not, however, provide good parallels for the restoration of lines 39'–40'.

Text 37: A Real-Estate Transfer (RS 16.382)Virolleaud 1957, text 8; *KTU* 3.5; Hawley and Pardee 2002–3.→ Plate
⇒ Photo**Text****Obverse**

Impression of dynastic seal (with syllabic inscription)

(1) l . ym . hnd (2) ʿmṯṯmr . bn (3) nqmp^c . ml^rk¹ (4) ʔgrt . ytn (5) šd^r . 1 kdǵdl
 (6) d^r . 1 š^rtn . 1 d . b šd (7) ^r-mt¹ [.] ^ry¹d . gth (*Lower edge*) (8) [-]^rd¹ [.] z^rt¹h
^r . 1 yd . (9) [-]rmh . yd (10) [-]klh (*Reverse*) (11) ^rw . 1 ytn . nn (12) l^r . 1 b^rln
 . bn . (13) kltn . w l (14) bnh . ^cd¹ [.] ʔlm (15) šhr . ʔl^rt¹t (16) bnš bnšm .
 (17) l . yqḥnn . bd (18) b^rln . bn . kltn (19) w bd . bnh . ^cd (20) ʔlm . w ʔnt^r . 1
 (21) ^ri¹n [.] bh

(*Upper edge*) (22) [m(i)š]^rmn¹ (23) [ʿmṯṯmr .] b^rn¹ (*Obverse, above seal impression*) (24) [nqmp^c . ml]^rk¹ (25) [ʔgrt]

Translation

(1) On this day, (2) ʿAmmitamru, son of (3) Niqmêpa^c, king of (4) Ugarit, has given (5) the land of *Kuduǵadal*, (6) which was (previously) transferred (to him), which is situated in the fields of (7) ^r-MT¹, with its buildings, (8) [wi]th its olive orchard, with (9) its [vine]yard, with (10) [ever]ything pertaining to it— (11) (all) this he has given (12) to Ba^clānu, son of (13) Kilitēnu, and to (14) his sons forever. (15) In the future, (16) no member of the (royal) personnel (17) may take (this property) from the possession of (18) Ba^clānu, son of Kilitēnu, (19) nor from the possession of his sons for(20)ever. As for the ^ʔunuṯtu-tax, (21) there is none on this (land). (22) [Se]al of (23) [ʿAmmitamru], son of (24) [Niqmêpa^c, kin]g of (25) [Ugarit].

Vocalized Text

(1) lê yômi hannadî (2) ʿammiṯṯamru binu (3) niqmêpa^c malku (4) ʔugārit yatana (5) šadâ kuḏuǵadal (6) dâ šutana dâ bi šadî (7) ^r-MT¹ yada gittiḥu (8) [ya]da zêtihu yada (9) [ka]rmihu yada (10) [ku]lkulihu (11) wa yatānunnannu (12) lê ba^clîna bini (13) kilitēna wa lê (14) banihu ʿadê ʿālami (15) šahra ṯalāṯata (16) bunušu bunušuma (17) lā yiqqaḥannannu bîdê (18) ba^clāna bini kilitēna (19) wa bîdê banihu ʿadê (20) ʿālami wa ʔunuṯtu (21) ʔēnu biḥu (22) [ma^(?)ša]mānu (23) [ʿammiṯṯamri] bini (24) [niqmêpa^c mal]ki (25) [ʔugārit]

Notes

(6) {štn} 3m.s. perfective, Šp-stem, √YTN.

- (7) perhaps read {^rhmt¹} and identify this place name with the one attested once in syllabic script in the form {AN.ZA.GÀR um-ma-ti} (Nougayrol 1955: 80), which would indicate the vocalization /hummati/.
- (8) restore {[y]^rd¹} in this series of terms referring to the components of the property.
- (9) restore {[k]rmh}, for vineyards are often mentioned in the Akkadian contracts of this type and the term is found here below in Ugaritic (text 39:17, RS 94.2965).
- (10) restore {[k]lklh} on the pattern of the Akkadian contracts, where a reference to “everything else” often appears at the end of the list of specific components (for example, {qa-du gáb-bi mi-me-šu} RS 16.250:9 [PRU III, p. 85]); the term is well preserved here below in text 39:18 (RS 94.2965).
- (11) {ytn . nn} infinitive (/yatānunnannu/) or perfective (/yatanannannu/).
- (16) {bnš bnšm} singular + singular + *m*-enclitic.
- (22) {[m(ì)š]^rmn¹} the word for ‘seal’ is attested in three forms ({mišmn}, {māšmn}, and {mšmn}) and which of those possibilities is to be restored here is uncertain because the space available is about midway between what is expected for one of the longer or shorter forms.

→ Plate
⇒ Photo

Text 38: How ‘Abdimilku May Bequeath His Property (RS 94.2168)

Bordreuil and Pardee forthcoming: text 56.

Text

Obverse

(1) l . ym . hnd (2) l^{r.1} pn . ṣmṭmr (3) bn . nqmp^c (4) mlk . ùgrt

(5) bhtm . šdm . d . ytn (6) mlk l . ṣbdmlk (7) w . l . bnh . ù . l (8) bn . bt . mlk
(9) ù . l . bn . šrdth (10) ù . l . bn . àmhth

(11) d . ìhb . ṣbdmlk (12) b . bnh . l . bnh . hwt (13) ytn . ṣbdmlk (14) bhth .
šdh (15) ṣm^rṣh (*Lower edge*)

(16) ṣw¹ . ṣbdmlk (17) bnh . km (*Reverse*) (18) lbh . yškn . l^{r.1}m (19) hm . lb
. ṣbdmlk (20) bhl . bnh . w . km (21) lbh . ybhl . hm

(22) hm . lbh . bhl (23) bnh bn . bt . mlk (24) w . km . lbh (25) ybhl . hm . w
. hm (26) lbh . bhl . bn . šrdth (27) ù . bn . àmhth (28) w . km . lbh (29) ybhl
. hm

Translation

(1) On this day, (2) in the presence of ‘*Ammittamru*, (3) son of *Niqmêpa*’, (4) king of Ugarit (the following decision was handed down):

(5) (As regards) the houses (and) the fields that the king (6) has given to ‘*Abdimilku* (7) and to his sons, whether to (8) sons by the daughter of the king, (9) or to sons by his free-born wives, (10) or to sons by his female servants,

(11) the one whom ‘*Abdimilki* will prefer (12) among his sons, to that son (13) ‘*Abdimilku* may give (14) his houses, his fields, (15) and his pasture lands.

(16) Moreover ‘*Abdimilku*, (as regards) (17) his sons, as (18) he wishes he may dispose (of his property) to them. (19) If ‘*Abdimilku* wishes (20) to dismiss his sons, as he wishes (21) he may dismiss them.

(22) If he wishes to dismiss (23) his sons by the daughter of the king, (24) as he wishes (25) he may dismiss them. If (26) he wishes to dismiss his sons by his free-born wives (27) or his sons by his female servants, (28) as he wishes (29) he may dismiss them.

Vocalized Text

(1) lê yômi hannadî (2) lê panî ‘ammittamri (3) bini niqmêpa^c (4) malki ’ugārit

(5) bahatūma šadūma dū yatana (6) malku lê ‘abdimilki (7) wa lê banīhu ’ô lê (8) banī bitti malki (9) ’ô lê banī šaradātihu (10) ’ô lê banī ’amahātihu (11) dā ’ihhaba ‘abdimilku (12) bi banīhu lê binihu huwati (13) yatinu ‘abdimilku (14) bahatīhu šadīhu (15) mar’ihu

(16) wa ‘abdimilku (17) banīhu kama (18) libbihu yašakkinu lêhumu (19) himma libbu ‘abdimilki (20) bahala banīhu wa kama (21) libbihu yibhaluhumu

(22) himma libbuhu bahala (23) banīhu banī bitti malki (24) wa kama libbihu (25) yibhaluhumu wa himma (26) libbuhu bahala banī šaradātihu (27) ’ô banī ’amahātihu (28) wa kama libbihu (29) yibhaluhumu

Notes

(10–11) the horizontal dividing line marks the passage from the protasis to the apodosis.

(11) {ihb} the writing with {î} shows the base of the D-stem to have been /qittala/ (or that there was regressive vowel harmony in the G-stem /’ahiba/ → /’ihiba/, less likely because such vowel harmony usually occurs when the second vowel is long).

(20 *et passim*) BHL, ‘dismiss, set free’, used to express the possibility open to the father of dismissing one or more of his sons, usually with a gift, while preferring another as the principal heir to the paternal estate (the

term used in the Akkadian of Ugarit to describe the process is *zukkû*, lit., ‘to purify, i.e., to declare free of further obligations’, while *zakû*, lit., ‘to be pure’, is used to describe the state of the sons concerning whom decisions of this type have been carried out).

→ Plate **Text 39: *Yabninu* Acquires Real Estate (RS 94.2965)**

⇒ Photo Bordreuil and Pardee forthcoming: text 57.

Text

Obverse

(1) ḡr . ḡgny (2) d . pṭḥ . ybnn (3) yd . ṣpsh (4) yd . nḥlh (5) yd . ḡrh (6) w . ṣpsh (7) ṣnṣpk . kwr (8) d . hlk . b . nḥl (9) w . ṣpš . bṣl (10) ḡlmg (*Lower edge*) (11) bnš . l . yqḥ (12) ṣpsm . hnmt (*Reverse*) (13) bd . ybnn (14) ṣd . ṣṣlṣm

(15) w . gt . ḡrt (16) yd . šdh (17) yd . krmh (18) yd . klklh

(19) w . y . bnn (20) b . šdm . hnmt (21) ḡntṣ . mhkm (22) l . ybl (*Upper edge*) (23) ḡntṣm . bth (24) ybl

Translation

(1) Regarding the “mountain” of *ʿAganāyu* (2) that *Yabninu* opened up, (3) with its boundary stones, (4) its water course, (5) its upland section: (6) its boundaries are (7) the spring of KWR (8) which runs into the water-course (9) and the boundary with the owners of (10) *ʿALMG*-trees; (11) no member of the (royal) personnel may remove (12) these boundary stones (that is, the property that they mark off) (13) from the possession of *Yabninu* (14) forever.

(15) And the farming installation (associated with the village) of *ʿArutu*, (16) with its fields, (17) with its vineyards, (18) with everything pertaining to it (has also become the property of *Yabninu*).

(19) *Yabninu* (20) for these fields (21) is not required to pay (22) any *ʿunuṣṣu*-tax. (23) Nevertheless (for) his (principal) house (24) he must continue to pay the *ʿunuṣṣu*-tax.

Vocalized Text

(1) ḡūru ʿaganāyi (2) dū pataḥa yabninu (3) yada ṣupasīhu (4) yada naḥlihu (5) yada ḡūrihu (6) wa ṣupašūhu (7) naṣku KWR (8) dū halaka bi naḥli (9) wa ṣupašū baʿalī (10) ʿalmuggi (11) bunušu lā yiqqaḥu (12) ṣupasīma hannamati (13) bīdē yabninu (14) ṣadē ṣālami (15) wa gittu ʿaruti (16) yada šadīha (17) yada karamīha (18) yada kulkuliha (19) wa yabninu (20) bi šadīma hannamati (21) ʿunuṣṣa mahakama (22) lā yabilu (23) ʿunuṣṣama bētihu (24) yabilu

Notes

- 19) {y . bnn} the word-divider is an error.
 20) {šdm} apparently refers to the second property only because no “fields” were mentioned in connection with the first.
 23) {ūntm} the *-m* is enclitic and marks the contrast between this stipulation and the preceding one.

Text 40: A *marziḥu*-Contract (RS [Varia 14])

Miller 1971; *KTU* 3.9; Friedman 1979–80.

→ Plate
 ⇒ Photo

Text**Obverse**

(1) mrzḥ

(2) d qny (3) šmmn (4) b . btw

(5) w št . ḥbsn (6) lw m . w m . ḥg(7)rškm . (8) b . bty (9) ksp ḥmšm (*Lower edge*) (10) ḥs^c (*Reverse*) (11) w šm.mn (12) rb . ḥl . ydd (13) mt . mrzḥ (14) w yrgm . l (15) šmmn . tn . (16) ksp . tq l d ḥmnk (17) tq l m . ys^c (18) yph . ḥršp (19) bn . ḥdrnn (20) w . ḥbdn (*Upper edge*) (21) bn . sgld

Translation

- (1) *Marziḥu*-association
 (2) founded by (3) *Šamumānu* (4) in his house.
 (5) He has set aside his storeroom (6) for them. “If I (7) expel you (8) from my house, (9) fifty (shekels) of silver (10) I must pay.” (11) *Šamumānu* (12) is the president. No member (13) of the *marziḥu* may arise (14) and say to (15) *Šamumānu*: “Give (back) (16) the shekel of silver that you’re holding.” (17) (Should this happen, the member) must pay two shekels (of silver). (18) Witness(es): *Ḥīrašap*, (19) son of *Ḥudurnana*, (20) and *Abdinu*, (21) son of *Sigilda*.

Vocalized Text

- (1) marziḥu
 (2) dū qanaya (3) šamumānu (4) bi bētiwu (or: bētiḥu¹)
 (5) wa šāta ḥibūsāna (6) lēwumu (or: lēhu¹mu) wimma (or: wa ḥi¹mma)
 ḥag(7)rušukumu (8) bi bētiya (9) kspa ḥamišima (10) ḥissaḥu (11) wa
 šamumānu (12) rabbu ḥal yiddad (13) mutu marziḥi (14) wa yargum lē
 (15) šamumānu tin (16) kspa ḥiqla dā ḥimmānuka (17) ḥiqlēma yissaḥu
 (18) yāpiḥu ḥīrašap (19) binu ḥudurnana (20) wa ḥabdinu (21) binu sigilda

Notes

- (4) {btw} either phonetic writing (/bêtiwu/ ← /bêtihu/) or scribal error for {bth}.
- (5) {št} probably 3m.s. (one would expect the 1c.s. form to be written {štt} for /šātāti/).
- (6) {lwm} either phonetic writing (/lêwumu/ ← /lêhumu/) or scribal error for {lhm} ‘to them’ (if taken as an error for {lkm}, ‘to you’, the sentence would be in the form of direct speech, unlikely for the reason indicated in the previous note); {wm} either phonetic writing (/wimma/ ← /waʔimma/ or /wahimma/) or scribal error for {whm/wʔim}.
- (10) {is^c} 1c.s. imperfective, G-stem, √NS^c.
- (11) {šm . mn} the word-divider is an error.
- (12) {ydd} 3m.s. jussive, N-stem, √DD.
- (18) {iḥršp} the first vowel of this personal name has assimilated by vowel harmony to the second (/ʔaḥî/ → /ʔiḥî/) as may occur also in the common noun (see above, text 31, RS 94.2406:32).

Reverse

- (21) lb¹n¹m — [.] ʕsr . yn *Labnuma*: ten (*kaddu*-measures of) wine,
 (22) ḥlb . gngnt . tlṭ . y[n] *Ḥalbu Ganganati*: three (*kaddu*-measures of) wine,
 (23) bšr . ʕsr . yn *Baširu*: ten (*kaddu*-measures of) wine,
 (24) nnū — [.] ʔrb^c . yn *Nanuʔu*: four (*kaddu*-measures of) wine,
 (25) šq̣l — tlṭ . yn *Šuqalu*: three (*kaddu*-measures of) wine,
 (26) šmny — . kdm . yn *Šamnāyu*: two *kaddu*-measures of wine,
 (27) šmgy — . kd . yn *Šammigāyu*: one *kaddu* of wine;
 (28) hzp — . tš^c . yn *Hizpu*: nine (*kaddu*-measures) of wine;
 (29) ʔb¹ir — . ʕsr [.] *Biʔiru*: ten (*kaddu*-measures of) *mšb*-
 ʔmš¹[b]ʔ⁻¹m ḥsp wine, X *kaddu*-measures of *ḥsp*-wine;
 (30) ʔḥ¹pty — . kdm ʔ . *Ḥupatāyu*: two *kaddu*-measures of
 mš¹[b . . .] *mšb*-wine . . . ;
 (31) ʔā¹gm — . ʔrb^c ʔ¹ *ʔAgimu*: four (*kaddu*-measures of)
 mʔ¹š¹[b . . .] *mšb*-wine . . . ;
 (32) šrš — . šb^c . mšb[. . .] *Šurašu*: seven (*kaddu*-measures of)
 mšb-wine . . . ;
 (33) rqd — . tlṭ . mšb . ʔw¹ *Raqdu*: three (*kaddu*-measures of)
 . ʔ⁻¹[. . .] *mšb*-wine and . . . ;
 (34) ḥnp — . tṭ — . mšb *ʔUḥnappu*: six (*kaddu*-measures of)
 mšb-wine.
-
- (35) tgṃr . ʔy¹n . mšb . š[. . .] Total: wine (and) *mšb*-wine: seventy-four
 (*kaddu*-measures);
 (36) w . ḥs[p .] ṭn . kbd[. . .] *ḥsp*-wine: X-TENS and two (*kaddu*-
 measures).

Vocalized Text

- (1) yēnu dū yiklū bīdē ʔR¹[. . .] (2) bi dabaḥī malki
 (3) dabḥu šapuni (4) tazugḡūma (5) ʔiluʔibī (6) ʔilū bildāni (7) [pi]dray bēta
 malki (8) [-]LP ʔIZR (9) [-]RZ (10) kī tiʔrabu ʕaṭartu šadī bēta malki (11) kī
 tiʔrabūna rašapūma bēta malki (12) ḤLʔU DG (13) ḥudaṭūma (14) dabḥu
 baʕli- - - - kī tiddādu baʕlatu bahatīma (15) bi ḡabbi rašap šabaʔi (16)
 []ʔM¹M (17) []ʔ⁻¹ʔILN (18) []ŠMD[-]R[-]ʔ¹Š¹PDʔ⁻¹
 ʔ[. . .] (19) []ʔ⁻¹ (20) [-]ʔ⁻¹[-]ʔLT
 (21) labnuma ʕašru yēnu (22) ḥalbu ganganati ṭalāṭu yē[nu] (23) baširu ʕašru
 yēnu (24) nanuʔu ʔarbaʕu yēnu (25) šuqalu ṭalāṭu yēnu (26) šamnāyu
 kaddāma yēnu (27) šammigāyu kaddu yēnu (28) hizpu tišʕu yēnu (29) biʔiru
 ʕašru ʔMŠ¹[B]ʔ⁻¹M ḤSP (30) ḥupatāyu kaddāma ʔMŠ¹[B . . .] (31) ʔagimu
 ʔarbaʕu Mʔ¹Š¹[B . . .] (32) šurašu šabʕu MŠB [. . .] (33) raqdu ṭalāṭu MŠB wa

[. . .] (34) ʔḥnappu ʔittu MŠB
 (35) tagmaru yēni MŠB ša[bʿūma ʔarbaʿu kubda] (36) wa ḤS[P] ʔinâ kubda
 [. . .]

Notes

- (2) lit., ‘sacrifices of the king’—*dbḥ* refers to the sacrifices in the narrow sense of the word and to the accompanying feast.
 (3–20) each entry refers to a royal sacrificial rite.
 (21–34) list of the towns that sent wine and the type and quantity from each.
 (35) working from the numbers in the preceding list, it appears necessary to restore {š[bʿm]} + {[ʔrbʿ]} + {[kbd]}, though the order of the last two terms is uncertain since *kbd* may either precede or follow the second element of a compound number.

Text 42: An Account Text for *Yabninu* (RS 15.062)

Virrolleaud 1957: text 127; *KTU* 4.158; Pardee 2000b: 24–41.

→ Plate
 ⇒ Photo

Text

Obverse

(1) ʔṯ . mât . ksp (2) ḥṯbn . ybnn

(3) ʔrbʿm . l . mît . šmn (4) ʔrbʿm . l . mît . ʔiṣr (5) ʔṯ . ʔṯ . b . ʔql . ʔṯṯ . l . ṣʕrm
 . kspbm (6) šstm . b . šbʿm (7) ʔṯṯ . mât . trm . b . ṣʕrt (8) mît . ʔdrm . b . ṣʕrt
 (9) ṣʕr . ydt . b . ṣʕrt (10) ḥmš . kkrm . šml^l (Lower edge) (11) ṣʕrt . ksph (12)
 ḥmš . kkr . qnm (13) ʔṯṯ . w . ʔṯṯ . ksph (Reverse) (14) ʔrbʿ . kkr (15) ʔlgbṯ .
 ʔrbʿt (16) ksph (17) kkr . ṣʕrt (18) šbʿt . ksph

(19) ḥmš . mqdm . d nyn (20) b . ʔql . dprn . ʔḥd (21) b . ʔql (22) ḥmšm . ṣʕgz
 . b . ḥmšt

Translation

- (1) Six hundred (shekels) of silver: (2) the *Yabninu* account:
 (3) one hundred and forty (pieces) of pine-wood, (4) one hundred forty
 (pieces) of cypress-wood, (5) six of each for (one) shekel (so that) their (total
 price in) silver is twenty-three (shekels) of silver; (6) two mares for seventy
 (shekels each); (7) three hundred doves for ten (shekels per hundred); (8) one
 hundred pins (?) for ten (shekels); (9) ten “handles” for ten (shekels each);
 (10) five talents (of the aromatic plant) *šumlalû*, (11) its (total price in silver
 being) ten (shekels); (12) five talents of reeds, (13) three (shekels per talent
 for one kind) and three (shekels per talent for another kind being) the (price
 of each talent in) silver; (14) four talents (15) of (local) green stone (?) four

(shekels) (16) (being) its (total price in) silver; (17) (one) talent of wool, (18) seven (shekels) (being) its (total price in) silver; (19) five MQDM DNYN (20) for (one) shekel (per piece); one (piece) of juniper-wood (21) for (one) shekel; (22) fifty (pieces) of walnut-wood for five (shekels per piece).

Vocalized Text

(1) *ṭittu mi'āti kaspu* (2) *ḥiṭbānu yabnini*
 (3) *'arba'ūma lê mi'ti šamnu* (4) *'arba'ūma lê mi'ti ti'iššaru* (5) *ṭittu ṭittu bi ṭiqli ṭalāṭatu lê 'ašrēma kaspuhumā* (6) *sūsatāma bi šab'īma* (7) *ṭalāṭtu mi'āti turrūma bi 'ašrati* (8) *mi'tu 'adarūma bi 'ašrati* (9) *'ašru yadātu bi 'ašrati* (10) *ḥamišu kakkarūma šumlalû* (11) *'ašratu kaspuhu* (12) *ḥamišu kakkarū qanīma* (13) *ṭalāṭatu wa ṭalāṭatu kaspuhu* (14) *'arba'ū kakkarū* (15) *'algabati 'arba'atu* (16) *kaspuhu* (17) *kakkaru ša'arti* (18) *šab'atu kaspuha* (19) *ḥamišu MQDM D NYN* (20) *bi ṭiqli diprānu 'ahḥadu* (21) *bi ṭiqli* (22) *ḥamišūma 'irguzu bi ḥamišati*

Notes

- (3 *et passim*) the unit of sale of the various items mentioned in this text is only indicated in the case of the talent (*kkr*).
- (3–5) the phrase *ṭṭ ṭṭ* is to be taken as indicating that the pine and cypress pieces were saplings exchanged in bundles of six.
- (5, 6) *ksp* + pronominal suffix indicates the total price for a given entry while *b* followed by a figure indicates the unit price.
- (8) these pins (if that is indeed the meaning of the word) were, like doves (line 7), sold by the hundred.
- (12–13) as is shown by the singular pronominal suffix on *ksp*, referring to the talent rather than to *qnm*, which is a plural, and the repetition of the number (*ṭṭṭ w ṭṭṭ*), the price formula here is mixed, apparently reflecting the presence in this lot of several kinds of reeds: this peculiar way of stating the price, by the total price of a talent of each type of reed, leads to the conclusion that the total silver equivalence for these reeds was fifteen shekels.

→ Plate **Text 43: An Account Text for Bronzeworkers (RS 18.024)**

⇒ Photo Virolleaud 1965: text 101; *KTU* 4.337; Pardee 2000b: 41–56.

Text

Obverse

(1) *'s'pr . ḥiṭbn . sbrdnm*

(2) ḥmš- . kkrm . ālp- 'r' kb'd' (3) ṭlṭ . l . nskm . b'irtym (4) bd . ūrtm . w . ṭṭ . māt . brr (5) b . ṭmnym . ksp ṭlṭt . kbd

(6) ḥmš . ālp . ṭlṭ . l . ḥlby (7) bd . tlmī . b . šrm . ḥmšt (8) kbd . ksp

(9) kkrm . šrt . štt . bd . gg[. . .] (10) b . šrt . ksp

(11) ṭlṭ . ūṭbm . bd . ālḥn . b . šr't' [.] 'k'sp

(12) rṭ . l . ql . d . ybl . prd .(Lower edge) (13) b . ṭql . w . nšp . ksp

(14) ṭmn . lbšm . w . mšlt (15) l . ūdmym . b . ṭmnt . šrt . ks'p'

(Reverse) (16) šb'm . lbš . d . rb . bt . mlk (17) b . mīt . ḥmšt . kbd . ksp

(18) ṭlṭ . ktnt . bd . ān'r'my (19) b . šrt . ksp . b . ā'r'

(20) ṭqlm . ḥrṣ . b . ṭmnt . ksp

(21) šrt . ks'p' . b . ālp . 'b'd . 'b'n . m[. . .]

(22) tšc . šin . b . tšt . ksp

(23) mšlt . b . ṭql . ksp

(24) kdwt . l . grgyn . b . ṭq'l' [. ksp]

(25) ḥmšm . šmt . b . ṭq'l' [. ksp]

(26) 'k'kr . w . 'ml'tḥ . tyt . '-'[. . .] (27) [b .] šb'[t . w .] 'n'sp . ksp

(Upper edge) (28) [tg]'m'r . 'k'[sp .] ṭlṭ . māt

Translation

(1) Bronzeworkers' account text:

(2) five talents, one thousand (shekels) (3) of copper for the founders of *Bi'irātu*, (4) entrusted to 'Urtēnu, and six hundred (shekels) of tin, (5) for eighty-three (shekels) of silver;

(6) five thousand (shekels) of copper for a man from (the town of) *Ḥalbu*, (7) entrusted to *Talmi'u*, for twenty-five (shekels) (8) of silver;

(9) two talents of wool cloth, entrusted to GG[. . .], (10) for ten (shekels) of silver;

- (11) three *ʿuḫbu*-garments, entrusted to *ʿAliḫanni*, for ten (shekels) of silver;
 (12) (one) *riṭu*-garment, for the messenger who travels on mule-back,
 (13) for one and a half shekels of silver;
 (14) eight *lubūšu*-garments and (one) *mašallatu*-garment, (15) for persons
 from (the town of) *ʿUdmu*, for eighteen (shekels) of silver;
 (16) seventy *lubūšu*-garments, which were delivered to the royal palace,
 (17) for one hundred and five (shekels) of silver;
 (18) three *kutunu*-garments, entrusted to *ʿAnnarummiya*, (19) for ten
 (shekels) of silver, (*ʿAnnarummiya* being established) in (the town of) *ʿAru*;
 (20) two shekels of gold for eight (shekels) of silver;
 (21) ten (shekels) of silver for (one) male bovid, (which was) entrusted to *bn m*[. . .];
 (22) nine (heads) of caprovids for nine (shekels) of silver;
 (23) (one) *mašallatu*-garment for (one) shekel of silver;
 (24) (one) *kiddawaṭṭu*-garment, for *Girgiyannu*, for (one) shekel [of silver];
 (25) fifty ropes (or straps) for (one) shekel [of silver];
 (26) (one) talent and one *maltaḫu*-measure of the *asa foetida*-plant[. . .]
 (27) [for] sev[en (shekels) and a half] of silver;
 (28) [tot]al si[lver]: three hundred (shekels).

Vocalized Text

- (1) sipru ḫiṭbāni sabardennīma
 (2) ḫamišu kakkarūma ʿalpu kubda (3) ṭalṭu lē nāsikīma biʿirāṭiyyīma
 (4) bīdē ʿurtēna wa ṭiṭṭu miʿāti barūru (5) bi ṭamāniyyīma kaspi ṭalāṭati kubda
 (6) ḫamišu ʿalpu ṭalṭu lē ḫalbiyyi (7) bīdē talmiʿi bi ʿašrēma ḫamišati
 (8) kubda kaspi
 (9) kakkarāma šaʿartu šatātu bīdē GG[. . .] (10) bi ʿašrati kaspi
 (11) ṭalāṭu ʿuḫbūma bīdē ʿaliḫanni bi ʿašrati kaspi
 (12) riṭu lē qāli dī yabala pirdu (13) bi ṭiqli wa našpi kaspi
 (14) ṭamānū lubūšūma wa mašallatu (15) lē ʿudmiyyīma bi ṭamānati ʿašrati
 kaspi
 (16) šabʿūma lubūšu dū ʿarabū bēta malki (17) bi miʿti ḫamišati kubda kaspi
 (18) ṭalāṭu kutunātu bīdē ʿannarummiya (19) bi ʿašrati kaspi bi ʿari
 (20) ṭiqlāma ḫurāšu bi ṭamānati kaspi
 (21) ʿašratu kaspu bi ʿalpi bīdē bini M[. . .]
 (22) tišʿu šaʿnu bi tišʿati kaspi
 (23) mašallatu bi ṭiqli kaspi
 (24) kiddawaṭṭu lē girgiyanni bi ṭiqli [kaspi]
 (25) ḫamišūma šummattu bi ṭiqli [kaspi]
 (26) kakkaru wa maltaḫu tiyātu [. . .] (27) [bi] šabʿa[ti wa] našpi kaspi
 (28) [tag]maru ka[spi] ṭalāṭu miʿāti

Note

(12) {d ybl prd} lit., ‘whom a mule bears’.

Text 44: A Ration List for Royal Workers (RS 19.016)Virolleaud 1965: text 11; *KTU* 4.609; Pardee 1999: 30–58.→ Plate
⇒ Photo

Text	Translation
<i>Obverse</i>	
(1) spr . ḥpr . bnš mlk . b yrḫ ḫtʿtʿ[bnm]	Ration text of the royal personnel (in service) during the month of ʾITTBNM.
(2) ršpāb . rb ʿšrt . mryn	<i>Rašapʾabû</i> , decurion, (and his men:) <i>Maryānu</i> ,
(3) pğdn . ḫlbʿl . krwn . lbn . ʿdn	<i>Puğidenni</i> , ʾIlībaʿlu, <i>Kurwānu</i> , <i>Labnu</i> , ʿAdānu,
(4) ḥyrn . mdṭ	<i>Ḥiyārānu</i> , MDT.
(5) šmʿn . rb ʿšrt . kkln . ʿbd . ābšn	<i>Šamʿānu</i> , decurion, (and his men:) <i>Kukulānu</i> , ʿAbdu, ʾAbīšanū,
(6) šdyn . ḫnn . dqn	<i>Šadyānu</i> , ʾUnenna, <i>Diqnu</i> .
(7) ʿbdʿnt . rb ʿšrt . mnḥm . ṭbʿm . šḫʿrʿ . ʿzn . ḫhd	ʿAbdiʿanatu, decurion, (and his men:) <i>Munaḥḫimu</i> , <i>Ṭubʿammu</i> , <i>Saḥuru</i> , ʿUzzīnu, ʾIliḥaddu.
(8) bnīl . rb ʿšrt . lkn . ypʿn . ṭ[]	<i>Biniʾilu</i> , decurion, (and his men:) <i>Lukanu</i> , <i>Yapʿānu</i> , Ṭ[. . .].
(9) yšḥm . bd . ḫbn . krwn . tğd . ʿmʿnḥm	YŠḤM under ʾUbinu: <i>Kurwānu</i> , <i>Tēgida</i> , <i>Munaḥḫimu</i> .
(10) ʿpṭrm . šmʿ rgm . skn . qrt . ---	ʿPṬRM, “who listens to the word of” the prefect of the city.
(11) ḥgbn . šmʿ . skn . qrt	<i>Ḥagbānu</i> , “who listens to < the word of? ” the prefect of the city.
(12) ngr krm . ʿbdādt . bʿln . ypʿmlk	Vineyard guards: ʿAbdiʾadattu, <i>Baʿlānu</i> , <i>Yapaʿamilku</i> .
(13) tgrm . mnḥm . klyn . ʿdršp . ḡlmn	Doormen: <i>Munaḥḫimu</i> , <i>Kiliyanu</i> , <i>ʿAdīrašapu</i> , <i>Ḡalmānu</i> ,

- (14) [à]¹b¹gl̄ . ṣṣn . ḡrn *ʿAbîḡīlu, Ṣiṣānu, Ḡūrānu.*
-
- (15) šīb . mqdšt . ʿdmlk . tṭph̄ .
mrṭn *Drawers of water for the sanctuaries:
ʿAdîmilku, TṬPH̄, Marṣānu.*
-
- (16) ḥdḡlm̄ . ï []n .
pbn . ndbn̄ . sbd *Arrow-makers: ʿI[]N,
Pabnu, NDBN, SBD.*
-
- (17) šrm̄ . t[]^{r-1} . gpn *Singers: T[]^{r-1}, Gupanu.*
-
- (18) ḥrš̄ ¹b¹[htm̄ .]^{r-1}[-]^{r-1}n̄ .
ʿbdyrḥ̄ . ḥdṭn̄ . yṭr *House-builders: []N, ʿAbdiyariḡu,
Ḥudṭānu, Yaṭru,*
- (19) ʾdbʿ[]ḥdṭn̄ . yḡmn̄ .
bn̄il *ʿAdîbaʿlu, []N, Ḥudṭānu, Yaḡminu,
Biniʿīlu.*
-
- (20) ʿdn̄ . w̄ . ïldgn̄ . ḥṭbm̄ *ʿAdānu and ʿIlîdaganu: wood-cutters.*
-
- (21) tdḡlm̄ . ïln̄ . bʿ^{r1}n̄ . ʿk¹ldȳ *TDĠLM: ʿIlānu, Baʿlānu, Kiliḡēyu.*
-
- (22) tdn̄ . ṣrḡ[]^{r-1}t̄ . ʿzn̄ .
mtn̄ . ʾ[--]^{r1}m̄ḡ *TDN ṢRḠ[:]T, ʿUzzīnu, Mattēnu,
ʿA[]^{r1}M̄G*
-
- (23) ḥrš̄ qṭn[]dq̄n . bʿln̄ *Makers of “small objects”: []N,
Diqnu, Baʿlānu,*
- (24) ḡltn̄ . ʿbd̄ . ^{r-1}[]^{r-1}n̄ *Ḡaltēnu, ʿAbdu, ^{r-1}[]N.*
-
- (25) nsk̄ . ḥdm̄ . klyn[.]^{r-1}[-]qn̄ *Casters of arrowheads: Kiliyanu,
.^{r-1}[-]QN, ʿAbdiʿilatū, Batūlu,*
- (26) ʾnnmn̄ . ʿdȳ . klbȳ . dq̄n *ʿAnanimennu, ʿAdāyu, Kalbiya, Diqnu.*
-
- (27) ḥrṭm̄ . ḡgbn̄ . ʿdn̄ .
ynḡm[.]^{r-1} *Plowmen: Ḥagbānu, ʿAdānu, Yanḡamu,
[]^{r-1}.*
-
- (28) ḥrš̄ . mrkbt̄ . ʿz^{r1}n̄ [.]^{r1}bʿln̄ .
ṭ^{r1}b[]^{r1}p̄ . ʿb¹nbd̄ [.] ʾrt̄n̄ *Chariot-makers: ʿUzzīnu, Baʿlānu,
ṬB[]^{r1}P̄, ʿB¹NBD̄, ʿArtēnu.*
-
- Lower edge*
- (29) [-]^{r1}k¹mm̄ . klbȳ . kl[-]^{r1}ȳ¹ .
dq̄n[. . .] *[-]KMM: Kalbiya, KL[-]Y, Diqnu []N,*
- (30) ^{r1}ū¹ntn̄ . ʾrt̄n̄ . bd̄ ^{r1} nr^{r-1}
[. . .] *ʿUntēnu, ʿArtēnu under NR^{r-1}[]N,*
- (31) ʿzn̄ . w̄ ymdšr̄ . bd̄ . ʾansnȳ *ʿUzzīnu and Yamudšarru under ʿANSNY.*

- (50) ʕšt . ʕsrh . bn[š mlk . - .] ḥzr . Eleven (persons belonging to) the royal personnel [] (who are) in service ?
 (51) bʿl . šd (and who are) land owners.

Notes

General remark: the vocalized text of the introduction and of the colophon, the only sections for which the presentation of a separate vocalized text is worth-while, is indicated below in these notes.

- (1) vocalized text: /sipru ḥipri bunuši malki bi yarḥi ʿITT[BNM]/.
 (11) {šmʕ . skn} perhaps emend to {šmʕ <rgm> . skn}.
 (20) {ḥṭbm} the scribe first wrote {ḥḥbm} then erased the lower wedge of the second {ḥ} but without completely effacing the left part of this wedge.
 (35) {ʿ^{cl}dt} the form of the first sign is somewhere between {ʕ} and {t}.
 (49–51) vocalized text: /tittu lê ʕašrēma bunu[šū malki -] ḤZR lāqihū ḥipri l ʕaštē ʕašrihu bunu[šū malki -] ḤZR l baʕalū šadi/.

→ Plate **Text 45: A Ration List with Village Names (RS 86.2213)**

⇒ Photo Bordreuil and Pardee 2001: text 36.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) mlk ————tn . ḥprm	<i>Mulukku</i> : two (units) of rations;	mulukku ṭinâ ḥiprâma
(2) ʾr ————tlt	ʾAru: three;	ʾaru ṭalātu
(3) gbʿly ————ʾḥd	ʾGibʿalāya: one;	gibʿalāya ʾaḥḥadu
(4) ʾlm ————ʾḥd	ʾUllamu: one;	ʾullamu ʾaḥḥadu
(5) mʿrby ————ʾḥd	Maʿrabāyu: one;	maʿrabāyu ʾaḥḥadu
(6) ʾubrʿy ————tn	ʾUburʿāyu: two;	ʕuburʿāyu ṭinâ
(7) mʿr ————ʾḥd	Muʿaru: one;	muʿaru ʾaḥḥadu
(8) ʾrny ————ʾḥd	ʾAraniya: one;	ʾaraniya ʾaḥḥadu
(9) šʿrt ————ʾḥd	Šaʿartu: one;	šaʿartu ʾaḥḥadu
(10) bqʿt — ʕʕq —ʾḥd	Baqʿatu, Šaʿaqu: one;	baqʿatu šaʿaqu ʾaḥḥadu
(11) ʕnʿqʿpʿat —ʾḥd	ʕĒnuqapʿat: one;	ʕĒnuqapʿat ʾaḥḥadu
(12) ʾškn ————ʾrbʕ	ʾUškanu: four;	ʾuškanu ʾarbaʕu
<i>Lower edge</i>		
(13) šbn ————ʾḥd	Šubbanu: one;	šubbanu ʾaḥḥadu
(14) ṭbq ————ʾḥd	Ṭibāqu: one;	ṭibāqu ʾaḥḥadu
<i>Reverse</i>		
(15) rqd ————tn	Raqdu: two;	raqdu ṭinâ
(16) šrš ————ʾḥd	Šurašu: one.	šurašu ʾaḥḥadu

Text 46: Leaders of Ten and Their Men (RS 94.2050*)

Bordreuil and Pardee forthcoming: text 24.

