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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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A Primer on Ugaritic
Language, Culture, and Literature

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Abbreviations

**ABD**  *Anchor Bible Dictionary*, 6 volumes


**CAD**  *Chicago Assyrian Dictionary*


**EA**  El-Amarna


**Sivan, Grammar**  *A Grammar of the Ugaritic Language*, D. Sivan (Leiden, 1997).

Abbreviations

UF  Ugarit-Forschungen
Ug  Ugaritica
UNP  Ugaritic Narrative Poetry, edited by S. Parker (Atlanta, GA, 1997).
VT  Vetus Testamentum
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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
e specially 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

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

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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).
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).
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.
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
Ancient Ugarit

Ancient Ugarit, 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 \((\text{KTU} \, 1.47)\) \((\text{KTU} \) 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.

\[\text{Figure 1.3 Region of Ras Shamra}\]
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:\(^3\)

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\(^3\) 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
The scribe is Ilmalku the Shubanite, student of Attenu the diviner, chief of the priests, chief of the shepherds, from the patronage of Niqmaddu, King of Ugarit, lord of YRGB, master of THRMMN (KTU 1.6 54–58).

Thaite clan.” The term seems, however, related to ṭ š “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. 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). 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. 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. 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

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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.
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 “Niqmaddu, the Great One of the land of Ugarit” (wr n ḫl st ikrty nykšmṭdy; 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.

<table>
<thead>
<tr>
<th>King</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ammistamru I</td>
<td>ca. –1350 BCE</td>
</tr>
<tr>
<td>Niqmaddu II</td>
<td>ca. 1350–1315 BCE</td>
</tr>
<tr>
<td>Arhalbu</td>
<td>ca. 1315–1313 BCE</td>
</tr>
<tr>
<td>Niqmepe</td>
<td>ca. 1313–1260 BCE</td>
</tr>
<tr>
<td>Ammistamru II</td>
<td>ca. 1260–1235 BCE</td>
</tr>
<tr>
<td>Ibiranu</td>
<td>ca. 1235–1225/20 BCE</td>
</tr>
<tr>
<td>Niqmaddu III</td>
<td>ca. 1225/20–1215 BCE</td>
</tr>
<tr>
<td>Ammurapi</td>
<td>ca. 1215–1185 BCE</td>
</tr>
</tbody>
</table>

**Figure 1.5 The Last Kings of Ugarit**

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.

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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. 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

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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 ’elohim (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, רפיאמה) were the dead royal ancestors, who protected the royal dynasty. 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

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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 ḫt and also glorifies the clan of ḏtn. The chariot-warriors (*maryanūma*) listed in *KTU* 4.69 include a group of priests called *bn ḫy* (vi, 22) and *bn ḏtn* (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. 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.

The realm was divided into administrative districts, each consisting of a focal town and its villages (*girmrm*). *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

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addîratu, “great woman.” Likewise, sons were not of equal status and could be referred to as n’r, “servant”; bn, “son”; or gẑr, “young warrior.” Daughters were socially ranked as n’r, “servant”; bt, “daughter”; or pḡt, “(first) daughter.” These designations reflect the child’s status as free or slave and their inheritance. The titles gẑr 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). 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. Mount Zaphon, which rose majestically on the northern horizon, was the dwelling place of the il spn, “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

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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 ʿAjrud 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 ʿOlam, “God Everlasting” or El ʿElyon, “God Most High”) led Frank Moore Cross to argue that Yahweh was originally an El Figure who then developed a separate identity, 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.” 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

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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 marziḥu 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.\(^\text{17}\) 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

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), 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

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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.\textsuperscript{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,\textsuperscript{20} the

\textsuperscript{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.

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*
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. 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,

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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)

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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 דָּקָן, whereas the usual Hebrew word for shepherd is הֶֽעָר. The word דָּקָן 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 נֵֽגַד, which refers to someone who manages a large number of shepherds, is likely

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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 סְעֳד, which is usually translated as “help”; however, the meaning of the cognate Ugaritic word גֶזֶר, “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, קְפֵן יְהוֹדָה, 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 קְפֵן נָסְפָה (i.e., ק + 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. While Dahood’s work certainly underscored the common Canaanite milieu of biblical and Ugaritic literature, it overstated the direct

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connections. The well-known case of Psalm 29 is an interesting case in point. 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 yhwh, “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.

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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.

<table>
<thead>
<tr>
<th>LANGUAGE</th>
<th>SCRIPT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ugaritic</td>
<td>Alphabetic Cuneiform</td>
</tr>
<tr>
<td>Hurrian</td>
<td>Alphabetic Cuneiform</td>
</tr>
<tr>
<td>Hittite</td>
<td>Alphabetic Cuneiform</td>
</tr>
<tr>
<td>Akkadian</td>
<td>Cuneiform</td>
</tr>
</tbody>
</table>
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 comparision 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 Ṅ (representing an ox’s head), the letter mem to Ṁ (representing water), the letter nun to Ṣ (representing a snake), and the letter resh to Ṣ (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, ℋ and ⱈ, or the letter 'ayin, ⱉ and ⱈ), but others bear little resemblance. 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 Abecedary (“Alphabet”) Tablet

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

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School Texts

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):

![Ugaritic Alphabet Image](image)

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). Second, the order of the letters approximates the

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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 Keilalphabete 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 (‘i, ‘u, š) were later additions to a system of writing. The letters ‘i and ‘u 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 и, ü and can also be used at an angle as in the š ѣ; a second basic shape is the angle wedge (or the German “Winkelhaken”) ◊. The letters of the alphabet are formed by using combinations of these signs. A small version of the ü sign also serves as a word divider, which is usually marked as a “.” in transcriptions; thus, ʼqärʾwm 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.

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

<table>
<thead>
<tr>
<th>front</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a</td>
</tr>
<tr>
<td>2</td>
<td>b</td>
</tr>
<tr>
<td>3</td>
<td>g</td>
</tr>
<tr>
<td>4</td>
<td>ḫ</td>
</tr>
<tr>
<td>5</td>
<td>d</td>
</tr>
<tr>
<td>6</td>
<td>h</td>
</tr>
<tr>
<td>7</td>
<td>w</td>
</tr>
<tr>
<td>8</td>
<td>z</td>
</tr>
<tr>
<td>9</td>
<td>ḫ</td>
</tr>
<tr>
<td>10</td>
<td>t</td>
</tr>
<tr>
<td>21</td>
<td>[p]</td>
</tr>
<tr>
<td>22</td>
<td>š</td>
</tr>
<tr>
<td>23</td>
<td>q</td>
</tr>
<tr>
<td>24</td>
<td>r</td>
</tr>
<tr>
<td>25</td>
<td>t</td>
</tr>
<tr>
<td>26</td>
<td>ġ</td>
</tr>
<tr>
<td>27</td>
<td>t</td>
</tr>
<tr>
<td>28</td>
<td>[i]</td>
</tr>
<tr>
<td>29</td>
<td>u</td>
</tr>
<tr>
<td>30</td>
<td>š</td>
</tr>
</tbody>
</table>
2.6 Ugaritic Alphabet Chart

Modern dictionaries (and the glossary of this book) follow the order of the Hebrew alphabet plus additions: ‘a ḫ ʾu b g d ḥ w ṭ ḥ ḫ ʾt ḣ ʾy k l m n s š ʾg p š q r š 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. 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 ḫ in most textbooks and many drawings is FLICT, even though it usually looks more like the shape .FONT/, which is used in this book. Likewise, the letter ʾ is often shown as in many textbooks and drawings, but more often it appears as.

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<table>
<thead>
<tr>
<th>Ugaritic Cuneiform</th>
<th>Transliteration</th>
<th>English Equivalent</th>
<th>Syllabic Cuneiform</th>
</tr>
</thead>
<tbody>
<tr>
<td>𐤂</td>
<td>𐤂</td>
<td>a as in apple</td>
<td>a</td>
</tr>
<tr>
<td>𐤃</td>
<td>𐤃</td>
<td>i as in ice</td>
<td>i</td>
</tr>
<tr>
<td>𐤄</td>
<td>𐤄</td>
<td>u as in put</td>
<td>u</td>
</tr>
<tr>
<td>𐤅</td>
<td>𐤅</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>𐤆</td>
<td>𐤆</td>
<td>g</td>
<td>ga</td>
</tr>
<tr>
<td>𐤇</td>
<td>𐤇</td>
<td>d</td>
<td>di</td>
</tr>
<tr>
<td>𐤈</td>
<td>𐤈</td>
<td>th as in the</td>
<td></td>
</tr>
<tr>
<td>𐤉</td>
<td>𐤉</td>
<td>h</td>
<td>ð</td>
</tr>
<tr>
<td>𐤊</td>
<td>𐤊</td>
<td>w</td>
<td>wa</td>
</tr>
<tr>
<td>𐤋</td>
<td>𐤋</td>
<td>z</td>
<td>zi</td>
</tr>
<tr>
<td>𐤌</td>
<td>𐤌</td>
<td>h as in ha!</td>
<td>ku</td>
</tr>
<tr>
<td>𐤍</td>
<td>𐤍</td>
<td>b</td>
<td>bha</td>
</tr>
<tr>
<td>𐤎</td>
<td>𐤎</td>
<td>t</td>
<td>ti</td>
</tr>
<tr>
<td>𐤏</td>
<td>𐤏</td>
<td>z</td>
<td>zh</td>
</tr>
<tr>
<td>𐤐</td>
<td>𐤐</td>
<td>y</td>
<td></td>
</tr>
<tr>
<td>𐤑</td>
<td>𐤑</td>
<td>k</td>
<td></td>
</tr>
<tr>
<td>𐤒</td>
<td>𐤒</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>𐤓</td>
<td>𐤓</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>𐤔</td>
<td>𐤔</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>𐤕</td>
<td>𐤕</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td>𐤖</td>
<td>𐤖</td>
<td>š</td>
<td>zu/su</td>
</tr>
<tr>
<td>𐤗</td>
<td>𐤗</td>
<td>ạ</td>
<td>ah (gutteral)</td>
</tr>
<tr>
<td>𐤘</td>
<td>𐤘</td>
<td>ґ</td>
<td>gh as in jungle</td>
</tr>
<tr>
<td>𐤙</td>
<td>𐤙</td>
<td>p</td>
<td>pu</td>
</tr>
<tr>
<td>𐤚</td>
<td>𐤚</td>
<td>ṣ</td>
<td>ts as in pits</td>
</tr>
<tr>
<td>𐤛</td>
<td>𐤛</td>
<td>q</td>
<td>qu</td>
</tr>
<tr>
<td>𐤜</td>
<td>𐤜</td>
<td>r</td>
<td>ra</td>
</tr>
<tr>
<td>𐤝</td>
<td>𐤝</td>
<td>š</td>
<td>sh as in ship</td>
</tr>
<tr>
<td>𐤞</td>
<td>𐤞</td>
<td>t</td>
<td>tu</td>
</tr>
<tr>
<td>𐤟</td>
<td>𐤟</td>
<td>ŧ</td>
<td>th as in thin</td>
</tr>
</tbody>
</table>

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 הַלָּאָר).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.

