



A PRIMER ON
UGARITIC

LANGUAGE, CULTURE,
AND LITERATURE

William M. Schniedewind
Joel H. Hunt

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A Primer on Ugaritic

A Primer on Ugaritic is an introduction to the language of the ancient city of Ugarit, a city that flourished in the second millennium BCE on the Lebanese coast, placed in the context of the culture, literature, and religion of this ancient Semitic culture. The Ugaritic language and literature were a precursor to Canaanite and serve as our most important resources for understanding the Old Testament and the Hebrew language. Special emphasis is placed on the contextualization of the Ugaritic language and comparison to ancient Hebrew as well as Akkadian. The book begins with a general introduction to ancient Ugarit, and the introduction to the various genres of Ugaritic literature is placed in the context of this introduction. The language is introduced by genre, beginning with prose and letters, proceeding to administrative, and finally introducing the classic examples of Ugaritic epics. A summary of the grammar, a glossary, and a bibliography round out the volume.

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Language, Culture, and Literature

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for Jeanne

for Alice

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Abbreviations

- ABD* *Anchor Bible Dictionary*, 6 volumes
- ANET* *Ancient Near Eastern Texts*, 3rd ed., edited by J. Pritchard (Princeton, 1969).
- BGUL* *A Basic Grammar of the Ugaritic Language with Selected Texts and Glossary*, S. Segert (Berkeley/Los Angeles/London, 1984).
- CAD* *Chicago Assyrian Dictionary*
- CTA* *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939*, A. Herdner (Paris, 1963).
- DULAT* *A Dictionary of the Ugaritic Language in the Alphabetic Tradition*, G. del Olmo Lete and J. Sanmartín (Leiden/Boston/Köln, 2003).
- EA* El-Amarna
- HUS* *Handbook for Ugaritic Studies*, edited by W. G. E. Watson and N. Wyatt (Leiden/Boston/Köln, 1999).
- KB* *The Hebrew and Aramaic Lexicon of the Old Testament*, edited by L. Köhler, W. Baumgartner, J. Stamm, and M. E. J. Richardson (Leiden, 2001).
- KTU* *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*, edited by M. Dietrich, O. Loretz, and J. Sanmartín (2nd edition; Münster, 1995).
- PRU* *Le Palais royal d'Ugarit*, Ch. Virolleaud (Paris, 1955, 1957, 1965).
- Sivan, Grammar* *A Grammar of the Ugaritic Language*, D. Sivan (Leiden, 1997).
- UDB* *Ugaritic Databank*, edited by J.-L. Cunchillos, J.-P. Vita, and J.-A. Zamora (translated by A. Lacadena and A. Castro; Madrid, 2003).

<i>UF</i>	<i>Ugarit-Forschungen</i>
<i>Ug</i>	<i>Ugaritica</i>
<i>UNP</i>	<i>Ugaritic Narrative Poetry</i> , edited by S. Parker (Atlanta, GA, 1997).
<i>UT</i>	<i>Ugaritic Textbook</i> , by C. H. Gordon (Rome, 1965).
<i>VT</i>	<i>Vetus Testamentum</i>

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Introduction

This primer for is intended for the beginning student. It introduces the language and literature of ancient Ugarit and provides some historical and social contexts. As the student advances in the study of Ugaritic language and literature, it will be necessary to learn to use the plethora of scholarly resources now available.

The pedagogy of this primer is guided by two questions. The first is what does the modern student of Ugaritic know when they come to learn Ugaritic and how can we build on that? The second is what would an ancient Ugaritic scribe have known and how would the Ugaritic language reflect it? The first question contextualizes the study of Ugaritic from the modern student's perspective. The second question contextualizes Ugarit from the ancient scribe's perspective.

We began this primer from the practical experience of teaching. Typically, the student who studies Ugaritic knows Hebrew. This is certainly the case for the students from the Claremont School of Theology, Fuller Seminary, and UCLA who were used as guinea pigs for this primer. At UCLA, there have also been students whose main languages were Akkadian, Hurrian, Hittite, and Egyptian. With this in mind, the primer does not presume knowledge of Hebrew or Akkadian; however, the more Semitic languages that a student brings to the study of the Ugaritic language, the easier it will be to begin to understand the Ugaritic texts. And, the more Near Eastern languages that a student knows, the more the student is like a scribe at ancient Ugarit! This aspect of the primer also suggests a word of caution. While it will be useful to build on a student's knowledge of biblical literature and Hebrew, the student must also guard against facile equations. Ancient Ugarit and ancient Israel were both geographically and chronically separated. As Anson Rainey emphatically pointed out, "Ugaritic is *not* Hebrew; it is not an older stage of Hebrew; it must

even be differentiated from the dialect(s) reflected in the Amarna glosses.”¹ Thus, while Hebrew is a useful foundation for the study of Ugaritic, the student should also be aware of the differences. Often a student also knows Akkadian or will be learning it (or should be learning it). Ideally, a student will study Akkadian, and the comparisons will be helpful and informative. One reason for studying Akkadian is its pedagogical value, since almost all students of Ugaritic are also students of Semitic languages.

The importance of Akkadian relates to the second question that guides our pedagogy, namely, what did the scribes at ancient Ugarit know? They knew Akkadian. Akkadian was the diplomatic *lingua franca* in the Near East for most of the second millennium BCE and was a basic staple of scribal education. For this reason, it seems important to emphasize comparisons with Akkadian. This includes especially the peripheral Akkadian used in the west and known especially from the Amarna letters. Since Egypt also played a significant role in Ugarit’s history during the second millennium BCE, it would be useful to draw comparisons with Egyptian where they seem appropriate. In addition, Ugaritian scribes seem to have had some training in Egyptian, Hittite, Hurrian, and Sumerian. Likewise, Hittite and Hurrian are underdeveloped avenues of investigation. The primary emphasis, however, falls on Akkadian.

The pedagogy of this primer is motivated not only by the question of what languages would a scribe from ancient Ugarit have known, but also by a more general interest in the world of ancient Ugarit. Ancient Ugarit was a meeting place of the cultures of the ancient Near East; and, consequently, it seems like an ideal topic to introduce students to the ancient Near East. To this end, the primer begins with a short overview of ancient Ugarit. This introduction tries to point to the significance of Ugarit within the context of the ancient Near East during the Late Bronze Age. The purpose of this primer is to introduce students to *Ugarit*, not simply the Ugaritic language. With this in mind, Chapter 1 provides some context to

¹ Rainey, “Observations on Ugaritic Grammar,” *UF* 3 (1971), 153.

ancient Ugarit. The texts serve as a window into ancient Ugarit and the world of the late second millennium BCE.

Our experience is that most courses in Ugaritic begin with texts, not grammar. Grammar is acquired in the course of reading texts. This primer is organized for the student to begin immediately with the study of texts, rather than grammar. Chapter 2 introduces the alphabet under the rubric of school texts. The exercises begin in Chapter 3 with letters. The presentation of the first couple of letters is accompanied by substantial notes that integrate Ugaritic grammar in an inductive manner. Since the grammar is scattered throughout these exercises, we have provided a convenient grammatical précis (Chapter 7) as well as a glossary (chapter 8). Exercises with some notes are also provided for the genres of administrative texts (Chapter 4), legal texts (Chapter 5), and literary texts (Chapter 6).

An explanatory word is necessary about the strategy of beginning with the letters instead of the epic poetry. Although many teachers of Ugaritic themselves (including us) probably learned Ugaritic by reading the epic poetry, this volume begins with the letters for a variety of reasons. Among these is the fact that, to overstate the case slightly, starting Ugaritic with the Baal Cycle is akin to introducing Biblical Hebrew by an inductive study of Job. This analogy also raises the methodological problem of describing the grammar of a language on the basis of its poetry. One would not want to begin with, for example, English sonnets to describe English grammar. Likewise, we should not describe Biblical Hebrew grammar on the basis of its poetry. Although letters are not the perfect genre to describe the grammar of a language, they seem a more suitable place pedagogically to start than poetry. They should reflect some of the scribal standards but will also include some formulaic language.² Certainly, letter writing was part of basic scribal training (as the school texts illustrate; see

² Although it has been sometimes asserted that the letters are merely translations from Akkadian, this assertion is unfounded, as J.-L. Cunchillos demonstrated (“Correspondence,” in *HUS*, 359–74).

KTU 5.9, 5.10, 5.11). Aside from this methodological issue, there is a more practical pedagogical issue that argues for beginning with letters. Poetry is often difficult to understand, especially in the early stages of learning a language. Even an intermediate student who reads the Hebrew narratives in Genesis with confidence will stumble on the poetry of Job. Some other advantages to beginning with the letters include the fact that many of the letters are short, thus allowing students to experience the accomplishment of reading a complete ancient text in one, perhaps lengthy, sitting. The letters are also often complete, so students do not have to begin with hypothetical (and multiple) reconstructions to fill in large gaps. Even if the gap may be filled in on the basis of another text or a parallel, the beginning Ugaritic student is not able to draw on this wealth of knowledge. The letters introduce the student to some of the people of Ugarit, albeit folks from the upper crust, and help the student to recognize that there are personal, political, and pecuniary dynamics to Ugarit in addition to the poetic perspectives that many may have heard about while studying the Hebrew Bible. Letters introduce students to issues of the use of stereotypical language and formulas alongside “free-form” writing. Students may readily contrast the stylized materials, such as greetings, with the body detailing some particular situation. Given the nature of the letters, students learn a rather limited vocabulary with confidence before launching into the study of more difficult texts.

This primer offers some basic resources for the student of Ugaritic, but it is only a beginning. There are many different ways that the teaching of Ugaritic can be approached. For example, some make students learn the cuneiform alphabet while others see it as unnecessary. Some emphasize the importance of reconstructing vowels while others argue that this is too hypothetical an enterprise. This primer is a beginning, and most teachers will want to supplement the primer in various ways (see Chapter 9).

1

Ancient Ugarit

1.1 UGARIT'S LOCATION

The city of Ugarit lies on the northern coast of the eastern Mediterranean. The city is situated about a half mile (1 km) from the Mediterranean Sea, 6 miles north of the modern city of Latakia (ancient Greek, *Laodikeia*; Crusader, *Port Blanc*), and 150 miles north of Damascus (see Figure 1.1). The island of Cyprus lies just 50 nautical miles to the west. To the east, Ugarit was only a short distance from Alalakh. It was on the trade route from Mesopotamia up the Euphrates River from Mari, Emar, and Ebla—three well-known Late Bronze Age cities.

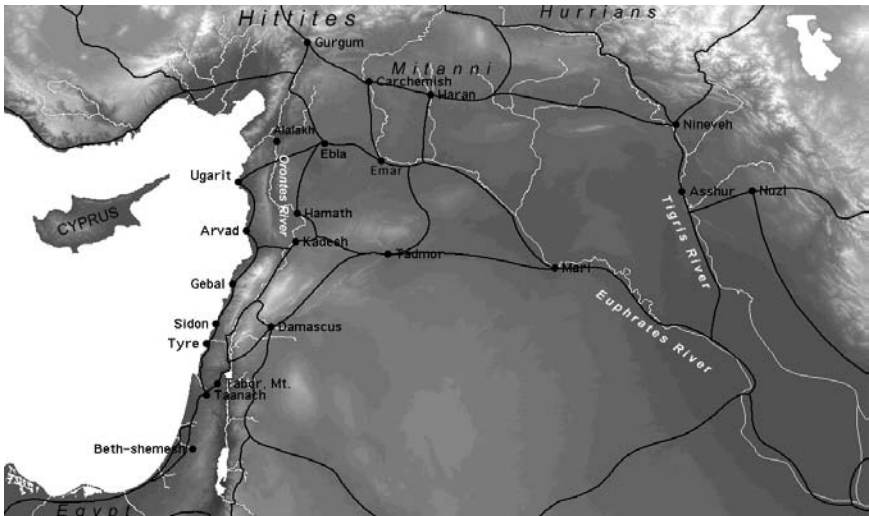


Figure 1.1 Map of Near East in the Second Millennium BCE

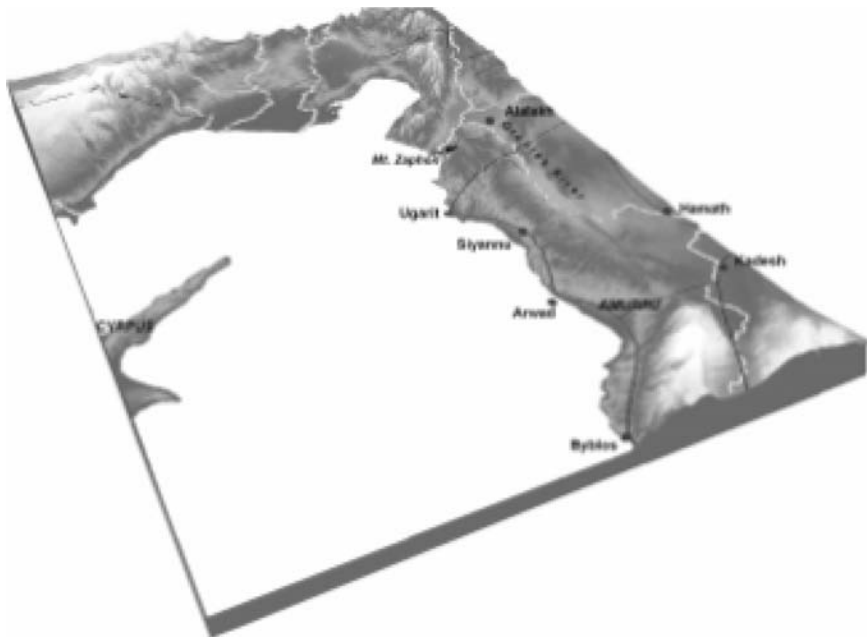


Figure 1.2 Kingdom of Ugarit in the Eastern Mediterranean

Natural boundaries defined the city of Ugarit. To the west, the Mediterranean Sea shaped its history as a commercial port. To the north, east, and south, Ugarit was bounded by mountains. A valley to the northeast of Ugarit (toward Alalakh and Ebla) provided an ideal gateway for commerce with the ancient kingdoms in north Syria and Mesopotamia. The ideal physical situation of Ugarit as a port on the Mediterranean and as a gateway to Mesopotamia and Asia Minor can be visualized as in Figure 1.2. Ugarit was as good a port as any of the famed Phoenician cities to the south but was much better situated as a gateway overland toward Mesopotamia. At its greatest extent, the kingdom of Ugarit extended north to Mount Zaphon, eastward to the Orontes River, and as far south as the tiny city-state of Siyannu, which became part of Ugarit's kingdom during its heyday during the fourteenth and thirteenth centuries BCE.

Ancient Mt. Zaphon (Jebel al-Aqra [1,780 m.]), which is known



Figure 1.3 Region of Ras Shamra

in biblical literature (Isa 14:13; cp. Ps 48:2), rises majestically on the horizon as one looks to the north from Ugarit. This was the dwelling place of the entire Ugaritic pantheon (*KTU* 1.47 [*KTU* is an abbreviation for the second edition of *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*, which is translated from the German original edition]) and, most prominently, the storm god Baal. Out of this mountain, according to the local religious beliefs, the cosmic waters of creation flowed (cp. Gen 1:2; 2:10–14).

Tel Ras Shamra itself is encircled by two small wadis, the Nahr Chbayyeb to the north and the Nahr ed-Delbeh to the south. These two wadis join to form the Nahr el-Feid, which flows into the bay of Minet el-Beida (see Figure 1.3), where a small port serviced the city of Ugarit. A bridge constructed over the Nahr ed-Delbeh to the south of the tel led out from the south central quarter of the city (see Figure 1.4). This bridge gave the city easier access to the harbor of Minet el-Beida, which was known in Greek as “the white harbor” because of the calcareous rocks that guarded it. The site of Ras Ibn Hani to the southeast served as a large port for Ugarit.

The plain around Ugarit was fertile, producing abundant wheat and barley. This was one of the sources of the prosperity of Ugarit, especially during the Late Bronze Age. Fishing afforded another ample supply of food. The Ugaritians cultivated the foothills and mountains that surrounded Ugarit's vineyards and olives. The mountains provided a ready source of the famed "cedars of Lebanon" for construction and trade.

At the end of the thirteenth century BCE, the population of the kingdom of Ugarit probably numbered about 50,000, with between 5,000 and 10,000 living in the city of Ugarit itself. The next largest towns were the ports like Ras Ibn Hani. The rest of the population lived in small villages. From economic and administrative documents discovered in the Ugaritic archives we know of at least 350 village names within the kingdom stretching from the Orontes River in the north to the city-state of Siyannu to the south. The autochthonous population of the kingdom was mostly composed of Semites and Hurrians, but the position of Ugarit as a hub of trade on the eastern Mediterranean attracted merchants and foreigners from nearby maritime towns as well as more distant locations like Egypt, Cyprus, Syria, and Mesopotamia. Phoenicians, Hittites, Egyptians, Assyrians, Canaanites, Cypriots, and other Aegeans came as merchants and mercenaries to Ugarit, and some stayed. As much as 16% of the population, according to archival texts, seem to have come from outside of Ugarit.¹

1.2 EXCAVATIONS AND THE DISCOVERY OF THE TEXTS

Excavations at Ras Shamra began under the direction of Claude Schaeffer and his successors in 1929 after the chance discovery of a funerary vault at the tiny port of Minet el-Beida. Attention quickly shifted to the large mound, Ras Shamra, 1 kilometer to the east of Minet el-Beida. Excavations have continued year by year since then except for a decade hiatus around World War II (1939–1948). The excavators discovered documents primarily in

¹ See M. C. Astour, "Ma'hadu, the Harbor of Ugarit," *Journal of the Economic and Social History of the Orient* 13 (1970), 240–54; M. Heltzer, *The Internal Organization of the Kingdom of Ugarit* (Wiesbaden, 1982).

the palace and temple areas of Ras Shamra, although some texts were found in the homes of important individuals. A small number of Ugaritic texts were uncovered at Ras Ibn Hani (ancient name B'ir), 3 miles south of Ras Shamra. An even smaller number of short texts written in the Ugaritic alphabet have been found elsewhere in the western Mediterranean region: on Cyprus (Hala Sultan Tekke near Kition), in Syria (Tell Sukas; Kadesh; Kumidi [near Damascus]), in Lebanon (Sarepta), and in Israel (Mount Tabor; Taanach; Beth-Shemesh).

The tel Ras Shamra itself is dominated by the two large temples to Baal and Dagan located in the northwest quarter (see Figure 1.4). The royal quarter takes up much of the western part of the city, occupying as much as 10,000 square meters; it is isolated from the rest of the city and protected on the outside by a fortress. The palace served as both the royal residence and the administrative hub of the city. The residential quarters of the city do not evidence strong and organized central planning. Although there are traffic arteries, there seem to be no special commercial or residential zones, and luxurious homes are sometimes adjacent to commercial shops or modest homes. The city contained artisans of every type, working with clay, leather, stone, wood, and textiles. The numerous archives also suggest several scribal schools that developed both the utilitarian and intellectual uses of writing.

The archives at Ugarit also suggest that there were large scribal schools active in the city. Noteworthy caches in this regard include archives in the residential area just east of the palace and in the southern part of the city, where at least 470 texts were discovered, including about 200 school texts including abecedaries, lexical lists, grammatical lists, and god lists (Figure 1.4, #3). Included among these texts were the *Gilgamesh Epic* and the *Mesopotamian Flood Story*, which are typical school texts of the ancient Near East (see Chapter 2). The high proportion of school texts in these archives would suggest that these areas may have housed scribal schools. More recently, excavations in the southeastern quarter of the city yielded another large archive of more than 200 tablets, including an unusual *abecedary* (i.e., an ABC tablet), a trilingual (Ugaritic,

Akkadian, Hurrian) lexicographic document, and a fragment of the Gilgamesh epic. Indeed, it seems likely that Ugarit served as a major scribal training center in the Levant because of both its geographical position in the near east and its cosmopolitan, affluent society. The importance of Ugarit as a scribal center is particularly important when we reflect on the significant parallels between Ugaritic and biblical literature (see §1.6). Such scribal schools were undoubtedly a conduit for some of the literary and poetic similarities between Ugaritic and biblical literature.

At least seventeen archives containing texts have been located and over 1,500 texts have been published from the site of Ras Shamra.² The majority of the texts from Ugarit were excavated in the royal palace (Figure 1.4, #1), which was located on the western acropolis and measured about 110 by 75 meters. The western palace complex included eight archives with over 1,000 texts mostly written in Akkadian and Ugaritic. The palace also had small caches of texts in Hurrian and Hittite. Another important cache of 135 texts was discovered in the house of the High Priest, which was located between the temples of Ba'al and Dagan on the eastern acropolis (Figure 1.4, #2). These texts were mostly religious literature, including twenty-four tablets containing the famous epic literature of Ugarit (Keret, Aqhat, Baal Cycle, and Rephaim). Some of these texts were written down by the famous scribe Ilimilku, who was apparently a student of the High Priest Attenu, as we see in a colophon that concludes the Baal Cycle. Although most of the texts from the high priest's house were in Ugaritic, there are also lexical lists with Akkadian, Sumerian, and Hurrian as well as several religious texts in Hurrian.

The following colophon suggests that Ilimilku was supported by the patronage of king Niqmaddu, so that the composition of the Ugaritic epic literature would have been sponsored by the royal court:³

² See Pedersen, *Archives and Libraries of the Ancient Near East* (Bethesda, 1998), 70–74.

³ See M. Smith, "The Baal Cycle," in *UNP*, 164, 176. The translation of the word *t'y* is difficult. Smith, for example, takes it as a gentilic, i.e., "the

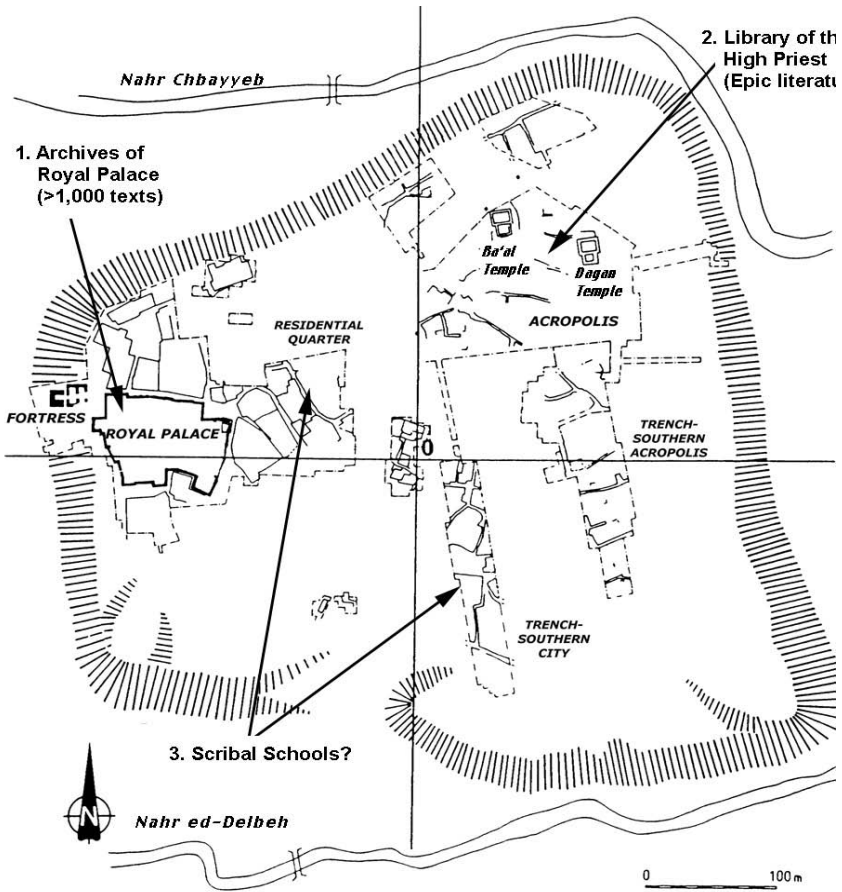


Figure 1.4 Tell Ras Shamra and Its Archives (based on Yon and O. Pedersen)

*spr.ilmlk šbny/lmd.atn.prln.rb/khnm rb.nqdm/tʿy.nqmd.mlk
 ugrt/adn.yrgb. bʿ.trmn* “The scribe is Ilmalku the Shubanite, student
 of Attenu the diviner, chief of the priests, chief of the shepherds, from
 the patronage of Niqaddu, King of Ugarit, lord of YRGB, master of
 THRMN (KTU 1.6 54–58).

Thaite clan.” The term seems, however, related to *tʿ* “offering,” which suggests that such epic compositions were put in writing under the patronage of the king.

1.3 BRIEF HISTORY OF ANCIENT UGARIT

Ugarit has a long history.⁴ The earliest settlement of the site dates back to at least the Neolithic period (6500 BCE) and continues almost uninterrupted through the end of the Late Bronze Age, when it was a thriving commercial center. Even before the discovery of the site of ancient Ugarit, scholars had known of its existence and significance from archives excavated in Amarna in Egypt and Boghazköy in Asia Minor. One of the Amarna Letters, for example, suggests Ugarit's grandeur: "Look, there is no mayor's residence like that of the residence of Tyre. It is like the residence in Ugarit. Exceedingly [gr]eat is the wealth [i]n it" (EA 89:48–53).⁵ This reference should not lead one to exaggerate Ugarit's commercial wealth and function as an entrepôt for grain supplies moving to the Hittite court.⁶ Although Ugarit never became a major power, it did rise to become a prosperous commercial center as well as a medium-sized state covering over 1,240 square miles [2000 km²] (see Figure 1.2).

The most important phase of Ugarit's history for the present study begins around 1900 BCE. Both the Ugaritic king list (*KTU* 1.113) and the Ugaritian epic literature point to the arrival at this time of semi-nomadic pastoral tribes from the Mesopotamian steppelands known as the Amorites, who settled ancient Ugarit and initiated a new urban phase of its history.⁷ The foundations of the Ugaritian royal dynasty until its destruction are traced to this Amorite expansion. The prosperity of ancient Ugarit at this time was closely tied to the larger kingdoms of the Near East; first Mari in the early second millennium, then Egypt, and finally the Hittite kingdom. Mari was a particularly important site on the middle Euphrates that flourished under the Amorites in the early second

⁴ See the essay by I. Singer, "A Political History of Ugarit," in *HUS*, 601–733.

⁵ See W. Moran, *The Amarna Letters*, p. 162. See also EA 1, 47, 54, 152.

⁶ A. Kuhrt, *The Ancient Near East, c. 3000–330 BC* (London/New York, 1995), 303.

⁷ On the Amorites, see G. Buccellati, *The Amorites of the Ur III Period* (Naples, 1966), and his more recent survey, "Amorites," in *The Oxford Encyclopedia of Archaeology in the Near East* (Oxford, 1997), 107–11.

millennium BCE (see Figure 1.1). In the early second millennium BCE, Ugarit was also a trading center for the Pharaohs of the twelfth and thirteenth dynasties. Several Middle Kingdom statues excavated at Ugarit testify to its role as an Egyptian commercial gateway to Mesopotamia and the Babylonian Empire, but there is no evidence of Egyptian military presence.

During the period of Hyksos' rule in Egypt (ca. 1674–1567 BCE), Hurrians gained control of Ugarit and the city maintained close ties with the Hurrian kingdom of Mitanni in north Syria. The Hurrian rulers severed ties with Egypt while seeking to enhance the relationship between Ugarit and Mesopotamia. The city of Ugarit suffered a period of decline.

Beginning with the eighteenth dynasty during the Late Kingdom, the Egyptian Empire reasserted itself in north Syria. Egyptian military campaigns reached as far north as the Euphrates and Ugarit's relationship with Egypt was reestablished. By the time of Amenophis II (ca. 1440 BCE), an Egyptian garrison was stationed in Ugarit. Several Amarna letters were written from Ugarit (ca. 1350 BCE) to Egypt; some promised allegiance to Pharaoh (EA 45–47). Another letter requested an Egyptian physician along with two Cushite servants be sent to the Ugaritian King Niqmaddu (EA 49). Many alabaster vessels from Egypt were found in Ugarit dating to this period, reflecting the rich commercial relationship with Egypt. One Egyptian inscription refers to “Niqumaddu, the Great One of the land of Ugarit” (*wr n ḥʾst ikʾriyty nykʾšmʾdy*; RS 15.239).

Capitalizing upon the prosperity and stability of the Late Kingdom in Egyptian, Ugarit flourished in the fifteenth and fourteenth centuries BCE, and this period is widely regarded as the golden age of Ugarit. This is the period from which the Ugaritic written literature began to flourish. It is believed that Ugaritic epic literature, which had been transmitted orally for centuries, was first committed to writing during the reign of Niqmaddu II (ca. 1350 BCE). Interestingly, among the Amarna letters (which are contemporary with this period), we find a letter from the ruler of

Tyre to Pharaoh Akhenaton (Amenophis IV) saying, “Fire destroyed the palace at Ugarit; (rather), it destroyed half of it and so half of it *has disappeared*” (*EA* 151:55–58). A list of kings of the golden age of Ugarit (ca. 1360–1185 BCE) has been reconstructed from the texts (Figure 1.5). They reflect a real dynastic tradition, as well as a political myth of deified kings, that claims its origins in the early second millennium BCE.

King	Date
Ammistamru I	ca. –1350 BCE
Niqmaddu II	ca. 1350–1315 BCE
Arḥalbu	ca. 1315–1313 BCE
Niqmepa	ca. 1313–1260 BCE
Ammistamru II	ca. 1260–1235 BCE
Ibiranu	ca. 1235–1225/20 BCE
Niqmaddu III	ca. 1225/20–1215 BCE
Ammurapi	ca. 1215–1185 BCE

Figure 1.5 The Last Kings of Ugarit⁸

In 1350 BCE, the king of Hatti, Suppiluliuma, conquered the kingdom of Mitanni. At this time, Ugarit also became a vassal of the Hittite kingdom (*PRU* 4, 37–52). Ugarit paid heavy tribute to the Hittites and, in return, Ugarit was allowed freedom to develop as a commercial center. In addition, Suppiluliuma gave Ugarit many cities that extended the kingdom of Ugarit’s borders, perhaps even east of the Orontes River (*RS* 17.340; see Figure 1.2). The Hittite ruler at Carchemish served as the intermediary between the Hittite overlords and the rulers in Ugarit. Hittite merchants were given special status at Ugarit, including exemptions from customs duties. Ugaritian soldiers also fought with the Hittites against Ramesses II

⁸ See K. Kitchen, “The King List of Ugarit,” *UF* 9 (1977), 131–42; Yon, “Ugarit,” in *ABD* 6:695–706; I. Singer, “A Political History of Ugarit,” in *HUS*, 603–733; D. Arnaud, “Prolégomènes à la rédaction d’une histoire d’Ougarit II: les bordereaux des rois divinizes,” *SMEA* 51, 2 (1999), 153–73; J. Vidal, “King Lists and Oral Transmission: From History to Memory,” *UF* 32 (2000), 555–66.

at the battle of Kadesh (ca. 1276 BCE). Ugarit still managed to maintain friendly relations with Egypt. One stele, for example, recounts that an Egyptian royal scribe was assigned to the royal court at Ugarit. Ugarit apparently served as a buffer state between Egypt and Mesopotamia during this period, and it prospered as a neutral port and conduit of international trade. A letter from the King of Tyre to the King of Ugarit, for example, illustrates both the potential wealth and perils of the flourishing maritime trade of this period (see *KTU* 2.38; exercise §3.9).

The final destruction of Ugarit usually is attributed to the Sea Peoples in the early twelfth century BCE.⁹ To be sure, Ugarit's mercantile civilization was ill-suited to withstand the onslaught of the Sea Peoples, yet the disintegration of Ugarit's palace-temple economy had already begun well before the Sea Peoples' migrations. The end of the Late Bronze Age was marked by a general process of ruralization in the countryside that undermined the support of the urban economy and ultimately exacerbated the ultimate demise of Ugarit as well as other Late Bronze Age kingdoms.

1.4 LIFE IN ANCIENT UGARIT

The culture of Ugarit was composite. It was all at the same time: a Syrian port with Mediterranean trade, a west Semitic city-state that was a vassal of the Hittite kingdom, and a Northwest Semitic population in a cuneiform world. Whatever measure we use—personal names, language, religion, or material culture—Ugarit appears to be an eclectic admixture of Syrian, Canaanite, Egyptian, Mediterranean, and Mesopotamian cultures. Ugarit seems to have thrived by becoming a meeting place of Near Eastern peoples (see, e.g., *KTU* 1.40 vi, 35–43).

The economy of Ugarit was naturally dominated by the sea. Alongside import and export concerns, Ugarit also developed industries that were shaped by its maritime location such as purple

⁹ On the Sea Peoples, see E. Oren, editor, *The Sea Peoples and Their World: A Reassessment* (Philadelphia, 2000).

dye manufacturing and ship building. In addition, the city developed craft industries related to its trade in raw materials such as copper. The fertile hinterland was also exploited for trade in grains and oil. In the international age of the late second millennium (fifteenth to thirteenth centuries BCE), a certain uneasy equilibrium developed between the conflicting interests of the major powers of Egypt, the Hittites, Mitanni, Kassite Babylonia, and Assyria. Ugarit was well situated to serve as an intermediary of the commercial interests of these major states. The rise of Ugarit at this juncture reflects a skillful manipulation of the geographical advantages of the city for the economy.

The head of state in ancient Ugarit was the king, whose line had divine sanction. The special relationship between the gods, particularly the chief deity El, and the king is clear, for example, in the Keret epic (see exercise §6.4). The king was the principle official in the Ugaritic religion; for example, the king could sacrifice in the temple (*KTU* 1.119). There is some evidence to suggest that the king may have even been given divine status in Ugarit. There has even been some discussion as to whether ancient Israel also accorded divine status to its kings, who were the “sons of Yahweh” (e.g., Ps 2:7) and in one place called *ʾelohim* (Ps 45:6). The dead king had the title *rpu mlk ʿlm*, “Rapiu, the eternal king,” which is suggestive of a cult of the ancestors. The *Rapiuma* (cp. Hebrew, רפאים) were the dead royal ancestors, who protected the royal dynasty.¹⁰ The commercial wealth of Ugarit, especially in the late second millennium, was reflected in the size and opulence of the royal palace. When the ruler of Byblos, for example, wished to describe the grandeur of his own palace, he compared it to Ugarit (*EA* 89:51).

The king also had the responsibility to defend the widow, the orphan, the poor, and the downhearted ([Aqhat] *KTU* 1.17 v, 6–8; see exercise §6.5). Members of the king’s clan exercised control in

¹⁰ Note that in ancient Israel, the dead kings had funerary pyres burned for them in the valley of Rephaim, just to the west of Jerusalem (2Chr 16:14; 21:19), which may suggest that some of these royal rituals and theology were also current in southern Canaan.

the secular and religious institutions, particularly the high priesthood. The *Kirtu* epic associates the king with the clan of *ʕ* and also glorifies the clan of *dtu*. The chariot-warriors (*maryanūma*) listed in *KTU* 4.69 include a group of priests called *bn ʕy* (vi, 22) and *bn dtu* (vi, 29), who were among the well-paid members of the army. A large and wealthy home (200 square meters) of one of these chariot-warriors (apparently known as Urtenu) was excavated in the southwest part of the city.¹¹ These individuals received ten shekels each and their family members, also listed on the military payroll, got four shekels each (vi, 23–24). Military manpower was derived from draft quotas taken from communities and guilds (compare Solomon’s corvée, 1 Kgs 9:15–21). There were two branches of military service: the army (including charioteers and infantry) and the navy. The professional military was paid in silver. Land grants, including grants of livestock, may have been made to professional soldiers. Based on the Code of Hammurabi (§§27–29, 31–32, 35–37, 41), we may assume that special legal protection over land and property was probably extended to these soldiers.¹²

The realm was divided into administrative districts, each consisting of a focal town and its villages (*ḡmr*). *KTU* 4.63, for example, is an administrative text recording the shipment of bows and slings to Ugarit from each of the towns. Each town is followed by a list of the villages. The totals are inclusive of the towns and the following villages, indicating that together they formed an administrative unit.

Family life was patriarchal. Men could have more than one wife. Wives were not all of equal status. The “first” wife bore the title

¹¹ See Y. Calvet, “The House of Urtenu,” *Near Eastern Archaeologist* 63 (2000), 210–11.

¹² Such land grants are known from the Code of Hammurabi (§§27–29, 31–32, 35–37, 41). See A. F. Rainey, “Administration in Ugarit and the Samaria Ostraca,” *Israel Exploration Journal* 12 (1962), 62–63; and, Rainey, “The Kingdom of Ugarit,” *Biblical Archaeologist* 28, 4 (1965), 102–125; W. Horwitz, “The Ugaritic Scribe,” *UF* 11 (1979), 389–94; M. Heltzer, *The Internal Organization of the Kingdom of Ugarit* (Wiesbaden, 1982).

attatu addīratu, “great woman.” Likewise, sons were not of equal status and could be referred to as *nʿr*, “servant”; *bn*, “son”; or *gʿzr*, “young warrior.” Daughters were socially ranked as *nʿrt*, “servant”; *bt*, “daughter”; or *pḡt*, “(first) daughter.” These designations reflect the child’s status as free or slave and their inheritance. The titles *gʿzr* and *pḡt* are the highest titles for a son and daughter. In Ugarit, as in Israel, it was possible to confer the birthright on a younger child (cf. *KTU* 1.15 iii, 16).¹³ Women, especially in the royal family, could rise to positions of prominence as we see, for example, in the correspondence of the Ugaritian queens (e.g., *KTU* 2.11, 2.12, 2.13, 2.16, 2.30; exercises §§3.4, 3.5, 3.6, 3.8, 3.9).

1.5 UGARITIC RELIGION

The religion of Ugarit was shaped especially by its location on the Mediterranean.¹⁴ Mount Zaphon, which rose majestically on the northern horizon, was the dwelling place of the *il špn*, “the gods of Zaphon” (*KTU* 1.47, 1.118, 1.23; see exercise §6.7). The pantheon is essentially the same as the Canaanite pantheon and, as a result, the Ugaritic literature has been a main source for understanding the Canaanite religion in the Bronze and Iron Ages. To be sure, the Ugaritic religion was also influenced by its close association with the Hurrian and Hittite religions. Nevertheless, careful scholars can employ the literature from Ugarit to understand the religious context of the Old Testament.

A standard list of deities can be created from two Ugaritic texts (*KTU* 1.47 and 1.118) as well as an Akkadian list (*RS* 20.24). The list begins with the three principle deities of Ugarit: El, Dagan, and Baal. Other principle deities include Anat, Athirat, Yamm, Kothar, Pidray, Ashtar, and Reshef. At the head of the Pantheon was El, the patron of the gods, with his wife Athirat. El was ruler of the

¹³See M. Heltzer, *The Rural Community of Ancient Ugarit* (Wiesbaden, 1976); D. Schloen, *The House of the Father as Fact and Symbol: Patrimonialism in Ugarit and the Ancient Near East* (Studies in the Archaeology and History of the Levant, 2; Winona Lake, IN, 2001).

¹⁴ See detailed overview by N. Wyatt, “The Religion of Ugarit,” in *HUS*, 529–85.

cosmos, and he Figures prominently in the Keret and Aqhat epics (see exercises §6.4–6.6). El is given the title “father of the gods,” although in the Baal Cycle he seems passive and relegates the mundane affairs of the world to his children. El is nevertheless the patron deity of the king. His wife Athirat might be compared with the Canaanite and Israelite Asherah. In the well-known Hebrew inscriptions from Kuntillet ‘Ajrud and Khirbet el-Qom, Asherah seems to be the consort of the Israelite patron deity, Yahweh. The El names in early Israelite literature (e.g., *El ‘Olam*, “God Everlasting” or *El ‘Elyon*, “God Most High”) led Frank Moore Cross to argue that Yahweh was originally an El Figure who then developed a separate identity,¹⁵ perhaps in conjunction with the rise of the Israelite monarchy. Athirat’s role in Ugaritic ideology is suggested by her title, “the Great Lady.”

A second tier of deities might be described as the “divine children.”¹⁶ These gods can be associated with natural phenomena. Baal is the storm god and the young vigorous son of Dagan. Baal also calls El, who was the patron of the gods (see exercise §6.3), his “father,” although this may be understood in a more generic sense. Yamm was associated with the sea, Shapsh with the sun, and Yarih with the moon. Other deities are associated with crafts or existential realities such as Mot with death, Anat with hunting and warfare, Kothar with technology, Kinnar with the lyre, and Reshef with pestilence. Another tier of minor gods were servants of the other deities.

The temples of Baal and Dagan overshadowed the physical space of the city of Ugarit with their size and location. Only the palace was larger. These large temples would have required considerable support staff including priests, scribes, musicians, singers, and maintenance personnel. We know of at least twelve

¹⁵ See Cross, *Canaanite Myth and Hebrew Epic* (Cambridge, MA, 1974), 44–75, and Cross, “‘el,” in *Theological Dictionary of the Old Testament*, volume 1, 242–61.

¹⁶ For the tiers of the Ugaritic Pantheon see M. Smith, *The Origins of Biblical Monotheism* (Oxford/New York, 1999), 46–50.

priestly families from the administrative texts excavated at Ugarit. The house of the high priest included a significant repository of the literary and epic texts from Ugarit (see Figure 1.4, #2). Priests were responsible for the temple administration and services. These temples were supported by the royal palace and may be regarded as a kind of state religion. The numerous villages scattered throughout the kingdom also had their local shrines and priests. There were apparently also private religious associations, as reflected in the *marziḫu* tablet (*KTU* 3.9; see exercise §5.3). This text has especially received attention because of the biblical *marzeah*, an institution known throughout the ancient Near East (e.g., Amos 6:7; Jer 16:5) but whose significance is much debated.¹⁷ Even the gods participated in this institution, as we see in the divine banquet for the god El (*KTU* 1.114; exercise §6.1). This latter text begins with the banqueting myth (obverse), which is then followed by what seems to be a hangover remedy (reverse).

1.6 TEXTS IN THE UGARITIC LANGUAGE

Nearly all the remains of the Ugaritic language and literature have been discovered in excavations at the site of Ras Shamra. A small number of Ugaritic texts were excavated at the small port site of Ras Ibn Hani (in its northern palace), 5 kilometers south of Ras Shamra. A few short texts using a cuneiform alphabet have been found elsewhere in the western Mediterranean area on Cyprus (Hala Sultan Tekke, near Larnaca), in Syria (Tell Sukas, Kedesh), Lebanon (Kamid el-Loz, Sarepta), and Israel (Mount Tabor, Taanach, Beth-Shemesh). There are also texts that were found at Ugarit but originated elsewhere (like the letter from the king of Tyre [*KTU* 2.38; exercise §3.10]). Thus, while the language is conventionally labeled Ugaritic (owing to the circumstance of the discovery), the alphabetic cuneiform script and the “Ugaritic” language were in much wider circulation than simply the kingdom of Ugarit during the late second millennium. This also points to the

¹⁷ For a transcription and translation see T. Lewis, “El’s Divine Feast,” in *UNP*, 193–96.

fact that Ugaritic is largely a written, scribal language. It probably was not developed merely to encode the colloquial dialect of Ugarit, but also to serve as a regional diplomatic language in the Levant. The fact of the matter is, however, that the vast majority of texts in alphabetic cuneiform were discovered at Ugarit and hence we speak of the Ugaritic language. Moreover, Ugarit probably served as a regional center for training scribes; therefore, we might expect that scribal standards were developed at Ugarit.

Archives discovered at Tell Ras-Shamra were found primarily in the palace and temple areas (see Figure 1.4),¹⁸ although texts were also found in the homes of apparently important individuals including priests, prominent businessmen, the foreman of the harbor, artisans, and other administrators. There were also assorted tablets found in private homes, plazas, and streets. The archives from Ugarit include school texts (e.g., abecedaries, exercises, lexicons, and syllabaries; see Chapter 2), letters (see Chapter 3), economic and administrative texts (Chapter 4), legal texts (see Chapter 5), and ritual and literary texts (see Chapter 6). The distinguished scribe Ilimilku was responsible for the transcription and collation of several of the literary works found at Ugarit. The best preserved literary texts are the Legend of King Kirtu (or, Keret), the Legend of Aqhat, and the Baal Cycle. This literature has opened a window into the culture of the late second millennium and has supplied a surprising treasure of cultural, religious, and linguistic insight into ancient Israel.

The original publications of the tablets from Ras Shamra are published in the series *Publications de la Mission archéologique française de Ras Shamra-Ougarit*. In this collection, every tablet is given a find number in the form: RS NN.nn., where the RS stands for Ras Shamra, NN is the number allocated to the archaeological season, and the number nn is the individual find number. For the beginning student, a more convenient collection is the standard transcription of M. Dietrich, O. Loretz, and J. Sanmartín's, *The*

¹⁸ See the discussion of the archives and libraries at Ugarit by Pedersén, *Archives and Libraries in the Ancient Near East 1500–300 B.C.*, 68–80.

Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places (2nd edition; ALASP 8; Münster: UgaritVerlag, 1995); this is a translation of the German original from which it gets the abbreviation *KTU*.¹⁹ This volume categorizes the texts according to genre (e.g., *KTU* 1 are literary texts, *KTU* 4 are administrative texts, *KTU* 5 are school texts). In this system, some texts can have more than one RS number, indicating that the text has been reconstructed from more than one fragment. Thus, *KTU* 1.4, which is a part of the Baal Cycle, has the following RS numbers: 2.008, 3.341, and 3.347. A convenient electronic edition of Ugaritic texts that follows the *KTU* numbering has been edited by J.-L. Cunchillos, J.-P. Vita, and J.-A. Zamora, *Ugaritic Databank* (Madrid, 2003); this is available as a PDF file over the Internet at <http://www.labherm.filol.csic.es/> and uses the abbreviation *UDB*. The numberings of *UDB* and *KTU* are largely identical, but *UDB* is more complete. Digital images of the Ugaritic tablets are available from Inscriptifact (<http://www.inscriptifact.com/>), an image database of inscriptions compiled by West Semitic Research.

1.6.1 School Texts (Chapter 2)

A variety of school texts, including abecedaries (i.e., “alphabet tablets”), god lists, polyglot lexical lists, and a variety of scribal exercises were discovered at Ugarit. These texts testify to the vigorous scribal culture. We will utilize a couple of these texts to introduce the alphabet, but the school texts also underscore the scribal training in the Akkadian cuneiform language and script.

1.6.2 Letters (Chapter 3)

In this primer, the Ugaritic language is introduced with letters because letters offer beginning students an easier path into the study of Ugaritic. As Simon Parker pointed out long ago,²⁰ the

¹⁹ Occasionally in English publications scholars use the abbreviations *CTU* or *CAT* to abbreviate the English publication, *Cuneiform Alphabetic Texts from Ugarit*, but *KTU* is the most common abbreviation and thus is employed herein.

²⁰ Parker, “Studies in the Grammar of the Ugaritic Prose Texts” (Ph. D. diss., Johns Hopkins, 1967); also see “Some Methodological Principles in Ugaritic Philology,” *MAARAV* 2 (1980), 7–42.

epistolary genre is a more methodologically sound place to describe Ugaritic grammar than epic poetry. Despite the advantages of the epistolary genre as a starting point for Ugaritic study, students must still grapple with challenges in these texts. For example, our lack of knowledge about the precise circumstances surrounding the composition of the letters forces us to imagine the occasion of the letter. Sometimes there are gaps in information due to physical breaks in the letter. Sometimes there are conceptual breaks in the letter, generally related to the lack of knowledge of a context and/or to the presence of one or more ambiguous words. These small issues will serve as an initiation into the more difficult problems in reading Ugaritic poetry.

1.6.3 Administrative and Economic Texts (Chapter 4)

The largest corpus of Ugaritic texts is the administrative and economic texts (*UDB*, pp. 767–1775). Although many of the texts are short and mundane, taken together they point to a central purpose of writing in ancient Ugarit, namely, the maintenance of a complex economy. Writing was used primarily to store data about economic and administrative activities.

1.6.4 Legal Texts (Chapter 5)

Legal texts written in alphabetic cuneiform are uncommon among the discoveries of Ugarit. The scribes wrote the majority of legal texts from Ras Shamra in syllabic cuneiform. Akkadian, the *lingua franca* of the day, was the language of legalese in Ugarit, especially for the writing of diplomatic texts. Scribes chose to write only local administrative texts in the local language. These are grouped together in *KTU 3*.

Three legal texts in alphabetic cuneiform introduce students to the genre. The final legal text, *KTU 3.9*, details the organization of an ancient institution called a *marziḫu*. This text forms a transition to the first of the poetic texts, *KTU 1.114* (exercise §6.1), which describes El's *marziḫu*. The three documents are

KTU 3.3 Document of Guarantee

- KTU* 3.4 Iwrkl ransoms some captives
KTU 3.9 Šmmn establishes a *marziḥu*

1.6.5 Literary and Religious Texts (Chapter 6)

The publication of the Ugaritic alphabetic texts by Dietrich, Loretz, and Sanmartín groups a rather diverse group of texts under the rubric of religious and literary texts (= *KTU* 1). It includes the three major epic literary texts as well as a variety of shorter or fragmentary myths. This broad category also includes ritual texts. Where the religious myths give some insight into the theology at Ugarit, ritual texts give insight into religious practices.²¹ Various types of sacrifice form the heart of ritual texts. Blood is often an important component of rituals, but there are also bloodless rituals. Ritual texts include liturgies with invocations, recitations, or prayers as well as divination texts, oracles, and expiation rites. The ritual texts are mostly written in a chancellery or formal style and language (like administrative or economic texts).

The literary texts have attracted the most attention, especially for their parallels to the poetic literature of the Hebrew Bible. The student should recognize, however, that these parallels really testify more generally to Semitic literary tradition and Near Eastern scribal conventions. These literary traditions and scribal conventions, which continued into the Iron Age and biblical literature, may be richly illustrated in Ugaritic literature. These rhetorical forms often also have parallels in Akkadian, suggesting their generic Semitic origin rather than specifically Canaanite.

Parallelism is a common feature of Ugaritic and Hebrew poetry. It is perhaps the most often cited example of a common literary tradition. This parallelism is expressed in several distinct rhetorical forms. A typical example from Psalms and the Ugaritic poem of El's feast provides a good illustration:

The ocean sounds, O LORD,
 The ocean sounds its thunder,

²¹ See P. Merlo and P. Xella, "The Ugaritic Cultic Texts," in *HUS*, 289–304.

The ocean sounds its pounding. (Ps 93:3)

The gods eat and drink,
 They drink wine until sated,
 Vintage until inebriated. (*KTU* 1.114, 4–6; see
 exercise §6.1)

In these examples, a threefold parallelism is employed. This type of parallelism is also found in the Amarna letters as, for example, in the letter of Abdi-milku:

Behold, the ruler of Beirut served in one ship,
 and the ruler of Sidon served in two ships,
 I will serve with all your ships. (EA 155:67–69)

Also apparent in this last example is a parallelistic use of numbers that is quite common in Ugaritic and Classical Hebrew but which also occurs more generally in Akkadian and Sumerian. It is widely discussed by scholars and a few choice examples will illustrate this:²²

- Hebrew: How could one have routed a thousand,
 Or two put ten thousand to flight,
 Unless their Rock had sold them,
 The LORD had given them up? (Deut 32:30)
 The span of our life is seventy years,
 Or, given the strength, eighty years;
 but the best of them are trouble and sorrow.
 They pass by speedily, and we are in darkness. (Ps 90:10)
- Ugaritic: Seven years may Baal fail,
 Eight the Rider of the Clouds. (*KTU* 1.19 i, 42–44)
 Sixty-six town he seized,
 Seventy-seven villages. (*KTU* 1.4 vii, 9–10)

²² See S. Gevirtz, *Patterns in the Early Poetry of Israel* (Chicago, 1964); D. Freedman, "Counting Formulae in the Akkadian Epics," *JANES* 3 (1971), 65–81; W. Roth, "The Numerical Sequence $x/x + 1$ in the Old Testament," *VT* 12 (1962), 300–311.

Akkadian: I provided her with six decks,
dividing her into seven parts. (Gilgamesh xi, 60–61)
At twenty leagues, they broke off a morsel,
at thirty leagues they settled for the night. (xi, 300–301)

The parallelism may be summarized by the following formulas:
 $x // x + 1$, $10x // 10(x + 1)$, and $11x // 11(x + 1)$.