→ Plate
⇒ Photo

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Column I</i>		
<i>Upper edge</i>		
(1) [b] ^r n ¹ [.] gl ^r d . ---- ^r 5 ¹	<i>Binu-Gal^ʿadi</i> five,	binu gal ^ʿ adi ḥamišu
<i>Obverse</i>		
(2) ^r w ¹ nḥlh . ----- ^r - ¹	and his heir X,	wa naḥaluhu X
(3) [b] ^r n ¹ . špšm . ----- ^r - ¹	<i>Binu-Šapšuma</i> X;	binu šapšuma X
(4) [b] ^r n ¹ . āmdn . ----- 2	<i>Binu-ʿAmmadāni</i> two,	binu ʿammadāni tinâ
(5) [b] ^r n ¹ . šnnr . ----- 5	<i>Binu-Šānunūri</i> five,	binu šānunūri ḥamišu
(6) [bn] . yrm . ----- 2	<i>Binu-Yarimmi</i> two,	binu yarimmi tinâ
(7) [bn .] ^r ā ¹ rpšḥ . ----- 2	<i>Binu-ʿAripšaḥi</i> two,	binu ʿaripšaḥi tinâ
(8) [] b ^ʿ n . ----- 2	<i>Binu-Gab^ʿana</i> two,	binu gab ^ʿ ana tinâ
(9) [] šy . ----- 1	[] ŠY one,	[] ŠY ʿaḥḥadu
(10) [] ^r - ¹ y . ----- 1	[] ^r - ¹ Y one,	[] ^r - ¹ Y ʿaḥḥadu
(11) [b] ^r n ¹ [.] brzn . ---- 1	<i>Binu-Burzani</i> one,	binu burzani ʿaḥḥadu
(12) ^r w ¹ nḥlh . ----- 1	and his heir one,	wa naḥaluhu ʿaḥḥadu
(13) ^r b ¹ n . kdn . ----- 1	<i>Binu-Kudūna</i> one,	binu kudūna ʿaḥḥadu
(14) ^r b ¹ n . šbtñ . ----- 1	<i>Binu-Šabtāna</i> one,	binu šabtāna ʿaḥḥadu
(15) ^r b ¹ [n .] tlgñ . ----- 2	<i>Binu-ṬLGN</i> two,	binu ṬLGN tinâ
(16) bn . ārsw . ----- 2	<i>Binu-ʿArsuwa</i> two,	binu ʿarsuwa tinâ
(17) ʿbd . mlk . ----- 4	ʿAbdimilku four,	ʿabdimilku ʿarbaʿu
(18) bn . ūlb . ----- 2	<i>Binu-ʿUllubi</i> two,	binu ʿullubi tinâ
(19) bn . rt . ----- 2	<i>Binu-RT</i> two;	binu RT tinâ
(20) ^r b ¹ n . ḥrmln . ----- 1	<i>Binu-ḤRMLN</i> one,	binu ḤRMLN ʿaḥḥadu
(21) [b] ^r n ¹ . qtn . ----- 6	<i>Binu-Quṭani</i> six,	binu quṭani tiṭṭu
(22) [b] ^r n ¹ . tgdn . ----- 4	<i>Binu-Tagidāna</i> four,	[bi]nu tagidāna ʿarbaʿu
(23) [b] ^r n ¹ . išb ^ʿ l . ----- 3	<i>Binu-ʿIšibaʿli</i> three,	[bi]nu ʿišibaʿli taḷaṭu
<i>Lower edge</i>		
(24) bn . ksd . ----- 1	<i>Binu-KSD</i> one,	binu KSD ʿaḥḥadu
(25) bn . ḥnyn . ----- 2	<i>Binu-Ḥanyani</i> two,	binu ḥanyani tinâ
<i>Reverse</i>		
(26) bn . mmy . ----- 2	<i>Binu-Mamīya</i> two,	binu mamīya tinâ
(27) bn . gpn . ----- 1	<i>Binu-Gupani</i> one,	binu gupani ʿaḥḥadu
(28) bn . plwn . ----- 1	<i>Binu-PLWN</i> one,	binu PLWN ʿaḥḥadu
(29) bn . ḡrgn . ----- 1	<i>Binu-Ġurgāna</i> one;	binu ḡurgāna ʿaḥḥadu
(30) bn . āptn . ----- 1	<i>Binu-ʿAputēna</i> one,	binu ʿaputēna ʿaḥḥadu
(31) bn . ūbyn . ----- 2	<i>Binu-ʿUbbiyani</i> two,	binu ʿubbiyani tinâ

(32) bn . šty . ----- 2	<i>Binu-Šattuya</i> two,	binu šattuya ʔinâ
(33) klt̄tb . ----- 2	<i>Kilitēṭub</i> two,	kilitēṭub ʔinâ
(34) [b] ¹ n ¹ . bdn . ----- 1	<i>Binu-Baduni</i> one,	binu baduni ʔaḥḥadu
(35) [b] ¹ n ¹ . ḥdmn . ----- 6	<i>Binu-Ḥudmuni</i> six,	binu ḥudmuni ʔittu
(36) [b] ¹ n ¹ . s ¹ b ¹ l . ----- 2	<i>Binu-Sibili</i> two,	binu sibili ʔinâ
(37) [bn] . špr . ----- 1	<i>Binu-Šupari</i> one,	binu šupari ʔaḥḥadu
(38) [] yngrn . ----- 3	[]YNGRN three,	[]YNGRN ʔalātu
(39) [b] ¹ n ¹ [.] btry . ----- 4	<i>Binu-BTRY</i> four	binu BTRY ʔarbaʕu
(40) ¹ w ¹ [.] nḥlh . ----- 1	and his heir one;	wa naḥaluhu ʔaḥḥadu
(41) [b] ¹ n ¹ . šyn . ----- 1	<i>Binu-Šuyānu</i> one,	binu šuyāna ʔaḥḥadu
(42) [b] ¹ n ¹ . ¹ ʕbd . ḥmn . 2	<i>Binu-ʕAbdiḥamanu</i> two,	binu ʕabdiḥamani ʔinâ
(43) [bn] . ddy . ----- 1	<i>Binu-Dudāya</i> one,	binu dudāya ʔaḥḥadu
(44) [b] ¹ n ¹ . ʔbrn . ----- 3	<i>Binu-ʔabrāna</i> three,	binu ʔabrāna ʔalātu
(45) [bn] . ḥl̄tr . ----- 1	<i>Binu-ʔIluṭarru</i> one,	binu ʔiluṭarru ʔaḥḥadu
(46) [bn] . ʔ ¹ - ¹ d . ----- 1	<i>Binu-ʔ¹D¹D</i> one,	binu ʔ ¹ D ¹ D ʔaḥḥadu

*Column II**Obverse*

(47) bn . ḥrpt . ----- 1	<i>Binu-ḤRPT</i> one,	binu ḤRPT ʔaḥḥadu
(48) bn . sgryn . ----- 1	<i>Binu-Sugriyāna</i> one,	binu sugriyāna ʔaḥḥadu
(49) bn . n ¹ mn . ----- 1	<i>Binu-Nu¹māna</i> one,	binu nu ¹ māna ʔaḥḥadu
(50) bn . trnn . ----- 1	<i>Binu-Turanana</i> one;	binu turanana ʔaḥḥadu
(51) brdd . ----- 2	BRDD two,	BRDD ʔinâ
(52) w ḥ ¹ db ¹ rh . ----- 1	and his heir by oath one,	wa ʔUDBRuhu ʔaḥḥadu
(53) bn . mlkym . ----- 1	<i>Binu-Milkiyama</i> one,	binu mlkiyama ʔaḥḥadu
(54) bn . ntp . ----- 3	<i>Binu-Natappi</i> three,	binu natappi ʔalātu
(55) bn . šmtr . ----- 1	<i>Binu-ŠMTR</i> one,	binu ŠMTR ʔaḥḥadu
(56) w ḥ ¹ db ¹ rh . ----- 1	and his heir by oath one,	wa ʔUDBRuhu ʔaḥḥadu
(57) bn . ḥnzr . ----- 1	<i>Binu-Ḥanizarri</i> one,	binu ḥanizarri ʔaḥḥadu
(58) bn . ʕlmy ¹ n . ----- 1	<i>Binu-ʕālamiyyāna</i> one,	binu ʕālamiyyāna ʔaḥḥadu
(59) w nḥlh . ----- 1	and his heir one,	wa naḥaluhu ʔaḥḥadu
(60) w . nḥlh . ----- 1	and his heir one,	wa naḥaluhu ʔaḥḥadu
(61) bn . mglib . ----- 3	<i>Binu-Maglibi</i> three.	binu maglibi ʔalātu

*Column III**Reverse*

(62) rb . ʕšrt	Leaders of ten:	rabbū ʕašarti
----------------	-----------------	---------------

(63) bn . špšm	<i>Binu-Šapšuma,</i>	binu šapšuma
(64) bn . trnn	<i>Binu-Turanana,</i>	binu turanana
(65) bn . mglb	<i>Binu-Maglibi,</i>	binu maglibi
<i>Column IV</i>		
(66) b ^r n ¹ [.] ġrgn	<i>Binu-Ġurgāna,</i>	binu ġurgāna
(67) bn . btry	<i>Binu-BTRY,</i>	binu BTRY
(68) bn . rt	<i>Binu-RT.</i>	binu RT

Notes

General note on the structure of this text: comparison with RS 94.2064 indicates that the figure in each line refers to the number of persons under the control of the individual named, either as his personal assistants (*n^ʿrm*) or as the quota of men that he is providing to perform service-duty to the king; the six names of “leaders of ten” in lines 62–68 appeared earlier in the text, though the order of mention is different in the two sections, and we have set off each of these names in lines 1–61 with a semicolon on the hypothesis that the text consists of a list of groups of “ten” (an administrative fiction, given that the actual number of persons named per group varies from three to sixteen) with the name of the leader placed at the end of each list of members.

- (8) restore {[bn . g]b^ʿn} on the basis of RS 94.2064:29.
- (17) in spite of the word-divider, this is a compound personal name (“servant of [the god] Milku”), not an administrative title (“servant of the king”), as is shown by line 42, where a word-divider separates the two elements of a personal name preceded by *bn*.
- (38) {yngn} finds no parallel in the onomasticon of Ugarit, and we must consider the possibility that it is the beginning of the name that is lost in the lacuna rather than the word *bn* ‘son’.
- (46) the traces remaining of the second sign appear to indicate the reading {t^rd¹d}, though this personal name is presently unknown.
- (51) the {r} of the personal name contains an extra wedge, which appears to be a simple error.
- (52, 56) {w ũdbr} appears to fill the slot of {w nḥlh} and may designate someone who has been chosen and sworn to heirship because the patron has no natural heir.

→ Plate **Text 47: A Sale of Ebony-Wood (RS 94.2392⁺)**

⇒ Photo Bordreuil and Pardee forthcoming: text 40.

Text

Obverse

(1) []kr . hbn . d . mkr (2) []t̄ . māt kbd (3) ¹b¹ ārb^cm . šmn (4) w . krsīm

(5) kkr . hbnm . tn̄ (6) d mnḥt (7) ¹b¹ šb^c . šm^rn¹

(8) tt̄ . ktnm . b [ā]rb^c (9) šmn w . krsī

(10) tgm̄r . šmn (11) ḥmšm . kd . kbd (12) w . t̄t̄ . krsāt (13) l . ātqlny

(Lower edge) (14) ¹w¹ ṣšrm . tm̄n (15) [k]bd . šmn (Reverse) (16) [l .] ¹ā¹ty

Translation

- (1) [Six ² t]alents of ebony, (belonging to the) merchant(-category),
 (2) (plus) [si]x² hundred (shekels), (3) in exchange for forty (*kaddu*-measures) of (olive) oil (4) and two *kurrusa*²*u*(-measures) (of olive oil).
 (5) One talent of ebony, (in) two (pieces), (6) (belonging to the) tribute(-category), (7) in exchange for seven (*kaddu*-measures) of (olive) oil.
 (8) Two *kutunu*(-garments) in exchange for [f]our (9) *kaddu*(-measures) of (olive) oil and one *kurrusa*²*u*(-measure) (of olive oil).
 (10) Total of (olive) oil: (11) fifty-one *kaddu*(-measures) (12) and three *kurrusa*²*u* (-measures) (of olive oil) (13) to the ²Ashqelonite.
 (14) And twenty-eight (15) *kaddu*(-measures) of (olive) oil (16) [to] the Alashian.

Vocalized Text

- (1) [t̄iṭṭu ki]kkarū habūni dī makkāri (2) [ti]ṭṭu mi²ātu kubda (3) bi ²arba^cīma šamni (4) wa kurrusa²ēma
 (5) kikkaru habūnēma ṭinē (6) dī manaḥāti (7) bi šab^cī šamni
 (8) ṭittā kutunāma bi [²a]rba^cī (9) šamni wa kurrusa²i
 (10) tagmaru šamni (11) ḥamišūma kaddu kubda (12) wa ṭalātu kurrusa²ātu
 (13) lē ²atqalāniyyi
 (14) wa ṣašrāma ṭamānū (15) [ku]bda šamni (16) [lē] ²alatiyyi

Notes

General note on the structure of this text: the first four paragraphs appear to deal with a three-part transaction (pieces of ebony-wood for resale, two trunks of ebony for tribute, and two *kutunu*-garments, all this exchanged

- for fifty-one *kaddu*-measures of olive oil, about 560 liters) whereas the fifth deals with a second transaction in which the medium of exchange for the olive oil is not indicated (perhaps silver at a standard rate).
- (1, 2) judging from the available space, restore {[tt . k]kr} and {[t]t} rather than *tlt* in each case.
- (1, 5) the practical distinction between the categories of wood is not clear, perhaps simply that the “tribute”-category was intended to serve as tribute to the Hittite sovereign.
- (4, 9, 12) the three principal forms of the common noun *kurrusa’u* are encountered in this text: {krsim} the dual in the oblique case after the preposition *bi*, {krsi} the singular in the genitive after the same preposition, {krsât} the plural in the nominative (or the genitive).

Text 48: Provisions for a Month (RS 94.2600)

Bordreuil and Pardee forthcoming: text 49.

→ Plate
⇒ Photo

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) tt . dd . šʿrm	Six <i>dūdu</i> (-measures) of barley	tittu dūdū šīʿārūma
(2) w . mlt̄tm	plus two-thirds (of a measure);	wa maṭlaṭāma
<hr/>		
(3) ḥmš . šr . yn	fifteen <i>kaddu</i> (-measures) of wine;	ḥamišu ʿašru yēnu
<hr/>		
(4) šbʿ . dd . gdl	seven <i>dūdu</i> (-measures) of GDL	šabʿu dūdū GDL
(5) w . prš	plus one half (of a measure);	wa parīšu
<hr/>		
(6) mlt̄tm . nʿr	two-thirds of a <i>dūdu</i> (-measure) of NʿR;	maṭlaṭāma NʿR
<hr/>		
<i>Lower edge</i>		
(7) ḥmš . šln	five caprovids;	ḥamišu šaʿnu
<hr/>		
(8) ḥmš . ydt . ūšqm	five ‘portions ’ of ʾUŠQM;	ḥamišu yadātu ʾUŠQM
<hr/>		
(9) tlt̄m . prqt tyt	thirty PRQT of <i>asa foetida</i> ;	ṭalātūma PRQT tiyātu
<hr/>		
(10) kt̄ . kmn	one <i>kītu</i> (-vessel) of cumin;	kītu kamūnu

(9) ʾrbʿm . ksp	forty (shekels) of silver	ʾarbaʿūma kaspu
(10) ʿl . tmrtn	owed by <i>Tamartēnu</i> ,	ʿalê tamartēna
(11) bn . ʾurmy	son of <i>ʾUrumiya</i> ;	bini ʾurumiya
<hr/>		
(12) ʾrbʿm . ksp	forty (shekels) of silver	ʾarbaʿūma kaspu
<i>Lower edge</i>		
(13) ʿl . bnīl	owed by <i>Biniʾilu</i> ,	ʿalê biniʾili
(14) bn . krwn	son of <i>Kurwānu</i> ;	bini kurwāna
<hr/>		
<i>Reverse</i>		
(15) ʿttm . ksp	sixty (shekels) of silver	ʿittūma kaspu
(16) ʿl . ʾbġl . bn . tdny	owed by <i>ʾAbġilu</i> , son of <i>Tidinaya</i> ;	ʿalê ʿabġili bini tidinaya
<hr/>		
(17) ʾrbʿm . ksp	forty (shekels) of silver	ʾarbaʿūma kaspu
(18) ʿl . tlmyn . bn . ily	owed by <i>Talmiyānu</i> , son of <i>ʾIliya</i> ;	ʿalê talmiyāna bini ʾiliya
<hr/>		
(19) ʿtt . kbd . ʿttm	thirty-six (shekels)	ʿittatu kubda ʿalātūma
(20) ksp . ʿl . yʿdrn	of silver owed by <i>Yaʿdirānu</i> ,	kaspu ʿalê yaʿdirāna
(21) bn ^{r.1} . ytrm . šlmy	son of <i>Yatarmu</i> , from <i>Šalmāyu</i> ;	bini yatarmi šalmiyyi
<hr/>		
(22) ʿšrm . ksp	twenty (shekels) of silver	ʿašrāma kaspu
(23) ʿl . ršpmlk . šlmy	owed by <i>Rašapmalku</i> , from <i>Šalmāyu</i> ;	ʿalê rašapmalku šalmiyyi
<hr/>		
(24) ʾrʿbʿt . ʿšrt	Fourteen (shekels)	ʾarbaʿatu ʿašratu
(25) ʿkʿsp . ʿl . gln	of silver owed by <i>Gallānu</i> ,	kaspu ʿalê gallāna
(26) ʿbn ¹ . ʾamd n . šlmy	son of <i>ʾAmmadānu</i> , from <i>Šalmiyā</i> .	bini ʾammadāna šalmiyyi
<hr/>		

General Note

In these three texts that represent extracts from accounts of a certain *Muninuya*, ʿl expresses the existence of a debt (‘on’ = ‘debit account of’), ʿm the repayment of a loan (‘with’ = ‘credited to’—apparently the idea is that the money has reached the creditor ‘with’ the debtor); this usage of ʿl is well attested in the administrative texts whereas ʿm in the meaning of ‘credited to’ is very rare.

→ Plate **Text 50: RIH 84/06**
 ⇒ Photo Bordreuil 1995: 3–5; CAT 4.792.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) [mīt .] ᵀk¹sp [.] ᶜm .	One hundred (shekels) of silver, credited to	miʔtu kaspu ʕimma
(2) [bn . r]ᵀq¹dn .	<i>Binu-Raqdāna</i> ;	bini raqdāna
<hr/>		
(3) [ʕšrt] . ksp . ᶜm	ten (shekels) of silver credited to	ʕašratu kaspu ʕimma
(4) [šzn .] ḥbty	<i>Šuzīnu</i> , from <i>Ḥubatāyu</i> ;	šuzīna ḥubatiyyi
<hr/>		
(5) [ʕšr]ᵀm¹ . ksp . ᶜm	twenty (shekels) of silver credited to	ʕašrāma kaspu ʕimma
(6) [špš]ᵀn¹ . ùᵀšk¹ny	<i>Šapšānu</i> , of <i>ʔUškanu</i> ;	šapšāna ʔuškaniyyi
<hr/>		
<i>Lower edge</i>		
(7) [ʕšrt .] ksp [.] ᶜm	ten (shekels) of silver credited to	ʕašratu kaspu ʕimma
(8) [--]n . bn . drt	[--]N, son of DRT,	[--]N bini DRT
<hr/>		
<i>Obverse</i>		
(9) [ùš]ᵀk¹ny	from <i>ʔUškanu</i> .	ʔuškaniyyi
<hr/>		

→ Plate **Text 51: RIH 84/33**
 ⇒ Photo Bordreuil 1995: 3–5; CAT 3.10.

Text*Obverse*

- (1) sprn mnḥ . ùd . mnny

 (2) mīt . ksp . ʕl . bn . rqdn

 (3) ʕšrt . ksp . ʕl . šzn . ḥbty

 (4) ʕšrm . ksp . ʕl . špšn (5) ùškny .

 (6) ʕšrt . ksp . ʕl . bn . (7) drt . ùškny

(8) ḥmšt . ʿšrt . ksp (9) ʿ¹l . ʿmy . bīry

Lower edge

(10) [ḥm]št . ksp . ʿl . tngb (11) [b]ʿ ʾīry

Reverse

(12) [t]tm . ksp . ʿl . ʿb¹lyn . ḥṭb

(13) šb⁶m . tq̄lm [.] kbd . ksp . ʿl (14) ʾanntn . bn . yrm

(15) ʾarb⁶m ksp . ʿl . tmrtn (16) bn . ʾurmy

(17) ʾarb⁶m ksp . ʿl . bnīl (18) bn . krwn

(19) tt̄m . ksp . ʿl . ʾbḡl (20) bn . tdny

Upper edge

(21) ʾarb⁶m . ksp . ʿl . tlmyn (22) bn . ily

Translation

- (1) Document of loans of (= made by) *Muninuya*;
- (2) one hundred (shekels) of silver owed by *Binu-Raqdānu*;
- (3) ten (shekels) of silver owed by *Šuzīnu*, from *Ḥubatāyu*;
- (4) twenty (shekels) of silver owed by *Šapšānu*, (5) from *ʾUškanu*;
- (6) ten (shekels) of silver owed by *Binu*-(7)DRT, from *ʾUškanu*;
- (8) fifteen (shekels) of silver (9) owed by *ʿAmmiya*, from *Biʾiru*;
- (10) [fi]ve (shekels) of silver owed by *T̄NGB*, (11) from *[Bi]ʾiru*;
- (12) [si]xty (shekels) of silver owed by *Baʿliyānu*, wood-cutter;
- (13) seventy-two shekels of silver owed by (14) *ʾAnantēnu*, son of *Yarimmu*;
- (15) forty (shekels) of silver owed by *Tamartēnu*, (16) son of *ʾUrumiya*;
- (17) forty (shekels) of silver owed by *Biniʾilu*, (18) son of *Kurwānu*;
- (19) sixty (shekels) of silver owed by *ʾAbîḡilu*, (20) son of *T̄idinaya*;
- (21) forty (shekels) of silver owed by *Talmiyānu*, (22) son of *ʾIliya*.

Vocalized Text

- (1) siprānu minḥi ʾūdi muninuya
- (2) miʾtu kaspu ʿalē bini raqdāna
- (3) ʿašratu kaspu ʿalē šuzīna ḥubatayyi
- (4) ʿašrāma kaspu ʿalē šapšāna (5) ʾuškaniiyi
- (6) ʿašratu kaspu ʿalē bini (7) DRT ʾuškaniiyi
- (8) ḥamišatu ʿašratu kaspu (9) ʿalē ʿammiya biʾiriyi

- (10) [ḥami]šatu kaspu ʿalê TNGB (11) [bi]ʿiriyi
 (12) [ti]ttūma kaspu ʿalê baʿliyāna ḥāṭibi
 (13) šabʿūma tiqlāma kubda kaspu ʿalê (14) ʾanantēna bini yarimmi
 (15) ʾarbaʿūma kaspu ʿalê tamartēna (16) bini ʾurumiya
 (17) ʾarbaʿūma kaspu ʿalê biniʾili (18) bini kurwāna
 (19) tiṭṭūma kaspu ʿalê ʾabīgīli (20) bini ṭidinaya
 (21) ʾarbaʿūma kaspu ʿalê talmiyāna (22) bini ʾiliya

Notes

- (1) {ûd} Gp participle, √D, ‘borne by’: {mnḥ ûd} ‘amount given to and owed by someone = loan’.
 (6–7) {bn drt} the debtor is designated here by his patronym alone whereas in RIH 84/06:8 (text 50), the person’s own name is partially preserved before the patronym.

General Note on the Accounts of MNNY:

These three texts may plausibly be arranged in the following order: according to RIH 84/33, *Muninuya* loaned money to twelve persons who are identified by name or patronym along with the amount of the loan. RIH 84/06:1–9 records the repayment of the first four debts of RIH 84/33 (lines 2–7). The tablet recording the repayment of the loans recorded in RIH 84/33:8–12 (MY, TNGB and BLYN) has not been recovered. RIH 84/04 is the latest text for it contains records both of new loans and, in lines 5–18, of debts still outstanding, for the five names and amounts of these lines correspond to those set down in RIH 84/33:13–21.

→ Plate **Text 52: Boats to Carchemish (RIH 83/22)**

⇒ Photo Bordreuil in Bordreuil et al. 1984: 431–32; CAT 4.779.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) tšʿm . ṭltt	Ninety-three (shekels)	tišʿūma ṭalāṭatu
(2) w nšp . kbd	and a half,	wa našpu kubda
(3) ksp . ḥbl . rišym	silver of the boatmen of	kaspu ḥābilī
	<i>Raʿšu</i> —	raʿšiyīma
(4) l ytn . ksp̄hm	they have indeed given their	la yatanū kaspahumu
	sum;	

- | | | |
|---------------------|---|----------------------|
| (5) ḥmšt . l ʿšrm | twenty five (shekels of this amount in the form of) | ḥamišatu lê ʿašrêma |
| (6) d iqni . ʾarbʿm | bluish purple (worth that amount), forty | dū ʾiqnaʾi ʾarbaʿūma |

Lower edge

- | | | |
|-----------|---|-----------|
| (7) d ktn | (shekels in the form) of <i>kutunu</i> (-garments). | dū kutuni |
|-----------|---|-----------|

Reverse

-
- | | | |
|-----------------------------|--|-----------------------------|
| (8) ʾarbʿ . māt . ḥmšm | Four hundred fifty- | ʾarbaʿu miʾātu
ḥamišūma |
| (9) šbʿt . w nšp . kbd | seven (shekels) and a half, | šabʿatu wa našpu
kubda |
| (10) ksp . d . lqh .
bdn | silver that <i>Badunu</i> has taken | kaspu dū laqaḥa
badunu |
| (11) d mlk . w ʿl | from the king; it has not been | dā malki wa ʿalê |
| (12) ḥwt . l ḥṭb . | debited to the national
account: | ḥuwwati lā ḥṭība |
| (13) d ʾanyt . grgmšh | (this is the price) of boats
(going) to Carchemish. | dū ʾaniyyāti
gargamišaha |

Notes

- (1–7) The first two paragraphs may be interpreted as recording the payment of an account by the boatmen of the port city of *Raʾšu*, partly in silver (28.5 shekels), partly in two types of cloth (25 and 40 shekels); this amount may correspond either to the repayment of a debt or to these boatmen's participation in the transaction recorded in the following paragraph. In the latter case, the total price of the boats would have been 551 shekels (93.5 + 457.5).
- (3) {ḥbl rīšym} the absence of morphological agreement between the noun and the adjective may be owing to scribal error (read {ḥbl<m> rīšym}), to {ḥbl} functioning as a collective, or to the structure being that of the genitive of identification (according to the vocalization proposed above, 'the boatmen of the inhabitants of *Raʾsu*' = 'the boatmen who are inhabitants of *Raʾšu*').

VIII. Abecedaries

- Plate **Text 53: An Abecedy (RS 12.063)**
 ⇒ Photo Virolleaud 1951: 22–23; 1957: text 184; *KTU* 5.6

Text

- (1) á b g ħ d h w z ḫ ṭ y k š l
 (2) m ḏ n ṣ s ʿ p ṣ q r ṭ
 (3) ḡ t ṽ ù š

- Plate **Text 54: A Double Abecedy (RS 24.281)**
 ⇒ Photo Herdner 1978a: 63–64; *KTU* 5.20

Text

Obverse → *Reverse* → *Obverse*

- (1a) á b g ħ ṽ d¹ h w z ḫ ṭ y k š l m ḏ n ṣ s ʿ p ṣ
 (1b) q ṽ r¹ ṭ ḡ t ṽ ù š
 (2b) q r ṽ ṭ¹ ḡ t ṽ ù š
 (2a) á b g ħ d h w [z ḫ ṭ y k] ṽ l¹ m ḏ n ṣ s ʿ p ṣ

General Note: the two alphabets on this tablet were inscribed by different hands. The first is more regular and seems to have been that of the teacher while the second would be the student's copy. The latter began writing the signs at the bottom of the tablet and when he had followed around the tablet to where he met the first signs inscribed on the obverse he had to place the last eight signs above the previously inscribed line rather than below as the teacher had done.

- Plate **Text 55: A Double Abecedy with Place Names (RS 94.2440)**
 ⇒ Photo Bordreuil and Pardee forthcoming: text 81.

Text

Obverse → *Reverse*

- (1) á b g ħ d h w z ḫ ṭ y k š l m ḏ n ṣ s ʿ p ṣ q r ṭ ḡ t ṽ ù š
-

Obverse → *Reverse* → *Obverse*

- (2) á b g ħ d h w z ḫ ṭ y k š l m ḏ n ṣ s ʿ p ṣ q r ṭ ḡ t ṽ ù š

Obverse

(3) ǎtlg

Reverse

(4) mlk . ǎr

(5) ǎlb rpš

Upper edge

(6) ǎlb krd

General Note: these two inscriptions of the alphabet appear to have been inscribed by the same person who, judging from the irregularities, would have been a student. In the first abecedary as well as in the place names, there are four examples of the {r} written with an extra wedge (lines 1, 4, 5, 6).

Concordance of Text Numbers

Text number with excavation number	Edition	KTU/CAT
1. RS 3.367 i	<i>CTA</i> 2 iv	1.2 iv
2. RS 2.[014] ⁺ iii-iv	<i>CTA</i> 3 iii-iv	1.3 iii-iv
3. RS 2.[003] ⁺ i	<i>CTA</i> 14 i	1.14 i
4. RS 2.[004] i	<i>CTA</i> 17 i	1.17 i
5. RS 2.002	<i>CTA</i> 23	1.23
6. RS 24.244	<i>Ugaritica</i> V 6	1.100
7. RS 24.258	<i>Ugaritica</i> V 1	1.114
8. RS 1.001	<i>CTA</i> 34	1.39
9. RS 1.002	<i>CTA</i> 32	1.40
10. RS 24.260	<i>Ugaritica</i> V 11	1.115
11. RS 24.266	<i>Ugaritica</i> VII, p. 31-39	1.119
12. RS 24.643	<i>Ugaritica</i> V 9	1.148
13. RS 34.126	RSO VII 90	1.161
14. RS 6.021	<i>Syria</i> 16 (1935), p. 177-80	6.13
15. RS 6.028	<i>Syria</i> 16 (1935), p. 177-80	6.14
16. RS 25.318	<i>Ugaritica</i> VII, p. 147-54	6.62
17. RIH 78/20	<i>Syria</i> 57 (1980) 346-50	1.169
18. RS 92.2014	RSO XIV 52	
19. RS 17.120	RSO II	1.85
20. RS 24.247 ⁺	<i>Ugaritica</i> VII, p. 44-60	1.103 + 1.145
21. RS 4.475	<i>CTA</i> 53	2.10
22. RS 8.315	<i>CTA</i> 51	2.11
23. RS 11.872	<i>CTA</i> 50	2.13
24. RS 15.008	<i>PRU</i> II 15	2.16
25. RS 16.379	<i>PRU</i> II 13	2.30
26. RS 18.031	<i>PRU</i> V 59	2.38
27. RS 18.040	<i>PRU</i> V 63	2.40
28. RS 29.093	<i>Ugaritica</i> VII, p. 75-78	2.70
29. RS 34.124	RSO VII 88	2.72
30. RS 92.2010	RSO XIV 50	
31. RS 94.2406	unpublished	
32. RS 94.2479	unpublished	
33. RS 96.2039	unpublished	
34. RS 94.2284	unpublished	
35. RS [Varia 4]	<i>Semitica</i> 32 (1982), p. 5-9	2.14

Text number with excavation number	Edition	KTU/CAT
36. RS 11.772+	<i>CTA</i> 64	3.1
37. RS 16.382	<i>PRU</i> II 8	3.5
38. RS 94.2168	unpublished	
39. RS 94.2965	unpublished	
40. RS [Varia 14]	AnOr 48 (1971), p. 37–49	3.9
41. RS 19.015	<i>PRU</i> V 4	1.91
42. RS 15.062	<i>PRU</i> II 127	4.158
43. RS 18.024	<i>PRU</i> V 101	4.337
44. RS 19.016	<i>PRU</i> V 11	4.609
45. RS 86.2213	RSO XIV 36	
46. RS 94.2050+	unpublished	
47. RS 94.2392+	unpublished	
48. RS 94.2600	unpublished	
49. RIH 84/04	<i>Umwelt</i> , p. 3–5	cf. 4.791
50. RIH 84/06	<i>Umwelt</i> , p. 3–5	4.792
51. RIH 84/33	<i>Umwelt</i> , p. 3–5	3.10
52. RIH 83/22	<i>CRAI</i> 1984, p. 431–32	4.779
53. RS 12.063	<i>PRU</i> II 184	5.6
54. RS 24.281	<i>Ugaritica</i> VII, p. 63–64	5.20
55. RS 94.2440	unpublished	

Excavation no.	Text no.	Edition	KTU/CAT
RIH 78/20	17	<i>Syria</i> 57 (1980) 346–50	1.169
RIH 83/22	52	<i>CRAI</i> 1984, p. 431–32	4.779
RIH 84/04	49	<i>Umwelt</i> , p. 3–5	cf. 4.791
RIH 84/06	50	<i>Umwelt</i> , p. 3–5	4.792
RIH 84/33	51	<i>Umwelt</i> , p. 3–5	3.10
RS 1.001	8	<i>CTA</i> 34	1.39
RS 1.002	9	<i>CTA</i> 32	1.40
RS 2.002	5	<i>CTA</i> 23	1.23
RS 2.[003]+ i	3	<i>CTA</i> 14 i	1.14 i
RS 2.[004] i	4	<i>CTA</i> 17 i	1.17 i
RS 2.[014]+ iii-iv	2	<i>CTA</i> 3 iii-iv	1.3 iii-iv
RS 3.367 i	1	<i>CTA</i> 2 iv	1.2 iv
RS 4.475	21	<i>CTA</i> 53	2.10
RS 6.021	14	<i>Syria</i> 16 (1935), p. 177–80	6.13
RS 6.028	15	<i>Syria</i> 16 (1935), p. 177–80	6.14
RS 8.315	22	<i>CTA</i> 51	2.11

Excavation no.	Text no.	Edition	KTU/CAT
RS 11.772+	36	CTA 64	3.1
RS 11.872	23	CTA 50	2.13
RS 12.063	53	PRU II 184	5.6
RS 15.008	24	PRU II 15	2.16
RS 15.062	42	PRU II 127	4.158
RS 16.379	25	PRU II 13	2.30
RS 16.382	37	PRU II 8	3.5
RS 17.120	19	RSO II	1.85
RS 18.024	43	PRU V 101	4.337
RS 18.031	26	PRU V 59	2.38
RS 18.040	27	PRU V 63	2.40
RS 19.015	41	PRU V 4	1.91
RS 19.016	44	PRU V 11	4.609
RS 24.244	6	Ugaritica V 6	1.100
RS 24.247+	20	Ugaritica VII, p. 44–60	1.103 + 1.145
RS 24.258	7	Ugaritica V 1	1.114
RS 24.260	10	Ugaritica V 11	1.115
RS 24.266	11	Ugaritica VII, p. 31–39	1.119
RS 24.281	54	Ugaritica VII, p. 63–64	5.20
RS 24.643	12	Ugaritica V 9	1.148
RS 25.318	16	Ugaritica VII, p. 147–54	6.62
RS 29.093	28	Ugaritica VII, p. 75–78	2.70
RS 34.124	29	RSO VII 88	2.72
RS 34.126	13	RSO VII 90	1.161
RS 86.2213	45	RSO XIV 36	
RS 92.2010	30	RSO XIV 50	
RS 92.2014	18	RSO XIV 52	
RS 94.2050+	46	unpublished	
RS 94.2168	38	unpublished	
RS 94.2284	34	unpublished	
RS 94.2392+	47	unpublished	
RS 94.2406	31	unpublished	
RS 94.2440	55	unpublished	
RS 94.2479	32	unpublished	
RS 94.2600	48	unpublished	
RS 94.2965	39	unpublished	
RS 96.2039	33	unpublished	
RS [Varia 4]	35	Semitica 32 (1982), p. 5–9	2.14
RS [Varia 14]	40	AnOr 48 (1971), p. 37–49	3.9

<i>KTU/CAT</i>	Text no.	Excavation no.	Edition
1.2 iv	1	RS 3.367 i	<i>CTA</i> 2 iv
1.3 iii-iv	2	RS 2.[014] ⁺ iii-iv	<i>CTA</i> 3 iii-iv
1.14 i	3	RS 2.[003] ⁺ i	<i>CTA</i> 14 i
1.17 i	4	RS 2.[004] i	<i>CTA</i> 17 i
1.23	5	RS 2.002	<i>CTA</i> 23
1.39	8	RS 1.001	<i>CTA</i> 34
1.40	9	RS 1.002	<i>CTA</i> 32
1.85	19	RS 17.120	RSO II
1.91	41	RS 19.015	<i>PRU</i> V 4
1.100	6	RS 24.244	<i>Ugaritica</i> V 6
1.103 + 1.145	20	RS 24.247 ⁺	<i>Ugaritica</i> VII, p. 44–60
1.114	7	RS 24.258	<i>Ugaritica</i> V 1
1.115	10	RS 24.260	<i>Ugaritica</i> V 11
1.119	11	RS 24.266	<i>Ugaritica</i> VII, p. 31–39
1.148	12	RS 24.643	<i>Ugaritica</i> V 9
1.161	13	RS 34.126	RSO VII 90
1.169	17	RIH 78/20	<i>Syria</i> 57 (1980) 346–50
2.10	21	RS 4.475	<i>CTA</i> 53
2.11	22	RS 8.315	<i>CTA</i> 51
2.13	23	RS 11.872	<i>CTA</i> 50
2.14	35	RS [Varia 4]	<i>Semitica</i> 32 (1982), pp. 5–9
2.16	24	RS 15.008	<i>PRU</i> II 15
2.30	25	RS 16.379	<i>PRU</i> II 13
2.38	26	RS 18.031	<i>PRU</i> V 59
2.40	27	RS 18.040	<i>PRU</i> V 63
2.70	28	RS 29.093	<i>Ugaritica</i> VII, p. 75–78
2.72	29	RS 34.124	RSO VII 88
3.1	36	RS 11.772 ⁺	<i>CTA</i> 64
3.5	37	RS 16.382	<i>PRU</i> II 8
3.9	40	RS [Varia 14]	AnOr 48 (1971), pp. 37–49
3.10	51	RIH 84/33	<i>Umwelt</i> , p. 3–5
4.158	42	RS 15.062	<i>PRU</i> II 127
4.337	43	RS 18.024	<i>PRU</i> V 101
4.609	44	RS 19.016	<i>PRU</i> V 11
4.779	52	RIH 83/22	<i>CRAI</i> 1984, p. 431–32
4.791	49	RIH 84/04	<i>Umwelt</i> , p. 3–5
4.792	50	RIH 84/06	<i>Umwelt</i> , p. 3–5
5.6	53	RS 12.063	<i>PRU</i> II 184
5.20	54	RS 24.281	<i>Ugaritica</i> VII, p. 63–64
6.13	14	RS 6.021	<i>Syria</i> 16 (1935), pp. 177–80