40
heavily upon Akkadian epistolary phraseology to write letters in their own language.²

<table>
<thead>
<tr>
<th>Address to Superior Party</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ana šaḫ māt Ugarit</td>
<td>To the king of the land of Ugarit, my lord, speak.</td>
</tr>
<tr>
<td>2. bēliya qibīma</td>
<td>Message of Taguḫli, your servant.</td>
</tr>
<tr>
<td>3. umma Taguḫli ardikāma</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Declaration of Deference³</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4. ana šēpē bēliya iṣtu rūqiš</td>
<td>To the feet of my lord, from afar, two times-seven times I fall down.</td>
</tr>
<tr>
<td>5. šinišu sebišu amquṭ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Situation Message</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>6. enūma itti šarri u iṭṭīya</td>
<td>Now, with the king and with me all is well. There, with the king, my lord, is everything well?</td>
</tr>
<tr>
<td>7. gabbā šulmu ašrānu itti</td>
<td></td>
</tr>
<tr>
<td>8. šarri bēliya mīnummē šulmānu</td>
<td></td>
</tr>
<tr>
<td>9. ūema littarrūni</td>
<td>A word may they return to me.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter Topic</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td></td>
</tr>
</tbody>
</table>

**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.


³ The dark lines indicate lines drawn on the tablet between each section.
<table>
<thead>
<tr>
<th><strong>Akkadian Letter</strong></th>
<th><strong>Ugaritic Letter</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Address to Superior Party</strong></td>
<td></td>
</tr>
</tbody>
</table>
| *ana šar mät Ugarit*  
To the king of Ugarit,  
2. *bēliya qibīma*  
my lord, speak.  
3. *umma tagūli ardikāma*  
Message of Tagūli, your servant. | 1–2 *l.mlkt adty*  
To the Queen, my lady,  
3. *rgm*  
speak.  
4.–5. *ṭhm.tlmyn ṣbd*  
Message of Tlmyn, your servant. |
| **Declaration of Deference** | | |
| 4. *ana šēpē bēliya ištu rūqiš*  
To the feet of my lord, from afar.  
5. *šinišu sebišu amqut*  
two times-seven times I fall down. | 6–7. *l.pʾn ῥadty*  
To the feet of my lady  
8–9. *šbd ʾwbšʾid*  
seven times and seven times  
10–11. *mrḥqm Ḫlt*  
at a distance (?) I fall down. |
| **Situation Message** | | |
| 6. *enūma itti šarrī u itīya*  
Now, with the king and with me  
7. *gabba šulmu ašrānu itti*  
all is well. There, with the  
8. *šarrī bēliya mīnummē šulmānu*  
king, my lord, is everything well?  
9. *tēma litterūnī*  
A word may they return to me. | 12–13. *ʾm.ʿntytn ṭnmšlm*  
With my lady, is everything well?  
12–13. *rgm.ṭṭb Ḫbdh*  
A word return to her servant. |
| **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)

tahmu (Heading Noun “word”)\(^4\)

Sender (Descriptive phrase)

**Type II**

tahmu (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 thm. 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.\(\text{ysûlm}\) ("May Personal Name have peace")

**Type II**
\(\text{ysûlm.lk}\) ("Peace to you")

**Divine Blessing**
Subject Plural \(\text{îlm}\) "deities"
Exhortation (Jussive verbs \(\text{tgér}\) "protect" and \(\text{tšlm}\) "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 (\(\text{hnny, hlny}\) “here” / Prepositional Phrase
Declarative clause (including \(\text{kll} \ [+ \text{midm}] + \text{šlm}\))
The Directive
Parallel Adverb (\(\text{tnny, tmn}\) “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**
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. [Ugaritic characters]
2.10:2. [Ugaritic characters]
2.10:3. [Ugaritic characters]
2.10:4. [Ugaritic characters]
2.10:5. [Ugaritic characters]
2.10:6. [Ugaritic characters]
2.10:7. [Ugaritic characters]
2.10:8. [Ugaritic characters]
2.10:9. [Ugaritic characters]
2.10:10. [Ugaritic characters]
2.10:11. [Ugaritic characters]
2.10:12. [Ugaritic characters]
2.10:13. [Ugaritic characters]
2.10:14. [Ugaritic characters]
2.10:15. [Ugaritic characters]
2.10:16. [Ugaritic characters]
2.10:17. [Ugaritic characters]
2.10:18. [Ugaritic characters]
2.10:19. [Ugaritic characters]

---

5 Students will note the regular appearance of the word divider (or *Trennungskeil*) marked by the vertical sign \( \cdot \). 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  thm.śiwrdý
/tahmu ʾiwrīḍarri/
Message of ʾIwrīḍarri.

In this Type II Heading the first word, on the basis of parallel features of Akkadian letters, thm, 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 thm 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 thm 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. thm 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” ʾIwrīḍarri. 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, ʾIwrīḍarri, 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

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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, šibbūn ltr il aby // tmrnn lbn w btn, 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 ʾā. 
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 ’a, ’i, ’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 (Ø) 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 ̑ 斎, ēmi/ or bound by -O = /ā, ē/, is widely used in Ugaritic (unlike Hebrew, where it is confined mostly to natural pairs, e.g., ʾaḥš, “two eyes”), and the plural, unbound marked by -m ̑ 斎, īma/ or bound by -O = /ā, ī/. 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 ʾām above, the bound

8 NOTE: As in all Semitic languages, there are several feminine nouns that are not marked; e.g., ʾum, “mother”; ʾyd, “hand”; ʾarš, “earth”; ʾnpš, “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 voiceless form (/-t-/) as opposed to the vowelled form (/-at-/). However, /-at-/ appears after a base ending in two consonants. Some examples of /-at-/ include mkn� /makānastu/, “place”; prṭ /parratu/, “heifer”; ʾšt /šanastu/, “year”; mrṭ /mirīatsu/ “fat.” Some examples of /-t-/ include bt /bittu/, “daughter”; ṣṭīt /miṭṭu/, “hundred”; ṣʾāḥṭ /ḥaḥṭṭu/*ḥaḥṭṭu/, “one”; ʾḥmt /ḥāmītu/*ḥāmiyyṭu [pl. ʾḥmyṭ /ḥāmiyyṭu/], “wall”; mlṭṭu /*maliṭṭu/, “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.)”; *bț /bētuha/, “her house (nom.).”

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>masc</th>
<th>nom</th>
<th>unbound/bound</th>
<th>klb</th>
<th>kalbu/</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen</td>
<td>unbound/bound</td>
<td>klb</td>
<td>kalbi/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc</td>
<td>unbound/bound</td>
<td>klb</td>
<td>kalba/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fem</td>
<td>nom</td>
<td>unbound/bound</td>
<td>klbt</td>
<td>kalbatu/</td>
<td></td>
</tr>
<tr>
<td>gen</td>
<td>unbound/bound</td>
<td>klbt</td>
<td>kalbatī/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc</td>
<td>unbound/bound</td>
<td>klbt</td>
<td>kalbata/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Plural | masc | nom    | unbound | klbm  | kalbūma/ |
|        | bound | klb   | kalbū/  |
| obl     | unbound | klbm  | kalbīma/ |
| fem | nom    | unbound | klbt  | kalbātu/ |
| bound  | klbt  | kalbātu/ |
| obl     | unbound | klbt  | kalbāti/ |
| fem | nom    | unbound | klbtm | kalbatāmi/ |
| bound  | klbt  | kalbatā/ |
| obl     | unbound | klbtm | kalbatēmi/ |
| fem | nom    | unbound | klbt  | 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 > ĕ/). 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-pilsya 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

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the active use of the language by several centuries. The use of the preposition /le-/ (syllabic le-e in Ug 5 130 III, 5a) 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!”, špsʾum.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.

<table>
<thead>
<tr>
<th>u-stem</th>
<th>i-stem</th>
<th>a-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ms</td>
<td>/*qutul, qaṭla/</td>
<td>/*qiṭil, qaṭła/</td>
</tr>
<tr>
<td>fs</td>
<td>/*qut(u)lī/</td>
<td>/*qiṭ(i)lī/</td>
</tr>
<tr>
<td>mp</td>
<td>/*qut(u)lū/</td>
<td>/*qiṭ(i)lū/</td>
</tr>
<tr>
<td>dual</td>
<td>/*qut(u)lā/</td>
<td>/*qiṭ(i)lā/</td>
</tr>
</tbody>
</table>

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 (משהמשו or ה dialogs). 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. 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*. 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 */.notdef.g0003ʃlm*; compare the simple nonverbal expressions, לשלם (in Hebrew) or *lū šulmu ana muhhiba* (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

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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.

<table>
<thead>
<tr>
<th></th>
<th>Basic</th>
<th>Factitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>G</td>
<td>D</td>
<td>S</td>
</tr>
<tr>
<td>Passive</td>
<td>Gp/*N</td>
<td>Dp</td>
<td>Šp</td>
</tr>
<tr>
<td>Reflexive</td>
<td>Gt</td>
<td>Dt</td>
<td>Št</td>
</tr>
</tbody>
</table>

**Figure 3.5 Ugaritic Stems**

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

<table>
<thead>
<tr>
<th></th>
<th>Basic</th>
<th>Factitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>Qal (G)</td>
<td>Pi’el (D)</td>
<td>Hiph’al (Š)</td>
</tr>
<tr>
<td>Passive</td>
<td>Niph’al (N)</td>
<td>Pu’al (Dp)</td>
<td>Hoph’al (Šp)</td>
</tr>
<tr>
<td>Reflexive</td>
<td>–</td>
<td>Hithpa’el (~Dt)</td>
<td>–</td>
</tr>
</tbody>
</table>

**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 נַפְלָל). 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, *‘abqt* /‘abaqqitu/, “I will seek” (*KTU* 1.6 IV, 20); *‘arh˙p* /‘arahh˙ip/, “I will soar” (*KTU* 1.18 IV, 21); *‘aqrbk* /‘aqarribuka/, “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: *‘ilm t˙grk tšlmk* /‘iluœma tag égéuruœki tasûallimuœki/, “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 trgds w.l.klmby šmt.ḥt’i nhṭ’u.*
*/le-targéadassi walekalbiya šamiťu ḫit’ē naḥta’u*
From Targéadassi 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 (šm’t) from two individuals. In response, he writes to Pilsiya for help. A possible reference to Death in line 12 indicates that Iwridarri desperately awaits a response from Pilsiya, whom he must consider able to proffer protection.