Three major literary texts—the Baal Cycle, the Keret Legend, and the Tale of Aqhat—have been discovered in Ugarit. These materials form the major, and perhaps the most significant, portion of the Ugaritic alphabetic corpus. Yet, there are numerous other shorter literary texts that are also interesting (e.g., “the Birth of the Twin Gods”; *KTU* 1.23, exercise §6.7).

1.6.5.1 *The Baal Cycle* (exercise §6.3)

Perhaps the most important and monumental literary work from Ugarit is the Baal Cycle, which is known from tablets discovered in the high priest’s library. It probably formed a six-volume “set” that was produced by the famous scribe Ilimilku. From what remains of the tablets we can reconstruct three stories concerning (1) the storm god Baal and the sea god Yamm; (2) the building of Baal’s Palace; and (3) Baal and his brother, Mot, the god of death. Because the tablets are not complete, it is difficult to know with certainty the precise order of the cycle of stories.²³ The first story concerning Baal and Yamm is in many ways typical of Near Eastern cosmological stories (cp., *Enuma Elish*; Exodus 15) and marks Baal’s rise to power with his defeat of Yamm (cp. Marduk’s victory over Tiamat). The second story focuses on the building of a palace for Baal, and the last story describes Mot (i.e., “Death”) killing Baal and confining him to the underworld. This results in a disruption of the fertility cycle; and, the goddess Anat kills Mot and rescues her brother, Baal, who is returned to his throne. But Death (i.e., Mot) will not die, and only through the intervention of El, the head of the Ugaritic pantheon, is a kind of order restored. The Baal cycle, though incomplete, is central to modern

²³ See now M. Smith, *The Ugaritic Baal Cycle* (Leiden, 1994).

reconstructions of Ugaritic religious beliefs, indeed, since Baal was worshipped throughout Syria-Palestine and the Baal cycle necessarily is a primary source for understanding the religious beliefs of the entire ancient Near East.

1.6.5.2 *Legend of King Kirtu (or, King Keret)* (exercise §6.4)

Excavators discovered this tale of King Kirtu, preserved on three clay tablets, in the high priest's library during the second and third seasons of excavation at Ras Shamra (1930–31). The narrative explores some of the ideological and political dimensions of kingship in the ancient world by detailing the plight of a certain King Kirtu. A series of disasters have left him without an heir. In a dream, the god El reveals that the solution to his predicament will be found in seizing a princess from a neighboring kingdom to bear his heir.

1.6.5.3 *Legend of Aqhat* (exercise §6.6)

This legend of Aqhat is poorly preserved on three clay tablets. Large gaps in the text, indeed some 50% of the story, offer the modern reader ample opportunity for creative interpretation. The story concerns a certain patriarchal chieftain, Dan'el (perhaps to be related with biblical Daniel; also note Ezek. 14:14), who had no son. He prays to El who promises a son, Aqhat. At a feast, the crafts god Kothar presents the adult Aqhat with a splendid composite bow. Trouble starts when the goddess Anat demands the marvelous bow. She offers Aqhat immortality in exchange for the weapon, but Aqhat refuses to part with the bow. Anat convinces her henchman Yatipan to murder Aqhat. Unfortunately, the story breaks off with the badly damaged third tablet. We are left in suspense guessing at possible conclusions.

1.7 UGARIT AND BIBLICAL STUDIES

The ancient Canaanite city-state of Ugarit has been of particular importance for biblical studies (see the bibliography in §9.12). Why have scholars been interested in Ras Shamra and its literature?

More to the point, why should students of the Hebrew Bible and ancient Israel be interested in ancient Ugarit and its inhabitants? In the literature from Ugarit, we hear echoes of voices from ancient Canaan from the very time when Israel came into Canaan. Indeed, Ugarit reached its political and economic zenith in the thirteenth century BCE, that is, precisely the time when Israel first appears in the historical record in Canaan. It gives an independent witness to the epic and literary traditions of ancient Canaan that stand behind much of Old Testament literature. By placing biblical literature, particularly early biblical poetry (e.g., Exodus 15, Judges 5, and Deuteronomy 33), into this context, we gain a much better understanding of the Hebrew Bible and early Israel. Some of the Psalms (like Psalm 29) borrow quite directly from Canaanite literature, as we now perceive through our study of Ugaritic literature. The archives at Ugarit have expanded our knowledge of the cognate Northwest Semitic languages and have helped us understand innumerable opaque Hebrew words and idioms. Finally, Ugarit gives us a glimpse into the religious culture of ancient Canaan in which Israelite and biblical religion grew. Ugaritic literature thereby goes a long way toward furthering our knowledge of ancient Israel, the Hebrew Bible, and the Hebrew language.

One straightforward example of the importance of Ugaritic for the Hebrew lexicon is the word “shepherd” in Amos 1:1. The book of Amos calls the prophet a נִקְרָה, whereas the usual Hebrew word for shepherd is רֹעֵה. The word נִקְרָה is found only in Amos and in 2 Kings 3:4, where it refers to Mesha, King of Moab. Words that appear only once (*hapax legomena*) or twice in the Bible are difficult to understand because there is insufficient context. The meanings of many such words were probably forgotten during the fifth and fourth centuries BCE when the Hebrew language itself almost disappeared. Now, with the help of new comparisons with other Semitic languages like Ugaritic, we can recover the meanings of many words.²⁴ In this case, the Ugaritic word *nqd*, which refers to someone who manages a large number of shepherds, is likely

²⁴ See, for example, C. Cohen *Biblical Hapax Legomena in the Light of Akkadian and Ugaritic* (Missoula, MT, 1977).

related to the Hebrew word. Amos would not have been a simple shepherd then, but one who managed shepherds and their herds. Another example of how Ugaritic can aid our understanding of the Hebrew lexicon is the word עֲזָר, which is usually translated as “help”; however, the meaning of the cognate Ugaritic word *ǵzr*, “young man,” makes more sense in Psalm 89:20.

The Ugaritic lexicon can also have text-critical implications in the study of the Hebrew Bible. For example, in the Masoretic text of Proverbs 26:23, we find the expression, כֶּסֶף קַיִיִּים, which might be translated with the meaningless “silver lips.” Scholars have pondered the meaning of this expression in its context. As it turns out, Ugaritic has the term *spsg*, from which we can deduce that the much later Masoretic scribe, who no longer understood the text, erroneously divided the original word into two words that the scribe understood (even though the resulting larger text made no sense). By recombining the two words we get כספסייִים (i.e., *k + spsg*), which means “like silver.” This emendation, which was made possible by the discovery of the Ugaritic tablets, makes sense out of a previously nonsensical text.

Not only words, but also the very style of biblical literature finds parallels in Ugaritic literature. Ugaritic poetry, like biblical poetry, employs parallelism. They both have 2:2 and a *qinah* meter. Winfred Watson’s book, *Classical Hebrew Poetry: A Guide to Its Techniques* (1985), draws on Ugaritic in cataloging and describing the techniques of biblical poetry. The similarities are especially striking in early biblical poetry and consequently have been used to date biblical poetry.

Sometimes it has been claimed that biblical literature directly borrows from Canaanite literature. In Mitchell Dahood’s well-known commentary on Psalms, for instance, the Psalter sometimes seems like it is being rewritten on the basis of Ugaritic parallels.²⁵ While Dahood’s work certainly underscored the common Canaanite milieu of biblical and Ugaritic literature, it overstated the direct

²⁵ M. Dahood, *Psalms I-III* (Anchor Bible; Garden City, NY, 1966–1970).

connections. The well-known case of Psalm 29 is an interesting case in point.²⁶ Some scholars have actually suggested that it is a Canaanite hymn that was adapted by the Israelites for its own liturgy. To be sure, the language of the Psalm, with its emphasis on the *qôl yhw*, “voice of Yahweh,” and its use of expressions like “heavenly beings” (*bny ’elîm*), certainly has strong similarities in its vocabulary and structure with Ugaritic (or, more generally, Canaanite) literature. The storm imagery of Psalm 29 also has strong parallels with the Baal imagery of a Ugaritic epic. In this respect, Psalm 29 also shares much with the “Song of the Sea” (Exodus 15:1–18), which is in many ways a polemic against Baal and the Canaanite religion. Whether scholars read such texts as being influenced by or polemicizing against the Canaanite religion and culture, the importance of Ugaritic as a window into ancient Canaan is nevertheless underscored.

There are many other biblical passages that have been discussed by scholars and show the relationship of Ugaritic texts to the Old Testament. These suffice to show how the archives from ancient Ugarit have furthered our understanding of the late second millennium BCE in Syria-Palestine as well as the vocabulary, grammar, structure, and poetry of Hebrews. It has filled in the context to the Old Testament and enhanced our knowledge of Hebrew as it was understood in Iron Age Israel.

²⁶ See Y. Avishur, *Studies in Hebrew and Ugaritic Psalms* (Jerusalem, 1994).

2

School Texts

Introducing the Language and Alphabet

2.1 INTRODUCING THE ALPHABET

The Ugaritic language is written in alphabetic cuneiform. This was an innovative blending of an alphabetic script (like Hebrew) and cuneiform (like Akkadian). The development of alphabetic cuneiform seems to reflect a decline in the use of Akkadian as a *lingua franca* and a transition to alphabetic scripts in the eastern Mediterranean. Ugaritic, as both a cuneiform and alphabetic script, bridges the cuneiform and alphabetic cultures of the ancient Near East.

2.2 THE LANGUAGES AND LANGUAGE OF UGARIT

As a hub of commerce in the ancient Near East, it is hardly surprising that several languages and scripts were discovered in the excavations at Ras Shamra (see chart below). Ugaritic was the native language used in local affairs and religion. Akkadian was employed for international diplomacy and commerce, especially with Mesopotamia.

LANGUAGE	SCRIPT
Ugaritic	Alphabetic Cuneiform
Hurrian	Alphabetic Cuneiform
Hittite	Alphabetic Cuneiform
Akkadian	Cuneiform

Ugaritic	Cuneiform
Sumerian	Cuneiform
Hurrian	Cuneiform
Hittite	Cuneiform
Egyptian	Hieroglyphic
Hittite	(Hittite) Hieroglyphic
Cypro–Minoan	Cypro–Minoan Script

2.3 THE CLASSIFICATION OF UGARITIC

One of the most hotly debated questions in Ugaritic studies concerns the classification of Ugaritic within the Semitic languages (see §9.5.1). The discovery of Ugaritic, first of all, reenergized the more general debate about the divisions of the Semitic languages. The geographical groupings into Northeast Semitic (Akkadian), Northwest Semitic (Ugaritic, Aramaic, Phoenician, Hebrew), Southeast Semitic (Arabic), and Southwest Semitic (Ethiopic) has found a cautious consensus. Several languages are still the subject of some discussion including especially Amorite, Eblaite, and even Ugaritic. Most scholars, however, group Ugaritic together with Aramaic, Phoenician, and Hebrew though sometimes under different names than Northwest Semitic. The Northwest Semitic languages are further subdivided into Canaanite (e.g., Phoenician and Hebrew) and Aramaic. It is again a hotly debated question whether Ugaritic belongs to the Canaanite group or not. To begin with, the differences between the Ugaritic and Canaanite languages should be related to the chronological differences between Ugaritic (fifteenth to thirteenth centuries BCE) and the main evidence for the Canaanite group (tenth to fifth centuries BCE). This points to a more fundamental difficulty in categorization schemes of the Semitic languages that try to classify chronologically disparate languages (e.g., Amorite and Arabic) without adequately addressing these diachronic issues. Indeed, linguistic studies in dialect geography also suggest that more attention needs to be given to geographical issues like trade routes, coastal vs. inland, and urban vs. rural. Thus, while the classification schemes may be convenient organizational tools, they should be used with these caveats.

Ugaritic and Hebrew are close linguistic relatives, even though Ugaritic is an older and northern sibling. A relationship can be quickly seen by a lexical comparison where basic vocabulary like *mlk*, “king”; *yd*, “hand”; *ymn*, “right hand”; *lb*, “heart”; and many others are essentially identical (see comparisons in Chapter 8). The grammatical structures and literary conventions are also quite similar. Thus, the languages share poetic meter and parallelism. They also share formal conventions that we find in the introductions of letters (see Chapter 3), which no doubt reflect aspects of the continuity of the scribal schools in the Levant.

2.4 UGARIT AS A SCRIBAL TRAINING CENTER









Ugarit was more than just a commercial center in the Levant; it also seems to have been a scribal center where scribes from around the region could come and receive special training. Excavations at Ugarit have located at least seventeen separate archives of texts and six of these archives have school texts with *abecedaries*. This is an unusually high number of archives for a relatively modest site that has only been partially excavated (see Figure 1.4). Not only is there an unusually high number of archives, but the school texts are also found in a few different locations. There was schools activity in several different areas. The significance of Ugarit then should be seen not only in the discovery of a new language and alphabet, Ugaritic, but also in the discovery of a Near Eastern scribal center that trained scribes in the whole region. We may therefore add education to the industries of ancient Ugarit.

2.5 SCHOOL TEXTS

School texts will serve as your introduction to the Ugaritic alphabet. Of the more than 1,500 tablets written in the Ugaritic alphabet that have been discovered, there are more than 100 school texts that were used for the training of scribes. These include *abecedaries*, lexical lists (including polyglot glossaries), and assorted training exercises. Texts like *KTU 7.60*, for example, come from an apprentice scribe practicing with a stylus. There are texts

with the correct text written by the teacher and the practice of a student below separated by a line (e.g., *KTU* 5.20). There are several myths that are apparently written by a student as a practice text (e.g., *KTU* 1.9, 1.13), and there are Akkadian texts written in the Ugaritic alphabetic script, apparently as scribal practice (e.g., *KTU* 1.67, 1.69, 1.70, 1.73).

2.5.1 The Origins of the Cuneiform Alphabet

An alphabet was invented in Egypt as part of the hieroglyphic system of writing. We now know from the inscriptions at wadi el-Hol in Egypt that the Egyptian alphabet was adapted for use with Semitic writing systems as early as 2000 BCE. This first, strictly alphabetic system of writing was pictographic. Thus, in the proto-Sinaitic inscriptions, the Hebrew letter *aleph* corresponds to the picture  (representing an ox's head), the letter *mem* to  (representing water), the letter *nun* to  (representing a snake), and the letter *resh* to  (representing a head). Under the influence of the cuneiform world that used Akkadian as a *lingua franca* in the Levant during most of the second millennium BCE, the scribes in Ugarit apparently adapted this pictographic alphabet into the alphabetic cuneiform used for the Ugaritic language. Many of the alphabetic cuneiform letters you will see in the following bear some resemblance to the early Canaanite letters (compare the letter *beth*,  and , or the letter *'ayin*,  and ) but others bear little resemblance.¹ The Ugaritians were apparently quite proud of their invention of a cuneiform alphabet. Of the seventeen archives at Ugarit, at least six of them contained *abecedaries*—more than any other ancient Near Eastern site (so far as we know).

2.5.2 An *Abecedar* (“Alphabet”) Tablet

The tablet on the next page, called an *Abecedar*, or “Alphabet” tablet, will serve to introduce the Ugaritic alphabet. At least sixteen abecedaries were found in six separate archives at Ugarit (see *KTU*

¹ On the Ugaritic script, see Dietrich and Loretz “The Ugaritic Script,” in *HUS*, 81–89, and R. Stieglitz, “The Ugaritic Cuneiform and Canaanite Linear Alphabets,” *Journal of Near Eastern Studies* 30 (1971), 135–39.

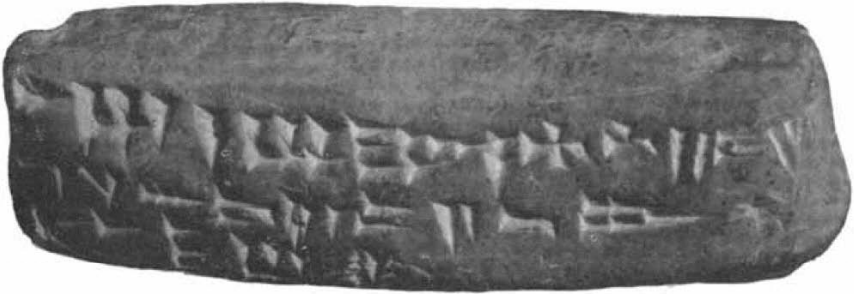


Figure 2.1. Ugaritic Abecedary Tablet (*KTU* 5.6; image used by permission of Yves Calvet, Director, Mission de Ras Shamra-Ougarit)

5.4–6; 5.8–9; 5.12–14; 5.16–17; 5.19–21; 5.24–25). The Ugaritic cuneiform alphabet contained thirty letters, which usually appear in the order of the following school text (Figure 2.1):

𐎀	𐎁	𐎂	𐎃	𐎄	𐎅	𐎆	𐎇	𐎈	𐎉	𐎊	𐎋	𐎌
ʾa	b	g	h	d	h	w	z	h	t	y	k	š
𐎍	𐎎	𐎏	𐎐	𐎑	𐎒	𐎓	𐎔	𐎕	𐎖	𐎗	𐎘	𐎙
m	d	n	z	s	ʿ	p	š	q	r	t		
𐎚	𐎛	𐎜	𐎝	𐎞								
g	t	i	u	š								

You may notice a couple of things. First, the Ugaritic language was written left to right (like Akkadian and in contrast to Hebrew and Phoenician).² Second, the order of the letters approximates the

² Dietrich and Loretz argued for another, shorter alphabet written right to left, which was based on their reading of the alphabetic cuneiform text from Beth-Shemesh and was also known at Ugarit (*KTU* 1.77; 4.31; 4.710); see *Die Keilalphabeten* and their summary in “The Ugaritic Script,” 82–85. The

order of the Hebrew alphabet with some additions. Furthermore, by illustrating the Ugaritic alphabet in this *abecedary*, we see the alphabet in its ancient order. This makes it easy to recognize that the final three letters (*ʔi*, *ʔu*, *š*) were later additions to a system of writing. The letters *ʔi* and *ʔu* help distinguish vowels, and the letter *š* accommodates foreign (i.e., Hurrian) words.

There are a few basic shapes of signs. Wedges are usually made horizontally or vertically \blacktriangleright , \blacktriangledown and can also be used at an angle as in the *š* \blacktriangledown ; a second basic shape is the angle wedge (or the German “Winkelhaken”) \blacktriangle . The letters of the alphabet are formed by using combinations of these signs. A small version of the \blacktriangledown sign also serves as a word divider, which is usually marked as a “.” in transcriptions; thus, $\blacktriangledown\blacktriangleright\blacktriangledown\blacktriangleright\blacktriangledown\blacktriangleright$ is transcribed *bt.mlk*, “house of the king.” Although the word divider seems similar to the *g* sign, it is consistently smaller and it is clearly differentiated from the *g* in the tablets. Be warned, however, that Ugaritic is not completely consistent in employing word dividers.

2.5.3 An Ugaritic–Akkadian *Abecedary* Tablet

An indication of the names of the letters may be obtained by the bilingual Ugaritic-Akkadian *Abecedary* shown in Figure 2.2. The left column is the Ugaritic letter and the right column the syllabic value in Akkadian of the first syllable of the letter name.³ Part of a complete transcription of the text on the next page is the representation of the scribal lines that the scribes used to separate each letter and column of the text.

publication of a new *abecedary* by D. Pardee and P. Bordreuil (*RS* 88.2215) suggests that there was no reduced southern or Canaanite alphabet.

³ On the names of the West Semitic alphabet also see F. M. Cross and J. Huehnergard, “The Alphabet on a Late Babylonian Cuneiform School Tablet,” *Orientalia* 72 (2003), 223–28.

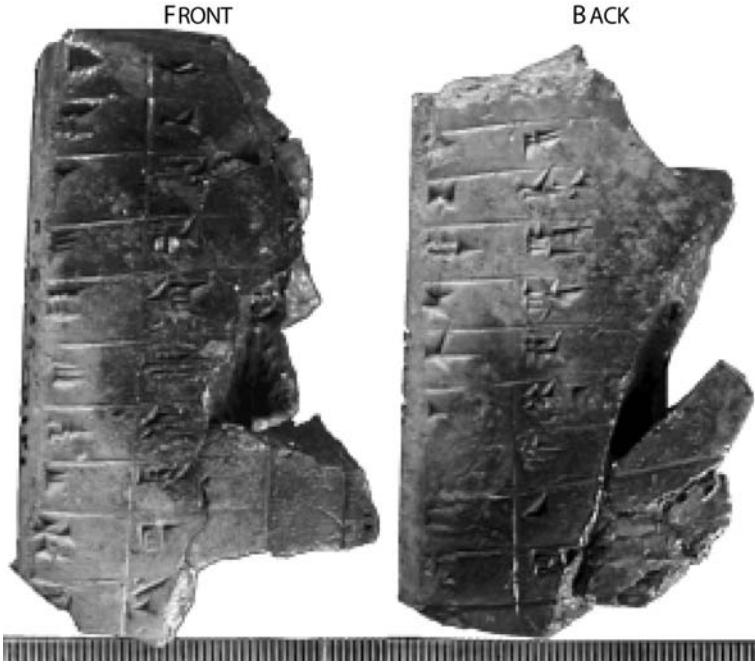






Figure 2.2. Ugaritic–Akkadian *Abecedary* (KTU 5.14; photo by John Ellison; used with courtesy of Yves Calvet)

<i>front</i>		<i>back</i>	
1	<i>a</i>	<i>a</i>	...
2	<i>b</i>	<i>be</i>	21
3	<i>g</i>	<i>ga</i>	22
4	<i>ḥ</i>	<i>ḥa</i>	23
5	<i>d</i>	<i>di</i>	24
6	<i>h</i>	<i>ú</i>	25
7	<i>w</i>	<i>wa</i>	26
8	<i>z</i>	<i>zi</i>	27
9	<i>ḥ</i>	<i>ku</i>	28
10	<i>ṭ</i>	<i>ṭi</i>	29
	30
			<i>š</i>
			<i>zu</i>

2.6 Ugaritic Alphabet Chart

Modern dictionaries (and the glossary of this book) follow the order of the Hebrew alphabet plus additions: ׀a ׀i ׀u b g d d h w z h h t z y k l m n s s c g p s q r s t t. In Figure 2.3, you will find the alphabetic sign, its Semitic transliteration, and the pronunciation. A fourth column adds the syllabic Akkadian cuneiform known from the school text in Figure 2.2 (§2.4.3; *KTU* 5.14).

It should be noted that the chart in Figure 2.3 standardizes the shapes of the Ugaritic letters. In the actual tablets, there is naturally some variation.⁴ Although there is some variation of Ugaritic letter shapes, we have chosen one shape for each letter as they are most frequently observed on actual tablets. The Ugaritic font used in Figure 2.3 (and throughout this book) attempts to both stylize the letters and give some indication of the way that the Ugaritic alphabet appears on real tablets. Older drawings and textbooks often have given slightly inaccurate forms or less common forms of certain letters as the standard form. For example, the standard form for the letter t in most textbooks and many drawings is , even though it usually looks more like the shape , which is used in this book. Likewise, the letter c is often shown as  in many textbooks and drawings, but more often it appears as .

⁴ For an in-depth study of Ugaritic paleography, see John Ellison, “A Paleographic Study of the Alphabetic Cuneiform Texts from Ras Shamra/Ugarit” (Ph.D. thesis, Harvard University, 2002).

Ugaritic Cuneiform	Transliteration	English Equivalent	Syllabic Cuneiform
	ʾa	<i>a</i> as in apple	<i>a</i>
	ʾi	<i>i</i> as in ice	<i>i</i>
	ʾu	<i>u</i> as in put	<i>u</i>
	b	<i>b</i>	<i>be</i>
	g	<i>g</i>	<i>ga</i>
	d	<i>d</i>	<i>di</i>
	ḏ	<i>th</i> as in the	
	h	<i>h</i>	<i>ú</i>
	w	<i>w</i>	<i>wa</i>
	z	<i>z</i>	<i>zi</i>
	ḥ	<i>h</i> as in ha!	<i>ku</i>
	ḫ	<i>ch</i> as in loch	<i>ḫa</i>
	ṭ	<i>t</i>	<i>ṭí</i>
	z	<i>zh</i>	
	y	<i>y</i>	
	k	<i>k</i>	
	l	<i>l</i>	
	m	<i>m</i>	
	n	<i>n</i>	
	s	<i>s</i>	
	š	<i>s</i> as in sign	<i>zu/su</i>
	ʿ	<i>ah</i> (guttural)	
	ḡ	<i>gh</i> as in jungle	<i>ḫa</i>
	p	<i>p</i>	<i>pu</i>
	ṣ	<i>ts</i> as in pits	<i>ṣa</i>
	q	<i>q</i>	<i>qu</i>
	r	<i>r</i>	<i>ra</i>
	š	<i>sh</i> as in ship	
	t	<i>t</i>	<i>tu</i>
	ṯ	<i>th</i> as in thin	<i>ša</i>

Figure 2.3 Chart of Ugaritic Alphabet

3

Letters

An Inductive Introduction to Ugaritic Grammar

3.1 INTRODUCTION TO LETTERS

Letter writing throughout the Fertile Crescent, as in all cultures, was formulaic. The origins of these formulas lie in oral messages transmitted via intermediaries. An intermediary, who carried the missive from sender to recipient as a document of authorization, was allowed to expand the content should the recipient request any explanatory information. Depending upon the culture, this agent would be called *mār šipri* (Akkadian), *wpwty* (Egyptian), or *ml'ak* (Ugaritic; compare with the Hebrew מלאך).¹ Scribes in Ugarit and other Eastern Mediterranean sites inherited and adapted the conventions of correspondence developed over centuries in Mesopotamia. Terms like “lord” and the metaphorical use of kinship terminology like “father,” “mother,” and “brother” indicated the relative social status of the correspondents. One notices a predictable obsequiousness on the part of a person requesting help from a superior. These and other features reflect the absorption of the long tradition of cuneiform letter writing by scribes who composed correspondence in Syria and Palestine. The Ugaritian scribes, who were trained in multiple languages, drew

¹ Jesús-Luis Cunchillos, “The Correspondence of Ugarit” in *HUS*, 359.

heavily upon Akkadian epistolary phraseology to write letters in their own language.²

Address to Superior Party	
1. <i>ana šar māt Ugarit</i>	To the king of the land of Ugarit,
2. <i>bēlīya qibīma</i>	my lord, speak.
3. <i>umma Taguḥli ardikāma</i>	Message of Taguḥli, your servant.
Declaration of Deference³	
4. <i>ana šēpē bēlīya ištu rūqiš</i>	To the feet of my lord, from afar,
5. <i>šinišu sebīšu amquṭ</i>	two times-seven times I fall down.
Situation Message	
6. <i>enūma itti šarri u ittīya</i>	Now, with the king and with me
7. <i>gabba šulmu ašrānu itti</i>	all is well. There, with the
8. <i>šarri bēlīya mīnummē</i>	king, my lord, is everything well?
<i>šulmānu</i>	
9. <i>ṭēma literrūni</i>	A word may they return to me.
Letter Topic	
10.–47. The letter mainly concerns a shipment of lapis lazuli that may have been counterfeit. The letter writer seeks to rectify the situation and alleviate the king's anger.	

Figure 3.1 An Akkadian Letter

To assist you in seeing the similarities in the formulaic nature of the Akkadian syllabic and the Ugaritic alphabetic letters, we have placed this Akkadian letter alongside a Ugaritic letter in Figure 3.2.

² S. Izre'el, "The Amarna Letters from Canaan: Style, Phraseology, Idiom," in *Civilizations of the Ancient Near East* (ed. J. Sasson; Peabody, MA, 2000), 2413–16.

³ The dark lines indicate lines drawn on the tablet between each section.

<i>Akkadian Letter</i>	<i>Ugaritic Letter</i>
Address to Superior Party	
<p><i>ana šar māt Ugarit</i> To the king of Ugarit, 2. <i>bēlīya qibīma</i> my lord, speak. 3. <i>umma taguḥli ardikāma</i> Message of Taguḥli, your servant.</p>	<p>1–2 <i>l.mlkt adty</i> To the Queen, my lady, 3. <i>rgm</i> speak. 4.–5. <i>ṯm.tlmyn ᵇdk</i> Message of Tlmyn, your servant.</p>
Declaration of Deference	
<p>4. <i>ana šēpē bēlīya ištu rūqiš</i> To the feet of my lord, from afar, 5. <i>šinīšu sebīšu amquṯ</i> two times-seven times I fall down.</p>	<p>6–7. <i>l.p^ḥn ᵇadty</i> To the feet of my lady 8–9. <i>šb^d w.šb^ᵇid</i> seven times and seven times 10–11. <i>mrḥqtm qlt</i> at a distance (?) I fall down.</p>
Situation Message	
<p>6. <i>enūma itti šarri u ittīya</i> Now, with the king and with me 7. <i>gabba šulmu ašrānu itti</i> all is well. There, with the 8. <i>šarri bēlīya mīnummē</i> <i>šulmānu</i> king, my lord, is everything well? 9. <i>ṯema literrūni</i> A word may they return to me.</p>	<p>12–13. <i>ᵇm.ᵇadty mnm.šlm</i> With my lady, is everything well? 12–13. <i>rgm.ttb l.ᵇdh</i> A word return to her servant.</p>
Letter Topic	
10–47 Concern about shipments	This brief epistle ends here

Figure 3.2 Akkadian and Ugaritic Letters

Since the Ugaritian scribes wrote in both languages, the forms of the dominant Akkadian epistolary style no doubt helped shaped the Ugaritic style.

The complete and fragmentary letters in alphabetic cuneiform share a basic tripartite structure: Heading, Main Message, and Ending. One may nuance this arrangement by identifying the smaller components within each of these larger units of the texts.

The Heading includes the title proper and a salutation, which may include the use of kinship terms to indicate respect. Two variations of the ordering of the Heading occur in these letters. We designate them Type I and Type II. Of particular import is the recognition that when the addressee occurs first in the Heading (Type I) we may assume that this party receiving the letter is superior to the one sending it. Often, to confirm this observation, one notes that this form of letter includes a formula of obeisance.

Type I

Addressee (Prepositional phrase)

rugum (Basic imperative)

taḥmu (Heading Noun “word”)⁴

Sender (Descriptive phrase)

Type II

taḥmu (Heading Noun “word”)

Sender (Descriptive phrase)

Addressee (Prepositional phrase)

rugum (Basic imperative)

⁴ This particle regularly introduced the sender of an Akkadian correspondence from the OB Period on. But in the Canaanite letters of El Amarna, *umma* is bound to a genitive, which indicates that *umma* was as a substantive with the meaning “word, message, saying” like the Ugaritic *ṭḥm*. See A. F. Rainey, *Canaanite in the Amarna Tablets*, 174–180.

After the opening segment, three possible elements occur as standard salutations from the writer to the reader:

Obeisance (“Flopping Formula”)

Prepositional Phrase (Indicating Direction)

Suffixed Form Verb (Indicating Subject and Action)

Greeting of Peace

Type I

PN.yšlm (“May *Personal Name* have peace”)

Type II

yšlm.lk (“Peace to you”)

Divine Blessing

Subject Plural ʾilm “deities”

Exhortation (Jussive verbs *tgr* “protect” and *tšlm* “preserve”)

Object (Second person singular pronominal suffix)

The intervening Body may contain one to three different message types, which deal with situation reports, information messages, and inquiries. Due to the less stylized and, therefore, less predictable, nature of the Body, we are forced to wrestle with the problems of Ugaritic grammar and syntax here:

1. Situation Message

The Sender’s Report

Introductory Adverb (*hnnny*, *hlny*) “here” / Prepositional Phrase

Declarative clause (including *kll* [+ *midm*] + *šlm*)

The Directive

Parallel Adverb (*tmny*, *tmn*) “there” if a compound report

Subject (phrase identifying addressee + nominal clause)

An Extension: additional information about each person

2. Information Message

Factual Information

Dialogue Format

Persuasive Format

3. Inquiry Message

Interrogative Sentence(s)
Other Topics

Sometimes an Ending follows the final message. Generally, the writer requests a response to the issues raised in the letter:

Optional Ending

Jussive/Imperative Verbs (Š form of *twb* “return”)

Occasionally impersonal third 3rd person pronoun endings

Occasionally relative clause at beginning of sentence

3.2 INSTRUCTIONS


For the following letters, transliterate the text (i.e., transcribe the cuneiform characters into Latin characters using the alphabet chart provided in §2.5) and then translate it. In this chapter, notes are arranged according to sense units, which may not be identical with the arrangement of the signs on the clay tablet. First, translate the text “woodenly” to indicate that you understand the syntax of a phrase or sentence, and then smooth out the translation. We provide guidance for the first few letters. Then, use your experience, the glossary (Chapter 8), and the grammatical précis (Chapter 7) to explore the remaining texts. Depending on your interest, or on that of your professor, it is possible to reconstruct the vowels in Ugaritic words. This is sometimes an exasperating enterprise, but one that will help you to grapple with the interrelationships among the Semitic languages, diachronic language changes, and the tentativeness of modern scholarly reconstructions of ancient languages and cultures.

3.3 LETTER TO PLSY (KTU 2.10)

3.3.1 Text (KTU 2.10)


2.10:1. ⁵

2.10:2. 

2.10:3. ⁶

2.10:4. 

2.10:5. 

2.10:6. 

2.10:7. 

2.10:8. 

2.10:9. 


2.10:10. 

2.10:11. 


2.10:12. 

2.10:13. 

2.10:14. 

(rev.) 2.10:15. 

2.10:16. 

2.10:17. 

2.10:18. 

2.10:19. 

⁵ Students will note the regular appearance of the word divider (or *Trennungскеil*) marked by the vertical sign τ . It is transcribed by a period (.).

⁶ The dark lines in this and other texts indicate lines drawn by the ancient scribe on the tablet.

3.3.2 Transcription, Vocalization, and Notes (*KTU 2.10*)

2.10:1 *tḥm.ʾiwrḍr*

/taḥmu ʾiwrḍarri/

Message of ʾIwrḍarri.

In this Type II Heading the first word, on the basis of parallel features of Akkadian letters, *tḥm*, is a noun and part of the Heading. Unlike Hebrew, Ugaritic used case ending vowels to indicate a noun's function in a sentence. Since *tḥm* is part of a title, it is in the nominative, the case for subjects, vocatives, and titles.⁷

In our view, a final /-u/ marks this vocative. Since we have construed *tḥm* as a title for this communiqué, and not as the direct object of the verb *rgm* in line 3, we have indicated the appropriate case, the nominative. *tḥm* is bound to, or in close relationship to, a following word, a personal name. This personal name limits the concept of the message by indicating that of all the possible messages, this one “belongs to” ʾIwrḍarri. Ugaritic retained the use of case vowels in both freestanding and bound forms of the noun. Generally speaking, the case vowel for the noun to which another is bound is /-i/. We have indicated this on the PN, ʾIwrḍarri, though it is not certain that PNs were consistently inflected diptotically (two cases) or triptotically (three cases).

You will notice that we have supplied “vowels.” You may be asking, how did they get them? Though it may not be apparent at first glance, there is evidence for reconstructing the vowels in

⁷ For discussion of the vocative, see Tropper, *Ugaritische Grammatik*, §54.2. E. Greenstein suggests, on the basis of *KTU 1.17*, I 23–24, *lṭbrknn lṭr il aby // tmrnn lbny bnwt*, that the vocative takes the genitive case, at least when preceded by *l* (see Greenstein, “On a New Grammar of Ugaritic,” *IOS 18* (1979), 414). Despite the genitive form *aby*, it is not certain that one should generalize to all vocative forms. This suggestion also seems to assume that the vocative particle behaves identically to the preposition *l-*. It seems, rather, that the vocative mark would be similar to the Akkadian *lū*.

Ugaritic. Though the vocalization of Ugaritic is far from precise, there are significant bits of evidence in the form of the occasional use of the $\text{ʾ}a$, $\text{ʾ}i$, $\text{ʾ}u$ signs in Ugaritic alphabetic texts, the syllabic writing of Ugaritic materials, loanwords from Ugaritic into Akkadian, and the use of comparative information from other Semitic languages such as Akkadian and Hebrew.

At this juncture we make a detour to introduce Ugaritic nouns and adjectives (see §7.4). These words indicate gender, number, case, and state (see Figure 3.3 and §7.4.1). The masculine gender is generally unmarked (\emptyset) and the feminine is generally marked, usually by $(a)t$.⁸ There are three numbers: singular (unmarked), dual, and plural. The dual, unbound marked by $-m$ / $\bar{a}mi$, $\bar{e}mi$ / or bound by $-\emptyset = / \bar{a}$, $\bar{e} /$, is widely used in Ugaritic (unlike Hebrew, where it is confined mostly to natural pairs, e.g., עֵינַיִם , “two eyes”), and the plural, unbound marked by $-m$ / $\bar{u}ma$, $\bar{i}ma$ / or bound by $-\emptyset = / \bar{u}$, $\bar{i} /$. There are three cases: *nominative* for the subject of a sentence, *genitive* when a word is bound in relationship to another noun or to a preposition, and *accusative* for the direct object of a verb. In the dual and the plural, the genitive and accusative use the same inflectional endings; that is, they become a single case usually called the *oblique* case—also referred to as the genitive-accusative and abbreviated as gen-acc. The bound form (also called “construct”) differs from the unbound or free form (or “absolute”) only in the dual and in the masculine plural, both of which lose the final $-m$. As we noted for *thm* above, the bound

⁸ NOTE: As in all Semitic languages, there are several feminine nouns that are not marked; e.g., $\text{ʾ}um$, “mother”; $\text{y}d$, “hand”; $\text{ʾ}ar\text{ṣ}$, “earth”; $\text{np}\check{s}$, “spirit, throat.” Otherwise, the marker of the feminine is written with $-t$, which reflects either $/-t-/$ or $/-at-/$. As in Hebrew, there is usually no obvious reason for the appearance of the vowelless form ($/-t-/$) as opposed to the vowelless form ($/-at-/$). However, $/-at-/$ appears after a base ending in two consonants. Some examples of $/-at-/$ include mknt / $\text{mak}\bar{a}natu$ /, “place”; prt / parratu /, “heifer”; $\check{s}nt$ / $\check{s}anatu$ /, “year”; $\text{mr}ʾat$ / $\text{mar}\bar{i}ʾatu$ / “fat.” Some examples of $/-t-/$ include bt / bittu < *bintu /, “daughter”; $\text{m}ʾit$ / $\text{mi}ʾtu$ /, “hundred”; ʾaht / ʾaḥḥattu < *ʾaḥḥadu /, “one”; $\check{h}mt$ / $\check{h}\bar{a}m\bar{i}tu$ < $\text{*ḥ}\bar{a}miy\bar{u}$ [pl. $\check{h}myt$ / $\check{h}\bar{a}miy\bar{a}tu$]/, “wall”; $\text{ml}ʾit$ / $\text{mali}ʾtu$ /, “full”).

form is fully declined both before genitive nouns and before pronominal suffixes: for example, *bt. mlk*, /bētu malki/, “the house of the king (nom.)”; *bth* /bētuha/, “her house (nom.)”

Figure 3.3 summarizes the noun declension using the example *klb* /kalb-/ (Heb. כלב) “dog” and its feminine counterpart.

Singular	masc	nom	unbound/bound	<i>klb</i>	/kalbu/
		gen	unbound/bound	<i>klb</i>	/kalbi/
		acc	unbound/bound	<i>klb</i>	/kalba/
	fem	nom	unbound/bound	<i>klbt</i>	/kalbatu/
		gen	unbound/bound	<i>klbt</i>	/kalbati/
		acc	unbound/bound	<i>klbt</i>	/kalbata/
Plural	masc	nom	unbound	<i>klbm</i>	/kalbūma/
			bound	<i>klb</i>	/kalbū/
		obl	unbound	<i>klbm</i>	/kalbīma/
			bound	<i>klb</i>	/kalbī/
	fem	nom	unbound	<i>klbt</i>	/kalbātu/
			bound	<i>klbt</i>	/kalbātu/
		obl	unbound	<i>klbt</i>	/kalbāti/
			bound	<i>klbt</i>	/kalbāti/
Dual	masc	nom	unbound	<i>klbm</i>	/kalbāmi/
			bound	<i>klb</i>	/kalbā/
		obl	unbound	<i>klbm</i>	/kalbēmi/
			bound	<i>klb</i>	/kalbē/
	fem	nom	unbound	<i>klbtm</i>	/kalbatāmi/
			bound	<i>klbt</i>	/kalbatā/
		obl	unbound	<i>klbtm</i>	/kalbatēmi/
			bound	<i>klbt</i>	/kalbatē/

Figure 3.3 Noun-Adjective Declension Compendium

The long vowels in the dual forms arise from the reduction of original diphthongs (e.g., /*ay > ē/). Note that we indicate the loss

of the consonant by means of the macron above the vowel (Hebrew transcriptions usually mark this by a circumflex); the circumflex marks the loss of a syllable that results in “vowels colliding.” (This is the convention used by the *Chicago Assyrian Dictionary*.) Thus, when the glide consonant is lost between two vowels, we use the circumflex (e.g., /*aya > *aa > â/). This process will take place in verbs that, in contrast to being formed on a base of three strong consonants, have a weak element in the middle of the word.

We can point to another piece of confirming evidence for the presence of short case vowels in bound forms of nouns in Ugarit. The scribes wrote both alphabetic and syllabic texts. We discovered that the scribes indicated the appropriate case vowel of bound nouns when they wrote syllabic texts. This scribal practice conflicts with what was the “normative” Akkadian of the time and reflects the training of the Ugaritic scribes.⁹ This informed use of case vowels also suggests that Ugarit was a significant scribal training center.

2.10:2–3 *l.plsy rgm*
 /le-pilsiya rugum/
 To Pilsiya speak!

In this line we find a bound preposition, /le-/, and a PN indicating the recipient of the letter. There is some debate whether Ugaritic PNs were fully declined in the manner of other nouns and adjectives. If this name were declinable, it would be in the genitive case since it follows the preposition.

As we will discover in this and succeeding lines, prepositions are tiny, trying members of a language. Their idiomatic use is clear to native speakers but often unclear to the scholar removed from

⁹ See J. Huehnergard, *The Akkadian of Ugarit* (Atlanta, 1989), 149–154, and “Akkadian Evidence for Case Endings for Case-Vowels on Ugaritic Bound Forms,” *Journal of Cuneiform Studies* 33 (1981), 199–205.

the active use of the language by several centuries. The use of the preposition /le-/ (syllabic *le-e* in *Ug* 5 130 III, 5ə) here may be described as a *l(amed)* of advantage, for it indicates the person for whom the wish is intended (see Sivan, *Grammar*, 195–97) regarding the nuances of the word “to”).

A line incised on the tablet after this line indicates that the Type II introduction concludes with this word, the first Ugaritic verb you have encountered. *rgm* is a basic form of the verb, which we will call the G, which comes from the German *Grundstamm*, or “basic stem” (cp. the Hebrew *Qal*; see overview of Ugaritic verbal stems in §7.6). It is a second person, masculine, singular imperative. This information may be abbreviated as G 2ms impv.

The imperative is related to a short prefixed verb form called the jussive, but the imperative lacks a prefix. The prefix is unnecessary since all imperative forms indicate second person; e.g., *tn.ks.yn*, “give a cup of wine!”, *špš.ʔum.ql.bl*, “O Sun, my mother, carry the message!” For vocalization the imperative uses the theme vowel of the prefix conjugation (i.e., the Hebrew “imperfect”). There are three possible theme vowels: *u*, *i*, and *a* (as in *-qtul*, *-qtil*, and *-qtal*). As the following chart indicates, the imperative form varies depending upon the gender and number of the subject of the verb.

	u-stem	i-stem	a-stem
ms	/*quṭul, quṭla/	/*qiṭil, qiṭla/	/*qaṭal, qaṭla/
fs	/*quṭ(u)lī/	/*qiṭ(i)lī/	/*qaṭ(a)lī/
mp	/*quṭ(u)lū/	/*qiṭ(i)lū/	/*qaṭ(a)lū/
dual	/*quṭ(u)lā/	/*qiṭ(i)lā/	/*qaṭ(a)lā/

Figure 3.4 G Imperative

Note that the internal vowels of the different forms of G impv are identical. A “helping vowel” is inserted between the first two

root consonants to break up the consonant cluster. This vowel is the same as the original theme vowel, the vowel between consonants two and three. This is called *vowel harmony* and is common for imperatives in Semitic languages. Additionally, as in Hebrew, there was potentially a longer form of the ms impv (קִינָה//קִינָה/קָם or תִּנָּה//תִּנָּה). Some scholars think that the final *-h* of the longer form was originally “emphatic,” though the precise nuance of this emphasis remains elusive.

Below line 3 is a scribal line, which was used to separate different parts of the texts. Pay careful attention to such markings since they represent the ancient scribes’ understanding of the structure of a text.

2.10:4 *yšlm.lk*

/yišlam le-ka/

May it be well to you!

The second verb of the letter begins the Type II Greeting, and it is marked off by a line drawn on the tablet.¹⁰ In contrast to the imperative *rgm* of line 3, this form has a prefixed *y-* preceding the consonants of the root word *šlm*. *yšlm* is a short form of a G prefixed conjugation, called a *jussive*.¹¹ There are a variety of prefixed verb forms, but this “shortened” form—the jussive—is used for wishes and blessings. The parsing can be abbreviated G juss 3ms of *šlm*; compare the simple nonverbal expressions, לָךְ שְׁלוֹם (in Hebrew) or *lū šulmu ana muḥḥika* (in Akkadian), “May *there be* peace to you.”

yšlm could also be a D conjugation (compare with the Hebrew *Piel*) instead of a G. Like other Semitic languages, Ugaritic has a

¹⁰ Note that there is no obeisance formula. This formula referring to the speaker falling down before the addressee occurs only with the Type I Heading.

¹¹ We use the descriptive terms “prefixed conjugation” and “suffixed conjugation” rather than the typical Hebrew terms “imperfect” and “perfect.”

full complement of derived, or augmented, formations of verbs. Figure 3.5 summarizes the Ugaritic verbal stems.

	Basic	Factitive	Causative
Active	G	D	Š
Passive	Gp/*N	Dp	Šp
Reflexive	Gt	Dt	Št

Figure 3.5 Ugaritic Stems

Compare the Ugaritic, or comparative Semitic, designations of forms with their Hebrew counterparts in Figure 3.6.

	Basic	Factitive	Causative
Active	Qal (G)	Pi ^c el (D)	Hiph ^c il (Š)
Passive	Niph ^c al (N)	Pu ^c al (Dp)	Hoph ^c al (Šp)
Reflexive	–	Hithpa ^c el (~Dt)	–

Figure 3.6 Hebrew Stems

Each conjugation nuances the basic idea of the verb, although you must always let your context be your guide in translation. Those who have studied Biblical Hebrew have grown accustomed to the fact that others—namely, the Masoretes—have indicated an explicit conjugation and vocalization of verbs. In Ugaritic, there is no vocalization so the modern reader must decide on the basis of context and ancient parallels the appropriate interpretation of the word in question. Varied interpretations of verbal forms will change the vocalization and even the meaning of these texts. In this letter, the verb *yšlm* could be the D-stem prefix form (see further §7.6.5). The D-, or “Double”-stem, is named for the doubled second root consonant. In this instance, the form *yšlm* would be represented as a D juss 3ms *yušallim*. Note that the theme vowel D-stem is /i/ (cp. Hebrew יִדְבֹּר). The D-stem prefixed form of

verbs with an *aleph* as part of the root indicates that the theme vowel of the D-stem is /i/. There is some debate whether the prefix vowel of the derived stems should be /a/ or /u/. It is reasonable to think that Ugaritic followed Akkadian, which uses /u/ for the prefix of the derived stems of verbs. Of course, the student should recognize that we are dealing with the tricky question of what was spoken on the basis of what was written, and colloquialisms can vary considerably from locale to locale. The only native Ugaritic evidence for vocalization comes from the 1cs prefixed D forms, in which the *aleph* gives witness to the prefix vowel /a/. Thus, *ʾabqt* /ʾabaqqītu/, “I will seek” (KTU 1.6 IV, 20); *ʾarḥp* /ʾaraḥḥīpu/, “I will soar” (KTU 1.18 IV, 21); *ʾaqrbk* /ʾaqarribuka/, “I will bring you near” (KTU 1.6 IV, 20). The /a/ vowel in 1cs, however, does not fix the vowel of the other persons.

The D-stem is often described as factitive or resultative, in which the verb expresses the bringing about of a state (see §7.6.2). In this instance, the verb would express a wish for the person to experience peace. This D verb form and meaning would seem to fit the context of the letter. The only caveat for interpreting this form as the D jussive is that D appears to occur with the greetings that include a designation of the agents involved in the blessing and which denote a direct object, rather than an indirect object. In other letters, such as 2.11:7–9: *ʾilm tgrk tšlmk* /ʾilūma taḡgurūki tašallimūki/, “May the gods protect you, may they preserve you,” the greeter invokes the gods to guard and bring peace to the recipient.

2.10:5–8a *l.trḡds w.l.klby šmʿt.ḥṭʾi nḥtʾu.*

/le-tarḡadassi walekalbiya šamiʿtu ḥitʾē naḥtaʾū/

From Tarḡadassi and from Kalbiya I have heard of the defeats by which they were defeated.

Lines 5–6

These two lines begin the Situation Report. These words are joined by the conjunction *wa*, “and.” The preposition /le-/ is separative,

meaning “from.” Students familiar with Hebrew, should note that Ugaritic has no preposition /min/.

Line 7

These lines express the concern of this letter and present several vocabulary and grammatical challenges. Scholars have offered a variety of solutions, but one thing seems clear: The writer of our letter is disturbed by whatever he has heard (*šmʿt*) from two individuals. In response, he writes to Pilsiya for help. A possible reference to Death in line 12 indicates that ʿIwriḏarri desperately awaits a response from Pilsiya, whom he must consider able to proffer protection.

The verb *šmʿt* seems to be a basic form (G) suffixed tense, indicating the first person, common gender, and singular number (see §7.3.4). This G suff 1cs “I have heard” could be vocalized as /šamiʿtu/ with an /i/ theme vowel on the basis of the parallel form in Akkadian letters from El-Amarna that also show an /i/ class theme vowel with the writing for 1cs *ša-mi-ti* /šamiʿti/ (EA 362:5). Additionally, though more removed chronologically, Hebrew offers comparative evidence in pausal forms, for example, Jud 2:17 *šmʿe* (3mp) and in Jer 36:13 *šmʿe* (3ms).

The suffixed form of the verb occurs in every stem. The G-stem base form is *qaṭvl-*, where *v* may be any of the short vowels, i.e., *qaṭal-*, *qaṭil-*, or *qaṭul-* (cp. Hebrew *קָטַל*, *קָטַל*, and *קָטַל*). In the West Semitic languages, as opposed to Akkadian, these theme vowels carry semantic weight. Generally speaking, the *qaṭal-* is used for transitives and verbs of motion, the *qaṭil-* and *qaṭul-* for stative, and sometimes passive, verbs. Akkadian favors the /i/ theme vowel for the suffixed conjugation pattern. Due to the peculiar writing of the three alephs in Ugaritic, verbs where the second root consonant is aleph ʿ (II-ʿ) reveal the quality of the second vowel. In these instances, only the type *qaṭil-* is attested (e.g., *šʿil* /šaʿila/; *ʿik*

/laʔika/), but Akkadian provides examples of the type *qaṭal-* (e.g., *ša-ma-ta* < √smt “to transfer property”).

G	Singular	dual	plural
3m	<i>mlk</i> /malaka/	<i>mlk</i> /malakā/	<i>mlk</i> /malakū/
3f	<i>mlkt</i> /malakat/	<i>mlkt</i> /malak(a)tā/	<i>mlk</i> /malakā/
2m	<i>mlkt</i> /malakta/	<i>mlktm</i>	<i>mlktm</i> /malaktum(ū)?/
2f	<i>mlkt</i> /malakti/	/malaktumā/	<i>mlktn</i> /malaktina?/
1c	<i>mlkt</i> /malaktu/	<i>mlkny</i> /malakniya ?/	* <i>mlkn</i> /malaknū?/

Figure 3.7 G Suffix Conjugation

All three vowel types existed in Ugaritic, but we have used the *qaṭal-* type in the chart in Figure 3.7, which outlines the distinguishing suffixes of the suffixed verb forms.¹²

You should notice the similarity between the words *ḥtʔi* and *nḥtʔu* (lines 7–8). We have understood *ḥtʔi* as /ḥitʔē/, a nominal bound form before the verbal *nḥtʔu*. When the noun and verb are formed from the same root, we may refer to this as a *cognate* formation. Though the morphology does not specify whether *ḥtʔi* is dual or plural bound, a dual would coincide with the reference to the two gentlemen in lines 5 and 6.