<i>KTU/CAT</i>	Text no.	Excavation no.	Edition
6.14.....	15.....	RS 6.028.....	<i>Syria</i> 16 (1935), pp. 177–80
6.62.....	16.....	RS 25.318.....	<i>Ugaritica</i> VII, pp. 147–54

Edition	Text no.	Excavation no.	<i>KTU/CAT</i>
AnOr 48 (1971), p. 37–49	40.....	RS [Varia 14].....	3.9
<i>CRAI</i> 1984, p. 431–32	52.....	RIH 83/22.....	4.779
<i>CTA</i> 2 iv.....	1.....	RS 3.367 i.....	1.2 iv
<i>CTA</i> 3 iii-iv.....	2.....	RS 2.[014] ⁺ iii-iv.....	1.3 iii-iv
<i>CTA</i> 14 i.....	3.....	RS 2.[003] ⁺ i.....	1.14 i
<i>CTA</i> 17 i.....	4.....	RS 2.[004] i.....	1.17 i
<i>CTA</i> 23.....	5.....	RS 2.002.....	1.23
<i>CTA</i> 32.....	9.....	RS 1.002.....	1.40
<i>CTA</i> 34.....	8.....	RS 1.001.....	1.39
<i>CTA</i> 50.....	23.....	RS 11.872.....	2.13
<i>CTA</i> 51.....	22.....	RS 8.315.....	2.11
<i>CTA</i> 53.....	21.....	RS 4.475.....	2.10
<i>CTA</i> 64.....	36.....	RS 11.772+.....	3.1
<i>PRU</i> II 8.....	37.....	RS 16.382.....	3.5
<i>PRU</i> II 13.....	25.....	RS 16.379.....	2.30
<i>PRU</i> II 15.....	24.....	RS 15.008.....	2.16
<i>PRU</i> II 127.....	42.....	RS 15.062.....	4.158
<i>PRU</i> II 184.....	53.....	RS 12.063.....	5.6
<i>PRU</i> V 4.....	41.....	RS 19.015.....	1.91
<i>PRU</i> V 11.....	44.....	RS 19.016.....	4.609
<i>PRU</i> V 59.....	26.....	RS 18.031.....	2.38
<i>PRU</i> V 63.....	27.....	RS 18.040.....	2.40
<i>PRU</i> V 101.....	43.....	RS 18.024.....	4.337
<i>RSO</i> II.....	19.....	RS 17.120.....	1.85
<i>RSO</i> VII 88.....	29.....	RS 34.124.....	2.72
<i>RSO</i> VII 90.....	13.....	RS 34.126.....	1.161
<i>RSO</i> XIV 36.....	45.....	RS 86.2213	
<i>RSO</i> XIV 50.....	30.....	RS 92.2010	
<i>RSO</i> XIV 52.....	18.....	RS 92.2014	
<i>Semitica</i> 32 (1982) 5–9.....	35.....	RS [Varia 4].....	2.14
<i>Syria</i> 16 (1935) 177–80.....	14.....	RS 6.021.....	6.13
<i>Syria</i> 16 (1935) 177–80.....	15.....	RS 6.028.....	6.14
<i>Syria</i> 57 (1980) 346–50.....	17.....	RIH 78/20.....	1.169
<i>Ugaritica</i> V 1.....	7.....	RS 24.258.....	1.114
<i>Ugaritica</i> V 6.....	6.....	RS 24.244.....	1.100

Edition	Text no.	Excavation no.	KTU/CAT
<i>Ugaritica</i> V 9	12	RS 24.643	1.148
<i>Ugaritica</i> V 11	10	RS 24.260	1.115
<i>Ugaritica</i> VII, pp. 31–39	11	RS 24.266	1.119
<i>Ugaritica</i> VII, pp. 44–60	20	RS 24.247+	1.103 + 1.145
<i>Ugaritica</i> VII, pp. 63–64	54	RS 24.281	5.20
<i>Ugaritica</i> VII, pp. 75–78	28	RS 29.093	2.70
<i>Ugaritica</i> VII, pp. 147–54	16	RS 25.318	6.62
<i>Umwelt</i> , pp. 3–5	49	RIH 84/04	cf. 4.791
<i>Umwelt</i> , pp. 3–5	50	RIH 84/06	4.792
<i>Umwelt</i> , pp. 3–5	51	RIH 84/33	3.10
unpublished.....	31	RS 94.2406	
unpublished.....	32	RS 94.2479	
unpublished.....	33	RS 96.2039	
unpublished.....	34	RS 94.2284	
unpublished.....	38	RS 94.2168	
unpublished.....	39	RS 94.2965	
unpublished.....	46	RS 94.2050+	
unpublished.....	47	RS 94.2392+	
unpublished.....	48	RS 94.2600	
unpublished.....	55	RS 94.2440	

Glossary*

- ʾU conjunction ‘and’ /ʾū/ **11** (RS 24.266):13^{bis}; **13** (RS 34.126):12, 26;
17 (RIH 78/20):5; **18** (RS 92.2014):1; **29** (RS 34.124):42’; **34** (RS
 94.2284):9
- ʾU conjunction ‘or’ /ʾô/ ← /ʾ*aw/ **5** (RS 2.002):63, 64; **9** (RS 1.002):2’
 et passim in this text; **38** (RS 94.2168):7, 9, 10, 27
- ʾAB common noun ‘father’ /ʾabû/ ← /ʾ*abawu/ **3** (RS 2.[003]⁺) i:37, 41, 43;
4 (RS 2.[004]) i:23’; **7** (RS 24.258):14; **9** (RS 1.002):[24’], 33’, 41’
- ʾABŞN personal name /ʾabîşanu/ **44** (RS 19.016):5
- ʾABĜL personal name /ʾabîĝīlu/ **44** (RS 19.016):14; **49** (RIH 84/04):16;
51 (RIH 84/33):19
- ʾIB common noun ‘enemy’ /ʾêbu/# ← /ʾ*aybu/ **1** (RS 3.367) i:8’, 9’, 39’; **2** (RS
 2.[014]⁺) iii:37’, iv:4, 5; **20** (RS 24.247⁺):[7], 9, 10, 16, 17, [35’], 37’,
 [50’], 51’, 54’, 58’, 59’
- ʾIBT common noun ‘enmity’ /ʾêbatu/ **34** (RS 94.2284):27
- ʾBD verb ‘perish’ (Gt-stem) **3** (RS 2.[003]⁺) i:8’, 24
 D-stem ‘destroy’ **1** (RS 3.367) i:3’; **6** (RS 24.244):5, 11, 16, 22, 27, 32,
 <34c>, 37, 42, 47, 54, 60
- [ʾ*BY]: ʾABYN adjective ‘destitute, poor’ /ʾabyānu/ **4** (RS 2.[004]) i:16’
- ʾUBYN personal name /ʾubbiyanu/ **46** (RS 94.2050⁺):31
- ʾABYNN: see ʾBY
- ʾABN common noun ‘stone’ /ʾabnu/ **2** (RS 2.[014]⁺) iii:23’; **5** (RS 2.002):66;
6 (RS 24.244):1; **20** (RS 24.247⁺):1
- ʾUBN personal name /ʾubinu/ **44** (RS 19.016):9
- ʾABNY personal name, feminine, vocalization and etymology unknown
34 (RS 94.2284):1

* The order of alphabetization is that used at Ugarit for the 27 principal consonantal phonemes. As for the 3 additional signs, roots and words beginning with *alif* are always in first position irrespective of which *alif*-sign is used, and words written with both {s} and {š} are under a single heading at {s}. Because the glossary is organized by roots, root lemmas are provided when only derived forms are attested in the Selection of Texts. The consonantal root is to be taken as an abstraction when primitive forms, nouns or particles, are listed under a lemma that reflects the consonantal substructure of a word, e.g., [ʾMM] for the primitive noun /ʾummu/. Hollow roots are listed under their biconsonantal form, usual in Ugaritic. Vocalizations attested by a syllabic vocabulary entry or in another type of syllabic text are followed by #; vocalized proto-Ugaritic nominal forms are marked with an asterisk (e.g., /ʾêbu/# ← /ʾ*aybu/). All attestations of all words attested in the Selection of Texts are included, but only these words—this is not a glossary of the Ugaritic language.

- ʔIBSN common noun ‘storehouse, storeroom’ /ʔibūsānu/ **40** (RS [Varia 14]):5
 ʔIB^{LT} month name (fourth of the lunar year = December–January) /ʔib^calatu/
11 (RS 24.266):1, 11; **48** (RS 94.2600):17
 ʔABŠN: see ʔAB
 ʔIBR common noun ‘bull’ /ʔibbīru/ (← /ʔabbīru/?) **11** (RS 24.266):29
 ʔUBR^cY: see BR^c
 ʔABĠL: see ʔAB
 ʔAGZR: see GZR
 ʔAGYN personal name /ʔagiyanu/ **44** (RS 19.016):36
 ʔAGM place-name /ʔagimu/ **41** (RS 19.015):31
 ʔAGN common noun ‘cooking pot’ /ʔagannu/ **5** (RS 2.002):15, 31, 36
 ʔAGNY place-name /ʔaganāyu/ **39** (RS 94.2965):1
 ʔAGPTR personal name /ʔagaptarri/ **16** (RS 25.318):1
 ʔUGR part of compound divine name (see GPN W ʔUGR) ‘field’ /ʔugāru/
2 (RS 2.[014]⁺) iii:36
 ʔUGRT place-name ‘Ugarit’ /ʔugārit/ (rarely /ʔugāritu/) **9** (RS 1.002):10′,
 [18′], 26′, <26′>, 35′, 36′; **11** (RS 24.266):3, 10 ({ʔū^lgrt}), 12, 22′; **13**
 (RS 34.126):33; **24** (RS 15.008):5; **26** (RS 18.031):1; **31** (RS
 94.2406):23, 40; **36** (RS 11.772⁺):14′, 25′; **37** (RS 16.382):4; **38** (RS
 94.2168):4; **44** (RS 19.016):37
 ʔĤ: ʔAĤ common noun ‘brother (either familial or social)’ /ʔaḥû/
 ← /^{*/}aḥawu/?, pl. /ʔaḥḥûma/ **3** (RS 2.[003]⁺) i:9; **4** (RS 2.[004]) i:19′,
 20′; **26** (RS 18.031):2, 3, 26; **31** (RS 94.2406):32 ({ḥy}); **33** (RS
 96.2039):3 ({ḥy}); **34** (RS 94.2284):3; **35** (RS [Varia 4]):3, 10, 15, 18
 ʔAĤMLK personal name /ʔaḥîmilku/ (‘my brother is [the god]
Milku’) **44** (RS 19.016):33
 ʔĤRŠP personal name /ʔiḥîrašap/ (‘my brother is [the god] *Rašap*’)
40 (RS [Varia 14]):18
 ʔAĤT common noun ‘sister’ /ʔaḥātu/ ← /^{*/}aḥawatu/ʔ **34** (RS 94.2284):7, 26
 ʔAĤTMLK personal name, feminine /ʔaḥâtumilku/ (‘sister of [the god]
Milku’) **22** (RS 8.315):4
 ʔĤD verb ‘take, hold, seize’ **4** (RS 2.[004]) i:30′, 34′; **19** (RS 17.120):12, 15;
20 (RS 24.247⁺):7, 17; **31** (RS 94.2406):37; **33** (RS 96.2039):14
 ʔAĤMLK: see ʔAĤ
 ʔUĤNP place-name /ʔuḥnappu/ **41** (RS 19.015):34
 [ʔĤR verb ‘be behind, late’]: Š-stem ‘cause delay’ **34** (RS 94.2284):33
 ({tšḥr})
 ʔUĤRY common noun ‘posterity’ /ʔuḥrāyu/ **20** (RS 24.247⁺):39′–40′
 ʔĤRŠP: see ʔAĤ
 ʔAĤTMLK: see ʔAĤ
 ʔD verb ‘bend, load (with)’ **51** (RIH 84/33):1
 ʔAD common noun ‘father, papa’ /ʔadu/ **5** (RS 2.002):32^{bis}, 43^{bis}

- ʔADB^L personal name /ʔadibaʕlu/ ('[the god] *Baʕlu* is my father') **44** (RS 19.016):19
- ʔADN common noun 'father, lord' /ʔadānu/# **33** (RS 96.2039):13
 ʔADN personal name /ʔadānu/ ('[god-X is the] father [of this child]')
35 (RS [Varia 4]):19; **44** (RS 19.016):33
- ʔADT common noun 'lady' /ʔadattu/ ← /^{*/}adān(a)tu/ **22** (RS 8.315):1, 5, 15; **32** (RS 94.2479):1, 3, 4, 8, 20
- ʔUDN common noun 'power (← paternal power)' /ʔudānu/ **2** (RS 2.[014]⁺) iv:2
- ʔID : see D
- ʔUDBR: see DBR
- ʔIDK: see D
- ʔADM common noun 'man, humanity' /ʔadamu/ **3** (RS 2.[003]⁺) i:37, 43; **17** (RIH 78/20):14, 15
- [ʔUDM place-name]: ʔUDMY gentilic /ʔudmiyyu/ **43** (RS 18.024):15
- ʔUDM^cT: see DM^c
- ʔUDN (← ʔDN) common noun 'ear' /ʔudnu/ **20** (RS 24.247⁺):35', 37'
 ʔDN verb 'listen, give ear' **18** (RS 92.2014):8
- ʔADNY place-name /ʔadaniya/ **31** (RS 94.2406):8
- [ʔDR 'be/become powerful']: ʔADR adjective 'powerful' /ʔaduru/# **26** (RS 18.031):14
 ʔADR common noun 'pin (?)' /ʔadaru/ **42** (RS 15.062):8
- ʔIDRP: see RŠP ʔIDRP
- ʔHB verb 'love' **29** (RS 34.124):44' ([?][hbk])
 D-stem 'love intensely' **38** (RS 94.2168):11
 ʔAHBT common noun 'love' /ʔahbatu/ **2** (RS 2.[014]⁺) iii:7'
- ʔIWR_{DN} personal name /ʔiwriḏēnu/ **35** (RS [Varia 4]):1
- ʔIWR_{DR} personal name /ʔiwriḏarri/ **21** (RS 4.475):1
- ʔIWR_{PZN} personal name /ʔiwripuzini/ **35** (RS [Varia 4]):2
- ʔZR verb 'gird' **4** (RS 2.[004]) i:2', [3'], [6'], [7'], 7', [9'], 9', 10', 11', 12', [13'], 21', 22'
 M^lIZRT common noun 'belted garment' /maʔzaratu/ **4** (RS 2.[004]) i:[5'], 15'
- ʔAHD number adjective 'one' /ʔaḥḥadu/ **10** (RS 24.260):14; **31** (RS 94.2406):16; **42** (RS 15.062):20; **45** (RS 86.2213):3–5, 7–11, 13–14, 16
 ʔAHDH adverb 'together (← as one)' /ʔaḥḥadaha/ **7** (RS 24.258):31'; **19** (RS 17.120):6, 8, 11, [22], 28, 32
- ʔUṬB common noun '(type of garment)' /ʔuṭbu/ **43** (RS 18.024):11
- ʔAY emphatic particle /ʔāya/ **5** (RS 2.002):6^{bis}
- ʔAYMR proper name /ʔāyamiri/ **1** (RS 3.367) i:19'^{bis}
- ʔIYTLM personal name /ʔiyyatalmi/ **35** (RS [Varia 4]):14
- ʔIK adverb 'how? how is it that?' /ʔēka/ ← /^{*/}ayka/ **2** (RS 2.[014]⁺) iii:36'
 ʔIKY extended form /ʔēkaya/ **35** (RS [Varia 4]):6; **36** (RS 11.772⁺):8'

- [^oKL verb ‘eat’]: ^oAKL common noun ‘food’ /^oaklu/ **14** (RS 6.021):3; **19** (RS 17.120):12, 15; **26** (RS 18.031):21; **28** (RS 29.093):22
- [^oŠ common noun ‘fire’]: ^oIŠT common noun ‘fire’ /^oištu/# **5** (RS 2.002):14, 41, 44, 48
- ^oIŠT divine name (ditto) **2** (RS 2.[014]⁺) iii:45’
- [^oŠ verb ‘give’]: ^oIŠB^oL personal name /^oišiba^olu/ (‘gift of [the god] *Ba^olu*’) **46** (RS 94.2050⁺):23
- ^oUŠHR(Y) divine name, feminine /^oušharâ/^oušharaya/ **8** (RS 1.001):13; **10** (RS 24.260):2, 12’; **12** (RS 24.643):8, [37]
- ^oIŠD common noun ‘leg’ /^oišdu/# **2** (RS 2.[014]⁺) iii:20’
- ^oUŠK common noun ‘testicle’ /^oušku/ **20** (RS 24.247⁺):14
- ^oUŠKN place-name /^ouškanu/ **45** (RS 86.2213):12
- ^oUŠKNY gentilic /^ouškaniyyu/ **50** (RIH 84/06):6, 9; **51** (RIH 84/33):5, 7
- ^oAŠKR: see ŠKR
- ^oAŠKRR: see ŠKR
- ^oŠM: M^oIŠMN, M^oAŠMN or MŠMN common noun ‘seal’ /ma^ošamānu/ (→/ma^ošamānu/, /mašamānu/ ?) **37** (RS 16.382):22 (it is uncertain which form is to be restored in this text)
- ^oIŠPR common noun, meaning unknown **31** (RS 94.2406):26; **34** (RS 94.2284):5
- ^oUŠPĠT common noun ‘(type of garment)’ /^oušpaġġatu/ **12** (RS 24.643):21
- ^oUŠR common noun ‘penis’ /^oušaru/ **20** (RS 24.247⁺):47’
- ^oAL particle: see L negative particle
- ^oIL common noun ‘god’ /^oilu/# **2** (RS 2.[014]⁺) iii:29’, 32’, 39’; **4** (RS 2.[004]) i:2’, 6’, [7’], 9’, [10’], [12’], 12’, 21’; **5** (RS 2.002):1, 13, 19, 23, 28, 29, 58, 60, 67; **7** (RS 24.258):2, 3, 6; **12** (RS 24.643):9, 23; **17** (RIH 78/20):13^{bis}; **20** (RS 24.247⁺):41’, 56’; **21** (RS 4.475):12; **22** (RS 8.315):7; **23** (RS 11.872):7; **24** (RS 15.008):4; **25** (RS 16.379):6; **26** (RS 18.031):4; **28** (RS 29.093):6; **29** (RS 34.124):[5]; **30** (RS 92.2010):4; **35** (RS [Varia 4]):4; **41** (RS 19.015):6
- ^oIL divine name /^oilu/ **2** (RS 2.[014]⁺) iii:39’, 43’, 44’, 45’, 46’; **3** (RS 2.[003]⁺) i:36, 41; **4** (RS 2.[004]) i:23’, 32’, 34’; **5** (RS 2.002):31, 33, 34^{bis}, 35^{bis}, 37^{bis}, 39, 42^{bis}, 45^{bis}, [48], 49, 52, 53, [56], 59, 60; **6** (RS 24.244):3; **7** (RS 24.258):1, 12, 14^{bis}, 15, 17, 21, 22; **8** (RS 1.001):2, 7; **9** (RS 1.002):7’, [24’], 25’^{bis}, 33’, 34’, <34’>, 41’, [42’], 42’; **11** (RS 24.266):6, 14; **12** (RS 24.643):2, 10, 25
- ^oIL^oIB common noun ‘god of the father, ancestral deity’ /^oilu^oibi/ **4** (RS 2.[004]) i:26’, 44’
- ^oIL^oIB divine name (same vocalization) **12** (RS 24.643):[1], 10, 23; **41** (RS 19.015):5
- ^oILB^oL personal name /^oiliba^olu/ (‘my god is [the god] *Ba^olu*’) **44** (RS 19.016):3

- ʾIL BT divine name ‘the god of the house/palace’ /ʾilu bêti/ **8** (RS 1.001):13; **10** (RS 24.260):3, 7, 9
 ʾILDGN personal name /ʾilîdagan/ (‘my god is [the god] Dagan’) **44** (RS 19.016):20
 ʾIL DDM compound divine name /ʾilū dadmima/ ‘the gods of Dadmuma’ **12** (RS 24.643):42–43
 ʾILHD personal name /ʾilîhaddu/ (‘my god is [the god] Haddu’) **44** (RS 19.016):7
 ʾILY personal name /ʾiliya/ (← /ʾili + ya/) **49** (RIH 84/04):18; **51** (RIH 84/33):22
 ʾIL LB[-]N compound divine name /ʾilî LB[-]N/ ‘the gods of Labana’ **12** (RS 24.643):43
 ʾILMLK personal name /ʾilîmilku/ (‘my god is [the god] *Milku*’) **31** (RS 94.2406):31
 ʾILN personal name /ʾilānu/ **44** (RS 19.016):21
 ʾIL QRT compound divine name ‘the gods of the city’ /ʾilū qarîti/ **12** (RS 24.643):40 ({{[il q]ʾrʾt}})
 ʾILTR personal name /ʾilutarru/ (‘*ʾIlu* is ruler’) **46** (RS 94.2050⁺):45
 ʾIL T^cDR B^cL compound divine name ‘Auxiliary-Gods-of-*Baʿlu*’ /ʾilū ta^cdiri ba^cli/ **12** (RS 24.643):8
 ʾILT ʾASRM compound divine name ‘the goddess/ʾIlatu of ʾASRM (the meaning of the second element is uncertain)’ **8** (RS 1.001):11
 ʾILT MGD compound divine name ‘the goddess/ʾIlatu of the tower’ /ʾilatu magdali/ **8** (RS 1.001):11
 ʾILTM ḤNQTM compound divine name ‘the strangling goddesses’ /ʾilatāma ḥāniqatāma/ **8** (RS 1.001):18
 [ʾL verb ‘be/become strong’]: ʾULNY common noun ← adjective ‘the strong one’ /ʾulāniyyu/ **1** (RS 3.367) i:5ʹ
 ʾALʾIY(N): see LʾY
 ʾULB personal name /ʾullubu/ **46** (RS 94.2050⁺):18
 ʾALGBT common noun ‘(type of soft stone, perhaps local green stone)’ /ʾalgabaṭu/ **42** (RS 15.062):15
 ʾALḤN personal name /ʾaliḥannu/ **43** (RS 18.024):11
 ʾILH divine name /ʾilāhu/ **8** (RS 1.001):5
 ʾILHM divine name, plural, ‘offspring of *ʾIlu*’ /ʾilāhūma/ **8** (RS 1.001):3, 5^{bis}, 9
 ʾULKN divine name (ancestor of the kings of Ugarit), vocalization unknown **13** (RS 34.126):4
 ʾILŠN personal name /ʾilišānu/ (‘pertaining to [the god] ʾIlišu’) **44** (RS 19.016):36
 ʾALYY personal name /ʾalliyaya/ **29** (RS 34.124):13

- [**PLM**]: **ʾALMT** ‘widow’: **ʾULMN** common noun ‘widowhood’ /*ʾulmānu*/ **5** (RS 2.002):9
ʾULM place-name /*ʾullamu*/ **45** (RS 86.2213):4
ʾALMG common noun ‘(type of tree)’ /*ʾalmuggu*/ **39** (RS 94.2965):10
ʾILN: see **ʾIL**
ʾALP common noun ‘bovid’ /*ʾalpu*/ **8** (RS 1.001):2, 5; **11** (RS 24.266):12; **12** (RS 24.643):[1], 2, [2^{bis}], 3, [3^{bis}], 4^{bis}, [4], 9, 10, 26, 27, 28, 44^{bis}, [44], 45; **14** (RS 6.021):3; **15** (RS 6.028):3; **34** (RS 94.2284):10; **43** (RS 18.024):21
ʾALP number noun ‘thousand’ /*ʾalpu*/ **2** (RS 2.[014]⁺) iii:[1]; **43** (RS 18.024):2, 6
ʾALTY gentilic ‘Cypriot’ /*ʾalaṭiyyu*/ **9** (RS 1.002):[20′], 29′, 37′; **47** (RS 94.2392⁺):16
ʾM: **ʾAMT** common noun ‘female servant’ /*ʾamatu*/, pl. /*ʾamahātu*/ **28** (RS 29.093):12, 19; **38** (RS 94.2168):10, 27
ʾIM conjunction ‘or’ /*ʾimma*/ (see also **HM**) **29** (RS 34.124):12, 13^{bis}, 20; **40** (RS [Varia 14]):6[?]
ʾUM: see **ʾMM**
ʾAMDN personal name /*ʾammadānu*/ **46** (RS 94.2050⁺):4; **49** (RIH 84/04):26
[**MM**]: **ʾUM** common noun ‘mother’ /*ʾummu*/ **3** (RS 2.[003]⁺) i:6, 9, 15; **5** (RS 2.002):33^{bis}; **6** (RS 24.244):1, 2, 8^{bis}, 14[!], 14, 19^{bis}, 25^{bis}, 30^{bis}, <34^a^{bis}>, 35^{bis}, 40^{bis}, 45^{bis}, 51^{bis}, 57^{bis}; **22** (RS 8.315):1; **23** (RS 11.872):2, 5, 6, 11; **24** (RS 15.008):2, 6, 10, 18; **25** (RS 16.379):1, 4, 5, 9, 21; **29** (RS 34.124):[1], 4, 5, 18, 34
ʾAMR place-name ‘Amurru’ /*ʾamurru*/ **29** (RS 34.124):17, 24, 26, 29, 32
ʾIMR common noun ‘lamb’ /*ʾimmiru*/ **11** (RS 24.266):10
ʾUDR: see **NDR/NDR**
ʾUDRNN personal name /*ʾuḏurnana*/ **40** (RS [Varia 14]):19
ʾIN particle expressing absence or non-existence /*ʾēnu*/ ← /**ʾayn*-/ **4** (RS 2.[004]) i:18′; **20** (RS 24.247⁺):4, 7, 9, 10, 12, 14, 15, 26′, 27′, 28′, 30′, 31′, 35′, 37′, [52′], 55′, 59′; **33** (RS 96.2039):18; **37** (RS 16.382):21
ʾIND indefinite pronoun, negative ‘no one’ /*ʾēnudū*/ **34** (RS 94.2284):9, 11
ʾINMM doubly extended form of the basic particle /*ʾēnumama*/ **21** (RS 4.475):9
ʾINN extended form of the basic particle /*ʾēnuna*/ **29** (RS 34.124):12
ʾINBB mountain name /*ʾinbubu*/ **6** (RS 24.244):20
ʾNH verb ‘groan, sigh’ **4** (RS 2.[004]) i:17′
ʾANHB common noun ‘(beauty product from the sea)’ /*ʾanhabu*/ **2** (RS 2.[014]⁺) iii:1
[**NY**]: **ʾANY** common noun ‘group of boats’ /*ʾanayyu*/ **26** (RS 18.031):10, 24
ʾANYT common noun ‘boat’ /*ʾaniyyatu*/ **52** (RIH 83/22):13

- [²NY verb ‘to meet’]: T²ANT common noun ‘communication, meeting’
/ta²natu/ ← /*ta²natu/ ← /*ta²nayatu/ **2** (RS 2.[014]⁺) iii:24’
- ²ANK independent personal pronoun 1c.s. /²anāku/# ← /*²an + ²āku/ **2** (RS 2.[014]⁺) iii:28’; **18** (RS 92.2014):2; **22** (RS 8.315):13; **24** (RS 15.008):13; **26** (RS 18.031):18, 23; **28** (RS 29.093):14; **29** (RS 34.124):23, 44’; **31** (RS 94.2406):3, 6, 25, 35; **33** (RS 96.2039):6
- ²NS^š verb ‘be/become weak, sick’ **2** (RS 2.[014]⁺) iii:35’
- ²ANŠT common noun ‘weakness, sickness’ /²anašatu/ **17** (RIH 78/20):15
- [²INŠ common noun ‘man’]: ²INŠ ²ILM collective divine name ‘men (who have become) gods’ /²ināšu ²ilima/ **8** (RS 1.001):22
- ²UNN personal name /²unenna/ **44** (RS 19.016):6
- ²ANNH common noun ‘mint’ /²ananiḫu/ **5** (RS 2.002):14
- ²ANNMN personal name /²ananimennu/ **44** (RS 19.016):26
- ²ANNTN personal name /²anantēnu/ **30** (RS 92.2010):3; **49** (RIH 84/04):7; **51** (RIH 84/33):14
- ²ANSNY personal name, vocalization and etymology unknown **44** (RS 19.016):31
- [²NP]: ²AP common noun ‘nose, nostrils (in the dual), tip (whence) nipple, (whence also) anger (← the redness/heat of the angry person’s nose)’
/²appu/# ← /*²anpu/ **5** (RS 2.002):24, 59, 61; **9** (RS 1.002):22’, 31’, 39’; **19** (RS 17.120):4, 6, 8, 11, 14, 17, 19, [22], 29, [32]; **20** (RS 24.247⁺):6, 30’, 41’^{bis}
- ²INR common noun ‘puppy, hound’ /²ināru/ **7** (RS 24.258):13
- ²ANRMY personal name /²annarummiya/ **43** (RS 18.024):18
- [²NT]: ²ATT common noun ‘woman, wife’ /²aṭṭatu/ ← /*²aṭṭatu/ **3** (RS 2.[003]⁺) i:12, 14; **4** (RS 2.[004]) i:39’; **5** (RS 2.002):39^{bis}, 42^{tris}, 43, 46, 48, 49, 52, 60, 64; **9** (RS 1.002):36’; **10** (RS 24.260):8; **33** (RS 96.2039):6, 11
- ²UNT common noun ‘(type of tax or service)’ /²unuṭṭu/# **37** (RS 16.382):20; **39** (RS 94.2965):21, 23
- ²UNĜ place-name /²unuġu/ **31** (RS 94.2406):10
- ²UNTN personal name /²untēnu/ **44** (RS 19.016):30
- ²SP verb ‘gather’ (Gt-stem) **3** (RS 2.[003]⁺) i:18
- ²ASRM: see ²ILT ²ASRM
- ²AP common noun: see ²NP
- ²AP adverb: see P
- ²APHM ditto
- ²APK ditto
- ²APN(K) ditto
- [²PQ denominal verb ‘block (like a stream)’]: N-stem ‘be blocked up (like a stream)’ **17** (RIH 78/20):12
- ²APQ common noun ‘stream, canal’ /²apīqu/ **17** (RIH 78/20):12

- ʾAPTN personal name /ʾaputēnu/ **46** (RS 94.2050+):30
 ʾUŠB^c: see ŠB^c
 ʾUŠQM common noun, meaning unknown **48** (RS 94.2600):8
 ʾIQN^U common noun ‘lapis-lazuli, (whence) wool dyed in a shade of blue’
 /ʾiqna^u/ **5** (RS 2.002):21; **34** (RS 94.2284):19, 21; **36** (RS 11.772+):
 23’, 28’, 30’, 32’, [34’], [36’], 38’ ({{[iqn]i}}); **52** (RIH 83/22):6
 [ʾR verb ‘burn, shine’]: ʾUR common noun ‘fire, flame’ /ʾūru/ **8** (RS 1.001):8;
 11 (RS 24.266):13
 [ʾR]: ʾIRT common noun ‘heart, breast’ /ʾiratu/# **1** (RS 3.367) i:3’; **2** (RS
 2.[014]⁺) iii:5’
 ʾAR divine name, feminine, daughter of *Baʿlu*, ‘Shower’ /ʾarû/ **2** (RS
 2.[014]⁺) iii:6’
 ʾAR place-name /ʾaru/ **43** (RS 18.024):19; **45** (RS 86.2213):2; **55** (RS
 94.2440):4
 ʾRB: ʾURBT ‘(latticed) window’ /ʾurubbatu/ **17** (RIH 78/20):3
 ʾARBDD: see RBD
 ʾARB^c: see RB^c
 ʾARGMN common noun ‘tribute’ /ʾargamanu/ **36** (RS 11.772+):18’, 24’
 ʾARW common noun ‘lion’ /ʾarwu/ **16** (RS 25.318):2
 ʾARY common noun ‘clan’ /ʾaryu/ **4** (RS 2.[004]) i:19’, 21’
 ʾRK verb ‘be/become long, extend’ **5** (RS 2.002):33, 34
 ʾRŠ verb ‘ask’ **3** (RS 2.[003]⁺) i:42
 ʾARŠ divine name in the form of a G-participle /ʾārišu/ **2** (RS 2.[014]⁺)
 iii:43’
 ʾIRŠT common noun ‘desire’ /ʾirištu/# **31** (RS 94.2406):15
 ʾARŠĤ place-name (← Hurrian name for the Tigris) /ʾaraššihu/ **6** (RS
 24.244):63, 64
 ʾURMY personal name /ʾurumiya/ **49** (RIH 84/04):11; **51** (RIH 84/33):16
 ʾARN place-name, Anatolian /ʾarinna/ **36** (RS 11.772+):19’
 ʾIRN common noun ‘(species of animal)’ vocalization unknown **20** (RS
 24.247+):33’
 ʾARNY place-name /ʾaraniya/ **45** (RS 86.2213):8
 ʾARSW personal name /ʾarsuwa/ **46** (RS 94.2050+):16
 ʾARPŠĤ personal name /ʾaripšahu/ **46** (RS 94.2050+):7
 ʾARŞ (← *ʾRD) common noun ‘earth’ /ʾaršu/# **1** (RS 3.367) i:5’, 23’, 26’; **2**
 (RS 2.[014]⁺) iii:14’, 16’, 24’, 28’; **3** (RS 2.[003]⁺) i:29; **4** (RS 2.[004])
 i:27’, 45’; **5** (RS 2.002):62; **7** (RS 24.258):22; **13** (RS 34.126):2, 9, 21^{bis};
 17 (RIH 78/20):14; **18** (RS 92.2014):12
 ʾARŞY divine name, feminine, daughter of *Baʿlu*, ‘Earthy’ /ʾarşay/ **2** (RS
 2.[014]⁺) iii:7’; **12** (RS 24.643):7
 ʾARŞ W ŠMM divine name, binomial, ‘earth and heaven’ /ʾaršu wa
 šamûma/ **12** (RS 24.643):5, 24

- ʔIRĠN common noun ‘fennel’ /ʔirġānu/ **19** (RS 17.120):17, 28
 ʔART place-name /ʔarutu/ **39** (RS 94.2965):15
 ʔIRT: see ʔR
 ʔARTN personal name /ʔartēnu/ **44** (RS 19.016):28, 30
 ʔURTN personal name /ʔurtēnu/ (diminutive of ʔURTTB) **18** (RS 92.2014):14;
 31 (RS 94.2406):2, 32; **34** (RS 94.2284):2; **43** (RS 18.024):4
 ʔURTTB personal name /ʔurtēṭub/ **34** (RS 94.2284):2
 ʔIT particle expressing existence ‘be’ /ʔiṭu/ **5** (RS 2.002):74; **31** (RS
 94.2406):18
 ʔIT + L (preposition) = ‘have, possess’ /ʔiṭu lê/ **2** (RS 2.[014]⁺) iii:21’; **4**
 (RS 2.[004]) i:20’; **5** (RS 2.002):[71], 72; **28** (RS 29.093):29; **34** (RS
 94.2284):13
 ʔUTḤT divine name, ‘incense burner’ /ʔuḥṭatu/ **12** (RS 24.643):43 ({{ʔù¹[ṭḥt]})
 ʔITM: see ŠGR-W-ʔITM
 ʔATQLNY: see TQL
 ʔATR common noun ‘place’ /ʔaṭru/ **4** (RS 2.[004]) i:28’, 46’; **20** (RS
 24.247⁺):2’
 ʔATR preposition ‘after, behind (← in the place of)’ /ʔaṭra/ **6** (RS
 24.244):77; **13** (RS 34.126):20^{bis}
 ʔUTRYN common noun ‘crown prince’ /ʔuṭriyanu/# **36** (RS 11.772⁺):30’
 ʔATRT common noun ‘place’ /ʔaṭratu/ **20** (RS 24.247⁺):49’
 ʔATRT divine name, feminine /ʔaṭiratu/# **5** (RS 2.002):13, 24, 28; **8** (RS
 1.001):6; **12** (RS 24.643):7, 31; **17** (RIH 78/20):16
 [ʔTT]: ʔITT common noun ‘offering, gift’ /ʔiṭṭatu/ **23** (RS 11.872):15; **25** (RS
 16.379):14
 ʔATT: see ʔNT
 ʔITTBNM month name, eleventh of the lunar year, vocalization unknown **44**
 (RS 19.016):1 ({{iṭ¹[bnm]})
 ʔAĠLTN personal name /ʔaġaltēnu/ **34** (RS 94.2284):16
 ʔAT independent personal pronoun ‘you’ /ʔatta/# (← /ʔan + ta/) (2m.s.),
 /ʔatti/ (← /ʔan + ti/) (2f.s.) **1** (RS 3.367) i:11’, 19’; **25** (RS 16.379):20;
 30 (RS 92.2010):19; **31** (RS 94.2406):11, 21, 37, 39; **33** (RS
 96.2039):13, 22; **34** (RS 94.2284):26
 ʔTY verb ‘arrive, come’ **2** (RS 2.[014]⁺) iii:28’
 ʔATLG place-name /ʔatalligu/ **55** (RS 94.2440):3
 ʔITNN: see YTN