The verb šm’t 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 /šami’tu/ 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-ti7 /šami’ti/ (EA 362:5). Additionally, though more removed chronologically, Hebrew offers comparative evidence in pausal forms, for example, Jud 2:17 יָשָׁמע (3mp) and in Jer 36:13 יָשֶׁמ (3ms).

The suffixed form of the verb occurs in every stem. The G-stem base form is qaṭv-, where v may be any of the short vowels, i.e., qaṭal-, qaṭil-, or qaṭul- (cp. Hebrew פָתַל, פָתַל, and פָתַל). 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 ’ (II-) reveal the quality of the second vowel. In these instances, only the type qaṭil- is attested (e.g., šaṭil /šaṭila/; lʾik
/laʔika/), but Akkadian provides examples of the type qašal- (e.g., ša-ma-ta < šmt “to transfer property”).

<table>
<thead>
<tr>
<th>G</th>
<th>Singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>mlk /malaka/</td>
<td>mlk /malakā/</td>
<td>mlk /malakā/</td>
</tr>
<tr>
<td>3f</td>
<td>mlkt /malakat/</td>
<td>mlkt /malak(a)ā/</td>
<td>mlk /malaka/</td>
</tr>
<tr>
<td>2m</td>
<td>mlkt /malakta/</td>
<td>mlkt /malaktaa/</td>
<td>mlkt /malakā/</td>
</tr>
<tr>
<td>2f</td>
<td>mlkt /malakti/</td>
<td>mlkt /malaktumā/</td>
<td>mlktn /malaktumā?/</td>
</tr>
<tr>
<td>1c</td>
<td>mlkt /malaktu/</td>
<td>mlkny /malakniya/?</td>
<td>*mlkn /malakniya/?</td>
</tr>
</tbody>
</table>

**Figure 3.7 G Suffix Conjugation**

All three vowel types existed in Ugaritic, but we have used the qašal- 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 ḫti and nhītu (lines 7–8). We have understood ḫti as ḫti, a nominal bound form before the verbal nhītu. 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 ḫti 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 ḫt 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 ḫt “to prevent,” but Arabic is chronologically too distant to be a reliable guide. Mishnaic Hebrew and Aramaic have סָנָנ, “to put down, rest.” Closer chronologically, Akkadian has the verb ḫatu, “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 \(tih\dot{t}at\dot{a}\ 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 \(ht\) seems to indicate “to swallow, to crush.”

With our suggestion that \(nh\dot{t}\dot{u}\) 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 \(awat iq\dot{b}u\), “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

14 Alternatively, Segert, \(BGUL\), 187, analyzes \(ht\dot{t}\dot{a}\ as an infinitive “to disappear(?)” and \(nh\dot{t}\dot{u}\ 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., יַעֲשֶׂה בָּעָלָהוּ “the word that I spoke” (Gen. 41:28). The basic configuration of the N form of the verb is shown in Figure 3.8:

<table>
<thead>
<tr>
<th>Suffix-Conjugation</th>
<th>Prefix-Conjugations</th>
<th>Participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>G</td>
<td>qaṭala, -ula, ila</td>
<td>yaqṭul-,</td>
<td>qāṭil-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>yaqṭil-,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>yiqtal-</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>naqtala</td>
<td>yiqqaṭil-</td>
<td>*muqṭatil-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>naqṭāl</td>
</tr>
</tbody>
</table>

**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: ʿIwiḍarrī 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. ʿIwiḍarrī’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 ʿIwiḍarrī has already lost the battle, why write this anxious letter to Pilsiya? And, come to think of it, if ʿIwiḍarrī 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 ʾht hm.ʾinmm nhṭʾu.w. ʾak ʾmy.  
/hitta him(ma) ʾenumima nihḥatiʾu wa ʾak ʾimmiya./  
Now, if there is nothing, we are defeated, so send to me.

Line 8b  
The term ʾht (/hitta < *hinta/) —a temporal adverb—focuses on the
next part of the report, the main intent of the letter.\textsuperscript{15} “Now, Pilsiya, here is my concern …” The form \textit{ht} seems to be an alternative to \textit{\textlq;now\textrq;.”

\textbf{Line 9}

\textit{hm}. This subordinating particle “if, or” indicates in this case the opposite of ‘Iwri\textdaggerbarri’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.

\textit{\textlq;inmm.} This negative existential particle “there is not” (<\textlq;aynu) negates nominal clauses (like ‘\textlq;\textlq;in in Hebrew).\textsuperscript{16} This indicates non-presence as opposed to nonexistence (not here). In letter 2.82 this negates the participle.\textsuperscript{17} The syllabic Akkadian texts from Ugarit have the form y\textlq;nu, 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, \textit{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 \textit{mimma} or \textit{gabbu} makes sense.\textsuperscript{18} The form of this particle occurring in Mesha line 24 indicates that the diphthong is reduced in Moabite: \textlq;n \texttimes;\textlq;\textlq;\textlq;en < \textlq;ayn/.

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 \textit{h} for the third person pronouns, like Hebrew \textlq;ayh/\textlq;awh. But Ugaritic uses the \textlq;\textlq;S causative,

\textsuperscript{15} Sivan, \textit{Grammar}, 180.
\textsuperscript{16} Sivan, \textit{Grammar}, 187.
\textsuperscript{17} Tropper, \textit{Ugaritische Grammatik}, §822.
\textsuperscript{18} Segert, \textit{BGUL}, 192, wonders if \textit{mm} represents “water” or \textit{\textlq;inmm} an extended form of negative existential particle \textit{\textlq;in}. 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

\(\text{nḥt} \text{u. }\) ʕwridarri 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 \(\text{ḥt} \text{u.}\) as part of his appeal to the recipient so that the same fate does not befall him. Tarḡadassi and Kalbiya were ruined, or at least put in some disadvantage. ʕwridarri 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, /n̥ḥḥati\(\text{u/} < */n̥̄nḥḥati\(\text{u/}, “we will be/are defeated” (see §7.3.4.1).

\(\text{l̄ak.}\) On the basis of the presence of the aleph in the plene, or full, writing, and noted also in the prefixed forms such as /il\(\text{ak/}, the G 2ms impv should be vocalized as la\(\text{ak/}, “send!”\(^{20}\) Again notice the principle that imperatives are generally vocalized with homophonous vowels.\(^{21}\) ʕwridarri appeals: Send troops! Send archers! Send money! Send help!

Line 11a

\(\text{m̄y.}\) Prepositional phrase indicating the direction of the desired help. “To me!”

2.10:11b–13 w.yd /il\(\text{pm.kmtm/} ^{\text{zz.midd}}\)
\(\text{w-adu /il} \text{lima pu ki-mōtim/azzi ma} \text{di/}
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 *’az* 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 ilî*, 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 *pô* and Phoenician.

\(^{22}\) Sivan, *Grammar*, 185.

\(^{23}\) Note, for example, *ana marṣīm qāti ilîm*, “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):

\[ kklb.bbt.n\acute{t}q.k\acute{t}ir \beta.p.l\acute{b}tk, \text{“Like a dog we enter your house, like a cur the opening of your chamber.”} \]

In other syntactical environments, one may interpret the \( k \) as a subordinating conjunction, like Hebrew \( \text{\textbar} \), thus (\( KTU \) 2:36, 14):

\[ rgm.ky.l\acute{t}k.bt.mlk, \text{“the word that the king’s daughter sent.”} \]

The terms \( \acute{t}z \) and \( m\acute{t}d \) 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 \( \acute{t}z \) 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 \( \acute{t}Iwrid\) arri 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 \( ki-m\ddot{o}tima \) 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 /\( k\acute{m}a/-\), “like, as.” This preposition, which in this instance indicates a comparison, should be kept separate from the subordination particle \( k-\).

The word /\( m\ddot{o}ti/ deserves comment. You may recall this word from the Hebrew \( \text{\textbar} \) or Akkadian \( m\ddot{u}tu. \)\textsuperscript{24} \( M\ddot{o}ti \) is written with a final /-i/ because a preposition is bound to it. The long /\( \ddot{o}/\) vowel arises from the reduction of the original /\( aw/ diphthong. You will

\textsuperscript{24} For a stark example of the importance of remembering the distinctive elements of a word, including vowel length, note that in Akkadian \( m\ddot{u}tu \) is “death” and \( m\ddot{u}tu \) 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

The adjective /'azı/) is related to the Akkadian ezzu, “strong, fierce, terrible.” This adjective is in the genitive case because it modifies mt, not the yd ʾilm. 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.

mʾid. The word mʾid is used adverbially before or after the verb (or adjective) modified. The word appears in Hebrew as the noun יָד, which would be transcribed consonantally as mʾd and which is used adverbially. Since Ugaritic did not experience the Canaanite Shift (ā > ʾā), the Hebrew form, יָד, indicates that the Ugaritic should have a long /ā/, or length of some sort in the middle of the word. Since the Hebrew form follows from the earlier Ugaritic word, muʾdu 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 maʾdu/mādu/maddu all seem hypothetically possible. These three variations occur in Akkadian. Interestingly, Qumran Hebrew shows all three forms: דָּמ, דָם, דָּמָם. Here we have chosen to normalize mʾid as /maʾdi/ since the syllable-closing aleph ʾi is written. This alerts the reader to the fact that the symbol, or grapheme, ʾi may indicate either aleph + i vowel (ʾī) or a syllable-closing aleph, or Ø. The plural form occurs in Ug 5 137 II, 37 as ma-a-du ma /maʾ(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 /‘azzi/, in apposition with kmtm, “death.”

2.10:14–15 hm.ntkp m’mnk
/hima ntkupu ma’anaka/
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, ḫwriḏarri’s anticipation of a good answer from Pilsya.

ntkp. One problem lies in the meaning of the word ntkp. 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 t > š). Hebrew offers another possibility with a k-q interchange; the word הֶנְצָר 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, ntkp, 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’mnk. This noun ends with /a/ because it is in the accusative case, indicating the object of the verb ntkp. The final element of the word /-ka/ is a pronominal suffix. For the full range of suffixes, see Figure 3.9.
Letters

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1c, noun, nom.</td>
<td>-Ø =/-i/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1c, noun, obl.</td>
<td>-y =/-ya/</td>
<td>-ny =/-niyä/</td>
<td>-n =/-nï/</td>
</tr>
<tr>
<td>1c, verb</td>
<td>-n =/-nï/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2m</td>
<td>-k =/-ka/</td>
<td>-km =/-kumuœ/</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-kn =/-kin(aœ)</td>
<td></td>
</tr>
<tr>
<td>2f</td>
<td>-k =/-ki/</td>
<td>-km =/-kumaœ/</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-hn =/-hin(aœ)</td>
<td></td>
</tr>
<tr>
<td>3m</td>
<td>-h =/-hu/; -nu; -nhu; -nuu</td>
<td>-hm =/-hum(uœ)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-hn =/-hin(aœ)</td>
<td></td>
</tr>
<tr>
<td>3f</td>
<td>-h =/-ha/; -na; -nha; -nna</td>
<td>-hm =/-hum(uœ)</td>
<td></td>
</tr>
</tbody>
</table>

Figure 3.9 Pronominal Suffixes for Verbs and Nouns

2.10:16–19 w.mnm rgm.d.tšm‘tmt.w.št b.spr.‘my
/wa.mïnummê rigma dâ tišma‘u ūmmata wa šit bisipri ūimmïya/
and whatever is the word that you hear there, put it in a letter to me!