The precise meaning of the root *ḥtʔ* remains elusive. The search for meaning begins with the context, which suggests some type of catastrophic event. Next, we turn to etymology as a secondary but important guide to meaning. From Arabic, one might suggest “order of arrest” based on the root *ḥtʔ* “to prevent,” but Arabic is chronologically too distant to be a reliable guide. Mishnaic Hebrew and Aramaic have סָתַת , “to put down, rest.” Closer chronologically, Akkadian has the verb *ḥatû*, “to smite.” The noun would mean something like “ruins, smittings, defeats.” From the contemporary Akkadian El-Amarna letters, note the letter from

¹² ? in the chart indicates forms about which scholars are uncertain.

Rib-Haddu, mayor of Gubla, in which he answers imputations on his credibility; this is analogous to the situation in our letter. in EA 102:11–13, Rib-Haddu complains, “Now you are going to come into an empty house. Everything is gone. *I am utterly ruined /tiḥtātī gabba/*.”¹³ This Amarna text not only fits the context but also provides a contemporary and geographically close etymological comparison.

This suggested meaning here seems to fit the use of the term in parallel passages in the Ugaritic Baal Epic warning against the dangers of Death’s rapacious appetite. Despite a variety of possible interpretations, in both the first, Baal versus Mot (*KTU* 1.6:II, 23), and the second, in Baal’s House (*KTU* 1.3:VIII, 20), the root *ḥtʿ* seems to indicate “to swallow, to crush.”

With our suggestion that *nḥtʿu* be interpreted as an N-stem (cp. Hebrew *Niphal*), we must pause to introduce another of the augmented verbal forms of Ugaritic. The reciprocal/passive pattern N, for the most part, has replaced the G passive in Hebrew, which is only rarely attested in writing. The process of the replacement of the G passive by the N-stem is, however, obscured by the fact that it is not always possible to distinguish between the Gp, Dp, and N patterns in alphabetic writing. We would suggest that this line reporting the situation of two persons asking for help is awkwardly translated as “the crushings by which they have been crushed,” or “the defeats (by which) they have been defeated.”¹⁴ This syntax seems akin to the *awat iqbû*, “the word (which) he spoke,” kind of construction in Akkadian in which a noun is in a bound relationship with a following verb marked by a subordinating, or

¹³ R. Cohen, “Intelligence in the Amarna Letters,” *Amarna Diplomacy. The Beginnings of International Relations* (ed. R. Cohen and R. Westbrook; Baltimore/London, 2000), 95.

¹⁴ Alternatively, Segert, *BGUL*, 187, analyzes *ḥtʿi* as an infinitive “to disappear(?)” and *nḥtu* as a G or N impf 1cpl “to disappear(?)” or “to be vanquished.” Cp. Sivan, *Grammar*, 118, 131; Gordon, *UT*, 117.

subjunctive, vowel /u/. Hebrew usually employs a relative in such cases, e.g., הַדְּבָר אֲשֶׁר דִּבַּרְתִּי “the word that I spoke” (Gen. 41:28). The basic configuration of the N form of the verb is shown in Figure 3.8:

	Suffix-Conjugation	Prefix-Conjugations	Participle	Infinitive
G	<i>qaṭala, -ula, ila</i>	<i>yaqtul-, yaqtil-, yiqtal-</i>	<i>qātil-</i>	<i>qaṭāl-</i>
N	<i>naqtala</i>	<i>yīqqaṭil-</i>	<i>*muqtaṭil-</i>	<i>naqtāl</i>

Figure 3.8 Comparison of G and N Verbal Forms

Interpretations that connect this term with the defeat of the letter sender seem to miss the intent of the letter. The context of this letter is as follows: ᵎIwriḏarri has heard of negative events, military losses, the activities of brigands, or some other kind of attack, which have befallen two of his neighbors. He writes to Pilsiya for help in order to avert a similar fate, not to report his own demise. ᵎIwriḏarri’s later reference to the deathly grip of the gods (lines 11–12) describes the severity of his state; it does not indicate that he has already lost. If ᵎIwriḏarri has already lost the battle, why write this anxious letter to Pilsiya? And, come to think of it, if ᵎIwriḏarri has already been gripped by Death, how could he write this letter? We refer, again, to the contemporary Amarna messages and references to a destroyed or empty house, obviously written by someone who still lives in the house (see EA 102:11–12; 316:16–25).

2.10:8b–11a *ht hm.ᵎinmm nḥᵎu.w. ᵎak ᵎmy.*

/hitta him(ma) ᵎenumimma niḥḥatiᵎū wa laᵎak ᵎimmiya./

Now, if there is nothing, we are defeated, so send to me.

Line 8b

The term *ht* (/hitta < *hinta/)—a temporal adverb—focuses on the

next part of the report, the main intent of the letter.¹⁵ “Now, Pilsiya, here is my concern ...” The form *ht* seems to be an alternative to *ʿnt* “now.”

Line 9

hm. This subordinating particle “if, or” indicates in this case the opposite of ʾIwriḏarri’s expectations. If there is no help to be found, he has wasted his time writing. He must assume that Pilsiya is not only able to help, but that he is willing to help.

ʾinmm. This negative existential particle “there is not” (<ʾaynu) negates nominal clauses (like 𐤀𐤍 in Hebrew).¹⁶ This indicates non-presence as opposed to nonexistence (not here). In letter 2.82 this negates the participle.¹⁷ The syllabic Akkadian texts from Ugarit have the form *yānu*, so we have retained the final /-u/ vowel. If you check other grammars, you will see the form with a final /a/. The particle negates the indefinite pronoun, *mimma*, “something, anything.” As we have compared this letter with EA 102, the use in a similar Akkadian context of a term denoting “something, anything,” comparable to Akkadian *mimma* or *gabbu* makes sense.¹⁸ The form of this particle occurring in Mesha line 24 indicates that the diphthong is reduced in Moabite: ʾn /*ʾēn < ʾayn/.

The materials we have seen thus far indicate the middle position Ugaritic seems to have held between its Canaanite cousins and its Akkadian family. Ugaritic lies between the E and W branches of Semitic languages. For instance, it uses the *h* for the third person pronouns, like Hebrew 𐤁𐤇/𐤁𐤇. But Ugaritic uses the Š causative,

¹⁵ Sivan, *Grammar*, 180.

¹⁶ Sivan, *Grammar*, 187.

¹⁷ Tropper, *Ugaritische Grammatik*, §822.

¹⁸ Segert, *BGUL*, 192, wonders if *mm* represents “water” or *ʾinmm* an extended form of negative existential particle *ʾin*. We are not convinced by his reasoning, given our understanding of the context of this letter.

like Akkadian. This indicates another reason why both Akkadian and Hebrew are important for interpreting Ugaritic. In this light, note that Tropper lists Ugaritic as a Northern Canaanite dialect.¹⁹

Line 10

nhṭʿu. ʿIwriḏarri fears that he will suffer defeat should nothing come to him from Pilsiya. Picking up on the report from the two men mentioned, the writer uses another form of the verb *hṭʿ* as part of his appeal to the recipient so that the same fate does not befall him. Targadassi and Kalbiya were ruined, or at least put in some disadvantage. ʿIwriḏarri fears being destroyed, thus the anticipatory, if not hyperbolic, “we are destroyed.” Although this word looks like a G prefix conjugation 1cp (see §7.3.4.10), the context suggests that the N-stem is more appropriate, /niḥṭatiʿu/ < /*niḥṭatiʿu/, “we will be/are defeated” (see §7.3.4.1).

ʿak. On the basis of the presence of the aleph in the plene, or full, writing, and noted also in the prefixed forms such as *ʿilʿak*, the G 2ms impv should be vocalized as *laʿak*, “send!”²⁰ Again notice the principle that imperatives are generally vocalized with homophonous vowels.²¹ ʿIwriḏarri appeals: Send troops! Send archers! Send money! Send help!

Line 11a

ʿmy. Prepositional phrase indicating the direction of the desired help. “To me!”

2.10:11b–13 *w.yd ʿilm.p.kmtm ʿz.mʿid*
/wa-yadu ʿilīma pu ki-mōtim ʿazzi maʿdi/

For the hand of the gods here, is like Death, (which is) exceedingly fierce.

¹⁹ Tropper, *Ugaritische Grammatik*, §13.

²⁰ *KTU* 1.4 VII 45; 2.21 11; 2.30 20; 2.42 21; 2.75 9.

²¹ Sivan, *Grammar*, 130.

Line 11b

yd. The word *yd* could be rendered as /yaddu/, “love, affection.”²² This is not the case here. The notion of “divine love” seems to miss the obvious point of a letter that seems directed at garnering help during a crisis. Furthermore, the descriptive terms following *yd* are negative in connotation. Death’s negation is self-evident. Additionally, the adjective *ʿaz* has to do with ferocity, not strength, and seems suited to describing a problem, not a passion. It seems much more likely that a man fearing military defeat would refer to the “hand” being against him. Thus, we take this word from *yd* /yadu/, “hand.” We recall that in Akkadian “hand of God,” *qāt ili*, describes a calamity or a specific illness.²³ This word is grammatically feminine, as are most body parts in Ugaritic as well as in Akkadian, Hebrew, and other Semitic languages, so we have a clue regarding the syntax of the next few lines.

Line 12

p. Compare the Ugaritic adverb *p* /pu/, “here,” with Hebrew *pō* and Phoenician.

²² Sivan, *Grammar*, 185.

²³ Note, for example, *ana maršim qāti ilim*, “for the sick person, it means it is ‘the hand of a god.’” For a study on the notion of the “hand of the god” in the larger Ancient Near Eastern context, see K. van der Toorn, *Sin and Sanction in Israel and Mesopotamia. A Comparative Study* (Assen/Maastricht, 1985), 77–80. In discussing the “hand of god” in a medical diagnostic context, van der Toorn notes the elasticity of this phrase, “We are forced to conclude that the bulk of the diagnostic series SA.GIG does not allow us a direct grasp of the mysterious connection between the various ailments and the anger of the gods, be it spontaneous or provoked by human offences. In many cases the series establishes a relationship between the observed symptoms and the hand of a specific deity, but it usually refrains from giving explanations concerning the intentions of the gods involved or the cause of the illness” (79).

kmtm. The preposition *k* indicates that *mtm* will have a final /-i/ of the genitive case. For example, another comparative use of this preposition is found in the Keret legend (*KTU* 1.16, 2–3): *kklb.bbt.k.nʿtq.kʿinr ʿap.ḥštk*, “Like a dog we enter your house, like a cur the opening of your chamber.” In other syntactical environments, one may interpret the *k* as a subordinating conjunction, like Hebrew כִּי, thus (*KTU* 2:36, 14): *rgm.ky.lʿikt.bt.mlk*, “the word **that** the king’s daughter sent.” The terms *ʿz* and *mʿid* will have a final /-i/ if construed as appositional to *mtm*, “Death.” One might understand these terms as forming a nominal sentence with /yadu/ and thus vocalize the words with /-u/ for the nominative. But this is unlikely since *yd* is feminine; assuming that *ʿz* is an adjective and not a noun, it would agree in gender with the noun modified and show a final /-t/. Thus it seems better to understand that ʿIwriḏarri likens his situation, whether exaggerated or not, to the unyielding power of Mot, the deity of death or, quite literally, to the gravity of the grave.

The phrase *ki-mōtima* should be analyzed as a preposition prefixed to a noun in the genitive singular, with an enclitic particle suffixed. This line presents us with another preposition, /ki-/, which is prefixed to a word in the genitive. An enclitic particle /-m/, which does not appear to have a particular meaning, completes the word. The preposition /ki-/ is a variant of the standard preposition /kīma/, “like, as.” This preposition, which in this instance indicates a comparison, should be kept separate from the subordination particle *k-*.

The word /mōti/ deserves comment. You may recall this word from the Hebrew מוֹתָ or Akkadian *mūtu*.²⁴ *Mōti* is written with a final /-i/ because a preposition is bound to it. The long /ō/ vowel arises from the reduction of the original /aw/ diphthong. You will

²⁴ For a stark example of the importance of remembering the distinctive elements of a word, including vowel length, note that in Akkadian *mūtu* is “death” and *mutu* is “husband.” Confusion here would certainly alter communication!

recall that we indicate this kind of shift by means of the macron above the vowel, although other authors may use the circumflex.

Line 13

ז. The adjective /^ʿazzi/ is related to the Akkadian *ezzu*, “strong, fierce, terrible.” This adjective is in the genitive case because it modifies *mt*, not the *yd* ^ʿ*ilm*. The term describes gods, demons, animals, floods, fires, battles, and weapons, so its negative connotations seem a fitting term in the context of this letter writer’s fear of death.²⁵ Though the “hand of god” may indicate an illness or pestilence, this letter does not illuminate the precise nature of the danger.

mʿid. The word *mʿid* is used adverbially before or after the verb (or adjective) modified. The word appears in Hebrew as the noun מִאִד, which would be transcribed consonantly as *mʿd* and which is used adverbially. Since Ugaritic did not experience the Canaanite Shift ($\bar{a} > \bar{o}$), the Hebrew form, מִאִד, indicates that the Ugaritic should have a long / \bar{a} /, or length of some sort in the middle of the word. Since the Hebrew form follows from the earlier Ugaritic word, *muʿdu* seems unlikely. The primary point about “much, many” is that there seems to be length in the middle of the word. The precise nature of this length varies, thus *maʿdu*/*mādu*/*maddu* all seem hypothetically possible. These three variations occur in Akkadian. Interestingly, Qumran Hebrew shows all three forms: מִאִד, מִאִד, מִאִד. Here we have chosen to normalize *mʿid* as /*maʿdi*/ since the syllable-closing aleph ^ʿ*i* is written. This alerts the reader to the fact that the symbol, or grapheme, ^ʿ*i* may indicate either aleph + i vowel (^ʿ*i*) or a syllable-closing aleph, or Ø. The plural form occurs in *Ug* 5 137 II, 37 as *ma-a-du-ma* /*maʿ(a)dūma*/, which shows the vowels for this

²⁵ Sivan, *Grammar*, 173, takes this as a G part ms “strong,” but a simple adjective seems to suffice.

adverb. In addition, remember that the final /-i/ vowel agrees with /^ʕazzi/, in apposition with *kmtm*, “death.”

2.10:14–15 *hm.nṯkp m^ʕnk*

/hima niṯkupu ma^ʕanaka/

Since we await your reply,

Line 14

hm. The word *hm*, “if,” indicates “if we await (and you know we do)” = “since we await.” This line indicates a situation, ʔIwriḏarri’s anticipation of a good answer from Pilsiya.

nṯkp. One problem lies in the meaning of the word *nṯkp*. One might perhaps take note of the Akkadian *sakāpu*, “to be at rest, reject, repulse,” but this etymology is problematic because one would expect a root beginning with the consonant *š* and not *s* (see *KTU* 5:14 for *ṯ* > *š*). Hebrew offers another possibility with a *k-q* interchange; the word קָשָׁה occurs in the Hebrew Bible some twenty-three times in the Niphal and Hiphil forms. It generally describes a human being looking out a window or God looking down from heaven. The image of Judges 5:28, of Sisera’s mother gazing out of her latticed window, looking for her son to return home, provides a poignant, and pathetic, picture. Perhaps the writer of our letter peers from a porthole awaiting good news to arrive. Thus, *nṯkp*, which occurs only here in Ugaritic, reminds one of the challenges of interpreting these ancient documents. Sometimes we lack the evidence necessary to reach a definitive conclusion.

Line 15

m^ʕnk. This noun ends with /a/ because it is in the accusative case, indicating the object of the verb *nṯkp*. The final element of the word /-ka/ is a pronominal suffix. For the full range of suffixes, see Figure 3.9.

	Singular	Dual	Plural
1c, noun, nom.	- \emptyset = /-ī/		
1c, noun, obl.²⁶	-y = /-ya/	-ny = /-niyā/	-n = /-ni/
1c, verb	-n = /-nī/		
2m	-k = /-ka/	-km = /-kumā/	-km = /-kumū ?/
2f	-k = /-ki/		-kn = /-kin(ā) ?/
3m	-h = /-hu/; -nu; -nhu; -nnu	-hm = /-humā/	-hm = /-hum(ū) ?/
3f	-h = /-ha/; -na; -nha; -nna		-hn = /-hin(ā) ?/

Figure 3.9 Pronominal Suffixes for Verbs and Nouns

2.10:16–19 *w.mnm rgm.d.tšm^çtmt.w.št b.spr.çmy*

/wa.mīnummê rigma dā tišma^çu tammata wa šit bisipri çimmiya/
and whatever is the word that you hear there, put it in a letter to me!

Line 16

mnm. This indefinite pronoun occurs in peripheral Akkadian, specifically in the sites of Boghazköi, Amarna, Alalakh, Nuzi, and Ugarit. It is formed by the combination of the interrogative *mīnu* and the element *mê*. The impersonal indefinite pronoun in Ugaritic Akkadian is *mīnum-mê*.²⁷

²⁶ Obl. = oblique, other than nominative case.

²⁷ J. Huehnergard, *The Akkadian of Ugarit* (Atlanta, 1989), 138–40. A. F. Rainey points out that Amarna Akkadian provides many examples of an impersonal indefinite pronoun, but that the picture is complicated, most

Line 17

d. The relative particle. In Hebrew, this relative *d* occurs as ד/ה (cp. Aramaic ܢܕ). *Ug* V 137II, 29^a provides the vocalization of the nominative *du-ú*. The other cases are supplied by the problematic analogy with Arabic (see §7.3.4). Scholars assume that the relative particle had cases and would agree with the gender, number, and case of the noun defined and is declined as shown in Figure 3.10.

	singular	plural
masc.	<i>d</i> =/dū, dī, dā/	<i>dt</i> =/dūtu, dūti ?/
fem	<i>dt</i> =/dātu, -i, -a/	<i>dt</i> =/ ? /

Figure 3.10 Determinative-Relative Pronouns

tšm^c. Compare *tišma*^c*u* to Hebrew תִּשְׁמַע.²⁸

Line 18

tmt. This may be compared to the Hebrew locative תַּמָּע, “to there.” On the basis of this comparison the *m* is doubled and *a* vowels occur. The final short *a* is due to the use of the accusative as an adverb.

št. The G imperative *št* is classified as a “weak” verb because it does not indicate three “strong” consonants. One could interpret this form as a simple suffixed form, but this interpretation does not seem to take into account the genre of this letter.²⁹ The imperative makes better sense since ʾIwriḏarri is asking for help. Regarding the vocalization of this verb, one might posit a short theme vowel in the closed syllable of the singular and a long vowel in forms

notably in the blurring of the distinction between indeclinable *mimma* and declinable *mimmû*. Rainey, *Canaanite in the Amarna Tablets*, 1:114–18.

²⁸ This verb shows the action of Barth-Ginsberg’s Law, whereby an /a/ vowel in a is attenuated, reduced in strength, to an /i/. For a brief description, with examples and bibliography, see Joüon-Muraoka, *Grammar of Biblical Hebrew*, §41e.

²⁹ For example, note the form G perf 2ms *šatta*, “you placed,” in Sivan, *Grammar*, 155.

ending in a vowel, which results in an open syllable in midword, such as the plural *šītū*. However, it seems better to indicate an historically long vowel *šīt*, like the Hebrew form שִׁיט.

Line 19

b.spr. This request ends with a prepositional phrase. Though unusually written with an intervening *Trennungскеil*, this first element is the “inseparable” preposition *b*, which in syllabic writing is $\text{ṛ}b\bar{i}\text{-i}$.³⁰ The word bound to the preposition is in the genitive.

ṣmy. The line ends with another prepositional phrase with a 1cs pronominal suffix indicating the intended recipient of the expected news.

The following schematic attempts to indicate the logic of the sentence. The internal brackets indicate the main topic of the sentence. For these kinds of patterns Akkadian uses the coordinating conjunction *ma*, while Ugaritic uses *wa* (similar to Hebrew).

$w[[mnm.rgm.d.tšm\text{ṣ}.tmt] w.št.b.spr.\text{ṣ}my]$

Now that we have worked through this first letter, let us review some items. Perhaps you noticed certain familiar prepositions, verbs, and syntax. This underscores the usefulness of a broad knowledge of Ancient Near Eastern languages and literature to understand Ugaritic texts. This also suggests the interrelatedness of the cultures of the ancient world as well as the broad training of the scribes. You have seen that the Ugaritic alphabet is easy to learn. Elements for review include:





³⁰ *Ug* 5 130 iii 6a.













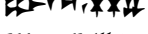

- The use of cases to indicate syntactic relationships of nouns and adjectives in a sentence;
- The form of the imperative, with its “helping vowel”;
- The forms of the prefix verbs;
- The varied forms of Ugaritic verbs;
- The forms of the suffix verbs;
- Several prepositions, all followed by the genitive case;
- Practice with vocalization, especially determining a word’s case vowel, for the purposes of understanding historical grammar.

But Ugaritic presents some special challenges as well. For one, perhaps you have not read texts that lack vowels. Do not despair, for though the enterprise of vocalizing a text may seem daunting and arbitrary at first, with practice this exercise will become easier. We are not completely sure how to pronounce all Ugaritic words, but hopefully the heuristic value of trying to determine the pronunciation of some words will become evident as time passes. From an interpretive standpoint, you have learned as well that “there are gaps in the text without gaps in the text.” In this letter, we lack the precise circumstances lying behind the epistle and this deficiency renders parts of any interpretation uncertain.

3.4 LETTER OF TLMYN AND AHTMLK TO THE QUEEN (KTU 2.11)

3.4.1 Text (KTU 2.11)

- 2.11:1. 
- 2.11:2. 
- 2.11:3. 
- 2.11:4. 

- 2.11:5. 
- 2.11:6. 
- 2.11:7. 
- 2.11:8. 
- 2.11:9. 
- 2.11:10. 
- 2.11:11. 
- 2.11:12. 
- Reverse
- 2.11:13. 
- 2.11:14. 
- 2.11:15. 
- 2.11:16. 
- 2.11:17. 
- 2.11:18. 

3.4.2 Transcription, Vocalization, and Notes (*KTU 2.11*)

Two male writers have sent this letter to a female superior. You will notice immediately that the writers of this letter composed this missive in a different style from *KTU 2.10*: According to our schema at the beginning of this chapter, *KTU 2.11* has a Type I heading, which is used when someone sends a letter to a superior party.

2.11:1–2 *ʔumy.ʔadtny rgm*
 /le-ʔummiya ʔadāttiniyā rugum/
 To my Mother, our Lady, speak!

Line 1

l. On the basis of the lexical lists, we know that the vocalization of the preposition *l-* should be /le-/. It seems that the /i/ class vowel is shaded to a /e/ pronunciation when it occurs in the vicinity of one of the sonorant consonants /l, m, n, r, y/.³¹

ʔumy. The word *ʔum*, “mother,” is in the genitive with the 1cs pronominal suffix *-y*. This is a singular suffix even though there are two senders, so that we might have expected a dual *-niyā* or a plural *-ni/* or *-na/* (see Figure 3.9 above or see §7.3.1.3). The scribe may simply have omitted the letter *n* that would have clearly indicated the plural or dual writers of the letter. It may also be that this is a frozen expression using the 1cs.

ʔadtny. This term and its suffix, “our lady,” stands in apposition to the initial address. In this case it will be in the same case, genitive, as the noun it complements. The word may be familiar to you in the masculine form in Biblical Hebrew, אֲדֹנָי. You will notice several things in this word. First, the vowel after the *d* in Hebrew is a long *ō* sound, in contrast to the long *ā* of the Ugaritic word. This shift from long *ā* in Ugaritic (also Akkadian) to long *ō* in Hebrew and the other Canaanite languages is known as “the

³¹ Huehnergard, *Ugaritic Vocabulary*, 53. Segert (*BGUL*, §82.1) lengthens the vowel of the preposition, but it is not clear why would this happen.

Canaanite Shift.”³² It is one of the important characteristics that has been used in classifying the branches of the Semitic languages. So, *ipso facto*, Ugaritic is not a Canaanite language.

Second, notice the double *-tt-* in /ʾadättiniyā/. The second *t* is the usual marker of the feminine gender. The first *t* comes from assimilation of the final *nun* of the word, ʾadn, “lord” (cp. Hebrew אֲדֹנָי). Such assimilation is a common feature of Semitic languages in general and of Ugaritic in particular. When *n* directly precedes another consonant without an intervening vowel, it assimilates to the following consonant, resulting in the doubling, or lengthening, of the remaining consonant (*nC* > *CC*). Of course, the scribe of this letter, in good Ugaritic orthographic style, did not explicitly indicate the double *tt* in his script. Alternatively, this could simply be the feminine of the alternate form ʾad, “lord.”

Line 2. See *KTU* 2.10, line 3.

2.11:3–4

tḥm.tlmyn w.ʾaḥtmlk.bdk

/taḥmu talmiyana wa-ʾaḥatimalki ʿabdēki /

The message of Talmiyana and of Aḥati-malki, your two servants.

Line 3

If this is simply a reorganization of the Type II heading, then *tḥm* should be nominative, as the title of the letter. However, since *tḥm* follows the imperative *rgm*, one may argue that *tḥm* should be construed in the accusative. According to the evidence of the

³² The so-called “Canaanite Shift,” i.e., *ā* > *ō*, has *not* taken place in Ugaritic; e.g., Aram. אֲשָׁלָם and Heb. אֲשָׁלוּם, “peace”; Heb. אֲרָר and Ugar. ʾar, “light”; Heb. הוֹמָתוּ, Amarna *ḥu-mi-tu*, and Syllabic Ugaritic *ḥa-mi-ti*, “wall”; Heb. סֹכֵן, Amarna *su-ki-nu*, and Syllabic Ugaritic *sa-ki-nu*, “governor”; Amarna *a-du-nu*, and Syllabic Ugaritic ʾa-da-nu, “lord.”

Ugaritic letters written in Akkadian, there is nothing to indicate clearly that these fixed phrases are modified when their place in the heading varies. The phrases simply swap places, which puts the recipient in the place of prominence; thus the *thm* is nominative.

Line 4

The form *ʿbdk* should be vocalized as a dual oblique since the word stands in apposition to two PNs that are the final element in a bound relationship with *thm* (see Figure 3.3 or §7.3.2.1). The final *-k* of *ʿbdk* is the 2fs suffix, which refers back to the addressee. What follows is a section peculiar to messages from inferiors to superior persons (see §4.1.2). This part is lacking from *KTU* 2.10 because the sender and recipient were probably of roughly equal status.

2.11:5–7a. *l.pʿn.ʔadtny/mrḥqtm/qlny.*

/le-paʿnē ʔadāttiniyā marḥaq(a)tima qālniyā./

To the feet of our Lady at a distance we both fall!

Line 5

lpʿn. A prepositional phrase indicating the direction of the action begins this sentence. The word *pʿn* is a dual oblique because body parts generally occur in pairs. Furthermore, since *pʿn* is bound to the following word, *pʿn* lacks the final *m* that is regularly evident in free-form dual nouns.

Line 6

mrḥqtm. This word is easy to understand but difficult to analyze etymologically. On the basis of the phrase *ištu rūqiš* in Akkadian letters, this term probably means something like “from afar.” Perhaps the Ugaritic word is related to a prefixed form of a feminine noun (*maqṭal* pattern) like *mrkbt* /markabtu/, “chariot” or *mlḥmt* /malḥam(a)tu/, “battle.” Perhaps the noun means “distance.” The final *-m* may be conceived of as an adverbial suffix on a noun.

This noun might be singular or plural, masculine or feminine. Since it is not clear what this word is, the vocalization is uncertain. The singular may be /marḥaq(a)ta/um(a/i)/ and the plural /marḥaqātam(a/i)/.³³ This form would be analogous to the Hebrew מרחק. This word might be composed of a feminine noun, *rḥqt*, plus the adverbial particle *-ma*. Segert suggested /mir-raḥuq(a)ti-ma(?)/, composed of the preposition /*min*/, written /*mirr-* < **mirr-*/, “from,” appended to a feminine noun “distance,” followed by a particle /-ma/.³⁴ While Segert’s suggestion appears plausible, especially recalling the Hebrew מרחוק, “from afar,” there is no Hebrew preposition מן in Ugaritic. One should be cautious about proposing a solution to a problematic word by means of positing a new, and heretofore, unacknowledged Ugaritic preposition.

Line 7a

qlny. This is a 1cdual verb in the “suffix conjugation.” (Note that the Hebrew “perfect” is also a suffix conjugation.) The G suffix conjugation paradigm can be seen in Figure 3.11.

G	singular	dual	plural
3m	<i>mlk</i> /malaka/	<i>mlk</i> /malakā/	<i>mlk</i> /malakū/
3f	<i>mlkt</i> /malakat/	<i>mlkt</i> /malak(a)tā/	<i>mlk</i> /malakā/
2m	<i>mlkt</i> /malakta/	<i>mlktm</i> /malaktumā/	<i>mlktm</i> /malaktum(ū)?/
2f	<i>mlkt</i> /malakti/		<i>mlktn</i> /malaktina?/
1c	<i>mlkt</i> /malaktu/	<i>mlkny</i> /malakniyā ?/	* <i>mlkn</i> /malaknū?/

Figure 3.11 G Suffix Conjugation

³³ Sivan, *Grammar*, 71, 197.

³⁴ Segert, *BGUL*, 82.1.

The verb *qlny* is a weak verb and not exactly like the paradigmatic form *mlkny*. Generally, the task when confronted with this kind of “weak” verb is to figure out what the root is. You can apply the same type of analysis as in Hebrew weak verbs, but the task is made more difficult in Ugaritic by the lack of vowels.

In this instance, on the basis of the parallel Akkadian phrase that uses the word *amqut*, “I fall,” from *maqātu*, one would expect a verb denoting obeisance. Von Soden suggested that a secondary meaning of the Akkadian word *qiālu/qālu* may mean “to fall.” The Ugaritic word is from a midweak root, *qy/wl*. It is not certain whether the middle letter is *y* or *w*,³⁵ but one would expect that the word would “behave,” or perhaps “misbehave,” from the perspective of a beginning student, like similar midweak verbs in Hebrew (קָמַתִּי, קָמַתִּי, שִׁים; שָׁמַתִּי, שִׁים) or Akkadian (*kānu*, present *ikān*, *ikūan* [Assyrian], preterite *ikūn*). See Figure 3.12.

G	Singular	Dual	Plural
3m	<i>ql /qâla/ (<*qayala)</i>	<i>ql /qâlâ/</i>	<i>ql /qâlû/</i>
3f	<i>qlt /qâlat/</i>	<i>qlt /qâl(a)tâ/</i>	<i>ql /qâlâ/</i>
2m	<i>qlt /qâlta/</i>	<i>qltm /qâltumâ/</i>	<i>qltm /qâltum(û)?/</i>
2f	<i>qlt /qâlti/</i>		<i>qltn /qâltina?/</i>
1c	<i>qlt /qâltu, -ti?/</i>	<i>qlny /qâlniyâ ?/</i>	<i>*qln/qâlnû?/</i>

Figure 3.12 G Suffixed Middle Weak Verbal Forms

For the time being, recall the pattern of the strong verb, */malakniyâ/*. Next, substitute the consonants of the weak verb, */*qayalniyâ/*. Whatever the weak element in the verb, it probably was lost first, and the final form would be */qâlniyâ/*, with the */a/* vowel marked by a circumflex to indicate contraction, or the

³⁵ If the root is, *qwl*, then the vocalization could conceivably be */â/* or */û/*. Tropper, *Ugaritische Grammatik*, § 75.524, has *qyl*, with vocalization of *qâl(a)tu* for the 1cs. Sivan, *Grammar*, 155, has *qîl-*. This long */î/* would arise if a vowel was lost first, due to the succession of short syllables, and then the resulting diphthong reduced. Thus: */*qayalniyâ/ > /*qaylniyâ/ > /qêlniyâ/*.

collision of two vowels when an intervening consonant, a glide, has been lost, thus: /*qayalniyā/ > /*qaalniyā/ > /*qâlniyā/.

2.11:7b–9 ʔilm tǝrk tšlmk

/ʔilūma taǧǧurūki tušallimūki/

May the gods protect you, (and) may they preserve you!

Line 7b

ʔilm. The subject, “the gods,” is a nominative plural. The verbs agree in number (i.e., plural) with the subject. The verbs used for blessings are formed by means of prefixes. A variety of prefix forms existed in Semitic languages, and each one had a slightly different nuance.³⁶ Before noting the particular verb form in the blessing of this letter, look at Figure 3.13, which presents an overview of the prefix conjugation.

Indicative		Injunctive	
Preterite	<i>yaqtul -ū</i>	Jussive	<i>yaqtul, -ū</i>
Imperfect	<i>yaqtulu, -ūna</i>	Volitive	<i>yaqtula, -ū</i>
Energic	<i>yaqtulun(n)a</i>	Energic	<i>yaqtulan(n)a</i>

Figure 3.13 West Semitic Prefix Conjugation

The form used in blessings is called the jussive (*yaqtul*, “may he kill,” to use a traditional, albeit unfortunate, example). The Jussive looks identical to the Prefix Preterite. One might suppose that in the common use of these prefixed verbs there must have been some feature to distinguish one form from the other, and, since pronunciation can differentiate what writing may not, accentual pattern, or stress, probably differentiated the forms. Possibly the

³⁶ See A. F. Rainey, “The Prefix Conjugation Patterns of Early Northwest Semitic,” in *Lingering over Words* (Atlanta, 1990), 407–420.

stress in the jussive fell back to the first syllable as in Hebrew. The Jussive is shown in Figure 3.14.

G	Singular	Dual	Plural
3ms	<i>yaqtul</i>	<i>y/taqtulā</i>	<i>taqtulū</i>
3fs	<i>taqtul</i>	<i>taqtulā</i>	<i>taqtulna ?</i>
2ms	<i>taqtul</i>	<i>taqtulā</i>	<i>taqtulū</i>
2fs	<i>taqtulī</i>		<i>taqtulna ?</i>
1cs	<i>ʔaqtul</i>	<i>naqtulā ?</i>	<i>naqtul</i>

Figure 3.14 Prefix Conjugation: Injunctive: Jussive

Line 8

tgrk. This verb is G juss 3mpl. The double /ǵǵ/ indicates that this verb is from the root *ngr*. The initial /n-/ of the root would be assimilated to the following consonant since no vowel intervened: /*tanǵurūki/ > /taǵǵurūki/. The pronominal suffix, 2fs, completes the word.

Line 9

šlmk. The second verb of the blessing is a D juss 3mp from *šlm*. As noted in the discussion of *KTU* 2.10, Ugaritic has a full complement of derived, or augmented, formations of verbs. In Ugaritic, there is no orthographic indicator of repeated letters in the D-stem, so the modern reader must decide on the basis of context and possible ancient parallels an appropriate interpretation. In this instance the form *yšlm* would be interpreted as a D juss 3ms *yušallimū*. The prefix vowel of the D-stem may have been either *u*, as in Akkadian, or *a*, as in the Amarna Letters (see §7.6.2).

Body of the Letter (Lines 10–18)

After pledging allegiance and praying for well-being, the writer comes to the reason for the letter. This part of the missive may have three types of messages. *KTU* 2.11 contains the first and last message types (§4.1.3). The beginning of the point of the letter is a

Situation Message. The writers begin with a customary and somewhat redundant description of their situation.

2.11:10–12

hny.ḡmny kll.mʾid šlm.

/hanniniya ḡimmaniya kll.mʾid šalāmu [or, šulmu]/

“Here, with the two of us everything is very well.”

Line 10

The introductory adverb, *hny*, followed by a prepositional phrase, *ḡmny* emphasize the locale of the message.

Line 11

A declarative clause, comprised of forms of *kll*, sometimes [+ *mʾidm*] and *šlm*, follows. The authors of the letter inform the recipient that “everything is very well.”

Line 12

This line describes the state of the two writers. “Everything is really *šlm*.” The vocable *šlm* may be construed as *šalāmu* or *šulmu*. In either case, the nominative is appropriate in this question. Akkadian letters use the substantives *šulmu* or *šulmu* for situational reports and inquiries. For a blessing, note *lū šulmu*, “May wellness [be yours].” For inquiries, *mīnummê šulmānu*, “Is everything well?”

2.11:13–14a

w.ap.anknḡt.

/wa.ʾappa.ʾanāku nuḡtu/

“And too I am rested.”

Line 13

Lines 13–14a add an unusual element, especially for a letter

written by two persons. After stating that both of the writers are “very well,” one of them apparently appends the message, “and too I am rested.” The repetitive nature of several parts of this text are somewhat surprising in the context of such a brief letter. Not all that much is said, but what the dual authors do say, they say in paired expressions.

Line 14a

The verb *nḥt* (compare with the Akkadian *nāḥu* (Ass, *nuāḥu*) and Hebrew נָחַ (nah)) is another weak verb, like *qlny* above. In this instance, however, Amarna provides some contemporary evidence of a theme vowel /u/. Thus, we understand this form to be G suff 1cs /nûḥtu/.

2.11:14b–16

tmny ʿm ʾadtny mnm.šlm

/tammaniyā ʿimma ʾadāttiniyā mīnuma šulmu/

“There, with our Lady, how is (your) welfare?”

With lines 14b–16 an adverb of place signals the shift again from the situation of the writers to the circumstances of the recipient. The writers direct the recipient to inform them of her situation. Again, the noun form /šulmu/ is used with the interrogative to form the question.

2.11:17–18

rgm.ttb l.ʿbdk

/rigma taṭībī leʿabdēki/

“A word return to your two servants.”

Line 17






With the final two lines of the letter, 17–18, the two writers come to their concern. They desire a response from the Lady regarding her state of affairs.







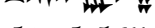



The phrase *rgm.ttb* resembles the Akkadian *awātam/tēmam turru(m)* and Hebrew הַשִּׁיב דְּבָרְךָ, “give an answer.” All of these

phrases employ an imperative of the middle weak verb “to return.” The verb is *tṭb*, if it follows Akkadian in utilizing a /i/ for the theme vowel, a /u/ for the prefix vowel, and an /a/ following the Š. The imperative is vocalized as /ṭaṭībī/. The form is an Š (compare the Hebrew causative—the *Hiphil* כִּשִׁיב), impv 2fs. The distinctive š of the Š-stem has assimilated to the *t* of the root word *twb* (i.e., /*šaṭībī > ṭaṭībī/). Additionally, the theme vowel is a long /i/ because *twb* is a middle weak, or hollow, verb. Finally, the ending /-ī/ indicates that the writers are directing a female to respond.

3.5 LETTER FROM TLMYN TO THE QUEEN (KTU 2.12)

3.5.1 Text (KTU 2.12)

- 2.12:1. 
 2.12:2. 
 2.12:3. 
 2.12:4. 
 2.12:5. 

 2.12:6. 
 2.12:7. 
 2.12:8. 
 2.12:9. 
 R-2.12:10. 
 2.12:11. 
 2.12:12. 
 2.12:13. 
 2.12:14. 
 2.12:15. 

3.5.2 Transcription and Notes (KTU 2.12)

2.12:1–3

l.mlkt ʾadyt rgm

2.12:4–5

tḥm.tlmyn ʿbdk

2.12:6–11

l.pʿn ʾadyt šbʿd w.šbʿid mrḥqtm qlt

Lines 8–9

*šbʿd w.šbʿid**/šabaʿida wa-šabaʿida/*

“seven times and seven times.”

The supplicant pledges complete allegiance to the Queen. The suffix *-d* “times” is a multiplicative (see §7.5.3); in the form *šbʿid*, the *ʿid* seems to incorporate a vowel letter into the multiplicative.

2.12:12–13

ʿm.ʾadyt mnm.šlm

2.12:14–15

rgm.tṯṯb l.ʿbdh

3.6 LETTER FROM KING TO QUEEN-MOTHER (KTU 2.13)

3.6.1 Text (KTU 2.13)

- 2.13:1. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:2. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:3. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:4. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠

- 2.13:5. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:6. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:7. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:8. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠

- 2.13:9. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:10. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:11. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:12. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:13. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠

- 2.13:14. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:15. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:16. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:17. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠
- 2.13:18. 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠

3.6.2 Transcription and Notes (KTU2.13)

2.13:1–2 *l.mlkt ʔumy.rgm*

2.13:3–4 *tḥm.mlk bnk.*

2.13:5–6a *l.p^ʿn.ʔumy qlt.*

2.13:6b–7a *l.ʔumy yšlm.*

2.13:7b–8 *ʔilm tḡrk.tšlmlk*

2.13:9–10 *hlny.šmny kll.šlm*
halliniya, perhaps from syllabic *al-li-ni-ya*.

2.13:11–12 *tmny.šm.ʔumy mnm.šlm*

2.13:13 *w.rgm.tṭb.ly*

2.13:14–15 *bm.ty.ndr ʔitt.šmn.mlkt*

The long form of the preposition *b-*, vocalized /bimā/ (cp. Heb. בִּמָּה).

The word *ty* is difficult. Perhaps a donation or tribute sent along with the letter (cp. biblical Hebrew תָּשׁוּ). Or, an offering made on behalf of the King.

ndr /nadarū/, “they devoted?” This could be any number of forms, if it is a verb. It may be taken as a noun in apposition to the problematic /ṭayi/.

ʔitt is difficult. However, perhaps /ʔit̪ati/ is related to the word /ṭayi/.

2.13:16–17a *w.rgmy.lqt.*

2.13:17b–18 *w.pn mlk.nr bn*

3.7 LETTER FROM ʾIWIRIDANNI TO ʾIWIRIPUZENNI (KTU 2.14)

3.7.1 Text (KTU 2.14)

2.14:1. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:2. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:3. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:4. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:5. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:6. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:7. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:8. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:9. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:10. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:11. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:12. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:13. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:14. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:15. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:16. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:17. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:18. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

2.14:19. 𐎠𐎢𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯

3.7.2 Transcription (KTU 2.14)

- 2.14:1. *tḥm.ʔiwrḏn*
 2.14:2. *lʔiwrpzn*
 2.14:3. *bn!y.ʔaḥy.rgm*
 2.14:4. *ʔilm.tḡrk*
 2.14:5. *tšlmk*

 2.14:6. *ʔiky.lḥt*
 2.14:7. *spr.dlʔikt*
 2.14:8. *ʕm.tryl*
 2.14:9. *mhy³⁷.rgmt*

 2.14:10. *wht.ʔaḥy³⁸*
 2.14:11. *bny.yšʔal*
 2.14:12. *tryl.prgm*
 2.14:13. *lmlk.šmy*
 2.14:14. *wlʔiytlm*

 2.14:15. *wh[m/t]ʔaḥy*
 2.14:16. *bny.yšʔal*
 2.14:17. *tryl.wrgm*
 2.14:18. *tṭb.lʔaḥk*
 2.14:19. *lʔadnk*

³⁷ An odd form, perhaps *mh*, “what,” with an enclitic *-y*.

³⁸ Could the *-y* be a vowel letter? The expected vocalization is /ʔaḥḥī/.

3.8 LETTER FROM TLMYM TO TRYL (KTU 2.16)

3.8.1 Text (KTU 2.16)

- 2.16:1.
- 2.16:2.
- 2.16:3.
-
- 2.16:4.
- 2.16:5.
- 2.16:6.
- 2.16:7.
- 2.16:8.
- 2.16:9.
- 2.16:10.
- 2.16:11.
- 2.16:12.
- 2.16:13.
- 2.16:14.
- 2.16:15.
- 2.16:16.
- 2.16:17.
- 2.16:18.
- 2.16:19.
- 2.16:20.
-

³⁹ Probably read *m'ad!* (i.e.,) for *m'ab*. Note that the exclamation mark here is used to mark an emendation.

3.8.2 Transcription (KTU 2.16)

- 2.16:1. *tḥm.tlm[yn]*
 2.16:2. *lṭryl.ʔumy*
 2.16:3. *rgm*

 2.16:4. *yšlm.lk.ʔily⁴⁰*
 2.16:5. *ʔugrt.tḡrk.*
 2.16:6. *tšlmk.ʔumy*
 2.16:7. *td⁴¹.ky⁴².ṣrbt*
 2.16:8. *lpn.špš⁴³*
 2.16:9. *wpn.špš.nr*
 2.16:10. *by.mʔid⁴⁴.wʔum*
 2.16:11. *tšmḥ.mʔab*
 2.16:12. *wal.tdḥln*
 2.16:13. *ṣtn.ḥrd.ʔank*
 2.16:14. *ṣmny.šlm*
 2.16:15. *kll*
 2.16:16. *wmnm.*
 2.16:17. *šlm.ṣm*
 2.16:18. *ʔumy*
 2.16:19. *ṣmy.tttb*
 2.16:20. *rgm*
-

⁴⁰ The use of -y as a vowel letter seems unavoidable. The use of a vowel letter could be called a scribal error, since it suggests the nominative case instead of the proper genitive! Or, perhaps, vocalize /ʔilūya/ (see Tropper, *Ugaritische Grammatik*, §89:35).

⁴¹ The verb *td*^ṣ may be read as “May she know” to express distancing to indicate respect. This would then be the sense of the verb *tšmḥ* in line 11 (see Cunchillos, *HUS*, 366).


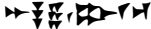

⁴² Again it seems that we have -y as a vowel letter; thus, /kī/ and not /kīya/.



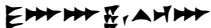



⁴³ The king is called “the sun”; perhaps this is a reference to the Great King, Shuppiluliuma, who made a treaty with Niqmaddu II to transform Ugarit into a vassal state. Throughout the treaty material King Shuppiluliuma is called “my Sun.”


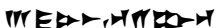






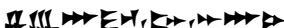









⁴⁴ This is an example of a syllable closing ʔi /maʔda/.

3.9 LETTER FROM KING OF TYRE TO KING OF UGARIT (KTU 2.38)

3.9.1 Text (KTU 2.38)

- 2.38:1. 
 2.38:2. 
 2.38:3. 

 2.38:4. 
 2.38:5. 
 2.38:6. 
 2.38:7. 
 2.38:8. 
 2.38:9. 

 2.38:10. 
 2.38:11. 
 2.38:12. 
 2.38:13. 
 2.38:14. 
 2.38:15. 
 2.38:16. 
 2.38:17. 
 2.38:18. 
 2.38:19. 
 2.38:20. 
 2.38:21. 
 2.38:22. 
 2.38:23. 
 2.38:24. 
 2.38:25. 
 2.38:26. 
 2.38:27. 
-

3.9.2 Transcription and Notes (KTU 2.38)

- 2.38:1. *l.mlk.ʔugrt*
 2.38:2. *ʔaḥy.rgm*
 2.38:3. *tḥm.mlk.šr.aḥk*
 2.38:4. *yšlm.lk.ʔilm*
 2.38:5. *tḡrk.tšlmk*
 2.38:6. *hnny.ᶜmn*
 2.38:7. *šlm.tmny*
 2.38:8. *ᶜmk.mnm.šlm*
 2.38:9. *rgm.ttb⁴⁵*
 2.38:10. *ʔanykn⁴⁶.dt*
 2.38:11. *ᶜpikt.mšrm*
 2.38:12. *hndt.b.šr⁴⁷*
 2.38:13. *mtt.by*
 2.38:14. *gšm.ʔadr*
 2.38:15. *nškh⁴⁸.w*
 2.38:16. *rb.tmtt⁴⁹*
 2.38:17. *lqh.kl.dr⁵⁰*
 2.38:18. *bdnhm⁵¹.w.ʔank*
 2.38:19. *kl.drᶜhm*
 2.38:20. *kl.npš*
 2.38:21. *klklhm.bd*
 2.38:22. *rb.tmtt.lqḥt*

⁴⁵ Š impv. from *twb*.

⁴⁶ *ʔnykn* < /^{*}anayuka(n)/. There is no explanation for the use of the *n* in Ugaritic.

⁴⁷ A verbless sentence; i.e., “this one was in Tyre.”

⁴⁸ *nškh* /^{*}naškaḥu/ is an N participle, vocalized on the basis of Amarna glosses.

⁴⁹ /rabu tāmtūti/, “the Officer of Deeps” (?). This is unclear. *tmtt* could be a lesser god in charge of incidents involving death. *Rab* is regularly used in titles in Akkadian (cf. *CAD*, s.v. *rab*).

⁵⁰ Perhaps this is an idiom “all hands [literally, “arms”] on deck.” More likely /dirāᶜa/ refers to the grain shipments that traversed the Mediterranean coast between Egypt and the Hittite realms.

⁵¹ This is uncertain; perhaps **b + dnt + m* is from Akkadian *dannatu* “distress, peril”; thus, it indicates all the personnel who were in their distress.

- 2.38:23. *w.ttb.ʿank.lhm*⁵²
 2.38:24. *w.ʿanyk.tt*⁵³
 2.38:25. *by*⁵⁴.*ky.ʿryt*⁵⁵
 2.38:26. *w.ahy.mhk*⁵⁶
 2.38:27. *b.lbh.ʿal.yšt*

⁵² /lehumu/ would perhaps be the *l*(amed) of advantage, indicating a benefit for the persons indicated by the suffix. It seems here to indicate the indirect object. The writer claims to have returned all their stuff (line 21) to them.

⁵³ *tt* could be related to the root *twy*, “to dwell,” known from Arabic, thus the ship sits /*tât/ at Akko, but this appeal to Arabic seems unnecessary. *tt* could be simply the numeral “two,” /tittā/ indicating a second ship.

⁵⁴ /bi-ʿakkiya/, “in Akko.” The spelling *by* is perhaps another example of the use of a *mater lexiones*, that is, the use of *y* as a vowel letter.

⁵⁵ *ryt* is either a stative verb, /*ʿariyat/, or an adjective, /*ʿariyati/, or a G passive participle /*ʿaruyat/. The writer asserts, “We did fine, but those folks in Acco, need to account for some things.” If two ships, then lines 10–11 need to refer to two ships that had problems. One ended up in Tyre and is accounted for properly, but the one in Acco, which he knows less about, is only alluded to. “Ship” could be dual or plural and the relative *dt* could be /dūtu/.

⁵⁶ The word *mhk*, “whatever,” is related to Hebrew מַחְכֵּן, Akkadian *mannam*, and Aramaic מַחְכֵּן, and it perhaps adds an “emphatic” *k*. This explanation of the form, however, might employ the word “emphatic” too loosely and quickly to explain an anomalous form. Perhaps the *k* is a 2s suffix, denoting, literally, “Whatever to you”?