 B preposition ‘in, within, by (means of), from (within)’ /bi/# **1** (RS 3.367)
 i:3’^{bis}, [4]’, 6’^{bis}, 14’, 16’, 21’, 24’, 28’, 30’, 38’; **2** (RS 2.[014]⁺) iii:2, 14’,
 15’, 29’, 30’^{bis}, 31’^{bis}, 32’, iv:1; **3** (RS 2.[003]⁺) i:20, 24, 25, 26, 27, 32,
 35, 36, 38; **4** (RS 2.[004]) i:15’, 16’, 25’^{bis}, 26’, 30’, 32’, 33’, 40’, [43’],
 43’, 44’; **5** (RS 2.002):4, 6^{bis}, 14^{bis}, 24, 27, 36, 38, 51, 56, 59, 61, 62, 63,

- 64^{bis}, 74; **6** (RS 24.244):3, 61, 64, 65; **7** (RS 24.258):1^{bis}, 11, 14, 15, 21, 27'; **8** (RS 1.001):8; **9** (RS 1.002):22'^{bis}, [22'], 31'^{tris}, 39'^{bis}, [39']; **10** (RS 24.260):3, 7, 10, 11; **11** (RS 24.266):1^{bis}, 4, 9, 11, 20'^{bis}, 22'^{bis}; **15** (RS 6.028):3; **17** (RIH 78/20):7^{bis}, 8^{tris}, 15, 16; **19** (RS 17.120):3, 4^{bis}, 6, 8, 11, 14, 17, 19, [22], 29, [32]; **20** (RS 24.247⁺):1, 3, 5, 9, [11], 12, 14, 26', 27', 31', 35', 37', 48', 49', 51', 52', 54', 55', [57'], 58', 59'; **21** (RS 4.475):19; **23** (RS 11.872):18; **24** (RS 15.008):10; **25** (RS 16.379):13, 23; **26** (RS 18.031):12, 27; **27** (RS 18.040):9; **29** (RS 34.124):20, 30, 43'; **30** (RS 92.2010):24; **31** (RS 94.2406):3, 5, 6, 8, 9, 21, 25, 28, 39; **32** (RS 94.2479):5; **33** (RS 96.2039):9; **34** (RS 94.2284):9, 17, 20, 21; **37** (RS 16.382):6, 21; **39** (RS 94.2965):8, 20; **40** (RS [Varia 14]):4, 8; **41** (RS 19.015):2, 15; **42** (RS 15.062):5, 6, 7, 8, 9, 20, 21, 22; **43** (RS 18.024):5, 7, 10, 11, 13, 15, 17, 19^{bis}, 20, 21, 22, 23, 24, 25, [27]; **44** (RS 19.016):1; **47** (RS 94.2392⁺):3, 7, 8; **48** (RS 94.2600):16; **52** (RIH 83/22):10
- BD compound preposition 'in the hand(s) of' /bîdi/bîdê/ (B + D [← YD])
1 (RS 3.367) i:13', 15', 21', 23'; **4** (RS 2.[004]) i:<34'>; **5** (RS 2.002):8^{bis}; **26** (RS 18.031):21; **28** (RS 29.093):19; **33** (RS 96.2039):17, 22; **34** (RS 94.2284):4, 25'; **37** (RS 16.382):17, 19; **39** (RS 94.2965):13; **41** (RS 19.015):1; **43** (RS 18.024):4, 7, 9, 11, 18, 21; **44** (RS 19.016):9, 30, 31
- BDN extended form /bîdêna/ **26** (RS 18.031):18
- BY extended form /biya/ **26** (RS 18.031):13, 25
- BM extended form /bima/ **3** (RS 2.[003]⁺) i:31; **4** (RS 2.[004]) i:<34'>, 39';
5 (RS 2.002):51, 56; **23** (RS 11.872):14
- BN extended form /bina/ **5** (RS 2.002):[23], 59, 61
- B³ verb 'enter' **6** (RS 24.244):72; **17** (RIH 78/20):18^{bis}
- B³IR place-name /bi'iru/ ('well') **41** (RS 19.015):29
- B³IRY gentilic **51** (RIH 84/33):9, 11
- [B³RT place-name /bi'irātu/ ('wells')]: gentilic B³IRTY /bi'irātiyyu/ **43** (RS 18.024):3
- BBT place-name, Anatolian /bibitta/ **6** (RS 24.244):31
- BD: see B
- BDN personal name /badunu/ **44** (RS 19.016):34; **46** (RS 94.2050⁺):34;
52 (RIH 83/22):10
- BHL verb 'liberate, allow to leave freely' **38** (RS 94.2168):20, 21, 22, 25, 26, 29
- BHTM see BT
- [BHM]: BHMT common noun 'cattle' /bahimatu/ **20** (RS 24.247⁺):2, 8, 15, 16, 34'
- BKY verb 'weep' **3** (RS 2.[003]⁺) i:26, 31, 39; **13** (RS 34.126):15
- N-stem 'be bewept' **13** (RS 34.126):13

- BKR common noun ‘firstborn’ /bikāru/ **11** (RS 24.266):31’
 BL: see BLY
- BLDN common noun ‘land, country’ /bildānu/ **41** (RS 19.015):6
 BLY: BL negative particle ‘not’ /balû/ (← common noun ‘nothingness’) **4**
 (RS 2.[004]) i:20’
 [BLL verb ‘mix’]: BL common noun ‘mix, (whence) drink’ /billu/ **17** (RIH
 78/20):7, 16
- BLN common noun ‘(plant name)’ /billānu/ **19** (RS 17.120):18
 BL^c verb ‘swallow’ **13** (RS 34.126):16
 BM: see B
- BN common noun ‘son’ /binu/, pl. /banūma/ **3** (RS 2.[003]⁺) i:9; **4** (RS
 2.[004]) i:3’, 8’, 10’, 13’, 18’, 20’, 22’, 25’, 42’; **5** (RS 2.002):2, 65; **6** (RS
 24.244):74, 75; **9** (RS 1.002):7’, [24’], 25’^{bis}, 26’, 33’, 34’, <34’>, 41’,
 [42’], 42’; **16** (RS 25.318):1; **17** (RIH 78/20):15; **18** (RS 92.2014):10;
23 (RS 11.872):4; **25** (RS 16.379):3; **28** (RS 29.093):11, 17; **29** (RS
 34.124):[3], 12, 13; **35** (RS [Varia 4]):3, 16; **37** (RS 16.382):2, 12, 14,
 18, 19, 23; **38** (RS 94.2168):3, 7, 8, 9, 10, 12^{bis}, 17, 20, 23^{bis}, 26, 27; **40**
 (RS [Varia 14]):19, 21; **43** (RS 18.024):21; **46** (RS 94.2050⁺):1 et
 passim in this text; **49** (RIH 84/04):8, 11, 14, 16, 18, 21, 26; **50** (RIH
 84/06):[2], 8; **51** (RIH 84/33):2, 6, 14, 16, 18, 20, 22
- BN²IL personal name /bini²ilu/ (‘son of [the god] *’Ilu*’) **34** (RS 94.2284):4’,
 22, 25; **44** (RS 19.016):8, 19; **49** (RIH 84/04):13; **51** (RIH 84/33):17
- BT common noun ‘daughter’ /bittu/ ← /*bintu/ **2** (RS 2.[014]⁺) iii:6’, 7’, 8’,
 46’; **5** (RS 2.002):45^{tris}; **6** (RS 24.244):1^{tris}; **9** (RS 1.002):35’; **29** (RS
 34.124):17, 24, 32; **38** (RS 94.2168):8, 23
- BN preposition ‘between, among’ /bêna/ ← /*bayna/ **1** (RS 3.367) i:14’, 16’,
 22’, 25’, 40’
- BN verb ‘understand’ **2** (RS 2.[014]⁺) iii:26’, 27’
 Lt-stem ‘recognize’ **17** (RIH 78/20):17
- BN²IL: see BN
- BNY verb ‘build, create’ **4** (RS 2.[004]) i:24’
 BNWT common noun ‘creatures, descendants’ /bunuwwatu/ **4** (RS
 2.[004]) i:24’; **6** (RS 24.244):62
- YBNN personal name /yabninu/ **29** (RS 34.124):25; **39** (RS 94.2965):2,
 13, 19¹; **42** (RS 15.062):2
- BNŠ common noun ‘(member of) the (royal) personnel’ /bunušu/# **33** (RS
 96.2039):4, 8, 10, 15; **37** (RS 16.382):16^{bis}; **39** (RS 94.2965):11; **44** (RS
 19.016):1, 49, 50
- B^cD preposition ‘with respect to an opening, (whence) behind, (or) with
 respect to’ /ba^cda/ **5** (RS 2.002):70; **6** (RS 24.244):70^{bis}, 71
- B^cDN extended form /ba^cdāna/ **2** (RS 2.[014]⁺) iii:33’

- B^ĠL common noun ‘master, owner’ /ba^Ġlu/# **7** (RS 24.258):20; **13** (RS 34.126):20, 21; **15** (RS 6.028):2; **17** (RIH 78/20):2; **20** (RS 24.247+):34’, 39’; **27** (RS 18.040):1, 5, 18; **28** (RS 29.093):1, 6, 8, 28; **30** (RS 92.2010):2, 6, 12, 21; **36** (RS 11.772+):12’, 13’, 26’; **39** (RS 94.2965):9; **44** (RS 19.016):51
- B^ĠL divine name (weather god) /ba^Ġlu/ **1** (RS 3.367) i:8’, 9’, 13’, 15’, 21’, 23’, 27’, 28’, 31’, 32’, 36’ {b^Ġlm}; **2** (RS 2.[014]+) iii:6’, 13’, 37’, 47’, iv:4, 6; **4** (RS 2.[004]) i:16’, 31’; **6** (RS 24.244):9; **8** (RS 1.001):6, 7, 14; **11** (RS 24.266):9, 15, 25’, 27’, 28’, 30’^{bis}, 31’, 32’^{bis}, 33’^{bis}, 34’; **12** (RS 24.643):3, [3^{bis}], 4^{bis}, [4] ({b^Ġlm} all six times), 8, 11^{quadris} ({b^Ġlm}), 12^{bis} ({b^Ġlm}), [43] ({b^Ġlm}), 44, [44^{bis}] ({b^Ġlm}^{bis}); **41** (RS 19.015):14
- B^ĠL ṽUGRT divine name ‘Ba^Ġlu of Ugarit’ /ba^Ġlu ṽugārit/ **11** (RS 24.266):3, 12, 21’–22’
- B^ĠL ḤLB divine name ‘Ba^Ġlu of Aleppo’ /ba^Ġlu ḥalbi/ **12** (RS 24.643):26
- B^ĠLYN personal name /ba^Ġliyānu/ **51** (RIH 84/33):12
- B^ĠLM divine name (plural expressing the various manifestations of Ba^Ġlu as a collectivity) /ba^Ġalūma/ **8** (RS 1.001):9; **11** (RS 24.266):6
- B^ĠLN personal name /ba^Ġlānu/ **37** (RS 16.382):12, 18; **44** (RS 19.016):12, 21, 23, 28
- B^ĠL ṢPN divine name ‘the Ba^Ġlu of (the mountain) Ṣapunu’ /ba^Ġlu ṣapuni/ **8** (RS 1.001):10; **12** (RS 24.643):[2], 10¹, 27
- B^ĠL R^ĠKT divine name, hypostasis of Ba^Ġlu, identification, meaning, and vocalization of second element unknown **11** (RS 24.266):2
- B^ĠLT BHTM divine name, feminine ‘the lady of the houses = of the palace?’ /ba^Ġlatu bahatīma/ **8** (RS 1.001):21; **41** (RS 19.015):14
- B^ĠL (← P^ĠL) verb ‘manufacture (a garment)’ **28** (RS 29.093):27
- B^ĠL ḏDTT common noun, profession name, substantivized participle, ‘maker of ḏDTT (meaning unknown)’ /bā^Ġilu ḏTāti/ **44** (RS 19.016):35
- B^ĠL TĠPT̄M common noun, profession name, substantivized participle, ‘maker of TĠPT̄M (meaning unknown)’ /bā^Ġilu TĠPT̄īma/ **44** (RS 19.016):36
- [B^ĠR verb ‘burn’]: D-stem ‘destroy’ **20** (RS 24.247+):41’, 56’, 58’; **30** (RS 92.2010):23
- BṢQL common noun ‘(green) outer layer, shell’ /biṣqalu/ **19** (RS 17.120):5
- BṢR verb ‘observe’ **27** (RS 18.040):11
- BṢR place-name /baṣīru/ **41** (RS 19.015):23
- BQL common noun ‘groats’ /buqlu/ **19** (RS 17.120):32
- BQ^ĠT place-name /baq^Ġatu/ **45** (RS 86.2213):10
- BRDD personal name, vocalization and etymology unknown (perhaps /baraddaddu/, ← /barad + hadd-/, ‘by the hail of [the god] Haddu’) **46** (RS 94.2050+):51

- BRZN personal name /burzanu/ **46** (RS 94.2050+):11
 BRK verb ‘bless’ (D-stem?) **4** (RS 2.[004]) i:23’, <34’^{bis}>, 34’
 BRLT common noun ‘throat’ /būrālatu/ **4** (RS 2.[004]) i:37’
 BR^c: ³UBR^cY place-name /³ubur^cāyu/ **45** (RS 86.2213):6
 BRQ common noun ‘lightning’ /baraqu/ **2** (RS 2.[014]⁺) iii:26’
 BRR verb ‘be/become pure, clean’ **11** (RS 24.266):5
 BRR common noun ‘tin’ /barūru/ **43** (RS 18.024):4
 B^TN common noun ‘serpent’ /baṭnu/ **2** (RS 2.[014]⁺) iii:41’; **6** (RS 24.244):74, 75; **17** (RIH 78/20):3; **18** (RS 92.2014):4, 6
 B^TT verb ‘scatter, make fly in all directions’ **1** (RS 3.367) i:28’, 29’, 31’
 B^GY verb ‘explain’ **2** (RS 2.[014]⁺) iii:29’
 BT common noun ‘house, household’ /bētu/ ← /*baytu/; pl. BHTM /bahatūma/ **1** (RS 3.367) i:5’; **3** (RS 2.[003]⁺) i:7; **4** (RS 2.[004]) i:25’, 31’, 32’, [43’]; **5** (RS 2.002):36; **6** (RS 24.244):67, 70^{bis}, 71, 72; **7** (RS 24.258):1, 12, 17; **8** (RS 1.001):12, 21; **10** (RS 24.260):3^{bis}, 7, 9, 11; **11** (RS 24.266):3, 8, 9, 14, 22’; **12** (RS 24.643):18; **13** (RS 34.126):32’, 33; **17** (RIH 78/20):18; **28** (RS 29.093):16, 24; **30** (RS 92.2010):17, 21; **31** (RS 94.2406):16, 37; **32** (RS 94.2479):6; **33** (RS 96.2039):12; **38** (RS 94.2168):5, 14; **39** (RS 94.2965):23; **40** (RS [Varia 14]):4, 8; **41** (RS 19.015):7, 10, 11, 14; **43** (RS 18.024):16
 BT verb ‘stay, lodge’ **31** (RS 94.2406):7
 BT common noun ‘daughter’: see BN ‘son’
 [BTL common noun ‘young man’]: BTL personal name /batūlu/ (‘young man’) **44** (RS 19.016):25
 BTLT common noun ‘girl of marriageable age’ /batūlatu/ **2** (RS 2.[014]⁺) iii:11’
 BTRY personal name, vocalization and etymology unknown **46** (RS 94.2050+):39, 67
- G common noun ‘voice’ /gû/ (← /*gVyu/) **1** (RS 3.367) i:6’; **2** (RS 2.[014]⁺) iii:36’; **3** (RS 2.[003]⁺) i:27 ({{gmm}: G); **5** (RS 2.002):14
 GB common noun ‘goblet’ /gūbu/ **7** (RS 24.258):5
 [GBB]: GB common noun ‘back, (whence) body’ /gabbu/ **17** (RIH 78/20):5; **18** (RS 92.2014):14
 GB^c common noun ‘hill’ /gab^cu/ **2** (RS 2.[014]⁺) iii:31’
 GB^N personal name /gab^cānu/ **46** (RS 94.2050+):8 ({{[g]b^cn})
 GB^LY place-name /gib^calāya/ **45** (RS 86.2213):3
 GG common noun ‘roof’ /gaggu/ **4** (RS 2.[004]) i:32’
 GD common noun ‘coriander’ /giddu/ **5** (RS 2.002):14; **19** (RS 17.120):20, 25
 [GDL verb ‘be/become big’]: GDLT common noun ‘cow (← large female [animal])’ /gadulatu/ **8** (RS 1.001):3, 5, 8^{bis}, 13^{tris}, 14^{bis}, 15^{tris}, 18, 19, 21; **11** (RS 24.266):6^{bis}, 7, 7 {g<d>lt}; **12** (RS 24.643):9

- GDL common noun ‘(food product, perhaps a type of flour)’ vocalization unknown **32** (RS 94.2479):14; **48** (RS 94.2600):4
- GHR verb ‘sound aloud’ **18** (RS 92.2014):11
- [GZR verb ‘cut’]: GZR common noun ‘delimitation’ /gazaru/ **5** (RS 2.002):63^{bis}
- ‛AGZR common noun ‘something that cuts off, delimits’ /ʔagzaru/ **5** (RS 2.002):[23], 58, 61
- GŠM common noun ‘storm’ /gišmu/ **26** (RS 18.031):14
- GLB: MGLB personal name /maglibu/ **46** (RS 94.2050+):61, 65
- GLN personal name /gallānu/ **49** (RIH 84/04):25
- GLʾD personal name /galʾadu/ **46** (RS 94.2050+):1
- GMŠ adjective ‘smooth, hairless’ /gamišu/ **20** (RS 24.247+):3
- GMR: TGMR common noun ‘total’ /tagmaru/ **41** (RS 19.015):35; **43** (RS 18.024):28 ([tg]^lm^lr}); **47** (RS 94.2392+):10
- [GN]: GT common noun ‘(wine/oil press, whence) farming installation with its buildings’ /gittu/ ← /*gintu/ **33** (RS 96.2039):9; **37** (RS 16.382):7; **39** (RS 94.2965):15
- GN divine name element: see RŠP GN
- GʾR verb ‘cry out, yell, rebuke, make a loud noise (said of a sick horse)’ **1** (RS 3.367) i:28ʹ; **7** (RS 24.258):11, 14; **19** (RS 17.120):2, 23
- GP common noun ‘edge’ /gīpu/ **5** (RS 2.002):30^{bis}
- GP common noun, meaning unknown **31** (RS 94.2406):27
- GPN common noun ‘vine’ /gapnu/ **5** (RS 2.002):9, 10, 11
- GPN-W-UGR divine name, binomial, messengers of *Baʿlu*, /gapnu wa ʔugāru/ ‘Vine and Field’ **2** (RS 2.[014]⁺) iii:36ʹ
- GPN personal name /gupanu/ **44** (RS 19.016):17; **46** (RS 94.2050+):27
- GR verb ‘sojourn, live in a place as a resident alien’ **5** (RS 2.002):66^{bis}
- GR common noun ‘resident alien’ /gêru/ **9** (RS 1.002):18ʹ, [26ʹ], 35ʹ
- GR verb ‘attack’ **11** (RS 24.266):26ʹ
- GRGMŠ place-name ‘Carchemish’ /gargamiš/ **52** (RIH 83/22):13
- GRGYN personal name /girgiyannu/ **43** (RS 18.024):24
- GRDŠ verb ‘crush, destroy’ **3** (RS 2.[003]⁺) i:11, 23
- GRŠ verb ‘drive away, send away’ **1** (RS 3.367) i:12ʹ^{bis}; **2** (RS 2.[014]⁺) iv:2; **4** (RS 2.[004]) i:29ʹ, 47ʹ; **17** (RIH 78/20):9; **34** (RS 94.2284):22; **40** (RS [Varia 14]):6–7
- YGRŠ proper name /yagrušu/ **1** (RS 3.367) i:12ʹ^{bis}
- GRN common noun ‘threshing floor’ /gurnu/ **19** (RS 17.120):13, 16
- GʾR divine name, god of war, ‘the Strong One’ /gaʾaru/# **12** (RS 24.643):[38ʹ]
- GT: see GN

- [HBL verb ‘mutilate’]: HBLY divine title (attributed to the goddess ‘Anatu, lit., ‘mutilated’) /hably/ **8** (RS 1.001):17
- HBR_{TNR} title of a Hittite official /huburtanuru/ **36** (RS 11.772⁺):34’, 36’ ({{hbrtn}}^r)
- HBT_I verb ‘belong to the *huptu*-class, serve as a *huptu*’ **33** (RS 96.2039):9
- HPT_I (← HBT_I) common noun ‘member of the *huptu*-class (in service, civil or military)’ /huptu/ ← /*hubtu/ **20** (RS 24.247⁺):57’; **29** (RS 34.124):10
- HBT verb ‘oppress’ **9** (RS 1.002):21’, 30’, 38’; **34** (RS 94.2284):8
- [HBT place-name /hubatāyu/ = /hupatāyu/]: HBTY gentilic /hubatiyyu/ **50** (RIH 84/06):4; **51** (RIH 84/33):3
- HDMN personal name /hudmunu/ **46** (RS 94.2050⁺):35
- HZR common noun ‘(type of service)’ vocalization unknown **44** (19.016):49, 50
- HṬ common noun ‘stick, staff’ /haṭtu/ **5** (RS 2.002):8, 9, 37, 40, 43, 47; **7** (RS 24.258):8; **17** (RIH 78/20):1, 2, 5^{bis}, 14
- HṬ^ṛ verb ‘sin, act improperly’ **9** (RS 1.002):19’, 22’, 23’; **17** (RIH 78/20):5
- HṬ^ṛ common noun ‘sin, misdeed’ **29** (RS 34.124):33 ({{hṭ^ṛ}})
- HṬYR month name /hiyyāru/ **12** (RS 24.643):23; **34** (RS 94.2284):9’
- HṬYRN personal name /hiyyārānu/ (‘born in the month of HṬYāru’) **44** (RS 19.016):4
- HL^ṽU DG name of a sacrificial rite, meaning unknown **41** (RS 19.015):12
- HLB place-name ‘Aleppo’ /halbu/ **12** (RS 24.643):26; **19** (RS 17.120):20
- HLB GNGNT place-name /halbu ganganati/ **41** (RS 19.015):22
- HLBY gentilic, person from one of the towns named HLB /halbiyyu/ **43** (RS 18.024):6
- HLB KRD place-name /halbu karradi/ **55** (RS 94.2440):6
- HLB RPŠ place-name /halbu rapši/ **55** (RS 94.2440):5
- HLMZ nominal epithet of the divinity ṽUŠHR ‘(kind of reptile)’ /hulmizzu/ **10** (RS 24.260):2, 4, 12
- HLŠ common noun ‘oppression’ /hulšu/ **17** (RIH 78/20):7
- HLQ verb ‘perish’ **20** (RS 24.247⁺):4, [6], 18, 59’; **31** (RS 94.2406):30
- D-stem ‘destroy’ **20** (RS 24.247⁺):15, 16
- H^ṽM^ṽAT common noun ‘melted butter’ /him^ṽatu/ **5** (RS 2.002):14
- H^ṽMŠ cardinal number ‘five’ /hamišu/; pl. ‘fifty’ /hamišūma/ **5** (RS 2.002):57; **8** (RS 1.001):9; **12** (RS 24.643):20; **13** (RS 34.126):29; **32** (RS 94.2479):13, 14; **36** (RS 11.772⁺):22’ ({{h^ṽm}}š), 23’ ({{h^ṽm}}^rš¹); **40** (RS [Varia 14]):9; **42** (RS 15.062):10, 12, 19, 22^{bis}; **43** (RS 18.024):2, 6, 7, 17, 25; **44** (RS 19.016):38, 39; **47** (RS 94.2392⁺):11; **48** (RS 94.2600):3, 7, 8; **51** (RIH 84/33):8, 10; **52** (RIH 83/22):5, 8
- H^ṽMŠ ordinal number ‘fifth’ /hamišu/ **4** (RS 2.[004]) i:11’; **11** (RS 24.266):20’

- 𐎶𐎠𐎫 verb ‘do five times’ (D-stem) **3** (RS 2.[003]⁺) i:18 (Dp-participle)
 𐎶𐎠𐎫𐎠 plural of /ḥamišu/ ‘fifty’ /ḥamišūma/
 𐎶𐎠𐎫𐎠 common noun ‘five(-shekel) weight’ /ḥamišatu/ **3** (RS 2.[003]⁺)
 i:30
 𐎶𐎠𐎫 common noun ‘wine (← ferment, bubble)’ /ḥamru/ **5** (RS 2.002):6
 𐎶𐎠𐎫𐎠𐎫 personal name /ḥidmiratu/ **30** (RS 92.2010):1
 𐎶𐎠𐎫𐎠 common noun (← Hurrian), ‘arrow maker’ (← Ugaritic ḥz/ḥd,
 ‘arrow’, + Hurrian /ḥuli/ occupational designation) /ḥiddiḡulu/ **44** (RS
 19.016):16
 𐎶𐎠𐎫𐎠 common noun ‘(plant name: grown in the place 𐎶undurašu)’
 /ḥunduraṣu/ **19** (RS 17.120):7
 𐎶𐎠𐎫𐎠 personal name /ḥanizarru/ **46** (RS 94.2050⁺):57
 𐎶𐎠𐎫𐎠 personal name /ḥanyanu/ **46** (RS 94.2050⁺):25
 𐎶𐎠𐎫𐎠 common noun ‘thyme’ /ḥaswannu/ **48** (RS 94.2600):13
 [𐎶𐎠𐎫]: 𐎶𐎠𐎫 common noun ‘(type of garment)’ /ḥipānu/ **12** (RS 24.643):19;
28 (RS 29.093):28; **34** (RS 94.2284):18, 28
 𐎶𐎠𐎫: see 𐎶𐎠𐎫
 𐎶𐎠𐎫: see 𐎶𐎠𐎫
 𐎶𐎠𐎫 place-name /ḥupatāyu/ (= /ḥubatāyu/) **41** (RS 19.015):30
 [𐎶𐎠𐎫]: 𐎶𐎠𐎫 common noun ‘half’ /ḥaṣātu/ ← /*ḥaṣayatu/ **8** (RS 1.001):10
 𐎶𐎠 verb ‘whinny (unnaturally when the horse is sick)’ **19** (RS 17.120):5, 7
 [𐎶𐎠 place-name ‘the Hurrian land’]: 𐎶𐎠𐎫 gentilic ‘person of Hurrian origin’
 /ḥurriyu/ **9** (RS 1.002):[20’], 29’, 37’
 𐎶𐎠: see 𐎶𐎠𐎫
 𐎶𐎠² verb ‘defecate’ **19** (RS 17.120):9
 𐎶𐎠²U common noun ‘feces’ /ḥur²u/ **7** (RS 24.258):21
 𐎶𐎠B adjective ‘dry, dried’ /ḥaribu/ **48** (RS 94.2600):13
 𐎶𐎠D common noun ‘troops, army’ /ḥurādu/ **20** (RS 24.247⁺):39’, 46’, 52’; **24**
 (RS 15.008):13
 𐎶𐎠𐎫 verb ‘pluck (feathers)’ **5** (RS 2.002):38
 𐎶𐎠𐎫: see 𐎶𐎠 place-name
 𐎶𐎠MLN personal name, vocalization and etymology unknown **46** (RS
 94.2050⁺):20
 [𐎶𐎠𐎫]: 𐎶𐎠PN adjective ‘autumnal’ /ḥurpānu/ **7** (RS 24.258):31’ ({{ḥrpn¹}})
 𐎶𐎠𐎫 common noun ‘gold’ /ḥurāṣu/# **2** (RS 2.[014]⁺) iii:47’; **29** (RS
 34.124):28; **36** (RS 11.772⁺):20’, 27’, 29’; **43** (RS 18.024):20
 𐎶𐎠𐎫SP common noun ‘(a body part, perhaps a tendon)’ /ḥarṣuppu/ (if the word
 means ‘tendon’) **20** (RS 24.247⁺):27’
 [𐎶𐎠𐎫]: 𐎶𐎠 common noun ‘(hole, whence) nostril’ /ḥurru/ **20** (RS 24.247⁺):6,
 30’
 𐎶𐎠 place-name ‘Ḥatti’ /ḥatti/ **25** (RS 16.379):16
 𐎶𐎠TY gentilic ‘person from Ḥatti’ /ḥattiyu/ **9** (RS 1.002):20’, 29’, 37’

[HT³ verb 'strike']: N-stem **21** (RS 4.475):8, 10

HT³U common noun 'blow' /hata³u/ **21** (RS 4.475):7

D form of the common noun YD 'hand' that appears with the preposition B /bīdi/ ← /bi yadi/: see B and YD

D/DT determinative/relative pronoun /dū/# **1** (RS 3.367) i:10'; **2** (RS 2.[014]⁺) iii:[1], 26', 35', 42'; **3** (RS 2.[003]⁺) i:8; **4** (RS 2.[004]) i:18', 29', 47'; **5** (RS 2.002):74; **6** (RS 24.244):62; **7** (RS 24.258):6, 7, 29'; **14** (RS 6.021):1; **15** (RS 6.028):1; **16** (RS 25.318):2; **17** (RIH 78/20):1; **18** (RS 92.2014):1; **19** (RS 17.120):3; **21** (RS 4.475):17; **26** (RS 18.031):10; **31** (RS 94.2406):17, 18; **32** (RS 94.2479):20; **33** (RS 96.2039):5; **34** (RS 94.2284):13, 29, 31, 32b; **35** (RS [Varia 4]):7; **36** (RS 11.772⁺):18', 25'; **37** (RS 16.382):6^{bis}; **38** (RS 94.2168):5, 11; **39** (RS 94.2965):2, 8; **40** (RS [Varia 14]):2, 16; **41** (RS 19.015):1; **42** (RS 15.062):19[?]; **43** (RS 18.024):12, 16; **47** (RS 94.2392⁺):1, 6; **52** (RIH 83/22):6, 7, 10, 11, 13

DM extended form that functions as a conjunction 'for' /dāma/ **2** (RS 2.[014]⁺) iii:20'

³ID adverb 'at that time' /³ida/ **10** (RS 24.260):1

³IDK adverb 'then' /³idaka/ **6** (RS 24.244):63

D³Y verb 'fly (away)' **20** (RS 24.247⁺):42'

[DB ← *DB verb 'flow']: MDB common noun 'flow(ing waters)' /madūbu/ ← /*madūbu/ **5** (RS 2.002):34, 35

[DBB verb 'speak']: DBB common noun 'tormenter (← who speaks evil of)' /dābibu/ **17** (RIH 78/20):1, 9; **18** (RS 92.2014):9, 13

DBḤ verb 'slaughter, sacrifice' **7** (RS 24.258):1; **10** (RS 24.260):1; **11** (RS 24.266):8, 13; **27** (RS 18.040):16

N-stem **9** (RS 1.002):15' ({{[ndb]ḥ}}, 23' ({{[ndb]¹ḥ¹}}, 32', 41'

DBḤ common noun 'sacrifice' /dabḥu/# **5** (RS 2.002):27; **8** (RS 1.001):17; **9** (RS 1.002):23' ({{<d>bḥ¹m¹}}, 23' ({{d[bḥn]}}), 32'^{bis}, [40'], 40'; **12** (RS 24.643):1; **13** (RS 34.126):1; **34** (RS 94.2284):17; **41** (RS 19.015):2, 3, 14

MDBḤ common noun 'altar' /madbaḥu/, pl. MDBḤT /madbaḥātu/ **8** (RS 1.001):20

DBLT common noun 'clump of dried figs' /dabilatu/ **19** (RS 17.120):31

[DBR verb 'speak, lead']: D-stem 'speak' **29** (RS 34.124):18

³UDBR common noun 'sworn (heir, i.e., he who has been made to speak)?' /³udbaru/? **46** (RS 94.2050⁺):52, 56

MDBR common noun 'steppe-land (← where one leads herds of caprovids)' /madbaru/ **5** (RS 2.002):4, 65, 68

DG common noun 'fish' /dagu/ **5** (RS 2.002):63

[DGL]: MDGL B³L³UGRT divine name, meaning of first element uncertain, perhaps 'place of observation' (or correct to MGDL 'tower') **11** (RS 24.266):12

- DGN divine name /dagan/ ← ‘grain’ **6** (RS 24.244):15; **12** (RS 24.643):[2], 10, 26; **14** (RS 6.021):2; **15** (RS 6.028):2
- DD (← *DD) verb ‘arise’ (N-stem) **5** (RS 2.002):63; **40** (RS [Varia 14]):12; **41** (RS 19.015):14
- DD common noun ‘love’ /dādu/ **2** (RS 2.[014]⁺) iii:5’, 7’
DDYM common noun ‘(offerings that produce) love’ /dādāyūma/ **2** (RS 2.[014]⁺) iii:15’
- DD common noun ‘(dry measure [perhaps about fifty liters])’ /dūdu/ **32** (RS 94.2479):12, 13, 15; **44** (RS 19.016):38, 39, 48; **48** (RS 94.2600):1, 4
- DDY personal name /dudāyu/ **46** (RS 94.2050⁺):43
- DDMŠ divine name /dadmiš/ **12** (RS 24.643):8, [34]
- DDMM **12** place-name ‘the region around Aleppo’ /dadmuma/ **12** (RS 24.643):43
DDMY gentilic ‘person from Dadmuma’ /dadmiyyu/ **9** (RS 1.002):20’, 28’ ({{ddm}y}), 37’
- DDN divine name (ancestor of the kings of Ugarit) /didānu/ **13** (RS 34.126):3, 10
- DḤṢ verb ‘suffer distress’ **25** (RS 16.379):21
- DK(K) verb ‘bray, pulverize’ **19** (RS 17.120):3, 6, 8, 11, 14, 17, 19, 22, 28
- DLY: YDLN personal name /yadlinu/ (‘he [a divinity] drew [this child] as in the act of drawing water’) **44** (RS 19.016):34
- DLP verb ‘slump’ **1** (RS 3.367) i:17’, 26’
- [DLL verb ‘be/become poor, destitute’]: D-stem ‘impoverish, cast down’ **9** (RS 1.002):21’, 30’, 38’; **20** (RS 24.247⁺):7, 46’
DLT common noun ‘destitution, feebleness’ /dullatu/ **5** (RS 2.002):25
- DM common noun ‘blood, (whence) juice (liquid from a plant)’ /damu/# **7** (RS 24.258):31’
- DM^c verb ‘shed tears’ **3** (RS 2.[003]⁺) i:27, 32, 40; **13** (RS 34.126):14
DM^T common noun ‘tear’ /dim^catu/ (pl. ²UDM^T /²udma^cātu/) **3** (RS 2.[003]⁺) i:28; **13** (RS 34.126):16
- DN²IL personal name ‘*Ilu* is my judge’ /dān²ilu/ **4** (RS 2.[004]⁺) i:[1’], 6’, 9’, 12’, 14’, 17’, 35’, 36’
- [DNY verb ‘be near, approach’]: D-stem ‘make near’ **11** (RS 24.266):22’
D^cT: see YD^c
- DPRN common noun ‘juniper’ /diprānu/# **19** (RS 17.120):[23]; **42** (RS 15.062):20
- DQN personal name /diqnu/ **44** (RS 19.016):6, 23, 26, 29 ({{dqn[. . .]})
- [DQQ verb ‘be/become fine’]: DQT common noun ‘ewe/nanny (← small female [animal])’ /daqqatu/ **8** (RS 1.001):1^{bis}, 3, 4^{bis}, 16^{bis}, <16>, 18; **11** (RS 24.266):7
- DQT divine name, feminine /daqqātu/ **8** (RS 1.001):15

[DR verb ‘form a circle, dwell’]: DR ‘circle, generation (period of time)’
/dāru/ **1** (RS 3.367) i:10^{bis}

DR ʾIL W PḤR BʿL compound divine name ‘the Circle of ʾIlū and the
Assembly of Baʿlu’ /dāru ʾili wa puḥru baʿli/ **8** (RS 1.001):7

DR BN ʾIL compound divine name ‘the Circle of the Sons of ʾIlū’ /dāru
banī ʾili/ **9** (RS 1.002):7ʹ, 25ʹ, 33ʹ–34ʹ, 42ʹ ({{^ld^l[r . bn il]}}

YDRM personal name /yadurma/ **28** (RS 29.093):1

[DRK verb ‘stride, step on’]: DRKT common noun ‘sovereignty, dominion’
/darkatu/ **1** (RS 3.367) i:10ʹ, 13ʹ, 20ʹ; **2** (RS 2.[014]⁺) iv:3; **3** (RS
2.[003]⁺) i:42

DRʿ/DR^c common noun ‘seed’ /darʿu/darʿu/ **19** (RS 17.120):[24]; **20** (RS
24.247⁺):14, 43ʹ, 55ʹ; **26** (RS 18.031):17, 19

MDR^c common noun ‘sown (place)’ /madraʿu/ **5** (RS 2.002):69^{bis}, 73

DRT personal name, vocalization and etymology unknown **50** (RIH 84/06):8;
51 (RIH 84/33):7

[DTʾ]: DTT ‘(vegetal offering)’ /daṭātu/ ← /*daṭaʾatu/ **8** (RS 1.001):9

DĠT common noun ‘(type of offering)’ **5** (RS 2.002):15 ({{dġ[. . .]}}

DT: see D

[H presentative particle /ha/]

H(N) extended form ‘here (is), look, behold’ /han/ (the /n/, if it was
present, has assimilated to the following consonant) **28** (RS
29.093):16; **34** (RS 94.2284):29

HN extended form ‘here (is), look, behold’ /hanna/ **4** (RS 2.[004]) i:5ʹ;
5 (RS 2.002):46, 50, 55; **7** (RS 24.258):28ʹ; **9** (RS 1.002):17ʹ, 25ʹ,
34ʹ, 43ʹ; **11** (RS 24.266):24ʹ; **17** (RIH 78/20):16; **20** (RS
24.247⁺):2, 34ʹ; **33** (RS 96.2039):4, 8, 10, 15; **34** (RS 94.2284):31

HND extended form functioning as a demonstrative pronoun/adjective
/hannadū/ ← /hanna + dū/ **31** (RS 94.2406):5; **37** (RS 16.382):1;
38 (RS 94.2168):1

HNDN extended form functioning as a demonstrative
pronoun/adjective /hannadūna/ ← /hanna + dū + na/ **29** (RS
34.124):10

HNDT extended form functioning as a demonstrative
pronoun/adjective /hannadūti/ ← /hanna + dū + ti/ **26** (RS
18.031):12