Line 16

mmn. This indefinite pronoun occurs in peripheral Akkadian, specifically in the sites of Boghazkoi, Amarna, Alalakh, Nuzi, and Ugarit. It is formed by the combination of the interrogative mïnu and the element më. The impersonal indefinite pronoun in Ugaritic Akkadian is mïnum-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 ה/יח (cp. Aramaic ו). Ug V 137II, 29ο provides the vocalization of the nominative du-ū. 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.

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>d =/dū, dī, dā/</td>
<td>dt =/dūtu, dūtī ?/</td>
</tr>
<tr>
<td>fem</td>
<td>dt =/dātu, -i, -a/</td>
<td>dt =? /</td>
</tr>
</tbody>
</table>

**Figure 3.10 Determinative-Relative Pronouns**

tšmʿ. Compare tišmaʿu to Hebrew יָסִפְּרָה.28

Line 18

tmt. This may be compared to the Hebrew locative יָסִפְּרָה, “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 a 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 îwridarri 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 minnu. 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 ă/. 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 šittā. However, it seems better to indicate an historically long vowel šīt, like the Hebrew form "ט"טパー.

Line 19

*b.spr*. This request ends with a prepositional phrase. Though unusually written with an intervening Trennungskeil, this first element is the “inseparable” preposition *b*, which in syllabic writing is ‘*bē*-i.*30 The word bound to the preposition is in the genitive.

‘*my*. 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).

\[ w[[mn.m.rgm.d.tšm'.tmt] w.št.b.spr.ʻmy] \]

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 AHHTMLK TO THE QUEEN (KTU 2.11)

3.4.1 Text (KTU 2.11)

2.11:1. \ldots
2.11:2. \ldots
2.11:3. \ldots
2.11:4. \ldots
2.11:5. \ldots
2.11:6. \ldots
2.11:7. \ldots
2.11:8. \ldots
2.11:9. \ldots
2.11:10. \ldots
2.11:11. \ldots
2.11:12. \ldots

Reverse

2.11:13. \ldots
2.11:14. \ldots
2.11:15. \ldots
2.11:16. \ldots
2.11:17. \ldots
2.11:18. \ldots
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 лумы.адтнй ргм
/ле-ъуммииа адъаттнйиа ругум/
To my Mother, our Lady, speak!

Line 1

l. On the basis of the lexical lists, we know that the vocalization of the preposition л- should be /ле-/. 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

лумы. The word лум, “mother,” is in the genitive with the 1cs pronominal suffix -ъ. This is a singular suffix even though there are two senders, so that we might have expected a dual /-ния/ or a plural /-ни/ or /-на/ (see Figure 3.9 above or see §7.3.1.3). The scribe may simply have omitted the letter н 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.

адтнй. 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, יִיָּח. You will notice several things in this word. First, the vowel after the д in Hebrew is a long ō sound, in contrast to the long ă of the Ugaritic word. This shift from long ă 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.
Letters

Canaanite Shift.” 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 /adattinìya/. The second t is the usual marker of the feminine gender. The first t comes from assimilation of the final nun of the word, ‘adn, “lord” (cp. Hebrew יְהוָֽה). 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 ‘ad, “lord.”

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

2.11:3–4

\textit{thm.tlmyn ‘ahtmkl.bdk}

/tahμu talmiyana wa-‘ahatimalki ‘abdēki/
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 thm should be nominative, as the title of the letter. However, since thm follows the imperative rgm, one may argue that thm should be construed in the accusative. According to the evidence of the

---

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 ‘bdk 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 ‘bdk 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. *lp’n.‘adtny/mrhtmq/qlny.*
/le-pa‘nē ‘adāṭtiyā marḥa(q)ātimā qālniyā./
To the feet of our Lady at a distance we both fall!

Line 5

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

Line 6

*mrhtqm*. 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 *mrkt /markabtu/*, “chariot” or *mlḥmt /malḥam(a)tul/, “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 /marḥaqāt(a)i)/.33 This form would be analogous to the Hebrew אְרֵךְ. This word might be composed of a feminine noun, ṭrg, plus the adverbial particle -ma. Segert suggested /mir-raḥuq(a)ti-ma(?)/, composed of the preposition /min/, written /mirr-< *minr-/，“from,” appended to a feminine noun “distance,” followed by a particle /-ma/.34 While Segert’s suggestion appears plausible, especially recalling the Hebrew שִׁירָנָה, “from afar,” there is no Hebrew preposition פ 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.

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>mlt /malaka/</td>
<td>mlt /malaka/</td>
<td>mlt /malakû/</td>
</tr>
<tr>
<td>3f</td>
<td>mlkt /malakat/</td>
<td>mlkt /malak(a)tâ/</td>
<td>mlkt /malakâ/</td>
</tr>
<tr>
<td>2m</td>
<td>mlkt /malakta/</td>
<td>mlktm /malaktum(û)/</td>
<td>mlkm /malaktuma?/</td>
</tr>
<tr>
<td>2f</td>
<td>mlkt /malakti/</td>
<td>mlkniyâ ?/</td>
<td>mlkn /malaknutu?/</td>
</tr>
<tr>
<td>1c</td>
<td>mlkt /malaktu/</td>
<td>mlkniyâ ?/</td>
<td>*mlkn /malaknu?/</td>
</tr>
</tbody>
</table>

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 *mlkn*. 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, 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 (*Mwq*, y; *ItVmåq*, y; *Myc*, y; *ItVmAc*) or Akkadian (*ka®nu*, present *ikuœan*, [Assyrian], preterite *ikuœn*). See Figure 3.12.

<table>
<thead>
<tr>
<th>G</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td><em>ql</em> /qālā/ (&lt;<em>qayala</em>)</td>
<td><em>ql</em> /qālā/</td>
<td><em>ql</em> /qālā/</td>
</tr>
<tr>
<td>3f</td>
<td>qlt /qālat/</td>
<td>qlt /qāl(a)tā/</td>
<td>qlt /qālā/</td>
</tr>
<tr>
<td>2m</td>
<td>qlt /qālta/</td>
<td>qtm /qāltumā/</td>
<td>qtn /qāltina?/</td>
</tr>
<tr>
<td>2f</td>
<td>qlt /qālti/</td>
<td>qtm /qāltumā/</td>
<td>qtn /qāltina?/</td>
</tr>
<tr>
<td>1c</td>
<td>qlt /qāltu, -ti?/</td>
<td>*qlny/qālniyaœ?/</td>
<td>*qln/qālnū?/</td>
</tr>
</tbody>
</table>

**Figure 3.12 G Suffixixed Middle Weak Verbal Forms**

For the time being, recall the pattern of the strong verb, /malakniyā/. Next, substitute the consonants of the weak verb, /*qayalniyā*/. Whatever the weak element in the verb, it probably was lost first, and the final form would be /qālniyaœ/, 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 /ā/ or /ū/. Tropper, *Ugaritische Grammatik*, § 75.524, has *qyl*, with vocalization of *qāl(a)tu* for the 1cs. Sivan, *Grammar*, 155, has *qila*. This long /i/ would arise if a vowel was lost first, due to the succession of short syllables, and then the resulting diphthong reduced. Thus: /*qayalniyā*/ > /*qaylniyaœ*/ > /qēlniyā/*. 
collision of two vowels when an intervening consonant, a glide, has been lost, thus: /*qayalniyaœ/ > /*qaalniyaœ/ > /*qâlniyã/.

2.11:7b–9 ḫilm tḡrk tšlmk
/ḵilm taḡuruki tušallimuœki/
May the gods protect you, (and) may they preserve you!

Line 7b

Ḵilm. 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. 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.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Injunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>yaqtul -ū</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yaqtulu, -ūna</td>
</tr>
<tr>
<td>Energic</td>
<td>yaqtulan(n)a</td>
</tr>
<tr>
<td>Jussive</td>
<td>yaqtul, -ū</td>
</tr>
<tr>
<td>Volitive</td>
<td>yaqtula, -ū</td>
</tr>
<tr>
<td>Energic</td>
<td>yaqtulan(n)a</td>
</tr>
</tbody>
</table>

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

---

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

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td></td>
<td>yaqtul</td>
<td>ỵtaqtulā</td>
<td>taqtulū</td>
</tr>
<tr>
<td>3fs</td>
<td>taqtul</td>
<td>taqtulā</td>
<td>taqtulū</td>
</tr>
<tr>
<td>2ms</td>
<td>taqtul</td>
<td>taqtulā</td>
<td>taqtulū</td>
</tr>
<tr>
<td>2fs</td>
<td>taqtulī</td>
<td>taqtulā</td>
<td>taqtulū</td>
</tr>
<tr>
<td>1cs</td>
<td>ʔaqtul</td>
<td>naqtulā</td>
<td>naqtul</td>
</tr>
</tbody>
</table>

Figure 3.14 Prefix Conjugation: Injunctive: Jussive

Line 8

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

Line 9

tšlmk. 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

\textit{hnn\textsubscript{y}.\textit{mny kll.m\textit{id s\textit{lm}.}}

/\textit{hanniniya \textit{\textquotesingle immaniy\textquotesingle kll.m\textit{id s\textquotesingle al\textquotesingle mu [or, s\textit{ulmu]}/

\textit{\textquotesingle Here, with the two of us everything is very well.\textquotesingle}

Line 10

The introductory adverb, \textit{hnn\textsubscript{y}}, followed by a prepositional phrase, \textit{\textquotesingle m\textsubscript{ny}} emphasize the locale of the message.

Line 11

A declarative clause, comprised of forms of \textit{kll}, sometimes [+ \textit{m\textit{idm}]} and \textit{s\textit{lm}}, 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 \textit{s\textit{lm}.}” The vocable \textit{s\textit{lm}} may be construed as \textit{s\textquotesingle al\textquotesingle mu} or \textit{s\textquotesingle ulmu}. In either case, the nominative is appropriate in this question. Akkadian letters use the substantives \textit{s\textquotesingle ulmu} or \textit{s\textquotesingle ulmu} for situational reports and inquiries. For a blessing, note \textit{l\textquotesingle s\textquotesingle ulmu}, “May wellness \{be yours\}.” For inquiries, \textit{m\textsubscript{inumme\textsubscript{\text白沙} s\textquotesingle ulma\textsubscript{\text白沙} nu}}, “Is everything well?”