3.10 SECOND LETTER TO QUEEN–MOTHER (KTU 2.30)

3.10.1 Text (KTU 2.30)

2.30:1. 𐎗𐎛𐎗𐎛𐎕,𐎗𐎛[𐎗]𐎛

2.30:2. [𐎕𐎗]𐎗𐎕𐎗[𐎗]

2.30:3. 𐎗𐎛𐎕,𐎕𐎗𐎛𐎕

2.30:4. [𐎗]𐎛,𐎕𐎗𐎛,𐎗𐎛[𐎛]

2.30:5. [𐎗𐎛]𐎕[𐎗]𐎛 𐎗𐎛[𐎗]𐎛

2.30:6. 𐎛𐎕𐎗𐎛,𐎕𐎗[𐎗]

2.30:7. [𐎗𐎛]𐎕𐎕,𐎕𐎗[𐎗]𐎛

2.30:8. [𐎕]𐎗𐎗𐎗𐎛,𐎕𐎗𐎗𐎗𐎛[𐎕]𐎗𐎗

2.30:9. 𐎕𐎗,𐎕[𐎗],𐎕𐎗,𐎗𐎛[𐎗]𐎛

2.30:10. 𐎗𐎗𐎗𐎛,𐎕𐎗[𐎗]

2.30:11. 𐎕𐎗,𐎕𐎗𐎕,𐎕[𐎕𐎗]𐎗𐎛

2.30:12. 𐎕𐎗𐎗𐎗𐎛,𐎕𐎗𐎗𐎗 [𐎕,𐎕𐎗𐎗]

2.30:13. 𐎗𐎛𐎕, 𐎕,𐎕𐎛 𐎗𐎗𐎕𐎕

2.30:14. 𐎕𐎗,𐎕,𐎕

2.30:15. [𐎛]𐎕𐎗𐎗𐎗,𐎗𐎕𐎕𐎕

2.30:16. 𐎕𐎗,𐎕𐎗,𐎕

2.30:17. 𐎗𐎛,𐎕,𐎗𐎕𐎕

2.30:18. 𐎗𐎕,𐎕,𐎕

2.30:19. 𐎗,𐎗𐎛,𐎕,𐎗𐎗𐎕

2.30:20. 𐎕𐎗𐎗𐎕,𐎕,𐎗

2.30:21. 𐎗𐎛𐎛,𐎗𐎛,𐎗𐎕𐎗

2.30:22. 𐎕,𐎗𐎕,𐎕𐎕𐎕,𐎕

2.30:23. 𐎕,𐎗𐎕𐎕,𐎗𐎛

2.30:24. 𐎕𐎕

3.10.2 Transcription (KTU 2.30)

- 2.30:1. *lmlkt.ʔu[m]y*
 2.30:2. *[rg]m tḥ[m]*
 2.30:3. *mlk.bnk*

 2.30:4. *[l].p^hn.ʔum[y]*
 2.30:5. *[ql]t[.l]y ʔu[m]y*
 2.30:6. *yšlm.ʔil[m]*
 2.30:7. *tḡ[r]k.tš[l]mk*

 2.30:8. *[h]lny.ʕmny[.š]lm*
 2.30:9. *w.tm[n].ʕm.[ʔu]my*
 2.30:10. *mnm.šl[m]*
 2.30:11. *w.rgm.[ttb.]ly*
 2.30:12. *hlny.ʕmn [.šlm]*
 2.30:13. *mlk b.ty ndr*
 2.30:14. *ʔitt.w.ht*
 2.30:15. *[y]sny.ʔudrh*
 2.30:16. *w.hm.ht*
 2.30:17. *ʕ.w.lʔikt*
 2.30:18. *ʕmk.w.hm*
 2.30:19. *l.ʕ.w.lʔakm*
 2.30:20. *ʔilʔak.w.at*
 2.30:21. *ʔumy.ʔal.tdḥl*
 2.30:22. *w.ʔap.mhkm.*
 2.30:23. *b.lbk.ʔal*
 2.30:24. *tšt*
-

4

Administrative Texts

Most of the alphabetic cuneiform texts from Ugarit are administrative and economic texts. The administrative texts, which are collected together under *KTU* 4, number more than 700 and comprise about 70% of the corpus of texts. Many more administrative texts are fragmentary, unreadable, or unpublished.¹ These texts are usually short and the tablets were usually unbaked, suggesting that they were ephemeral records kept in the royal archive. They date to between the thirteenth century BCE and 1180 BCE, and were excavated almost exclusively in the royal palace. To be sure, the administrative texts have received little attention compared to the literary texts, but they nevertheless can provide rich insight into the politics, administration, economy, and social structure of the ancient kingdom of Ugarit.

There are two classes of people mentioned in these texts: “the sons of Ugarit,” which included the villagers and general citizenry, and “the servants of the king,” which included the royal officials (in charge of taxes, conscription, and forced labor) and professional classes (e.g., craftsmen and priestly groups). The types of administrative texts can be loosely classified as follows: lists of villages, lists and activities of the economic administrative centers (called *gt*), texts dealing with the “sons of the king” (*bnš mlk*), registers of taxes, land ownership and military conscription, texts concerning ships and maritime activities, lists of palace personnel, texts concerning royal storage facilities and contents, genealogical texts, and texts concerning cultic personnel and

¹ See M. Heltzer, “The Economy of Ugarit,” in *HUS*, 423–24.






activities. In short, there are administrative and economic texts dealing with practically every conceivable activity and reflecting complex government bureaucracy and economic activity.

The small vertical wedge (*r*), which is normally a word divider in Ugaritic, is employed in a strikingly different manner in some administrative texts. Many texts do not use the vertical wedge as a word divider. Other texts use the vertical divider as a syntactical marker, setting off columns as in a ledger.²

The student can consult *UBD* for a complete bibliography, although each individual text is supplied with a current bibliography.

4.1 AN AGRICULTURAL RECORD (KTU 4.143)

4.1.1 Text (KTU 4.143)

4.143:1 
 4.143:2 
 4.143:3 
 4.143:4 
 4.143:5 

4.1.2 Transcription (KTU 4.143)

4.143:1 *b . gt . mlkt . b . rhbn*
 4.143:2 *hmšm . l . mʿitm . zt*
 4.143:3 *w . bd . krd*
 4.143:4 *hmšm . l . mʿit*
 4.143:5 *ʾarb^c . kbd*

4.1.3 Notes on KTU 4.143

1 *gt*, “agricultural/royal estate,” etymologically related to the

² See W. Horwitz, “Graphemic Representation of Word Boundary: The Small Vertical Wedge in Ugaritic” (Ph.D. dissertation; Yale University, 1971), 105–21; “The Ugaritic Scribe,” *UF* 11 (1979), 389–94; also see F. Mabie, *Scribal Syntactical Markings in Texts from El-Amarna and Ugarit* (Ph.D. dissertation, UCLA; Ann Arbor, UMI, 2004).

Hebrew נַגַּף, “winepress,” the *gt* was the basic agricultural and administrative division of the royal economy.

rḥbn, diptotic place name /raḥbāna/. There are only two cases (nom. and gen-acc) in proper names, marked by *-u* and *-a*.

2 *ḥmšm . l . mʾitm*, compound number, “50 + 200.” *mʾit* is a dual in the gen-acc. case /miʾtēmi/.

3 *bd*, is a preposition contracted from *b + yd*.

krd, a personal name; perhaps /karadi/.

4 *kbd*, literally “heavy”, but here an accounting term for “total.”

4.2 A RECORD OF TRIBUTE (KTU 4.43)

4.2.1 Text (KTU 4.43)

4. 43:1 * 𐎗 𐎗 𐎗 , 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗

4. 43:2 𐎗 𐎗 𐎗 , 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗

4. 43:3 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗

4. 43:4 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗 𐎗

4. 43:5 * 𐎗 𐎗 𐎗 , 𐎗 𐎗 𐎗 𐎗 𐎗

4. 43:6 𐎗 𐎗 𐎗 , 𐎗 𐎗 𐎗 𐎗 𐎗

4. 43:7 [𐎗] 𐎗 𐎗 𐎗 , 𐎗 𐎗 𐎗 𐎗 𐎗

4.2.2 Transcription (KTU 4.43)

4. 43:1 *tl̄t . dyṣʾa*

4. 43:2 *bd . šmmn*

4. 43:3 *l ʾargmn*

4. 43:4 *l nskm*

4. 43:5 *tmn . kkrm*

4. 43:6 *ʾalp . kbd*

4. 43:7 *[m]ʾitm . kbd*

4.2.3 Notes on KTU 4.43

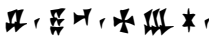






1–3 *yṣʾa bd ... l-*. This expression, the verb *yṣʾa* plus the prepositions *bd* and *l-*, indicates the movement of goods. It is not entirely clear whether the copper is entering or leaving

the palace. It seems that the goods are going from Shamamanu to *ʾargmn* and to *nskm*.

- 3 *ʾargmn*. “tribute” (see Pardee, 1974). It is sometimes spelled *ʾirgmn*. There is no decisive reason to connect this word with weaving or purple cloth.
- 4 *nskm*. From the root *nsk*, “to pour out.” Often used with *ksp* (i.e., *nsk ksp*, “metal worker”) in lists of guilds (e.g., *KTU* 4.47:6; 4.68:74; 4.99:14; 4.183:II:22).

4.3 TEXT DEALING WITH MARITIME COMMERCE (*KTU* 4.266)

4.3.1 Text (*KTU* 4.266)

- 4.266:1 
- 4.266:2 
- 4.266:3 
- 4.266:4 
- 4.266:5 
- 4.266:6 
- 4.266:7 
-

4.3.2 Transcription (*KTU* 4.266)



- 4.266:1 *b . ym . hdt .*
- 4.266:2 *b . yr<<h>>. pgrm*
- 4.266:3 *lqh . b'lm'dr*
- 4.266:4 *w . bn . hlp*
- 4.266:5 *m'ihd*
- 4.266:6 *b . 'arb'*
- 4.266:7 *m'at . hrs*
-


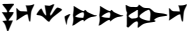
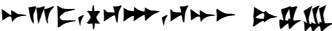




4.3.3 Notes on *KTU* 4.266



- 2 *yr<<h>>*, the tablet reads *yr*, which scholars take as a scribal error for *yrh*. However, it could taken as an abbreviation (and not an error), but this would be the only example.

4.4 AN ECONOMIC TEXT (*KTU 4.709*)

4.4.1 Text (*KTU 4.709*)

4.709:1 
 4.709:2 

 4.709:3 
 4.709:4 
 4.709:5 
 4.709:6 
 4.709:7 
 4.709:8 
 4.709:9 

 4.709:10 
 4.709:11 

4.4.2 Transcription (*KTU 4.709*)

4.709:1 *šb^c . kkr . š^crt*
 4.709:2 *b . kkr . ʾadd*

 4.709:3 *w b kkr . ʾugrt*
 4.709:4 *ḥmš . kkrm*
 4.709:5 *ʾalp . ṭmn . mʾat kbd*
 4.709:6 *d . mnḥt*
 4.709:7 *ṭmnym ʾarb^ct*
 4.709:8 *kbd ksp*
 4.709:9 *š^crt mnḥt*

 4.709:10 *w ṭṭm ksp*
 4.709:11 *š^crm š'in*

4.4.3 Notes on *KTU 4.709*

- 1 *š^crt*, “wool,” originally read as *š^cr*, “barley.”
- 2 *ʾadd*, the southern Canaanite city of Ashdod.

5









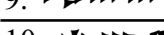




Legal Texts

KTU classifies ten texts as legal material, which indicates at a cursory level that the texts record some important transactions. Two of these documents are disbursement records (*KTU* 3.1; 3.10), two are royal grants of property (*KTU* 3.2; 3.5), two are guarantees of one or two persons (*KTU* 3.3; 3.8), two deal with some obligation called *ʿunt* (*KTU* 3.4; 3.7), one attests to the establishment of a *mrzḥ* (*KTU* 3.9), and one is uncertain (*KTU* 3.6). In this chapter you will read a guarantee document (*KTU* 3.3), a text documenting the ransom of people (*KTU* 3.4), and the establishment of a *mrzḥ* (*KTU* 3.9).

The cadre of alphabetic cuneiform legal texts is diverse, but not numerous. Legal documents were drawn up in the *lingua franca* appropriate for this learned city and the ancient Near East, usually Akkadian. Thus, the writing of administrative documents in the Akkadian language and form provides yet another witness to the close connection between Ugarit and Mesopotamia. This kind of Akkadian transaction text reveals something of Ugaritic society. For instance, on the basis of 17.238, a legal document from Hattusilis III detailing the treatment of fugitives from Ugarit to Hatti, three kinds of people were considered “Ugaritians”: “a son of Ugarit” (*dumu*^{kur} *Ugarit*) was a citizen who received a salary, “a slave of the king of Ugarit” (*ir lugal ša*^{kur} *Ugarit*) was not a citizen but had land granted by the king, and “a slave of the slave of the king of Ugarit” (*ir ir lugal ša*^{kur} *Ugarit*). Not surprisingly, this extended phrase designated the lowest class of people, assistants of royal servants.

5.1 DOCUMENT OF GUARANTEE (*KTU 3.3*)

5.1.1 Text (*KTU 3.3*)

1. 
 2. 
 3. 
 4. 
 5. 
 6. 
 7. 
 8. 
 9. 
-
10. 
 11. 
 12. 
 13. 

5.1.2 Transcription (*KTU 3.3*)

1. *spr.ʿrbnm*
2. *dt.ʿrb*
3. *b.mtn.bn.ʾayah*
4. *b.hbth.hwt.tth*
5. *w.mnm.šʾalm*
6. *dt.tknn*
7. *l.ʿrbnm*
8. *hnhmt*
9. *tknn*
10. *mtn.bn.ʿbdym*
11. *ʾilrb.bn.ʾilyn*
12. *ʿbdʾadt.bnʿbdkb*
13. *gnʿym*

5.1.3 Notes and Commentary (KTU 3.3)

In *KTU 3.3*, a group of individuals guarantee, or stand surety for, another person's ability to repay a loan. These people obligate themselves, or co-sign, to use a modern phrase, to make good on the money owed. In contrast, the other guarantee text, *KTU 3.5*, describes the group guarantee of two individuals. The texts differ in their organization and expansion of the basic materials. Both list the guarantors, though the second is much more elaborate than the first in detailing how the guarantors will make good any damage done. According to the first text, the guarantors pay any damage that occurs, while the second document specifies the amount of silver to be paid. The second text also mentions that guarantors unable to fulfill their obligation will be shipped off to Egypt. The persons agreeing to the guarantee in both texts assure the authorities that should the person vouched for "run away," payment will follow. As expected for transaction texts, both documents end with a list of witnesses.

1. /sipru ʿurrubānīma/ Record of guarantors,

The vocalization of the noun of the heading, /ʿurrubānīma/, comes from a syllabic cuneiform text from Ugarit, *PRU 3 37b:5–8*.¹ If you have studied Greek, you might recall this root as ἄρραβὼν, and also remember that the down payment is a promise that the remainder of the outstanding amount will be paid. Thus, the guarantors assure, as cosignatories, to by means of willing to make a down payment, that the terms of the legal agreement will be fulfilled.

2. /dūti ʿarabū/ who entered into

Note that /dūti/, which should agree with its antecedent, should agree with ʿrbnm. The root of ʿrbn also occurs in Hebrew, עֵרַב, "to stand surety for, be responsible for someone, to pawn."² In this document somebody who assumes responsibility for another's

¹ Huehnergard, *Ugaritic Vocabulary in Syllabic Transcription*, 162.

² KB, s.v. עֵרַב.

obligations in case of default, particularly by giving a guarantee. Recall, for example, the story in Genesis 44 of Judah pledging himself to assure Benjamin's safe return to his father's house from Egypt.

3. /bi.mtn.bini.Ayaḥi/ for Mtn, son of Ayaḥi

The preposition precedes the name and patronymic of the person. This line ends the first section of the text.

4. /bi.ḥabāṭihu.ḥuwwati.ṭattiḥu/ when he flees to another country

This line begins the second section, which, despite interpretive challenges, describes the potential for the deal to go bad and for the guarantors to be left responsible for the debt.

At this juncture of our study, it is beneficial to read an Akkadian surety text from Ugarit. This procedure will assist in several interpretive decisions regarding the next few lines in alphabetic cuneiform. The tablet in question is RS 15.81 and is shown in Figure 5.1. It records two separate guarantee documents, though, for our purposes, we will cite only the first.

1. ^m Kilianu ^{mār} ^m Agiana []	1. ^m PN ₁ son of ^m PN ₂
2. <i>u</i> ^m Karranu ^{mār} ^m Tešamana	2. and ^m PN ₃ son of ^m PN ₄ ,
3. <i>awīlū</i> ^{al} Qamanuzi	3. men of the city of Qamanuzi
4. <i>qātatti iṣṣabat ša</i> ^m Burqana <i>qadu mārišu</i>	4. vouch for ^m Burqana together with his children.
5. <i>šumma urram šeram</i>	5. Should in the future
6. ^m Burqanu <i>ana māti šanīti</i>	6. ^m Burqanu to another country
7. <i>innabbit 5 meʿat kaspim</i>	7. flee, 500 [shekels] of silver
8. <i>umal[lūnim] ina qāti šarri</i>	8. they shall pay in full to the hand of the king.

Figure 5.1 RS 15.81 Surety Text

The first word of l. 4, /bi-ḥabāṭihu/, appears to be a combination of the preposition *b-*, a bound infinitive, and the 3ms suffix. Though the precise meaning of the verb is uncertain, this phrase stands in the position of *šumma ... innabbit* in the Akkadian surety text. Both *šumma* and *b-* indicate the hypothetical, yet real

possibility that the guarantors will be left paying the bill. The translation “If” is probably not strong enough for this text. “Should” or “when” the person flees, the insurers will pay in full.

The phrase /*huwwati ʔattihu/* parallels the Akkadian phrase *ina māti šanīti*, “in another land,” found in syllabic cuneiform guarantee documents.

5. /*wa.mīnummê.ša*³*ʔālūma/* and all the investigators

The indefinite pronoun indicates, “whatever, everything, all.”

This common Semitic noun pattern, $C_1vC_2C_2āC_3-$, signifies habitual or repetitive actions or, as a substantive, a member of a profession. Thus, “those who ask regularly,” or, perhaps, “Investigators.”³

6. /*dūti.tukannūna/* whatever they might establish

The relative refers to the “whatever” the investigators find.

For two possibilities of the length of the theme vowel in this form of the middle weak word *tknn*, see the Hebrew D form תִּכְנֶה in contrast with the Akkadian formulation *ukannū*. Since both these East and West Semitic forms seem to use a double C_3 and a short theme vowel when the form has an ending, we have tried to indicate the same for the Ugaritic verb. This form appears energetic.

7. /*ʕalē.ʕurrubānīma/* against the guarantors

Note that the disadvantage falls against the co-signers.

8. /*hinna humūti/* so, [against] them

This line is unclear. We have interpreted this as the deictic particle, like the Hebrew הִנֵּה , which is used to point something out in a sentence. It seems to emphasize the persons responsible to make up the loss.

/*humūti/* is the third person oblique (i.e., genitive-accusative) independent personal pronouns. The antecedent is /*ʕurrubānīma/*.

³ Joshua Fox, *Semitic Noun Patterns* (Winona Lake, 2003), 253.

9. /tukannūna/ they establish.

[A solid line marks off witnesses to this transaction]

10. /Mtn.bn.ᶜbdym/

11. /ʔilrabû.bn.ʔilyn/

12. /ᶜbdadt.bnᶜbdkb/

13. /gnᶜym/

5.2 𐎱𐎠𐎺𐎠 RANSOMS SOME CAPTIVES (KTU 3.4)

5.2.1 Text (KTU 3.4)

1. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
2. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
3. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
4. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
5. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
6. 𐎠𐎺𐎠𐎺𐎠[[*]]𐎠𐎺𐎠𐎺𐎠𐎺𐎠
7. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
8. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
9. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠 [E]
10. 𐎠𐎺𐎠𐎺𐎠[[*]]
11. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠
12. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠 [?]
13. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
14. 𐎠𐎺𐎠𐎺𐎠 [E]
15. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠
16. [𐎠𐎺𐎠]𐎠𐎺𐎠𐎺𐎠𐎺𐎠
17. 𐎠 [E]𐎠𐎺𐎠𐎺𐎠𐎺𐎠
18. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠
19. 𐎠𐎺𐎠𐎺𐎠𐎺𐎠𐎺𐎠

5.2.2 Transcription (KTU 3.4)

1. *l.ymhnd*
2. *ʔiwrkl.pdy*
3. *ʔagdn.bn.nwgn*
4. *wynhm.ʔaḥh*
5. *w.bʿlnʔaḥh*
6. *w.ḥ[[t]]ttn.bnh*
7. *w.btšy.bth*
8. *w.ʔištrmy*
9. *bt.ʿbdmlk ʔatt[h]*
10. *w.snt[[b]]*
11. *bt.ʔugrt*
12. *w.pdy.h[m ?]*
13. *ʔiwrkl.mʔit*
14. *ksp.b y[d]*
15. *bʔirtym*
16. *[w.ʔu]nt.ʔinn*
17. *l[h]m.ʿd.tttbn*
18. *ksp.ʔiwrkl*
19. *w.tb.lʔunthm*

5.2.3 Notes and Commentary (KTU 3.4)

KTU 3.4 and 3.7 deal specifically with the *ʔunt* obligation. The first is the record of eight people who are being temporarily released from the *ʔunt*. Topped by a seal impression, its first line of text follows the form of the Royal Grant of Property. Their redeemer had paid “a hundred [shekels] of silver” to the “Beʔirutiyans,” and until they repay him, they will not return to the *ʔunt*. The second text seems to take the opposite view. KTU 3.7 lists people entering into the *ʔunt* contractual agreement for the first time. It lists each person and then the specific *ʔunt* task for which that person is responsible. The first three persons enrolled as soldiers. A third of the lines near the end are fragmentary, leaving us with only the beginnings of the lines. Neither of these texts defines the *ʔunt* obligation. One must suppose, however, that there was some benefit accrued both to the person enlisted and for the superior party in the transaction. Perhaps this benefit took the form of property given in exchange for the completion of prescribed duties. Perhaps the *ʔunt* was analogous to the vassal treaty, whereby individuals become “vassals” of the estate of an influential person in exchange for certain benefits.

1. /leyōmi hannadī/ “From this day

For *ym* see the Hebrew יָמִים/יָמִים, Akkadian *ūmu*, and Aramaic יָמִים/יָמִים. Syllabic writing, PI-*mu*, does not help with the vocalization. As a result, there are various vocalizations: perhaps *yōm*, or *yōm*, or even *yām*. The Semitic witnesses to this word do attest to either a long vowel or a diphthong in the word *ym*.

The opening formula parallels the phrase opening similar Akkadian legal texts, *ištu ūmi ānnim*, “from this day.” On the basis of this parallel, we read the vocable *hnd* as the near demonstrative /hannadī/, declined to agree with /yōmi/.

2. /ʔiwirkalli padaya/ Iwri-kalli ransomed

pdy Cp. Hebrew פְּדָה “to ransom” (e.g., Ex. 13:13; 21:8; 34:20; Num. 18:15).

Note that the syntax of these lines, S-V-O, follows “good” Ugaritic or, should we say, Northwest Semitic style and syntax. In contrast, Akkadian generally places the verb last in the sentence.

3. /ʔagdana bina nargana/ AGDN son of NWGN

This first PN has an *-n* suffix, which is common in NWS. As the first person mentioned in the family, his patronymic accompanies the PN.

4. /wa-yanḥama ʔaḥāhu/ and YNḤM his brother

This second person’s name comes from the root *nḥm*. Since the PN looks like a verbal form, one might expect /yḥḥama/ in observance of Barth’s Law, which predicts that a short /a/ vowel in this context would weaken to an /i/, but perhaps the PN remained /yanḥama/ because of the generally conserve nature of PNs. Additionally, one expects a vowel to occur after the *-n*; thus we would have something like /yanaḥama/ since the *-n* did not assimilate the following consonant.

The writing of the word “brother” in *KTU* 1.12:II:50 as ʔaḥyh, with the *y* as *mater lectionis* for a long *ī*, suggests that, as in Akkadian (*abu* > *abūka*) and Hebrew (אָבִי > אָבִי־אָבִי), the ending of this family term is long before a pronominal suffix.

5. /wabaʕlana ʔaḥāhu/ and BʕLN his brother,
Person #3.

6. /waḥattatana binahu/ and ḤTTN his son,
Person #4.

7. /wabatašiya bittahu/ and BTŠY his daughter,
Person #5.

8. /waʔištārʔummiya/ and ʔIštārʔummiya,

9. /bitta ʿabdimalki ʿattata[hu]/ the daughter of Abdimalki, his wife.

Person #6.

The PN *ʿbdmlk* is a “perfect” Semitic name. Compare with the Hebrew PN עֲבֹד־מְלֶכֶךְ. The accusative forms /bitta/ and /ʿattata[hu]/ are appropriate because “daughter” and the appositional term “wife” are objects of the verb.

10. /wa-sanata [bi]/ and “Sanata” [in the]

The word *snt* is unclear. Perhaps it is a verb indicating “to do something in/to Ugarit”?

11. /bēta ʿugarīta/ house of Ugarit.

12. /wa-padayahu[mū]/ And Iwrikalli ransomed them

13. /ʿiwirkallu miʿta/ for 100

This line provides an occasion to consider the use of numbers at Ugarit. It appears that the Ugaritic numbers could be construed in at least two different ways: either bound to a following noun or in apposition to the delimited word. In the phrase *mʿit ksp*, we cannot tell for sure. We can determine the precise relationship of the number and the noun in situations when the defined noun ends with an ʿ and, therefore, provides an indication of case vowel. For example, the form *mʿit ʿiqnʿi* would indicate a bound formation /mʿitu ʿiqniʿi/, “100 of lapis lazuli,” since the final /i/ reveals the genitive case. But *ʿltm ʿiqnʿu* shows apposition /ʿtalātūma ʿiqniʿu/ “30 lapis lazuli,” since the final vowel is nominative.

14. /kaspā biya[di]/ silver to

15. /beʿirātīyīma/ the Beʿirutians.

In *birtym* the *yod* is the gentilic. The exact location of Beiratu is unknown.

16. /*[waʾunutu]tu ʾēnanu/* But the “rights and obligations” are not
 The definition of /*ʾunutu*/ challenges modern readers. Although
 not etymologically related, we may compare the concept of
 /*ʾunutu*/ with the *ilku* of Akkadian literature. This legal term has to
 do with the rights and privileges that accompany property given in
 return for some “service obligation.” The Akkadian term *ilku* dates
 to Old Babylonian times and is attested in the Hammurabi’s Code:
 “If there is either a soldier or a fisherman who is taken captive
 while serving in a royal fortress, and they give his field and his
 orchard to another to succeed to his holdings, and he then performs
 his service obligation—if he (the soldier or fisherman) should
 return and get back to his city, they shall return to him his field and
 orchard and he himself shall perform his service obligation” (*CH*
 §27).

17. /*lehumū ʿadi tuṭaṭībūna/* theirs until they restore
 The verb *ttbn* is a Š 3mpl from *twb*, “to give back.” This line
 addresses the issue of when the person takes up the benefits of the
 property, namely, when he takes up the service that goes with the
 property.

18. /*kaspa ʾiwirikalli/* the money of Iwirikalli
 Both of these words are objects of the Š verb, which may take
 double accusatives.

19. /*wa-tūbu leʾunutuḥumū/* then [they shall] return to their
 “rights and obligations.”
 This somewhat cryptic sentence has the style of a legal
 pronouncement. The word *tb* appears to be a G unbound infinitive
tūbu, which functions quite adequately as the finite verb to express
 the basic notion of the debtor’s return to his service and
 sustenance.

5.3 ŠMMN ESTABLISHES A *MARZIḪU* (KTU 3.9)

5.3.1 Tablets (KTU 3.9)

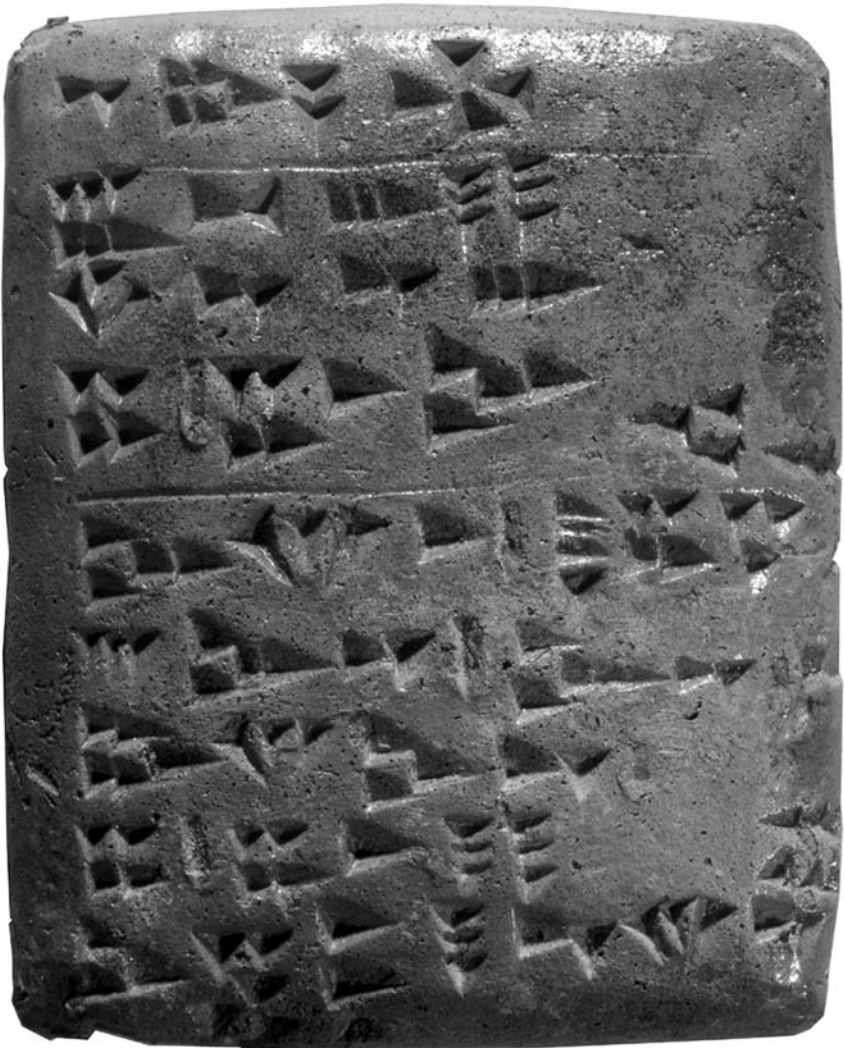


Figure 5.2 *KTU 3.9* Obverse

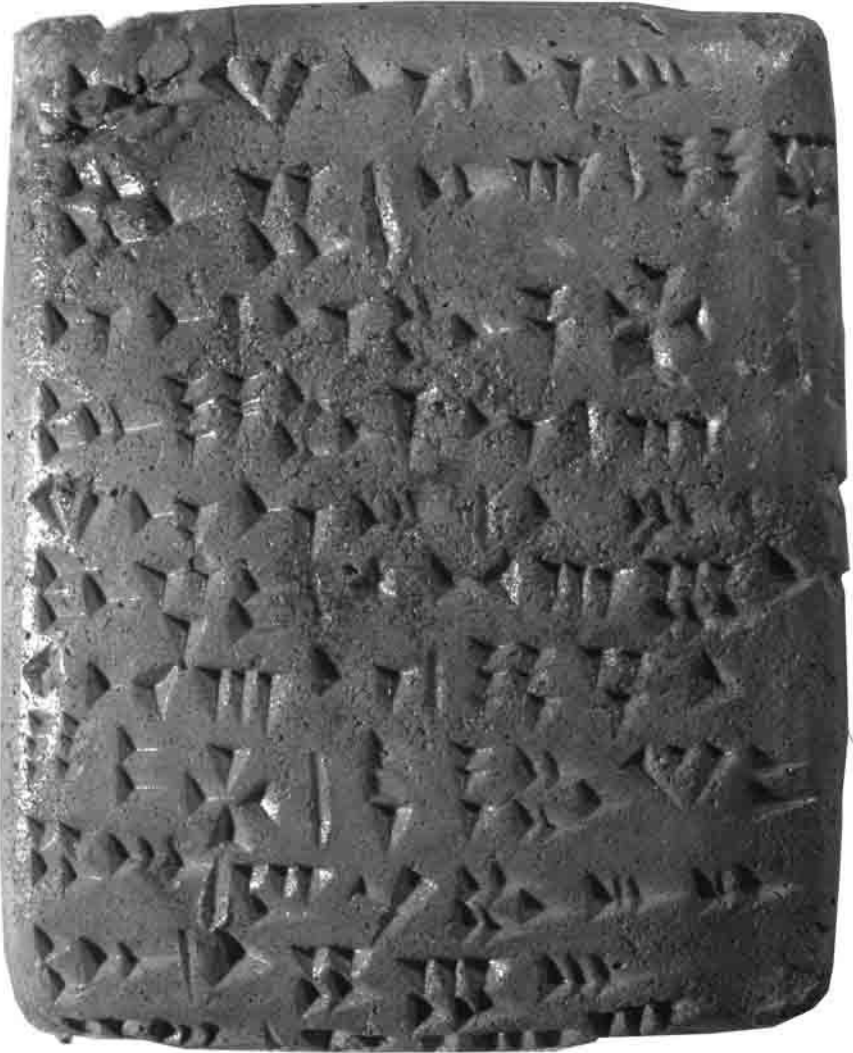


Figure 5.3 *KTU 3.9 Reverse* (Photo courtesy of Bruce Zuckerman and Marilyn Lundberg and West Semitic Research. Other digital images of Ugaritic tablets can be found on their Web site: <http://www.inscriptifact.com/>)

5.3.2 Transcription (KTU 3.9)

Obverse

1. *mrzḥ*
2. *dqny*
3. *šmmn*
4. *b.btw*
5. *wšt.ʾibsn*
6. *lkm.km.ʾag*
7. *rškm.*
8. *b.bty*
9. *kspḥmšm*
10. *ʾis^c*

Reverse

1. *wšm.mn*
2. *rb.ʾal.ydd*
3. *mt.mrzḥ*
4. *wyrgm.l*
5. *šmmn.tn.*
6. *ksp.tql d^cmnk*
7. *tqlm.y^c*
8. *yph.ʾihršp*
9. *bn.ʾudrnn*
10. *w.^cbdn*
11. *bn.sgld*

5.3.3 Commentary and Notes (KTU 3.9)

The twenty-one lines of crudely-made signs on *KTU* 3.9 in Figures 5.2 and 5.3 tell of the founding and rules of Šamūmānu's *mrzḥ*.⁴ Modern scholars do not understand the *mrzḥ* well. Many scholars

⁴ Not surprisingly, this text has generated an extensive bibliography. See Friedman, *Maarav* 2 (1979-80), 187–206; Smith, *Ugaritic Baal Cycle*, 1:140–44; J. McLaughlin, *The Marzaḥ in the Prophetic Literature: References and Allusions in Light of the Extra-biblical Evidence* (SVT, 86; Leiden, 2001).

do not translate the term, but merely transliterate it (e.g., Miller, Fenton, Friedman). Some consider the *mrzḥ* as a “funerary society” (e.g., Halpern). If the *mrzḥ* was not funerary, perhaps it was at least a socio-religious club (e.g., Wyatt). Despite hints toward either of these specific options, the only two elements on the *mrzḥ* that seem clearly established are (1) a membership restricted to men who (2) enjoy drinking alcoholic beverages. Thus, until further evidence detailing more precisely the nature of the *mrzḥ* is discovered, we consider the *mrzḥ* to be a drinking club for men. Of course, the members, while they drank, probably discussed religion, politics, the economy, and other lively topics.

Since the text itself does not explicate the *mrzḥ*, this indicates that Šamūmānu's contemporaries understood the *mrzḥ* and wanted to join. The word *mrzḥ* stands alone at the beginning of the text, separated by a line as the title of the text. Šamūmānu is the one who established it, and he will preside over it as chief. Although some scholars have proposed that *rb* here is a verbal form relating to going to court, thus lending a legal air to the *mrzḥ*, J. McLaughlin seems to have established that proper syntactic referents are lacking in this context; it is better to understand *rb* as a nominal form.⁵ If for any reason Šamūmānu expels a member of the *mrzḥ*, the expeller will pay the “expellee” fifty silver pieces. This amount may represent a restoration of the originating membership fee. Reciprocally, an ungrateful member who ignores his indebtedness to the *rb mrzḥ* for his hospitality and requests a shekel from Šamūmānu shall be punished by having to pay twice the sum that he asked for. As expected, witnesses validate the document.

An overview of the contract structure is as follows:

Lines 1–4 Title regarding the establishment of the group.
 Line 1 Title: *mrzḥ*

⁵ J. McLaughlin, “The Marzeah at Ugarit: A Textual and Contextual Study,” in *UF* 23 (1991), 269.

(Line on tablet marks break)

Lines 2–4 Founder of the feast identified.

(Line on tablet marks break)

Lines 5–10 *Šamūmānu*'s responsibilities.

Lines 11–17 Member responsibilities to *Šamūmānu*.

Lines 18–21 Witnesses to the founding.

1. /marziḥu/ A *mrzḥ* (Men's Drinking Club)

This term may be related to a word in Amos 6:4–7 that also describes unrestrained partying.

הַשְּׂכָבִים עַל־מִטּוֹת שֵׁן וְסוֹרְחִים עַל־עַרְשׂוֹתָם
וְאֹכְלִים כְּרִים מִצֹּאן וְעֹגְלִים מִהוֹד מִרְבֵּק
הַפָּרָטִים עַל־פִּי הַנֶּבֶל כְּדוֹד הַשֹּׁבֵב לָהֶם כְּלִי־שִׁיר
הַשְּׂתִים בְּמִזְרְקֵי יַיִן וְרֵאשִׁית שְׂמָנִים יִמְשְׁחוּ
וְלֹא נִחְלוּ עַל־שִׁבְר יוֹסֵף
לְכֵן עָתָה יִגְלוּ בְּרֵאשׁ גֹּלִים וְסָר מִרְיֹחַ סְרוּחִים

“They lie on ivory beds, lolling on their couches, feasting on lambs from the flock and on calves from the stalls. They hum snatches of song to the tune of the lute—They account themselves musicians like David. They drink straight from the wine bowls and anoint themselves with the choicest oils—But they are not concerned about the ruin of Joseph. Assuredly, right soon they shall head the column of exiles; they shall loll no more at **festive meals**.” (NJPS)

2.–3. /dū qanaya šamūmānu/ which *Šamūmānu* acquired (created?)

For this G suff 3ms verb compare Akkadian *qanû* and Hebrew קָנָה. There appears to be either two original roots, or a great deal of conceptual overlap, since the definitions “acquire, buy, possess, create” seem at various times appropriate.

Šamūmānu is known from syllabic texts, where it is written *ša-mu-ma-nu*, son of *ta-la-a-bi*, who held estates given by the king.

4. /bi-bētīw/ in his house.

The final *-w* has generated many comments. This form looks like a mistake. For example, Segert suggests possible dittography with the first letter of the next line. Perhaps this is a mistake for /*bi-bētihu/. Perhaps this is an example of the elision of /-h/.⁶ This is the usual Phoenician 3ms suffix. Perhaps it is like BH /-iw/, as in 2 Kings 4:34, פִּיר.

The line on the tablet indicates that the first section of the text ends, and a new section commences with line 5.

5. /wa-šattu ʔibūsāna/ And I placed a “pub” [“tap room”?]

In this section of the contract proper, lines 5–10, Šamūmānu states what he is doing. Thus, the verbs are probably G suffixed 1cs. The long /a/ shortens in Hebrew (תָּפַח > תִּפְחֵי), but it is not certain that this reduction took place in Ugaritic.

The noun *ibsn* is uncertain. In keeping with the drinking theme of the *mrzḥ*, we have suggested a pub, or a barroom in the house. This seems reasonable, though it does cut against the general tendency for modern scholars to assume that unfamiliar words, places, and artifacts are religious in nature.

6a. /lekumū wa*[him]-ma/ for you. Now, if I

6b-7. /ʔagarrišukumū/ drive you out

The verb is a D Prefixed 1cs +2mplsuff. See the Hebrew גָּרַשׁ, in D pref 1cs + suffix אֶגְרֹשְׁנִי.

8. /bi-bētiya/ from within my house,

Note the use of the preposition /bi/, indicating the positions of the persons in the group and then being forced out.

9. /kaspā ḥamšīma/ then fifty pieces of silver

⁶ Sivan, *Grammar*, 33; but later Sivan (53) writes, “However, since the orthography of this tablet seems to indicate an unpracticed hand, it may reflect a different school or more likely a non-Ugaritic scribe.”

10. /ʔissaʕu/ I shall pull out.

The G prefix 1cs verb of *NSʕ* indicates Šamūmānu’s punishment. He must pull money from the club resources, or, better, from his own pocket to reimburse the person expelled. According to Barth’s Law, the theme vowel is /a/ since an /i/ prefix is indicated. This form is analogous to the word *lqh* > *ʔiqh* (/ʔiqqaḥu < *ʔilqaḥu/), “I will take.”

The next part of the contract, words to the members, begins, appropriately, on the reverse side of the tablet, which creates a natural break in the action. Thus, though the writing may indicate an “unskilled” hand, the person who wrote this document organized it so that the two parts most directly related to Šamūmānu was on the front of the tablet, and the parts concerning the activities of others, the members and witnesses, were on the back.

To emphasize the shift in focus, the reverse of the tablet begins by restating the organization chart of the club. Šamūmānu is the top member and he appears at the top of the of the tablet when one turns it over.

11. /wašamūmānu/ Now Šamūmānu

12. /rabbu ʔal yiddad/ is head. Let not wander

The term *rb*, which completes the binary nominal sentence, establishes that Šamūmānu heads the roster of *mrzḥ* members.

The negative injunction /ʔal yiddad/ may be the singular, *yiddad*, or plural, *yiddadū*, of *NDD*. Possibly, see Hebrew נדר. It is not clear whether the theme vowel should be /u/, *yaddud*, or /a/ as here.

13. /mutu marziḥi/ a man of the marziḥu

14. /wa-yargum le-/ nor say to

The G jussive 3ms/pl continues the negative command indicated by *ʔal* in l. 12. Apparently, the command addresses two opposite

problems. On the one hand, the member is not to wander away (perhaps to another club?), but on the other the member should not treat the host with such familiarity so as to ask him for a loan.

15. /šamūmāna tin/ Šamūmānu, Give

The imperative *tn* expresses the demand of an ungrateful *mrzḥ* member.

16. /kaspā ṭiqla dā^cimmanaka/ silver, a shekel which is with you!

The word *ṭql* stands in apposition to the object, *ksp*. See the Akkadian *šiqḷu*, Hebrew לְקַח, Aramaic לְקַח.

17. /ṭiqlēmi yissa^cu/ Two shekels he shall pull out.

As a penalty, the ungrateful *mrzḥ* member will pay double what he tried to steal from Šamūmānu. Though, again, this verb could be singular or plural, depending on perspective, the singular focus in the text on the head and the member seems to favor the singular verb.

The contract proper is completed. The witnesses follow.

18. /yapiḥū?/ Witnesses: ʾIḥršp

The word *ypḥ* occurs precisely at the place at the end of a syllabic cuneiform contract where the term *šību*, “witnesses,” would occur.

19. *bn.ʾudrnn* son of ʾudrnn

20. *w.ʿbdn* and ʿbdn

21. *bn.sgld* son of *sgld*

6

Literary Texts

Most of the major literary texts from Ugaritic are in the form of narrative poems. Included here are selections from the three most famous poems: the Baal Cycle (§§6.2 and 6.5), the Keret Epic (§6.3), and the Story of Aqhat (§6.6). In addition, we have provided a selection from El's *Marziḥu* (§6.1), which can be read with the legal text dealing with the *Marziḥu* in Chapter 5 (§5.3). The so-called Snake Bite Text (§6.4) has been the subject of numerous studies and has been one of the more difficult texts to understand; it seems to have been used in a ritual. The Birth of the Goodly Gods (§6.7) describes the sexual activity of the god El with much metaphorical language and the birth of two gods with ravenous appetites.





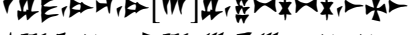
















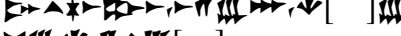
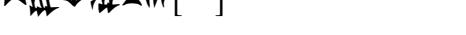

Near Eastern literary texts, including Ugaritic texts, rely heavily on parallelism and standard formulas. Parallelism involves the juxtaposition of phrases using similar syntactic and semantic structures. Standard formulas include the marking of time, the introduction of direct speech, the entrance and exit of characters, and the use of divine epithets. Although these can seem redundant, they reflect the oral recitation of these literary texts (see S. Parker, *Stories in Scripture and Inscriptions*). A main problem that the student will face in studying these literary texts is their fragmentary nature. Even where they are complete, there are many obscurities in the vocabulary or in understanding the ancient Ugaritic social context. As a matter of course, poetry plays with words and relies on literary and social contexts; in the case of ancient Ugarit, these are contexts that we do not fully grasp.

The first four exercises are provided with the cuneiform text, transcription, and brief notes for the student. Three student exercises are provided in transcription. Students now have excellent resources for the study of the literary texts. The most convenient is *Ugaritic Narrative Poetry*, edited by Simon Parker. The monumental edition, *The Ugaritic Baal Cycle*, by Mark Smith will serve students who wish to delve more deeply.

6.1 EL'S *MARZIḪU*

6.1.1 Text (KTU 1.114)

Obverse

- 1.114:1 
- 1.114:2 
- 1.114:3 
- 1.114:4 
- 1.114:5 
- 1.114:6 
- 1.114:7 
- 1.114:8 
- 1.114:9 
- 1.114:10 
- 1.114:11 
- 1.114:12 
- 1.114:13 
- 1.114:14 
- 1.114:15 
- 1.114:16 
- 1.114:17 
- 1.114:18 
- 1.114:19 
- 1.114:20 
- 1.114:21 
- 1.114:22 
- 1.114:23 
- 1.114:24 

- R1.114:25 []n.d[]
 1.114:26 [ʕ]trt.wʕnt[]
 1.114:27 w^bhm.ttb.[]dh
 1.114:28 km.trpʿa.hnnʕr
 1.114:29 dyšt.llšbh.šʕrklb
 1.114:30 wrʿiš.pqq.wšrh
 1.114:31 yštʿaḥdh.dmzt.ḥrpnt

6.1.3 Notes (KTU 1.114)

- 2 *tlḥmn*, /tilḥamūna/ “they are eating.”
- 3 *tštn*, /tištūna/ “the gods eat and drink, they drink wine to satiety, new wine to drunkenness”; /tištūna <*tištayūna/, contraction of triphthong.
 ʕd, /ʕadē <*ʕaday/ “until, up to.”
- 4 *yʕdb*, “offer” his back, like a dog wanting to be petted.
- 5 *km*, /kima/ enclitic *-m* suffixed to preposition *k*, “like, as.”
 Maybe this has to do with the motion of the (drunken?) god Yarikh acting like a dog? Or, perhaps the reconstruction of *klb* is incorrect.
yqtqt, quadrilateral verb, /yaqatqitu/ or /yuqatqitu/ “he swishes (his tail).”
tḥt, /taḥta/ Note syllabic, EA 252:26 *ta-aḥ-ta-mu*, “under, beneath.”
- 8 *y.lmn*, /*yahluman[n]u > yāluman(n)u/ “he strikes/smities him.”
 This may be an example of elision of *h*; it is also possible that two roots were in use in Ugaritic, namely *HLM* and *YLM* and both served in suppletion¹ (as with *HLK* and *YLK* in Ugaritic and in Biblical Hebrew).” Normally, elision would lead to compensatory lengthening, thus the macron /ā/.
- 9 *ymgy*, /yamgiyā/, perhaps a third common dual (short form)
















¹ In linguistics, the supplying of deficient forms of a word by forms drawn from another word. For example, *went*, originally the past tense of *wend*, is used as a result of suppletion, to express the past tense of *go*.

with the goddesses as the subject, “the two of them arrive.”

- 11 **yg^r**, (Hebrew גער) “to rebuke” is in Hebrew idiomatically followed by the preposition *b-*.
- 12 **pn**, perhaps from *p + hn?* “and behold” (so Sivan, *Grammar*, 34), or from the verbal root *PNY* “to turn.”
- 17 **yštql**, /yištaqalu/ or /yištaqilu/, Gt prefix conjugation 3ms “he enters/arrives.” Or, maybe Št of the root *ql*, indicating some sort of falling motion, “falls over himself.”
- 18 **y^cmsn.nn**, D prefix conjugation 3dual (so Sivan, *Grammar*, 136); however, Hebrew uses the G-stem for “load, carry.”
- 21 **w^latnth**, “urine” (compare Akkadian *šinātu*).
- 29 **š^crklb**, compare Akkadian *šêr kalbi* “dog-hair,” a plant with medicinal qualities.

6.2. MOURNING FROM THE BAAL CYCLE

6.2.1 Text (KTU 1.5 vi, 11-25)

- 1:5 vi, 11 
- 1:5 vi, 12 
- 1:5 vi, 13 
- 1:5 vi, 14 
- 1:5 vi, 15 
- 1:5 vi, 16 
- 1:5 vi, 17 
- 1:5 vi, 18 
- 1:5 vi, 19 
- 1:5 vi, 20 
- 1:5 vi, 21 
- 1:5 vi, 22 
- 1:5 vi, 23 
- 1:5 vi, 24 
- 1:5 vi, 25 

6.2.2 Transcription (KTU 1.5 vi, 11-25)

- 1:5 vi, 11 *ʿapnk.lṭpn.ʾil*
 1:5 vi, 12 *dpʾid.yrd.lksʾi.yṭb*
 1:5 vi, 13 *lhdm.wl.hdm.yṭb*
 1:5 vi, 14 *Parṣ.yṣq.ʿmr*
 1:5 vi, 15 *un.lrʾišh.ʿpr.plṭt*
 1:5 vi, 16 *l.qdqdh.lpš.yks*
 1:5 vi, 17 *mʾizrtm.ḡr.bʾabn*
 1:5 vi, 18 *ydy.psltm.byʿr*
 1:5 vi, 19 *yhdy.lḥm.wdqn*
 1:5 vi, 20 *yṭlt.qn.dṛʿh.yḥrt*
 1:5 vi, 21 *kgn.ʾap lb.kʿmq.yṭlt*
 1:5 vi, 22 *bmt.yšʾu.gh.wyṣḥ*
 1:5 vi, 23 *bʿl.mt.my.lʾim.bn*
 1:5 vi, 24 *dgn.my.hmlt.ʾatr*
 1:5 vi, 25 *bʿl.ʾard.bʾarṣ*

6.2.3 Notes (KTU 1.5 vi, 11-25)

- 12 *dpʾid*, “the one of compassion,” relative pronoun *d* + noun.
yṭb, most likely either suf-conj. *yataba* or pret. *yātib*; actually, all the verbs in ll. 12–16 could be infinitives (cf. Smith, *Baal Cycle*, 42).
- 13 *lhdm*, compare Hebrew הַדּוֹם, “footstool (of God).”
- 14 *yṣq*, compare Hebrew יִצַק, “to pour”; G suff-conj. 3ms; or, G pret.
ʿmr, compare Biblical Hebrew עֲמֵר, “heap of corn,” Mishnaic Hebrew “hay.”
- 16 *yks*, compare Hebrew כִּסָּה “to cover”; D (?) 3ms. Could be either passive voice /*yukassi/ or active /*yakassi/.
- lbš*, compare Hebrew לְבַשׁ.
- 18 *ydy*, from *ydy* “to scratch”; G suffix conjugation, 3ms, or G preterite.


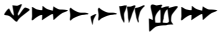



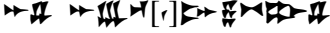



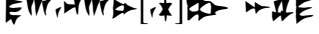







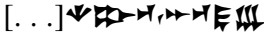





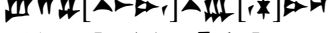







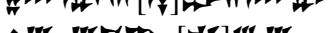


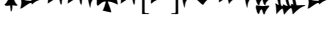
19 *yhdy*, from *hdy* “to cut, gash”; must be G preterite.

20 *ytl̄t̄*, from *tl̄t̄* “to plow”; D prefix conjugation.