HNMT extended form functioning as a demonstrative
pronoun/adjective /hannamati/ ← /hanna + ma + ti/ **39** (RS
94.2965):12, 20

HNN extended form ‘here (is), look, behold’ /hannana/ ←
/*ha + n + na + na/ **30** (RS 92.2010):9; **32** (RS 94.2479):5

HNNY extended form of HNN /hannaniya/ ← /*ha + n + na + ni + ya/
22 (RS 8.315):10; **26** (RS 18.031):6; **29** (RS 34.124):7

- HL extended form ‘here (is), look, behold’ /halli/ ← /*ha + n + li/ **5** (RS 2.002):41, 44, 47; **34** (RS 94.2284):25
- HLH extended form /halliha/ ← /*ha + n + li + ha/ **5** (RS 2.002):32^{tris}, 33
- HLM extended form /hallima/ ← /*ha + n + li + ma/ **2** (RS 2.[014]⁺) iii:32’; **6** (RS 24.244):6, 11, 17, 22, 28, 33, <34d>, 38, 43, 48, 54
- HLN extended form /hallina/ ← /*ha + n + li + na/ **32** (RS 94.2479):11
- HLNY extended form ‘look, behold, here’ /halliniya/# ← /*ha + l + li + ni + ya/ **23** (RS 11.872):9; **25** (RS 16.379):8, 12; **28** (RS 29.093):11; **31** (RS 94.2406):3; **32** (RS 94.2479):5; **34** (RS 94.2284):3; **36** (RS 11.772⁺):18’
- HT extended form ‘here (is), look, behold’ /hatti/ ← /ha + n + ti/ **1** (RS 3.367) i:8’, 9’^{bis}; **21** (RS 4.475):8; **25** (RS 16.379):14; **27** (RS 18.040):13; **29** (RS 34.124):20; **31** (RS 94.2406):35; **33** (RS 96.2039):8, 10; **35** (RS [Varia 4]):10, 15 ({h^tt¹})
- HBN common noun ‘ebony wood’ /habūnu/ **47** (RS 94.2392⁺):1, 5
- HBR verb ‘bow down’ **2** (RS 2.[014]⁺) iii:9’; **5** (RS 2.002):49, 55
- [HDD divine name /hadad/ (absolute form); HD divine name /haddu/ (cased form)]; YRMHD personal name /yarmihaddu/ (‘[the god] Haddu has laid the foundations [of this child]’) **28** (RS 29.093):4; **33** (RS 96.2039):2
- HDM common noun ‘footstool’ /hidāmu/ **13** (RS 34.126):14
- HW independent/demonstrative personal pronoun, 3m.s. /huwa/# **4** (RS 2.[004]) i:38’; **5** (RS 2.002):70, 75; **9** (RS 1.002):24’^{bis}, 32’, 33’, 41’, [41’]; **29** (RS 34.124):27, 29, 31; **33** (RS 96.2039):8, 10, 15
- HWT oblique form /huwati/ **20** (RS 24.247⁺):43’; **31** (RS 94.2406):6; **38** (RS 94.2168):12
- HY independent/demonstrative personal pronoun, 3f.s. /hiya/ **35** (RS [Varia 4]):9 ({mhy} ← /mah + hiya/)
- HYT oblique form /hiyati/ **2** (RS 2.[014]⁺) iii:10’; **20** (RS 24.247⁺):45’, 55’, 56’
- HM independent personal pronoun, 3c.du. /humā/ **5** (RS 2.002):68, 69, 71
- [HM independent personal pronoun 3m.pl.]; HMT independent personal pronoun, 3m.pl., oblique form /humati/ **1** (RS 3.367) i:36’
- [HW]: HWT common noun ‘word, speech’ /huwātu/# **1** (RS 3.367) i:6’; **2** (RS 2.[014]⁺) iii:13’, 22’; **18** (RS 92.2014):9, 10
- HZP place-name /hizpu/ **41** (RS 19.015):28
- HY: see HW personal pronoun
- HYT: see HW personal pronoun
- HKL common noun ‘palace’ /hēkalu/ **4** (RS 2.[004]) i:26’, 43’; **6** (RS 24.244):72; **7** (RS 24.258):2

- [HKR verb 'sleep deeply']: Š-stem, 'cause/allow to sleep', **34** (RS 94.2284):32a
- HL, HLH: see H
- HLK verb 'go' (without /h/ in /YQTL/ forms) **5** (RS 2.002):16, 27, 67; **7** (RS 24.258):17; **29** (RS 34.124):15, 25; **33** (RS 96.2039):18; **34** (RS 94.2284):32b; **39** (RS 94.2965):8
- Gt-stem **11** (RS 24.266):34'
- HLM verb 'strike' **1** (RS 3.367) i:14', 16', 21', 24'; **7** (RS 24.258):8
- HLM (particle), HLN, HLY: see HL under H
- HM independent pronoun 3c.du.: see HW personal pronoun
- HM conjunction 'either/or' /himma/ (see also ³IM) **3** (RS 2.[003]⁺) i:42; **5** (RS 2.002):39, 42, 71, 72; **11** (RS 24.266):28'; **19** (RS 17.120):3, 4; **21** (RS 4.475):9, 14; **25** (RS 16.379):16, 18; **34** (RS 94.2284):13, 20, 27; **38** (RS 94.2168):19, 22, 25
- HMLT common noun 'throng, crowd, horde' /hamul(l)atu/ **2** (RS 2.[014]⁺) iii:28'
- HMT: see HW personal pronoun
- HN, HND, HNDN, HNDT, HNMT, HNN, HNNY: see H
- [HPK verb 'turn over/around']: N-stem 'turn' **20** (RS 24.247⁺):52'
- HRY verb 'conceive, be/become pregnant' **4** (RS 2.[004]) i:[40'] ([{hrt}] verbal noun), [41'] ([hr] verbal noun); **5** (RS 2.002):51, 56
- [HRNM place-name]: HRNMY gentilic /harnamiyyu/ **4** (RS 2.[004]) i:[2'], 18', 36', 37'
- HT: see H
- W conjunction /wa/ **1** (RS 3.367) i:3' et passim
- WTH: see YTH
- ZBB verb 'foam (of serpents' venom)' **18** (RS 92.2014):1
- [ZBL verb 'bear, support']: ZBL common noun 'Highness (as title), prince' /zabūlu/ **1** (RS 3.367) i:7', 8', 14', 16', 22', 24', 29'
- ZBLN common noun 'illness' /zabalānu/ **3** (RS 2.[003]⁺) i:17
- ZBR verb 'prune' **5** (RS 2.002):9^{bis}
- ZD common noun 'breast' /zadû/ ← /dadû/ (see DD) ← /*ṭadayu/ **5** (RS 2.002):24
- [ZN verb 'feed']: ZNT common noun 'food, provisions' /zānātu/ **32** (RS 94.2479):20; **34** (RS 94.2284):29
- [ZRM verb 'flow']: ZRM common noun 'flow' /zarmu/ **17** (RIH 78/20):14
- ZT common noun 'olive, olive tree, olive orchard' /zētu/ **7** (RS 24.258):31'; **32** (RS 94.2479):19; **37** (RS 16.382):8
- ZTR common noun 'monument (with inscribed figures)' /zittaru/ **4** (RS 2.[004]) i:27', [45']

Ḥ: see ḤYY

ḤBY divine name, identification uncertain **7** (RS 24.258):19

[ḤBL verb 'bind']: ḤBL common noun 'boatman' /ḥābilu/ **52** (RIH 83/22):3

ḤBQ verb 'hug' **4** (RS 2.[004]) i:40'; **5** (RS 2.002):51, 56

ḤBR common noun 'companion' /ḥabiru/ **5** (RS 2.002):76; **17** (RIH 78/20):10

ḤGBN personal name /ḥagbānu/ **44** (RS 19.016):11, 27

ḤGR verb 'gird' **5** (RS 2.002):17

ḤDR common noun '(private) room' /ḥuduru/# **3** (RS 2.[003]⁺) i:26

ḤDṬ common noun 'new moon, new moon festival' /ḥudtu/ **41** (RS 19.015):13

ḤDṬ adjective 'new' /ḥadaṭu/ **34** (RS 94.2284):28'

ḤDṬN personal name /ḥudṭānu/ ('born at the time of the new moon') **44** (RS 19.016):18, 19

[ḤW]: ḤWT common noun 'country, land' /ḥuwwatu/# **20** (RS 24.247⁺):1, 3, 4, 5, 6, 7, 16, 35', 37', 41', 45', 50', 51', 53', 55', 56', 59'; **52** (RIH 83/22):12

[ḤWY verb 'live']: D-stem 'repair' **28** (RS 29.093):15

Št-stem 'bow down' **2** (RS 2.[014]⁺) iii:10'

ḤṬB common noun, profession name, substantivized participle, 'wood gatherer' /ḥāṭibu/ **44** (RS 19.016):20; **51** (RIH 84/33):12

ḤYY verb 'live' **4** (RS 2.[004]) i:36'

Ḥ common noun 'life', /ḥayyu/ in the absolute case (*ḥayy/ → /*ḥay/ → /ḥê/) **34** (RS 94.2284):12^{bis}

ḤŠ verb 'hasten' **2** (RS 2.[014]⁺) iii:18'; **31** (RS 94.2406):34

ḤLB common noun 'milk' /ḥalabu/ **5** (RS 2.002):14

ḤLL verb 'be/become clean, pure, absolved of cultic responsibility' **11** (RS 24.266):4, 24'

D-stem 'purify → restore to non-cultic state' **11** (RS 24.266):23'

Š-stem 'cause to be purified' **10** (RS 24.260):6

ḤLM common noun 'dream' /ḥulumu/ **3** (RS 2.[003]⁺) i:35

[ḤMY verb 'protect']: YḤMN personal name /yaḥminu/ **44** (RS 19.016):19, 33

ḤMT common noun 'wall, rampart' /ḥāmîtu/ ← /ḥāmiyatu/, pl. ḤMYT /ḥāmiyātu/ **9** (RS 1.002):[18'], 36'; **11** (RS 24.266):27', 29', 36'

[ḤMM verb 'be/become hot']: ḤMḤMT common noun 'conception (← heat)' /ḥamḥamatu/ **4** (RS 2.[004]) i:40', 41'; **5** (RS 2.002):51, 56

ḤMŠ common noun 'vinegar' /ḥamišu/ **32** (RS 94.2479):18

ḤMR common noun '(plant name)' **19** (RS 17.120):17, 28

ḤMT: see YḤM

ḤD (← ḤZ) common noun 'arrow' /ḥiddu/ **44** (RS 19.016):25

- ḤDRT: common noun ‘(plant of the lettuce category)’ /ḥadratu/ **19** (RS 17.120):14, 27
- ḤNN verb ‘favor, have pity on’ **4** (RS 2.[004]) i:16’ (verbal noun ḤNT)
- ḤZR common noun ‘court(yard)’ /ḥaziru/ **6** (RS 24.244):68; **7** (RS 24.258):18
- ḤSL verb ‘devour, consume’ **20** (RS 24.247+):36’, 38’, 55’
- ḤSP common noun ‘(type of wine)’ (precise meaning and vocalization unknown) **41** (RS 19.015):29, 36
- ḤPN common noun ‘handful’ /ḥupnu/ **48** (RS 94.2600):12
- ḤPR common noun ‘rations’ /ḥipru/ **44** (RS 19.016):1, 49; **45** (RS 86.2213):1
- ḤR common noun ‘(part of the body)’ (precise meaning and vocalization unknown) **20** (RS 24.247+):58’
- ḤRB common noun ‘sword’ /ḥarbu/ **1** (RS 3.367) i:4’
- ḤRYT place-name, vocalization unknown **6** (RS 24.244):36
- [ḤRŠ verb ‘make, manufacture’]: ḤRŠ common noun ‘artisan’ /ḥarrāšu/# **28** (RS 29.093):14
- ḤRŠ BHTM common noun, profession name ‘house builder’ /ḥarrāšu bahatīma/ **44** (RS 19.016):18 ({{ḥrš¹b¹[htm]}}
- ḤRŠ MRKBT common noun, profession name ‘chariot maker’ /ḥarrāšu markabāti/ **44** (RS 19.016):28
- ḤRŠ QṬN common noun, profession name ‘maker of “small objects” (basically of wood)’ /ḥarrāšu qaṭuni/ **44** (RS 19.016):23
- ḤRN divine name /ḥōrānu/ (← /*ḥawrānu/) **6** (RS 24.244):58, 61, 67; **17** (RIH 78/20):9
- ḤRPT personal name, vocalization and etymology unknown **46** (RS 94.2050+):47
- [ḤRR verb ‘be/become hot’]: L-stem ‘heat up, cook, roast’ **5** (RS 2.002):41, 44, 48
- [ḤRT verb ‘plow’]: ḤRT common noun, profession name ‘plowman’ /ḥarrātu/ **44** (RS 19.016):27
- MḤRTT common noun /maḥraṭatu/ ‘plow’ **15** (RS 6.028):3
- ḤTB verb ‘count, calculate’ **52** (RIH 83/22):12
- ḤTBN common noun ‘account’ /ḥitbānu/ **42** (RS 15.062):2; **43** (RS 18.024):1
- [ḤTK verb ‘exercise paternal power’]: ḤTK ‘family (of the father)’ /ḥatku/ **3** (RS 2.[003]⁺) i:21, 22
- ḤTKN same /ḥatkānu/ **3** (RS 2.[003]⁺) i:10
- ḤTP common noun ‘(type of sacrifice)’ /ḥitpu/ **11** (RS 24.266):32’
- ṬB adjective ‘good’ /ṭābu/# **5** (RS 2.002):14
- ṬBḤ verb ‘slaughter’ **34** (RS 94.2284):10
- ṬBQ verb ‘shut’ **4** (RS 2.[004]) i:28’, [47’]
- ṬBQ place-name /ṭibaqu/ **45** (RS 86.2213):14

- ṬBRN personal name /ṭabrānu/ **46** (RS 94.2050⁺):44
- ṬḪ verb ‘reconstitute surface of a mud roof (with a stone roof roller)’ **4** (RS 2.[004]) i:32’
- ṬDD personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):46 ({ṭ^fd^hd})
- ṬḪL common noun ‘spleen’ /ṭiḫālu/ **20** (RS 24.247⁺):12
- [ṬLL: common noun ‘dew’]: ṬLY divine name, feminine, daughter of *Ba^hlu*, ‘Dewy’ /ṭallay/ **2** (RS 2.[014]⁺) iii:7’
- ṬRD verb ‘drive away’ **2** (RS 2.[014]⁺) iii:47’
- Y particle, vocative ‘O’ /yā/ **5** (RS 2.002):40, 43, 46, 64, 65, 69; **11** (RS 24.266):28’, 29’
- YBL verb ‘carry, bring’ **5** (RS 2.002):52, 59; **6** (RS 24.244):2, 8, 14, 19, 25, 30 ({b<l>}), <34a>, 35, 40, 45, 51, 57, 66–67, 67; **29** (RS 34.124):27; **36** (RS 11.772⁺):[18’], 25’; **39** (RS 94.2965):22, 24; **43** (RS 18.024):12
- YBMT common noun ‘sister-in-law’ /yabimtu/ **2** (RS 2.[014]⁺) iii:12’ (!)
- YBNN: see BNY
- [YGY verb ‘suffer’]: TG common noun ‘pain’ /tôgû/ ← /*tawgayu/ **17** (RIH 78/20):1, 2
- YGRŠ proper name: see GRŠ
- YD common noun ‘hand, forearm (with hand), foreleg (of animal)’ /yadu/ **1** (RS 3.367) i:14’, 16’; **4** (RS 2.[004]) i:30’; **5** (RS 2.002):33, 34^{bis}, 35, 37, 40, 44, 47; **10** (RS 24.260):6; **20** (RS 24.247⁺):15, 28’, 46’, 48’, 59’; **21** (RS 4.475):11; **30** (RS 92.2010):24
- D form of YD used with the preposition B in the contracted form BD:
see B
- YD preposition ‘with (← as regards the hand, perhaps a pun on Akkadian *qadu* ‘with’, similar to *qātu* ‘hand’) /yada/ **37** (RS 16.382):7, 8^{bis}, 9; **39** (RS 94.2965):3, 4, 5, 16, 17, 18
- YD common noun ‘(type of handle)’[?], pl. /yadātu/ **42** (RS 15.062):9; **48** (RS 94.2600):8
- [YDD ‘love’ (← *WDD)]: YD common noun ‘love’ /yaddu/ **2** (RS 2.[014]⁺) iii:6’
- MDD ‘beloved’ /môdadu/ ← /*mawdadu/ **2** (RS 2.[014]⁺) iii:38’, 43’
- YDY verb ‘throw down, out’ **6** (RS 24.244):5, 11, 17, 22, 27, 32, <34c>, 38, 42, 48, 54, 60, 64; **11** (RS 24.266):28’, 35’; **17** (RIH 78/20):1
- YDLN: see DLY
- YD^c verb ‘know’ **2** (RS 2.[014]⁺) iii:26’, 27’; **7** (RS 24.258):6, 7; **18** (RS 92.2014):1; **24** (RS 15.008):7; **27** (RS 18.040):19; **31** (RS 94.2406):10, 38; **34** (RS 94.2284):26, 34
- D^cT common noun ‘knowledge (particularly of magic)’ /da^ctu/ **17** (RIH 78/20):10
- YD^c (← *W^cD^c) verb ‘perspire’ **2** (RS 2.[014]⁺) iii:34’

YDRM: see DR

[YHL (← *WHL) verb ‘be/become discouraged’]: N-stem **24** (RS 15.008):12

[YHM verb ‘be/become hot’]: HMT common noun ‘venom (← heat)’

/himatu/ **6** (RS 24.244):6, 11, 17, 22, 28, 33, <34d>, 38, 43, 48, 54, 60, 68 ({h<m>t})

YHMN: see HMY

YHR common noun ‘(type of) venomous lizard’ /yaḥaru/ **6** (RS 24.244):73

YŠN verb ‘sleep’ **3** (RS 2.[003]⁺) i:31

ŠNT common noun ‘sleep’ /šinatu/ **3** (RS 2.[003]⁺) i:33

[YŠR verb ‘be/become straight’]: YŠR common noun ‘legitimacy’ /yušru/ **3** (RS 2.[003]⁺) i:13

MŠR common noun ‘rectitude’ /mêšaru/ ← /*mayšaru/ **9** (RS 1.002):26’bis, 35’bis

YLD verb ‘give birth’ **4** (RS 2.[004]) i:41’; **5** (RS 2.002):52, <52>, 53bis, 58bis, 60bis; **20** (RS 24.247⁺):1’, 2’

Š-stem ‘engender’ **5** (RS 2.002):65

YLD common noun ‘child’ /yaldu/ **5** (RS 2.002):53

YLK: see HLK

YM common noun ‘day’ /yômu/# **4** (RS 2.[004]) i:5’, 8’, 11’, 15’, 32’, 33’;

5 (RS 2.002):23[^{bis}], 58, 59, 61bis; **10** (RS 24.260): 14; **11** (RS 24.266):1;

20 (RS 24.247⁺):34’; **31** (RS 94.2406):5; **37** (RS 16.382):1; **38** (RS 94.2168):1

YM common noun ‘sea’: see YMM

YMPAN place-name, vocalization unknown **9** (RS 1.002):27’

YMDŠR: see MDD

[YMM]: YM common noun ‘sea’ /yammu/ **2** (RS 2.[014]⁺) iii:2; **5** (RS 2.002):30, 33, 34, 63; **31** (RS 94.2406):3

YM divine name (same form and meaning) **1** (RS 3.367) i:3’bis, 7’, 12’bis, 14’, 16’, 17’, 19’bis, 22’bis, 25’bis, 27’ [29]’, 32’, 34’; **2** (RS 2.[014]⁺)

iii:39’; **3** (RS 2.[003]⁺) i:20; **8** (RS 1.001):13; **12** (RS 24.643):9, [41]

YMN common noun ‘right hand’ /yamīnu/ **4** (RS 2.[004]) i:<34’>; **5** (RS 2.002):63; **20** (RS 24.247⁺):26’, [28’], 35’

verb, /qatlal/-stem, ‘take in the right hand’ **5** (RS 2.002):37, 40, 44, 47

[YN]: YNT common noun ‘dove’ /yōnatu/ ← /*yawnatu/ **8** (RS 1.001):1; **11** (RS 24.266):10

YN common noun ‘wine’ /yênu/ ← /*yaynu/ **4** (RS 2.[004]) i:31’; **5** (RS

2.002):6, [72], 74, 75, 76; **7** (RS 24.258):3 ({y<n>}), 16; **34** (RS

94.2284):29; **41** (RS 19.015):1, 21, 22, 23, 24, 25, 26, 27, 28, 35; **48** (RS 94.2600):3

YNHM: see NHM

YNQ verb ‘suck, nurse’ **5** (RS 2.002):24, 59, 61

YSM adjective ‘beautiful’ /yasimu/ **5** (RS 2.002):2

- Y^ƆBDR: see ƆB
- [Y^ƆD verb ‘assemble’]: ƆDT common noun ‘assembly’ /‘idatu/ **6** (RS 24.244):3
- Y^ƆL common noun ‘mountain goat’ /ya^Ɔlu/ **17** (RIH 78/20):4
- Y^ƆDRN: see ƆDR
- Y^ƆḤ common noun, substantivized participle, ‘witness’ /yāpiḥu/ **40** (RS [Varia 14]):18
- [Y^ƆPY verb ‘be/become beautiful’]: Rt-stem ‘make oneself beautiful’ **2** (RS 2.[014]⁺) iii:1
- YP common noun ‘beauty (whence) well-being’ /yupû/ ← /*yupyu/ **9** (RS 1.002):28’, 30’, 32’, 36’, 39’, 40’
- NPY ‘manifesting beauty (whence) well-being’ /nôpayu/ ← /*nawpayu/ **9** (RS 1.002):1’ et passim in this text
- Y^ƆP^Ɔ verb ‘arise, come forth’ **2** (RS 2.[014]⁺) iii:37’, iv:4, 5
- Y^ƆP^ƆMLK personal name /yapa^Ɔamilku/ (‘[the god] *Milku* has arisen’) **44** (RS 19.016):12
- Y^ƆP^ƆN personal name /yap^Ɔānu/ **44** (RS 19.016):8
- Y^ƆṢ/Y^ƆZ^Ɔ verb ‘exit, go/come forth’ **1** (RS 3.367) i:6’, 30’; **17** (RIH 78/20):2; **20** (24.247⁺):45’, 51’; **31** (RS 94.2406):22, 38, 39
- Š-stem **1** (RS 3.367) i:2’; **4** (RS 2.[004]) i:27’, 45’
- Z^ƆU common noun ‘exiting, extent’ /zī^Ɔu/ **2** (RS 2.[014]⁺) iii:2
- Y^ƆṢḤ common noun, profession name, meaning unknown **44** (RS 19.016):9
- Y^ƆṢQ verb ‘pour out’ **19** (RS 17.120):4, 6, 8, 11, 14, 17, 19, 22, 29, 32; **29** (RS 34.124):31
- Y^ƆṢR common noun, profession name, substantivized participle, ‘potter (he who forms)’ /yāṣīru/# **44** (RS 19.016):37
- Y^ƆRḤ common noun ‘moon (whence) month’ /yarḥu/ **11** (RS 24.266):1; **44** (RS 19.016):1; **48** (RS 94.2600):16
- Y^ƆRḤ divine name, ‘moon deity’ /yariḥu/ **6** (RS 24.244):26; **7** (RS 24.258):4; **8** (RS 1.001):14; **12** (RS 24.643):5, 29
- Y^ƆRḤ KTY divine name ‘the Kassite moon deity’ /yariḥu kaṭṭiyu/ **8** (RS 1.001):19
- Y^ƆRD verb ‘descend, come/go down’ **3** (RS 2.[003]⁺) i:36; **7** (RS 24.258):22; **8** (RS 1.001):20; **13** (RS 34.126):21, 22; **17** (RIH 78/20):14¹
- Y^ƆRY verb ‘cast, shoot’ **5** (RS 2.002):38^{bis}
- Y^ƆRM: see RM
- Y^ƆRMN: see RM
- Y^ƆRMHD: see RMY and HD
- Y^ƆRT^Ɔ verb ‘take possession of, inherit’ (Gt-stem) **2** (RS 2.[014]⁺) iii:47’
- Y^ƆRT^Ɔ ‘heirship’ /yurṭu/ **3** (RS 2.[003]⁺) i:25
- Y^ƆTB verb ‘sit (down), dwell, stay’ **5** (RS 2.002):8, 29, 56; **6** (RS 24.244):7, 13, 18, 24, 29, 34, <34e>, 39, 44, 50, 56; **7** (RS 24.258):14, 15; **29** (RS 34.124):21

- T**BT common noun ‘the act of sitting or dwelling’ /t̪ibtu/ **3** (RS 2.[003]⁺) i:23
- M**T**B**T common noun ‘seat’ /môṭabatu/ ← /*mawṭabatu/ **5** (RS 2.002):19
- Y**T**N** adjective ‘old’ /yaṭana/ **19** (RS 17.120):31^{bis}
- Y**T**Q** verb ‘tie (up)’ **6** (RS 24.244):6, 11, 17, 22, 28, 33, <34d>, 38, 43, 48, 54
- Y**T**R** personal name /yaṭru/ **44** (RS 19.016):18
- Y**T**H** ← **W**T**H** verb ‘hasten’ (D-stem) **2** (RS 2.[014]⁺) iii:20’
- Y**T**N** verb ‘give’ **1** (RS 3.367) i:6’; **5** (RS 2.002):3, 71, 72; **6** (RS 24.244):63, 73^{bis}, 75; **28** (RS 29.093):22; **31** (RS 94.2406):4; **33** (RS 96.2039):7; **34** (RS 94.2284):4, 11, 13, 27, 29, 31; **37** (RS 16.382):4, 11; **38** (RS 94.2168):5, 13; **40** (RS [Varia 14]):15; **52** (RIH 83/22):4
- Š-stem ‘send, have delivered, transfer’ **32** (RS 94.2479):21; **33** (RS 96.2039):16, 24; **37** (RS 16.382):6
- ʾ**I**T**N**N common noun ‘gift (at marriage)’ /ʾitnānu/ **6** (RS 24.244):74, 76
- Y**T**N** personal name /yatānu/ (‘he [a god] has given’) **44** (RS 19.016):35
- [**Y**T**R** verb ‘be/become abundant’]: **Y**T**R****M** personal name /yatarmu/ **49** (RIH 84/04):21
- K** preposition ‘like’ /ka/ **2** (RS 2.[014]⁺) iv:1; **3** (RS 2.[003]⁺) i:43; **5** (RS 2.002):33, 34^{bis}, 35, 50, [55]; **7** (RS 24.258):22; **17** (RIH 78/20):3^{bis}, 4^{bis}; **20** (RS 24.247⁺):41’; **48** (RS 94.2600):15
- K****M** extended form /kama/ **1** (RS 3.367) i:13’, 15’, 21’, 24’; **3** (RS 2.[003]⁺) i:29, 30; **4** (RS 2.[004]) i:19’^{bis}, 20’, 21’; **5** (RS 2.002):11; **6** (RS 24.244):68, 69, 73^{bis}; **7** (RS 24.258):5, 21; **38** (RS 94.2168):17, 20, 24, 28
- K****M** extended form functioning as adverb ‘then’ /kama/ **2** (RS 2.[014]⁺) iii:8’
- K****M** extended form, vocally and consonantly, ‘thus’ /kāma/ **18** (RS 92.2014):8
- K****M****M** doubly extended form functioning as adverb ‘also’ /kamāma/ **12** (RS 24.643):11^{quadris}, 12^{bis}; **18** (RS 92.2014):12
- K** conjunction /kī/ **1** (RS 3.367) i:29’, [29’]; **3** (RS 2.[003]⁺) i:39; **4** (RS 2.[004]) i:[31’]; **5** (RS 2.002):39; **11** (RS 24.266):26’; **12** (RS 24.643):18; **19** (RS 17.120):2, 5, 7, 9, [12], 15, 18, 20, 23, 30; **20** (RS 24.247⁺):[1]; **21** (RS 4.475):12; **28** (RS 29.093):23, 25; **31** (RS 94.2406):4, 24, 33, 38; **33** (RS 96.2039):18; **34** (RS 94.2284):9, 27, 34; **41** (RS 19.015):10, 11, 14
- K****Y** extended form /kiya/ **24** (RS 15.008):7; **29** (RS 34.124):18, 34; **31** (RS 94.2406):34; **34** (RS 94.2284):8, 9
- K****M** extended form /kīma/ **7** (RS 24.258):28’
- [**K****B****D** verb ‘be/become heavy, important’]: D-stem ‘honor’ **2** (RS 2.[014]⁺) iii:10’

- KBD common noun ‘liver (whence) within’ /kabidu/# **2** (RS 2.[014]⁺)
iii:16’, 17’; **8** (RS 1.001):2; **11** (RS 24.266):21’
- KBD adverb used to link elements of compound numbers /kubda/ **36** (RS 11.772⁺):20’; **41** (RS 19.015):[35], 36; **43** (RS 18.024):2, 5, 8, 17; **47** (RS 94.2392⁺):2, 11’; **49** (RIH 84/04):6, 19’; **51** (RIH 84/33):13; **52** (RIH 83/22):2, 9
- KBKB common noun ‘star’ /kabkabu/ **2** (RS 2.[014]⁺) iii:25’; **5** (RS 2.002):54
- KBL common noun ‘legging’ /kiblu/ **34** (RS 94.2284):18
- KD common noun ‘(liquid measure [about eleven liters])’ /kaddu/# **32** (RS 94.2479):16, 17, 18, 19; **41** (RS 19.015):26, 27, 30; **47** (RS 94.2392⁺):11
- KDWT common noun ‘(type of garment)’ /kiddawaṭṭu/ **43** (RS 18.024):24
- KDN personal name /kudūnu/ **46** (RS 94.2050⁺):13
- KHP verb ‘be/become bent down, prostrate’ **19** (RS 17.120):30
- KWR place-name, vocalization unknown **39** (RS 94.2965):7
- [KḤD verb ‘hide’]: D-stem ‘refuse, reject’ **28** (RS 29.093):13
- KḤT common noun ‘seat, chair, throne’ /kaḥṭu/ **1** (RS 3.367) i:13’, 20’; **2** (RS 2.[014]⁺) iv:3
- KKLN personal name /kukulānu/ **44** (RS 19.016):5
- KKR common noun ‘talent (unit of weight [about twenty-eight kilograms])’ /kakkaru/# **42** (RS 15.062):10, 12, 14, 17; **43** (RS 18.024):2, 9, 26; **47** (RS 94.2392⁺):1 ([k]kr), 5
- KŠM common noun, form and meaning unknown (may be a plural form) **48** (RS 94.2600):15
- KŠP common noun ‘sorcerer’ /kaššāpu/ **17** (RIH 78/20):9; **18** (RS 92.2014):9, 13
- [KŠR (← *KŠR) verb ‘break’]: MKŠR ‘something that has been broken up’ /makšaru/ **19** (RS 17.120):12, 16
- KL: see KLL
- KL[?]: KL[?]AT common noun ‘pair’ /kil[?]atu/ **5** (RS 2.002):57
- KLB(T) common noun ‘dog, bitch’ /kalbu/kalbatu/ **2** (RS 2.[014]⁺) iii:45’; **7** (RS 24.258):5, 12 ([k[?]lb]), 29’
- KLBY personal name /kalbiya/ **21** (RS 4.475):6; **44** (RS 19.016):26, 29
- KLY verb ‘be used up, disappear’ **31** (RS 94.2406):13[?]; **41** (RS 19.015):1
D-stem ‘finish off, bring to an end’ **1** (RS 3.367) i:27’; **2** (RS 2.[014]⁺)
iii:39’, 46’; **20** (RS 24.247⁺):40’; **29** (RS 34.124):43[?]
- KLYN personal name /kiliyanu/ **44** (RS 19.016):13, 25
- [KLL]: KL common noun ‘all’ /kullu/ **3** (RS 2.[003]⁺) i:24; **10** (RS 24.260):10; **26** (RS 18.031):17, 19, 20
- KLKL common noun ‘all’ /kulkulu/ **31** (RS 94.2406):11; **37** (RS 16.382):10; **39** (RS 94.2965):18
- KLL common noun ‘all’ /kalīlu/ **22** (RS 8.315):11; **23** (RS 11.872):10; **24** (RS 15.008):15; **29** (RS 34.124):7 ([kl][?]l[?]); **32** (RS 94.2479):6, 21
- KLT common noun ‘all’ /kullatu/ **28** (RS 29.093):22

- KLDY personal name /kilidēyu/ **44** (RS 19.016):21
 KLTN personal name /kilitēnu/ **37** (RS 16.382):13, 18
 KLTTB personal name /kilitētub/ **46** (RS 94.2050+):33
 KM: see K, conjunction and preposition
 KMM: see K, preposition
 KMN common noun ‘cumin’ /kamūnu/ **48** (RS 94.2600):10
 KMT divine name: see Z̄Z̄-W-KMT
 KDĠDL personal name /kuduḡadal / **37** (RS 16.382):5
 KN verb ‘to be’ **3** (RS 2.[003]⁺) i:15; **4** (RS 2.[004]) i:25’, 42’; **20** (RS 24.247⁺):3, 5
 Š-stem ‘establish’ **4** (RS 2.[004]) i:41’
 KN adjective ‘solid, unmovable’ /kinu/ **5** (RS 2.002):54
 MKNT common noun ‘place, establishment’ /makānatu/ **3** (RS 2.[003]⁺) i:11
 [KNR common noun ‘lyre’ /kinnāru/#]: divine name **12** (RS 24.643):9, 43’
 KS common noun ‘cup’ /kāsu/ **4** (RS 2.[004]) i:[34’]; **34** (RS 94.2284):30; **36** (RS 11.772⁺):20’, 27’, 29’, 31’, [33’], [35’], [37’]
 KSᵀU common noun ‘chair, throne’ /kussaᵀu/ **1** (RS 3.367) i:7’, 12’, 20’; **2** (RS 2.[014]⁺) iv:2; **6** (RS 24.244):7, 12, 18, 23, 29, 34, <34e>, 39, 44, 49, 56; **13** (RS 34.126):13, 20
 KSD personal name, vocalization and etymology unknown **46** (RS 94.2050+):24
 KSL common noun ‘(collective) sinews of the back, back’ /kislu/ **2** (RS 2.[014]⁺) iii:33’, 35’
 KSM/KŠM common noun ‘emmer wheat’ /kussumu/# **4** (RS 2.[004]) i:31’; **8** (RS 1.001):9
 KSP common noun ‘silver, money’ /kaspu/# **2** (RS 2.[014]⁺) iii:46’; **28** (RS 29.093):19; **34** (RS 94.2284):31; **40** (RS [Varia 14]):9, 16; **42** (RS 15.062):1, 5, 11, 13, 16, 18; **43** (RS 18.024):5, 8, 10, 11, 13, 15, 17, 19, 20, 21, 22, 23, [24], [25], 27, 28 ({{k¹[sp]}}); **44** (RS 19.016):32; **49** (RIH 84/04):1, 3, 6, 9, 12, 15, 17, 20, 22, 25; **50** (RIH 84/06):1, 3, 5, 7; **51** (RIH 84/33):2, 3, 4, 6, 8, 10, 12, 13, 15, 17, 19, 21; **52** (RIH 83/22):3, 4, 10
 KPR verb ‘expiate’ **29** (RS 34.124):43’
 KPTR place-name, ‘Crete’ /kaptāru/ **6** (RS 24.244):46
 KRWN personal name /kurwānu/ **44** (RS 19.016):3, 9, 36; **49** (RIH 84/04):14; **51** (RIH 84/33):18
 KRY verb ‘give a feast’ **7** (RS 24.258):14
 KRM common noun ‘vine, vineyard’ /karmu/ **37** (RS 16.382):9; **39** (RS 94.2965):17; **44** (RS 19.016):12
 KRSᵀU common noun ‘(container and measure [smaller than the *kaddu*])’ /kurrusaᵀu/ **47** (RS 94.2392⁺):4, 9, 12; **48** (RS 94.2600):14

- KR^c common noun ‘middle part of lower leg’ /kara^cu/ **20** (RS 24.247⁺):15, 28[’]
 KRPN common noun ‘drinking vessel, goblet’ /karpānu/ **4** (RS 2.[004])
 i:<34’>
- KRR verb ‘return, come/go back, retrace one’s steps’ **6** (RS 24.244):62
- KRT proper name /kirta/ **3** (RS 2.[003]⁺) i:1, 10, 11, 22, 38, 39
- KṬ common noun ‘(small container and measure)’ /kīṭu/ **12** (RS
 24.643):22^{bis}; **48** (RS 94.2600):10, 11
- [KṬR ‘be/become healthy, able’]: KṬR common noun ‘health’ /kīṭru/ **3** (RS
 2.[003]⁺) i:16
- KṬR divine name (artisan deity, ‘the skilled one’) /kōṭaru/# **1** (RS 3.367)
 i:11’, 18’; **8** (RS 1.001):<14>; **12** (RS 24.643):6, 30
- KṬR-W-ḤSS divine name, binomial, ‘skilled and intelligent’ /kōṭaru wa
 ḥasīsu/) **1** (RS 3.367) i:7’; **6** (RS 24.244):46
- KṬRMLK personal name /kōṭarmalku/ (‘[the god] Kōṭaru is king’) **44** (RS
 19.016):32
- KṬRT compound divine name, seven goddesses who deal with procreation
 from conception to birth (‘midwives’) /kōṭarātu/ **12** (RS 24.643):5,
 25
- KTN common noun ‘(type of garment)’ /kutunu/; pl. KTNT /kutunātu/ **36**
 (RS 11.772⁺):21’, 27’, 29’, 31’, 33’ ({{[kt]’n¹}}, [35’], [37’]); **43** (RS
 18.024):18; **47** (RS 94.2392⁺):8; **52** (RIH 83/22):7
- KTP common noun ‘shoulder, cut of meat (from the shoulder)’ /katipu/ **1** (RS
 3.367) i:14’, 16’; **7** (RS 24.258):11, 13
- Š common noun ‘ram (of sheep)’ /šû/ (← /*šayu/) **8** (RS 1.001):2, 5, 6^{tris}, 7^{bis},
 10, 11^{tris}, 19; **9** (RS 1.002):17’, 25’; **10** (RS 24.260):4, 9, 12; **11** (RS
 24.266):2, 21’; **12** (RS 24.643):[1], 2, [2^{bis}], 3, [3^{bis}], 4, [4^{bis}], 5^{tris}, [5],
 6^{quadris}, 7^{quintis}, 8^{quadris}, 9^{tris}, 10^{bis}, [10^{bis}], 23, 24, 25^{bis}, 26^{bis}, 27, 28, 29^{bis},
 30^{bis}, 31^{bis}, 32^{bis}, 33, [34], 34, [37], [38^{bis}], [39], 39, 40, [40], [41^{bis}], 42,
 [42^{bis}], 43^{bis}, [43^(bis)], 44, [44^{bis}], 45
- Š[’]IB common noun, profession name, substantivized participle ‘drawer of
 water’ /šā’ibu/ **44** (RS 19.016):15
- Š[’]L verb ‘ask (a question)’ **3** (RS 2.[003]⁺) i:38; **28** (RS 29.093):23; **34** (RS
 94.2284):8, 9; **35** (RS [Varia 4]):11, 16
 tD-stem ‘make repeated demands’ **28** (RS 29.093):12
- Š[’]R verb ‘remain behind’ (Gt-stem) **29** (RS 34.124):42’ ({{[?]štūr}); **34** (RS
 94.2284):19
- Š[’]IR common noun ‘flesh’ /ši[’]ru/# **20** (RS 24.247⁺):11
- [ŠBY verb ‘capture’]: ŠBY common noun ‘captive’ /šabyu/ **1** (RS 3.367)
 i:29’, 30’
- ŠBM verb ‘muzzle’ (Gt-stem) **2** (RS 2.[014]⁺) iii:40’
- ŠBN place-name /šubbanu/ **45** (RS 86.2213):13