2.11:13–14a

\textit{w.ap.\textsubscript{ank\textsubscript{n}ht.}}

/\textit{wa.\textquotesingle app\textsubscript{\text白沙} an\textsubscript{n\text白沙} ku n\textsubscript{\text白沙} tu}/

\textit{\textquotesingle And too I am rested.\textquotesingle}

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 *nh₃t* (compare with the Akkadian *nāḥu* (Ass, *nuāḥu*) and Hebrew *nāḥ*), 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 */nūḥtu*/.

2.11:14b–16
*t¥mny ’m ’adtny mnm.šlm*
/ta mmapiyā’ ima ’adattiniyā mínūma 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.’bdk
/rigm taṭbī le’abdēki/
“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/tēnam turru(m)* and Hebrew יָאָשׁ יִנְצָה, “give an answer.” All of these
phrases employ an imperative of the middle weak verb “to return.”

The verb is <i>ttb</i>, 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 /taṭi bi/. The form is an Š (compare the Hebrew causative—the Hiphil <i>z-ṭ</i>), impv 2fs. The distinctive Š of the Š-stem has assimilated to the <i>t</i> of the root word <i>ttb</i> (i.e., /*šaṭībī > taṭi bi/). Additionally, the theme vowel is a long /i/ because <i>ttb</i> is a middle weak, or hollow, verb. Finally, the ending /-i/ indicates that the writers are directing a female to respond.

### 3.5 Letter from Tlmyn to the Queen (<i>KTU 2.12</i>)

#### 3.5.1 Text (<i>KTU 2.12</i>)

2.12:1.  
2.12:2.  
2.12:3.  
2.12:4.  
2.12:5.  
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
\[ l.mlkt \ 'adty \ rgm \]

2.12:4–5
\[ t.hm.tlmyn \ 'bdk \]

2.12:6–11
\[ l.p\'n \ 'adty \ s\'bd w.\'s\'bd \ mrhqt \ qlt \]

Lines 8–9
\[ s\'bd w.\'s\'bd \]
\[/\'saba\'ida \ wa-\'saba\'ida/\]
“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 \(\'s\'bd\), the \(\'id\) seems to incorporate a vowel letter into the multiplicative.

2.12:12–13
\[ t.m.\'adty \ mnm.\$lm \]

2.12:14–15
\[ rgm.\$tb \ l.\$bdh \]
3.6 LETTER FROM KING TO QUEEN-MOTHER (KTU 2.13)

3.6.1 Text (KTU 2.13)

2.13:1. 
2.13:2. 
2.13:3. 
2.13:5. 
2.13:7. 
2.13:8. 
2.13:10. 
2.13:11. 
2.13:12. 
2.13:15. 
2.13:16. 
2.13:17. 
2.13:18. 

3.6.2 Transcription and Notes (*KTU*2.13)

2.13:1–2 *lmlkt ’umy.rgm*

2.13:3–4 *thm.mlk bnk.*

2.13:5–6a *l.p’n.’umy qlt.*

2.13:6b–7a *l.’umy yšlm.*

2.13:7b–8 *šlm tgrk.tšlmk*

2.13:9–10 *hlny.mny kll.šlm*

*hallinīya*, perhaps from syllabic *al-li-ni-ya*.

2.13:11–12 *tnny.m.’umy mnmm.šlm*

2.13:13 *w.rgm.ttb.ly*

2.13:14–15 *bm.ty.ndr ’itt.’mn.mlkt*

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

The word *ty* is difficult. Perhaps a donation or tribute sent along with the letter (cp. biblical Hebrew *בּ*). 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 /tayi/.

*’itt* is difficult. However, perhaps /’iṭṭi/ is related to the word /tayi/.

2.13:16–17a *w.rgmy.lqt.*

2.13:17b–18 *w.pn mlk.nr bn*
3.7 Letter from *Iwiriḏanni to *Iwiripuzenni (*KTU 2.14*)

3.7.1 Text (*KTU 2.14*)

2.14:1.

2.14:2.

2.14:3.

2.14:4.

2.14:5.


2.14:7.

2.14:8.

2.14:9.

2.14:10.

2.14:11.

2.14:12.


2.14:14.

2.14:15.

2.14:16.

2.14:17.

2.14:18.

2.14:19.
3.7.2 Transcription (KTU 2.14)

2.14:1.  "thm.}iwrdn
2.14:2.  }iwrpzn
2.14:3.  bn}y.}ały.rgm
2.14:4.  }ilm.tgrk
2.14:5.  tšlmk
2.14:6.  ṭiky.lḥt
2.14:7.  spr.d'ikt
2.14:8.  'm.tryl
2.14:9.  mhy\(^{37}\).rgmt
2.14:10.  wht.}ały\(^{38}\)
2.14:11.  bny.ys'ul
2.14:12.  tryl.prgm
2.14:13.  lmlk.šmy
2.14:14.  w̱l'iytlm
2.14:15.  wh[m/tj}ały
2.14:16.  bny.ys'ul
2.14:17.  tryl.wrgm
2.14:18.  ūb.vāhyk
2.14:19.  l'adnk


\(^{38}\) Could the -y be a vowel letter? The expected vocalization is /'aḥhā/.
3.8 Letter from Tlmym to Tryl (KTU 2.16)

3.8.1 Text (KTU 2.16)

2.16:1. \[\text{[\ldots]}\]
2.16:2. \[\ldots\]
2.16:3. \[\ldots\]
2.16:4. \[\ldots\]
2.16:5. \[\ldots\]
2.16:6. \[\ldots\]
2.16:7. \[\ldots\]
2.16:8. \[\ldots\]
2.16:9. \[\ldots\]
2.16:10. \[\ldots\]
2.16:11. \[\ldots\]
2.16:12. \[\ldots\]
2.16:13. \[\ldots\]
2.16:14. \[\ldots\]
2.16:15. \[\ldots\]
2.16:16. \[\ldots\]
2.16:17. \[\ldots\]
2.16:18. \[\ldots\]
2.16:19. \[\ldots\]
2.16:20. \[\ldots\]

\[\footnote{Probably read \textit{m’ad!} (i.e., \textit{m’ab}) for \textit{m’ab}. Note that the exclamation mark here is used to mark an emendation.}\]
3.8.2 Transcription (KTU 2.16)

2.16:1. \textit{thm.tlm[yn]}
2.16:2. \textit{ltryl.\textbar uny}
2.16:3. \textit{rgm}
2.16:4. \textit{yslm.lk.\textbar ilu}\textsuperscript{40}
2.16:5. \textit{ugrt.tgrk.}
2.16:6. \textit{tšmk.\textbar umy}
2.16:7. \textit{td}\textsuperscript{41}.\textit{ky}\textsuperscript{42}.\textit{rbt}
2.16:8. \textit{lpn.špš}\textsuperscript{43}
2.16:9. \textit{wpn.špš.nr}
2.16:10. \textit{by.m\textbar id\textsuperscript{44}.w\textbar um}
2.16:11. \textit{tšmh.m\textbar ab}
2.16:12. \textit{wal.tdhln}
2.16:13. \textit{\textbar m.\textbar yrdb.\textbar ank}
2.16:14. \textit{\textbar mny.slm}
2.16:15. \textit{kl}
2.16:16. \textit{wmmm.}
2.16:17. \textit{šlm.\textbar m}
2.16:18. \textit{\textbar umy}
2.16:19. \textit{\textbar my.ttb}
2.16:20. \textit{rgm}

\textsuperscript{40} The use of -\textit{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 /\textbar il\textbar ya/ (see Tropper, \textit{Ugaritische Grammatik}, §89:35).

\textsuperscript{41} The verb \textit{td} may be read as “May she know” to express distancing to indicate respect. This would then be the sense of the verb \textit{tšmh} in line 11 (see Cunchillos, \textit{HUS}, 366).

\textsuperscript{42} Again it seems that we have -\textit{y} as a vowel letter; thus, /kí/ and not /kiya/.

\textsuperscript{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.”

\textsuperscript{44} This is an example of a syllable closing /\textbar i/ma\textbar da/. 
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.\textsuperscript{\textarcdegree}ugrt
2.38:2. \textsuperscript{\textarcdegree}ahy.\textsuperscript{\textarcdegree}rgm
2.38:3. thm.mlk.sr.\textsuperscript{\textarcdegree}ahlk
2.38:4. yšlm.lk.?ilm
2.38:5. tgrk.tšlmk
2.38:6. hny.\textsuperscript{\textarcdegree}mn
2.38:7. šlm.tmny
2.38:8. \textsuperscript{\textarcdegree}mk.mnm.šlm
2.38:9. rgm.ttb\textsuperscript{45}
2.38:10. \textsuperscript{\textarcdegree}anykn\textsuperscript{46}.dt
2.38:11. l'ikt.mšrm
2.38:12. hndt.b.sr\textsuperscript{47}
2.38:13. mtt.by
2.38:14. gšm.\textsuperscript{\textarcdegree}adr
2.38:15. nškh\textsuperscript{48}.w
2.38:16. rb.tmtt\textsuperscript{49}
2.38:17. lqh.kl.df\textsuperscript{50}
2.38:18. bdnhm.\textsuperscript{\textarcdegree}w.\textsuperscript{\textarcdegree}ank
2.38:19. kl.dr\textsuperscript{41}.hm
2.38:20. kl.npš
2.38:21. klklhm.bd
2.38:22. rb.tmtt.lqht

\textsuperscript{45} Š impv. from twb.
\textsuperscript{46} \textsuperscript{\textarcdegree}nykn < */\textsuperscript{\textarcdegree}anayuka(n)/. There is no explanation for the use of the n in Ugaritic.
\textsuperscript{47} A verbless sentence; i.e., “this one was in Tyre.”
\textsuperscript{48} nškh /*naška\textsubscript{u}/ is an N participle, vocalized on the basis of Amarna glosses.
\textsuperscript{49} /rabu tăm\textsuperscript{\textarcdegree}tti/ , “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. \textit{CAD}, s.v. rab).
\textsuperscript{50} Perhaps this is an idiom “all hands [literally, “arms”] on deck.” More likely /dir\textsuperscript{\textarcdegree}a/ refers to the grain shipments that traversed the Mediterranean coast between Egypt and the Hittite realms.
\textsuperscript{51} This is uncertain; perhaps *b + dnt + m is from Akkadian \textit{dannatu} “distress, peril”; thus, it indicates all the personnel who were in their distress.
2.38:23. \textit{w.ttb.\'ank.lhm}^{52}
2.38:24. \textit{w.\'anyak.tt}^{53}
2.38:25. \textit{by}^{54}.\textit{ky.\'ryt}^{55}
2.38:26. \textit{w.aly.mhk}^{56}
2.38:27. \textit{b.lbh.\'al.y\'st}

\textit{lehumu} would perhaps be the \textit{f} (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.