6.3 KERET EPIC (KTU 1.14)

6.3.1 Text (KTU 1.14, i-ii)

- 1.14:i, 1 [𐤀𐤁𐤁]𐤁𐤁
 1.14:i, 2 [...]𐤁𐤁[𐤁 ...]
 1.14:i, 3 [...]𐤁[...]
 1.14:i, 4 [...]
 1.14:i, 5 [...]𐤁𐤁[...]
 1.14:i, 6 [...]𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 7 [𐤁𐤁𐤁]𐤁𐤁𐤁𐤁
 1.14:i, 8 [𐤁]𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 9 [𐤁]𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 10 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 11 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 12 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 13 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 14 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 15 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 16 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 17 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 18 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 19 𐤁𐤁𐤁𐤁[𐤁]𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 20 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 21 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 22 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 23 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 24 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 25 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 26 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 27 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 28 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 29 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 30 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁
 1.14:i, 31 𐤁𐤁[𐤁]𐤁𐤁𐤁𐤁𐤁𐤁𐤁

- 1.14:i, 32 
- 1.14:i, 33 
- 1.14:i, 34 
- 1.14:i, 35 
- 1.14:i, 36 
- 1.14:i, 37 
- 1.14:i, 38 
- 1.14:i, 39 
- 1.14:i, 40 
- 1.14:i, 41 
- 1.14:i, 42 
- 1.14:i, 43 
- 1.14:i, 44 [. . .]
- 1.14:i, 51 [. . .]
- 1.14:i, 52 
- 1.14:ii, 1 
- 1.14:ii, 2 
- 1.14:ii, 3 
- 1.14:ii, 4 [. . .] 
- 1.14:ii, 5 [. . .] 
- 1.14:ii, 6 
- 1.14:ii, 7 
- 1.14:ii, 8 
- 1.14:ii, 9 
- 1.14:ii, 10 
- 1.14:ii, 11 
- 1.14:ii, 12 
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- 1.14:ii, 22 

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1.14:ii, 29	
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1.14:ii, 31	
1.14:ii, 32	
1.14:ii, 33	
1.14:ii, 34	
1.14:ii, 35	
1.14:ii, 36	
1.14:ii, 37	
1.14:ii, 38	
1.14:ii, 39	
1.14:ii, 40	
1.14:ii, 41	
1.14:ii, 42	
1.14:ii, 43	
1.14:ii, 44	
1.14:ii, 45	
1.14:ii, 46	
1.14:ii, 47	
1.14:ii, 48	
1.14:ii, 49	
1.14:ii, 50	
1.14:ii, 51	

6.3.2 Transcription (KTU 1.14)

1.14:i, 1	[lk]rt
1.14:i, 2	[-----].ml[k---
1.14:i, 3	[-----]m.k[-----]
1.14:i, 4	[-----]
1.14:i, 5	[-----]m.ʔil[---

- 1.14:i, 6 [----]d nhr.ʔumt
 1.14:i, 7 [krt.]^ʿrwt.bt
 1.14:i, 8 [m]lk.ʔit<bd>.dšb^ʿ
 1.14:i, 9 [ʔa]hm.lh.tmnt.bn ʔum
 1.14:i, 10 krt.ḥtkn.rš
 1.14:i, 11 krt.grdš.mknt
 1.14:i, 12 ʔatt.šdqh.lypq
 1.14:i, 13 mtrḥt.yšrh
 1.14:i, 14 ʔatt.trḥ.wtb^ʿt
 1.14:i, 15 tʔar.ʔum.ʔakn lh
 1.14:i, 16 mlttt.ktrm.tmt
 1.14:i, 17 mrb^ʿt.zblnm
 1.14:i, 18 mḥmšt.yʔitsp
 1.14:i, 19 ršp[.]mtdtt.glm
 1.14:i, 20 ym.mšb^ʿthn.bšlh
 1.14:i, 21 ttpl.y^ʿn.ḥtkh
 1.14:i, 22 krt y^ʿn.ḥtk<h> rš
 1.14:i, 23 mʔid.grdš.tbth
 1.14:i, 24 wbklhn.šph.yʔitbd
 1.14:i, 25 wb.phyrh.yrt
 1.14:i, 26 y^ʿrb.bḥdrh.ybky
 1.14:i, 27 bṭn.^ʿgmm.wydm^ʿ
 1.14:i, 28 tntkn.ʔudm^ʿth
 1.14:i, 29 km.tqlm.ʔaršh
 1.14:i, 30 kmḥmšt mṭth
 1.14:i, 31 bm[.]bkyh.wyšn
 1.14:i, 32 bdm^ʿh.nhmmt
 1.14:i, 33 šnt.tlʔun
 1.14:i, 34 wyškb.nhmmt
 1.14:i, 35 wyqmš.wbḥlmh

- 1.14:i, 36 *ʔil.yrd.bdhrth*
- 1.14:i, 37 *ʔab ʔadm[.]wyqrb*
- 1.14:i, 38 *bšʔal.krt.mʔat*
- 1.14:i, 39 *krt.kybky*
- 1.14:i, 40 *ydm^c.n^cmn.ǵlm*
- 1.14:i, 41 *ʔil.mlk[.t]r ʔabh*
- 1.14:i, 42 *yʔarš.hm.drk[t]*
- 1.14:i, 43 *kʔab.ʔadm*
- 1.14:i, 44-50 []
- 1.14:i, 51 []
- 1.14:i, 52 [*ʔank.ksp.wyrq*]
- 1.14:ii, 1 [*ħrş.]yd.mqmh*
- 1.14:ii, 2 [*w^bd.lm.tlt*]
- 1.14:ii, 3 [*ssw*]m.mrkbt btrbş bn.ʔamt
- 1.14:ii, 4 [--- b]mn.ʔaqny
- 1.14:ii, 5 [---]šrm.ʔamʔid
- 1.14:ii, 6 [*wyⁿ.tr.ʔabh.ʔil*]
- 1.14:ii, 7 *d[--]t.bbk.krt*
- 1.14:ii, 8 *bdm^c.n^cmn.ǵlm*
- 1.14:ii, 9 *ʔil.trthş.wtʔadm*
- 1.14:ii, 10 *rħş[.y]dk.ʔamt*
- 1.14:ii, 11 *ʔuşb[^ctk.]^cd[.t]km*
- 1.14:ii, 12 *ʔrb[.bzl.ħmt]*
- 1.14:ii, 13 *qh ʔim[r.bydk]*
- 1.14:ii, 14 *ʔimr.d[bħ.bm].ymn*
- 1.14:ii, 15 *llʔa.kl[ʔatn]m*
- 1.14:ii, 16 *klt.l[ħmk.d]nzl*
- 1.14:ii, 17 *qh.ms[rr.]^csr*
- 1.14:ii, 18 *dbħ.ş[q.bg]l.ħtt*
- 1.14:ii, 19 *yn.bgl[.ħ]rş.nbt*

- 1.14:ii, 20 *ʿl l̄zr.[mg]dl*
 1.14:ii, 21 *wʿl l̄zr.[mg]dl.rkb*
 1.14:ii, 22 *tkmm.ḥm[t].šʿa.ydk*
 1.14:ii, 23 *šmm.dbḥ.ltr*
 1.14:ii, 24 *ʿabk.ʿil.šrd.bʿl*
 1.14:ii, 25 *bdbḥk.bn.dgn*
 1.14:ii, 26 *bmšdk.wyrd*
 1.14:ii, 27 *krt.lggt.ʿdb*
 1.14:ii, 28 *ʿakl.lqryt*
 1.14:ii, 29 *ḥtt.lbt.ḥbr*
 1.14:ii, 30 *yʿap.lḥm.dḥmš*
 1.14:ii, 31 *mḡd [.]tdt.yrḥm*
 1.14:ii, 32 *ʿdn [.]ngb.wyṣʿi*
 1.14:ii, 33 *šbʿu.šbʿi.ngb*
 1.14:ii, 34 *wyṣʿi.ʿdn.mʿ*
 1.14:ii, 35 *šbʿuk.ʿul.mʿad*
 1.14:ii, 36 *tl̄t.mʿat.rbt*
 1.14:ii, 37 *ḥpt̄.dbl.spr*
 1.14:ii, 38 *tnn.dbl.hg*
 1.14:ii, 39 *hlk.ʿalp̄m.ḥdd*
 1.14:ii, 40 *wlrbt.km yr*
 1.14:ii, 41 *[ʿa]tr̄.tn̄.tn̄.hlk*
 1.14:ii, 42 *ʿatr̄.tlt̄.klhm*
 1.14:ii, 43 *yḥd.bth.sgr*
 1.14:ii, 44 *ʿalmnt.škr*
 1.14:ii, 45 *tškr.zbl.ʿršm*
 1.14:ii, 46 *yšʿu.ʿwr.mzl*
 1.14:ii, 47 *ymzl.wyṣʿi.trḥ*
 1.14:ii, 48 *ḥdt̄.ybʿr.ltn*
 1.14:ii, 49 *ʿatth.lm.nkr*

1.14:ii, 50 *mddth.kʔirby*

1.14:ii, 51 [t]škn.šd

6.4.3. Notes (KTU 1.14)

7 *bt/[m]lk*, compare to Akkadian *bit humri* (“house of Omri”) or
בית דוד.

8 *ʔitdb* is a mistake for *ʔit<bd>* (from √*bd*). “to destroy.”

10 *hṭkn* “our prince/sire” with the 1cp suffix *-n* referring to
storyteller and audience. It is also possible that this is a 3ms
suffix (see line 28).

rš, sometimes compared to the Arabic *rwš*, “to increase,” but it
is better to compare it to the Hebrew *ršš*, “to crush.”

11 *grdš*, a quadrilateral root. Compare Hittite *gurtaš*, “fortress,”
which must be taken as a feminine, i.e., with *mknt*
“established.”

12 *ypq*, from *pwq* “to find.” Compare Prov. 18:22, וַיִּפֶּק רִצּוֹן מִיְהוָה, וַיִּפֶּק אֶשְׁפָּה מִצָּא טוֹב;
also see Yahimilk inscription, lines 6–7;
Yahaumilk inscription, line 9. See the recently discovered
inscription from Tell Dan (line 5).

15 *ʔakn*, error for *tkn*, or so read.

16 *mtlṭt*, the preformative *m-* is difficult to explain.
Grammatically, it should be a fraction, but it makes more
sense as a multiplicative.

ktrm, perhaps a people, or a social class. Some compare it with
the Syriac *kšrʔ*, “health,” but this makes little sense. Perhaps
it is to be related with childbirth (e.g., Wyatt, *Religious Texts*,
181).

zblnm, this is also sometimes understood as a people, but note
that *zbl* is a regular epithet of Baal.

18 *yʔitsp*, from *ʔsp*, Gt prefix-conjugation; compare נָאסַף, “to be
gathered (to one’s fathers)” in Biblical Hebrew.

20 *mšbʿthn*, possible to read either *mšbʿthn* with *hn* as a 3fp suffix
or *mšbʿt hn* with *hn* as a vocative particle.

21 *ttpl*, perhaps from *npl* Gt 3mp.

22 *hṭkp*, correct to *hṭk<h>*, and note the graphic similarity

- between $\text{𐎢 } p$ and $\text{𐎠 } h$.
- 23 *mʿid*, /maʿida/ suffix conjugation, 3ms, “he increased.”
tbth, compare $\text{𐎠 } twb$, “to return” or Hebrew שֵׁבֶת , “seat, throne.”
- 28 *tnkn*, from $\text{𐎠 } ntk$, “to pour out” G prefix conjugation, 3fp.
- 32 *nhmmt*, often taken from the Arabic nwm , “to groan.” But there are better comparisons with Hebrew and Akkadian; Hebrew הִנָּמַתָּ , “slumber”; Akkadian *munattu*, “waking.” Perhaps it can be derived from *nhm* + *mt*, “waking from deep sleep (of death).”
- 33 *tlʿun*, from the root $\text{ל } y$, “to languish, be victorious” (Hebrew *lyh*, “to be weary”); note that apparently the *n* has five wedges and might be read *tlʿuʿan* (compare $\text{𐎠 } ʿa$ with $\text{𐎠𐎠 } n$).
- 38 *mʿat*, from *mh* and ʿat (compare Psalm 114:5) or *my* and ʿat (compare Ruth 3:6).














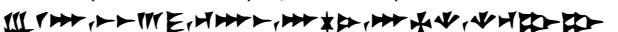






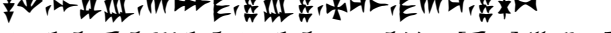













Column ii

- 9 *trthš* refers to ceremonial washing, which was commonplace in Semitic religions.
wʿadm, “reddening-up.” Perhaps blood was used as a means of consecration of the king for his priestly functions (e.g. Exod 24:20–21; Lev 8:22–24).
- 15 *klʿatnm* is generally taken as referring to both hands, e.g., with llʿa it is taken to mean “a kid requiring both hands to hold.” It may be compared with the Hebrew כלא , “to enclose.” The form *klʿatn* is then understood as a dual with an enclitic *m* and translated as “enclosures” (e.g., Psalm 50:9 פר ממכלאותיך).
- 18 *hṯṯ*, Hititte for “silver.”
- 19 *nbt*, compare the Hebrew and Phoenician נבַת , “honey.”
- 27 *ʿdb* may be an infinitive absolute, a suffix conjugation, or a participle. However, it is usually translated with a jussive sense as are *ngb* (line 85), *hlk* (lines 92, 94), *sgr* (line 96), and perhaps *yrđ* (line 79).
- 31 *mḡd*, the parallelism dictates that *mḡd* must be “food” not “fortress” (compare Hebrew צֵיד ; cf. Genesis 42:25; Joshua 9:14).


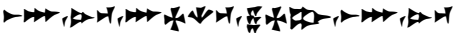


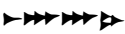
- 32 **ʿdn** has been variously interpreted. Perhaps related to “occupy” (from Arabic *ʿdh*), or “to prepare” (from Arabic *dn*), or Aramaic עֲדַנָּה and Hebrew עָז, “then.”
ngb originally thought to be a reference to the biblical “Negeb,” but this seems unlikely. *ngb* could be interpreted as a N participle or as a suffix conjugation of *gbb* as in Aramaic גָּבַב, “to gather, raked together, accumulate.”
wyṣʾi, jussive with ʾi marking Ø vowel.
- 33 **šbʾi**, a superlative, i.e., the elite of the army.
- 34 **m^c** “all together.”
- 35 **ʾul**, compare the Akkadian *awilu*, “freeman,” or possibly the Hebrew אוֹל, “strength.”
- 38 **hpt//tnn**, are apparently two categories of people; compare Hebrew חַפְּשֵׁי (1 Samuel 16:25) and Amarna *hubšu*. Akkadian (Alalakh) has *ḥupšu*, *s/šananu*, “first born farmers, professional soldiers” (cf. Wiseman).
- 39 **hdd** “storm cloud” (compare the Hebrew חַזְזִיזִים, Zechariah 10:1).
- 45 **zbl.ʿršmlyšʾu** has received many interpretations. Perhaps *zbl* refers to “noble” (i.e., “the noble carries beds”), or *zbl* as a “young husband” who in his enthusiasm “rises from the bed.” Parallelism with *ʿwr*, “blind” might suggest that *zbl* is a “sick person.”
- 46 **mzllymzl**, “to grope one’s way, avoid obstacles.” Compare the Hebrew מְזַל, “to fortell; fortune.”
- 47 **trḥ**, compare the Akkadian *terḥatu*, “bride price,” or possibly just “bridegroom.”
- 48 **hdt**, compare the Akkadian *hudaštu*, “marriage.”
ltn, perhaps “to a second one (i.e., another).” Or, from *tny*, “to speak, recite” (compare Old/Late Hebrew תָּנָה; Aramaic תַּנִּי; cf. Judges 5:11; 11:40; Hosea 8:9).

6.4 SNAKE BITE TEXT (KTU 1.100)



6.4.1 Text (KTU 1.100)

- 1.100:1 
- 1.100:2 
- 1.100:3 
- 1.100:4 
- 1.100:5 
- 1.100:6 
- 1.100:7 
- 1.100:8 
- 1.100:9 
- 1.100:10 
- 1.100:11 
- 1.100:12 
- 1.100:13 
- 1.100:14 
- 1.100:15 
- 1.100:16 
- 1.100:17 
- 1.100:18 
- 1.100:19 
- 1.100:20 
- 1.100:21 
- 1.100:22 
- 1.100:23 
- 1.100:24 
- 1.100:25 
- 1.100:26 
- 1.100:27 
- 1.100:28 
- 1.100:29 
- 1.100:30 
- 1.100:31 
- 1.100:32 
- 1.100:33 
- 1.100:34 

- 1.100:35 ㄩㄩㄩ ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩ
- 1.100:36 ㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ ㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩ
- 1.100:37 ㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:38 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:39 ㄩㄩ, ㄩㄩㄩㄩ ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:40 [ㄩ]ㄩㄩㄩ ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩ
- 1.100:41 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ
- 1.100:42 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩ
- 1.100:43 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:44 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:45 ㄩㄩㄩㄩ ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩ
- 1.100:46 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:47 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩ
- 1.100:48 ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:49 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩ
- 1.100:50 ㄩㄩㄩㄩ
- 1.100:51 ㄩㄩㄩㄩ ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩ
- 1.100:52 ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:53 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ
- 1.100:54 ㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ
- 1.100:55 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:56 ㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:57 ㄩㄩㄩㄩ ㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ
- 1.100:58 ㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:59 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ
- 1.100:60 ㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩ
- 1.100:61 ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ
- 1.100:62 ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩㄩ
- 1.100:63 ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ
- 1.100:64 ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ
- 1.100:65 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩ
- 1.100:66 ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩ
- 1.100:67 ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩ
- 1.100:68 ㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩㄩ
- 1.100:69 ㄩㄩㄩㄩ, ㄩㄩㄩ, ㄩㄩㄩ
- 1.100:70 ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩㄩ
- 1.100:71 ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ, ㄩㄩㄩㄩ

1.100:72 
 1.100:73 
 1.100:74 
 1.100:75 
 1.100:76 

Side lines:

1.100:1 
 1.100:2 
 1.100:3 

6.4.2 Transcription (KTU 1.100)

1.100:1 *ʔum.pḥl.pḥlt.bt.ʿn.bt.ʔabn.bt.šmm.wthm*
 1.100:2 *qrʔit.lšpš.ʔumh.špš.ʔum ql.bl.ʿm*
 1.100:3 *ʔil.mbknhrm.bʿdt.thmtm*
 1.100:4 *mnt.nṯk.nḥš.šmrr.nḥš*
 1.100:5 *ʿqšr.lnh.mlḥšʔabd.lnh.ydy*
 1.100:6 *ḥmt.hlm.ytq.nḥš.yšlḥm.ʿqšr*
 1.100:7 *yʿdb.ksʔa.wytb*
 1.100:8 *tqrʔu.lšpš.ʔumh.špš.ʔum qlbl*
 1.100:9 *ʿm.bʿl.mrym.spn.mnty.nṯk*
 1.100:10 *nḥš.šmrr.nḥš.ʿqšr.lnh*
 1.100:11 *mlḥš.ʔabd.lnh.ydy.ḥmt.hlm.ytq*
 1.100:12 *nḥš.yšlḥm.nḥš.ʿqšr.ydb.ksʔa*
 1.100:13 *wytb*
 1.100:14 *tqrʔulšpš.ʔuh.špš.ʔum ql.bl.ʿm*
 1.100:15 *dgn.ttlh.mnt.nṯk.nḥš.šmrr*
 1.100:16 *nḥš.ʿqšr.lnh.mlḥš.ʔabd.lnh*
 1.100:17 *ydy.ḥmt.hlm.ytq.nḥš.yšlḥm*
 1.100:18 *nḥš.ʿqšr.yʿdb.ksʔa.wytb*
 1.100:19 *tqrʔulšpš.ʔumh.špš.ʔum ql.bl.ʿt*
 1.100:20 *ʿntwʿ[[?]]ttrtʔinbbh.mnt.nṯk*
 1.100:21 *nḥš.šmrr.nḥš.ʿqšr.lnh.ml*
 1.100:22 *ḥš.ʔabd.lnh.ydy.ḥmt.hlm.ytq*

- 1.100:23 *nḥš.yšlḥm.nḥš.ʿqšr.[yʿ]dbksʿa*
 1.100:24 *wytḅ*
 1.100:25 *tqrʾu.lšpš.ʾumh.špš ʾu[m.q]l bl.ʿm*
 1.100:26 *yrḥ.lrgth.mnt.nṯk.[nḥ]š.šmrr*
 1.100:27 *nḥš.ʿqšr.lnh.mlḥš.ʾabd.lnh.ydy*
 1.100:28 *ḥmt.hlmṯq.nḥš.yšlḥm.nḥš*
 1.100:29 *ʿqšr.yʿdb.ksʿa.wytḅ*
 1.100:30 *tqrʾu.lšpš.ʾumh.špš.ʾum.qlb.ʿm*
 1.100:31 *ršp.bbth.mnt.nṯk.nḥš.šmrr*
 1.100:32 *nḥš.ʿqšr.lnh.mlḥšʾabd.lnh.ydy*
 1.100:33 *ḥmt.hlm.yṯq.nḥš.yšlḥm.nḥš.ʿq*
 1.100:34 *š.yʿdb.ksʿa.wytḅ*
 1.100:35 *tqrʾulšpš.ʾumh.špš.ʾum.qlbl.ʿm*
 1.100:36 *z̄z.wkmt.ḥryth.mnt.nṯknḥš.šm*
 1.100:37 *rr.nḥš.ʿqšr.lnh.mlḥšʾabd.lnh*
 1.100:38 *ydy.ḥmt.hlm.yṯq.nḥšyšlḥm.nḥš*
 1.100:39 *ʿq.šr.yʿdb.ksʿa.wytḅ*
 1.100:40 *[t]qrʾulšpš.ʾumh.špš.ʾum.ql.bl.ʿm*
 1.100:41 *mlk.ʿttrth.mnt.nṯk.nḥš.šmrr*
 1.100:42 *nḥš.ʿqšr.lnh.mlḥšʾabd.lnh.ydy*
 1.100:43 *ḥmt.hlmṯq.nḥš.yšlḥm.nḥš*
 1.100:44 *ʿqšr.yʿdb.ksʿa.wytḅ*
 1.100:45 *tqrʾulšpš.ʾumh.špš.ʾum.qlbl.ʿm*
 1.100:46 *ktr.wḥss.kptrh.mnt.nṯk.nḥš*
 1.100:47 *šmrr.nḥš.ʿqšr.lnh.mlḥš.ʾabd*
 1.100:48 *lnh.ydy.ḥmt.hlmṯq.nḥš*
 1.100:49 *yšlḥm.nḥš.ʿqšr.yʿdb.ksʿa*
 1.100:50 *wytḅ*
 1.100:51 *tqrʾulšpš.ʾumh.špš.ʾumql.bl.ʿm*
 1.100:52 *šḥr.wšlmšmmhmnt.nṯk.nḥš*

- 1.100:53 *šmrr.nḥš.ᶜqšr.lnh.mlḥš*
 1.100:54 *ʔabd.lnh.ydyḥmt.hlm.ytq*
 1.100:55 *nḥš.yšlḥm.nḥš.ᶜqšr.yᶜdb*
 1.100:56 *ksʔa.wytb*
 1.100:57 *tqrʔu.lšpš.ʔumh.špš.ʔum.ql.bl*
 1.100:58 *ᶜm.ḥrn.mšdh.mnt.nṯk.nḥš*
 1.100:59 *šmrr.nḥš.ᶜqšr.lnh.mlḥš*
 1.100:60 *ʔabd.lnh.ydy.ḥmt*
 1.100:61 *bḥrn.pnm.trḡnw.wṯṯkl*
 1.100:62 *bnwth.ykr.ᶜr.dqdm*
 1.100:63 *ʔidk.pnm.lytn.tkʔaršḥ.rbt*
 1.100:64 *wʔaršḥ.trrt.ydy.bᶜšm.ᶜrᶜr*
 1.100:65 *wbšḥt.ᶜš.mt.ᶜrᶜrm.ynᶜrʔah*
 1.100:66 *ssnm.ysynh.ᶜdtm.yᶜdynh.yb*
 1.100:67 *ltm.yblnh.mḡy.ḥrn.lbth.w*
 1.100:68 *yštql.lḥzrh.tlʔu.ḥt.km.nḥl*
 1.100:69 *tplg.km.plg*
 1.100:70 *bᶜdh.bhtm.mnt.bᶜdh.bhtm.sgrt*
 1.100:71 *bᶜdh.ᶜdbt.tlt.pṯḥ.bt.mnt*
 1.100:72 *pṯḥ.bt.wʔubʔa.hkl.wʔišṯql*
 1.100:73 *tn.km.nḥšm.yḥr.tn.km*
 1.100:74 *mhry.wbn.btṅn.ʔitnny*
 1.100:75 *ytt.nḥšm.mhrk.bnbṯn*
 1.100:76 *tnnk*
 Side lines:
 1.100:1 *ʔatrršp.ᶜttrt*
 1.100:2 *ᶜmᶜttrt.mrh*
 1.100:3 *mnt.nṯk.nḥš*

6.5 BA‘AL CYCLE: YAM AND BA‘AL (KTU 1.2 iv)**6.5.1 Transcription (KTU 1.2 iv)**

- 1.2: iv, 1 []y[].*htt.mtt*[]
 1.2: iv, 2 []*hy*[]*lʔaššʔi.hm.ʔap.ʔamr*[]
 1.2: iv, 3 [].*wbym.mnhlʔabd.bym.ʔirtm.m*[]
 1.2: iv, 4 [].*nhr.tlʕm.t̄m.hrbm.ʔits.ʔanšq*
 1.2: iv, 5 []*h/ptm.Parš.ypl.ʔulny.wl.ʕpr.ʕmny*
 1.2: iv, 6 [*b*]*ph.rgm.lyšʔa.bšpth.hwth.wtn.gh.ygr*
 1.2: iv, 7 *tht.ksʔi.zbl.ym.wʕn.ktr.wḥss.lrgmt*
 1.2: iv, 8 *lk.lzbl.bʕl.tnt.lrkb.ʕrpt.ht.ʔibk*
 1.2: iv, 9 *bʕlm.ht.ʔibk.tmhš.ht.tšmtšrtk*
 1.2: iv, 10 *tqh.mlk.ʕmk.drkt.dt.drdrk.*
 1.2: iv, 11 *ktršmdm.ynh̄t.wypʕr.šmthm.šmkʔat*
 1.2: iv, 12 *ygrš.ygrš.gršymgršym.lksʔih*
 1.2: iv, 13 *nhrlkḥ̄t.drkth.trtqš.bdbʕl.kmnš*
 1.2: iv, 14 *r.bʔušbʕth.hlm.ktp.zbl.ym.bnydm*
 1.2: iv, 15 [*tp̄*]*tnhr.yrtqš.šmd.bdbʕl.km.nšr*
 1.2: iv, 16 *bʔušbʕth.ylm.ktp.zblym.bn.ydm.tpt*
 1.2: iv, 17 *nhr.ʕz.ym.lymk.ltnğšn[.]pnth.lydlp*
 1.2: iv, 18 *tmnh.ktr.šmdm.ynh̄t.wypʕr.šmthm*
 1.2: iv, 19 *šmk.ʔat.ʔaymr.ʔaymr.mr.ym.mr.ym*
 1.2: iv, 20 *lksʔih.nhr.lkḥ̄t.drkth.trtqš*
 1.2: iv, 21 *bdbʕl.km.nšrbʔušbʕth.hlm.qdq*
 1.2: iv, 22 *d.zblym.bn.ʕnm.tpt.nhr.ypršym*
 1.2: iv, 23 *wyql.Parš.wyrtqš.šmd.bdbʕl*
 1.2: iv, 24 *km[.]nšr.bʔušbʕth.ylm.qdq.zbl*
 1.2: iv, 25 *ym.bnʕnm.tpt.nhr.yprš.ym.yql*
 1.2: iv, 26 *Parš.tnğšn.pnth.wydlp.tmnh*
 1.2: iv, 27 *yqbʕl.wyšt.ym.ykly.tpt.nhr*
 1.2: iv, 28 *b.šm.tgʕrm.ʕtrt.btʔalʔiyn.b[ʕ]*

- 1.2: iv, 29 *bṭ.lrkḅ.ṣrpt.kšbyn.zb[l.ym. ...]*
 1.2: iv, 30 *šbyn.tṭṭ.nhr.wyṣʾa.b[]*
 1.2: iv, 31 *ybt.nn.ʾalʾiyn.bʿl.w[]*
 1.2: iv, 32 *ym.lmt.bʿlm.yml[k ...]*
 1.2: iv, 33 *ḥm.lšrr.wy[]*
 1.2: iv, 34 *yṣn.ym.lmt.[]*
 1.2: iv, 35 *lšrr.wtʿ[n]*
 1.2: iv, 36 *bʾlm.hmt.[]*
 1.2: iv, 37 *lšrr.št[]*
 1.2: iv, 38 *brʾišh.[]*
 1.2: iv, 39 *ʾibh.mš[]*

AQHAT (KTU 1.19)

6.6.1 Transcription (KTU 1.19)

- 1.19: i, 1 [l] ʾaqht
 1.19: i, 2 *tkrb.-[...]-.lqrb[?]m(?)ym*
 1.19: i, 3 *tql.ʿ[...]lb.tṭbr*
 1.19: i, 4 *qšt[...]nr.yṭbr*
 1.19: i, 5 *ṭmn.[...]btlt.ṣnt*
 1.19: i, 6 *tṭb.-[...]šʾa*
 1.19: i, 7 *tlm.k m----.ydh.k šr*
 1.19: i, 8 *knr.ʾuṣbʾh (ʾuṣbʾth).k ḥrṣ.ʾabn*
 1.19: i, 9 *ph.ʾiḥd.šnth.wʾakl.bqmm.*
 1.19: i, 10 *tšt.ḥrṣ.klb.ʾilnm*
 1.19: i, 11 *wṭn.gprm.mn.gprh.šr*
 1.19: i, 12 *ʾaqht.yʾn.kmr.kmrm*
 1.19: i, 13 *k ʾap.ʾil.bgdr̄t.klb l*
 1.19: i, 14 *ḥṭh.ʾimḥṣh.kd.ʿl.qšth.*
 1.19: i, 15 *ʾimḥṣh.ʿl.qṣʾth.hwt*
 1.19: i, 16 *l.ʾaḥw.ʾap.qšth.ltn*

- 1.19: i, 17 *ly.wbmt(?)-ḥmššr(?)-(?)*
- 1.19: i, 18 *pr[?].qš.yḥ.šblt*
- 1.19: i, 19 *b ḡlph.ʔapnk.dnʔil*
- 1.19: i, 20 *[m]t.rpʔi.ʔaphn.ḡzr*
- 1.19: i, 21 *[mt.h]rnmy.ytšʔu*
- 1.19: i, 22 *[yṯb.bʔap.t]ḡr[.t]ḥt*
- 1.19: i, 23 *[ʔadrm.d b grn.]ydn*
- 1.19: i, 24 *[dn.ʔalmnt.y]tpt*
- 1.19: i, 25 *[tpt.ytm ...]h*
- 1.19: i, 26 *[...]n*
- 1.19: i, 27 *[...]*
- 1.19: i, 28 *hlk.[... b n]šʔi*
- 1.19: i, 29 *ḥnh.wtphn [...]*
- 1.19: i, 30 *b grn.yḡrb[...]*
- 1.19: i, 31 *yḡly.yḡsp.ʔib-[...]*
- 1.19: i, 32 *ḳ.bt.ʔabh.nšrm.trḡpn.*
- 1.19: i, 33 *ybšr.ḡbl.dʔiym*
- 1.19: i, 34 *tbky.pḡt.bm.lb*
- 1.19: i, 35 *tdm[?].bm.kbd*
- 1.19: i, 36 *tmz[?].kst.dnʔil.mt*
- 1.19: i, 37 *rpʔi.ʔal (ʔall).ḡzr.mt hrnmy.*
- 1.19: i, 38 *ʔapnk.dnʔil.mt*
- 1.19: i, 39 *rpʔi.yšly.ḥrpt.b*
- 1.19: i, 40 *ḡm.ʔun.yr.ḥrpt*
- 1.19: i, 41 *tmṯr.bqz.ṯl.yṯll*
- 1.19: i, 42 *l ḡnbm.šbʔ.šnt*
- 1.19: i, 43 *yšrk.bʔl.tmn.rkb*
- 1.19: i, 44 *ḥrpt.bl.ṯl.bl rbb*
- 1.19: i, 45 *bl.šr[?].thmtm.bl*
- 1.19: i, 46 *ṯbn.ql.bʔl.k tmz[?]*

- 1.19: i, 47 *kst.dnʔil.mt.rpʔi*
 1.19: i, 48 *ʔall.ǵzr.mt.hr[nmy]*
 1.19: i, 49 *gm.lbth[.dnʔil.k yšḥ]*
 1.19: ii, 1 *šmʔ.pǵt.tkmt[.]my*
 1.19: ii, 2 *ḥspt.lšʔr.tl.ydʔ[t]*
 1.19: ii, 3 *hlk.kbkbm.mdl.ʕr*
 1.19: ii, 4 *šmd.phl.št.gpny dt ksp*
 1.19: ii, 5 *dt.yrq.nqbny.tš[mʔ]*
 1.19: ii, 6 *pǵt.tkmt.my.ḥspt.l[šʔ]r.tl*
 1.19: ii, 7 *ydʔt.hlk.kbkbm*
 1.19: ii, 8 *bkm.tmdl.n.ʕr*
 1.19: ii, 9 *bkm.tšmd.phl.bkm*
 1.19: ii, 10 *tšʔu.ʔabh.tštnn.l[b]mt ʕr*
 1.19: ii, 11 *l ysmsm.bmt.phl*
 1.19: ii, 12 *ydn ʔil (dnʔil).ysb.pʔalth*
 1.19: ii, 13 *bšql.yph.bpʔalt.bšq[l]*
 1.19: ii, 14 *yph.byǵlm.bšql.yḥbq*
 1.19: ii, 15 *wynšq.ʔaḥl.ʔan.bš[ql]*
 1.19: ii, 16 *ynpʔ.bpʔalt.bšql.ypʔ.byǵlm*
 1.19: ii, 17 *ʔur.tʔispk.yd.ʔaqht*
 1.19: ii, 18 *ǵzr.tštk.bqrbm.ʔasm*
 1.19: ii, 19 *ydnh.ysb.ʔaklth.yph*
 1.19: ii, 20 *šblt.bʔakt (ʔaklt).šblt.ypʔ*
 1.19: ii, 21 *b ḥmdrt.šblt.yḥ[bq]*
 1.19: ii, 22 *wynšq.ʔaḥl.ʔan.š[blt]*
 1.19: ii, 23 *tpʔ.bʔaklt.šblt.tpʔ[.bh]mdrt*
 1.19: ii, 24 *ʔur.tʔispk.yd.ʔaqht.ǵz[r]*
 1.19: ii, 25 *tštk.bm.qrbm.ʔasm*
 1.19: ii, 26 *b ph.rgm.lyšʔa.bšpḥ[.hwth]*
 1.19: ii, 27 *b nšʔi ʕnh.wtphn.ʔin.š[...]*

- 1.19: ii, 28 *b(?) hlk.ǵlmm.bddy.yš[...]*
 1.19: ii, 29 *[...]yš²a.wl.yš²a.hlm.t[nm]*
 1.19: ii, 30 *[q]dqđ.tlt²id.ǵ.ǵud[n]*
 1.19: ii, 31 *[...]sr.pdm.r²išh[...]*
 1.19: ii, 32 *ǵ.pd.²asr.m[...]ly(?)[...]*
 1.19: ii, 33 *mḥlpt.wl.ytk.dm²t[.]k m*
 1.19: ii, 34 *rb²t.tqlm.ttp(?)[...]bm*
 1.19: ii, 35 *yd.spnhm.tl²iy[m ... š]pnhm[...]*
 1.19: ii, 36 *nšḥy.šrr.m²(?)[...]--²ay*
 1.19: ii, 37 *²abšrkm.dn²il.md/bh--*
 1.19: ii, 38 *r²iš.[...].hwt.[š]²at k rḥ.npšhm*
 1.19: ii, 39 *k ²iṭl.brlt k(?)m(?)[.qtr.b²aph]*
 1.19: ii, 40 *tmǵyn.tš²a.ghm.w[tšḥn]*
 1.19: ii, 41 *šm².ldn²il.mt.[rp²i]*
 1.19: ii, 42 *mt.²aqht.ǵzr.[šš²at]*
 1.19: ii, 43 *btlt.²nt.k r[ḥ.npšh]*
 1.19: ii, 44 *k ²iṭl.brlth.[k qtr.b²aph.bh.p²nm]*
 1.19: ii, 45 *tṭt.ǵ[n.pnh.td².b²dn]*
 1.19: ii, 46 *ksl.yṭ[br.yǵš.pnt.kslh]*
 1.19: ii, 47 *²anš.d[t.zrh.yš²u.gh]*
 1.19: ii, 48 *wyš[ḥ ...]*
 1.19: ii, 49 *mḥš[...]*
 1.19: ii, 50 *š[...]*
 1.19: ii, 51 *[...]*
 1.19: ii, 52 *[...]*
 1.19: ii, 53 *[...]*
 1.19: ii, 54 *[...]*
 1.19: ii, 55 *[...]*
 1.19: ii, 56 *b nš²i[.ḥnh.wyphn.yḥd]*
 1.19: ii, 57 *b ḥrpt[.nšrm.yš²u]*

- 1.19: iii, 1 [gh.]wysḥ[.]kn[p.nšrm]
 1.19: iii, 2 bʿl.yṯb (yṯbr).bʿl.yṯbr[.dʿiy.hmt]
 1.19: iii, 3 tqln.tḥ (tḥt) pʿny.ʿibqʿ[.kbdthm.w]
 1.19: iii, 4 ʿahd.hm.ʿit.šmt.hm.ʿi[ṯ]
 1.19: iii, 5 ʿzm.ʿabpy (ʿabky).w.ʿaqbrnh
 1.19: iii, 6 ʿašt.bḥrt.ʿilm.ʿart (ʿarṣ)
 1.19: iii, 7 b ph.rgm.ly(R: -)ṣʿa.bšpth.hwt[h]
 1.19: iii, 8 knp.nšrm.bʿl.yṯbr
 1.19: iii, 9 bʿl.tbr.dʿiy hmt.tḡln (tqln)
 1.19: iii, 10 tḥt.pʿnh.ybqʿ.kbdthm.w[yḥd]
 1.19: iii, 11 ʿin.šmt.ʿin.ʿzm.yšʿu.gh
 1.19: iii, 12 wysḥ.knp.nšrm.ybn
 1.19: iii, 13 bʿl.ybn.dʿiy.hmt.nšrm
 1.19: iii, 14 tpr.wdʿu.bnšʿi.ʿnh.wypn (yphn)
 1.19: iii, 15 yḥd.hrgb.ʿab.nšrm
 1.19: iii, 16 yšʿu.gh.wysḥ.knp.hr[g]b
 1.19: iii, 17 bʿl.yṯb (yṯbr).bʿl.yṯbr.dʿiy[.]hwt
 1.19: iii, 18 wyql.tḥt.pʿny.ʿibqʿ.kbd[h]
 1.19: iii, 19 wʿahd.hm.ʿit.šmt.hm.ʿit[.ʿzm]
 1.19: iii, 20 ʿabky.wʿaqbrn.ʿašt.bḥrt
 1.19: iii, 21 ʿilm[.ʿarṣ.bph.rgm.lyṣʿa.bšp]
 1.19: iii, 22 th.hwth.knp.hrgb.bʿl.tbr
 1.19: iii, 23 bʿl.tbr.dʿiy.hwt.wyql
 1.19: iii, 24 tḥt.pʿnh.ybqʿ.kbdh.wyḥd
 1.19: iii, 25 ʿin.šmt.ʿin.ʿzm.yšʿu.gh
 1.19: iii, 26 wysḥ.knp.hrgb.bʿl.ybn
 1.19: iii, 27 bʿl.ybn.dʿiy.hwt.hrgb
 1.19: iii, 28 tpr.wdʿu.bnšʿi.ʿnh.
 1.19: iii, 29 wyphn.yḥd.šml.ʿum.nšrm
 1.19: iii, 30 yšʿu.gh.wysḥ.knp.šml.

- 1.19: iii, 31 *bʔl.yṭbr.bʔl.yṭbr.dʔiy*
- 1.19: iii, 32 *hyt.tql.ṭht.pʔny.ʔibqʔ*
- 1.19: iii, 33 *kbdh.wʔahd.hm.ʔiṭ.šmt.ʔiṭ*
- 1.19: iii, 34 *ʕzm.ʔabky.wʔaqbrnh.ʔaštn*
- 1.19: iii, 35 *b hrt.ʔilm.ʔarš.bph.rgm.ly[š]ʔa*
- 1.19: iii, 36 *b špth.hwth.knp.šml.bʔl]*
- 1.19: iii, 37 *bʔl.ṭbr.dʔiy.hyt.tql.ṭht*
- 1.19: iii, 38 *pʔnh.ybqʔ.kbdh.wyħd.*
- 1.19: iii, 39 *ʔiṭ.šmt.ʔiṭ.ʕzm.wyq̣h.bhm*
- 1.19: iii, 40 *ʔaqht.yb.lyqz.ybky.wyqbr*
- 1.19: iii, 41 *yqbr.nn.bmdgt.bknrt*
- 1.19: iii, 42 *wyšʔu.gh.wyšh.knp.nšrm*
- 1.19: iii, 43 *bʔl.yṭbr.bʔl.yṭbr.dʔiy*
- 1.19: iii, 44 *hmt.hm.tʔpn.ʔ.qbr.bny*
- 1.19: iii, 45 *tšħtʔa.nn.bšnth.qr.my[m]*
- 1.19: iii, 46 *mlk.yšm.y lkm.qr.mym.d [lk]*
- 1.19: iii, 47 *mħš.ʔaqht.ğzr.ʔamd.gr bt ʔil*
- 1.19: iii, 48 *ʕnt.bṛh.pʔlm.h.ʕnt.pdr.dr*
- 1.19: iii, 49 *ʕdb.ʔuħry.ṃṭ.ydh*
- 1.19: iii, 50 *yṃg.lmṛrt.ṭg̣ll.bnr*
- 1.19: iii, 51 *yšʔu.gh.wyšh.y lk.mṛrt*
- 1.19: iii, 52 *ṭg̣ll.bnr.dʕlk.mħš.ʔaqht*
- 1.19: iii, 53 *ğzr.šršk.bʔarš.ʔal*
- 1.19: iii, 54 *ypʔ.rʔiš.ğly.bd.nsʔk*
- 1.19: iii, 55 *ʕnt.bṛh.pʔlmh.*
- 1.19: iii, 56 *ʕnt.pdr.dr.ʕdb.ʔuħry.ṃṭ ydh*
- 1.19: iv, 1 *yṃg.lq̣rt.ʔablm.ʔablm*
- 1.19: iv, 2 *q̣rt.zbl.yṛh.yšʔu.gh*
- 1.19: iv, 3 *wyšh.y lk.q̣rt.ʔablm*
- 1.19: iv, 4 *dʕlk.mħš.ʔaqht.ğzr*

- 1.19: iv, 5 *ʿwrt.yštk.bʿl.lht*
 1.19: iv, 6 *wʿlmh.lʿnt.pdr.dr*
 1.19: iv, 7 *ʿdb.ʿuhry.mṯ.ydh*
 1.19: iv, 8 *dnʿil.bth.ym.ḡyn.yšt*
 1.19: iv, 9 *ql.dnʿil.lhklh.ʿrb.b*
 1.19: iv, 10 *kyt.bhklh.mšspdt.bḥzrh*
 1.19: iv, 11 *pzḡm.ḡr.ybk.lʿaqt*
 1.19: iv, 12 *ḡzr.ydmʿ.lkdd.dnʿil*
 1.19: iv, 13 *mt.rpʿi.lymm.lyrḥm*
 1.19: iv, 14 *l yrḥm.lšnt.ʿd*
 1.19: iv, 15 *šbʿt.šnt.ybk.lʿaq*
 1.19: iv, 16 *ht.ḡzr.ydmʿ[.]l kdd*
 1.19: iv, 17 *dnʿil.mt.rp[ʿi.m]k.bšbʿ*
 1.19: iv, 18 *šnt.wyʿn[.dnʿil.m]t[.]rpʿi*
 1.19: iv, 19 *yṯb.ḡzr.m[t.hrnmy.y]šʿu*
 1.19: iv, 20 *gh.wyṣḥ.t[bʿ bbt]y*
 1.19: iv, 21 *bkyt.bhk[l]y.mšspdt*
 1.19: iv, 22 *b ḥzry.pzḡm.ḡr.wyqr[y]*
 1.19: iv, 23 *dbḥ.ʿilm.yšʿly.dḡṯt(?)*
 1.19: iv, 24 *b šmym.dḡṯ hrnmy[.]d [k]*
 1.19: iv, 25 *bkbm.ʿl/d[...]*
 1.19: iv, 26 *ʿlh.yd.ʿd.-t.k(?)l(?)--- mš*
 1.19: iv, 27 *ltm.mrqdm.d šn/t l--*
 1.19: iv, 28 *wtʿn.pḡt.tḵmt.mym*
 1.19: iv, 29 *qrym.ʿab.dbḥ.lʿilm*
 1.19: iv, 30 *šʿly.dḡṯt(?) .bšmym*
 1.19: iv, 31 *dḡṯ.hrnmy.d kbkbm*
 1.19: iv, 32 *l tbrkn.ʿalk.brktm(?)*
 1.19: iv, 33 *tmrn.ʿalk.nmrrt*
 1.19: iv, 34 *ʿimḥš.mḥš.ʿaḥy.ʿakl[.]m*

- 1.19: iv, 35 *kly[.ʃl.ʔumty.wyʔn.dn*
- 1.19: iv, 36 *ʔil.mt.rpʔi.npš.th[.]pǵ[t]*
- 1.19: iv, 37 *t̄kmt.mym.ħspt.lšʔr*
- 1.19: iv, 38 *tl.ydʔt[.]h̄lk.kbkbm -(?)-(?)*
- 1.19: iv, 39 *npš.hy.m̄h̄.t̄m̄h̄s̄.m̄h̄s̄[.ʔaħk]*
- 1.19: iv, 40 *tkl.mkly.ʔ.ʔumt[k ...]*
- 1.19: iv, 41 *d.ttql.bym.trth[š ...]*
- 1.19: iv, 42 *w.t̄km.tʔiʔum (tʔidm).bǵlp ym[...]*
- 1.19: iv, 43 *d ʔalp.šd.zʔuh.bym.t[...]*
- 1.19: iv, 44 *tlbš.npš.ǵzr.tšt.h̄[...]b*
- 1.19: iv, 45 *nšgh.ħrb.tšt.btʔr[th]*
- 1.19: iv, 46 *wʔ.tlbš.npš.ʔatt.[...]*
- 1.19: iv, 47 *šbʔi.nrt.ʔilm.špš.-r[...]*
- 1.19: iv, 48 *pǵt.mʔinš.šdm.lmʔr[b]*
- 1.19: iv, 49 *nrt.ʔilm.špš.mǵy[t]*
- 1.19: iv, 50 *pǵt.ʔahlm.rgm.lyt[pn.y]*
- 1.19: iv, 51 *bl.ʔagrtn.bʔat.bddk.[pǵt]*
- 1.19: iv, 52 *bʔat.bhlm (ʔahlm).wyʔn.ytpn.m[hr]*
- 1.19: iv, 53 *št.qħn.wtšqyn.yn.qħ*
- 1.19: iv, 54 *ks.bdy.qbʔt.bymny.tq*
- 1.19: iv, 55 *ħ.pǵt.wtšqynh.tph̄ (tqħ)[.ks.]bdh*
- 1.19: iv, 56 *qbʔt.bymnh.wyʔn.yt[p]n[.mh]r*
- 1.19: iv, 57 *št.byn.yšt.ʔilʔa (ʔiln).ʔil š[...]ʔil*
- 1.19: iv, 58 *d yqny.ddm.yd.m̄h̄st.ʔaq[h]t.ǵ*
- 1.19: iv, 59 *zr.t̄m̄h̄s̄.ʔalpm.ʔib.št[...]št*
- 1.19: iv, 60 *ħršm.ʔahlm.p[...]km*
- 1.19: iv, 61 *ybl.lbh.km.btn.y-[...]š/ʔah.t̄nm.tšqy msk.hwt.tšqy*
- 1.19: iv, 62 *whndt.yt̄b.lmspr*

6.7. THE BIRTH OF THE GOODLY GODS (KTU 1.23)

6.7.1 Transcription (KTU 1.23)

- 1.23:1 ʔiqrʔa.ʔilm.n[mm ...]
 1.23:2 wysmm.bn.šp[...]
 1.23:3 ytnm.qrt.lʕly[...]
 1.23:4 bmdbr.špm.yd[...]r
 1.23:5 lrʔišhm.wyš[...]-m
 1.23:6 lḥm.blḥm.ʔay.wšty.bḥmr yn ʔay
 1.23:7 šlm.mlk.šlm.mlkt.ʕrbm.wtṇnm

 1.23:8 mt.wšr.yṭb.bdh.ḥṭ.tkl.bdh
 1.23:9 ḥṭ.ʔulmn.yzbrnn.zbrm.gpn
 1.23:10 yšmdnn.šmdm.gpn.yšql.šdmth
 1.23:11 km gpn

 1.23:12 šbʕd.yrgm.ʕ.ʕd.wʕrbm.tʕnyn

 1.23:13 w.šd.šd.ʔilm.šd ʔatrt.wrḥm<y>
 1.23:14 ʕ.ʔišť.šbʕd.ǧzrm g.ṭb.gd.bḥlb.ʔannḥ bḥmʔat
 1.23:15 wʕ.ʔagn.šbʕdm.dǧt(?)t[.dǧ]t

 1.23:16 tlkm.rḥmy.wtšd[...]
 1.23:17 thgrn.ǧzr.nʕm.[...]
 1.23:18 wšm.ʕrbm.yr[...]

 1.23:19 mtbt.ʔilm.tmn.t[...]
 1.23:20 pʔamt.šbʕ ...[...]

 1.23:21 ʔiqnʔu.šmt ...[...]
 1.23:22 tn.šrm....[...]
 1.23:23 ʔiqrʔan.ʔilm.nʕmm[.ʔagzrym.bn]ym
 1.23:24 ynqm.bʔap zd.ʔatrt.[...]
 1.23:25 špš.msprt.dlthm[...]
 1.23:26 wǧnbm.šlm.ʕrbm.tṇnm
 1.23:27 hlkm.bdbḥ nʕmt
-

- 1.23:28 *šd.ʔilm.šd.ʔatrt.wrḥmy*
- 1.23:29 []*.yṯ(?)b*
-
- 1.23:30 []*gp.ym.wyšgd.gp.thm*
- 1.23:31 []*.ʔil.mštʕltm.mštʕltm.lrʔiš.ʔagn*
- 1.23:32 *hlh.tšpl.hlh.trm.hlh.tšḥ.ʔad ʔad*
- 1.23:33 *whlh.tšḥ.ʔum.ʔum.tʔirkm.yd.ʔil.kym*
- 1.23:34 *wyd ʔil.kmdb.ʔark.yd.ʔil.k ym*
- 1.23:35 *w.yd.ʔil.kmdb.yqḥ.ʔil.mštʕltm*
- 1.23:36 *mštʕltm.lrʔiš.ʔagn.yqḥ.yš<t>.bbth*
- 1.23:37 *ʔil.ḥṯh.nḥt.ʔil.ymnn.mṯ.ydh.yšʔu*
- 1.23:38 *yr.šmmh.yr.bšmm.šr.yḥrt yšt*
- 1.23:39 *lphm.ʔil.ʔattm.kypt.hm.ʔattm.tšḥn*
- 1.23:40 *y mt.mt.nḥtm.ḥṯk.mmnnm.mṯ ydk*
- 1.23:41 *h[l].šr.thrr.lʔiš.tšḥrrt.lphmm*
- 1.23:42 *ʔa[t]tm.ʔatt.ʔil.ʔatt.ʔil.w.ʕlmh.whm*
- 1.23:43 *ʔattm.tšḥn.y.ʔad.ʔad.nḥtm.ḥṯk*
- 1.23:44 *mmnnm.mṯ ydk.hl.šr.thrr.lʔiš*
- 1.23:45 *wšḥrrt.lphmm.btm.bt.ʔil.bt.ʔil*
- 1.23:46 *wʕlmh.whn.ʔattm.tšḥn.y.mt.mt*
- 1.23:47 *nḥtm.ḥṯk.mmnnm.mṯ ydk.hl.šr*
- 1.23:48 *thrr.lʔiš.wšḥr<r>t.lphmm.ʔattm.ʔat[t.ʔil]*
- 1.23:49 *ʔatt.ʔil.wʕlmh.yhbr.špthm.yšq*
- 1.23:50 *hn.špthm.mtqtm.mtqtm.k lrmn[m]*
- 1.23:51 *bm.nšq.whr.bḥbq.ḥmḥmt.tqt[nšn w]*
- 1.23:52 *tldn.šḥr.wšlm.rgm.lʔil.ybl.ʔat[ty]*
- 1.23:53 *ʔil.ylt.mh.ylt.yldy.šḥr.wšl[m]*
- 1.23:54 *šʔu.šdb.lšpš.rbt.wlkbkbm.kn[]*
- 1.23:55 *yhbr.špthm.yšq.hn.špthm.mtqt[m.mtqtm.k lrmnm]*
- 1.23:56 *bm.nšq.whr.bḥbq.wḥ[m]ḥmt.yḥn*
- 1.23:57 *yspr.lḥmš.lšlmm[.]wyšr.phr klʔat*

- 1.23:58 *tqtnšn.wtldn.tld[.ʔi]lm.nʿmm.ʔagzrym*
- 1.23:59 *bn.ym.ynqm.bʔap[.]dd[.]rgm.lʔil.ybl*
- 1.23:60 *ʔatty.ʔil.ylt.mh.ylt.ʔilmy.nʿmm[]*
- 1.23:61 *ʔagzrym.bn ym.ynqm.bʔap.dd.št.špt*
- 1.23:62 *lʔarš.špt lšmm.wyʿrb.bp̄hm.ʿšr.šmm*
- 1.23:63 *wdg bym.wn̄dd.gzr[.]l<g>zr[.]yʿdb.ʔuymn*
- 1.23:64 *ʔušmʔal.bp̄hm.wl[.]tšbʿn.y.ʔatt.ʔitr̄ḥ*
- 1.23:65 *y bn.ʔašld.šʔu.ʿdb.tk.mdr̄b.qdš*
- 1.23:66 *tm.tgrgr.lʔabnm.wl.ʿšm.šbʿ.šnt*
- 1.23:67 *tmt.tmn.nqpt.ʿd.ʔilm.nʿmm.ttlkn*
- 1.23:68 *šd.tšdn.pʔat.mdr̄b.wngš.hm.ngr*
- 1.23:69 *mdr̄b.wšḥ.hm.ʿm.ngr.mdr̄b.y.ngr*
- 1.23:70 *ngr.ptḥ.wptḥ[.]hw.prš.bʿdhm*
- 1.23:71 *wʿrb.hm.hm.[ʔit ...l]hm.wtn*
- 1.23:72 *wnlhm.hm.ʔit[...w]tn.wnšt*
- 1.23:73 *wʿn hm.ngr mdr̄b[]ʔat*
- 1.23:74 *ʔit.yn.dʿrb.bt̄k[]*
- 1.23:75 *mḡ.hw.lhn.lg.ynh[]*
- 1.23:76 *wḥbrh.mlʔa yn []*

7

Grammatical Précis

7.1 ORTHOGRAPHY

The Ugaritic alphabet consists of 30 cuneiform signs:

ʾ (ʾa ʾi ʾu) b g d ḏ h w z ḥ ḫ ṭ ṣ y k l m n s š ḳ p ṣ q r š t ṯ.