- ŠB^c cardinal number ‘seven’ /šab^cu/; pl. ‘seventy’ /šab^cūma/ **2** (RS 2.[014]⁺) iii:42’; **3** (RS 2.[003]⁺) i:8; **5** (RS 2.002):20, 66; **11** (RS 24.266):4; **12** (RS 24.643):19; **13** (RS 34.126):30; **41** (RS 19.015):32, 35 ({{š[b^cm]}}); **42** (RS 15.062):6, 18; **43** (RS 18.024):16, 27; **47** (RS 94.2392⁺):7; **48** (RS 94.2600):4; **49** (RIH 84/04):5; **51** (RIH 84/33):13; **52** (RIH 83/22):9
- ŠB^c ordinal number ‘seventh’ /šabī^cu/ **4** (RS 2.[004]) i:15’; **11** (RS 24.266):1, 22’
- ŠB^c verb ‘do seven times’ (D-stem) **3** (RS 2.[003]⁺) i:20 (Dp-participle)
- ŠB^cD adverb, multiplicative, ‘seven times’ /šab^cida/ (← /šab^ca⁷ida/) **5** (RS 2.002):12, 14, 15 ({{šb^cdm}}); **27** (RS 18.040):6^{bis}; **28** (RS 29.093):9; **30** (RS 92.2010):7^{bis}
- ŠB^c (← *ŠB^c) verb ‘be/become satiated’ **4** (RS 2.[004]) i:31’
- ŠB^c common (or verbal) noun ‘satiety’ /šub^cu/ **7** (RS 24.258):3, 16
- ŠB^cN common noun ‘satiety’ /šab^cānu/ **5** (RS 2.002):64
- ŠGR-W-ṬITM divine name, binomial, god of the mixed herds of sheep and goats /šaggar wa ṭitum/ **12** (RS 24.643):31
- [ŠḤN verb ‘be/become hot’]: N-stem ‘grow hot’ **13** (RS 34.126):18^{bis}
- ŠD common noun ‘field, arable land, country-side’ /šadû/# (← /*šadVyu/) **2** (RS 2.[014]⁺) iii:17’; **5** (RS 2.002):13^{tris}, 28^{bis}, 68; **12** (RS 24.643):18; **37** (RS 16.382):5, 6; **38** (RS 94.2168):5, 14; **39** (RS 94.2965):16, 20; **41** (RS 19.015):10; **44** (RS 19.016):51
- ŠDYN personal name /šadyānu/ **44** (RS 19.016):6
- ŠDMT compound common noun ‘field-of-a-man’ /šadûmuti/ **5** (RS 2.002):10
- [ŠD:] ŠT common noun ‘lady’ /šittu/ ← /*šidtu/ ← /*šid(a)tu/ **5** (RS 2.002):61
- [ŠDD verb ‘ruin’]: D-stem ‘ruin’ **20** (RS 24.247⁺):35’, 37’
- [ŠDD]: ŠD common noun ‘(surface measure)’ /šiddu/ **2** (RS 2.[014]⁺) iii:[1]
- ŠḤ common noun ‘bush’ /šihū/, pl. /šihātu/ **6** (RS 24.244):65
- [ŠḤR common noun ‘dawn’]: divine name, in binomial ŠḤR-W-ŠLM ‘Dawn-and-Dusk’ /šahru wa šalimu/ **5** (RS 2.002):52, 53; **6** (RS 24.244):52
- ŠḤR ṬLTṬ adverbial phrase ‘in the future (← at dawn [= tomorrow] and on the third [day] [= day after tomorrow])’ /šahra ṭalāṭata/ **37** (RS 16.382):15
- ŠḤT: see ŠḤ
- ŠYN personal name /šuyānu/ **46** (RS 94.2050⁺):41
- ŠKB verb ‘lie down’ **3** (RS 2.[003]⁺) i:34; **4** (RS 2.[004]) i:4’, 14’, [39’]
- [ŠKḤ verb ‘find’]: N-stem ‘be located (← be found/find oneself)’ **26** (RS 18.031):15
- [ŠKN verb ‘settle’]: D-stem ‘put, establish’ **38** (RS 94.2168):18
- [ŠKR verb ‘be/become drunk’]: ŠKR common noun ‘drunkenness’ /šukru/ **7** (RS 24.258):4, 16
- ŠKRN common noun ‘drunkenness’ /šikkarānu/ **4** (RS 2.[004]) i:30’

- ʾAŠKR common noun ‘drinking party’ /ʾaškaru/ **7** (RS 24.258):15
 ʾAŠKRR common noun ‘henbane’ /ʾaškuraru/ **19** (RS 17.120):13
 ŠLH common noun ‘sword’ /šilḥu/ **3** (RS 2.[003]⁺) i:20
 ŠLYT: see LT
 [ŠLL (← ŠLL)]: MŠLT ‘(type of garment)’ /mašallatu/ **12** (RS 24.643):19; **43** (RS 18.024):14, 23
 ŠLM verb ‘be/come well, at peace with’ **20** (RS 24.247⁺):54’; **21** (RS 4.475):4; **22** (RS 8.315):12; **23** (RS 11.872):7, 10; **24** (RS 15.008):4, 14; **25** (RS 16.379):6, 8; **26** (RS 18.031):4, 7; **28** (RS 29.093):26; **29** (RS 34.124):5¹, 7; **30** (RS 92.2010):11; **31** (RS 94.2406):33; **32** (RS 94.2479):4, 7; **36** (RS 11.772⁺):12’
 D-stem ‘provide with well-being’ **5** (RS 2.002):7^{bis}, 26; **22** (RS 8.315):9; **23** (RS 11.872):8; **24** (RS 15.008):6; **25** (RS 16.379):7; **26** (RS 18.031):5; **28** (RS 29.093):7; **29** (RS 34.124):6; **30** (RS 92.2010):5; **35** (RS [Varia 4]):5
 ŠLM common noun ‘well-being, peace’ /šalāmu/ **2** (RS 2.[014]⁺) iii:16’; **11** (RS 24.266):24’; **13** (RS 34.126):31^{bis}, 32^{bis}, 33^{bis}, 34; **22** (RS 8.315):16; **23** (RS 11.872):12; **24** (RS 15.008):17; **25** (RS 16.379):10; **26** (RS 18.031):8; **28** (RS 29.093):5; **29** (RS 34.124):9; **30** (RS 92.2010):13, 14, 16, 17; **32** (RS 94.2479):8 ({{<šlm>}})
 ŠLM divine name, ‘the ultimate, the last (whence) Dusk’ (see ŠHR-W-ŠLM) /šalimu/# **8** (RS 1.001):8
 [ŠLM(Y) place-name /šalmāyu/]: ŠLMY gentilic /šalmiyyu/ **49** (RIH 84/04):21, 23, 26
 ŠLMM common noun, *plurale tantum* ‘sacrifice of well-being’ /šalamūma/ **8** (RS 1.001):4; **10** (RS 24.260):9; **12** (RS 24.643):10
 ŠM common noun ‘name’ /šumu/ (pl. ŠMT) **1** (RS 3.367) i:11^{bis}, 18’, 19’, 28’; **5** (RS 2.002):18; **31** (RS 94.2406):12; **35** (RS [Varia 4]):13
 [ŠM]: ŠMT common noun ‘carnelian (the stone and the color)’ /šamtu/ **5** (RS 2.002):21
 ŠM^{AL} common noun ‘left (hand)’ /šam^{al}u/ ← /*šam^{al}u/ **5** (RS 2.002):64; **20** (RS 24.247⁺):[9], 10, 11, 37’, 59’
 ŠMGY place-name /šammigāyu/ ← /*šamnigāyu/ **41** (RS 19.015):27
 [ŠMH] verb ‘rejoice’: D-stem ‘put in a state of rejoicing’ **24** (RS 15.008):11
 ŠMD verb ‘destroy’ (Gt-stem) **2** (RS 2.[014]⁺) iii:40’
 [ŠMY]: ŠMM common noun pl. ‘heavens’ /šamūma/# ← /*šamayūma/ **2** (RS 2.[014]⁺) iii:24’, 26’; **5** (RS 2.002):38^{bis}, 62^{bis}; **6** (RS 24.244):1, 52
 ŠMM divine name: see ʾARŠ-W-ŠMM
 ŠMMN personal name /šamumānu/ **40** (RS [Varia 14]):3, 11¹, 15
 ŠMN common noun ‘oil (usually olive oil)’ /šamnu/ **11** (RS 24.266):24’; **12** (RS 24.643):21; **29** (RS 34.124):30; **32** (RS 94.2479):16, 17; **47** (RS 94.2392⁺):3, 7, 9, 10, 15; **48** (RS 94.2600):14

- ŠMN common noun ‘(species of pine or fir)’ /šamnu/ **42** (RS 15.062):3
 ŠMNY place-name /šamnāyu/ **41** (RS 19.015):26
 [ŠMN]: ŠMT common noun ‘cord, strap, tether’ /šummattu/
 (← */šummantu/) **43** (RS 18.024):25
 ŠM^c verb ‘hear, listen’ **11** (RS 24.266):34’; **21** (RS 4.475):7, 17; **31** (RS 94.2406):24
 ŠM^cN personal name /šam^cānu/ **44** (RS 19.016):5
 ŠM^c RGM common noun, profession name, substantivized participle ‘he who listens to the word of X’ /šāmi^cu rigmi/ **30** (RS 92.2010):18; **44** (RS 19.016):10, 11 ({{šm^c <rgm>}²)
 MŠM^cT common noun ‘royal guard (← those who listen and obey)’ /mašma^ctu/ **29** (RS 34.124):11, 14
 ŠMT common noun ‘carnelian’: see ŠM
 ŠMT common noun ‘cord’: see ŠMN
 ŠMTR personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):55
 [ŠN]: ŠNT common noun ‘year’ /šanatu/# **5** (RS 2.002):66
 ŠN^o (← *ŠN^o) verb ‘hate, be the enemy of’ **29** (RS 34.124):45’ ({{[š]n^oitk}})
 ŠNY verb ‘change (for the worse)’ **9** (RS 1.002):28’, 30’, 32’, 36’, 39’, 40’
 [ŠNN:] ŠNT adjective ‘in a liquid state’ /šannatu/ **12** (RS 24.643):22
 ŠNPT: see NP
 ŠNT common noun ‘sleep’: see YŠN
 ŠNT common noun ‘year’: see ŠN
 ŠNT common noun ‘liquid’: see ŠNN
 Š^cR (← Š^cR) common noun ‘hair’ /ša^cru/ **7** (RS 24.258):29’; **20** (RS 24.247⁺):3 ({{[š^cr]}})
 Š^cR common noun ‘barley’ /ši^cāru/; attested only in the plural, expressing ‘(multiple) grains of barley’ **32** (RS 94.2479):12; **48** (RS 94.2600):1
 Š^cRT common noun ‘wool’ /ša^cartu/# **12** (RS 24.643):20 ({{[š^cr]rt}}); **42** (RS 15.062):17; **43** (RS 18.024):9
 Š^cRT place-name /ša^cartu/ **45** (RS 86.2213):9
 [*ŠP]: ŠPT common noun ‘lip’ /šapatu/ **1** (RS 3.367) i:6’; **5** (RS 2.002):49, 50, 55^{bis}, 61, 62; **18** (RS 92.2014):11; **20** (RS 24.247⁺):32’
 ŠP common noun ‘barren hilltop’ /šapû/ ← /*šapayu/ **5** (RS 2.002):4
 ŠPH common noun ‘offspring, family’ /šaphu/# **20** (RS 24.247⁺):13, 29’
 ŠPH common noun, ‘family (as an abstract concept)’ /šuphu/ **3** (RS 2.[003]⁺) i:24
 ŠPK verb ‘pour out’ **18** (RS 92.2014):12
 ŠPŠ common noun ‘sun’ /šapšu/# **11** (RS 24.266):4, 23’
 ŠPŠ divine name, feminine, ‘sun-deity’ **5** (RS 2.002):25, 54; **6** (RS 24.244):2^{bis}, 8^{bis}, 14^{bis}, 19^{bis}, 25^{bis}, 30^{bis}, <34a^{bis}>, 35^{bis}, 40^{bis}, 45^{bis}, 51^{bis}, 57^{bis}; **12** (RS 24.643):7, 32; **13** (RS 34.126):18, 19; **20** (RS 24.247⁺):45’

- ŠPŠ title of the Sun-king, Hittite or Egyptian /šapšu/ **24** (RS 15.008):8, 9; **36** (RS 11.772⁺):4', 11', 19', 25'
- ŠPŠM personal name /šapšuma/ ('pertaining to [the goddess] Šapšu') **46** (RS 94.2050⁺):3, 63
- ŠPŠN personal name /šapšānu/ ('pertaining to [the goddess] Šapšu') **50** (RIH 84/06):6; **51** (RIH 84/33):4
- ŠPŠ PGR divine name 'Šapšu of the corpse' (expresses function as psychopomp) /šapšu pagri/ **8** (RS 1.001):12, 17
- ŠPL verb 'be/become low' **5** (RS 2.002):32; **13** (RS 34.126):22
- ŠQ common noun 'thigh' /šāqu/ **20** (RS 24.247⁺):9, 26'
- [ŠQY verb 'drink (or give to drink)': D-stem 'serve drink' **4** (RS 2.[004]) i:[3'], [8'], 10', 13', 22'
- ŠQY common noun 'libation (or libator?)' **10** (RS 24.260):11
- ŠQL place-name /šuqalu/ **41** (RS 19.015):25
- [ŠR verb 'sing']: ŠR common noun, profession name, substantivized participle, 'singer' /šāru/ **5** (RS 2.002):22; **44** (RS 19.016):17, 37
- MŠR common noun 'song' /maširu/ **2** (RS 2.[014]⁺) iii:5'
- ŠR common noun 'prince': see ŠRR
- ŠR common noun 'stalk': see ŠRR
- ŠRŠ common noun 'root (whence) scion' /šuršu/ **4** (RS 2.[004]) i:19', 20', 25', [43']
- ŠRŠ place-name /šurašu/ **41** (RS 19.015):32; **45** (RS 86.2213):16
- ŠR^c common noun, meaning unknown **12** (RS 24.643):21
- ŠRP (← *ŠRP) common noun 'burnt-offering' /šurpu/ **8** (RS 1.001):4, 17; **11** (RS 24.266):21'; **12** (RS 24.643):9
- [ŠRR]: ŠR common noun 'prince' /šarru/ divine name, in binomial MT-W-ŠR 'Man and Prince' /mutu wa šarru/ **5** (RS 2.002):8
- [ŠRR]: ŠR common noun 'stalk, shoot' /šurru/ **7** (RS 24.258):30'
- ŠRR adjective 'true' /šarriru/ **1** (RS 3.367) i:33', 35', 37'
- ŠT verb 'put, place, establish' **2** (RS 2.[014]⁺) iii:15'; **5** (RS 2.002):36 ({yš<t>}), 38; **7** (RS 24.258):29'; **17** (RIH 78/20):13^{bis}; **21** (RS 4.475):18; **25** (RS 16.379):24; **26** (RS 18.031):27; **34** (RS 94.2284):21; **36** (RS 11.772⁺):17'; **40** (RS [Varia 14]):5
- MŠT common noun 'putting, where one puts' /mašitu/ **2** (RS 2.[014]⁺) iii:4'
- ŠT common noun '(dry measure)' /šūtu/ **19** (RS 17.120):2, 10^{bis}, 12, 13, 15, 16^{bis}, 18, 26, [26]
- ŠT common noun 'lady': see ŠD
- ŠTY verb 'drink' **5** (RS 2.002):6, 72; **7** (RS 24.258):3^{bis}, 16, 31'; **17** (RIH 78/20):7
- ŠTY verb 'weave' **43** (RS 18.024):9
- ŠTY personal name /šattuya/ **46** (RS 94.2050⁺):32

ŠTT (← ŚTT) verb ‘scatter, dismember’ **1** (RS 3.367) i:27’

L particle, emphatic, ‘certainly’ /la/ **1** (RS 3.367) i:2’, 3’, 7’, 32’, 33’, 34’, 35’, 37’; **2** (RS 2.[014]⁺) iii:38’, 39’, 40’; **4** (RS 2.[004]) i:23’; **6** (RS 24.244):63; **10** (RS 24.260): 10; **11** (RS 24.266):11, 13; **23** (RS 11.872):16; **28** (RS 29.093):27; **52** (RIH 83/22):4

L particle, negative ‘not’ /lā/# **1** (RS 3.367) i:6’, 17’^{tris}; **2** (RS 2.[014]⁺) iii:26’, 27’^{bis}, iv:5; **3** (RS 2.[003]⁺) i:12; **5** (RS 2.002):64; **7** (RS 24.258):7; **18** (RS 92.2014):1, 3, 5, 6, 7, 8; **19** (RS 17.120):9^{bis}; **20** (RS 24.247⁺):13, 29’; **25** (RS 16.379):19; **31** (RS 94.2406):24, 28^{bis}; **33** (RS 96.2039):19; **34** (RS 94.2284):8, 29, 34; **37** (RS 16.382):17; **39** (RS 94.2965):11, 22; **52** (RIH 83/22):12

³AL particle, negative /ʰal/ **17** (RIH 78/20):11^{bis}, 12, 18, 19; **24** (RS 15.008):12; **25** (RS 16.379):21, 23; **26** (RS 18.031):27; **30** (RS 92.2010):22; **31** (RS 94.2406):21, 39; **40** (RS [Varia 14]):12

L preposition ‘at, towards, (from) at’ /lê/# (← /*lay(a)/) **1** (RS 3.367) i:5’^{bis}, 8’, 12’, 13’, 20’^{bis}, 23’, 26’; **2** (RS 2.[014]⁺) iii:5’^{bis}, 9’, 11’, 12’, 16’, 17’, 21’, 37’, 38’, iv:2, 3^{bis}, 4^{bis}, 6^{bis}; **3** (RS 2.[003]⁺) i:1, 9, 15; **4** (RS 2.[004]) i:18’, 20’, 27’, 28’, 38’, [42’], [45’], [46’]; **5** (RS 2.002):3, 5, 31, 36, 39, 41^{bis}, 44, 45, 48^{bis}, 52, 54^{bis}, 57^{bis}, 59, 62^{bis}, 63, 66^{bis}, [71], [72]; **6** (RS 24.244):2, 8, 14, 19, 25, 30, <34a>, 35, 40, 45, 51, 57, 67, 68; **7** (RS 24.258):2, 7, 10, 13, 17, 18, 29; **8** (RS 1.001):2, 12, 19, 21, 22; **9** (RS 1.002):3’ et passim in this text; **10** (RS 24.260):2, 3, 4, 5, 9, 11, 12, 13; **11** (RS 24.266):2, 6, 7, 8, 12, 14, 15, 16, 21’, 27’, 28’, [29’], 34’, 35’, 36’; **13** (RS 34.126):20; **14** (RS 6.021):2, 3; **15** (RS 6.028):2; **16** (RS 25.318):2; **17** (RIH 78/20):5, 6, 10, 14^{bis}, 15, 17; **18** (RS 92.2014):14^{bis}, 15; **20** (RS 24.247⁺):43’, 52’, 54’; **21** (RS 4.475):2, 4, 5, 6; **22** (RS 8.315):1, 5, 18; **23** (RS 11.872):1, 5, 6, 13; **24** (RS 15.008):2, 4, 8; **25** (RS 16.379):1, 4, 5, 11; **26** (RS 18.031):1, 4, 23; **27** (RS 18.040):1, [5]; **28** (RS 29.093):1, 6, 8, 13, 22, 26, 28, 29; **29** (RS 34.124):[1], [4], 9, 19, 20, 28, 31; **30** (RS 92.2010):1, 6; **31** (RS 94.2406):2, 12, 32, 33, 36, 37; **32** (RS 94.2479):1, 3, 4; **33** (RS 96.2039):2, 7; **34** (RS 94.2284):2, 11, 13, 29, 31, 32b; **35** (RS [Varia 4]):2, 13, 14, 18, 19; **36** (RS 11.772⁺):9’[?], 17’, 19’, 25’, 28’, 30’, 32’, [34’], [36’], 38’, 39’; **37** (RS 16.382):1, 12, 13; **38** (RS 94.2168):1, 2, 6, 7^{bis}, 9, 10, 12, 18; **40** (RS [Varia 14]):6, 14; **42** (RS 15.062):3, 4, 5; **43** (RS 18.024):3, 6, 12, 15, 24; **44** (RS 19.016):49; **47** (RS 94.2392⁺):13, [16]; **52** (RIH 83/22):5

LY extended form /lêya/ **29** (RS 34.124):5 ([l]ʳy¹)

LM extended form /lêma/ **7** (RS 24.258):12

LM extended form functioning as interrogative adverb ‘why?’ /lêma/ (L + M) **28** (RS 29.093):16; **29** (RS 34.124):10; **34** (RS 94.2284):33

- [LḤ(H) verb ‘flow (of sap)’]: LḤT common noun ‘sap, liquid’ /liḥḥatu/ **19** (RS 17.120):3
- [LḤY]: LḤT common noun ‘cheek, jaw’ /laḥatu/ (← laḥayatu/) **4** (RS 2.[004]) i:28’, [47’]
- LḤM common noun ‘bread’ /laḥmu/ **5** (RS 2.002):6, 71; **7** (RS 24.258):7; **17** (RIH 78/20):6
- LḤM verb ‘eat’ **5** (RS 2.002):6, 72; **7** (RS 24.258):2; **10** (RS 24.260):8, 10; **17** (RIH 78/20):6
- D-stem ‘serve with food’ **4** (RS 2.[004]) i:2’, 7’, 10’, 12’, 21’
- Š-stem ‘cause to eat’ **6** (RS 24.244):6, 12, 17, 23, 28, 33, <34d>, 38, 43, 49, 55
- MLḤMT common noun ‘bread offering’ /malḥamatu/ **2** (RS 2.[014]⁺) iii:15’
- [LT ‘roll (up)’ ← LYṬ]: ŠLYṬ common noun ‘who produces coils, rolls up’ /šalyaṭu/ **2** (RS 2.[014]⁺) iii:42’
- LKN personal name /lukanu/ **44** (RS 19.016):8
- [LŠY verb ‘fall, be debased’]: verb ‘bring low’ (D-stem) **7** (RS 24.258):20
- LŠN common noun ‘tongue’ /lašānu/# **17** (RIH 78/20):12; **20** (RS 24.247⁺):31’, 53’
- LL common noun ‘night’ /lêlu/ ← /*laylu/ **8** (RS 1.001):12
- LM: see L preposition
- LN verb ‘spend the night’ **4** (RS 2.[004]) i:5’!, 15’
- LN preposition: see L
- [LZṬ verb ‘burn, be very hot’]: LZṬ common noun ‘heat’ /luḏatu/ ← /*luḏayatu/ **17** (RIH 78/20):11
- LSM verb ‘run, leg it’ **2** (RS 2.[014]⁺) iii:19’
- LŠB common noun ‘forehead’ /liṣbu/ **7** (RS 24.258):29’; **20** (RS 24.247⁺):49’, 57’
- LQH verb ‘take, receive’ **1** (RS 3.367) i:10’; **5** (RS 2.002):35, 36; **23** (RS 11.872):17’; **26** (RS 18.031):17, 22; **28** (RS 29.093):15, 18; **29** (RS 34.124):29; **33** (RS 96.2039):5; **34** (RS 94.2284):23; **37** (RS 16.382):17; **39** (RS 94.2965):11; **44** (RS 19.016):49; **52** (RIH 83/22):10
- LRGT place-name /larugatu/ **6** (RS 24.244):26
- LRMN common noun ‘pomegranate’ /lurmānu/ **5** (RS 2.002):50, [55]
- [LṬḤ common noun ‘(fraction of a greater measure)’ /liṭḥu/]: MLṬḤ common noun ‘(LṬḤ-container and measure², perhaps 1/15th)’ /malṭaḥu/ **43** (RS 18.024):26
- [*M interrogative/indefinite pronoun]
- [M interrogative/indefinite personal pronoun ‘who?, whoever’ /mī/]
- MN extended form /mīna/ **2** (RS 2.[014]⁺) iii:37’; **3** (RS 2.[003]⁺) i:38’;
- MNM extended form /mīnama/ **2** (RS 2.[014]⁺) iv:4

- [*M interrogative/indefinite impersonal pronoun ‘what?, whatever’ /ma/]
 LM interrogative adverb ‘why?’ /lêma/ (L + M): see L
 MH extended form /mah(a)/ ← /*ma + ha/ **5** (RS 2.002):53, 60; **35** (RS [Varia 4]):9 ({mhy} ← /mah + hiya/)
 MHK extended form functioning as indefinite pronoun /mahaka/ **26** (RS 18.031):26; **31** (RS 94.2406): 40
 MHKM extended form functioning as indefinite pronoun /mahakama/ **25** (RS 16.379):22; **39** (RS 94.2965):21
 MK extended form functioning as adverb ‘then’ /maka/ **4** (RS 2.[004]) i:15’
 MN extended form of the interrogative pronoun ‘why?’ /mana/ **29** (RS 34.124):22
 MNK extended form functioning as indefinite pronoun /mannaka/ ← /*ma + h + na + ka/ **31** (RS 94.2406):22
 MNM extended form functioning as indefinite pronoun /mannama/ ← /*ma + h + na + ma/ **21** (RS 4.475):16; **22** (RS 8.315):16; **23** (RS 11.872):12; **24** (RS 15.008):16; **25** (RS 16.379):10; **26** (RS 18.031):8; **28** (RS 29.093):29; **29** (RS 34.124):8, 33; **32** (RS 94.2479):8; **34** (RS 94.2284):24
- [M^P]: M^PIT number noun ‘(one) hundred’ /mi³tu/# **12** (RS 24.643):20; **29** (RS 34.124):27; **36** (RS 11.772⁺):22’, 23’, 27’, 28’, 29’, 30’, 31’, 32’, 33’, [34’], [35’], [36’], [37’], [38’], 39’; **42** (RS 15.062):1, 3, 4, 7, 8; **43** (RS 18.024):4, 17, 28; **47** (RS 94.2392⁺):2; **50** (RIH 84/06):[1]; **51** (RIH 84/33):2; **52** (RIH 83/22):8
- M^PAB personal name /ma³abû/ **24** (RS 15.008):11
 M^PID adverb ‘completely, utterly, very’ /ma³da/ **3** (RS 2.[003]⁺) i:23; **19** (RS 17.120):30; **21** (RS 4.475):13; **22** (RS 8.315):11; **24** (RS 15.008):10; **30** (RS 92.2010):11; **34** (RS 94.2284):15
 M^PADT common noun ‘much, many’ /ma³adatu/ **20** (RS 24.247⁺):1
 M^PIZRT: see ³ZR
 M^PIYT common noun ‘well watered place’ /mā³iyyatu/ **17** (RIH 78/20):8
 MBK: see NBK
 MGDL: see ³ILT MGDL
 MGŠĤ place-name ‘Mukish’ /mugišĥi/ **36** (RS 11.772⁺):6’ ({{[mg]šĥ}})
 MGLB: see GLB
 MĤ common noun ‘brain’ /muĥĥu/ **4** (RS 2.[004]) i:38’
 MĤŞ verb ‘strike, smite’ **1** (RS 3.367) i:9’; **2** (RS 2.[014]⁺) iii:38’, 41’, 43’, 45’
 Gt-stem **2** (RS 2.[014]⁺) iii:46’
 MDB: see DB
 MDBĤT: see DBĤ
 MDBR: see DBR
 MDGL: see DGL

- [MDD verb ‘measure’]: YMDŠR personal name /yamudšarru/ (‘the [divine] prince measured out [this child]’) **44** (RS 19.016):31
- MDD: see YDD
- MDR^c: see DR^c
- MDT personal name, vocalization and etymology unknown **44** (RS 19.016):4
- MH: see M
- MHR common noun ‘bride-price’ /muhru/ **6** (RS 24.244):73 ({{<mhry>}}), 74, 75
- MḤRTT: see ḤRT
- MṬT: see NṬY
- [MY common noun ‘water’]: MM /mêma/ **32** (RS 94.2479):19
- MK (*MWK or *MKK) verb ‘sag, collapse’ **1** (RS 3.367) i:17’; **17** (RIH 78/20):11
- MK particle: see M
- MKŠR: see KŠR
- MKNT: see KN
- MKR common noun ‘merchant’ /makkāru/ **47** (RS 94.2392⁺):1
- MŠLT: see ŠLL
- MŠMN: see ŠM
- MŠM^cT: see ŠM^c
- MŠR common noun ‘song’: see ŠR
- MŠR common noun ‘rectitude’: see YŠR
- MŠT: see ŠT
- [ML³ ‘be/become full’]: D-stem ‘fill’ **5** (RS 2.002):76; **11** (RS 24.266):31’, 32’
- ML²U common noun ‘fullness’ /malā³u/ **8** (RS 1.001):10; **48** (RS 94.2600):12
- ML²AKT: see L²K
- MLWM place-name, identification and vocalization unknown **31** (RS 94.2406):6
- MLḤMT: see LḤM
- MLK verb ‘reign’ **1** (RS 3.367) i:32’
- MLK common noun ‘king’ /malku/# **3** (RS 2.[003]⁺) i:8; **5** (RS 2.002):7; **8** (RS 1.001):12; **10** (RS 24.260):1; **11** (RS 24.266):4, 5, 14, 24’, 25’; **12** (RS 24.643):18; **13** (RS 34.126):11, 12, 15, 25, 26; **20** (RS 24.247⁺):7^{bis}, 9, 10, 13, 17, 37’, 43’, 46’, 47’, 52’, 54’, 57’, 58’; **23** (RS 11.872):3, 18; **25** (RS 16.379):3, 13; **26** (RS 18.031):1, 3; **27** (RS 18.040):1, 12, 14, 18; **29** (RS 34.124):3 (‘m¹[lk]), 11, 14, 17, 24, 26, 29, 32; **31** (RS 94.2406):29; **32** (RS 94.2479):6; **33** (RS 96.2039): 20; **35** (RS [Varia 4]):13; **36** (RS 11.772⁺):6’ (‘ml¹k¹[. . .]’), 13’, 14’, 16’, 24’, 26’; **37** (RS 16.382):3; **38** (RS 94.2168):4, 6, 8, 23; **41** (RS 19.015):2, 7, 10, 11; **43** (RS 18.024):16; **44** (RS 19.016):1, [49], [50]; **52** (RIH 83/22):11

- MLK common noun ‘reign, kingship, kingdom’ /mulku/ **1** (RS 3.367) i:10’; **2** (RS 2.[014]⁺) iv:2; **3** (RS 2.[003]⁺) i:41
- MLKT common noun ‘queen’ /malkatu/ **5** (RS 2.002):7; **23** (RS 11.872):1, 15; **25** (RS 16.379):1; **29** (RS 34.124):[1]; **31** (RS 94.2406):1, 36, 38; **32** (RS 94.2479):1; **33** (RS 96.2039):1; **36** (RS 11.772⁺):28’
- MLK divine name /milku/ **6** (RS 24.244):41
- ʾAḤTMLK personal name, feminine /ʾaḥtūmilki/ **22** (RS 8.315):4
- MLKYM personal name /milkiyama/ (← /milki + ya + ma/) (‘pertaining to [the god] *Milku*’) **46** (RS 94.2050⁺):53
- MLK place-name /mulukku/ **45** (RS 86.2213):1; **55** (RS 94.2440):4
- MLĜĜ meaning unknown, type of sacrifice? **27** (RS 18.040):17
- MM: see MY
- MMY personal name /mamiya/ **46** (RS 94.2050⁺):26
- MDR divine name, identification unknown /maḍara/ **12** (RS 24.643):39
- MDR: see NDR/NDR
- MN interrogative pronoun ‘who?’: see M
- [MN:] TMN common noun ‘body (← form), members of the body’ /tamūnu/ **1** (RS 3.367) i:18’, 26’
- TMNT feminine variant /tamūnātu/ **17** (RIH 78/20):6; **18** (RS 92.2014):15
- MN common noun: see MNY
- MNDĜ common noun ‘(plant name)’ **19** (RS 17.120):4
- [MNḤ ‘bring, present (a gift), transfer’]: MNḤ common noun ‘what has been transferred (to someone)’ /minḥu/ **51** (RIH 84/33):1
- MNḤT common noun ‘tribute’ /manḥātu/ **47** (RS 94.2392⁺):6
- MNḤM: see NḤM
- [MNY verb ‘count’]: MN common noun ‘mina’ /manû/ ← /*manVyu/ **36** (RS 11.772⁺):19’, 20’
- MNT common noun ‘portion’ /manātu/ ← /*manayatu/ **4** (RS 2.[004] i:32’
- MNT common noun ‘recitation, incantation’ /minîtu/ ← /*minūyatu/ **6** (RS 24.244):4, 9 ({{mnty}}, 15, 20, 26, 31, <34b>, 36, 41, 46, 52, 58, 70, 71, 79
- MNK: see M
- MNM: see M
- MNN personal name /muninu/ **44** (RS 19.016):37
- MNNY personal name /muninuya/ **49** (RIH 84/04):2; **51** (RIH 84/33):1
- [MSK verb ‘mix’]: MSKT common noun ‘mixture’ /maskatu/ **19** (RS 17.120):3
- [MSS verb ‘dissolve’]: D-stem **19** (RS 17.120):3, 10
- M’N: see ‘NY
- M’R place-name /mu’aru/ **45** (RS 86.2213):7

- M^ʿRB^Y: see ʿRB
 MP^ḤRT: see P^ḤR
 M^ṢB common noun ‘(type of wine)’ (precise meaning and vocalization unknown) **41** (RS 19.015):29, 30, 31, 32, 33, 34, 35
 M^ṢD place-name, identification and vocalization unknown **6** (RS 24.244):58
 M^ṢD common noun ‘prey’: see ^ṢD
 M^ṢMT: see ^ṢMD
 M^ṢQT: see ^ṢQ
 M^ṢRM place-name ‘Egypt’ /miṣrāma/ (dual) **26** (RS 18.031):11
 MQDM common noun, meaning unknown **42** (RS 15.062):19
 MR place-name (town on the middle Euphrates) ‘Mari’ /mari/ **6** (RS 24.244):<34b>, 78
 MR verb ‘provide for the needs (of someone) (← supply with provisions)’ **4** (RS 2.[004]) i:24’, 35’
 MR³ adjective ‘fattened’ /marī³u/ **34** (RS 94.2284):10
 MRDT: see RD^Y
 MRZH: see RZH
 [MR^Ḥ]: MR^ḤY common noun ‘weapon’ /murḥay/ **20** (RS 24.247⁺):7, 47’
 MR^ḤQT: see R^ḤQ
 [MR^Ṭ]: MR^ṬN personal name /marṭānu/ **44** (RS 19.016):15
 MR^Y verb ‘expel, drive out’ **1** (RS 3.367) i:2’, 19’^{bis}
 MR^YM: see RM
 MR^YN personal name /maryānu/ **44** (RS 19.016):2
 MRKBT: see RKB
 MRMT: see RM
 MR^ʿ: see R^ʿY
 MR^Ṣ verb ‘be/become ill’ **34** (RS 94.2284):7, 14, 27, 34
 [MRR verb ‘be/become bitter’]: MR adjective ‘bitter’ /marru/ **19** (RS 17.120):7, [24]
 MRR common noun ‘myrrh’ /murru/ **32** (RS 94.2479):16
 ^ṢMRR common noun ‘venom (← causing bitterness)’ /šamriru/ **6** (RS 24.244):4, 10, 15, 21, 26, 31, <34b>, 36–37, 41, 47, 53, 59
 [MRR verb ‘pass’]: R-stem, ‘move (something) back and forth, agitate’ **18** (RS 92.2014):2
 MTBT: see YTB
 [MT^Ḥ]: TMT^ḤL common noun ‘(a container/measure)’ /tamṭīlu/ **19** (RS 17.120):25^{bis}, [27]
 MT^ṬN: see T^ṬNY
 M^ḠY verb ‘arrive’ **2** (RS 2.[014]⁺) iii:36’; **5** (RS 2.002):75; **6** (RS 24.244):67; **7** (RS 24.258):9; **28** (RS 29.093):25; **31** (RS 94.2406):14, 22
 ({m^fḡ¹[?]}); **36** (RS 11.772⁺):3’ ({{mḡ[?]}})
 M^ḠM^Ḡ common noun ‘(plant name)’ /maḡmaḡu/ **19** (RS 17.120):5, [25], 27