\textit{tt} could be related to the root \textit{twy}, “to dwell,” known from Arabic, thus the ship sits /*\textit{\textsuperscript{\(\ddot{a}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}}} at Akko, but this appeal to Arabic seems unnecessary. \textit{tt} could be simply the numeral “two,” /\textit{\texttt{\textcircled{\(\ddot{a}\)}}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}/ indicating a second ship.

\textit{by-\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}, “in Akko.” The spelling \textit{by} is perhaps another example of the use of a \textit{mater lexiones}, that is, the use of \textit{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}} as a vowel letter.

\textit{\texttt{\textcircled{\(\ddot{a}\)}}\'ryt} is either a stative verb, /*\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}/, or an adjective, /*\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}/, or a G passive participle /*\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}/. 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 \textit{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}} could be /\textit{\texttt{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}}/.

The word \textit{mhk}, “whatever,” is related to Hebrew \textit{\(\texttt{\textsuperscript{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}/}, Akkadian \textit{mannot}, and Aramaic \textit{\(\texttt{\textcircled{\(\ddot{a}\)}}\)}}\textit{\texttt{\textcircled{\(\ddot{a}\)}}}, and it perhaps adds an “emphatic” \textit{k}. This explanation of the form, however, might employ the word “emphatic” too loosely and quickly to explain an anomalous form. Perhaps the \textit{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. \( \text{mlkt.uy} \)
2.30:2. \( \text{rg} \m t \)
2.30:3. \( \text{mlk.bnk} \)
2.30:4. \( \text{l}.pon.um[y] \)
2.30:5. \( \text{ql} \l y u[y] \)
2.30:6. \( \text{y} \)
2.30:7. \( \text{lm.el[y]} \)
2.30:8. \( \text{rk.t \l mk} \)
2.30:9. \( \text{Hlny.omny} \)
2.30:10. \( \text{w.im[n].om[u]my} \)
2.30:11. \( \text{mnm.l[y]} \)
2.30:12. \( \text{w.rgm[iib].ly} \)
2.30:13. \( \text{Hlny.omn[y]} \)
2.30:14. \( \text{mlk. b.iy ndr} \)
2.30:15. \( \text{eit.w.Ht} \)
2.30:16. \( \text{ySny.u} \)
2.30:17. \( \text{w.Hm.t} \)
2.30:18. \( \text{ol.w.lekt} \)
2.30:19. \( \text{omk.w.Hm} \)
2.30:20. \( \text{elak.w.at} \)
2.30:21. \( \text{umy.al.td} \)
2.30:22. \( \text{w.ap.mHkm.l} \)
2.30:23. \( \text{b.lbk.al} \)
2.30:24. \( \text{t} \)
3.10.2 Transcription (KTU 2.30)

2.30:1.  lmkt.ʿu[m]y
2.30:2.  [rg]m th[m]
2.30:3.  mlk.bn[k

2.30:4.  [l].pʿn.ʿum[y]
2.30:5.  [ql]jt[.l]y ʿu[m]y
2.30:6.  yšlm.ʿil[m]
2.30:7.  tg[r]k.tš[l]mk

2.30:8.  [h]lny.ʿmny.[.š]lm
2.30:9.  w.tm[n].ʾm.[ʿu]my
2.30:10. mnm.š[l][m]
2.30:11. w.rgm.[ttb.]ly
2.30:12. hl[n].ʾmn [.šlm]
2.30:13. mlk b.ṭy ndr
2.30:14. ṭtt.w.ht
2.30:15. [y]sy.ʿudyrh
2.30:16. w.hm.ht
2.30:17. ʿl.w.ʿikt
2.30:18. ʿmk.w.hm
2.30:19. ʿl.w.lʿakm
2.30:20. ṭlak.w.at
2.30:21. ṭnym.ʿal.tḏḥl
2.30:22. w.ʿap.mhkm.
2.30:23. b.lbk.ʿal
2.30:24. ʾtš
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

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 (†), 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  [characters]
4.143:2  [characters]
4.143:3  [characters]
4.143:4  [characters]
4.143:5  [characters]

4.1.2 Transcription (KTU 4.143)

4.143:1  b . gt . mlkt . b . rhbn
4.143:2  ḫmšm . l . mʾt̄m . zt
4.143:3  w . bd . krd
4.143:4  ḫmšm . l . mʾt
4.143:5  ḥʾarb . kbd

4.1.3 Notes on KTU 4.143

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

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

rhbn, 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 /mʾtēmi/.

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 ili.dy

4. 43:2 bd.

4. 43:3 l r g m n

4. 43:4 ln skm

4. 43:5 imn.kkrm

4. 43:6 alp.kbd

4. 43:7 [m]etm.kbd

4.2.2 Transcription (KTU 4.43)

4. 43:1 tl t . ds yʾa

4. 43:2 bd . šmmn

4. 43:3 l argmn

4. 43:4 ln skm

4. 43:5 tmn . kkrm

4. 43:6 ṣlp . kbd

4. 43:7 [m]itm . kbd

4.2.3 Notes on KTU 4.43

1–3 yšʾa bd ... l-. This expression, the verb yšʾa 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 'argmn and to nskm.

3 'argmn. “tribute” (see Pardee, 1974). It is sometimes spelled 'irgmn. 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 b.ym.
4.266:2 b.yr<<h>>.pgrm
4.266:3 lq.b.šl.m′dr
4.266:4 w.bn.hlp
4.266:5 m′ḥd
4.266:6 b.ʾarbč
4.266:7 m′at.bṛš

4.3.2 Transcription (KTU 4.266)

4.266:1 b . ym . ḫdt.
4.266:2 b . yr<<h>>. pgrm
4.266:3 lqḥ . b’šl. m’dr
4.266:4 w . bn . hlp
4.266:5 m’ḥd
4.266:6 b . ʾarbč
4.266:7 m’at . bṛš

4.3.3 Notes on KTU 4.266

2 yr<<h>>, the tablet reads yr, which scholars take as a scribal error for yrḥ. 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 ṣub ˙. kkr ˙. ›rt
4.709:2 b ˙. kkr ˙. ›add
4.709:3 w b kkr ˙. ›ugrt
4.709:4 ḫmš ˙. kkrm
4.709:5 ˙alp ˙. ˙mn ˙. m˙at kbd
4.709:6 d ˙. mnht
4.709:7 ˙mnym ˙arbt
4.709:8 kbd ksp
4.709:9 ›rt mnht
4.709:10 w tltm ksp
4.709:11 ›rm ›in

4.4.2 Transcription (KTU 4.709)

4.709:1 šb< . kkr . šrt
4.709:2 b . kkr . ›add
4.709:3 w b kkr . ›ugrt
4.709:4 ḫmš . kkrm
4.709:5 ˙alp . ˙mn . m¨at kbd
4.709:6 d . mnht
4.709:7 ˙mnym ˙arbt
4.709:8 kbd ksp
4.709:9 ›rt mnht
4.709:10 w tltm ksp
4.709:11 ›rm ›in

4.4.3 Notes on KTU 4.709

1 ˙sr, “wool,” originally read as ˙sr, “barley.”
2 ‹add, the southern Canaanite city of Ashdod.
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 ṣunt (KTU 3.4; 3.7), one attests to the establishment of a mrzh (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 mrzh (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. spr.orbnm
2. dt.orb
3. b.mtn.bn.aya
4. b. /notdef.g0001 biH. /notdef.g0003 wt.itH
5. w.mnm./notdef.g0002 alm
6. dt.tknn
7. ol.orbnm
8. HnHmt
9. tknn
10. mtn.bn.obdym
11. elrb.bn.elyn
12. obdadt.bn.bnobdkb
13. gnoym

5.1.2 Transcription (KTU 3.3)

1. spr.{rbnm
2. dt.{rb
3. b.mtn.bn.}{aya\dot
4. b.h\dot bt
5. w.mnm.\dot alm
6. dt.tknn
7. l.{rbnm
8. hnhmt
9. tknn
10. mtn.bn.{bdym
11. ilrb.bn.}{ilyn
12. bd'adtn.bn'{bdkb
13. gn{ym
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 ἀρράβων, 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, בָּרָם, “to stand surety for, be responsible for someone, to pawn.”2 In this document somebody who assumes responsibility for another’s

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

2 KB, s.v. בָּרָם.
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.Ayah˙i/ for Mtn, son of Ayah˙i
   The preposition precedes the name and patronymic of the person. This line ends the first section of the text.

4. /bi.ḥabāṭihu.huwwati.tattihu/ 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.

   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 /huwwatī ţattīhu/ parallels the Akkadian phrase ina mātī šanīti, “in another land,” found in syllabic cuneiform guarantee documents.

5. /wa.mīnummē.ša’ālūma/ and all the investigators
The indefinite pronoun indicates, “whatever, everything, all.”

This common Semitic noun pattern, C₁vC₂aC₃-, signifies habitual or repetitive actions or, as a substantive, a member of a profession. Thus, “those who ask regularly,” or, perhaps, “Investigators.”

6. /dūtī.tukanūna/ 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 ꠿ nâ in contrast with the Akkadian formulation ukannū. Since both these East and West Semitic forms seem to use a double C₃ 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. /‘alē.‘urrubānīma/ 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 ṃayīm, 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 /‘urrubānīma/.

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9. /tukannûa/ they establish.
   [A solid line marks off witnesses to this transaction]
10. /Mtn.bn.<bdym/
11. /îlrabû.bn. ìîyn/
12. /bdat.bn<bdkb/
13. /gn<ym/
5.2 *Iwrkl* Ransoms Some Captives (*KTU 3.4*)

5.2.1 Text (*KTU 3.4*)

1. *mr*\rightarrow E\rightarrow m
2. *E*\rightarrow E\rightarrow m, E\rightarrow m
3. \rightarrow m\rightarrow E\rightarrow m\rightarrow E\rightarrow m
4. *mr*\rightarrow E\rightarrow m\rightarrow E
5. m\rightarrow m\rightarrow m\rightarrow E
6. *mr*\rightarrow [[*]]\rightarrow E\rightarrow m\rightarrow E
7. *mr*\rightarrow m\rightarrow E\rightarrow m
8. *mr*\rightarrow m\rightarrow E\rightarrow m
9. *mr*\rightarrow m\rightarrow m\rightarrow [[*]]\rightarrow E
10. *mr*\rightarrow [[*]]\rightarrow m
11. *mr*\rightarrow m
12. E\rightarrow m\rightarrow m\rightarrow E\rightarrow m？
13. *E*\rightarrow E\rightarrow m, E\rightarrow m
14. *mr*\rightarrow m\rightarrow m
15. m\rightarrow m\rightarrow m
16. m\rightarrow m\rightarrow m\rightarrow E\rightarrow m\rightarrow E
17. *mr*\rightarrow m\rightarrow m\rightarrow E\rightarrow m
18. *mr*\rightarrow m\rightarrow m
19. *mr*\rightarrow m\rightarrow m\rightarrow m
5.2.2  Transcription (KTU 3.4)
1. l.ymhnd
2. ỉwrkl.pdy
3. ʻagdn.bn.nwgn
4. wynhm.ʻaḥh
5. w.b̲l̲nʻaḥh
6. w.h[[t]]tn.bnh
7. w.btšy.bth
8. w.ʻištrmy
9. ʻr.ʻbdmlk ʻatt[h]
10. w.snt[[b]]
11. ʻr.ʻurgt
12. w.pdy.h[m ?]
13. ʻiwrkl.mʻit
14. ksp.b y[d]
15. bʻirtym
16. [w.ʻu]nt.ʻinn
17. l[[h]m.ʻd.tttbn
18. ksp.ʻiwrkl
19. w.ḥb.ʻunthm
5.2.3 Notes and Commentary (*KTU 3.4*)

*KTU* 3.4 and 3.7 deal specifically with the ‘*unt* obligation. The first is the record of eight people who are being temporarily released from the ‘*unt*. 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 “Be’irutiyans,” and until they repay him, they will not return to the ‘*unt*. The second text seems to take the opposite view. *KTU* 3.7 lists people entering into the ‘*unt* contractual agreement for the first time. It lists each person and then the specific ‘*unt* 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 ‘*unt* 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 ‘*unt* was analogous to the vassal treaty, whereby individuals become “vassals” of the estate of an influential person in exchange for certain benefits.