This order is used in most dictionaries as well as in the glossary of this primer. Ugaritic school texts (see §2.4.2; Figure 2.1), which were discovered after Ugaritic scholars had established the above order, which follows the Hebrew alphabet apart from the additional letters, used a slightly different order.

The alphabet does not indicate vowels except for the three *aleph*-signs. Two of these graphemes (ʾi ʾu) occur at the end the alphabet in school tablets, which suggests that the first aleph sign (ʾa) was original and omnivalent and that at a later stage in the language two symbols were added to differentiate vowels following a glottal catch (i.e., the *aleph*). This is an early application of *matres lectionis*, or vowel letters. The three *alephs* reflect the following vowel (whether short or long), except when the *aleph* closes the syllable (i.e., has no following vowel), in which case the ʾi-*aleph* is used.

ʾa /ʾa/, as in ʾalp = /ʾalpu/ “ox”

ʾi /ʾi/, as in rpʾim = /rāpiʾīma/ “healers” (gen-acc.)

/ʾē/, [< /*ʾay/] in ʾin = /ʾēna/ [< /*ʾayna/] “is not”

/ʾø/ (syllable closing or vowelless aleph).

ʾu /ʾu/, as in ʾudn = /ʾudnu/ “ear”

/ʔū/, as in ʔum = /ʔummu / “mother”

/ʔô/ [≠*/ʔaw/], as in ʔu = /ʔô/ “or”

Except for the three *alephs*, Ugaritic writing is essentially vowelless. As a result, one usually must interpret Ugaritic words from the context; e.g., *mlk* can be a free-standing singular noun /malku, -i, -a/, “king”; a singular nominative noun with a 1cs suffix /malkī/, “my king”; a G suffix conjugation 3ms verb /malaka/, “he rules”; a G infinitive /malāku/, “to rule”; a G participle /māliku/, “ruling”; a bound form dual or plural noun /malkē-/ , “kings”; etc. Always let your context be your guide.

The letter *š*, apparently pronounced the same as *s*, is rare and generally limited to loanwords (e.g., Indo-European *ššw*, “horse”).

The writing system does not indicate gemination (i.e., doubling) of consonants. For example, *dlt* = /dallatu/, “poor”; *yšʔu* = /yiššaʔu/, “he lifts;” *prt* = /parratu/, “cow.”

Usually, words are divided using a small vertical wedge (◊) that is transcribed as a period. (The student should not confuse this with the *g* ◀, which is much larger). A small wedge separates individual words, but Ugaritic scribes were not completely consistent in employing the word divider. Scribes were especially inconsistent in using the word divider to separate proclitic particles like the prepositions *b-*, “in,” and *l-*, “to,” or the conjunction *w*, “and.” For example, you may find the following: *w.ytn* or *wytn*, “and he gave”; *wʔap* or *w.ʔap*, “and surely”; *bḥrb* or *b.ḥrb*, “with a sword.” Word dividers are not usually found at the end of a line. Occasionally, scribes separated sections of a text using horizontal lines.

The lines of a text do not usually correspond to clauses or poetic structure. Words may even be split over two lines; e.g., *qdq/d*, “top of the head”; *tm/hš*, “you smite”; *tl/t*, “three.”

7.2 PHONOLOGY

7.2.1 Consonants

The pronunciation of Ugaritic consonants is based upon comparative Semitic evidence (see Table 7.1).

Table 7.1 Table of Consonants

Proto-Semitic	Ugaritic	Hebrew	Aramaic	Phoenician	Arabic	Akkadian
ʔ	ʔ	ʔ (א)	ʔ (א)	ʔ (א)	ʔ	Ø
b	b	b (ב)	b	b	f	b
g	b	g (ג)	b	b	b	b
d	d	d (ד)	d	d	d	d
ḏ	ḏ	z (ז)	d (ד)	z (ז)	ḏ	z
h	h	h (ח)	h (ח)	h (ח)	h	Ø
s ⁴ (?)	š	h (ח)	h (ח)	h (ח)	h	š
w	w	w (ו)	w	w	w	w
z	z	z (ז)	z (ז)	z (ז)	z	z
ḥ	ḥ	ḥ (ח)	ḥ (ח)	ḥ (ח)	ḥ	Ø
ḫ (χ)	ḫ	ḥ (ח)	ḥ (ח)	ḥ (ח)	ḫ	ḫ
ṭ	ṭ	ṭ (ט)	ṭ (ט)	ṭ (ט)	ṭ	ṭ
y	y	y (י)	y	y	y	y
k	k	k (כ)	k	k	k	k
l	l	l (ל)	l	l	l	l
m	m	m (מ)	m	m	m	m
n	n	n (נ)	n	n	n	n
s ³ (ס)	s	s (ס)	s (ס)	s (ס)	s	s
ʿ	ʿ	ʿ (ע)	ʿ (ע)	ʿ (ע)	ʿ	Ø
ǵ (γ)	ǵ	ʿ (ע)	ḥ (ח)	ʿ (ע)	g	Ø
p	p	p (פ)	p	p	p	p
ṣ	ṣ	ṣ (צ)	ṣ (צ)	ṣ (צ)	ṣ	ṣ
ṣ̣	ṣ (g)	ṣ (צ)	ṭ (ט)	ṣ (צ)	ṣ̣	ṣ
ḏ̣	ṣ	ṣ (צ)	q (ק) > ʿ (ע)	ṣ (צ)	ḏ̣	ṣ
š ¹ (ש)	š	š (ש)	š (ש)	š (ש)	s	š
ś ² (ש)	š	ś (ש)	s (ס)	š (ש)	š	š
t	t	t (ת)	t	t	t	t
ṭ̣ (θ)	ṭ̣	š (ש)	t (ת)	š (ש)	ṭ̣	š

Akkadian texts contemporary with Ugaritic alphabetic texts aid us in developing pronunciation of Ugaritic words.¹ However, the actual pronunciations remain conjectural. In this context, it is important to distinguish between *graphemes* (i.e., the written letter representing a sound) and *phonemes* (i.e., the sounds themselves). Scholars hypothesize about *phonemes* based on the correlation of *graphemes*. The following hypothetical “Proto-Semitic” (*PS) phonemes have merged into one Ugaritic grapheme:²

- **d* and **ḏ* usually are represented by the Ugaritic grapheme *d*; e.g., *dbḥ* = /dabḥu < *ḏabḥu/, “sacrifice.” In some words, however, PS **d* remained a distinct grapheme; e.g., *ḏnb* = /ḏanabu/, “tail.”
- **ś* and **š* are represented by the Ugaritic *š*; e.g., *šmḥ* /šamiḥa < *šamiḥa/, “he rejoiced” [cp. Hebrew מִשְׂחֵה]; *šm^ḥ* /šamiḥa < *šamiḥa/, “he heard.”
- **ḏ* and **š* are represented by the Ugaritic *ṣ*; e.g., *arṣ* /ʾarṣu < *ʾarḏu/, “earth” (note spelling in Jer. 10:11).
- **z* and **ḡ* are sometimes represented by the Ugaritic grapheme *ḡ*, but more frequently PS **z* is represented by the distinct Ugaritic grapheme *z*; e.g., *ḥzm* /ḥazmu/, “bone”, but also *ḡr* /ḡūru < *zūru/, “mountain” (cp. Hebrew צֹרֵר, Aramaic ܘܘܪܐ).

As in other NWS languages, PS **w* has shifted to *y* at the beginning of words: e.g., *yrḥ* /yarḥu < *warḥu/, “month”; cp. Ugaritic *yṯb*, with Akkadian *wašābu* “to dwell,” Ugaritic *yld* with Akkadian *walādu* “to give birth.”

Ugaritic *n* assimilates regressively to the adjacent consonant (*nC > CC*); e.g., *at* /ʾatta < *ʾanta/, “you (ms)”. Such assimilation is typical in Semitic languages including Hebrew and Akkadian, but it does not always occur in Eblaite or Amorite.

¹ See D. Sivan, *NWS Vocables in Akkadian*, and J. Huehnergard, *Ugaritic Vocabulary*.

² For a detailed account in Ugaritic, see Sivan, *Grammar*, 20–35.

The bi-labials *p* and *b* may vary from language to language in spelling a common word; e.g., Ugaritic *nbš*; Hebrew נפש, “soul, person” (also note Hebrew/Aramaic פרוזל/ברזל “iron”).

7.2.2 Vowels

Reconstruction of vowels is a difficult problem in Ugaritic. Such reconstruction is an exercise in comparative Semitics. It is important to recognize that vowels reflects speech and dialect, which can vary widely because of geography and social context. The evidence from Ugaritic words written with *alephs* suggests that the Proto-Semitic vowel system did not undergo change in Ugaritic, apart from the contraction of diphthongs and triphthongs (see below). As in Akkadian, there were probably three short and three long vowels: /a, ā, i, ī, u, ū/, but it is probable that shadings of these basic vowels also occurred (e.g., e, ē, o, ō).

The contracted vowels are posited on the basis of syllabic transcriptions that appear to have been similar to Hebrew (i.e., **aw* > *ō*; **ay* > *ē*), as opposed to Babylonian Akkadian (i.e., **aw* > *ū* and **ay* > *ī*). Following the convention of Akkadian, the macron (i.e., *ū ī ā*) marks the contraction of a consonant (i.e., a diphthong), while the circumflex (i.e., *û î â*) marks the contraction of two syllables (e.g., a triphthong) into one syllable.

The *yod* and *waw* in the PS diphthongs **aw*, **ay*, **iy*, **uw* are contracted in Ugaritic (e.g., *mt* /**mawtu* > *mōtu*/, “death”; *ʔin* /**ʔayna* > *ēna*/, “there is not”; *ʔik* /**ʔayka* > *ēka*/, “how?”; *bt* /**baytu* > *bētū*/, “house”). Contraction does not occur when the *yod* or *waw* are doubled (e.g., *ʔayl* = /*ʔayyalu*/, “deer”; *ydy* = /*yaday-ya*/, “my hands”).

Triphthongs are sometimes preserved and in other cases contracted.³ No systematic rules govern the behavior of triphthongs. The final vowel of the triphthong generally is preserved after contraction; thus, /*ayu* > -*û*/, as in /**šadayu* > *šadû*/,

³Cf. Huehnergard, *Ugaritic Vocabulary*, 288–92; D. Sivan, *UF* 14 (1982), 209–218; *idem*, *UF* 16 (1984), 279–93; Sivan, *Grammar*, 41–43.

“field.” Generally, /awu > -û/; /awi > -î/; /ayu > -û/; /ayi > -î/; /awa > -â/; /aya > -â/; /uwu > -û/.

Syllabic transcriptions attest other vowel changes in Ugaritic:

1. *a* shifts before *w* and *y* (e.g., /*hawatu > huwatu/, “word”; /*ḥayyūma > ḥeyyūma/, “life”).
2. Vowel harmony, where the second vowel regressively assimilates the quality of the preceding vowel; this may be conditioned by gutturals (e.g., / *tihāmatu > tahāmatu/, “sea”) or by a doubled consonant (e.g., /*allūpu > ṽullūpu/, “leader”).
3. Elision of unstressed vowels (e.g., /tittarḥu > *tiy taraḥu/, “she will hurry”).

The “Canaanite Shift” from *ā* > *ō*, which takes place in Hebrew, did *not* take place in Ugaritic; e.g., Hebrew מִיָּתֵיב and Amarna Akkadian *ḥu-mi-tu*, but Syllabic Ugaritic *ḥa-mi-ti*, “wall.”

7.3 PRONOUNS

7.3.1 Independent Nominative Personal Pronouns

		Form	Vocalization
Singular	1c	ṽank [syll. a-na-ku]	/ʔanāku/
		ṽan	/ʔanā/
	2m	ṽat [syll. at-ta]	/ʔatta/
		ṽat	/ʔatti/
		3m	ḥw [syll. ú-wa]
	Plural	3f	ḥy
1c		unattested	
2m		ṽatm	/ʔattum(ū)?/
2f		unattested	
3m		ḥm ?	/hum(ū)?/
	3f	ḥn ?	/hin(ā)?/
Dual	2c	ṽatm	/ʔattumā/
	3c	ḥm	/humā/

Both 1cs forms interchange in literary texts. ṽan appears exclusively

in literary texts, whereas *ʾank* appears in all genres.

7.3.2 Independent Oblique Personal Pronoun (i.e., gen.-acc.)

		Form	Vocalization
Singular	3m	<i>hwt</i>	/huwāti/
	3f	<i>hyt</i>	/hiyāti/
Plural	3m	<i>hmt</i>	/humūti/
Dual	3c	<i>hmt</i>	/humāti ?/

7.3.3 Pronominal Suffixes for Nouns, Prepositions, and Verbs

		Form	Vocalization
Singular	1c, noun, nom	-∅	/-ī/
	noun, obl	-y	/-ya/
	verb	-n	/-nī/
	2m	-k	/-ka/
	2f	-k	/-ki/
	3m	-h; -n; -nh; -nn	/-hu/
	3f	-h; -n; -nh; -nn	/-ha/
Plural	1c	-n	/-ni or -na ?/
	2m	-km	/-kumū ?/
	2f	-kn	/-kun(ā)/
	3m	-hm	/-hum(ū)/
	3f	-hn	/-hun(ā)/
Dual	1c	-ny	/-nayā/
	2c	-km	/-kumā/
	3c	-hm	/-humā/

NOTES:

1. When suffixes are attached to a noun, the case ending is preserved.
2. Suffixes attached to nouns in the genitive and accusative are distinguished only in the first common singular.
3. The morpheme *-n-* apparently originates with the energetic *nun*

that strengthens verbal forms. See below, in the discussion of the energetic form in the verbal system.

7.3.4 The Determinative-Relative Pronoun

Masc. singular	<i>d</i>	/dū, dī, dā/ “that, of which”
Fem. singular	<i>dt</i>	/dātu, dāti, dāta/
Masc. plural	<i>dt</i>	/dūtu, dūti?/
Fem. plural	<i>dt</i>	/ dūtu, dūti?/

While we know that the demonstrative pronoun was declined for gender (i.e., *d*, *dt*), it is impossible to know if it had case endings (e.g., *dū*, *dī*, *dā*); the form *du* is attested to in syllabic texts (cp. Hebrew וּ and Aramaic ܕܘ). Following Classical Arabic, it is usually assumed that there were case endings; however, Arabic scholars have now shown that “a caseless variety of Arabic is as old or older than one possessing case”⁴; in other words, we cannot rely on Classical Arabic to inform the use of case here and elsewhere in Ugaritic.

7.3.4.1 *d* as a determinative pronoun, i.e., “the one of.”

d may be employed to construct bound expressions, i.e., “the one of.” Assuming it was declined, the case of *d* is the same as that of its appositional, antecedent noun. Translate it as “of” while recognizing the many possible meanings of the preposition, for example, *ʿr.dqdm* /ʿīra dā-qadmi/, “the city (acc.) of the east.” Words following the determinative pronoun are construed in the genitive case. E.g., *KTU* 1.14:i, 7–9 (see exercise §6.3) example of enumeration: *bt . [m]alki . it<bd> . dšbʿ . ʿaḥm . lh . tmnt . bn . ʿum*, “The house of the king was destroyed (‘imploded’), it had seven brothers, eight sons of a mother.” This example, with *bt.mlk* and *d*, illustrates two forms of bound expressions.

⁴ See, for example, J. Owens, “Case and Proto-Arabic, Part I,” *Bulletin of the School of Oriental and African Studies* 61 (1998), 71.

7.3.4.2 *d* as a relative pronoun, i.e., “the one who.”

Assuming that that *d* was declinable, it should take the same case ending as the governing noun, e.g., *rb.ḥršm/d.šša* /rabbu ḥarrāšīma dū šōšaʿa/, “the *chief* of the craftsmen *who* (nom. sing.) produced.” Words following the determinative pronoun are declined in the genitive case. However, it seems quite unlikely that the relative pronoun was actually declinable.

7.3.5 Deictic Pronouns (or, Near and Distant Demonstrative Pronouns)

hnd =/hānādū, hannadū ?/, “this.” The near demonstrative derives from the deictic elements *hn* and *d*. It is not declinable for case, gender, or number; however, there is one apparent exception in *KTU* 2.38, *hndt.bšr*, “this (ship) is in Tyre,” which seems to be declined as a feminine. If this is the combination of *hn* + relative *d*, then it may have been declined like the relative pronoun discussed above. *hnd* always follows the noun it modifies, sometimes occurring after a complex phrase: e.g., *spr.mlk.hnd*, “this royal document”; *alpm.ššwm.hnd*, “these two thousand horses.”

hnk =/hānāka?/, “that;” fem. *hnkt* /hānākat- ?/. The distant demonstrative appears only a few times in difficult contexts (e.g., *KTU* 2.33:23–24; 2.46:12–14).

7.3.6 Interrogative Pronouns

Examples of interrogative pronouns include the following:

my /mīyu, -i, -a/, “who(m)?”

mh /mahu, -i, -a/, “what?”

mn /mann-, or mīn- ?/, “which?”

7.3.7 Indefinite Pronouns

Examples of indefinite pronouns include the following:

mnk /mīnuku?/, “whatever; whoever, anyone; whichever”

mnkm /mīnukumu?/, “whatever; whoever, anyone; whichever”

mnm /mīnuma?/, “whatever; whoever, anyone; whichever”

kl /kull-/, “all, every”

klkl /kulkullu/, “every, all”

ay /ʔayyu/, “which, any”

7.4 NOUNS AND ADJECTIVES

Nouns and adjectives indicate gender, number, case, and state.

7.4.1 Gender

There are two genders: *masculine* (generally unmarked) and *feminine* (generally marked, usually by *-t*). The feminine is written with *-t*, which reflects both /-t-/ and /-at-/. As in all Semitic languages, many feminine nouns are not marked as feminine (e.g., ʔum, “mother”; yd, “hand”; ʔarṣ, “earth”; npš, “spirit, throat”).

7.4.2 Number

There are three numbers: *singular* (unmarked), *dual*, and *plural*. The dual is used widely in pronouns, the nominative declension, and in verbal conjugations (unlike Hebrew, where it is mostly confined to natural pairs, e.g., ׀׀׀׀׀, “two eyes”).

7.4.3 Case

There are three cases: *nominative* /-u/, *genitive* /-i/, and *accusative* /-a/. The *nominative* case indicates the subject of a sentence. The *accusative* marks the object of the verb. The *genitive* indicates a word that is in a dependent relationship to some other element in the sentence. In the dual and the plural, the genitive and accusative use the same inflectional ending /-a/, thereby becoming a single case known as the *oblique* case (also referred to as the gen-acc.). A few proper nouns are diptotic, with both the gen. and acc. ending in /-a/; e.g., ḥmyt.ugrt /ḥāmīyātu ʔugarīta/, “the walls of Ugarit.”

7.4.4 State

There are two states in Ugaritic: *construct* (or “bound”) and *absolute* (or “unbound”). “State” refers to the syntactic position of a noun within a sentence. The construct/bound form of the noun, as its name indicates, is attached to a contiguous word in the sentence, thus creating a syntactic unit. The absolute/unbound form of the noun is not in such a syntactic relationship. The bound and unbound forms are only morphologically distinguishable in the dual

and in the masculine plural.

7.4.5 Noun and Adjective Declensions

Noun-Adjective Declensions					
Singular	masc	nom	unbound/bound	<i>klb</i>	/kalbu/
		gen	unbound/bound	<i>klb</i>	/kalbi/
		acc	unbound/bound	<i>klb</i>	/kalba/
	fem	nom	unbound/bound	<i>klbt</i>	/kalbatu/
		gen	unbound/bound	<i>klbt</i>	/kalbati/
		acc	unbound/bound	<i>klbt</i>	/kalbata/
Plural	masc	nom	unbound	<i>klbm</i>	/kalbūma/
			bound	<i>klb</i>	/kalbū/
		obl	unbound	<i>klbm</i>	/kalbīma/
			bound	<i>klb</i>	/kalbī/
	fem	nom	unbound	<i>klbt</i>	/kalbātu/
			bound	<i>klbt</i>	/kalbātu/
		obl	unbound	<i>klbt</i>	/kalbāti/
			bound	<i>klbt</i>	/kalbāti/
Dual	masc	nom	unbound	<i>klbm</i>	/kalbāmi/
			bound	<i>klb</i>	/kalbā/
		obl	unbound	<i>klbm</i>	/kalbēmi/
			bound	<i>klb</i>	/kalbē/
	fem	nom	unbound	<i>klbtm</i>	/kalbatāmi/
			bound	<i>klbt</i>	/kalbatā/
		obl	unbound	<i>klbtm</i>	/kalbatēmi/
			bound	<i>klbt</i>	/kalbatē/

NOTE: There is no definite or indefinite article in Ugaritic; e.g., *klb* may mean either “dog,” “a dog,” or “the dog,” depending on context.

7.4.6 Vocative

There is a vocative in Ugaritic, often but not always marked by a prefixed *l-*. It is unclear whether the vocative is formally associated with one particular case vowel, e.g., *lksi*?, “O Throne” (*KTU*

1.161:20); *rp'im*, “O Repha'im” (*KTU* 1.21:II, 9). See vocative particles in §7.7.3.

7.4.7 Noun Suffixes

Note how a noun may be bound to one of the pronominal suffixes listed above. For illustrative purposes, we have bound the basic word *kalbum*, “dog,” to the 1cs suffix.

Noun-Adjective Declension with Suffixes				
Singular	masc	nom	<i>klb</i>	/kalbī/
		gen	<i>klby</i>	/kalbiya/
		acc	<i>klby</i>	/kalbaya/
	fem	nom	<i>klbt</i>	/kalbatī/
		gen	<i>klbty</i>	/kalbatiya/
		acc	<i>klbty</i>	/kalbataya/
Plural	masc	nom	<i>klby</i>	/kalbūya/
		obl	<i>klby</i>	/kalbiya/
	fem	nom	<i>klbt</i>	/kalbātī/
		obl	<i>klbty</i>	/kalbātiya/
Dual	masc	nom	<i>klby</i>	/kalbāya/
		obl	<i>klb</i>	/kalbēya/
	fem	nom	<i>klbty</i>	/kalbatāya/
		obl	<i>klbty</i>	/kalbatēya/

7.4.8 Noun Patterns

Scholars have attempted to categorize and interpret the varied types of nouns in the Semitic languages by organizing them according to the various prefixes, infixes, suffixes, and vowel changes used to modify the basic root word. Scholars often use the root *QTL* as the base for illustrating the patterns discovered. For instance, the most common noun pattern is *qatl*. At the beginning of Ugaritic study these patterns provide a handy descriptive tool for understanding Ugaritic itself, as well as a point of departure to begin comparing Ugaritic with other Semitic languages. Occasionally, scholars have been able to determine that a particular semantic range of meaning

is associated with a particular pattern, but this is not always the case. Several of the patterns outlined below, with a variety of monosyllables and polysyllables, are found throughout the Semitic languages. Some patterns seem to associate with classes of meaning.⁵

7.4.8.1 Single Consonantal Forms

q:	š	“sheep”; cf. Akk. <i>šū</i> / <i>šû</i> ; Heb. שׁוֹן
	p	“mouth”; cp. Akk. <i>pû</i> ; Heb. פֶּה
	g	“voice”

7.4.8.2 Bi-Consonantal Forms

qal:	<i>ʾab</i> / <i>ʾabu</i> /, “father”; cp. Akk. <i>abu</i> ; Heb. אָב
	<i>dm</i> / <i>damu</i> /, “blood”; cp. Akk. <i>damu</i> ; Heb. דָּם
qil:	<i>ʾil</i> / <i>ʾilu</i> /, “god”; cp. Akk. <i>ilu</i> ; Heb. אֱלֹהִים
	<i>bt</i> / <i>bittu</i> <* <i>bintu</i> /, “daughter”; cp. Akk. <i>bintu</i> ; Heb. בַּת
qul:	<i>šm</i> / <i>šumu</i> ?, “name”; cp. Akk. <i>šumu</i> ; Heb. שֵׁם
	<i>mt</i> / <i>mutu</i> /, “man”; cp. Akk. <i>mutu</i> ; Heb. מָוֶת (“corpse”)

7.4.8.3 Tri-Consonantal Forms (Stong Root)

These include *qatl*-, *qitl*-, and *qutl*-. In the plural of these forms, /a/ is inserted between the second and third consonants of the root (e.g., Heb. singular מַלְכָּו, plural מַלְכֵימ). Hebrew students will recall that these nouns are called *segholates* in Hebrew grammars.

qatl:	<i>rʾiš</i> / <i>raʾšu</i> /, “head,” pl. <i>rʾašm</i> / <i>raʾašūma</i> ;/ cp. Akk. <i>rāšu</i> / <i>rēšu</i> ; Heb. <i>rōš</i> <* <i>rāš</i> <* <i>raš</i>
	<i>ʾarṣ</i> / <i>arṣu</i> /, “earth”; cp. Akk. <i>erṣetu</i> ; Heb. אֶרֶץ/אֲרָץ
	<i>mlkt</i> / <i>malkat</i> -, “queen,” pl. / <i>malakāt</i> ;/ cp. Akk. <i>malkatu</i> ; Heb. מַלְכָּה
qitl:	<i>spr</i> / <i>sipru</i> /, “document,” pl. <i>sprm</i> / <i>siparūma</i> ;/ cp. Akk. <i>šipru</i> ; Heb. סֵפֶר “his scroll”
	<i>ʿglt</i> / <i>ʿiglatsu</i> /, “heifer”; cp. Heb. עֵגְלָה
qutl:	<i>ʾurk</i> / <i>urku</i> /, “long”; cp. Heb. אָרָךְ
	<i>ʾutpt</i> / <i>uṭpatu</i> /, “quiver”; cp. Akk. <i>išpatu</i> ; Heb. אֶשְׁפָּת

⁵ For an overview, see J. Fox, *Semitic Noun Patterns* (Winona Lake, IN, 2003) and for a specific list of Ugaritic patterns see Sivan, *Grammar*, 62-74.

- qatal: *ʔadm* /ʔadam-/, “humanity”; cp. Heb. אָדָם
ḥdt /ḥadaṭ-/, “new”; cp. Akk. *eššu* < **edšu*; Heb. חָדָשׁ
ḥdtt /ḥadaṭ(a)t-/, “new”; cp. Akk. *eššetu*; Heb. חֲדָשָׁה
- qatil: *yrḥ* /yariḥu/, “moon”; cp. Akk. (*w*)*arḫu*; Heb. יָרַח
mlʔit /maliʔtu/, “full”; cp. Akk. *malītu*; Heb. מָלֵא
- qatul: *qṭn* /qaṭunu/, “small”; cp. Akk. *qatnu*; Heb. קָטַן
qutul: *ḥdr* /ḥuduru/, “room”; cp. Heb. חֲדָר
ʔurbt /ʔurubtu/, “window”
- qatāl: *tlṭ* /ṭalāṭu/, “three”; cp. Akk. *šalāš*; Heb. שָׁלוֹשׁ
ʔadn /ʔadānu/, “father, lord”; cp. Heb. אָדוֹן
tltt /ṭalāṭatu/, “three”; cp. Akk. *šalāšat*; Heb. שְׁלוֹשָׁה
- qatil: *mrʔu* /mārīʔu/, “fatling”; cp. Heb. מְרִיא
ʔasr /ʔasīru/, “prisoner”; cp. Akk. *asīru*; Heb. אֲסִיר
mrʔat /mārīʔatu/, “fat”
- qitāl: *dr^c* /ḏirāʕu ?/, “arm”; cp. Akk. (EA) *zurub*; Heb. זְרוּעַ
qutāl: *ḥrṣ* /ḥurāš-/, “gold”; cp. Akk. *ḥurāšu*; Heb. חֲרוֹץ
qātal: *ʔapn* /ʔāpan-/, “wheel?”; cp. Heb. אֶפֶן
qātil: *rʕy* /rāʕiy-/, “shepherd”; cp. Akk. *rēʕû*; Heb. רֹעֶה
ḥmt /ḥāmīt- < *ḥāmiyt-/ “wall,” pl. *ḥmyt* /ḥāmīyāt-/;
cp. Akk. (EA) *ḥumītu*; Heb. חוֹמָה;
- qattal: *ʔayl* /ʔayyal-/, “deer”; cp. Akk. *ya(ʔ)alu*; Heb. אֵיל
ʔaylt /ʔayyalatu/, “fawn”
- qittil: *ʔimr* /ʔimmir-/, “lamb”; Akk. *immeru*; Heb. אֵמֶר *

7.4.8.4 Middle Consonant Weak Roots (II-w and II-y)

- qatl: *mt* /mōtu < *mawtu/, “death”; cp. Akk. *mūtu*; Heb. מָוֹת;
bt /bētu < *baytu/, “house”; cp. Akk. *bītu*; Heb. בַּיִת
qitl: *šr* /šīru < *šiyru/, “song”; cp. Akk. *šēru*; Heb. שִׁיר
qutl: *ḡr* /ḡūru < *ḡuwru/, “mountain”; cp. Heb. צֹר (also, עָר)

7.4.8.5 Final Consonant Weak Roots (III-w and III-y)

- qatl: *ʔanyt* /ʔanyat-/, “ship”; cp. Akk. (EA) *anaya*; Heb. אֲנָיָה;
zby /zaby-/, “gazelle”; cp. Akk. *šabītu*; Heb. צָבִי (< *צָבִי*)
qitl: *pr* /pirû/, “fruit”; cp. Heb. פֶּרִי

7.4.8.6 Roots II-*n*

qatl: *ʔap* /ʔappu <*ʔanpu/, “nose”; cp. Akk. *appu*; Heb. אָפֶן
ʔatt /ʔattatu <*ʔantatu/, “woman”; cp. Akk. *aššatu*;
 Heb. אִשָּׁת

qitl: *ḥtt* /ḥittat-<*ḥintat-/ , “wheat”; cp. Akk. *uḫḫatu*; Heb. חֵטֶה

7.4.8.7 Geminate Roots

qall: *rb* /rabbu/, “great”; cp. Akk. *rabû/rabiu*; Heb. רָבִים/רַב
rbt /rabbatu/, “great”; cp. Akk. *rabītu*; Heb. רַבּוֹת/רַבָּה
ʔamt /ʔammatu/, “elbow, cubit”; cp. Akk. *ammātu*;
 Heb. אִמָּה

qill: *lb* /libbu/, “heart”; cp. Akk. *libbu*; Heb. לֵב/לִבָּ
pnt /pinnatu/, “corners?”; cp. Akk. *libbu*; Heb. כַּפָּיִת
 qull: *mḥ* /muḥḥu/, “skull”; cp. Akk. *muḥḥu*; Heb. מִחָה
ʕmt /ʕummat-/ , “clan”; cp. Akk. *ummānu/ummātu*;
 Heb. אִמָּה

7.4.8.8 Reduplicated Stems

qtqvt: *qdqd*, “head”; cp. Akk. *qaqqadu*; Heb. קָדָקָד

7.4.8.9 Nouns with Prefix *m-*

maqtal: *mgdl* /magdalu/, “tower”; cp. Heb. מִגְדָּל

mlʔak /malʔaku/, “messenger”; cp. Heb. מַלְאָךְ

maqtil: *mrzḥ* /marziḥu/, “feasting celebration”; cp. Heb. מִרְזָח

7.4.8.10 Suffixed *-n*

suffixed *-n*: *ʔadn* /ʔadānu/, “lord”; cp. Heb. אֲדָן

7.4.8.11 Gentilic, or *nisbe* Form (attached to ethnic/geographic names)

suffixed *-y*: *knʕny* /kinaʕnīyu/, “Canaanite”; cp. Heb. כְּנַעֲנִי

ʔugrty /ʔugar(i)tīyu/, “Ugaritian”; see *PRU* VI 79, 15

7.4.8.12 Professional Pattern

qattāl: *ḥrš* /ḥarrāšu/, “craftsman”; cp. Heb. חָרָשׁ

kšp /kaššāpu/, “wizards”; cp. Akk. *kaššāpu*; Heb. כַּשְׁפֵּי

quttūl: *ʔulp* /ʔullūpu/, “chief”; cp. Heb. אֲלֹפִי

7.5 THE NUMBERS

Numbers are adjectives that are bound to or in apposition to the noun numbered. Ugaritic has cardinal and ordinal numbers. Numbers also may be written logographically, especially in administrative texts. The vertical wedge expresses “one” (e.g., $\overline{\text{𐎗}} = 6$), and the “Winckelhaken” (\blacktriangle) “ten.” Tens are written before the ones ($\blacktriangle\overline{\text{𐎗}} = 16$). However, numbers usually are spelled out even in administrative texts.

7.5.1 Cardinal Numbers

There are two forms for each of the cardinals (as in Hebrew), one with a *-t* suffix and one without a suffix. The Ugaritic numbers exhibit the commonly attested “Semitic Polarity” of the numbers three to ten, in which the form these numbers with a final *-t*, and thus appearing to be feminine, modifies masculine nouns and the form without *-t* modifies feminine nouns.

	Feminine	Masculine
1	<i>aḥt</i> < * <i>aḥdt</i> /ʔaḥḥattu/	<i>aḥd</i> /ʔaḥ(ḥ)adu/
2	<i>tt</i> < * <i>tnt</i> /tittā, tittē/	<i>tn</i> /tinā, tinē/
3	<i>tl̄t</i> /talātu/	<i>tl̄tt</i> /talātatu/
4	<i>Arb^c</i> /arba ^c u/	<i>arb^ct</i> /arba ^c atu/
5	<i>ḥmš</i> /ḥamišu/	<i>ḥmšt</i> /ḥam(i)šatu/
6	<i>tt</i> /tittu/	<i>ttt</i> /tittatu/
7	<i>šb^c</i> /šab ^c u/	<i>šb^ct</i> /šab ^c atu/
8	<i>tmn</i> /tamānû/	<i>tmnt</i> /tamānîtu/
9	<i>tš^c</i> /tiš ^c u/	* <i>tš^ct</i> /tiš ^c atu/
10	<i>šr</i> /šašaru/	<i>šrt</i> /šaš(a)ratu/

7.5.1.1 “Two” can be expressed by a noun in the dual (e.g., *tqlm*, “two shekels”). Even when the number appears, the noun must still be dual; e.g., *tn.dbḥm*, “two festivals.” For numbers higher than “two,” the noun may be plural; e.g., *tl̄t ššwm*, “three horses”; *ʔarb^c.mʔat*, “four hundred.”

7.5.1.2 Numbers 11–19. Numbers 11–19 are expressed by combining a unit (i.e., 1–9) followed by the number “ten,” either *šr* or *šrh* (or a less common variant, *šrt*). Eleven, however, is *št šr(h)*.

7.5.1.3 Tens. Ugaritic probably uses a dual to express twenty, i.e., *šrm* /^ʿašārma,^ʿašārmi/. Hebrew uses the plural for “twenty” (i.e., עֶשְׂרִים), but Akkadian uses the dual (i.e., *ešrā*). Thirty to ninety are written as the plurals (i.e., with *-m*) of the base form: e.g., *tlm*, “thirty”; *ʾarb^ʿm*, “forty.” The “ten” precedes the unit as in Hebrew as well as in English; e.g., *ḥmšm.ʾarb^ʿ*, “fifty-four.” An alternative construction is the “unit” plus *l* plus the “ten”; e.g., *ʾarb^ʿ.l.ḥmšm*, “fifty-four.” The noun is usually, but not always, in the singular after the “ten”; e.g., *tš^ʿm.tt.kbd.škl*, “ninety-six heavy shekels”; *šb^ʿm ʾalpm*, “seventy oxen.”

7.5.1.4 Hundred. One hundred is *mʾit*. Two hundred uses the dual *mʾitm* /miʾtāmi?/. The plural (*mʾat* /miʾāt/) is used for more than two hundred; e.g., *ʾarb^ʿ.mʾat*, “four hundred.”

7.5.1.5 Thousand. One thousand is *alp*. Two thousand uses the dual *alpm* /^ʿalpāma, -īma/. The plural (*alpm* /^ʿalapūma, -īma/) is used for more than two thousand. Ten thousand or “myriad” is *rbt*.

7.5.2 Ordinal Numbers

The masculine forms are spelled exactly like the feminine numbers. Vocalization is uncertain. Feminine forms, where attested, add *-t*.

7.5.3 Multiplicatives

A multiplicative is formed by the addition of the suffix *-ʾid* or *-id* to the cardinal number, which expresses “times” (e.g., *tnʾd* /tinā-ʾida/, “twice”).

7.6 THE VERB

The Ugaritic verb may be conjugated into four basic derived stems (G, N, D, Š), which correspond to the Hebrew (*Qal*, *Niphʿal*, *Piʿel*, and *Hiphʿil*). Within these stems there are at least eight tenses or aspects; these are usually referred to as the perfect, imperfect, preterite, volitive, energetic, imperative, infinitive, participle (active

and passive).⁶ The finite verbal forms indicate person (first, second, and third), number (singular, dual, and plural), and gender (masculine and feminine), which may be summarized as follows:⁷

Ugaritic Verbal Stems			
	Basic	“Intensive”	Causative
Active	G	D	Š
Passive	Gp/*N	Dp	Šp
Reflexive	Gt	tD	Št

7.6.1 G (*Ground*) and N Stems—“Basic Patterns”

There were originally three G patterns: active (G), passive (Gp), and reflexive (Gt). The reciprocal/passive pattern N, for the most part, has replaced the Gp, which is only rarely attested in writing. This process is, however, obscured by the fact that it is not always possible to distinguish between the Gp, Dp, and N patterns in alphabetic writing. An infix *-t-*, which follows the first root consonant, clearly marks the Gt, e.g., *y’itsp* /**yi’tasapu*/, “he gathered.”

7.6.2 D (*Double*)-Stem—Factitive or “Intensive”

The D-stem generally expresses the bringing about of a state, although it has proved difficult to narrowly classify it.⁸ The morphology of the D-stem is characterized by the length of the

⁶ We have adapted the helpful abbreviations and several other insights of Tropper, *Ugaritische Grammatik*. Also see D. Sivan, “The Use of *Qtl* and *Yqtl* Forms in the Ugaritic Verbal System,” in *Past Links: Studies in the Languages and Cultures of the Ancient Near East* (S. Izre’el, I. Singer and R. Zadok, eds; Winona Lake, 1998), 89–104.

⁷ In Hebrew, the reflexive conjugation has dropped out of the Qal and causative forms. The *Niph’al* was apparently originally a reciprocal (i.e., “to do to one another”) conjugation in both Hebrew and Ugaritic, but it begins to take the place of the Qal passive in Hebrew and the *Gp in Ugaritic.

⁸ See E. Jenni, *Das Hebraische Pi’el. Syntaktisch-Semasiologische Untersuchung Einer Verbalform in Alten Testament* (Zrich, 1968); compare the discussion of B. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, 1990), 396–417.

middle consonant (or the middle vowel in middle weak verbs). The alphabetic cuneiform writing does not indicate this doubling. Certain verbs that are either I-³ or II-³ may indicate the D-stem. The Dp can only be determined by context, though it was probably marked with the vowel *u*; e.g., *tšbr* /*tubaššar/, “you shall be brought good tidings.” The tD has an prefixed *-t-* before the first root consonant; e.g., *tkms* /takammasa/ 3ms tD prefix conjugation “he stretched himself.”

7.6.3 Š-Stem—“Causative”

As in Akkadian, a prefixed or infix *š-* clearly marks the Ugaritic causative. This morpheme contrasts with the prefixed *-n* in Hebrew and Aramaic. Since the vowels of the derived stems in the Semitic languages are identical, the Š will have the same vowel patterns as the D, the prefixed vowel might have been /u/ as in Akkadian, but there is some evidence that favors /a/; e.g., *yšš'il* /yušaš'ilu/, “he shall cause to inquire.”⁹ The passive Šp is presumably marked by the vowel /-a-/; e.g., *yttb* /yaṭatibu/, “he shall be seated.” The reflexive Št is marked by *-t-*, which follows the first letter of the root; e.g., *yšthwy* /yaštaḥwiyu/, “he shall ask for life (i.e., greet by prostration) ?” < **ḥwy*, “to live.”

7.6.4 Other “Conjugations” (“L” [Lengthened] and “R” [Reduplicated])

The so-called “L” (Hebrew, *Polel*) and “R” (Hebrew, *Pilpel*) are used with hollow and biradical roots, respectively. One may consider the L and R as irregular forms of the D, but the characteristic strategy of “length” in the D verb is merely adapted to stems that do not readily fit into the artificial systematization of a tri-radical root system in Ugaritic (and other NWS languages); i.e., for \sqrt{hws} , *yḥss* /yaḥāsis < **yaḥawwis* < *yaqattil*/.

⁹ There is no clear evidence to indicate the prefix vowel of the derived stems of the verb. The 1cs of the D shows /a/, but this does not settle the issue for the other forms. Additionally, Amarna evidence points to the possibility of /i/. It is possible that the prefix vowel is /u/, as we have indicated here.

7.6.5 Verb Conjugations

The verbal conjugations can be divided into the “Suffix Conjugation” (SC) and the “Prefix Conjugation” (PC). Based on context, the functions have been further subdivided. Special attention should be paid to the long and short forms of the Prefix Conjugation (PC^L and PC^S).

Verb Conjugation Overview		
Form	Function	Abbreviation
<i>qatala, qatila</i>	perfective, preterite	SCp
<i>qatula, qatila</i>	stative	SCs
Short form: <i>yaqtul</i>	a) perfective aspect, preterite	PC ^S p
Short form: <i>yaqtul</i>	b) jussive mood	PC ^S j
Extended short form: <i>yaqtula</i>	jussive/cohortative mood	PC ^S e
Long form: <i>yaqtulu</i>	imperfective aspect, present	PC ^L

7.6.6 Aspect/Tense

The varied aspects, or tenses, of the verb are indicated mainly by the SCp and the PC forms of the verb. The point of view of the writer can be indicated as follows.¹⁰

Aspect/Tense Overview			
	Perfective		Imperfective
Anteriority	<i>yaqtul</i> (PC ^S p)	<i>qatala</i> (SCp)	<i>yaqtulu</i> (PC ^L)
Contemporaneous		<i>qatala</i> (SCp)	<i>yaqtulu</i> (PC ^L)
Posteriority	<i>yaqtul</i> (PC ^S j) <i>yaqtula</i> (PC ^S e)	<i>qatala</i> (SCp)	<i>yaqtulu</i> (PC ^L)

¹⁰ Tropper, “Ugaritic Grammar,” in *HUS*, 109.

7.6.7 Suffix Conjugation (SC) – “Perfect”¹¹

G Suffix Conjugation (SC)			
	Singular	Dual	Plural
3m	<i>mlk</i> /malaka/	<i>mlk</i> /malakā/	<i>mlk</i> /malakū/
3f	<i>mlkt</i> /malakat/	<i>mlkt</i> /malak(a)tā/	<i>mlk</i> /malakā/
2m	<i>mlkt</i> /malakta/	<i>mlktm</i> /malaktumā/	<i>mlktm</i> /malaktum(ū)/
2f	<i>mlkt</i> /malakti/	<i>mlktm</i> /malaktumā/	<i>mlktn</i> /malaktunā/
1c	<i>mlkt</i> /malaktu/ ¹²	<i>mlkny</i> /malakniyā/	<i>mlkn</i> /malaknū/

The suffix conjugation may be organized into two classes: first, roots with a stative meaning, SCs, i.e., “she was heavy”; second, roots that are perfects or preterites, SCp, i.e., “she ruled.” The base form (G stem) is *qatvl-*, where *v* may be any of the short vowels, i.e., *qatal-*, *qatil-*, or *qatul-* (cp. Hebrew כָּתַב, כָּבַד, and יָכַל). The /u/ theme vowel is uncommon. The /a/ theme vowel is reserved for the SCp, and /i/ for both. Of the verbs II-², in which the quality of the

¹¹ This primer uses neutral terminology, i.e., the descriptive terms “suffix” and “prefix” conjugations, for the Ugaritic verbal system. Scholars continue to debate about the nature of the verbal system in Ugaritic as well as Biblical Hebrew. Traditionally, the verbal system has been described as having “aspect”—hence, the terminology “perfect” and “imperfect.” More recently, scholars like A. F. Rainey have argued that the West Semitic languages (including Hebrew and Ugaritic) had a temporal system (see “The Prefix Conjugation Patterns of Early Northwest Semitic,” 407–20). Others have argued for a mixed temporal-aspectual system. Segert argued that Ugaritic developed from an aspectual system into a temporal system (*BGUL*, 56). Most languages do not encode tense as primary. Hebrew, for example, seems to encode aspect primarily and frequently employs secondary temporal markers to mark tense.

¹² The fact that the 1cs independent pronoun is /anāku/ with a final /u/ may indicate that the final vowel of the 1cs verb suffix is likewise /u/.

second vowel is revealed, only the type *qatil-* is attested (e.g., *šʾil* /*šaʾila*/; *ʾik* /*laʾika*/), but Akkadian provides examples of the type *qatal-* (e.g., *ša-ma-ta* < $\sqrt{\text{šmt}}$, “to transfer real estate”). We assume that all three types existed in Ugaritic. The Suffix Conjugation was used mostly in prose and replaces, to a great extent, the prefix preterite discussed below. The suffix form also serves as the performative, i.e., verbs where the action is part of the utterance (e.g., *ytt. nhšm. mhrk*, “I hereby give serpents as your bride-prince”; *KTU* 1.100:75, exercise §6.4).

7.6.8 Prefix Conjugation (PC)

The base of the prefix conjugations in the G-stem is either /*qtul*/, /*qtil*/, or /*qtal*/ . The vowel of the prefix is *a* when the theme (stem) vowel is either /*u*/ or /*i*/, hence, the prefix conjugations are sometimes referred to as the “*yaqtul*.” But the prefix vowel is /*i*/ when the theme vowel is /*a*/, i.e., *ʾilʾak* /*ʾilʾak*/, “I will send.”¹³ As is the case with the SC forms, the PC theme vowels indicate the semantic class of the root (i.e., /*a*/ for statives, /*i*/ or /*u*/ for fientives), or the phonetic quality of the second or third root radical (i.e., gutturals tend to attract /*a*/). The prefix conjugations are differentiated by their respective endings, which unfortunately do not appear in the script, with the exception of the energetic /*n*/ . Thus, one must pay close attention to the context of a form in a text.

7.6.9 Prefix Preterite

Prefix Preterite (PC^Sp), or “short Prefix Conjugation,” is not marked by a final vowel in the singular. Remnants of this short form exist in Biblical Hebrew, most notably in poetry and in the *waw* consecutive (which might have originated as a “preterite continuative”), in the III-*yod* verbs (e.g., יָצַח vs. יָצַחַו), and in the

¹³ This phenomenon in Hebrew, of a verb with an /*a*/ theme vowel taking an /*i*/ prefix vowel versus expecting an /*a*/ prefix vowels for verbs with /*i*/ or /*u*/ themes, was proven in 1894 by J. Barth. In 1939, on the basis of the ʾ-signs, H. L. Ginsberg demonstrated that Barth’s Law operates in Ugaritic. Thus, *yiqtal* versus *yaqtul* or *yaqtul*. Accordingly, the law is now generally known as “Barth-Ginsberg’s Law.”

Hiphil imperfect forms (e.g., יִקְהַל, “he shall assemble,” but יִקְהַל, “he assembled”); cf. 1Kgs. 8:1).

G Prefix Conjugation: Indicative: Preterite (PC^Sp)			
	Singular	Dual	Plural
3ms	<i>yaqtul</i>	<i>y/taqtulā</i>	<i>taqtulū</i> ¹⁴
3fs	<i>taqtul</i>	<i>taqtulā</i>	<i>taqtulna ?</i>
2ms	<i>taqtul</i>	<i>taqtulā</i>	<i>taqtulū</i>
2fs	<i>taqtulī</i>		<i>taqtulna ?</i>
1cs	<i>ʔaqtul</i>	<i>naqtulā ?</i>	<i>naqtul</i>

Word stress probably differentiated the preterite (PC^Sp) from the identically conjugated jussive (PC^Sj); e.g., the *waw* consecutive in Hebrew is accented on the penultimate rather than ultimate syllable.

7.6.10 Prefix Imperfect (PC^L)¹⁵

The Prefix Imperfect, *yaqtulu*, or “long Prefix Conjugation” (PC^L) may be translated “he shall kill; he is killing; he has been killing” and seems to correspond with the “imperfect” in Classical Hebrew.

G Prefix Conjugation: Indicative: Imperfect (PC^L)			
	Singular	Dual	Plural
3ms	<i>yaqtulu</i>	<i>y/taqtulāni</i>	<i>taqtulūna</i>
3fs	<i>taqtulu</i>	<i>taqtulāni</i>	<i>taqtulnā ?</i>
2ms	<i>taqtulu</i>	<i>taqtulāni</i>	<i>taqtulūnā</i>
2fs	<i>taqtulīna</i>	<i>taqtulāni</i>	<i>taqtulnā ?</i>
1cs	<i>ʔaqtulu</i>	<i>?</i>	<i>naqtulu</i>

7.6.11 Jussive (PC^Sj)

The Jussive, *yaqtul*, “may he kill,” is conjugated identically with the prefix preterite. Thus, as with many aspects of reading ancient

¹⁴ For the 3m.pl. prefix of prefixed verb forms, see Edward L. Greenstein, “On a New Grammar of Ugaritic,” *IOS* 18 (1998), 408.

¹⁵ Ugaritic had no *yaqattal* comparable to the Akkadian *iparras* form.

texts, *context is everything* (CIE) in order to differentiate these two verb forms. The original speakers may have differentiated these two forms by stress, i.e., the stress in the jussive perhaps fell back to the first syllable as in Hebrew. Note, for example the difference in stress between Deut 25:9 בְּנִנְהָ in contrast to Ezek 1:3 בְּנִנְהָ.

G Prefix Conjugation: Injunctive: Jussive (PC^{Sj})			
	Singular	Dual	Plural
3ms	<i>yaqtul</i>	<i>y/taqtulā</i>	<i>taqtulū</i>
3fs	<i>taqtul</i>	<i>taqtulā</i>	<i>taqtulnā ?</i>
2ms	<i>taqtul</i>	<i>taqtulā</i>	<i>taqtulū</i>
2fs	<i>taqtulī</i>	<i>taqtulā</i>	<i>taqtulnā ?</i>
1cs	<i>ʾaqtul</i>	<i>naqtulā ?</i>	<i>naqtul</i>

7.6.12 Volitive (PC^{Se})

The name of this extended short form, having to do with the will, indicates its focus on expressing a wish or desire; thus, *yaqtula*, “let him kill.”