- MT verb ‘die’ **1** (RS 3.367) i:32’, 34’; **3** (RS 2.[003]⁺) i:16; **7** (RS 24.258):21; **26** (RS 18.031):13
 MT common noun ‘death’ /môtu/ ← /*mawtu/ **6** (RS 24.244):65; **21** (RS 4.475):12
 TMTT common noun ‘(death →) shipwreck’ /tamūtatu/ **26** (RS 18.031):16, 22
 MT common noun ‘man’ /mutu/ **4** (RS 2.[004]) i:[1’], [2’], 17’, 18’, 35’, [36’], [37’], 37’, [42’]; **5** (RS 2.002):40^{bis}, 46^{bis}, 48; **40** (RS [Varia 14]):13
 MT-W-ŠR divine name ‘Man-and-Prince’ /mutu wa šarru/ **5** (RS 2.002):8
 MTK: see NTK
 [MTN common noun ‘loin’]: MTNT common noun ‘loin, kidney’ /matunatu/ **8** (RS 1.001):2
 MTN personal name /mattēnu/ (of Hurrian origin?) **44** (RS 19.016):22, 34
 MTQ adjective ‘sweet’ /matuqu/ **5** (RS 2.002):50^{bis}, 55, [55]
- DBB divine name ‘Spark’ /ḏabību/ **2** (RS 2.[014]⁺) iii:46’
DD common noun ‘breast’ /ḏadû/ ← /*ḏadayu/ (see also ZD) **5** (RS 2.002):59, 61
DHRT common noun ‘dream, vision’ /ḏahratu/ **3** (RS 2.[003]⁺) i:36
DKR personal name /ḏakaru/ **44** (RS 19.016):37
DMR verb ‘make music, sing’ **4** (RS 2.[004]) i:28’, 46’
DNB common noun ‘tail’ /ḏanabu/ **7** (RS 24.258):20
DRᶜ: see DRᶜ
- NᶜŠ verb ‘denigrate’ **4** (RS 2.[004]) i:29’, [47’]
 [NB]: NBT common noun ‘honey’ /nūbatu/ **12** (RS 24.643):22
 [NBK common noun ‘spring’ /nabaku/]: NPK common noun ‘spring’ /napku/ (← /*nabku/) **39** (RS 94.2965):7
 MBK common noun ‘spring’ /mabbaku/ ← /*manbaku/ **6** (RS 24.244):3
 NGŠ verb ‘approach’ **5** (RS 2.002):68; **7** (RS 24.258):19
 NḤ verb ‘rest’ **22** (RS 8.315):14
 MNḤ common noun ‘resting place’ /manūḥu/ **1** (RS 3.367) i:3’
 NḤT common noun ‘rest → chair, throne’ /nāḥatu/ **2** (RS 2.[014]⁺) iv:3
 NḤL common noun ‘stream bed (with or without water)’ /naḥalu/ **6** (RS 24.244):68; **39** (RS 94.2965):4, 8
 NDY verb ‘throw down, off’ **4** (RS 2.004)⁺ i:3’, 4’, 13’, 14’, [15’]
 NDR (← NDR) verb ‘vow’ **23** (RS 11.872):14; **25** (RS 16.379):13
 ʔUDR common noun ‘vow’ /ʔuddaru/ ← /*ʔundaru/ **25** (RS 16.379):15¹
 MDR common noun ‘that which is vowed’ /maḏḏaru/ **11** (RS 24.266):30’
 [NHM verb ‘slumber’]: NHMMT common noun ‘slumber’ /nahamāmatu/ **3** (RS 2.[003]⁺) i:32, 34
 NHR common noun ‘river’ /naharu/ **3** (RS 2.[003]⁺) i:6; **6** (RS 24.244):3

- NHR divine name ‘River’ **1** (RS 3.367) i:4’, 13’, 15’, 17’, 20’, 22’, 25’, 27’, 30’; **2** (RS 2.[014]⁺) iii:39’
- NĤŠ common noun ‘serpent’ /naḥašu/ **6** (RS 24.244):4^{bis}, 6, <6>, 10^{bis}, 12^{bis}, 15, 16, 17, 18, 21^{bis}, 23^{bis}, 26, 27, 28^{bis}, 31, 32, 33^{bis}, <34b>, <34c>, <34d^{bis}>, 36, 37, 38^{bis}, 41, 42, 43^{bis}, 46, 47, 48, 49, 52, 53, 55^{bis}, 58, 59, 73, 75, 79
- NĤL common noun ‘heir’ /naḥalu/ **46** (RS 94.2050⁺):2, 12, 40, 59, 60
- NĤLT common noun ‘inheritance, personal possession’ /naḥlatu/ **2** (RS 2.[014]⁺) iii:30’
- [NĤM verb ‘have pity on’; D-stem ‘comfort’]: MNĤM personal name /munahḥimu/ (‘he who comforts’ ← D-stem participle) **44** (RS 19.016):7, 9, 13
- YNĤM personal name /yanḥamu/ (‘he has had pity’ [Amorite form]) **44** (RS 19.016):27
- NĤT verb ‘prepare’ **5** (RS 2.002):37, 40, 43, 47
- D-stem functioning as intensive **1** (RS 3.367) i:11’, 18’
- NṬṬ verb ‘tremble, shake’ **2** (RS 2.[014]⁺) iii:33’
- [NṬY verb ‘stretch out’]: MṬ common noun ‘rod, staff’ /maṭṭû/ ← /*maṭṭayu/ **5** (RS 2.002):37, 40, 44, 47
- MṬT common noun ‘bed’ /maṭṭatu/ ← /*maṭṭayatu/ **3** (RS 2.[003]⁺) i:30
- NYN common noun, meaning unknown **42** (RS 15.062):19
- NYR: see NR
- [NKL divine name]: NKLY personal name /nikkaliya/ **30** (RS 92.2010):15
- [NKT ‘slaughter’]: N-stem **9** (RS 1.002):24’, 33’, 41’
- NKT common noun ‘slaughter’ /nakatu/ **9** (RS 1.002):24’, 33’, [41’]
- NŠ common noun (attested as pl.) ‘men, humanity, mankind’ /našūma/# **2** (RS 2.[014]⁺) iii:27’; **18** (RS 92.2014):10
- NŠ² (← NŠ¹) verb ‘lift up, carry, bear’ **2** (RS 2.[014]⁺) iii:35’; **5** (RS 2.002):37, 54, 65; **11** (RS 24.266):27’
- Gt-stem **9** (RS 1.002):16’, 24’, 25’, 33’^{bis}, 41’, 42’
- N-stem **20** (RS 24.247⁺):47’
- NŠB common noun ‘(a cut of meat)’ **7** (RS 24.258):10, 13
- NŠQ verb ‘kiss’ **4** (RS 2.[004]) i:39’; **5** (RS 2.002):49, 51, 55, 56
- NŠQ ← *NŠQ verb (D-stem) ‘destroy by burning’ **1** (RS 3.367) i:4’
- NŠR common noun ‘(bird of prey, type of hawk or eagle)’ /našru/ **1** (RS 3.367) i:13’–14’, 15’, 21’, 24’
- NDBN personal name, vocalization and etymology unknown **44** (RS 19.016):16
- NNᵀU common noun ‘ammi’ (type of plant) /niniᵀu/ **19** (RS 17.120):15, 26
- NNᵀU place-name /nanuᵀu/ **41** (RS 19.015):24
- NS verb ‘flee, depart in haste’ **27** (RS 18.040):15
- NSY verb ‘banish’ **6** (RS 24.244):66
- Gt-stem **1** (RS 3.367) i:4’

- NSK verb ‘pour out’ **2** (RS 2.[014]⁺) iii:16’
 NSK common noun, profession name, substantivized participle ‘founder, metalworker’ /nāsiku/# (substantivized participle) **43** (RS 18.024):3
 NSK ḤDM common noun, profession name, ‘arrowhead maker’ /nāsiku ḥiddīma/ **44** (RS 19.016):25
 NSK KSP common noun, profession name, ‘silversmith’ /nāsiku kaspi/ **44** (RS 19.016):32
- NSᶜ verb ‘pay’ **40** (RS [Varia 14]):10, 17
 [NᶜM verb ‘be/become good’] : D-stem ‘make good’ **19** (RS 17.120):1
 NᶜM adjective ‘good’ /naᶜimu/ **2** (RS 2.[014]⁺) iii:31’; **5** (RS 2.002):1, 23, 58, 60, 67; **30** (RS 92.2010):19
 NᶜMN adjective ‘good’ /naᶜmānu/ **3** (RS 2.[003]⁺) i:40
 NᶜMN personal name /nuᶜmānu/ (‘goodness [of a given deity]’) **46** (RS 94.2050⁺):49
 NᶜMT common noun ‘goodness’ /nuᶜmatu/ **5** (RS 2.002):27
 NᶜR verb ‘expel’ (D-stem) **6** (RS 24.244):65 ({{ynᶜrn’h}})
 NᶜR common noun ‘(food product—perhaps a type of flour)’ vocalization unknown **32** (RS 94.2479):15; **48** (RS 94.2600):6
 [NP verb ‘wave, wield’]: ŠNPT common noun ‘presentation offering (presented in up-lifted hands)’ /šanūpatu/ **8** (RS 1.001):10; **11** (RS 24.266):13
- NPY verb ‘expel, banish’ **20** (RS 24.247⁺):19
 NPY common noun: see YPY
 NPK: see NBK
- NPŠ common noun ‘throat, neck (whence) life (whence) human being’ /napšu/ **4** (RS 2.[004]) i:36’; **9** (RS 1.002):22’, 31’, 39’; **11** (RS 24.266):14, 15; **17** (RIH 78/20):16; **26** (RS 18.031):20; **34** (RS 94.2284):12^{bis}, 32b
- NPL verb ‘fall’ **1** (RS 3.367) i:5’
 Gt-stem **3** (RS 2.[003]⁺) i:21
- NPŞ common noun ‘outfit, uniform, garment’ /nipşu/ **4** (RS 2.[004]) i:33’
 NŞB verb ‘erect’ **4** (RS 2.[004]) i:26’, [44’]
 NŞP common noun ‘half-shekel (weight)’ /naşpu/ **43** (RS 18.024):13, 27; **52** (RIH 83/22):2, 9
- [NŞŞ verb ‘fly’]: Š-stem ‘cause to fly/flee’ **2** (RS 2.[014]⁺) iv:1
- NQH verb ‘recover from illness’ **17** (RIH 78/20):5
- NQMD personal name, king of Ugarit /niqmaddu/ ← /*niqmīhaddu/ (‘[the god] Haddu is my retribution’) or /*niqmīhaddu/ (‘[this child represents] retribution of [= from] [the god] Haddu’) **9** (RS 1.002):28’; **13** (RS 34.126):12, 13, 26; **36** (RS 11.772⁺):10’, 14’, 17’, 18’, 24’
- NQMPᶜ personal name, king of Ugarit /niqmêpa/ ← /*niqmīyapaᶜa/ (‘my retribution has arisen’) **37** (RS 16.382):3; **38** (RS 94.2168):3

- [NQP verb ‘go around’]: NQPT common noun ‘circuit, circle’ /niqpatu/ **5** (RS 2.002):67
- NR verb ‘burn (said of flames), shine’ **23** (RS 11.872):18; **24** (RS 15.008):9
 L-stem ‘make fire, make light’ **11** (RS 24.266):9
 NYR common noun ‘light producing’ /nayyāru/ **13** (RS 34.126):19
 NR common noun ‘fire’ /nīru/ **32** (RS 94.2479):17
 NRN personal name /nūrānu/ **16** (RS 25.318):2
- [NṬK verb ‘bite’]: NṬK common noun ‘(snake-)bite’ /niṭku/ **6** (RS 24.244):4, 9, 15, 20, 26, 31, <34b>, 36, 41, 46, 52, 58, 79
- NĠṢ (← NĠḌ) verb ‘shake’ **2** (RS 2.[014]⁺) iii:34’
 N-stem ‘tremble, go slack’ **1** (RS 3.367) i:17’, 26’
- NĠR ← *NZR verb ‘guard’ **22** (RS 8.315):8; **23** (RS 11.872):8; **24** (RS 15.008):5; **25** (RS 16.379):7; **26** (RS 18.031):5; **28** (RS 29.093):7; **29** (RS 34.124):6; **30** (RS 92.2010):5; **35** (RS [Varia 4]):4
 NĠR common noun, profession name, substantivized participle, ‘guard’ /nāḡru/# **5** (RS 2.002):68, 69^{bis}, 70, 73; **44** (RS 19.016):12
- [NTB]: NTBT common noun ‘path’ /natībatu/ **11** (RS 24.266):33’
- [NTK verb ‘pour (out)’]: N-stem ‘pour forth (intransitive)’ **3** (RS 2.[003]⁺) i:28
 MTK common noun ‘libation’ /mattaku/ ← /*mantaku/ **11** (RS 24.266):25’
- NTP personal name /natappu/ **46** (RS 94.2050⁺):54
- ZU: see YṢ
- [ZHR]: ZR common noun ‘back(bone), top’ /zūru/ ← /*zuhru/ **2** (RS 2.[014]⁺) iii:35’; **17** (RIH 78/20):4
- ZZ-W-KMT divine name, binomial /zizzu wa kamātu/ **6** (RS 24.244):36
- [ZLL]: ZL ‘shadow, shade (whence) shade (of an ancestor)’ /zillu/ **13** (RS 34.126):1; **17** (RIH 78/20):8
- [ZMY]: ZM common noun ‘the state of being brown, faded, hard (of bread)’ /zumû/ **17** (RIH 78/20):7
- ZR: see ZHR
- ZRW common noun ‘gum’ /zurwu/ **12** (RS 24.643):22
- SBBYN common noun ‘black cumin’ /sibibiyānu/; pl. SBBYM ‘grains of black cumin’ /sibibiyūma/ **48** (RS 94.2600):11
- SBD personal name, vocalization and etymology unknown **44** (RS 19.016):16
- SBL personal name /sibilu/ **46** (RS 94.2050⁺):36
- SBRDN common noun ‘bronzeworker’ /sabardenu/ **43** (RS 18.024):1
- SGLD personal name /sigilda/ **40** (RS [Varia 14]):21
- SGR verb ‘close’ **6** (RS 24.244):70
- SGRYN personal name /sugriyānu/ **46** (RS 94.2050⁺):48

- SHR personal name /saḥuru/ **44** (RS 19.016):7
 SDN-W-RDN divine name (ancestor of the kings of Ugarit), vocalization and etymology unknown **13** (RS 34.126):6, 23
 ŠZN personal name /šuzīnu/ **50** (RIH 84/06):[4]; **51** (RIH 84/33):3
 SYR mountain name /sēyēra/ **27** (RS 18.040):14
 SK common noun '(type of cloth)' /sakku/ **12** (RS 24.643):19
 SK common noun 'thicket, lair' /sukku/ **17** (RIH 78/20):4
 SKN common noun 'stela' /sikkannu/ **4** (RS 2.[004]) i:26', [44']; **14** (RS 6.021):1
 SKN common noun 'governor, prefect' /sākinu/# **32** (RS 94.2479):2; **36** (RS 11.772+):38'; **44** (RS 19.016):10, 11
 [SNY verb 'be/become great, high']: D-stem 'increase, augment'? **25** (RS 16.379):15
 SNĠR place-name /sunnağara/ **31** (RS 94.2406):9
 ŠŠW common noun 'horse' /šūšawu/ **19** (RS 17.120):1, 2, 5, 7, 9, 12, 15, 18, 20, 23, <30>
 ŠST common noun 'mare' /šūsatu/ **42** (RS 15.062):6
 SSN common noun 'fruit stalk of a date palm' /sissinnu/ **6** (RS 24.244):66
 SP common noun '(container and liquid measure)' /sappu/ **34** (RS 94.2284):6
 SP³ verb 'serve food' **4** (RS 2.[004]) i:31'
 N-stem 'eat' **20** (RS 24.247+):51'
 SPR verb 'count' **5** (RS 2.002):57
 MSPR common noun 'account, recitation' /masparu/ **9** (RS 1.002):35'
 SPR common noun 'account (whence) written document' /sipru/ **13** (RS 34.126):1; **19** (RS 17.120):1; **21** (RS 4.475):19; **31** (RS 94.2406):4; **35** (RS [Varia 4]):7; **43** (RS 18.024):1; **44** (RS 19.016):1; **49** (RIH 84/04):1
 SPRN common noun 'document' /siprānu/ **51** (RIH 84/33):1
 [‘B verb ‘be/become broad’]: Y‘BDR: divine name, feminine, daughter of *Ba⁴lu*, ‘the circle/generation is broad’, /ya‘ību + dāru/ **2** (RS 2.[014]+) iii:8'
 ‘BD common noun ‘servant’ /‘abdu/# **4** (RS 2.[004]) i:34'; **22** (RS 8.315):4, 18; **27** (RS 18.040):4, 9; **28** (RS 29.093):5, 20, 24, 26, 29; **30** (RS 92.2010):4, 10, 20, 22; **32** (RS 94.2479):2, 10
 ‘BD personal name /‘abdu/ (‘servant [of god-X]’) **44** (RS 19.016):5, 24
 ‘BD²ADT personal name /‘abdi²adattu/ (‘servant of [the goddess who bears the title of] Lady’) **44** (RS 19.016):12
 ‘BD²ILT personal name /‘abdi²īlatu/ (‘servant of the goddess’) **44** (RS 19.016):25
 ‘BD²HMN personal name /‘abdiḥamanu/ (‘servant of [the god] *Ḥamanu*’) **46** (RS 94.2050+):42 ({'bd . ḥmn})

- 'BDYRH personal name /^cabdiyariḫu/ ('servant of [the god] *Yariḫu*') **44**
 (RS 19.016):18
- 'BDMLK personal name /^cabdimilku/ ('servant of [the god] *Milku*') **38** (RS
 94.2168):6, 11, 13, 16, 19; **46** (RS 94.2050⁺):17 ({'bd . mlk})
- 'BDN personal name /^cabdinu/ ('servant') **40** (RS [Varia 14]):20
- 'BD^cNT personal name /^cabdi^canatu/ ('servant of [the goddess] '*Anatu*')
44 (RS 19.016):7
- 'BDRP³U personal name /^cabdirapa³u/ ('servant of [the divine] ancestor')
44 (RS 19.016):33
- 'BK common noun '(plant name)' (precise meaning and vocalization
 unknown) **19** (RS 17.120):26
- 'BŞ verb 'hurry' **2** (RS 2.[014]⁺) iii:18'
- 'GL common noun 'calf' /^ciglu/ **2** (RS 2.[014]⁺) iii:44'
- 'D common noun 'throne room (of king or god)' /^cādu/ **5** (RS 2.002):12;
11 (RS 24.266):9
- 'D common noun: see 'DY
- 'D preposition and conjunction: see 'DY
- 'DB verb 'prepare, arrange, place' **5** (RS 2.002):63; **6** (RS 24.244):7, 12
 ({{y^Cdb}}, 18, 23, 29, 34, <34e>, 39, 44, 49, 55, 71; **7** (RS 24.258):4, 7,
 10, 12, 13; **31** (RS 94.2406):27
- 'DB common noun 'gift, offering (← something prepared, arranged,
 placed [before the recipient])' /^cadūbu/ **5** (RS 2.002):54, 65
- 'DY (← *^cDW³) verb 'pass (by, on)' **6** (RS 24.244):66
- 'D common noun 'duration, time' /^cadû/ ← /^c*^cadyu/ **5** (RS 2.002):67
- 'D preposition and conjunction 'near, unto, to, until' /^cadê/ ← /^c*^caday/ **7**
 (RS 24.258):3, 4, 16^{bis}; **31** (RS 94.2406):22; **37** (RS 16.382):14, 19;
39 (RS 94.2965):14
- ['DY verb 'ornament oneself']: 'DY personal name /^cadāyu/ ('ornament') **44**
 (RS 19.016):26
- 'DN personal name /^cadānu/ ('ornament') **44** (RS 19.016):3, 20, 27
- 'DMLK personal name /^cadīmilku/ ('[the god] *Milku* is my ornament' or
 '[this child is] the ornament of [the god] *Milku*') **44** (RS 19.016):15
- 'DRŠP personal name /^cadīrašap/ ('[the god] *Rašap* is my ornament' or
 '[this child is] the ornament of [the god] *Rašap*') **44** (RS 19.016):13
- 'DM common noun 'misery' /^cudmatu/ **13** (RS 34.126):17^{tris}
- 'DN : see 'DY
- 'DT common noun 'heart of a reed' /^cadattu/ **6** (RS 24.244):66
- 'DT common noun '(type of garment or cloth)' (precise meaning and
 vocalization unknown) **44** (RS 19.016):35
- 'DT common noun 'assembly' : see Y'D
- ['ZZ verb 'be/become strong']: D-stem 'strengthen' **20** (RS 24.247⁺):20
 L-stem: 'be very strong' **20** (RS 24.247⁺):57'

- ʕZ adjective ‘strong’ /ʕazzu/ **1** (RS 3.367) i:17’; **11** (RS 24.266):26’, 28’, 35’; **21** (RS 4.475):13
 ʕZ common noun ‘strength, force’ /ʕuzzu/ **20** (RS 24.247+):17
 ʕZN personal name /ʕuzzīnu/ **15** (RS 6.028):2; **44** (RS 19.016):7, 22, 28, 31
 ʕYN personal name /ʕayānu/ **28** (RS 29.093):11, 17
 ʕKD meaning unknown, place-name? **34** (RS 94.2284):25
 ʕKY place-name ‘Acco’ /ʕakkāyu/ **26** (RS 18.031):25
 ʕŠY verb ‘do (harm to someone)’ **4** (RS 2.[004]) i:29’, 47’
 ʕŠR verb ‘put on a sacrificial feast’ **11** (RS 24.266):32’–33’
 ʕŠRT common noun ‘sacrificial feast’ /ʕašratu/ **11** (RS 24.266):32’
 *ʕŠR (← ʕSR) cardinal number ‘ten’ /ʕašru/; dual ‘twenty’ /ʕašrāma/ **5** (RS 2.002):57; **11** (RS 24.266):5, 11; **32** (RS 94.2479):11; **36** (RS 11.772+):20’; **41** (RS 19.015):21, 23, 29; **42** (RS 15.062):5, 7, 8, 9^{bis}, 11; **43** (RS 18.024):7, 10, 11, 15, 19, 21; **44** (RS 19.016):49; **47** (RS 94.2392+):14; **48** (RS 94.2600):3; **49** (RIH 84/04):22, 24; **50** (RIH 84/06):[3], 5 ([[ʕsr]m¹]), [7]; **51** (RIH 84/33):3, 4, 6, 8; **52** (RIH 83/22):5
 ʕŠRH extended form, used in numbers from eleven to nineteen /ʕašrihu/ **8** (RS 1.001):10; **36** (RS 11.772+):[19’]; **44** (RS 19.016):50
 ʕŠRT common noun ‘group of ten (administrative unit)’ /ʕašartu/ **44** (RS 19.016):2, 5, 7, 8; **46** (RS 94.2050+):62
 ʕŠTY cardinal number ‘one’ /ʕaštayū/ **13** (RS 34.126):27
 ʕŠT ditto /ʕaštē/ **44** (RS 19.016):50
 ʕLG verb ‘stutter’ **17** (RIH 78/20):11
 ʕLY verb ‘ascend, go/come up’ **4** (RS 2.[004]) i:[4’], 14’, 38’; **11** (RS 24.266):33’; **18** (RS 92.2014):4, 6^{bis}; **25** (RS 16.379):17, 19
 Š-stem ‘present (a gift or offering)’ **14** (RS 6.021):1; **15** (RS 6.028):1; **16** (RS 25.318):2
 Št-stem ‘present (a gift) for the purpose of acquiring a benefit for oneself’ **5** (RS 2.002):31^{bis}, 35, 36
 ʕL preposition ‘on, above, to the debit of’ /ʕalê/ ← /*ʕalay/ **5** (RS 2.002):12, 14, 15; **18** (RS 92.2014):3, 6; **20** (RS 24.247+):57’; **49** (RIH 84/04):4, 7, 10, 13, 16, 18, 20, 23, 25; **51** (RIH 84/33):2, 3, 4, 6, 9, 10, 12, 13, 15, 17, 19, 21; **52** (RIH 83/22):11
 ʕLY common noun ‘height’ /ʕalliyu/ **5** (RS 2.002):3
 ʕLM adverb ‘on the next day’ /ʕalâma/ **31** (RS 94.2406):7
 ʕLN adverb ‘on high, above’ /ʕalâna/ ← /*ʕalayâna/ **2** (RS 2.[014]+) iii:34’; **13** (RS 34.126):19
 ʕLLMN: see ʕTR ʕLLMN
 ʕLM common noun ‘undefined period of time’ /ʕâlamu/ **1** (RS 3.367) i:10’; **5** (RS 2.002):42, 46, 49; **37** (RS 16.382):14, 20; **39** (RS 94.2965):14
 ʕLMYN personal name /ʕâlamiyâna/ **46** (RS 94.2050+):58

LM adverb: see LY

LN adverb: see LY

M preposition ‘with, toward, to the credit of’ /^ʕimma/ **2** (RS 2.[014]⁺)

iii:19^{bis}, 24’; **5** (RS 2.002):69; **6** (RS 24.244):2, 9, 14, 19 ({{^ʕm¹}}, 25, 30, <34a>, 35, 40, 45, 51, 58, 78; **21** (RS 4.475):11, 19; **22** (RS 8.315):15; **23** (RS 11.872):11; **24** (RS 15.008):17, 19; **25** (RS 16.379):9, 18; **26** (RS 18.031):8; **27** (RS 18.040):12; **28** (RS 29.093):12, 27; **29** (RS 34.124):8, 16, 26; **30** (RS 92.2010):10, 20; **31** (RS 94.2406):5, 29, 34; **32** (RS 94.2479):8, 10; **33** (RS 96.2039):11 ({{^ʕmm}}, 20, 21; **34** (RS 94.2284):34; **35** (RS [Varia 4]):8; **36** (RS 11.772⁺):2’ ({{^ʕm[. . .]}}); **50** (RIH 84/06):1, 3, 5, 7

MN extended form /^ʕimmānu/ **2** (RS 2.[014]⁺) iii:25’; **22** (RS 8.315):10; **23** (RS 11.872):9, 15; **24** (RS 15.008):14; **25** (RS 16.379):8, 12; **26** (RS 18.031):6; **28** (RS 29.093):21; **29** (RS 34.124):7; **36** (RS 11.772⁺):7’, 11’; **40** (RS [Varia 14]):16

MD common noun ‘pillar, column’ /^ʕammūdu/ **17** (RIH 78/20):3

MY personal name: see MM

[MM]: M common noun ‘(paternal uncle →) clan, people’ /^ʕammu/ **4** (RS 2.[004]) i:27’, [45’]

MY personal name /^ʕammiya/ **51** (RIH 84/33):9

MS verb ‘bear (on the shoulder), bear up, support’ **4** (RS 2.[004]) i:30’; **7** (RS 24.258):18

MRP¹ personal name, king of Ugarit /^ʕammurāpi²/ (‘the [divine] uncle is a healer’) **13** (RS 34.126):31

MTTMR personal name, king of Ugarit /^ʕammiṭtamru/ ← /^ʕammiyiḏtamiru/ (‘the [divine] uncle has protected’) **13** (RS 34.126):11, 25; **37** (RS 16.382):2; **38** (RS 94.2168):2

[DR verb ‘help’]: YDRN personal name /ya^ʕdirānu/ **49** (RIH 84/04):20

TDR common noun ‘help’ /ta^ʕdiru/: see ³IL TDR B¹L

N common noun ‘eye, spring’ /^ʕēnu/ ← /*^ʕaynu/ **1** (RS 3.367) i:22’, 25’, 40’; **6** (RS 24.244):1; **11** (RS 24.266):27’; **20** (RS 24.247⁺):49^{bis}, 57’

N denominal verb ‘see, look at’ **3** (RS 2.[003]⁺) i:21, 22

NQP²AT place-name /^ʕēnuqap²at/ **45** (RS 86.2213):11

NY verb ‘answer, respond, speak up’ **1** (RS 3.367) i:7’, 34’, 35’; **2** (RS 2.[014]⁺) iv:5; **5** (RS 2.002):12, 73

M¹N common noun ‘reply’ /ma^ʕnū/ **2** (RS 2.[014]⁺) iv:5; **21** (RS 4.475):15

T¹N common noun ‘reply’ /ta^ʕnū/ **34** (RS 94.2284):23

NT divine name, feminine /^ʕanatu/# **2** (RS 2.[014]⁺) iii:9’, 11’, 32’; **7** (RS 24.258):9, 11, 22, 26’; **8** (RS 1.001):7; **12** (RS 24.643):7

NT H¹BLY divine name, feminine /^ʕanatu ḥablay/ (‘^ʕAnatu [who has been] mutilated’) **8** (RS 1.001):17

NT-W-¹TTRT divine name, feminine, binomial /^ʕanatu wa^ʕattartu/ **6** (RS 24.244):20

- [^ʕZM verb ‘be/become powerful’]: ^ʕZMNY common noun ← adjective ‘the powerful one’ /^ʕažūmāniyyu/ **1** (RS 3.367) i:5’
- ^ʕPS/^ʕPŠ common noun ‘boundary stone’ /^ʕupsu/ **39** (RS 94.2965):3, 6, 9, 12
- ^ʕPR common noun ‘dust’ /^ʕaparu/ **1** (RS 3.367) i:5’; **2** (RS 2.[014]⁺) iii:15’; **4** (RS 2.[004]) i:28’, [46’]; **13** (RS 34.126):22
- ^ʕPTRM personal name, vocalization and etymology unknown **44** (RS 19.016):10
- ^ʕŠ common noun ‘wood, tree, tree trunk’ /^ʕiṣu/# **2** (RS 2.[014]⁺) iii:23’; **5** (RS 2.002):66; **6** (RS 24.244):64, 65; **18** (RS 92.2014):3; **20** (RS 24.247⁺):2
- ^ʕŠY (or ^ʕŠŠ) verb ‘to hurry, press on’ **2** (RS 2.[014]⁺) iii:18’
- ^ʕŠR common noun ‘bird’ /^ʕuṣṣūru/# **2** (RS 2.[014]⁺) iv:1; **5** (RS 2.002):38, 41, 44, 47, 62; **8** (RS 1.001):21; **11** (RS 24.266):20’, 20’–21’; **12** (RS 24.643):9; **13** (RS 34.126):30; **20** (RS 24.247⁺):41’
- [^ʕQL verb ‘be/become crooked, twisted’]: ^ʕQLTN adjective ‘twisting, twisted’ /^ʕaqallatānu/ **2** (RS 2.[014]⁺) iii:41’
- ^ʕQŠR adjective ‘scaly (lit., that has sloughed its skin)’ /^ʕaqšaru/ **6** (RS 24.244):5, 6, 10, 12, 16, 18, 21, 23, 27, 29, 32, 33–34 ({{^ʕqš<r>}}, <34c>, <34e>, 37, 39 ({{^ʕq<(.)>šr}}, 42, 44, 47, 49, 53, 55, 59
- ^ʕQRB common noun ‘scorpion’ /^ʕaqrabu/ **18** (RS 92.2014):5, 7
- ^ʕQRBN common noun ‘(plant name)’ /^ʕuqrubānu/ **19** (RS 17.120):2, [26’]
- ^ʕR verb ‘awake’ **7** (RS 24.258):28’
- ^ʕR common noun ‘town, city’ /^ʕiru/ **6** (RS 24.244):62
- ^ʕR common noun ‘donkey’ /^ʕēru/ ← /^ʕ*^ʕayru/ **9** (RS 1.002):26’, 34’, 43’; **11** (RS 24.266):16
- ^ʕRB verb ‘enter (whence) set (said of the sun), (also whence) stand as surety for, guarantee (+ B)’ **2** (RS 2.[014]⁺) iii:9’; **3** (RS 2.[003]⁺) i:26; **5** (RS 2.002):7, 12, 18, 26, 62, 71, 74; **11** (RS 24.266):4, 23’; **12** (RS 24.643):18; **24** (RS 15.008):7; **31** (RS 94.2406):24, 28^{bis}; **41** (RS 19.015):10, 11; **43** (RS 18.024):16
- M^ʕRBY place-name /ma^ʕrabāyu/ **45** (RS 86.2213):5
- ^ʕRGZ common noun ‘walnut (tree, wood, nut)’ /^ʕirguzu/ **19** (RS 17.120):5, 10; **42** (RS 15.062):22
- ^ʕRY adjective ‘naked, stripped’ /^ʕariyu/ **26** (RS 18.031):25
- ^ʕRŠ common noun ‘bed’ /^ʕaršu/ **4** (RS 2.[004]) i:38’
- ^ʕRM adjective ‘naked’ /^ʕarumu/ **17** (RIH 78/20):13
- ^ʕRMLḤT common noun, formation and meaning unknown **34** (RS 94.2284):6
- ^ʕRMT place-name, vocalization unknown **9** (RS 1.002):27’
- ^ʕR^ʕR common noun ‘tamarisk’ /^ʕar^ʕaru/ **6** (RS 24.244):64, 65
- [^ʕRP]: ^ʕRPT common noun ‘cloud’ /^ʕurpatu/ **1** (RS 3.367) i:8’, 29’; **2** (RS 2.[014]⁺) iii:38’, iv:4, 6
- ^ʕTRB common noun ‘(plant name)’ (precise identification and vocalization unknown) **19** (RS 17.120):24

- ʕTTR divine name, masculine, designating the evening star /ʕattaru/# **12** (RS 24.643):5 ([[ʕtt]ʕrʔ]), 30
 ʕTTRT divine name, feminine, designating the morning star /ʕattartu/ **1** (RS 3.367) i:28'; **6** (RS 24.244):<34b>, 77, 78; **7** (RS 24.258):9, 10, 23, 26' ([[ʕt]ʕrʔ]) (cf. ʕNT-W-ʕTTRT); **12** (RS 24.643):7, 38 ([[ʕt]ʕrʔ[t]])
 ʕTTRT ŠD divine name, feminine, ‘Attartu of the field’ /ʕattartu šadi/ **12** (RS 24.643):18; **41** (RS 19.015):10
 ʕTTRT place-name (town to the northeast of the Sea of Galilee) /ʕattartu/ **6** (RS 24.244):41
 [ʕTK verb ‘tie (up)’]: ʕTK divine name in the form of a G-participle /ʕātiku/ **2** (RS 2.[014]⁺) iii:44'
 ʕTN verb ‘guard, protect’ **24** (RS 15.008):13
- P common noun ‘mouth (whence) declaration’ /pû/ (/ʕpVyū/) **1** (RS 3.367) i:6'; **5** (RS 2.002):62, 64; **9** (RS 1.002):3' et passim in this text; **18** (RS 92.2014):11; **20** (RS 24.247⁺):51'; **31** (RS 94.2406):21, 39
 P conjunction ‘and’ /pa/ **4** (RS 2.[004]) i:5', 15'; **28** (RS 29.093):5, 27; **29** (RS 34.124):11, 22, 42'; **31** (RS 94.2406):14; **35** (RS [Varia 4]):12
 ʔAP adverb ‘also, moreover’ /ʔapa/ **1** (RS 3.367) i:2'; **22** (RS 8.315):13; **25** (RS 16.379):22; **31** (RS 94.2406):38
 ʔAPHM extended form ‘then, next’ /ʔapahama/ **17** (RIH 78/20):8
 ʔAPN extended form ‘then, next’ /ʔapana/ **4** (RS 2.[004]) i:1'
 ʔAPNK extended form /ʔapanaka/ **4** (RS 2.[004]) i:[0']
 PN conjunction ‘lest, that . . . not’ /pana/ **7** (RS 24.258):12
 P adverb ‘here’ /pā/ **21** (RS 4.475):12
 [Pʔ]: PʔIT common noun ‘edge, border, temple (body part)’ /pʔtu/# **5** (RS 2.002):68; **20** (RS 24.247⁺):11, 54'
 PʔM: PʔAMT common noun ‘time (number of repetitions)’ /paʔmatu/ **5** (RS 2.002):20; **8** (RS 1.001):20
 PBN personal name /pabnu/ **44** (RS 19.016):16
 [PGR common noun ‘cadaver’]: PGR common noun ‘mortuary offering/feast’ /pagrû/ ← /ʕpagraʔu/ **14** (RS 6.021):2; **15** (RS 6.028):1
 PḤR common noun ‘union, assembly’ /puḥru/ **5** (RS 2.002):57
 PḤR ʔILM compound divine name ‘the Assembly of the gods’ /puḥru ʔilima/ **12** (RS 24.643):9
 PḤR BʕL: see DR ʔIL W PḤR BʕL
 PḤYR common noun ‘totality’ /puḥayyiru/ [vocalization uncertain] **3** (RS 2.[003]⁺) i:25
 MPḤRT common noun ‘assembly’ /mapḥartu/ **9** (RS 1.002):17' ([[mpḥ]ʕrʔ]), 25', <34>', 42'

- [PDR common noun 'fat']: PDRY divine name, feminine, daughter of *Ba'lu*, 'Fatty' /pidray/ **2** (RS 2.[014]⁺) iii:6'; **8** (RS 1.001):15; **12** (RS 24.643):6; **41** (RS 19.015):7
- PHY verb 'see, perceive, contemplate' **2** (RS 2.[014]⁺) iii:32'; **36** (RS 11.772⁺):15'
- PHL common noun 'male (as reproductive agent) → stallion' /paḥlu/ **6** (RS 24.244):1
- PHLT 'female' (feminine of preceding) **6** (RS 24.244):1
- PHM common noun 'glowing coal, wool dyed to a reddish hue' /paḥmu/ **5** (RS 2.002):39, 41, 45, 48; **36** (RS 11.772⁺):22', 27', 29', 31', 33', 35' ({{[pḥ]^lm¹}}, [37'], 39')
- [PŠL verb 'oppress']: D-stem 'oppress, abase' **20** (RS 24.247⁺):45'^l
- PLG verb 'divide, split' **6** (RS 24.244):69
- PLG common noun 'canal, stream (of water)' /palgu/ **6** (RS 24.244):69
- PLD common noun '(type of garment)' /palidu/# **12** (RS 24.643):21 (p^ll¹[d])
- PLWN personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):28
- PLSY personal name /pilsiya/ **21** (RS 4.475):2
- PNḤT personal name, Egyptian origin /pinḥaṭu/ **28** (RS 29.093):3
- [PNY verb 'turn']: PNM common noun (plural only) 'face' /panūma/ **2** (RS 2.[014]⁺) iii:34'; **6** (RS 24.244):61, 63; **13** (RS 34.126):15; **16** (RS 25.318):2; **17** (RIH 78/20):2; **20** (RS 24.247⁺):33'^{bis}; **23** (RS 11.872):17; **24** (RS 15.008):8, 9; **29** (RS 34.124):19; **31** (RS 94.2406):36; **38** (RS 94.2168):2
- [PNN]: PNT common noun 'joint' /pinnatu/ **1** (RS 3.367) i:17', 26'; **2** (RS 2.[014]⁺) iii:34'
- PZL verb 'save': N-stem 'be saved' **17** (RIH 78/20):15
- P^cN common noun 'foot' /pa^cnu/ **2** (RS 2.[014]⁺) iii:9', 19', 32'; **13** (RS 34.126):14; **20** (RS 24.247⁺):39', 52'; **22** (RS 8.315):5; **23** (RS 11.872):5; **25** (RS 16.379):4; **27** (RS 18.040):5; **28** (RS 29.093):8; **29** (RS 34.124):4; **30** (RS 92.2010):6; **32** (RS 94.2479):3
- P^cR verb 'proclaim' **1** (RS 3.367) i:11', 18'
- PQ verb 'acquire, possess' **3** (RS 2.[003]⁺) i:12; **20** (RS 24.247⁺):13, 29'
- PQQ common noun '(plant name)' (identification and vocalization unknown) **7** (RS 24.258):30'
- PRD common noun 'mule' /pirdu/ **43** (RS 18.024):12
- PRY: PR common noun 'fruit (whence) seeds (of certain plants)' /pirû/ (← /*piryu/) **19** (RS 17.120):14, 24, 26, 27
- PRS/Š common noun ('dry measure [half of the *dūdu*-measure])' /parisu/ **48** (RS 94.2600):5
- PRSH verb 'lose equilibrium' (N-stem) **1** (RS 3.367) i:22', 25'
- PRŞ common noun 'breach, opening' /parşu/ **5** (RS 2.002):70
- PRŠ (← *PRŚ) verb 'disperse, scatter' **20** (RS 24.247⁺):53'