1. */leyōmi hannadi/* “From this day

For *ym* see the Hebrew יָמָ֑י, Akkadian āmu, and Aramaic יָמָ֑י. Syllabic writing, PI-*mu*, does not help with the vocalization. As a result, there are various vocalizations: perhaps יָוִ֑מ, or יָוִ֑מ, or even יָוָ֑מ. 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, *īstu āmi ānnim*, “from this day.” On the basis of this parallel, we read the vocable *hnd* as the near demonstrative */hannadi/*, declined to agree with */yōm/.

2. */īwirkalli padaya/* Iwri-kalli ransomed

*pdy* Cp. Hebrew יָדּ “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. /'agdana 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-'yanhama 'ahāhu/ and YNHM his brother
This second person’s name comes from the root nhm. Since the PN looks like a verbal form, one might expect /yinhama/ 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 /yaḥhama/ because of the generally conserve nature of PNs. Additionally, one expects a vowel to occur after the -n-; thus we would have something like /yanahama/ since the -n- did not assimilate the following consonant.

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

5. /wa-'a lanah 'ahāhu/ and B'LN his brother,
Person #3.

6. /waḥattāṭana binahu/ and ḤTN his son,
Person #4.

7. /waḥatašiya bittahu/ and BŢY his daughter,
Person #5.

8. /wa-'ištarʾummīya/ and ʾIštarʾummīya,
9. /bitta ʿabdimalki ṣattata[hu]/ the daughter of Abdimalki, his wife.
Person #6.

The PN ʿbdmlk is a “perfect” Semitic name. Compare with the Hebrew PN יִבֶּן. The accusative forms /bitta/ and ṣattata[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. /iwrkallu miṭa/ 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 miṭ 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 ṣ and, therefore, provides an indication of case vowel. For example, the form miṭ ʾiqnʿi would indicate a bound formation /miṭu ʾiqnʿi/, “100 of lapis lazuli,” since the final /i/ reveals the genitive case. But tlm ʾiqnʿu shows apposition /talatūma ʾiqnʿu/ “30 lapis lazuli,” since the final vowel is nominative.

14. /kaspa biya[di]/ silver to

15. /beʾiratiyīma/ the Beʾirutians.
In birtym the yod is the gentilic. The exact location of Beiratu is unknown.
16. /wa‘unuṭṭu ʾēnanu/ But the “rights and obligations” are not
The definition of /‘unuṭṭu/ challenges modern readers. Although
not etymologically related, we may compare the concept of
‘unuṭṭu/ 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 tuṭaṭiḇūna/ theirs until they restore
The verb ṭṭṭn 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 ʾiwiʁikalli/ the money of Iwirikalli
Both of these words are objects of the Š verb, which may take
double accusatives.

19. /wa-ṭūbu le‘unuṭṭihumū/ then [they shall] return to their
“rights and obligations.”
This somewhat cryptic sentence has the style of a legal
pronouncement. The word ṭḥ appears to be a G unbound infinitive
ṭūbu, 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. *mrzh
2. *dqny
3. *šmmn
4. *b.btw
5. *wšt.ʾibsn
6. *lkm.km.ʾag
7. *rškm.
8. *b.bty
9. *ksphmšm
10. *ʾišč

Reverse
1. *wšm.mn
2. *rb.ʾal.ydd
3. *mt.mrzh
4. *wyrgm.l
5. *šmmn.tn.
6. *ksp.tql ʾdmnk
7. *tgłm.ysč
8. *yph.ʾihršp
9. *bn.ʾudrn
10. *w.ʾbdn
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 *mrzh.*

Modern scholars do not understand the *mrzh* well. Many scholars

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do not translate the term, but merely transliterate it (e.g., Miller, Fenton, Friedman). Some consider the mrzh as a “funerary society” (e.g., Halpern). If the mrzh 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 mrzh 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 mrzh is discovered, we consider the mrzh 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 mrzh, this indicates that Šamûmânu's contemporaries understood the mrzh and wanted to join. The word mrzh stands alone at the beginning of the text, separated by a line as the title of the text. Šamûmânu 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 mrzh, 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. If for any reason Šamûmânu expels a member of the mrzh, 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 mrzh for his hospitality and requests a shekel from Šamûmânu 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: mrzh

---

(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. /marziḫu/ A mrzh (Men’s Drinking Club)

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

“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. /dû 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/*. This is the usual Phoenician 3ms suffix. Perhaps it is like BH */-iw/*, as in 2 Kings 4:34, יָנָשָׁה.

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

5. */wa-šāttu ʿibūsāna/* And I placed a “pub” [“tap room”?] In this section of the contract proper, lines 5–10, Šāmūmānu states what he is doing. Thus, the verbs are probably G suffixed 1cs. The long */a/* shortens in Hebrew (יְקַב > יְקַבָּה), 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 */mrţh/*, 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. */agarrišukumū/* drive you out
The verb is a D Prefixed 1cs +2mplsuff. See the Hebrew כַּבִּי, in D pref 1cs + suffix כַּבִּי נְגַפָּל.

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. */kaspa ḥamšīma/* then fifty pieces of silver

---

*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. /ṭissa‘u/ I shall pull out.
The G prefix 1cs verb of NS\textsuperscript{c} 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 \textit{lqah} (\textit{iqqa}hu < *\textit{ilqa}hu), “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 tablet when one turns it over.

11. /wašamūmānu/ Now Šamūmānu

12. /rabbu ʿal yiddad/ is head. Let not wander
The term \textit{rb}, which completes the binary nominal sentence, establishes that Šamūmānu heads the roster of \textit{mrzh} members.

The negative injunction /ʾal yiddad/ may be the singular, \textit{yiddad}, or plural, \textit{yiddadā}, of \textit{NDD}. Possibly, see Hebrew \textit{ddn}. It is not clear whether the theme vowel should be /u/, \textit{yaddud}, or /a/ as here.

13. /mutu marzih/ a man of the marziḥu

14. /wa-yargum le-/ nor say to
The G jussive 3ms/pl continues the negative command indicated by ʾ\textit{al} 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 tin expresses the demand of an ungrateful mrzḥ member.

16. /kaspa ṭiqla dāʿimmanaka/ silver, a shekel which is with you!
The word tql stands in apposition to the object, ksp. See the Akkadian šiqlu, Hebrew הָשֵׁלֵא‎, Aramaic הָשֵׁלֵא‎.

17. /ṭiqlēmi yissaʿu/ 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. /yapihʔ/ Witnesses: Ḩdrp
The word yph occurs precisely at the place at the end of a syllabic cuneiform contract where the term šib, “witnesses,” would occur.

19. bn.ʿudrnn son of ʿudrnn

20. w.ʿbdn and ʿbdn

21. bn.sgld son of sgld
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 Marzihu (§6.1), which can be read with the legal text dealing with the Marzihu 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 Marziḥu*

### 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
6.1.2 Transcription (KTU 1.114)

1.114:1 ʾildbh.bbth.mṣd.sd.bqr̲b
1.114:2 ḫkhḥ.sh.lqs.ʾilm.tlḥmn
1.114:3 ʾilm.wtštn.tštn.y<nt>ʾdšbʾ
1.114:4 trt.ʾd.škr.ʾyʾdb.yṛḥ
1.114:5 gḥh.km.k[č]b.yqtq.tḥt
1.114:6 tlḥnt.ʾiš.dydʾnn
1.114:7 ʾyʾdb.lḥm.lḥ.wdlydʾnn
1.114:8 ylmn.hjm.tḥt.tḥn
1.114:9 ʾtrt.wʾnt.ymgy
1.114:10 ʾtrt.tʾdb.nʾšblh
1.114:11 wʾnt.ktp bḥm.ygʾr.tḡr
1.114:12 bt.ʾiš.pn.lm.ʾklb.tʾdbn
1.114:13 nšb.ʾiṭn.rʾdbn.ktp
1.114:14 bʾil.ʾaḥb.gʾr.yṭb.ʾiš.[  ]
1.114:15 [  ]ʾiš.yṭb.bmrẓḥḥ
1.114:16 yšt.[n]ʾdšbʾ.ʾtrt.ʾdškr
1.114:17 ʾiš.hlḥ́.lbth.yṭšqlt.
1.114:18 lḥgrh.ʾyṃsn.nn.tkmn
1.114:19 wšnm.wngšmn.ḥby
1.114:20 bʾl.qrn̲m.wḏnb.ylšn
1.114:21 bḥrʾih.ʾwnth.ql.ʾiš.kmmt
1.114:22 ʾiš.kyrdm.ʾaḥr.ʾnt
1.114:23 wʾtrt.ṭsdn.š[  ]d/lt
1.114:24 qsʾ.bʾl[  ]
R1.114:25  [ ]n.d[   ]
1.114:26  [Q]trn.wقن][   ]
1.114:27  wbhm.ttb.[ ]dh
1.114:28  km.trp’a.hnn’y
1.114:29  dyšt.lšbh.šrklb
1.114:30  wršš.pqq.wšrh
1.114:31  yšt’ahdh.dnzt.hrpt

6.1.3  Notes (KTU 1.114)
2  tlhmn, /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.
‘d, /‘adē <*‘aday/ “until, up to.”
4  y’db, “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.

yqıt, quadrilateral verb, /yaqatqitu/ or /yuqatqitu/ “he swishes
(his tail).”

tht, /taḥta/ Note syllabic, EA 252:26 ta-ah-ta-mu, “under,
beneath.”