G Prefix Conjugation: Injunctive: Volitive (PC^{Se})			
	Singular	Dual	Plural
3ms	<i>yaqtula</i>	<i>y/taqtulā</i>	<i>taqtulū</i>
3fs	<i>taqtula</i>	<i>taqtulā</i>	<i>taqtulna ?</i>
2ms	<i>taqtula</i>	<i>taqtulā</i>	<i>taqtulū</i>
2fs	<i>taqtulī</i>		<i>taqtulna ?</i>
1cs	<i>ʾaqtula</i>	<i>naqtulā ?</i>	<i>naqtula</i>

7.6.13 “Energic”

On the basis of Canaanite forms in the el-Amarna correspondence we may hypothesize that there were two formally differentiated types of the energetic mood—the indicative and the injunctive (see

above).¹⁶ However, the vocalization of the energetic forms is not distinguished in the script because the letter *n* may indicate both /*-un(n)a/ and /*-an(n)a/, e.g., *tqln*, “may you fall down.” It is possible that there may not have been two distinct energetic forms but, rather, one form used in both indicative and injunctive contexts. Perhaps the final /n/ was appended for euphonic reasons.

7.6.14 Imperative

The imperative is similar to the short prefixed verb form (jussive), but the imperative lacks a prefix and is basically monosyllabic. All forms indicate second person, e.g., *tn.ks.yn*, “give a cup of wine!”; *špš.um.ql.bl*, “O Sun, my mother, bring the voice!” The gender and number varies according to the subject of the verb. For vocalization the imperative uses the theme vowel of the prefix conjugation. Additionally, as in Hebrew, there was a longer form of the ms imperative.

The monosyllabic imperative (*qtVI*) becomes bisyllabic by means of an inserted auxiliary vowel (*anaptyxis*). Although the quality of the auxiliary vowel is uncertain, the use of a homophonous vowel, as was the case in Akkadian is suggested.

G Imperative			
	u-stem	i-stem	a-stem
ms	/*qutul, qutla/	/*qītil, qītla/	/*qatal, qatla/
fs	/*qut(u)lī/	/*qit(i)lī/	/*qat(a)lī/
mp	/*qut(u)lū/	/*qit(i)lū/	/*qat(a)lū/
dual	/*qut(u)lā/	/*qit(i)lā/	/*qat(a)lā/

7.6.15 Participles: Active and Passive

The vocalization of the passive participle is uncertain, though /qatūl/ is probable.

¹⁶ For the energetic in Amarna see A. F. Rainey, *Canaanite in the Amarna Tablets. A Linguistic Analysis of the Mixed Dialect Used by the Scribes from Canaan. Volume II: Morphosyntactic Analysis of the Verbal System*, 221–264.

G Active Participle		
Gender	Singular	Plural
Masculine	/qātil-/	/qātilūma, -īma/
Feminine	/qātil(a)t-/	/qātilāt-/

7.6.16 Infinitives

Ugaritic uses both unbound (absolute) and bound (construct) forms of the infinitive, exhibiting forms corresponding to their Hebrew counterparts. Since infinitives are verbal nouns, syntactically, the unbound infinitive corresponds to an unbound noun and the bound infinitive corresponds to a bound noun.

a) The unbound infinitive serves primarily as an adverbial modifier (much like in Hebrew), e.g., *bkm.tmdln.ʕr*, “weeping, she saddles the donkey”; *hm.ǧmʷu.ǧmʷit*, “Are you very thirsty?” The unbound infinitive may also be used as a finite verb (or, nominal predicate), e.g., *rgm.hy*, “she said”; *wrgm.ʹank*, “and I said”; *ngš.ʹank.ʹaliyn.bʕl.ʕdbnn.ʹank.ʹimr.bpy. ʕtʷu.hw*, “I attacked the mighty Baal; I set him (like) a lamb in my mouth. He disappeared.” The vocalization is /*qatālu/.

b) The bound infinitive may occur (1) as a simple verbal noun (e.g., *hlk.ktr/kyʕn*, “he clearly saw the going of Kothar”); (2) in a temporal expression after a preposition (e.g., *bnšʷi.ʕnh.wtphn/hlk.bʕl*, “on raising her eyes, when she looks up, she sees Baal’s going”) or (3) to indicate purpose after the preposition *l-* (e.g., *llhm.lšty.šʕtkm*, “I have invited you to eat, to drink”). The bound infinitive appears in all three cases, i.e., /*qatālu, -i, -a/.

7.6.17 Strong Verbs

Strong Verb Compendium				
	Suffix	Prefix		
	Conjugation	Conjugation	Impv	Part
G	<i>qatala</i>	<i>yaqtul-</i>	<i>qutul</i>	<i>qātil-</i>
	<i>qatula</i>	<i>yaqtil-</i>	<i>qitil</i>	
	<i>qatila</i>	<i>yiqtal-</i>	<i>qatal</i>	<i>qatāl-</i>

Gp	<i>qutila</i> <i>qutala</i>	<i>yuqtal-</i>	∅	<i>qatūl-</i>	∅
Gt	* ^ʔ <i>iqtat(a)la</i> ¹⁷	<i>yiqtatal-</i> <i>yiqtatil-</i>	^ʔ <i>iqtatil</i>	<i>muqtatil-?</i>	<i>tVqtatil</i>
N	<i>naqtala</i>	<i>yiqqatil-</i>	<i>naqtVI?</i>	∅	<i>naqtāl</i>
D	<i>qattila</i>	<i>yuqattil-</i>	<i>qattil</i>	<i>muqattil-</i>	<i>quttal-</i>
Dp	<i>quttila?</i> <i>quttala?</i>	<i>yuqattal-?</i>	∅	<i>muqattal-?</i>	∅
tD	* ^ʔ <i>itqattila</i> * ^ʔ <i>itqattala</i>	* <i>yutqattil-</i> ¹⁸	∅	∅	<i>tuqattil-?</i>
Š	<i>šaqtila</i>	<i>yušaqtil-</i>	<i>šaqtil</i>	<i>mušaqtil-</i>	<i>švqtv-</i>
Šp	<i>šuqtala</i> <i>šuqtala</i>	<i>yušaqtal-</i>	∅	<i>mušaqtal-</i>	∅
Št	∅	<i>yuštaqtil-</i>	∅	<i>muštaqtil-</i>	∅

Note that the derived stems, D and Š, have the same prefix and theme vowels, and that the participle of the derived stems begins with /mu-/.

7.6.18 Weak Verbs

Many of the common words a student will encounter, indeed, many of the most common words in any language, exhibit interesting permutations in their formation. For Ugaritic, this means that some verbs are not formed on a base of three strong (unchanging) root consonants. In the following section we illustrate the tendencies of these so-called weak verbs. The prefixes and suffixes learned for strong verbs remain the same. In order to determine the form of a specific verb encountered, use the strong verb compendium as a guide, replace the strong consonants *qtl* with the consonants of the weak verb, and make the necessary adjustments in vowel or

¹⁷ The prothetic ^ʔ appears only when the form initiates a phrase; e.g., ^ʔ*ištm^c.wtqg* “take heed and be alert”—both verbs are Gt! See also tD.

¹⁸ The *-t-* is infixd when the first root letter is a sibilant; e.g., *yšt^ʔal*, “he asked himself.”

consonant representation.

7.6.18.1 First Weak Verbs

First *n* and *lqh*

When no vowel follows C_1 , C_1 assimilates to C_2 .

yqh /yiqqah/ (/l/ assimilates) < /*yilqah/ (**yiqtal-**, model form)

ygr /yaǧǧur/ (/n/ assimilates) < /*yangur/ (**yaqtul-**)

First Aleph ʾ

Initial ʾ alternates between behaving like a strong consonant and like a weak consonant. A particular case in point is *ʾhd*.

yʾihd /yaʾhud/ (no change) < /*yaʾhud/ (**yaqtul-**)

yʾahd /yāhd/ (/ʾ/ lost, compensatory length) < /*yaʾhud/

First *w/y*

An initial /*w/ generally became /y/ in Ugaritic except before /u/.

yrd /yarada/ (no change) < /*yarada/ (**qatala**)

yrd /yarid/ (y disappears) < /*yayrid/ (**yaqtil**)

ywrd /yuwarrid/ (no change) < *yuwarrid (**yuqattil**)

yšrd /yušōrid/ (diphthong reduced) < /*yušawrid/ (**yušaqtil**)

wrd /wurrad/ (no change) < /*wurrad/ (**quttal**)

First *h*

These verbs are usually strong, though exceptions are seen in roots where C_2 is /l/.

hlk /halaka/ (no change) < /*halaka/ (**qatala**)

ylk /yalik/ (h disappears) < /*yahlik/ (**yaqtil**)

lk /lik/ (h disappears) < /*hilik/ (**qitil**)

yhpk /yahpuku/ (no change) < /*yahpuku/ (**yaqtulu**)

7.6.18.2 Middle Weak Verbs

Middle Aleph ʾ

ʾilʾak /ʾilʾak / (no change) < /*ʾilʾak/ (**ʾiqtal**)

yʾak /yilʾak / (no change) < /*yilʾak/ (**yiqtal**)

Hollow Verbs

ql /qâla/ (loss of y, “collision” of vowels) < /*qayala/ (**qatala**)

qlt /qâlat/ (loss of y, “collision” of vowels) < *qayalat (**qatalat**)

qm /qâma/ (loss of w) < /*qawama/ (**qatala**)

yqm /yaqûm/ (loss of w, compensatory length) < /*yaqwum/

7.6.18.3 Final Weak Verbs

Final Aleph ʾ

tbʾu /yubāʾu/ (loss of w, compensatory length) < /*tubwaʾu/

ymʾu /yimlaʾu/ (no change) < *yimlaʾu (**yiqtalu**)

tbʾu /yubāʾu/ (loss of w, compensatory length) < *tubwaʾu

yšʾu /yiššaʾu/ (assimilation of n) < /*yinšaʾu/ (**yiqtalu**)

yqrʾa /yiqraʾa/ (no change) < /*yiqraʾu/ (**yiqtala**)

tšʾi /tašiʾ / (no change) < /*yiqraʾu/ (**taqtil**)

ymšʾi /yimšaʾ/¹⁹ (no change) < /*yimšaʾ/ (**yiqtal**)

Final w/y

mgy /mağaya/ (no change) < /*mağaya/ (**qatala**)

ybn /yabni/ (loss of y) < /*yabiy/ (**yaqtil**)

ʾatkl /ʾāl tukalli / (loss of y) < /*tukalliy/ (**tuqattil**)

7.7 Particles

7.7.1 Prepositions

Ugaritic prepositions indicate position. Ugaritic verbs denote direction. Prepositions specify the position of their object before or during the action of the verb. For example, *l-* may be translated either “to” or “from”; similarly, *b-* must be translated “in” in some instances and “from” in others. Often, a preposition will appear with the adverbial enclitic particle *-m*. The major Ugaritic prepositions (in order of frequency) are as follows:

l- /le-/ , “to, for, at; from.” The syllabic writing *le-e* indicates the pronunciation.²⁰ As indicated, the base meaning has to do with position. Various grammars, and the exercises above, may suggest a variety of nuances, such as, motion, locality, time,

¹⁹ May attenuate further to /yimšeʾ/.

²⁰ *Ug.* 5 130 iii 5a.

advantage, or purpose. Compare with the Hebrew לְ, לְמַדּוּ.

b- /bi-/ , “in, within, among; from; with, by (instrument).” Written syllabically as *bi-i*.²¹ The difference in vowel quality between *l-* and *b-* is attributed to the “lowering” of the /i/ to an /e/ in the company of a sonorant consonants (l, m, n, r). Note the Hebrew בְּ, בְּמַדּוּ.

k- /ki-/ , “like, as; at the time of.” Compare with the Akkadian *kī/kīma* and Hebrew כְּ, כְּמַדּוּ.

ʿl /ʿalē/, “on, upon; over; against; from on.” Compare with the Akkadian *eli* and Hebrew עַל, עָלָ.

ʿm /ʿimma/, “with, in the company of; to (the presence of).” Compare with the Hebrew עִמָּ.

ʿd /ʿadi/, “up to, as far as, until.” Compare with the Akkadian *adi* and Hebrew עַד.

bd /bādi/, “in/from the hands (i.e., <*biyadi).” Compare with the EA *ba-di-ú*.

tḥt /taḥtu/, “under, below, beneath.” Compare with the EA *ta-aḥ-ta-mu*.

bn /bēna/, “between, among.” Compare with the Hebrew בֵּין.

lpn /lepani/, “before, in front of.” Compare with the Akkadian *lapani* and Hebrew לְפָנַי.

bʿd /baʿda/, “behind, after.” Compare with the Hebrew בְּעַד.

ʾatr /ʾatra/, “behind, after.” Compare with the Aramaic אַחֲרָ and Hebrew אַחֲרָי.

NOTE: The Hebrew preposition מֵ, מִן does not exist in Ugaritic. The prepositions *b-* and *l-* are used to mean “from.”

7.7.2 Particles of Negation

l- /lā/ negates words and verb clauses.

bl /bal/ negates words and noun clauses.

ʾal /ʾal/ negates PC^S_j and PC^S_e verbal clauses.

²¹ *Ug.* 5 130 iii 6a.

7.7.3 Vocative Particles

y- /yā/

l /lū/

hn

hl

my

7.7.4 Proclitics and Adverbs

Directive *-h*. The ending *-h* /-ah?/ denotes motion toward something (cp. Hebrew לְ , Akkadian *-iš*); e.g., *aršh* /ʾaršah/, “to the ground”; *lṃh* /ʿālamah/, “to eternity, forever.”

Final *-m* (Enclitic *mem*). There is no mimation in Ugaritic like Old Babylonian Akkadian; however, *-m* is used adverbially; e.g., *g*, “voice,” but *gm*, “aloud.” The *-m* can also be used in the first word in bound state; e.g., *bm.bkyh*, “in his weeping.” Remnants of this adverbial *-m*, or, as it is often called, “the enclitic *mem*,” are reflected in old Hebrew poetry (cp. Ps. 18:16 מִיָּמֵי מְיֻקָּם ; 2Sam. 22:16 מִיָּמֵי מְיֻקָּם).²²

The ending *-m* denotes a number of adverbial nuances and may reflect several distinct endings (frozen accusative /-am?/; locative /-um?/; e.g., *špšm* /šapšam/, “at sunrise”; *gm* /gam/, “aloud” (cf. *g* /gū/, “voice”); *bkm* /bikām?/, “weeping.” Orthographically, these endings fall together with the enclitic particle(s ?) *-m* /-mi, -ma?/.

7.7.5 Conjunctions

w /wa/, “and.”

u /ū < *ʾaw/, “or.”

p /pa/, “then.”

²²See H. Hummel, “The Enclitic Mem in NWS Languages, especially Hebrew,” *Journal of Biblical Literature* (1957), 85–107.

8

Ugaritic Glossary

8.1 UGARITIC LEXICOGRAPHY

The resources for the student in Ugaritic lexicography are quickly becoming quite abundant with the recent publication of G. del Olmo Lete and J. Sanmartín's, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition* [*DULAT*] (2002). Indeed, the field has advanced so quickly that even W. Watson's survey of the field in the 1999 *Handbook of Ugaritic Studies* is slightly out of date. The study of the Ugaritic lexicon is now aided by much more complete resources in other Semitic languages, e.g., *Chicago Assyrian Dictionary*; *Akkadisches Handwörterbuch*. And, the Hebrew lexicon by Koehler and Baumgartner includes extensive etymological comparisons.

In spite of advances in lexicography, difficulties in Ugaritic lexicography remain. These problems are easy to understand, but difficult to overcome.¹ The corpus of Ugaritic alphabetic texts is rather limited, and texts are often broken or have limited context. The poetic texts, in particular, often lack context that would help establish precise meanings. Moreover, the nature of poetry as a genre lends itself to ambiguity. The lack of vowels also makes it difficult to establish the exact word. Fortunately, a large number of words are known from cognate languages. In this glossary, we systematically provide cognates from Akkadian and Hebrew for pedagogical reasons. One needs to remember, however, that Ugaritic is not Akkadian or Hebrew.

One mainstay for Ugaritic lexicography has been Arabic.

¹ See W. Watson's comments, "Ugaritic Lexicography," in *HUS*, 124–25.

Arabic undoubtedly received importance because it tended to be the most familiar cognate language of scholars in the early twentieth century. There has also been a tendency to suppose that Arabic is closest to its shared proto-Semitic ancestor and therefore the most valuable resource for reconstructing Ugaritic. Moscati, for example, suggests that circumstances on the Arabian Peninsula “make for a greater degree of archaism, whether linguistic or ethnic.”² The anthropological assumptions here are, first of all, questionable. The long history and immensity of recorded vocabulary in Arabic have also made it the easiest resource for philological explanations. Yet, the very size of the Arabic lexicon carries with it real dangers. Classical Arabic is historically and geographically remote from ancient Ugarit. By virtue of this fact alone, Arabic should be used cautiously in reconstructing the Ugaritic lexicon.³ One should give priority to languages that are historically contemporary with Ugaritic (such as Akkadian) and that have closer affinity to Ugaritic within the Northwest Semitic languages (such as Classical Hebrew and the varieties of Aramaic dialects).

The scribes at Ugarit produced many lexical texts for their own use and for ancient schools. The school texts include *abecedaries*, lexical lists, and exercises. Although these texts have not received adequate attention, *Ugaritica V* collects various school texts including Ugaritic texts written in syllabic cuneiform from which we get some indication of vocalization.⁴ In this glossary, we have included references to Ugaritic vocalization especially where it is known from syllabic cuneiform.

² Moscati, *The Semites in Ancient History*, 33.

³ See the discussion by J. Barr, *Comparative Philology and the Text of the Old Testament* (Oxford, 1987), 111–21; F. Renfroe, *Arabic-Ugaritic Lexical Studies* (Munster, 1992).

⁴ See D. Sivan, *Grammatical Analysis and Glossary of the Northwest Semitic Vocables in Akkadian Texts of the 15th–13th C.B.C. from Canaan and Syria*, and J. Huehnergard, *Ugaritic Vocabulary in Syllabic Transcription*.

8.2 GLOSSARY

- ʔ
 ʔi oath particle; per **where**
 (?) (cp. Akk. *ayyakam*; Heb. אַיַּכָּם)
 ʔu **or, and** (cp. Heb. וְ)
 ʔab **father** (cp. Heb. אָב; Akk. *abum, abbū*; EA *abutu/e* (pl.))
 ʔib^I **enemy** (cp. Heb. אֶבְיָתָר)
 ʔib^{II} **gem**
 ʔib^{III} **a lunar goddess** (cp. Heb. אֵיִשִׁ?)
 ʔBD **to destroy, perish** (cp. Akk. *abātu*; EA *abadat*; Heb. אָבָדָה);
 G (a-u) **to destroy, perish**;
 pref.: *yʔabd /yaʔbudu/*;
 Gp *tʔubd /taʔ(u)budu/*;
 Gt **to perish**: pref.: *yʔitbd*
 (*yiʔtaba/idu*, Sivan, *Grammar*, 130)
 N **to flee, escape**: inf.: *naʔbadi*
 (*na-ba-di*, PRU 3, 37b:7)
 D **to bring to destruction**
 (*yuʔabbidu*); suff.: *ʔabd*
 (*ʔabbida*) (Sivan, *Grammar*, 17, 18, 133)
 ʔabd **destruction** (cp. Heb. אָבָדָה)
 ʔaby **ancestral; paternal** (KTU 1.22:i.27)
 ʔabyn **wretched, poor** (cp. Egyptian *bin evil, ebyēn*
 miserable, poor; Heb. אֶבְיָתָר)
 ʔabynm a description of
 personnel, **miserable ones**
 (?) (cp. Akk. *abyānīma*, RA 37,
 28b:10)
 ʔabynt **misery, wretchedness**
 ʔablm **water-streams** (Akk. *ab(i)līma*; cp. Heb. GNs with
 אֶבְיָתָר)
 ʔablm **mourners** (cp. Heb. אֶבְיָתָר).
 ʔabn **stone** (cp. Akk. *abnu*; Heb. אָבֶן)
 ʔabsn **dining room (?)**; **store
 room (?)**; **tap room (?)** (cp. Akk. *abūsu*; Heb. אֶבְיָתָר)
 ʔibr **bull** (cp. Akk. *abūru*; Heb. אֶבְיָתָר)
 ʔagdn [PN]
 ʔagn **basin, goblet, jar** (a large
 two-handled jar for carrying
 liquids) (Akk. *agannu*; EA
akunu; Eg. *akuni(u)*; Hitt.
aganni; Heb. אֶבְיָתָר; Arad 1:10,
 container for transporting
 wine)
 ʔagzr **voracious** (cp. Heb. אֶבְיָתָר^{II}
 to devour
 ʔGR **to hire** (Akk. *agāru* “to
 hire, rent”)
 ʔugrt **Ugarit**; (Akk. gen-acc /u-

- ga-ri-ta*)
- ^ʔ*ad*/^ʔ*adn* **father; lord** (cp. Heb. אָדָן; *a-da-nu*, *Ug*, V, 130:ii.9). Likely from Sumerian AD
- ^ʔ*adnty* **my lady** (^ʔ*adnt* + 1cs suffix)
- ^ʔ*id* **then** (cp. Heb. אָז)
- ^ʔ*idk* **then**
- ^ʔ*DM* **to be red** (cp. Akk. *adāmu*; Heb. אָדָם);
- G to be red:** ^ʔ*adm tʔidm* “she indeed rouged herself” (Sivan, *Grammar*, 123. If the verb is denominative, one should expect that it would occur in the D);
- N to rouge oneself,** ^ʔ*adm /tiʔʔadim<*tinʔʔadim/* (Sivan, *Grammar*, 132); *wtʔʔadm.tʔidʔm* “and she rouges herself with a rouging”
- ^ʔ*idʔm* **rouging**, verbal noun?
- ^ʔ*adm* **humans** (cp. Heb. אָדָם)
- ^ʔ*adm* **red soil** (^ʔ*admānu*), red soil (describing a field); (cp. Akk., cp. *ad-ma-ni*, *PRU* 3, 122f.:8; Heb. אָדָם = אָדָם־קֶדֶם?)
- ^ʔ*udm* [GN]
- ^ʔ*udm*^t **tears** (cp. Akk. *dimtu*; Heb. דִּמְעָה)
- ^ʔ*idn* **hearing, audience** (cp. Akk. *uznu*; Aram. ^ʔ*udnâ*; Heb. אָזָן)
- ^ʔ*udn* **ear** (cp. Akk. *uznu*; Heb. אָזָן)
- ^ʔ*adr* **mighty, noble** (cp. *Ug* V.137.ii.34: *a-du-ru*; Ph. ^ʔ*adr*; Heb. אָדָר)
- ^ʔ*udr* **camel caravan** (?); **precious stone** (?)
- ^ʔ*adrm* **threshing floor** (?) (cp. Akk. *adru*; Aram. אָדָר)
- ^ʔ*adrm* (a piece of equipment) (*PRU* 2, 160:8)
- ^ʔ*adrt* **upper-class woman** (<*ad(d)īru(a)tu*, probably from *<*dr*)
- ^ʔ*adt* **lady**; (also ^ʔ*adnty*)
- ^ʔ*addy* gentilic term with professional connotation, perhaps **mercenary, Ashdodite**
- ^ʔ*udr* **messenger** (?) (*DULAT*, 984)
- ^ʔ*udrnn* [PN]
- ^ʔ*HB* (G) **to love, honor** (cp. Heb. אָהַב)
- ^ʔ*ahbt* **loving, love** (cp. Aram. *ʔahabtā*; Heb. אָהַבָה)
- ^ʔ*ahl* **tent > family, people** (Segert, *BGUL*, 178); (cp. Heb. אָהַל)
- ^ʔ*awl* **help** (?) (*Syria* 16, 247ff.:ii.57; but cp. Heb. אָוֵל folly, belly, leading)
- ^ʔ*WR* **to be light, bright** (cp. Heb. אָוֵר);
- G to be light** (^ʔ*ark*, *KTU*

- 1.24:39). Note that the Hebrew *ʾuḥry* **the other/next world, G** is intransitive. But the transitive suggests a D
- ʾiwrḏn* [PN]
ʾiwrpzn [PN]
ʾiwrkl [PN]
ʾaz **textile material** (?) (*KTU* 3.1; cp. Nuzi, *azû* “craftsman”; *asû* “myrtle”)
ʾuzr **food or drink offerings**
ʾaḥd, *ʾaḥt* **one, alone, community** [ms/fs] (cp. Heb. אֶחָד/אֶחָת; e.g., *KTU* 1.2 I, 25–26) one, alone, community
ʾaḥdh **at once, together** (*ʾaḥ(h)adah*/, Sivan, *Grammar*, 182; or *ʾaḥdah*/ cp. Heb. אֶחָדִי)
ʾaḥdy **I alone**
ʾaḥdm **a set, pair** (cp. Heb. אֶחָדִים, Ezek 37:17; Akk. *iltnītu* a set, pair)
ʾaḥl **would that**
ʾaḥly **would that** (?) (also *ʾaḥl*; cp. Heb. אֶחָלִי)
ʾaḥl^I **brother** (cp. Akk. *aḥum*, *aḥḥū*; Aram. *ʾaḥ-*; Heb. אָח)
ʾaḥl^{II} **swamp, reeds; meadow** (cp. Heb. אֶחָלִים)
ʾḤD **to seize, take hold** [G/D] (perhaps cp. Heb. אָחַז)
ʾḤR **to tarry, delay** [G] (cp. Heb. אָחַר)
ʾaḥr **afterwards** (cp. Heb. אַחֲרָיִם)
- ʾuḥry* **the other/next world, destiny** (*ʾuḥrāyu*)
ʾiḥršp [PN]
ʾaḥt^I **sister** (*ʾaḥātu*); cp. Heb. אֶחָת; PNs ^f*A-ḥa-tu*₄-LUGAL, ^f*A-ḥa-ti*-LUGAL, *PRU* 3, 53b:8, 11, 18)
ʾaḥtmlk [PN]
ʾay **any, all** (cp. Heb. אֵיךָ)
ʾayl **deer, stag, buck** (cp. Heb. אֵיל; *a-ia-li* *ʾayyalu*/ *PRU* 3, 89:4)
ʾaylt **doe, fawn, hind** (cp. Heb. אֵילָת or אֵילָת; *ʾayyal(a)tu*)
ʾiytlm [PN]
ʾaymr **“drive-all”** (?) (the name of a club in the Baal Cycle)
ʾik **how?** (cp. Heb. אֵיךָ)
ʾiky **how? why?**
ʾKL **to eat** [G] (cp. Heb. אָכַל).
ʾakl **bread; provisions** (cp. Akk. *akalu*; Heb. אֶכֶל)
ʾaklt **food** (cp. Heb. אֶכֶלָת)
ʾal **not, lest** (cp. Heb. אֶלֵּא)
ʾil **god, El** (cp. Akk. *ilu*; Heb. אֵל)
ʾilk [PN]
ʾul **power** (cp. Heb. אֵלִים^{II} to be strong)
ʾilht **goddesses** (pl. of *ʾlt*)
ʾaliy(n) **strong** (epithet of Baal)
ʾall **coat, robe** (cp. Akk. *allānu*)
ʾalmnt **widow** (cp. Akk. *almattu* < **almanatu*; Heb.

- אֶלְמָנָה)
 ʔaln **oak** (cp. Akk. *allānu*; Heb. אֶלְמָנָה)
 ʔulny **strong, mighty**
 ʔalp^I **thousand, myriad**; (cp. Heb. אֶלְפָּיִם)
 ʔalp^{II} **bull** (cp. Akk. *alpu*; Heb. אֶלְפָּיִם)
 ʔilqšm **precious stones** (cp. Akk. *algamišu*)
 ʔilt **goddess** (cp. Amor. ʔila; Aram. ʔilāh; OSA ʔlh, ʔlht Heb. אֱלֹהִים)
 ʔult a type of **work instrument**
 ʔum **mother** (cp. Akk. *ummu*; Heb. אִמָּה)
 ʔMR **to see, to say** [G] (cp. Akk. *amāru* to see; Heb. אָמַר to say)
 ʔamr **saying, command** (cp. Heb. אָמַר)
 ʔamr **Amurru** (GN)
 ʔimr **lamb** (cp. Akk. *emmeru*; Heb. אִמְרָה)
 ʔamt **cubit, forearm; slave-girl** (cp. Akk. *amtu*; OSA ʔmt; Heb. אִמְתָּה slave-girl, אִמְתָּה cubit, forearm [Siloam Tunnel, Silwan 2:2])
 ʔumt **clan, people** (cp. Akk. *ummānu/ummātu*; Heb. אִמְתָּה)
 ʔan **I** (cp. Akk. *anāku*; Aram. ʔānā; Heb. אֲנִי)
 ʔan(m) **virility** (cp. Heb. אִנְיָ)
 ʔin **there does not exist** (cp. Akk. *yaʔnu, yānu*; Phoe. *yyny*; Heb. אִין)
 ʔun **grief, woe** (cp. Heb. אֲנִי mourning, lament)
 ʔun **summer, season**
 ʔanhb **murex** (Akk. *yānibu, aynibu, nibu*); pl. ʔanhbm
 ʔNH **to mourn, sigh** (cp. Akk. *anāhu*; Heb. אָנַח)
 ʔanh **sigh** (cp. Akk. *inhu* suffering; Heb. אָנַח)
 ʔanhr **dolphin** (?) (phps cp. Akk. *nāhiru* whale, spout)
 ʔNY **to cry out, ring** (cp. Heb. אָנַח; OSA ʔNY).
 ʔany **ship** (cp. Heb. אֲנִיָּה)
 ʔank^I **I**; (cp. Akk. *anāku*; *Ug V:130:III:12'*: *a-na-ku*; EA 287:66,69: *anuki*; Heb. אָנַכִּי)
 ʔanm **strength** (cp. Heb. אִזְוֶן)
 ʔinr **dog, cur**
 ʔNŠ **to be like a man** (cp. Heb. אֲנִישׁ a man);
G to be like a man;
D to be weak (cp. Akk. *enēšu* to become weak; Heb. אֲנִישׁ unhealthy, weak)
 ʔunt **estate tax, “rights and obligations”** (Hurrian loanword?); /ʔunuttu/
 ʔSP **to gather, assemble** [Gt] (cp. Akk. *esēpu*; Heb. אָסַף)
 ʔSR **to bind** [G] (cp. Heb. אָסַר)
 ʔasr **prisoner** (cp. Akk. *asīru*;

- Heb. אָסִיר) *Parzul*
 ʔap **surely, but, also** (cp. Heb. אָסִיר^I) ʔarḫ **cow** (cp. Akk. *arḫu*; Heb. אָרַח)
 ʔap **nose** (cp. Akk. *appu*; Heb. אָסִיר^{II}); ʔappul ʔary **friend, relative**
 ʔaphn **thereupon** (from ʔap + hn) ʔarš **land** (cp. *Ug* 5:137:iii:14': *ar-šu*; Akk. *eršetu*; Aram. ʔar'â; Arabic ʔarḏ; Heb. אָרַד)
 ʔPY **to bake** (cp. Akk. *epū*; OSA ʔRŠ **to seek, inquire** [G/D] (cp. ʔpy; Heb. אָפַה) Akk. *erēšu*)
 ʔapy **baker** (cp. Heb. אָפֵה) ʔiršt **request, desire** (cp. Akk. ʔāpiyu/ *erištu*; Heb. אָרַשׁתָּה); ʔiristu/
 ʔipd **type of garment** (cp. Akk. ʔirt **breast, chest**; ʔiratu/ (cp. *epattu*; Heb. אָפֵד / אָפֵד) Akk. *irtu, iratu*)
 ʔaplb **breast** ʔišd **leg** (cp. Akk. *išdu*)
 ʔapnk **then** ʔušn **gift, present** (cp. Heb. [Lachish Letter] אָוִשׁ)
 ʔaps **edge, extremity** (cp. Heb. אָפֶס edge, nothingness; Akk. ʔiršt **fire** (cp. Akk. *išātu*; Heb. אָפֶס); ʔištu/
 ʔapq **stream, stream bed, head water** (cp. Heb. אָפֶק; Eg. ʔqm) ʔištrmy [PN]
 ʔuṣb't **fingers** (cp. Akk. *iṣbittu*; Heb. אָפֶבַע) ʔat **you** (masc. sing) (cp. Akk. *attā*; Heb. אָתָּה)
 ʔiqnu(m) **lapis** ʔTW **to come** [G] (cp. Heb. אָתָּה)
 ʔar **light** (cp. Heb. אָוִר) ʔatnt **she-ass, jenny** (cp. Heb. אָתוֹן)
 ʔur **light** (cp. Akk. *urru*; Heb. אָוִר) ʔit **there is** (cp. Heb. אָיִן)
 ʔarbdd **rest, tranquilty** ʔitb **a month name** ʔiṭbu/
 ʔirby **locust** (cp. Akk. *aribu, eribu, erbū*; Heb. אָרַבָּה) ʔitl **spittle, saliva** (cp. Akk. *uṣultu*).
 ʔarb^c **four** (cp. Akk. *erbe*; Heb. אָרְבַּע) ʔTM **to owe** (cf. KTU 4.398:1–6) (cp. Heb. אָשָׂם)
 ʔurbt **opening, hatch** ʔatr **afterwards, following**
 ʔarz **cedar** (cp. Heb. אָרְז); ʔutryn **crown prince** (Hurr. *loan?*); ʔutriyānu/
 ʔatrym **Assyrians**

^ʔ*atrt* **Athirat** (cp. Akk. *ašratu*;
PRU 3 205:b:5, Ug V:9:20: *a-*
šar-ti; EA *Abdi-Aširta* [PN
masc]; Heb. אֲשֵׁרֶת)

^ʔ*att* **woman, wife** (cp. Akk.
aššatu; Aram: ^ʔ*nth*; Eth: ^ʔ*anest*;
OSA ^ʔ*ntt*; Heb. אִשָּׁה)

^ʔ*itt* ? (see ^ʔ*it*)

b

b **in, at, on, to** (preposition)
(cp. Heb. ב)

bb [PN]

bd **in the hands of** (contraction
of *b* + *yd*; cp. EA *ba-di-u*)

bhmt **cattle** (cp. Heb. בְּהֵמָה)

bhtm **houses** (pl.) (see *bt*)

BW^ʔ **to come** [G] (cp. Akk.
bāʔu; Heb. בוא)

BWT **to be embarrassed,**
ashamed [G] (cp. Akk. *bāšsu*;
Heb. בוש)

by [PN]

byd **in the hands of** (see also
bd)

BYN **to understand** [G] (cp.
Heb. בִּין/בּוֹן)

bk **crying** (cp. Heb. בָּכִי)

BKY **to cry** (cp. Akk. *bakū*;
Heb. בכה)

bkr **first born** (cp. Akk. *bukru*;
Heb. בְּכֹר/בְּכוֹר)

bl **not, without** (cp. Heb. בִּל)

blmt **immortality** (= *bl* + *mt*)

bm **in it** (cp. Heb. בְּמֹו)

bmt **back, rear** (cp. Akk.
bāmtu; Heb. בְּמֹת)

bn **between** (cp. Heb. בֵּין/בֵּינָן)

bn(m) **son** (cp. see Ug. *bnš*,
Akk. *bu-nu-šu* <**bn* + *nš* son
of man; Punic *bun*; Heb. בֶּן)

bnwt **creations**

BNY **to build, create** [G] (cp.
Akk. *banû*; Heb. בנה)

bnš **servant** (of the king)

bʕ **Baal; lord** (cp. Heb. בַּעַל)

B^{CR} **to carry** [G]; to lead [Š];
perhaps sometimes meaning
abandon

BQ^c **to split, cleave** [G/D] (cp.
Heb. בקע)

BQR **to examine** (entrails) [D]
(cp. Heb. בִּקֵּר)

bqr **spring, water source**

brh **fleeing, writhing**

BRK **to bless** [D] (cp. Heb.
ברך)

brk **knee** (cp. Akk. *birku*; Heb.
בִּרְךָ)

brlt **spirit, breath, throat**

brq(m) **lightning** (cp. Akk.
berqu; Heb. בִּרְקָה)

brr **pure** (cp. Akk. *barru*; Heb.
בָּרוּר)

BŠR **to proclaim, give news**
[tD] (cp. Akk. *bussuru*; Heb.
בשר)

bšrt **good news** (cp. Akk.

bussurtu; Heb. בְּשׂוּרָה)

bt **house** (cp. Akk. *bītu*; Pho. *bt*;
Heb. בַּיִת/בֵּית)

bt **daughter** (cp. Akk. *bintu*,
buntum, *bunatum*; Heb. בַּת, pl.
בָּנוֹת)

bt ḥbr **brewery**

btlt **young woman** (cp. Akk.
batultu; Heb. בַּתְּוִלָּה)

btñ **snake** (cp. Akk. *bašmu*;
Heb. בָּזָאָן (?))

btt **shame** (cp. Heb. בּוֹשָׁת)

g

g **voice** (cp. Heb. הִגָּה “to
articulate, to voice”)

gan **pride** (cp. Heb. גָּאוֹן)

gb **back** (cp. Old Aram. גַּב
“back, side”; Mish. Heb. גַּב
“back”)

gb^(m) **high, hill** (cp. Heb.
גָּבַעַה “to be high/high”)

gbl **peak, mountain, boundary**
(cp. Heb. גְּבוּל)

gbl **Byblos** (GN) (cp. Heb. גְּבִל)

gd **coriander** (Heb. גִּד); pl.
written *gdm*

gg(t) **roof** (cp. Heb. גַּג; EA
gloss: *gaggu*)

GWR **to attack** [G] (Heb. גָּוַר^{II})

GZZ **to shear** (cp. Akk. *gazāzu*;
Heb. גָּזַז)

gl **cup, goblet**

GYL **to rejoice** (cp. Heb. גִּיל)

GLY **to exile** [G?] (cp. Heb. גִּלָּה)

gl̄t **snow**

gm **loudly, aloud** (see also *g*)

gmn **offering for the dead**

gn **garden** (cp. Akk. *gannu*;
Heb. גַּן)

gn^{cym} [GN]

G^cR **to roar, rebuke** (cp. Heb.
גָּעַר^I)

g^ct **lowing** (cp. Heb. גָּעָה)

GĐŠ **to destroy, heap** (?) (cp.
Heb. גָּדַישׁ)

GRY **to ravage** (cp. Heb. גָּרָה)

GRŠ **to drive out** [D] (cp. Heb.
גָּרַשׁ; Mesha 19)

grdš **progeny, fortress** (?)

gšm **rain** (cp. Heb. גִּשְׁמִי/גִּשְׁמָה)

gt **agricultural center** (cp. Heb.
גֵּת “winepress” but also GN)

d

d **of, which**

D^yY **to fly** (cp. Heb. דָּאַה)

dⁱy **bird; wing** (cp. Heb. דָּאַה)

dbat **strength** (cp. Heb. דְּבָא; cf.
Deut 33:25)

DBḤ **to sacrifice** [G] (cp.
Aram. דַּבַּח; Heb. דָּבַח)

dbḥ(m) **sacrifice, festival** (cp.
Ug 5.137.iii.6: *da-ab-ḥu*; Heb.
דָּבַח)

dbl **fig cake** (cp. Heb. דְּבֵבֶלָה)

dbr **pasture** (cp. Heb. דְּבָרָה).

dd **love** (cp. Akk. *dādu*; Heb. דָּד)

ddym **mandrakes** (cp. Heb. דְּוֹדָאִים)

dgn **Dagan** [DN] (cp. Ug. 5.18:3, 5.170:17: *da-gan*; Phoe. *dgn*; Bab. *Dagana*, *Daguna*; Heb. דָּגָן)

DHL **to fear** [G] (cp. Old Aram. זָחַל; Imp. Aram. דַּחַל; Heb. זָחַל^{II})

DYN **to judge, rule** (cp. Heb. דָּיַן)

dkr **ram** (cp. Heb. דָּקָר; Aram. דְּקָר)

dl **poor** (cp. Akk. *dallu* “miserable”; Heb. דָּל)

DLP **to cave in, tumble, drip** (cp. Heb. דָּלַדְלַף^{III}?)

dm **blood** (cp. Akk. *dāmu*; Heb. דָּם)

DMM **to be silent** [G] (cp. Heb. דָּמַם)

DM^c **to cry** [G] (cp. Heb. דָּמַע)

dm^c **tear** (cp. Heb. דְּמִיעָה)

dn **judgment, cause** (cp. Heb. דָּן)

dn^{il} PN (cp. phps. Heb. דְּנַאֵל/דְּנַאֵל)

dnt **prostitution, store** (?) (cp. Heb. דְּנָה?)

dnzl **food**

D^cS **to poke** (?), **bind** (?)

d^t **knowledge, instruction** (cp. Heb. דַּעַת)

dq **weak, faint, small** (cp. Akk. *daqāqu* “to be small, fine”; Heb. דָּק)

dqn **old, beard** (cp. Akk. *ziqnu*; Heb. זֵקֶן/זָקֵן)

dr **generation, descent** (cp. Akk. *dāru*; Heb. דָּר/דֹּר)

DRY **to scatter, winnow** [G] (cp. Akk. *zarû*; Heb. זָרָה)

drkt **rule, power, authority**

DR^c **to sow** [G] (cp. Akk. *zarû*; Heb. זָרַע)

dr^c **arm; seed, grain** (cp. “arm” EA *zuruh*; Heb. זָרַע; “seed” Akk. *zēru*; Heb. זָרַע [see Gezer Calendar])

dt **of** (see *d*)

d

dd **dwelling** (?), **mountain** (?) (cp. Akk. *šadû*; perhaps cp. Heb. אֵל שָׂדֵי “God Almighty; or, El of the mountain”)

dhrt **vision**

DMR **to defend, strengthen; to make music** [G/D] (cp. Heb. זָמַר (?), cf. Exod 15:2)

dnb **tail** (cp. Heb. זָנָב)

dr^c **arm** (cp. Heb. זָרַע/זָרָה)

drqm **bloody meat** (?)

drt **vision**

h

HBR **to crouch, bow** [G]

hbt **workers** of a certain type

hg **number, count** (cp. Heb. הַגָּנָה?)

HDY **to cut, carve** [G]

hdm **footstool** (cp. Heb. הַדָּמ)

hw **he** (3ms pronoun; cp. Phoe. הַו; Heb. הוּא)

hwt **word** (cp. Akk. *awātu*)

hkl **palace** (cp. Sum. *é-gal*; Akk. *ekallu*; Heb. הַיְקָל)

HLK **to go** [G]; **to go about** (Gt); (cp. Akk. *alāku*; Phoe. *hkl/ylk*; Mo. *hlk*; Heb. הִלַּךְ).

See also *YLK*

hlc **course** (cp. Heb. הַלְקָה?)

hll **rejoicing** (cp. Akk. *alālu*^{III}; Heb. הִלֵּל)

HLM **to strike, hammer** (cp. Heb. הִלֵּם)

hlm **dream**

hlm **just as, as soon as; behold, here** (cp. Heb. הִלֵּם)

hlny **here, indeed** (asseverative particle)

hm **if; whether** (cp. Heb. הַם)

hmlt **people, multitude** (cp. Heb. הַמְלֵאָה)

hn **behold** (cp. Akk. *anna*; EA

annāma; Heb. הִנֵּנָה); **here, hither** (cp. Heb. הִנֵּנָה)

hnd **this**

hnnny **here** (see *hn*)

hr **conception** (cp. Akk.

arû/erû^{IV}; Heb. הָרָה/הָרָה “to conceive/pregnant”)

ht **now**

w

w **and** (cp. Akk. *ū*; Heb. וְ)

WLD **to be born** (cp. Akk. (*w*)*alādu*; Heb. יָלַד)

wn **and behold** (from *w* + *hn*)

WSR **to chastise** [G] (cp. Akk. *esēru*^{II}?; Heb. יָסַר)

WPT **to spit**

WTH **to hurry** [D]; or phps. [Gt] from *WHY*)

z

zbl **prince** (cp. Heb. זָבִיל “lofty residence” or in PN זָבִילוֹן)

zbln **disease** (cp. Akk. *zubbulu* of disease lingering on patient)

zd **breast**

zgt **barking** (cp. Heb. זָעָה?)

zt **olive** (cp. Eg. *dt*; Phoe. *zt*; Heb. זַיִת)

ztr **standing stone, monument** (cp. Heb. זִמְתָר?)

ḥ

- ḥby* [DN?] **demon** (?) (see Isa. 26:20; Hab. 3:4?)
- ḤBQ* to **embrace** [D] (cp. Akk. *epēqu*; Heb. חבק)
- ḥbš* **belt, waist** (cp. Akk. *abšu*; Heb. חבש)
- ḥdy* to **look, see, observe** (cp. Heb. חזה)
- HGR* to **lie across, surround, gird** [G] (cp. Akk. *egēru*; Heb. חגרו)
- ḥdt* **new** (cp. Akk. *eššu* (< *edēšu*); Eg. *ḥds*; Phoe. חדש; Heb. חדרש)
- ḥdr* **room, dark room** (cp. Heb. חדר; known in Heb. and Phoe. inscr. as burial chamber; OSA *ḥdrn*)
- HWY* to **bow, prostrate o.s.** [š] (cp. Heb. השתחווה)
- ḥwt* **land, country** (cp. Heb. חנה)
- ḥṭb* **cutting** (trees) (cp. Heb. חטב¹)
- ḥtt*, pl *ḥṭm* **wheat, barley** (cp. Akk. *uṭṭatu*; “barley”; Heb. חטה)
- ḥz* **arrow** (cp. Akk. *ūšu/uššu*; Phoe. חץ; Heb. חץ)
- ḥzr* **square, courtyard, settlement** (cp. Akk. *ḥaṣāru* “sheepfold;” Phoe. חצר; Heb. חצר; OSA *ḥdr*)
- ḥzt* **luck, fortune**
- ḤYY* to **live** [G] (cp. Phoe. חיה; Heb. חיה; OSA *ḥwy*)
- ḥy* **life, living** (cp. Phoe. חיה; Heb. חיה; OSA *ḥwy*)
- ḤKM* to **be wise** (cp. Akk. *ḥakāmu*; Heb. חכם)
- ḥkm* **wise, skillful** (cp. Heb. חכם)
- ḥlm* **dream** (cp. Heb. חלום/חלם)
- ḥln* **window** (cp. Heb. חלון)
- ḥlq* **part** (cp. Heb. חלק)
- ḥmḥmt* **heat, affection, sexual desire** (?) (cp. Akk. *emēmu*; Heb. חום)
- ḥmr* **donkey** (cp. Akk. *imēru*; Heb. חמור/חמור)
- ḥmt* **wall** (cp. EA *ḥumitu*; PRU 3:218 *ḥāmītu*; Eg. *ḥumitu*; Heb. חומה; Moab. חמת)
- ḥmt* **venom** (cp. Heb. חמה)
- ḤNN* to **entreat** [G] (cp. Akk. *enēnu*; EA 137:81 *yiḥnanuni*; Heb. חנן)
- ḥnt* **compassion**
- ḤSL* to **eat away, plunder** (cp. EA 263:13 *ḥazilu* “are raided”; Heb. *Hiph.* יחסקנו “to eat away”)
- ḥsn* **grasshopper** (?)
- ḤSP* to **pour** (water)
- ḥsp* **a type of wine**

hrb **sword** (cp. Akk. *harbu*
“plow;” Heb. חָרֵב)

HRR **to be dry, burn** (cp. Akk.
erēru “to be dry;” Heb. חָרַר “to
burn”)

hrr **cake** (?)

hrš **craftsperson** (cp. Heb. חָרָשׁ;
Akk. *eršu* “wise”)

HRT **to thresh** [G] (cp. Akk.
erēšu “to plow;” Heb. חָרַשׁ)

hš **quickly** (cp. Akk.
hiāšu/hāšu; Heb. חָיֵשׁ, *hapax*
Ps. 90:10)

HŠK **to grasp, seize** (cp. Heb.
חָשַׁךְ?)

htk(n) **offshoot, descendant**

htp **a kind of offering**

htt **disease, illness**

htt **gold**

h

HBT **to flee** (?)

hh **refuse** (?)

ht(m) **scepter**

hlp [PN] (?)

HLQ **to die, perish, be lost**
[G](cp. Akk. *halāqu*; Heb.
חָלַק^{III})

hmš **five** (cp. Akk. *hamšu*; Heb.
חָמֵשׁ); **fifth** (cp. Akk. *humšu*;
Heb. חֲמִישׁ)

hmt **tent** (phps cp. Heb. PNs
using חֲמֵת, e.g., חֲמֵת רָבָה)

HSS **to awaken, excite** [D]

HSR **to decrease, flake away**
[G]; **to deprive** [D] (cp. Akk.
hasāru; Heb. חָסַר)

hpt **type of troop**(?);
freedom(?) (cp. Heb. חֵפְז)

hr'u **dung, excrement** (cp. Heb.
חֲרָא)

hrd **guard** (?)

hrn **woodcutter, or digger, or**
singer, or caravan (cp. Akk.
hērû)

hrs **gold** (cp. Akk. *hurāšu*;
Phoe. חָרֵן; Heb. חָרוֹן)

hrp **mania**

hrpn [PN]

hrpnt **autumn** (cp. Akk. *harpū*;
Heb. חָרֵף)

hršh **incense bowl**

hršn **divine mountain** (cp. Ug 5
18:14 ^dHUR.SAG *ha-zi*)

hrt **hole, mine, tomb** (cp. Akk.
hurru; Heb. חֹר)

ht **Hittite** (cp. Akk. *hattû*; Heb.
חֵתִי/חֵת)

HT' **to remove, capture** [G]
(cp. Akk. *hatû* “to smite”; Heb.
חָתַה “to take away”)

htr **sieve** (cp. Heb. חֲשֵׁרָה)

ḫ

ḫb **good** (cp. Akk. *ḫābu*; Heb.
טוֹב)

ṬBH to slaughter (cp. Akk. *ṭabāḫū*; Heb. טבח)

ṭbh slaughter, butchery (cp. Akk. *ṭabḫū*; Heb. טָבַח)

ṬBQ to drive out [G/D]

ṬHR to be clean [G], **to purify** [D] (cp. Heb. טָהַר)

ṭhr(m) pure (cp. Heb. טָהַר “purifying,” טְהוּרָה “cleanness”)

ṬW/YḤ to plaster (cp. Heb. טָח/טוּחַ “to plaster,” טֵיחַ “clay-coating”).

ṬḤN to grind, crush (cp. Akk. *ṭēnu*; Heb. טָחַן)

ז

zhr gem (apparently related to *ṭhr*)

zl shadow, shade (cp. Akk. *sillu*; Heb. צֶל)

zr back (cp. Akk. *šūru*; Heb. צָהַר)

י

y O!, alas, woe (*ylk* “woe to you!”)