- PRQ: PRQT common noun ‘(container/measure)’ (identification and vocalization unknown) **48** (RS 94.2600):9
- PĞDN personal name /puğidenni/ **44** (RS 19.016):3
- PTH verb ‘open’ **5** (RS 2.002):70^{bis}; **6** (RS 24.244):71, 72; **39** (RS 94.2965):2
- PTY verb ‘charm, convince, seduce’ (D-stem) **5** (RS 2.002):39
- ŞIN common noun ‘caprovids’ /şa²nu/ **20** (RS 24.247⁺):1; **43** (RS 18.024):22; **48** (RS 94.2600):7
- ŞB²U common noun ‘army’ /şaba²u/ **41** (RS 19.015):15
- ŞBT personal name /şabtānu/ (‘the state of being held in the hand [of a god]’) **46** (RS 94.2050⁺):14
- ŞB^c: ²UŞB^c common noun ‘finger’ /²uşba^cu/ **1** (RS 3.367) i:14’, 16’, 21’, 24’
- ŞD verb ‘hunt’ **5** (RS 2.002):16, 68; **7** (RS 24.258):23
- ŞD common noun ‘game’ /şēdu/ **7** (RS 24.258):1
- MŞD common noun ‘prey’ /maşūdu/ **7** (RS 24.258):1
- ŞDQ common noun ‘justice, right, legitimacy’ /şidqu/ **3** (RS 2.[003]⁺) i:12
- ŞH verb ‘cry out’ **2** (RS 2.[014]⁺) iii:36’; **5** (RS 2.002):32, 33, 39, 43, 46, 69; **7** (RS 24.258):2; **13** (RS 34.126):19; **18** (RS 92.2014):1, 2
- [ŞHR verb ‘be/become yellow, golden (in color)’]: L-stem ‘become golden brown (as a result of roasting)’ **5** (RS 2.002):41, 45, 48
- [ŞLY verb ‘pray’]: ŞLT common noun ‘prayer’ /şalītu/ ← /^{*}şaliyту/ **11** (RS 24.266):34’
- ŞMD verb ‘bind’ **5** (RS 2.002):10^{bis}
- ŞMD common noun ‘mace’ /şimdu/ **1** (RS 3.367) i:11’, 15’, 18’, 23’
- MŞMT common noun ‘treaty’ /maşmattu/ ← /^{*}maşmadtu/ **36** (RS 11.772⁺):17’
- ŞML common noun ‘dried figs’ /şamlu/ **17** (RIH 78/20):7
- ŞMLL common noun (‘kind of aromatic plant’) /şumlalū/ **42** (RS 15.062):10 ({{şml^f1}})
- ŞMQ common noun ‘raisins’ /şimmūqu/ **19** (RS 17.120):31
- ŞMT verb ‘destroy’ (D-stem) **1** (RS 3.367) i:9’; **2** (RS 2.[014]⁺) iii:44’
- ŞNNR personal name /şānunūrī/ (‘my light is [the god] ŞN’ [cf. ²ABŞN]) **46** (RS 94.2050⁺):5
- Ş^cQ place-name /şa^caqu/ **45** (RS 86.2213):10
- ŞPN mountain name /şapunu/ **2** (RS 2.[014]⁺) iii:29’, iv:1; **6** (RS 24.244):9; **12** (RS 24.643):1, [2], 10, 27; **41** (RS 19.015):3
- ŞPN divine name derived from former **12** (RS 24.643):6, 29
- ŞPR verb ‘help, support, care for’ (D-stem) **5** (RS 2.002):25
- ŞPR personal name /şuparu/ **46** (RS 94.2050⁺):37
- ŞŞN personal name /şišānu/ **44** (RS 19.016):14
- [ŞQ verb ‘be/become narrow’]: MŞQT common noun ‘anguish, distress, difficult situation’ /maşūqatu/ **20** (RS 24.247⁺):19; **29** (RS 34.124):21
- ŞR place-name ‘Tyre’ /şurru/ **26** (RS 18.031):3, 12

- ŠRD adjective '(pure, whence) of noble birth' /šardu/ **38** (RS 94.2168):9, 26
 [ŠRR verb 'be/become hostile']: ŠRT '(state of being an) adversary' /šarratu/
1 (RS 3.367) i:9'; **2** (RS 2.[014]⁺) iii:37', iv:4, 6
 ŠĜD verb 'walk with long steps, take a walk' **5** (RS 2.002):30
 ŠT common noun '(type of garment)' /šītu/ **4** (RS 2.[004]) i:[4'], 13', 14'
- QB' verb 'summon, invite' **13** (RS 34.126):3, 10
 QBŞ common noun 'assembly' /qibūšu/ **13** (RS 34.126):3, 10
 QDQD common noun 'pate, head' /qudqudu/ **1** (RS 3.367) i:21'–22', 24'
 [QDŠ 'be/become holy']: Š-stem 'sanctify, give to a divinity' **11** (RS
 24.266):30', 31'
 QDŠ common noun 'holiness, holy thing' /qudšu/ **2** (RS 2.[014]⁺) iii:30'; **4**
 (RS 2.[004]) i:3', 8', [11'], 13', 22', 26', 44'; **18** (RS 92.2014):3
 QDŠ common noun 'holy place, sanctuary' /qidšu/ **10** (RS 24.260):7; **11**
 (RS 24.266):6, 33'; **17** (RIH 78/20):8
 QDŠ place-name 'Qadesh (on the Orontes)' /qidšu/ **5** (RS 2.002):65
 MQDŠ common noun 'sanctuary' /maqdašu/; pl. MQDŠT /maqdašātu/ **44**
 (RS 19.016):15
 [QDM verb 'go before']: D-stem 'present (as an offering)' **13** (RS 34.126):30
 QDM common noun 'east' /qidmu/ **6** (RS 24.244):62
 QDMY adjective 'ancient' /qadmiyyu/ **13** (RS 34.126):8, 24
 QṬ place-name /qaṭi/ **19** (RS 17.120):18
 QṬY gentilic 'person from (the town of) Qaṭi' /qaṭiyyu/ **9** (RS 1.002):
 [19'], 28' ({{q[ṭy]}}, 36'
 QṬṬ verb 'commit turpitude' (L-stem) **9** (RS 1.002):23', 31', 40'
 QṬṬ common noun 'turpitude' /quṭṭatu/ **9** (RS 1.002):[22'], 31', 39'
 [QṬN 'be/become small']: QṬN common noun 'small object' /qaṭunu/: see
 HRŠ QṬN
 QṬN personal name /quṭanu/ **46** (RS 94.2050⁺):21
 QṬR common noun 'smoke, incense' /quṭru/ **4** (RS 2.[004]) i:27', [46']; **17**
 (RIH 78/20):3
 QL verb 'fall' **1** (RS 3.367) i:23', 25'; **2** (RS 2.[014]⁺) iii:10'; **7** (RS
 24.258):21; **20** (RS 24.247⁺):1; **22** (RS 8.315):7; **23** (RS 11.872):6; **25**
 (RS 16.379):5; **27** (RS 18.040):8; **28** (RS 29.093):10; **29** (RS
 34.124):[4]; **30** (RS 92.2010):9; **32** (RS 94.2479):3; **36** (RS 11.772⁺):5'
 Š-stem 'cause to fall' **5** (RS 2.002):10
 Š-stem 'arrive' **6** (RS 24.244):68, 72; **7** (RS 24.258):17
 QL common noun 'voice, message, messenger' /qālu/ **6** (RS 24.244):2, 8, 14,
 19, 25, 30, <34a>, 35, 40, 45, 51, 57; **17** (RIH 78/20):2; **43** (RS
 18.024):12
 QLḤ divine name (identification unknown) **10** (RS 24.260):5, 13
 QLḤN personal name, vocalization and etymology unknown **44** (RS
 19.016):34

- QLQL common noun ‘cardamom’ /qulqullu/# **19** (RS 17.120):10
 QMḤ common noun ‘flour’ /qamḥu/ **19** (RS 17.120):32
 QMŞ verb ‘shrink up, assume the fetal position’ **3** (RS 2.[003]⁺) i:35
 [QNY]: QN common noun ‘reed’ /qanû/ ← /*qanVyu/ **42** (RS 15.062):12
 QNY verb ‘acquire, make, possess’ **40** (RS [Varia 14]):2
 QNN verb ‘stand erect’ (L-stem) **18** (RS 92.2014):5, 7^{bis}
 QNŞ verb ‘crouch’ (Gt-stem) **5** (RS 2.002):51, 58
 QŞ: see QŞŞ
 QŞR verb ‘be/become short’ **20** (RS 24.247⁺):33’
 QŞR adjective ‘short’ /qaşiru/ **20** (RS 24.247⁺):39’
 QŞRT common noun ‘shortness’ /quşratu/ + NPŞ ‘throat’ = ‘impatience’ **9**
 (RS 1.002):22’, 31’, [39’]
 QŞRT common noun ‘lower part of the leg’ /qişratu/ **20** (RS 24.247⁺):10
 [QŞŞ verb ‘to cut’]: QŞ common noun ‘feast (← cutting [of meat])’ /quşşu/ **7**
 (RS 24.258):2
 QR² verb ‘call, summon, invite’ **5** (RS 2.002):1, 23; **6** (RS 24.244):2, 8, 14,
 19, 25, 30, <34a>, 35, 40, 45, 51, 57; **13** (RS 34.126):2, 4, 5, 6, 7, 8, 9,
 11, 12
 QRB verb ‘be near, approach’ **3** (RS 2.[003]⁺) i:37; **4** (RS 2.[004]) i:16’; **17**
 (RIH 78/20):5
 Š-stem ‘bring near’ **9** (RS 1.002):26’
 QRB common noun ‘middle, midst’ /qirbu/; B QRB ‘in the midst of,
 within, in’ **4** (RS 2.[004]) i:25’, 43’; **7** (RS 24.258):1
 QRD common noun ‘warrior, hero’ /qarrādu/ **2** (RS 2.[014]⁺) iii:14’; **11** (RS
 24.266):26’, 29’, [35’]
 QRZBL identification unknown **9** (RS 1.002):21’ ({q[rzbl]}), 30’, 38’
 [QRY verb ‘meet’]: D-stem ‘present’ **2** (RS 2.[014]⁺) iii:14’
 QRT common noun ‘town, village’ /qarītu/# ← /*qariytu/ **5** (RS 2.002):3;
 11 (RS 24.266):10; **12** (RS 24.643):40; **29** (RS 34.124):19, 22; **44**
 (RS 19.016):10, 11
 QRN common noun ‘horn’ /qarnu/ **7** (RS 24.258):20; **20** (RS 24.247⁺):11; **29**
 (RS 34.124):30
 QRT: see QRY
 QTT verb ‘drag (to/for oneself)’ **1** (RS 3.367) i:27’
 R-stem same **7** (RS 24.258):5

 [R’IM common noun ‘wild bovid’]: R’IMT common noun ‘lyre partially in
 the form of a bull’s head’ /ri’matu/ **2** (RS 2.[014]⁺) iii:4’
 R’IŞ common noun ‘head’ /ra’şu/ **1** (RS 3.367) i:38’; **2** (RS 2.[014]⁺) iii:42’; **5**
 (RS 2.002):5, 31, 36; **7** (RS 24.258):30’; **17** (RIH 78/20):19; **20** (RS
 24.247⁺):43’; **29** (RS 34.124):31; **31** (RS 94.2406):30

- [R²IŠ place-name]: R²IŠY gentilic ‘from (the town of) Ra²šu’ /ra²šiyyu/ **52** (RIH 83/22):3
 R²IŠYT common noun ‘first, best’ /ra²šiyyatu/ **11** (RS 24.266):25’
 R²Š denominal verb ‘have an illness of the head’ **19** (RS 17.120):18, 30
 [RBB verb ‘be/become great (particularly: in number)’]: RB adjective ‘numerous, great’; as a substantive ‘chief, leader’ /rabbu/# **2** (RS 2.[014]⁺) iii:39’; **5** (RS 2.002):54; **6** (RS 24.244):63; **13** (RS 34.126):19; **17** (RIH 78/20):16; **26** (RS 18.031):16, 22; **36** (RS 11.772⁺):13’, 16’; **40** (RS [Varia 14]):12; **44** (RS 19.016):2, 5, 7, 8; **46** (RS 94.2050⁺):62
 RB divine name, feminine, daughter of Ba⁶lu, ‘rain (as many drops)’ /rabbu/ **2** (RS 2.[014]⁺) iii:7’
 [RBD verb ‘be calm’]: ³ARBDD common noun ‘calm’ /³arbadādu/ **2** (RS 2.[014]⁺) iii:17’
 [RB^c]: ³ARB^c cardinal number ‘four’ /³arba^cu/; pl. ‘forty’ /³arba^cūma/ **12** (RS 24.643):19; **13** (RS 34.126):28; **34** (RS 94.2284):6; **36** (RS 11.772⁺):21’; **41** (RS 19.015):24, 31, [35]; **42** (RS 15.062):3, 4, 14, 15; **45** (RS 86.2213):12; **47** (RS 94.2392⁺):3, 8; **49** (RIH 84/04):9, 12, 17, 24; **51** (RIH 84/33):15, 17, 21; **52** (RIH 83/22):6, 8
 RB^c ordinal number ‘fourth’ /rabī^cu/ **4** (RS 2.[004]) i:8’; **11** (RS 24.266):20’; **31** (RS 94.2406):9
 RB^c verb ‘do four times’ (D-stem) **3** (RS 2.[003]⁺) i:17 (Dp-participle)
 RGM verb ‘say’ **1** (RS 3.367) i:7’; **2** (RS 2.[014]⁺) iii:11’, 21’; **5** (RS 2.002):12; **21** (RS 4.475):3; **22** (RS 8.315):2; **23** (RS 11.872):2; **24** (RS 15.008):3; **25** (RS 16.379):2; **26** (RS 18.031):2; **27** (RS 18.040):2; **28** (RS 29.093):2; **29** (RS 34.124):[2]; **30** (RS 92.2010):2; **31** (RS 94.2406):2, 32; **32** (RS 94.2479):1; **33** (RS 96.2039):3; **34** (RS 94.2284):3; **35** (RS [Varia 4]):3, 9, 12; **40** (RS [Varia 14]):14
 RGM common noun ‘word’ /rigmu/ **1** (RS 3.367) i:6’; **2** (RS 2.[014]⁺) iii:20’, 22’, 27’; **5** (RS 2.002):52, 59; **20** (RS 24.247⁺):6, [12], 18; **21** (RS 4.475):17; **22** (RS 8.315):17; **23** (RS 11.872):13, 16; **24** (RS 15.008):20; **25** (RS 16.379):11; **26** (RS 18.031):9; **29** (RS 34.124):9; **30** (RS 92.2010):18; **31** (RS 94.2406):35 ({r_{gt}}); **32** (RS 94.2479):9; **34** (RS 94.2284):24; **35** (RS [Varia 4]):17; **44** (RS 19.016):10
 [RDY]: MRDT common noun ‘(type of cloth)’ /mardētu/# ← /*mardaytu/ **29** (RS 34.124):28
 RDN: see SDN-W-RDN
 [RZH]: MRZH ‘(societal group devoted to the drinking of wine)’ /marziḥu/# **7** (RS 24.258):15; **40** (RS [Varia 14]):1, 13
 RHM divine name ← common noun ‘womb’ /raḥmu/ **5** (RS 2.002):13
 RHY ditto /raḥmay/ **5** (RS 2.002):16, 28
 RHQ verb ‘be/become far off’
 D-stem ‘expel’ **17** (RIH 78/20):1 ({r[hq]})

- MRḤQT common noun ‘far-off place, distance’ /marḥaqtu/ **22** (RS 8.315):6; **27** (RS 18.040):7; **28** (RS 29.093):10; **30** (RS 92.2010):8
- RḤṢ verb ‘wash’ **4** (RS 2.[004]) i:33’
- Gt-stem ‘wash oneself’ **11** (RS 24.266):5
- D-stem ‘clean, cleanse’ **31** (RS 94.2406):20
- RṬ common noun ‘(type of garment)’ /rīṭu/ **43** (RS 18.024):12
- RKB verb ‘mount, be/get astride’ (active participle as a title of *Ba⁶lu*) **1** (RS 3.367) i:8’, 29’; **2** (RS 2.[014]⁺) iii:38’, iv:4, 6
- RKB common noun, meaning unknown **12** (RS 24.643):20
- MRKBT common noun ‘chariot’ /markabtu/# **44** (RS 19.016):28
- RŠŠ verb ‘crush’ **3** (RS 2.[003]⁺) i:10, 22
- RŠ^c verb ‘do evil’ **17** (RIH 78/20):6
- RŠ^c adjective ‘evil’ /rašā’u/ **18** (RS 92.2014):10
- RŠP divine name, head of the netherworld /rašap/ **3** (RS 2.[003]⁺) i:19; **6** (RS 24.244):31, 77; **8** (RS 1.001):4, 7, <16>; **12** (RS 24.643):8; **20** (RS 24.247⁺):40’; **41** (RS 19.015):11 (pl.)
- RŠP^{AB} personal name /rašap^{ab}û/ (‘*Rašap* is the father [of this child]’) **44** (RS 19.016):2
- RŠP^{IDRP} manifestation of *Rašap*, identification unknown /rašap^{idrippi}/ **12** (RS 24.643):32
- RŠP GN compound divine name ‘*Rašap* of [the place] Guni’ /rašap guni/ **16** (RS 25.318):2
- RŠPMLK personal name /rašapmalku/ (‘*Rašap* is king’) **49** (RIH 84/04):23
- RŠP ŠB^I divine name ‘*Rašap* of the army’ /rašap šabaⁱ/ **41** (RS 19.015):15
- RM verb ‘be/become high’ **5** (RS 2.002):32
- YRM personal name /yarimmu/ (← /yarim + ma + u [case-vowel]/ ‘[god-X] is up-lifted’) **46** (RS 94.2050⁺):6; **49** (RIH 84/04):8; **51** (RIH 84/33):14
- YRMN personal name /yarimānu/ (← /yarim + ān + u/ ‘[god-X] is up-lifted’) **49** (RIH 84/04):4
- MRMT common noun ‘height’ /marāmatu/ **17** (RIH 78/20):7
- MRYM common noun ‘height’ /maryamu/ **2** (RS 2.[014]⁺) iv:1; **6** (RS 24.244):9
- [RMY ‘cast (foundations)’]: YRMHD personal name /yarmihaddu/ **28** (RS 29.093):4; **33** (RS 96.2039):2
- [RMSṢ verb ‘roast’]: RMṢT common noun ‘roast (offering)’ /ramaṣatu/ **8** (RS 1.001):9
- [R^cY verb ‘lead flocks to pasture’]: MR^c common noun ‘pasture-land’ /mar^cû/ **38** (RS 94.2168):15
- R^cK: see B^cL R^cKT

- [R^{cc} verb ‘be/become bad’]: R^{CT} common noun/substantivized adjective
 ‘evil’ /ra^{cc}atu/ **17** (RIH 78/20):20
- RP³ verb ‘heal’ **7** (RS 24.258):28’
- RP^U common noun ‘shade (ancestor) (← healthy one)’ /rapa³u/ **13** (RS 34.126):2, 4, 5, 8, 9, 24
- RP^U divine name (same form and meaning) **4** (RS 2.[004]) i:1’, 17’, 35’, 37’, 42’
- RPS verb ‘tread under’ **20** (RS 24.247+):50’
- RQD place-name /raqdu/ **41** (RS 19.015):33 ; **45** (RS 86.2213):15
- RQDN personal name /raqdānu/ **50** (RIH 84/06):2; **51** (RIH 84/33):2
- RQH common noun ‘perfume’ /ruqḥi/ **12** (RS 24.643):21
- RQṢ verb ‘dance’ (Gt-stem) **1** (RS 3.367) i:13’, 15’, 20’, 23’
- [RTT]: RT common noun ‘dirt’ /raṭtu/ **4** (RS 2.[004]) i:33’
- RĜ verb ‘turn (back)’ **6** (RS 24.244):61 ({{trġn⟨w⟩}})
- [RĜB ‘be/become hungry’]: RĜB common noun ‘famine’ /raġabu/ **20** (RS 24.247+):5, 19
- RT personal name, vocalization and etymology unknown **46** (RS 94.2050+):19, 68
- RTN common noun, meaning unknown **12** (RS 24.643):20
- [T³]: T³AT common noun ‘ewe/nanny’ /tu³atu/ **20** (RS 24.247+):1 (pl. /tu³atātu/)
- T³IT common noun ‘mud’ /ta³tu/ **4** (RS 2.[004]) i:33’ ({{ti}t})
- T³AR common noun ‘blood relationship’ /ta³aru/ **3** (RS 2.[003]+) i:15
- TB verb ‘return, come/go back’ **9** (RS 1.002):35’; **28** (RS 29.093):16; **33** (RS 96.2039):12; **48** (RS 94.2600):17
- L-stem ‘turn’ **17** (RIH 78/20):19
- Š-stem (TTB ← *ŠTB) ‘cause to return’ **7** (RS 24.258):27’; **22** (RS 8.315):17; **23** (RS 11.872):13; **24** (RS 15.008):19; **25** (RS 16.379):[11]; **26** (RS 18.031):9, 23; **29** (RS 34.124):9’; **30** (RS 92.2010):19; **32** (RS 94.2479):9; **34** (RS 94.2284):24; **35** (RS [Varia 4]):18
- TB^cM personal name /tu^bcammu/ (‘return, O [divine] paternal uncle’) **44** (RS 19.016):7
- TBR verb ‘break’ **2** (RS 2.[014]+) iii:33’; **29** (RS 34.124):16
- TBT: see YTB
- TDNY personal name /tidinaya/ **49** (RIH 84/04):16; **51** (RIH 84/33):20
- [TDT]: TT cardinal number ‘six’ /tiṭtu/ ← /*tidtu/; pl. ‘sixty’ /tiṭtūma/ (← /*tidtūma/) **13** (RS 34.126):29; **41** (RS 19.015):34; **42** (RS 15.062):1, 5^{bis}; **43** (RS 18.024):4; **44** (RS 19.016):49; **47** (RS 94.2392+):[1], 2 ({{ti}t}); **48** (RS 94.2600):1; **49** (RIH 84/04):3, 15, 19; **51** (RIH 84/33):12, 19

- TDT** ordinal number ‘sixth’ /tadiṭu/ **4** (RS 2.[004]) i:11’
- TDT** verb ‘do six times’ (D-stem) **3** (RS 2.[003]⁺) i:19 (Dp-participle)
- TH** common noun ‘disaster’ (etymology unknown) **31** (RS 94.2406):14
- TWY** verb ‘receive (as guest), feed, take care of; stay as guest, lodge’ **26** (RS 18.031):24
- TT** common noun ‘care’ /tātu/ ← /*tawayatu/ **17** (RIH 78/20):17
- TY** common noun ‘tribute’ /tayyu/ **23** (RS 11.872):14; **25** (RS 16.379):13
- TKL** verb ‘be bereaved (lose a child)’ **6** (RS 24.244):61
- TKL** common noun ‘bereavement’ /tuklu/ **5** (RS 2.002):8
- TKMN-W-ŠNM** divine name, binomial (two sons of ?*Ilu*) /tukamuna wa šunama/ **7** (RS 24.258):18–19; **8** (RS 1.001):3, 6; **9** (RS 1.002):17’
 ({{[tkmn w šn]m}}, 25’ ({{[tkmn . w š]nm}}, 34’, 43’ ({{[tkm^ln^l [. w šnm]}})
- [TKP** verb ‘overcome’]: N-stem ‘be overcome’ **21** (RS 4.475):14
- TLGN** personal name, either /talgānu/ (‘[child born when it had] snow[ed]’ ← /talgu/ ‘snow’) or /telligani/ (Hurrian) **46** (RS 94.2050⁺):15
- TLHN** common noun ‘table’ /tulḥanu/; pl. **TLHNT** /tulḥanātu/ **7** (RS 24.258):6, 8; **13** (RS 34.126):15
- TLT** cardinal number ‘three’ /talātu/; pl. ‘thirty’ /talātūma/ **8** (RS 1.001):20; **12** (RS 24.643):20^{bis}; **13** (RS 34.126):28; **34** (RS 94.2284):5; **37** (RS 16.382):15; **41** (RS 19.015):22, 25, 33; **42** (RS 15.062):5, 7, 13^{bis}; **43** (RS 18.024):5, 11, 18, 28; **45** (RS 86.2213):2; **47** (RS 94.2392⁺):12; **48** (RS 94.2600):9; **49** (RIH 84/04):19; **52** (RIH 83/22):1
- MTLT** fraction ‘third’ /maṭlatu/ **48** (RS 94.2600):2, 6
- TLT** ordinal number ‘third’ /talīṭu/ **4** (RS 2.[004]) i:8’; **31** (RS 94.2406):8
- TLT** verb ‘do three times’ (D-stem) **3** (RS 2.[003]⁺) i:16 (Dp-participle)
- TLT** common noun ‘copper, bronze’ /talṭu/# **6** (RS 24.244):71; **43** (RS 18.024):3, 6
- TM** adverb ‘there’ /tamma/ **1** (RS 3.367) i:4’; **5** (RS 2.002):66
- TMN** extended form /tammāna/ **25** (RS 16.379):9
- TMNY** extended form /tammāniya/ ← /tam + m(a) + ān + i + ya/ **22** (RS 8.315):14; **23** (RS 11.872):11; **26** (RS 18.031):7; **27** (RS 18.040):15; **29** (RS 34.124):8; **32** (RS 94.2479):7
- TMT** extended form /tammati/ ← /tam + ma + ti/ **21** (RS 4.475):18; **28** (RS 29.093):21
- TMNY**: **TMN** cardinal number ‘eight’ /tamānû/ ← /*ṭimāniyu/; fem. **TMNT** /tamānātu/ ← /*ṭamāniyatu/; pl. ‘eighty’ /tamāniyūma/ **3** (RS 2.[003]⁺) i:9; **5** (RS 2.002):19^{bis}, 67; **11** (RS 24.266):11; **43** (RS 18.024):5, 14, 15, 20; **47** (RS 94.2392⁺):14
- TMRG** common noun ‘(plant name)’ **19** (RS 17.120):25
- TN** verb ‘urinate’ (Gt-stem) **19** (RS 17.120):9
- TNT** common noun ‘urine’ /tênātu/ ← /*ṭaynātu/ **7** (RS 24.258):21

- T**NGB personal name, vocalization and etymology unknown **51** (RIH 84/33):10
- [**T**NY]: **T**N cardinal number ‘two’ /tinâ/ **5** (RS 2.002):22; **12** (RS 24.643):19; **13** (RS 34.126):[27]; **28** (RS 29.093):20; **34** (RS 94.2284):28; **36** (RS 11.772+):19’; **41** (RS 19.015):36; **45** (RS 86.2213):1, 6, 15; **47** (RS 94.2392+):5, 8
- T**N ordinal number ‘second’ /tanû/ **4** (RS 2.[004]) i:[6’]; **36** (RS 11.772+):36’
- T**N²**ID** adverb, multiplicative ‘twice’ /tinê²ida/ **28** (RS 29.093):9
- T**NY verb ‘say, announce, repeat’ **1** (RS 3.367) i:8’; **2** (RS 2.[014]+) iii:12’, 22’; **3** (RS 2.[003]+) i:27; **12** (RS 24.643):22’; **29** (RS 34.124):15^{bis}
- M****T**N common noun ‘response, return (to a recitation), repetition’ /matnû/# **20** (RS 24.247+):6, 12, 18
- T**NN common noun ‘archer, soldier, guard’ /tannānu/# **5** (RS 2.002):7, 26; **20** (RS 24.247+):17
- [**T**D]: **T**^c**T** common noun ‘(liquid measure [smaller than the *kaddu*])’ /ta^cittu/# ← /*ta^cidtu/ **48** (RS 94.2600):14
- T**^c**Y** verb ‘(offer a *ta^cû*-sacrifice)’ **13** (RS 34.126):27^{bis}, 28^{bis}, 29^{bis}, 30
N-stem **9** (RS 1.002):6’ ({{[nt^c]y¹}}, 24’, 32’, 41’ ({{[t^cy]}})
- T**^c common noun ‘(type of sacrifice) [function unknown]’ /ta^cû/ **8** (RS 1.001):1^{tris}; **9** (RS 1.002):[6’, 23’, 24’, 32’^{bis}, 40’, 41’]; **11** (RS 24.266):11
- T**^c**Y** common noun ‘(offerer of the *ta^cû*-sacrifice)’ /ta^cāyu/ **11** (RS 24.266):8; **17** (RIH 78/20):2
- T**^c**T**: see **T**^c**D**
- [**T**PṬ] verb ‘rule (clan or tribe)’]: common noun ‘ruler’ /tāpiṭu/ (substantivized G-participle) **1** (RS 3.367) i:4’ ({{[tp]ṭ¹}}) 15’, 16’, 22’, 25’, 27’, 30’
- T**PṬ^b**L** personal name /tiṭṭiba^blu/ (‘[this child is owing to] the decision of [the god] *Ba^blu*’) **27** (RS 18.040):3
- T**PLLM royal name (Hittite) /tuppilulûma/ **36** (RS 11.772+):16’
- T**QD common noun ‘almond’ /tuqdu/# **19** (RS 17.120):7, 24
- T**QL common noun ‘shekel (weight [about 9.5 grams])’ /tiqlu/ **3** (RS 2.[003]+) i:29; **28** (RS 29.093):18; **36** (RS 11.772+):20’; **40** (RS [Varia 14]):16, 17; **42** (RS 15.062):5, 20, 21; **43** (RS 18.024):13, 20, 23, 24, 25; **49** (RIH 84/04):5; **51** (RIH 84/33):13
- ^a**A**TQ^L**N**Y gentilic ‘person from (the town of) Ashqelon’ /^aatqalāniyyu/ **47** (RS 94.2392+):13
- T**R common noun (title of *’Ilu*) ‘bull’ /tôru/ ← /*tawru/ **3** (RS 2.[003]+) i:41; **4** (RS 2.[004]) i:23’
- T**RYL personal name (Hurrian) (queen and queen-mother of Ugarit) /tariyelli/ **13** (RS 34.126):32; **14** (RS 6.021):2; **24** (RS 15.008):2; **35** (RS [Varia 4]):8, 12, 17

- TRMN divine name /ṭarrummanni / **8** (RS 1.001):12, 15
 TR ṬLLMN divine name (ancestor of the kings of Ugarit), vocalization unknown **13** (RS 34.126):7, 23–24
 TRR adjective ‘well watered’ /ṭarīru/ **6** (RS 24.244):64
 TRTY divine name, a manifestation of the weather deity (≈ *Ba^lu/Haddu*), precise identification unknown /ṭarratiya/ **12** (RS 24.643):28
 TT: see TDT
 TTPH personal name, vocalization and etymology unknown **44** (RS 19.016):15
 TGR common noun ‘gate, gateway’ /ṭāgru/# **11** (RS 24.266):26’, 28’–29’, 35’; **13** (RS 34.126):34
 TGR common noun, profession name, substantivized participle ‘door-keeper’ /ṭāgru/ **7** (RS 24.258):11; **44** (RS 19.016):13

 GB common noun ‘sacrificial pit’ /gabbu/ **41** (RS 19.015):15
 GBR identification unknown **9** (RS 1.002):4’, 20’, [29’], 38’
 GZR common noun ‘young man, hero’ /gazru/ **4** (RS 2.[004]) i:1’, 17’, 35’, 37’; **5** (RS 2.002):14, 17; **17** (RIH 78/20):1
 GLM common noun ‘boy’ /galmu/ **2** (RS 2.[014]⁺) iii:8’, iv:5; **3** (RS 2.[003]⁺) i:19, 40; **17** (RIH 78/20):10
 GLM divine name /galmu/ **11** (RS 24.266):7
 GLMN personal name /galmānu/ **44** (RS 19.016):13
 GLMT divine name, feminine /galmatu/ **8** (RS 1.001):19; **11** (RS 24.266):8
 GLTN personal name /galtēnu/ **44** (RS 19.016):24
 GNB common noun ‘bunch of grapes’ /ganabu/ **5** (RS 2.002):26
 GR common noun ‘mountain’ /gūru/ **2** (RS 2.[014]⁺) iii:29’, 30’; **39** (RS 94.2965):1, 5
 GRM-W-THMT divine name, binomial ‘Mountains and Waters-of-the-Abyss’ /gūrūma wa tahāmātu/ **12** (RS 24.643):6, 41
 GRN personal name /gūrānu/ **44** (RS 19.016):14
 GR (← *GWR?) verb ‘go lower, dive’ **1** (RS 3.367) i:6’
 GR (← *GYR?) verb ‘confront’ (Gt-stem) **20** (RS 24.247⁺):39’
 GRGN personal name /gurgānu/ **46** (RS 94.2050⁺):29, 66

 TṢR common noun ‘(species of cypress)’ /tiṣṣaru/ **42** (RS 15.062):4
 TANT: see NY
 TB^c verb ‘leave, go away’ **3** (RS 2.[003]⁺) i:14
 TG: see YGY
 TGMR: see GMR
 TGDN personal name /tagidānu/ **46** (RS 94.2050⁺):22
 TGGLN personal name /taguḡlinu/ **44** (RS 19.016):38

- TDĜL common noun, profession name, ‘maker of TD (meaning unknown)’
44 (RS 19.016):21
- TDN (+ ŠRĜ[. . .]) common noun, profession name, meaning unknown **44**
 (RS 19.016):22
- THM common noun ‘abyss (of the fresh waters)’ /tahāmu/ ← /*tihāmu/ **5** (RS
 2.002):30; **6** (RS 24.244):1
- THMT feminine variant of the same /tahāmatu/# ← /*tihāmatu/ **2** (RS
 2.[014]⁺) iii:25’; **6** (RS 24.244):3
- THMT divine name: see ĜRM-w-THMT
- TZĜ common noun ‘(type of sacrifice)’ /tazuġġu/ **41** (RS 19.015):4
- TḪM common noun ‘message’ /taḫmu/ **2** (RS 2.[014]⁺) iii:13’, iv:7; **21** (RS
 4.475):1; **22** (RS 8.315):3; **23** (RS 11.872):3; **24** (RS 15.008):1; **25** (RS
 16.379):2; **26** (RS 18.031):3; **27** (RS 18.040):3; **28** (RS 29.093):3; **29**
 (RS 34.124):[3]; **30** (RS 92.2010):3; **31** (RS 94.2406):1, 31; **32** (RS
 94.2479):2; **33** (RS 96.2039):1; **34** (RS 94.2284):1; **35** (RS [Varia 4]):1
- TḪT preposition ‘under’ /taḫta/ **1** (RS 3.367) i:7’; **7** (RS 24.258):5, 8; **13** (RS
 34.126):22, 23, 24, 25, 26’; **18** (RS 92.2014):4, 8
- TḪTY adjective ‘lower’ /taḫtiyyu/ **20** (RS 24.247’):32’¹
- TYT common noun ‘(name of plant and medication derived therefrom)’
 /tiyātu/ **43** (RS 18.024):26; **48** (RS 94.2600):9
- TK preposition ‘midst’ /tôka/ ← /*tawku/ (substantive) **2** (RS 2.[014]⁺) iii:29’;
5 (RS 2.002):65; **6** (RS 24.244):63
- TŠ^c cardinal number ‘nine’ /tiš^cu/; pl. ‘ninety’ /tiš^cūma/ **41** (RS 19.015):28; **43**
 (RS 18.024):22^{bis}; **52** (RIH 83/22):1
- TL^YYT: see L^Y
- TLGN personal name, vocalization and etymology unknown **44** (RS
 19.016):35
- TLM^P personal name /talmi^Pu/ **43** (RS 18.024):7
- TLMYN personal name /talmiyānu/ **22** (RS 8.315):3; **24** (RS 15.008):1; **49**
 (RIH 84/04):18; **51** (RIH 84/33):21
- TL^c common noun ‘neck’ /tala^cu/ **1** (RS 3.367) i:4’
- [TMM]: TM adjective ‘mature, complete’ /tammu/ **5** (RS 2.002):67
- TMN(T): see MN
- TMRTN personal name /tamartēnu/ **44** (RS 19.016):32; **49** (RIH 84/04):10;
51 (RIH 84/33):15
- TM^TL: see M^TL
- TMT: see MT
- TNN common noun ‘sea monster, dragon’ /tunnanu/# **2** (RS 2.[014]⁺) iii:40’
- T^cDR: see ^cDR
- T^cN: see ^cNY
- TPNR title of Hittite official /tupanuru/ **36** (RS 11.772⁺):32’
- TR common noun ‘dove’ /turru/ **10** (RS 24.260):5, 13; **42** (RS 15.062):7

- TRḤ verb ‘marry (said of bridegroom)’ **3** (RS 2.[003]⁺) i:14; **5** (RS 2.002):64
 D-stem ‘marry (said of bride’s father)’ **3** (RS 2.[003]⁺) i:13
- TRMN divine name (ancestor of the kings of Ugarit), vocalization unknown
13 (RS 34.126):5
- TRNN personal name /turanana/ **46** (RS 94.2050⁺):50, 64
- TRṬ common noun ‘(type of wine)’ /tirātu/ **7** (RS 24.258):4, 16
 TRṬ divine name (ditto) **8** (RS 1.001):11, 16; **12** (RS 24.643):[39]
- TRĜDS personal name /tarġuddassi/ **21** (RS 4.475):5
- TĜD personal name /tēġida/ **44** (RS 19.016):9
- TĜPT common noun ‘(type of garment or cloth)’ **44** (RS 19.016):36
- TTL place-name (town on the Baliḥ) /tuttul/ **6** (RS 24.244):15