YBL to bring, carry [G] (cp. Akk. *wabālu/abālu/babālu*; Heb. *Hiph.* יָבַל)

yd hand (also see *bd*; cp. Akk. *idu*; Eg. *d*; Heb. יָד); euphemism for “penis.” Frequently combined in

prepositions as in *bd* < **byd ydd lover* (cp. Amorite

Yadidum; Heb. יָדִיד)

YDY to cut [G ?];

to cast [G/D] (cp. Heb. יָדָה)

YD^c to know [G] (cp. Akk. *edû*; Heb. יָדַע)

YLD to bear [G] (also see *WLD*)

yhd single, only (cp. EA *yaḫudunni*; Heb. יָחַד)

ym day (/yām/; cp. Akk. *ūmu*; Heb. יוֹם)

ym sea; Yamm [DN] (cp. periph. Akk. *yamu*; Eg. *ym*; Heb. יַמַּיִם/יָם)

ymn right (side, hand) (cp. Akk. *imnu*; Heb. יָמִין)

yn wine (cp. Akk. *īnu*; Phoe. יַן; Jud. Heb. יַיִן; Isr. Heb. יַיִן; OSA *yyn*)

YNQ to suck (cp. Akk. *enēqu*; Heb. יָנַק)

ynt dove (cp. Heb. יוֹנָה)

ysmsm pleasant, beautiful

ysmt pleasant, beautiful

y^l ibex, mountain goat (cp. Heb. יָעֵל)

y^r razor, shearing knife (cp. Heb. יָעַר “shearing blade, knife”)

yph witness (cp. Heb. יָפֵחַ, see Ps 27:12; Hab 2:3 יָעַר//יָפַח)

ypt cow

YṢ^ʔ to go out [G]; **to bring out**

- [Š] (cp. Akk. (*w*)*ašû*; Heb. יָצַא) **indeed, surely; when, if** (cp. Akk. *kī*; Heb. כִּי, כִּי־) **YŠQ to pour, cast** [G] (cp. Phoe. יִצֵּק “to cast an image;” Heb. יִצֵּק)
- yr* **first rains**, from late Oct. to early Dec. (cp. Heb. לַיְיָרֵה)
- YR’ to fear** [G] (cp. Heb. יָרָא)
- YRD to go down** (cp. Akk. (*w*)*arādu*; Heb. יָרַד; OSA *wrd*)
- yrḥ* **month; Moon** [DN] (cp. Akk. (*w*)*arḥu*; Gezer Calendar, Arad 20:2; Heb. יָרַח)
- yrq* **yellow; pale gold** (cp. Akk. (*w*)*arāqu* “to become green, yellow, pale”; Heb. יָרַק “to become pale, green”)
- YRT to dispossess** [G] (cp. Akk. *rašû*¹; Heb. יָרַשׁ)
- YŠN to fall asleep** (cp. Heb. יָשָׁן)
- YŠR to be straight, right** (cp. Akk. *ešēru*; Heb. יָשַׁר)
- yšr* **uprightness, integrity, honesty** (cp. Akk. *išāru*; Heb. יִשְׁרָיִת)
- YTN to give** (cp. Akk. *nadānu*; Heb. נָתַן)
- ynt* **present, gift** (cp. Akk. *nidnu*; Heb. נִתְּנָה)
- YTB to sit** [G]; **to seat** [Š] (cp. Akk. (*w*)*ašābu*; Heb. יָשַׁב)

k

k, ky **as, like; according to;**

- KBD to be heavy** [G]; **to honor** [D] (cp. Akk. *kabādu*; EA *kabātu*; Heb. כָּבַד)
- kbd* **liver** (cp. Akk. *g/kabīdu*; Heb. כֶּבֶד); **total** (in administrative texts; cp. Mari Akk. *kabittum*)
- kbbk* **star** (cp. Akk. *kakkabu*; Amor. *kabkabum*; Heb. כּוֹכָב)
- kbrt* **sieve** (cp. Heb. סִבְרָה)
- kd* **jar** (cp. Akk. *kandu*; Heb. כַּד)
- khn* **priest** (cp. Phoe. כַּהֵן; Heb. כֹּהֵן)
- KWN to be** [G/Š] (cp. Akk. *kānu* “to be firm”; EA 147:36 *kuna*; Phoe. כּוּן; Heb. כּוּן “to be firm;” **to establish** [D] (?))
- kḥt* **chair** (EA *ka-aḥ-šu*; Hurrian, *kešḥi*)
- kkr* **unit of measurement.**
- kl* **all** (cp. Akk. *kalû*; Heb. כָּל/כָּל־)
- klpatnm* **pair, two** (?)
- klb* **dog** (cp. Akk. *kalbu*; Heb. כָּלֵב)
- KLY to finish** [G]; **to bring to an end** [D] (cp. Heb. כָּלָה)
- KLL to conclude, complete** [D] (cp. Akk. *kullulu*; Heb. כָּלַל)
- klkl* **everything** (see also *kl*)
- kl* **whole** (cp. Heb. כָּלֵל)

- “perfection”; Akk. *kilīlu*
 “wreath, ornament”; פְּלִילִי
 “entirety, whole”)
- klt* **daughter-in-law, bride, veiled one** (cp. Akk. *kallātu*; Heb. פְּלִיָּה)
- km* **as, like** (also see *k*; cp. Akk. *kīma*; Heb. כִּמּוֹ)
- kmm* **likewise**
- KMS* **to kneel, to be prostrate** (cp. Akk. *kamāsu*^{II})
- kn* **thus, so** (cp. Akk. *akanna*; Heb. כֵּן)
- knp* **wing** (cp. Akk. *kappu*; Heb. כַּפָּךְ)
- knrt* **zither** (?) (cp. Mari Akk. *kinnāru*; Heb. כִּנּוֹר; Sanskrit *kinnarī* “harp”); כִּנְרָת [GN]
- ks* **cup, bowl** (cp. Akk. *kāsu*; Heb. כּוּס)
- ksʷu* **seat, throne** (cp. Akk. *kussû*; Nuzi Akk. *kursû*; OAram. כּוּרסא; Heb. כִּפּוּא)
- KSY* **to cover** [D] (cp. Akk. *kašû*^I; Heb. כָּסָה)
- ksl* **back, side, loin, genitals** (cp. Akk. *ki/aslu*; Heb. כִּפְסָל)
- ksm* **portion, part, cut** (cp. Akk. *kasāmu* “to cut, chop,” *kasmu* “chopped;” Mari *kismu* “a cutting, weeding;” Heb. כָּסַם “to trim (hair)”)
- ksp* **silver** (cp. Akk. *kaspu*; Heb. כֶּסֶף)
- kp* **palm of hand; pan of scales** (cp. Akk. *kappu*; Heb. כַּף)
- kr* **ram** (cp. Akk. *kerru*; Heb. כֶּרֶךְ)
- KRRR* **to move, to twiddle, to intertwine**(?) (cp. Heb. כָּרַר^{II}; Mish. Heb. כָּרַכַּר “to move to and fro”)
- krm* **cultivable land, vineyard** (cp. Akk. *karmu* “mound, grain heap;” Eg. *kλmw*; Heb. כָּרְם)
- krs* **stomach, belly, belt**(?) (cp. Akk. *kar(a)šû*; Heb. כָּרֶשׁ)
- krsn* **a kind of jar**
- krpn* **jar, goblet, pot** (cp. Akk. *karpu/karpatu*)
- kr̄t* **Kirtu** [PN]
- ktn* **a kind of robe, tunic** (cp. Akk. *kitītu/kitintu/kitittu* “linen robe;” *kutānu* “length of fabric;” Heb. כִּתְּוֹנָה)
- ktp* **shoulder** (cp. Akk. *katappātu* “part of animal’s breast;” Heb. כַּתֵּף)
- ktr* **skillful** (cp. Akk. *kašāru*; Heb. כִּשְׂרָה)
- ktr whss* [DN]
- ktrm* **childbirth** (?); **health** (?)

l

- l* **to, at, from** /le-/ (cp. Akk. *la*; Heb. לָ)
- l* **indeed** /lu/

- l no, not* /lā/ (cp. Akk. *lā*; Heb. לֹא)
l O! (interjection) /la/
l if only, O that /lū/ (cp. Heb. לוֹ)
L^Y to be strong, to be victorious (cp. Akk. *leʾū* “to be able, to be powerful”).
L^K to send (cp. Heb. מְלַאֲךָ “messenger” from root לִאֲרַ)
Pim people, nation (cp. Akk. *līmu* “thousand, family, eponym;” Heb. לְאֻמִּים/לְאָם)
lb heart (cp. Akk. *libbu*; Eg. *ib*; Heb. לֵב/לִב)
LBN to be white [G]; *to whiten, cleanse* [D] (cp. Heb. לָבַן)
lbnt white (cp. Heb. לְבָנָה)
LBŠ to clothe o.s. (cp. Akk. *labāšu*)
lbs garment (cp. Akk. *libšu*; Heb. לְבוּשׁ/לְבוּשָׁה)
LWN to lodge, spend the night (cp. Heb. לַיָּל/לַיִל)
LWŠ to knead [G] (cp. Akk. *lāšu*; Heb. לָדַשׁ)
lhy jaw, cheek (cp. Akk. *lahû* “jawbone;” Heb. לְחֵי)
LĤM to eat [G]; *to feed* [Š] (cp. Heb. לָחַם, denom. of לָחַם)
lĥm bread, food (cp. Heb. לֶחֶם)
lĥt insult, vigor (?) (cp. Heb. לָחַה “to be bad, cursed;” or Heb. לְחָה “vital force, freshness”)
lĥt tablet, board (?) (cp. Akk. *lĥu*; Heb. לֶחֶב)
LĤŠ to whisper (cp. Akk. *lahāšû*; Heb. שָׁחַח)
lĥšt whisper (cp. Akk. *lihšû*; Heb. שָׁחַח)
lĥpn kind, the kind one (epithet of El)
llū kid, young goat (cp. Akk. *laliu/lalû*)
lm why (cp. Heb. לָמָּה)
ln look, appearance (cp. Akk. *lānu*)
LSM to run [G]
lpn before (cp. Heb. לְפָנַי)
lpš garment (see *lbs*)
lšb mouth, jaw (?)
LQH to take [G] (cp. EA *laqāhu*; Heb. לָקַח)
LQZ to gather (cp. Heb. קָצַף ?)
lrnm pomegranate (cp. Akk. *lurmûm* “pomegranate”, *nurmû* “pomegranate tree;” Heb. רִמּוֹן)
lšn language, tongue (cp. Akk. *lišānu*; Heb. לָשׁוֹן)
ltn lothan or leviathan (a sea dragon) (cp. Heb. לְוִיָּאֲתָן)

m

- M^D to increase* [D] (cp. Akk. *maʾādu/mādu* “to be or become much”)

- m^{ad}* **plenty, much** (cp. Akk. *mādu/ma²du/maddu*; Heb. מְאֹד)
- m^{id}* **plenty, much** (see *m^{ad}*)
- m^{ud}* **plenty, much** (see *m^{ad}*)
- m^{izrt}* **a garment** (cp. Akk. *išru* “a woolen belt or scarf;” Heb. אֶזְרוֹת “loincloth”)
- m^{iḥd}* **a precious object**
- mbk* **source** (of water) (cp. Heb. מְקוֹד(?)
- mgdl* **tower** (cp. Phoen. מגדל; Heb. מְגִדֵּל)
- MGN* **to honor, request gifts** [G/D] (cp. Akk. *magannu* “gift;” Heb. מָגַן “to give as a gift”)
- mdbr* **steppeland** (cp. Akk. *madbaru/mudbaru* [probably WS loan]; Heb. מְדִבְרָה)
- mddt* **love**
- mdgt* **darkness (?) or grave (?)**
- mdw* **sickness** (cp. Heb. מְדִינָה)
- MDL* **to bind, saddle** (G/D)
- mdnt* **town, village** (cp. Akk. *madinātu*; Heb. מְדִינָה)
- mḏr* **a vow/offering** (cp. Akk. *nazāru* “to curse;” Heb. נָזַר/נָזַר “vow”)
- mḏrḡl* **a type of soldier**
- mh* **what?** (cp. Heb. מָה)
- mh/y* **water**
- mhk* **whatever**
- mhmrt* **gullet**
- mhr* **bride-price; soldier** (cp. Heb. מְהָרָה; מְהָרָה)
- MWK* **to be low, sink** [G] (cp. Heb. מְקַד/מְקוֹד)
- MWT* **to die** [G] (cp. Akk. *mātu/muātu*; EA *mūtu*; Eg. *mtw*; Heb. מוֹת)
- mznm* **scales, balances** (dual; cp. Heb. מִזְנָנִים)
- mḥmd* **desirable, precious** (cp. Heb. מְהֻמָּד)
- mḥ* **brain** (cp. Akk. *muḥḥu*; Heb. מוֹחַ)
- MḤṢ* **to smite, slay** (cp. Heb. מוֹחֵץ; cp. EA forms *tumḥaṣu* (252:17) and *maḥzū* (245:14), *maḥṣuni* (Or. 16:9:28); Akk. *maḥāṣu* “to strike, weave”)
- mḥr* **price; merchant** (cp. Akk. *maḥāru*; Heb. מָכַר “to sell,” מְכָר “price,” מְכָר “merchant”)
- mṯ* **staff** (cp. Heb. מְטָה)
- mṯt* **bed, couch** (cp. Heb. מְטָה)
- MṬR* **to rain** [G/D] (cp. Akk. *miṯru* “small canal, ditch;” Heb. מְטָר/מִטְרָה)
- mzll* **refuge, house**
- my* **who?** (cp. Akk. *mannu*; EA *miya*; Heb. מִי)
- my* **water** (cp. Akk. *mû, mā²û, māmû*; EA *mima*; Heb. מַיִם)
- mk* **lo, behold**
- mknt* **place** (cp. Akk. *makānu* (Mari, NB) ; Heb. מְכוּן)

- ml'ak* **messenger** (cp. Akk. *mālaku/āliku*; Phoen. מל'אך; Heb. מל'אך)
- ml'akt* **mission** (cp. Heb. מל'אכָה)
- ml'at* **full moon**
- mlh* **good** (?)
- mlhmt* **fight** (cp. Heb. מלחמה)
- MLK* **to rule** [G] (cp. Heb. מלך)
- mlk* **king** (cp. Akk. *malku*; Heb. מלך)
- mlkt* **queen** (cp. Akk. *malkatu*; Heb. מלכה)
- mnh* **delivery, tribute** (cp. Akk. *mānahtu*; Heb. מנהחה)
- mnm* **whatever** (cp. Akk. *minummê*)
- MNN* **to be weakened** (?) [Dt]
- mnt* **share, portion, fate, incantation** (cp. Heb. מנה; Akk. *manātu/minātu*)
- mswn* **camp** (?)
- mspr* **number** (cp. Heb. מספר)
- msrr* **type of bird**
- m^c* **please!** (interjection)
- mⁿ* **answer, reply** (cp. Akk. *ma'na*, “Hey!”; Heb. מענה)
- mgd* **food**
- mǵz* **honor**
- MǴY* **to reach, arrive** [G]
- mǵl* **a type of sacrifice**
- mpr(h)* **destruction** (?)
- mšb* **stand** (for scales)
- mšb* **a quality of wine**
- mšd* **food, offering; fortress** (cp. Heb. מצד)
- MŠH* **to kick, stomp** (?)
- mšlt* **bell** (?) (cp. Heb. מצלצלה)
- mšrm* **Egypt** (dual, /mišrēma/; cp. Heb. מצרים)
- mqm* **place** (cp. Heb. מקום; Yaud. *mqm*)
- mr^u* **fatling** (cp. Akk. *mar*; Heb. מריא)
- mrbc^t* **fourth**
- mrzḥ* **men's drinking club, cultic/funerary feast** (?) (cp. Heb. מרחה, Jer 16:5; Amos 6:7)
- mrḥ* **spear**
- mrḥq* **distance** (cp. Heb. מרחק)
- mr^{ym}* **high; warrior** (?)
- mrkbt* **chariot** (cp. Akk. *narkabtu*; Eg. *mrkbt*; Heb. מרכבה)
- MRR* **to bless** [G]; **to poison** [Š] (cp. Akk. *marāru*; Heb. מרר)
- mšbc^t* **seventh**
- mšdpt* **citadel** (?); **defeated** (?)
- mšḥ* **to anoint** (cp. Heb. משה)
- mškn* **dwelling** (cp. Heb. משכן)
- mšmš* **swamp** (?)
- mšrrm* **part of scale** (?), **ingot** (?)
- mt* **man** (cp. Akk. *mutu* “husband, warrior”; Eg. *mt*; Heb. מתים)
- mt* **death, Mot** [DN] (cp. Akk. *mātu, mītu*; Heb. מתה)

mtntm **loins** (cp. Akk. *matru* “cord, sinew”; Heb. מְתָנִים)

mtq **sweet** (cp. Akk. *mutqu*; Heb. מִתְקָה, מִתְקָה “sweetness”)

mtb **village** (cp. Akk. *mūšabu*; Heb. מוֹשָׁב)

mtdt **sixth**

mtyn **a kind of garment**

mtltt **third**

mtn **response, repetition, reply** (√*tny*)

mtrht **a married woman**

mtt **lady, lass**

n

NʿS **to revile** (cp. Akk. *nāšu*; Heb. נָאָץ)

NBY **to take out**; or, *NBB*, **to hollow (?)** (cp. Akk. *nabābu* “to play a hollowed out instrument”; Heb. נָבַב)

nbk **spring** (Heb. נִבְּךְ).

NBT **to gaze** [G] (cp. Akk. *nabātu*; Heb. *Hiph.* נָבַט)

nbt **honey** (cp. Akk. *nūbtu*; Heb. נִבְּתָה)

ngb **military term (?)**; or, **dry place (?)**

NGY **to flee** [G]

NGH **to gore** (N) (cp. Heb. נָגַח)

ngr **steward** (cp. Akk. *nāgīru*)

NGŠ **to press** [G]; **to approach, bring near** [D];

(cp. EA *nagāšu* “to seize”; Akk. *nagāšu* “to go away”; Heb. נָגַשׁ)

NGT **to approach** (cp. Heb. נָגַשׁ)

NDD **to move suddenly** [G]

(cp. Akk. *nadādu*; Heb. נָדַד “to flee, wander”)

NDY **to depart** [G] (cp. Akk. *nadû* “to throw, knock down”; Heb. נָדַח)

NDR **to vow** [G] (cp. Akk. *nazāru*; Heb. נָדַר)

ndr **vow** (cp. Heb. נָדַר)

nhqt **braying** (cp. Akk. *nāqu* “to cry out, wail”; Heb. נָהַק “to bray”)

nhmmt **slumber**

nhr **river; Epithet of Yam** (cp. Akk. cp. Akk. *nāru*; Heb. נְהַר, esp. note Ps 89:25)

NWH **to rest** (cp. Akk. *nāhu*; Heb. נָוַח)

NWY **to praise** (?) (cp. Heb. נָוַח, Ex. 15:2)

NWR **to shine** [G] (cp. Akk. *naw/māru*; OSA *nwr* “to sparkle”; Heb. נָוַר)

nzl **choice food** (?)

nhlt **inheritance** (cp. Mari *niḫlatum*; Amor. *niḫlat*; Heb. נִיחָלָה)

nhš **snake** (cp. Heb. נִחָשׁ; perhaps related to Babylonian

serpent god *Šaḥan*)
NHT to bring down [D] (cp. Heb. and Phoen. נָחַת); or, **to form, fashion** (from Arabic *naḥata*)
nḥl wadi, torrent (cp. Akk. *naḥlu*; Heb. נַחַל)
nyr illuminator (cp. Amor. *nīru*; Heb. נִיר “light, lamp”)
nkr foreigner (cp. Akk. *nakāru* “to be different, hostile”; Heb. נִכְר)

NSY to remove [N ?]
NSK to pour [G/N] (cp. Akk. *nasāku* “to throw down, flatten”; Heb. נָסַךְ)
NS^c to pull out (cp. Akk. *nesû*; Heb. and Phoen. נָסַע)
n^cm pleasant; loveliness (cp. Heb. נָעַם)
N^cR to shake off (?) (cp. Heb. נָעַר)
n^cr boy, servant (cp. Heb. נָעַר)
NGŠ to shake [G]; **to buckle** [N]
NG^rR to preserve, protect (cp. Akk. *našāru*; Heb. נָצַר)
npk spring (also see *nbk*)
NPL to fall [G] (cp. EA impv. *nupul*; Akk. *napālu*; Heb. נָפַל)
npš garment
NPQ to go out, forsake (also see *PWQ* and cp. Heb. פָּוַק)
npr sparrow

npš soul, throat, person (cp. Ebla *napuštum*; Akk. *napištu*; Heb. נֶפֶשׁ)
NŠB to set up [G] (cp. EA *našābu*; Heb. נָצַב)
nqmd PN, seal of the dynasty
NŠ^y to lift up [G] (cp. Akk. *našu*; Heb. נָשָׂא)
nšb a piece of meat
nšm men (cp. Akk. *nišū*; Heb. אֲנָשִׁים)
NŠQ to kiss [G] (cp. Akk. *našāqu*; Heb. נָשַׁק)
nšr eagle (cp. Akk. *našru*; Heb. נֶשֶׁר)
ntb path
NTK to spill, pour out [G]; **to run flow** [D/N] (cp. Akk. *natāku*; Heb. נָתַךְ)
ntn mourning
NTK to bite (cp. Akk. *našāku*; Heb. נָשַׁךְ)

*s and ś*⁵

S²D to serve, honor (cp. Akk. *sēdu*; Heb. סָעַד)
SGR to close [G] (cp. Akk. *sakāru*; Heb. סָגַר)
SWR to travel
SKN to listen (cp. Akk. *sakānu*)

⁵ The *ś* assimilates to *s* in many cases. For convenience, they are treated together here.

- skn stela, monument* (cp. Akk. *šīknu*)
snnt swallow, epithet of ktrt
 (cp. Akk. *sinuntu*).
ssw horse (also spelled *śśw*; cp. Akk. *sisû*; Heb. סוס)
ssnm stalks (of palm) (cp. Akk. *sissinu*)
sp bowl (cp. Akk. *sappu*)
SP³ to eat [G]
SPR to count [G] (cp. Heb. ספר)
spr scribe (cp. Heb. סֹפֵר)
spr written text, record (cp. Heb. סֹפֵר)
- C
- bd servant* (cp. Ug 5.137.iii.4: *ab-du*; Akk. *abdu*; Heb. עֶבֶד)
BŠ to make haste (cp. Heb. עֲבֹץ)
gl calf (cp. Heb. עֵגֶל)
GM to be sad, angry (cp. Akk. *agāmu* “be enraged”; Heb. עגם)
d until, as far as, still, yet (cp. Akk. *adi*; Heb. עַד)
DB to prepare, set [G]
dbn installation, building
DY to remove (cp. Heb. עֲדָה¹)
DN to appoint a time, gather, provide (cp. Akk. *adānu*)
dn era, time
dt assembly (cp. Heb. עֲדָה)
- dbt caravan* (?), *installation* (?) (cp. Heb. עֲבוֹן)
WP to fly (cp. Heb. עוֹף)
WR to arouse, awake (D) (cp. Akk. *êru*; Heb. עוֹר)
wrt blindness (cp. Heb. עֲוֶרָה)
z strength, anger (cp. Akk. *ezzu*; Heb. עוֹז/עוֹז)
zm bone (cp. Akk. *ešemtu*; Heb. עֶצֶם)
zm immense, mighty (cp. Heb. עֲעֶצֶם¹).
ky Acco [GN] (cp. PRU 6 79:18 ^{URU} *a-ki-yu*; Heb. עֲכוֹ)
YN to see [G/Š]
l upon, from, toward (cp. Akk. *eli*; Heb. עַל)
LY to go up [G/Š] (cp. Akk. *elû*; Heb. עֲלָה)
lm eternity (cp. Heb. עוֹלָם)
lmt future
m with (cp. Heb. עִם)
m male paternal relative, kinship group (cp. Heb. עִם)
MS to establish, to carry (cp. Amor. *hms*; Heb., Phoen. עָמַס)
mq valley; plain (cp. EA *amqu*; Heb. עֲמֻק)
mq strong, strength; forces; wise (cp. Akk. *emqu/emūqu*; Heb. עֲמֻק¹¹)
mr earth (?)
n eye (cp. Akk. *īnu*; Heb. עֵין)

ʿNW **to be humble** (cp. Heb. ענו)
 ʿNY **to answer** (cp. Akk. *enû*^{III} “to change”; Heb. ענה)
 ʿnn **servant** (?)
 ʿnt **now** (cp. Heb. עתה)
 ʿpʿp **eyelid** (cp. Heb. עפעפים)
 ʿpr **dust** (cp. Akk. *eperu*; Heb. עפר)
 ʿs(m) **tree, wood** (cp. Akk. *iṣu/iṣṣu*; Heb. עץ)
 ʿṢṢ **to hurry, press**
 ʿsr **bird** (cp. Akk. *iṣṣūru*)
 ʿq **pupil** (?)
 ʿqltn **crooked** (cp. Heb. עקלקלון)
 ʿqšr **scaly**
 ʿr **city** (cp. Phoe. ער; OSA ʿr “mountain, fortress”; Heb. עיר)
 ʿr **male donkey** (cp. Mari Akk. *hâru*; Heb. עיר)
 ʿRB **to enter** [G/Š] (cp. Akk. *erēbu*; Heb. ערב)
 ʿrṣ **despot** (cp. Mish. Heb. עריץ)
 ʿryt **naked, laid bare** (cp. Akk. *erû*; Heb. ערוה)
 ʿrʿr **tamarisk** (cp. Heb. ערוער)
 ʿrpt **clouds** (cp. Akk. *erpetu*; Heb. ערבבות^{II}/ערבה)
 ʿrš **bed, couch** (cp. Akk. *eršu*; Heb. ערש)
 ʿŠY **to do something bad** (cp. Heb. עשה)
 ʿŠR **to feast** (cp. Heb. עשר “to

be rich”)
 ʿšrm **twenty** (cp. Heb. עשרים)
 ʿšrt **tenth; tithe**
 ʿtk **anchored**
 ʿtn **now**
 ʿTQ **to pass** [G]; **to become old** [N] (cp. Heb. עתיק)

ğ

ġz **raider** (?)
 ġzr **warrior, hero** (cp. Heb. עזר, Ex 18:4)
 ĠZY **to entreat** (G/D) (cp. Heb. עצה)
 ĠLY **to bend, bow** (G ?)
 ĠLM **to conceal** (G/D) (cp. Heb. עלם)
 ġlm **boy, stripling** (cp. Heb. עלם, 1Sam 17:56; 20:22)
 ĠMʿ **to be thirsty** (cp. Akk. *šamû*; Heb. צמא)
 ġr **skin** (cp. Heb. עור)
 ġr(m) **mountain** (note cp. Heb. עיר-דוד = “mountain of David”)

p

p **and** (conj.); **here** (cp. Akk. *pū*; Heb. פה); **mouth** (cp. Heb. פה)
 pʿid **compassion, heart**
 pʿat/pʿit **side, edge, corners of**

face (cp. Akk. *pātu*; Heb. פָּנִים), **temple** (?)
pgr **offering** (for dead?; cp. Akk. *pagru*; Heb. פָּגֵר)
pgrm **a month name**
PDY **to ransom** [G] (cp. Akk. *padû*; Heb. פָּדָה)
pdr **city**
PHY **to see** [G]
PWQ **to find** [G] (cp. Heb. לָהֵפִיךְ, Prov. 3:13; 8:35; 12:2; 18:22)
phl **donkey, jack-ass, onager** (Akk. *puḫālu*)
phlt **donkey, she-ass, onager**
phm **live coal** (cp. Akk. *pēmtu*; Heb. פְּחָם)
phd **flock, lamb** (cp. Akk. *puḫādu* “lamb”)
phyr **complete**
phr **assembly, council** (cp. Akk. *puḫru*)
pl **and not**
PLG **to stream, cut a channel** (cp. Heb. קָוַי-פְּלֵג, Job 38:25)
plg **stream, canal** (cp. Akk. *palgu*; Heb. פְּלֵג)
pld **a kind of garment** (cp. Akk. *palādu*)
plt **wallowing, roll in dust?** (cp. Heb. פִּלֵּשׁ)
pn **and behold** (< **p* + *n*; cp. *wn*)
pn(m) **face** (cp. Akk. *pānu*; Heb.

פָּנִים/פָּנֵה)
pnt **corners, joints** (cp. Heb. פָּנֵה)
psltm **sideburns** (?) (cp. Akk. *pasālu*)
P^cR **to call out** [G/D] (cp. Heb. פָּעַר)
p^cn **foot, hoof** (cp. Akk. *pēm/nu*; Heb. פַּעַם)
p^gt **daughter** (who is highest in status) (cp. Heb. פּוּעָה)
PRSH **to crouch, collapse** (cp. Akk. N *napalsuḫū*)
pr^c **first**
PRQ **to open** (the mouth) [G/D] (cp. Akk. *parāqu*; Heb. פָּרַק)
p^sc **rebellion** (cp. Heb. פְּשָׁע)
ptḫ **to open** (cp. Akk. *petû*; Heb. פָּתַח)

§

ṣⁱn **flock** (cp. Akk. *ṣēnu*; Heb. צֹאן)
ṣb^u **army** (cp. Akk. *ṣābu*; Heb. צָבָא)
ṣbrt **community** (cp. Heb. צְבָרָא)
sd **food** (?), **game** (?) (cp. Heb. צִיד)
ṣdynm **Sidonians** (cp. Heb. צִידוֹנִי)
sdq **legitimate, righteous** (cp. Heb. צַדִּיק)

SHL to whinny, call out [G]

(cp. Heb. צהל)

SWD to hunt [G] (cp. Akk.

šâdu; Heb. צוד)

SWH to shout, call [G] (cp.

Akk. *šihû/sâhu*; Heb. צוה)

SWQ to harass, capture (Š; cp.

Akk. *siāqu*; Heb. ציק)

SWR to tighten, beseige (cp.

Heb. צור)

SHQ to laugh (cp. Akk. *šihûl*

šâhu; Heb. צחק)

SHRR to roast

slt prayer

SMD to harness [G ?] (cp. Akk.

samādu; Heb. צמד)

smd rod, stick (cp. Akk. *simdu*)

sml [PN] the name of the

mother-eagle in Aqhat

smqm cake of raisins (cp. Heb.

צמוקים)

SMT to silence, kill [D] (cp.

Akk. *samādu*; Heb. צמה)

SP glamor (?); **glance, look**

(cp. Heb. צפי)

spn holy mountain, Zaphon;

north (cp. Akk. *šapānu*; Heb.

צפון)

spr guard (?), **hunger (?)**

sr Tyre (cp. Heb. צוד)

srt enemy (cp. Akk. *šerru*;

Heb. צר)

st coat, clothing

q

QBR to bury (cp. Akk. *qebēru*;

Heb. קבר)

qbr grave (cp. Akk. *qabru*;

Heb. קבר)

qdm before, east (cp. Akk.

qudmu; Heb. קדם)

qdqd crown of head, pate (cp.

Akk. *qaqqadu*; Heb. קרקר)

QDŠ to consecrate (cp. Heb.

קדש)

qds holy (cp. Akk. *qašdu*; Heb.

קדוש)

QYL to fall [G] (cp. Akk. *qiālu*)

QWM to rise [G] (cp. Heb. קום)

qtr smoke, incense (cp. Akk.

qatāru^{II}; Heb. קטר)

qz summer (cp. Heb. קיץ)

ql voice (cp. Heb. קל/קול)

ql^C sling (cp. Heb. קלע)

qlt reproach, shame,

ignominy (cp. Heb. קלון)

qmḥ flour (cp. Akk, *qēmu*; Heb.

קמח)

qn reed, shaft; humerus (cp.

Akk. *qanû*; Heb. קנה)

QNY to create, establish [G]

(cp. Akk. *qanû*; Heb. קנה)

QNS to crouch, squat (cp.

Akk. *kamāšu*)

qs end (cp. Heb. קצה); **breast**

(cp. Heb. קצץ)

qsr short (cp. Heb. קצר)

- qr* **voice, noise** (cp. Mish. Heb. קרקר)
qr **well** (cp. Heb. מְקוֹר)
QR^ʔ **to call** (cp. Akk. *qerû*; Heb. קרא)
QRB **to draw near** (cp. Akk. *qerēbu*; Heb. קרב)
qrb **midst, near** (cp. Akk. *qerbu*; Heb. קָרַב)
qrd(m) **hero** (cp. Akk. *qarrādu*)
QRY **to meet, offer** (cp. Heb. קרה)
qryt **city** (cp. Akk. *qarītu*; Heb. קרִיָה)
qrn **horn** (cp. Akk. *qarnu*; Heb. קָרְן)
QR^c **to tear, rip** (cp. Heb. קרע)
qr^c **rod** (?), **rope** (?), **knife** (?)
qrš **dwelling** (cp. Akk. *guršū*)
qrt **city** (cp. Heb. קָרְת)
qš **chalice, jug** (?) (cp. Heb. קִשְׁוָה)
qšt **bow** (cp. Akk. *qaštu*; Heb. קִשְׁוָה)
QIQI **to tear out** (?)
QIT **to drag out** [G]
- r**
- r*^{um} **wild ox** (cp. Akk. *rīmu*; Heb. רִיָם > רִאָם)
R^š **to do**
r^{iš}, pl. *r*^{ašm} **head** (cp. Akk. *rēšu*; Heb. ראש).
- rb* **rain** (?) (cp. Heb. רַבְבִּים)
rb **numerous, great, chief** (cp. Heb. רב)
RBB **to be great** (cp. Akk. *rabû*; Heb. רבב)
rb^c **fourth** (cp. Akk. *rebû*; Heb. רַבְעִי/רַבְעֵי)
- rbt* **lady**
rbt **10,000, vast number** (cp. Heb. רַבְבָּה)
RGM **to say** [G] (cp. Akk. *ragāmu*)
rgm **word, voice, noise** (cp. Akk. *rigmu*)
RDM **to fall asleep** [G/D] (cp. Akk. *radāmu*; Heb. *Hiph.* רדום)
RWM **to rise up** [D] (cp. Heb. *Hiph.* רום)
RWZ **to run** [G] (cp. Akk. *râšu*; Heb. רוץ)
RWŠ **to crush, be needy** [G] (cp. Heb. רוש)
- rh* **wind, spirit** (cp. Heb. רוּחַ)
RHL **to frighten** (?), **make uncomfortable** (?)
rh^m **womb, girl; mill-stone** (cp. Akk. *rēmu*; Heb. רִחָם)
RHŠ **to wash** [G] (cp. Akk. *rahāszu*; Heb. רָחַץ)
RHQ **to be far, distance** [G] (cp. Akk. *rêqu*; Heb. רחק)
rhq **distance** (cp. Akk. *rêqu*; Heb. רָחֹק/רָחֹק)

- RHP* to soar, tremble (cp. Heb. שָׁבִיעַי (רָחַף))
RKB to mount, ride [G] (cp. Heb. רָכַב)
rmš crawling animal (cp. Heb. רָמֵשׁ)
r^c friend (cp. Akk. *rūlu*; Heb. רֵע)
RGB to hunger (cp. Heb. רָעַב)
RGN to incline (?)
RGT to suck
RP^o to heal (cp. Heb. רָפָא)
rp^ou [DN] god of the Netherworld/ healing; shades of the dead (cp. Heb. רַפְאִים)
RQŠ to swoop
ršp DN (cp. Heb. רָשַׁף)
RŠŠ to crush (cp. Heb. רָשַׁשׁ)
rt mud (cp. Akk. *ruššu*, *rūšu*)
- Š**
- š* sheep (cp. Akk. *šû*; Heb. שֶׁה)
Š^oB to draw water (cp. Akk. *sābu*; Heb. שָׁאֵב)
š^oibt water drawer
š^oiy executioner (?)
Š^oL to ask [G] (cp. Akk. *šālu*; Heb. שָׁאַל)
š^oir remainder (cp. Heb. שְׂאֵר)
šby captive (cp. Heb. שָׁבִי)
Š^oC to satisfy [G] (cp. Akk. *šebû*; Heb. שָׁבַע)
šb^c satisfaction; seventh (cp. Heb. שֶׁבַע)
- Heb. שָׁבִיעַי)
 (cp. Akk. *sebe*;
 Heb. שָׁבַע)
šb^oid seven times
šb^om seventy (cp. Heb. שִׁבְעִים)
šbt return (cp. Heb. שׁוּב)
šd field (cp. Akk. *šadû*; Heb. שָׂדֵה)
ŠDD to devastate [G] (cp. Heb. שָׁדַד)
ŠHY to bow, worship (or, *H^oWY*; cp. Heb. form הִשְׁתַּחֲוּהוּ)
šhlmmt GN
šhr dawn (cp. Akk. *šēru*; Heb. שַׁחַר)
šht shrub (cp. Heb. שִׁיחַ)
šht slaughterer (cp. Akk. *šāhītu*; Heb. שִׁחַת)
ŠYR to sing (cp. Heb. שִׁיר)
ŠYT to place, put (cp. Akk. *šiatu*; Heb. שִׁית)
ŠKB to lie, rest [G] (cp. Akk. *sakāpu*; Heb. שָׁכַב)
ŠKH to find
ŠKN to dwell [G] (cp. Akk. *šakānu*; Heb. שָׁכַן)
ŠKR to become drunk [G] (cp. Akk. *šakāru*; Heb. שָׁכַר)
škr beer, alcoholic beverage (cp. Akk. *šikaru*; Heb. שִׁכָּר)
škr drunk (cp. Akk. *šakru*; Heb. שָׁכַר)
škrn drunkenness (cp. Heb. שִׁכְרוֹן)

- ŠLW to repose** (cp. Heb. שָׁלוֹחַ) **šnt sleep** (cp. Akk. *šittu*; Heb. שָׁנָה)
- ŠLH to send [G]** (cp. Akk. *šalû*; Heb. שָׁלַח) **šʿr barley, hair (?)** (cp. Akk. *šārtu*; Heb. שְׂעָרָה)
- šlh type of weapon?** (cf. *KTU* 1.14:i, 20) (cp. Akk. *šilhatu*; Heb. שֶׁלֶחַ) **šʿrt wool, pelt** (cp. Akk. *šārtu*; Heb. שְׂעָרָה)
- šlyt powerful; tyrant** (cp. Akk. *šalṭu*; Bib. Aram., Heb. שָׁלַיִט) **šph progeny, descendant** (cp. Akk. *šaphu*; Pho. שַׁפַּח; Heb. בְּנוֹשְׁפָהָה)
- ŠLM to be whole, healthy** [G/D] (cp. Akk. *šalāmu*; Heb. שָׁלַם) **ŠPK to heap on, pour, spill** (cp. Akk. *šapāku*; Heb. שָׁפַךְ)
- šlm peace, well-being** (cp. Akk. *šulmu*; Heb. שָׁלָם) **špš sun** (cp. Akk. *šamšu*; Heb. שָׁמֶשׁ); **sun-goddess; epithet of the king**
- šm(t) name** (cp. Akk. *šumu*; Heb. שֵׁם) **špšm sunrise**
- šmʿal left** (cp. Akk. *šumēlu*; Heb. שְׂמֹאל/שְׂמֹאלָה) **špt lip** (cp. Akk. *šaptu*; Heb. שֶׁפֶת)
- ŠMH to rejoice [G]** (cp. Heb. שָׂמַח) **ŠQY to drink [G]** (cp. Akk. *šaqû*; Heb. שָׁקַח)
- šmm heaven(s)** (cp. Akk. *šamû*; Heb. שָׁמַיִם) **ŠQL to enter [G]**
- šmn oil, fat** (cp. Akk. *šamnu*; Heb. שֶׁמֶן) **ŠRG to lie to (?)**
- ŠM^c to hear, listen [G]** (cp. Akk. *šemû*; Heb. שָׁמַע) **ŠRH to glean [G/D]**
- ŠN^o to hate [G]** (cp. Heb. שָׂנֵא) **ŠRY to overturn [G/D]** (cp. Akk. *šērû*; Heb. שָׁרַח)
- ŠNW to shine (?); draw water (?); walk, hurry** **ŠRP to burn [G]** (cp. Akk. *šarāpu*; Heb. שָׂרַף)
- ŠNN to gnash teeth [D]** (cp. Akk. *šinnu* “tooth”; Heb. שָׁן “tooth”) **šrp burnt offering**
- šnt year** (cp. Akk. *šattu*; Heb. שָׁנָה) **šrš root, scion** (cp. Akk. *šuršu*; Heb. שָׁרֵשׁ)
- ŠTY to drink** (cp. Akk. *šatû*; Heb. שָׁתָה)
- ŠTK to desist** (cp. Akk. *šakātu*; Heb. שָׁקַט)

t

t^{ant} **conversation, murmuring** (?) (cp. Heb. תִּשְׁאָרָה)

t^{int} **womankind** (cp. Akk. *tēnešētu*)

TB^c **to leave, forsake** [G] (cp. Akk. *tebû*)

tbq GN

thw **chaos, wasteland** (cp. Heb. תְּהוֹ)

thmt **primeval Ocean, deep** (cp. Akk. *tiāmtu/tāmtu*; Heb. תְּהוֹם)

TWR **to return** (cp. Heb. שׁוּר)

thm **decree, message**

tht **under** (cp. Heb. תַּחַת)

tk **midst** (cp. Heb. תְּכַן)

TKN **to fix** (?) (cp. Heb. תִּכַּן)

tliyt **victory** (?)

tmnt **image, form** (cp. Heb. תְּמוּנָה).

tmtt **depths, dying** (?), a lesser god of the Ugaritic pantheon in charge of death and incidents involving death (?)

tsm **beautiful**

t^{dr} **help** (cp. Heb. עֲזָרָה)

t^{dt} **legation**

t^{rt} **sheath** (cp. Heb. תַּעַר)

t^{gt}(?) **journey afar** (?)
1.4:IV:18 (cp. MHeb. תַּעִי “to go astray”)

tp (?) **beauty** (?)

trbs **stable**

TRH **to take a wife by paying the bride-price** (cp. Akk. *terḫatu*)

trḫ **bridegroom**

ttrp **household god** (?) (cp. Heb. תְּרַפִּים), or, more likely, see *RPY*

trt **wine** (cp. Heb. תִּירוּשׁ/תִּירֹשׁ)

tš^m **ninety** (cp. Heb. תִּשְׁעִים)

t

t^{igt} **roar** (cp. Heb. שִׁנְנָה)

t^{ar} **offshoot** (cp. Akk. *ša'āru*)

t^{it} **mud** (cp. Heb. טִיט)

t^{at} **ewe** (cp. Akk. *šu'ātu*)

TBR **to break** [G] (cp. Akk. *šebēru*; Heb. שָׁבַר)

tbrn **breach, opening**

td **breast** (cp. Heb. שָׁד)

tdt **sixth** (cp. Akk. *šadāšium*; Heb. שֵׁשׁ)

th **there, difficulty** (?)

TWB **to come back, return** [G/Š] (cp. Heb. שׁוּב)

TWY **to govern, dwell** (?) (cp. Akk. *šuwû*)

ty **tribute** (?); **offering** (?) (cp. Heb. שָׂדֵי)

TKH **to wilt** (?), **kindle** (?)

TKL **to bereave, miscarry** (?) [G] (cp. Heb. שָׁכַל)

- TKM* to carry on the shoulder**
tkm **shoulder** (cp. Heb. כַּתֵּף)
- TKP* to press on (?)** (cp. Akk. *šakāpu*)
- tlhn(t)* table** (cp. Heb. שֻׁלְחָן)
- TLT* to plow**
- tlt* third** (cp. Akk. *šalaš*; Heb. שְׁלִישׁ)
- tmn* there** (cp. Heb. שָׁמָּה)
- tmnt* eight** (cp. Heb. שְׁמוֹנֶה)
- tmny* there** (cp. Heb. שָׁמָּה)
- tmt* there** (cp. Heb. שָׁמָּה)
- tn* two, second** (cp. Akk. *šanû*; Heb. שְׁנַיִם)
- tnʾid* twice**
- TNY* to repeat** (cp. Akk. *šanû*; Heb. שָׁנָה)
- tnn* soldier** (phps archer or charioteer) (cp. Akk. *šanannu*).
- tnt* urine** (cp. Akk. *šinātu*; Heb. שִׁין)
- tʿ* offerer (?)** (epithet of King Kirtu). Also spelled *tʿy*
- tʿ* a clan [PN]**
- tʿy* Thaité (?)**, **ward/officer (?)**; used of the famous scribe *ʿilmk* (*KTU* 1.6 54–58; 1.16 vi, 59). Either a gentilic or perhaps indicating that King Niqmaddu was the patron of Ilimilku.
- TCR* to arrange (?)**
- tgr* gate** (cp. Heb. שַׁעַר)
- tgr* gatekeeper.**
- TPD* to set, put [G]** (cp. Akk. *šapātu*; Heb. שָׁפַת)
- TPT* to judge [G]** (cp. Akk. *šapātu*; Heb. שָׁפַט)
- tpʿ* judge** (cp. Akk. *šāpiṭu*; Heb. שׁוֹפֵט)
- tpʿ* lawsuit** (cp. Akk. *šiptum*)
- tprt* a kind of garment** (cp. Akk. *ilušparu*)
- tql* shekel, weight** (cp. Akk. *šiqu*; Heb. שֶׁקֶל)
- tr* bull** (cp. Akk. *šūru*; Heb. שׁוֹר)
- TRM* to dine** (cp. Akk. *šarāmu*)
- trml* precious stone**
- trr* well-watered (?)**
- tš-* (?) plunder (?)** (cp. Eg. *šš.w* “plundering nomads” (?); i.e., “Shasu”)
- tt* six** (cp. Akk. *še/iššet*; Heb. שֵׁשׁ)
- TTʿ* to fear [G]** (cp. Heb. שָׁתַע)

9

Resources for Further Study

9.1 SUGGESTIONS FOR FURTHER STUDY

This primer is intended only to guide a student through the first semester of a course in Ugaritic. We realize that many students will not go much further. Here we offer a selected annotated bibliography for those students who desire further study.¹ This bibliography is not complete, but it should give the student more than enough resources to begin further study. Some students will also know (or should soon be studying) European languages that are necessary for scholarly research into Ugaritic. We have given some annotation to the more significant works.

For further studies, students will want to have Daniel Sivan's *A Grammar of the Ugaritic Language*, which is now the standard reference grammar in English. Research into Ugaritic grammar should begin with J. Tropper's monumental, *Ugaritische Grammatik* (2000), along with D. Pardee's equally monumental review in *Archiv für Orientforschung* 50 (2003/2004). The standard dictionary is G. del Olmo Lete and J. Sanmartín's *A Dictionary of the Ugaritic Language in the Alphabetic Tradition*. Excellent digital images of the Ugaritic tablets can be found at the *Inscriptifact* web site, <http://www.inscriptifact.com/>, an image database of inscriptions and artifacts compiled by Bruce

¹ The authors gratefully acknowledge the use of Mark S. Smith's unpublished book, *A Bibliography for the Study of Ugaritic and Biblical Hebrew in the Twentieth Century*, which Professor Smith kindly made available to us. See <http://oi.uchicago.edu/OI/DEPT/RA/bibs/BH-Ugaritic.html>.

Zuckerman, Marilyn Lundberg, and Leta Hunt of West Semitic Research. The student will find that Watson and Wyatt's *Handbook for Ugaritic Studies* [=HUS]—though too expensive for many impoverished students to buy—will be a good starting place for most areas of research into the Ugaritic language, literature, history and culture. The book, *The City of Ugarit at Tell Ras Shamra* (2006), by Marguerite Yon, provides a good overview of the site in its ancient Near Eastern context. Useful short summaries have been written by Yon in the *Oxford Encyclopedia of the Ancient Near East* and the *Anchor Bible Dictionary*.

9.2 GENERAL INTRODUCTIONS

Craigie, P. C., *Ugarit and the Old Testament* (Grand Rapids, MI: Eerdmans, 1983). A brief, popular account of Ugarit and its significance for biblical studies.

Curtis, A., *Ugarit (Ras Shamra)* (Cities of the Biblical World; Cambridge: Lutterworth, 1985). A quick, general overview of the ancient city of Ugarit.

Smith, M. S., *Untold Stories: The Bible and Ugaritic Studies in the Twentieth Century* (Peabody, MA: Hendrickson Publishers, 2001). The story of the people who have studied ancient Ugarit.

Watson, W. G. E. and N. Wyatt, eds., *Handbook for Ugaritic Studies* (HdO 1/39; Leiden/Boston/Köln: Brill, 1999). [=HUS]. A weighty scholarly overview of the various topics that concern Ugaritic studies. See the trenchant review of D. Pardee, "Ugaritic Studies at the End of the 20th Century," *BASOR* 320 (2000), 49–86.

Yon, M., P. Bordreuil, and D. Pardee, "Ugarit," *ABD* 6:695–721. A good, quick overview of the ancient Ugarit, including the archaeological excavations, the history of the ancient city, the literature, and the language.

9.3 ARCHAEOLOGY AND HISTORY OF UGARIT

Arnaud, D. "Prolégomènes à la rédaction d'une histoire d'Ougarit II: les bordereaux des rois divinizés," *SMEA* 51 (1999), 153–73.

- Callot, O. *Une maison a Ugarit*. Ras Shamra-Ugarit I; Paris: Editions Recherche sur les Civilisations.
- Courtois, J. C. "Ugarit Grid, Strata, and Find Localizations: A Reassessment," *ZDPV* 90 (1974), 97–114.
- Freu, J. *Histoire politique du royaume d'Ugarit*. Paris: Harmattan, 2006.
- Kitchen, K. "The King List of Ugarit," *UF* 9 (1977), 131–42.
- North, R. "Ugarit Grid, Strata, and Find Localizations," *ZDPV* 89 (1973), 113–60.
- Schaeffer-Forrer, C. F. A. *Ras Shamra 1929–1979* (Lyon, 1979).
- Singer, I. "A Political History of Ugarit," in *HUS*, 603–733.
- Yon, M. *The City of Ugarit at Tell Ras Shamra* (Winona Lake, IN: Eisenbrauns, 2006). A summary of the ancient city and the excavations there by its excavator.

9.4 TEXT EDITIONS

- Cunchillos J.-L., and J.-P. Vita, eds., *Ugaritic Data Bank: the Texts*. Translated by A. Lacadena and A. Castro. Prima Parte: Datos ugaríticos (Madrid: CSIC, 2003). This is available in a PDF file over the Internet at <http://www.labherm.filol.csic.es/>.
- Dietrich, M., O. Loretz and J. Sanmartín, *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places* (2nd edition; ALASP 8; Münster: Ugarit-Verlag, 1995). [=KTU] This is the standard text edition that has collected and edited the published texts from Ugarit. The first edition (in German) is usually referred to as *KTU* and this second edition (now in English, enlarged and corrected) is sometimes abbreviated *KTU*² or *CAT* or *CTU*. NOTE: A third edition is in preparation.
- Herdner, A., *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939* (MRS 10; Paris: Imprimerie Nationale/Geuthner, 1963). [=CTA]
- Pardee, D. *Les textes para-mythologiques: de la 24e campagne* (Paris: Editions Recherche sur les civilisations, 1988).
- Pardee, D. *Les textes rituels* (Paris: Editions Recherche sur les civilisations, 2000).

Virolleaud, Ch. *Le Palais royal d'Ugarit*. (1957, 1965). [= **PRU** (sometimes abbreviated "P")]

9.5 TRANSLATIONS OF UGARITIC TEXTS

Caquot, A. M. Sznycer and A. Herdner, *Textes ougaritiques: Tome I. Mythes et Légends* (LAPO 7; Paris: Cerf, 1974).

Caquot, A., J. M. de Tarragon and J. L. Cunchillos, *Textes ougaritiques: Tome II. textes religieux. rituels. correspondance* (LAPO 14; Paris: Cerf, 1989).

Cohen, C., "The Ugaritic Hippiatric Texts: Revised Composite Text, Translation and Commentary," *UF* 28 (1996), 105–53.

Cohen, C. and D. Sivan, *The Ugaritic Hippiatric Texts: A Critical Edition* (New Haven: American Oriental Society, 1983).

Coogan, M. D., *Stories from Ancient Canaan* (Philadelphia: Westminster, 1978).

Driver, G. R., *Canaanite Myths and Legends* (Edinburgh: T. & T. Clark, 1956).

Gibson, J. C. L., *Canaanite Myths and Legends* (2nd ed.; Edinburgh: T. & T. Clark, 1978).

Gordon, C. H., *Ugaritic Literature: A Comprehensive Translation of the Poetic and Prose Texts* (Scripta Pontificii Instituti Biblici 98. Rome: Pontifical Biblical Institute, 1949).

de Moor, J. C., *An Anthology of Religious Texts from Ugarit* (Nisaba 16; Leiden: Brill, 1987). See also J. C. de Moor and K. Spronk, *A Cuneiform Anthology of Religious Texts from Ugarit* (Leiden: Brill, 1987).

del Olmo Lete, G., *Mitos, leyendas y rituales de los semitas occidentals* (Barcelona: Edicions de la Universitat de Barcelona; Madrid: Editorial Trotta, 1998).

Pardee, D., *Ritual and Cult at Ugarit* (Writings from the Ancient World; Atlanta, GA: Society of Biblical Literature, 2002).

Parker, S. B., ed., *Ugaritic Narrative Poetry* (SBL Writings from the Ancient World, 9; Atlanta, GA: Scholars, 1997). [= **UNP**]

Wyatt, N. *Religious Texts from Ugarit* (2nd edition; London: Sheffield Academic Press, 2002). [= **RTU**] English translation

of all major Ugaritic religious texts with extensive notes on the Ugaritic text.

9.6 UGARITIC GRAMMARS

Bordreuil, P. and Pardee, D. *Manuel d'Ougaritique*. 2 volumes (Paris: Geuthner, 2004, 2006). This comprehensive grammar includes a volume on grammar and hand drawn facsimiles and a second volume with a CD-ROM, photos, and a glossary. An excellent reference grammar.

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