8  y.lmn, /*yahluman[n]u > yāluman(n)u/ “he strikes/smites 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  ymgīy, /yamgīiyā/, 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 יג’ר:) “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  *yšql*, /yiqṣaqalu/ or /yiqṣaqalu/, Gt prefix conjugation 3ms “he enters/arrives.” Or, maybe Št of the root *ql*, indicating some sort of falling motion, “falls over himself.”

18  *yMSN.nn*, D prefix conjugation 3cdual (so Sivan, *Grammar*, 136); however, Hebrew uses the G-stem for “load, carry.”

21  *watnth*, “urine” (compare Akkadian *šīnātu*).

29  *šrkbl*, compare Akkadian *šēr 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)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Transliteration</th>
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</thead>
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<td>apnk.l†pn.el</td>
</tr>
<tr>
<td>1:5 vi, 12</td>
<td>dped.yrd.lkSe.yib</td>
</tr>
<tr>
<td>1:5 vi, 13</td>
<td>lHdm.wl.Hdm.yib</td>
</tr>
<tr>
<td>1:5 vi, 14</td>
<td>lar/y</td>
</tr>
<tr>
<td>1:5 vi, 15</td>
<td>q.omr</td>
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<td>1:5 vi, 16</td>
<td>un.lre.H.opr.plit</td>
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<td>1:5 vi, 17</td>
<td>l.qdqdH.lp.ykS</td>
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<tr>
<td>1:5 vi, 18</td>
<td>mezrtm.</td>
</tr>
<tr>
<td>1:5 vi, 19</td>
<td>r.babn.ydy.pSltm.byor</td>
</tr>
<tr>
<td>1:5 vi, 20</td>
<td>yHdy.lm.wdqn</td>
</tr>
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<td>1:5 vi, 21</td>
<td>roH.yili.qn.ri</td>
</tr>
<tr>
<td>1:5 vi, 22</td>
<td>kgn.ap lb.komq.yili</td>
</tr>
<tr>
<td>1:5 vi, 23</td>
<td>bmt.y.u.gH.wy</td>
</tr>
<tr>
<td>1:5 vi, 24</td>
<td>bol.mt.my.lem.bn</td>
</tr>
<tr>
<td>1:5 vi, 25</td>
<td>dgn.my.Hmlt.air</td>
</tr>
</tbody>
</table>
6.2.2 Transcription (KTU 1.5 vi, 11-25)

1:5 vi, 11 ḫapk.ltn.‘il
1:5 vi, 12 dp‘id.yrd.ils‘i.yṭb
1:5 vi, 13 lhdm.wl.hdm.yṭb
1:5 vi, 14 l‘arš.ysq.‘mr
1:5 vi, 15 un.lr‘išh.‘pr.plṭṭ
1:5 vi, 16 l.qdqdh.lpš.yks
1:5 vi, 17 m‘izrtn.‘r.b‘abn
1:5 vi, 18 ydy.pslm.by‘r
1:5 vi, 19 yhdy.lhm.wdqn
1:5 vi, 20 ytlt.qn.ḍr‘h.yḥrt
1:5 vi, 21 kgn.‘ap lb.k‘mq.yṭl
1:5 vi, 22 bmt.yš‘u.gh.wyṣḥ
1:5 vi, 23 b‘l.mt.my.Ṭ‘m.bn
1:5 vi, 24 dgn.my.hlmt.‘atr
1:5 vi, 25 b‘l.‘ard.b‘ars

6.2.3 Notes (KTU 1.5 vi, 11-25)

12 dp‘id, “the one of compassion,” relative pronoun d + noun.
   ṣṭb, most likely either suf-conj. yṭaba or pret. yṭib; actually,
   all the verbs in ll. 12–16 could be infinitives (cf. Smith, Baal
   Cycle, 42).

13 lhdm, compare Hebrew זְיָדָה, “footstool (of God).”

14 ysq, compare Hebrew יִסָע, “to pour”; G suff-conj. 3ms; or, G
   pret.
   ‘mr, compare Biblical Hebrew יִסְאָה, “heap of corn,” Mishnaic
   Hebrew “hay.”

16 yks, compare Hebrew זָכַע “to cover”; D (?) 3ms. Could be
   either passive voice /*yukassı/ or active /*yakassı/.
   lbsı, compare Hebrew לָבָשׁ.

18 ydy, from ḡdy “to scratch”; G suffix conjugation, 3ms, or G
   preterite.
19 *yhdy*, from *hdy* “to cut, gash”; must be G preterite.
20 *ytli*, from *tli* “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

1.14:i, 2

1.14:i, 3

1.14:i, 4

1.14:i, 5

1.14:i, 6

1.14:i, 7

1.14:i, 8

1.14:i, 9

1.14:i, 10

1.14:i, 11

1.14:i, 12

1.14:i, 13

1.14:i, 14

1.14:i, 15

1.14:i, 16

1.14:i, 17

1.14:i, 18

1.14:i, 19

1.14:i, 20

1.14:i, 21

1.14:i, 22

1.14:i, 23

1.14:i, 24

1.14:i, 25

1.14:i, 26

1.14:i, 27

1.14:i, 28

1.14:i, 29

1.14:i, 30

1.14:i, 31
1.14:i, 32

bdmoH.nHmmt

1.14:i, 33

nt.tlun

1.14:i, 34

wy

1.14:i, 35

kb.nHmmt

1.14:i, 36

wyqm

1.14:i, 37

el.yrd.b

1.14:i, 38

b

1.14:i, 39

ab adm[.]wyqrb

1.14:i, 40

al.krt.mat

1.14:i, 41

krt.kybky

1.14:i, 42

el.mlk[.i]r abH

1.14:i, 43

yar

1.14:i, 44

[...]
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.‘il[---]
1.14:i, 6  
[----]d nhr. 'umt
1.14:i, 7  
[krt.]rwt.bt
1.14:i, 8  
[m]lk. 'it<bd>.dšb<
1.14:i, 9  
[ʔa]ljm.lh.ʔmnt.bn 'um
1.14:i, 10  
krt.ltkn.rs
1.14:i, 11  
krt.grdš.mknt
1.14:i, 12  
‘att.sdqh.lypq
1.14:i, 13  
mtrńt.yşrh
1.14:i, 14  
‘att.trń.wrb<
1.14:i, 15  
ťər. 'um. 'akn lh
1.14:i, 16  
mńlt.ktnm.tmt
1.14:i, 17  
mrb<.zbnm
1.14:i, 18  
mhńst.yńtsp
1.14:i, 19  
rş[p.].mtľt.qlm
1.14:i, 20  
ym.śm.ţhn.ţslh
1.14:i, 21  
tpl.yń.ḥtkh
1.14:i, 22  
krt yń.htk<h> rş
1.14:i, 23  
mń.şdš.tbth
1.14:i, 24  
wbn.yń.ţńb<bd>
1.14:i, 25  
wb.ţńr.ţyrt
1.14:i, 26  
yrb.ţńdrh.ybky
1.14:i, 27  
btn.ţgm.ţydm<
1.14:i, 28  
tńkn.ţĎnmt<
1.14:i, 29  
km.tqlm.ţarşh
1.14:i, 30  
mήmşţ mțth
1.14:i, 31  
bn[j.ţbky.ţyăn
1.14:i, 32  
bămt.h.nhńmt
1.14:i, 33  
şńń.ţl'lln
1.14:i, 34  
whśkb.nhńmt
1.14:i, 35  
węqŅ.şwhńmńh
1.14:i, 36  *il.yrd.bḍhrth*
1.14:i, 37  ʿab ḫadm[.]wyqr b
1.14:i, 38  bšal.krt.mʿat
1.14:i, 39  krt.ḥybk ḫ
1.14:i, 40  ydmʾ.nʾmn.ʾglm
1.14:i, 41  ʾil.mk[.]tr ʾabh
1.14:i, 42  yʿarš.hm.dm[.r]
1.14:i, 43  kʿab.ḥadm
1.14:i, 44-50  [  ]
1.14:i, 51  [  ]
1.14:i, 52  ʾank.ksp.wyrq]
1.14:ii, 1  [ḥrš.]yd.mqmḥ
1.14:ii, 2  [wʾb]d.ʾlm.ʾlt
1.14:ii, 3  [ssw]m.mkbt btrbs bnʾamt
1.14:ii, 4  [--- b]mnʾaqny
1.14:ii, 5  [---]šrmʾ.ʿamʾid
1.14:ii, 6  [wyʾn].trʾabhʾil
1.14:ii, 7  d[---]t.ḥbkm.krt
1.14:ii, 8  bdmʾ.nʾmn.ʾglm
1.14:ii, 9  ʾil.trḥš.wtʾadm
1.14:ii, 10  ḥrš.ʾydkʾamt
1.14:ii, 11  ʾusḥ[ʾk.ʾ]d[.l]km
1.14:ii, 12  ʾrb[.bʒl.ḥmt]
1.14:ii, 13  qḥʾim[r.bydk]
1.14:ii, 14  ʾimr.d[ḥh.ʾm].ygm
1.14:ii, 15  llʾa.klʾatm]
1.14:ii, 16  klt.l[ḥmk.δ]nzl
1.14:ii, 17  qḥ.ms[rr.ʾṣr
1.14:ii, 18  dbḥ.ṣ[q.bg].l.ḥt
1.14:ii, 19  yn.bgl[.h]rš.nbt
1.14:ii, 20 ‘l lzr.[mg]dl
1.14:ii, 21 w‘l lzr.[mg]dl.rkb
1.14:ii, 22 tkmm.[hm][r].š[a.ydk
1.14:ii, 23 šmm.dbh.ły
1.14:ii, 24 ’abk.’lšrd.b‘l
1.14:ii, 25 bdbhk.bn.dgn
1.14:ii, 26 bmšdk.wyrd
1.14:ii, 27 krt.lggt.’db
1.14:ii, 28 ’akl.lqryt
1.14:ii, 29 ḫtt.lbt.ḥbr
1.14:ii, 30 y‘ap.lhm.dḥmš
1.14:ii, 31 mgd [.]tdtyḥm
1.14:ii, 32 ‘dn [.]ngb.wyṣ‘i
1.14:ii, 33 sb‘u.sh‘i.ngb
1.14:ii, 34 wyṣ‘i.’dn.m‘
1.14:ii, 35 sb‘uk.’ul.m‘ad
1.14:ii, 36 ṯl.m‘at.rbt
1.14:ii, 37 ḫpt.dbl.spr
1.14:ii, 38 ṭnn.dbl.hg
1.14:ii, 39 ḥlk.ʿalpm.ḥdd
1.14:ii, 40 wrbt.km yr
1.14:ii, 41 [‘a]tr.ṭn.ṭn.hlk
1.14:ii, 42 ʿatr.ṭl.kḥm
1.14:ii, 43 yḥd.bṭh.sgr
1.14:ii, 44 ʿalmnt.škr
1.14:ii, 45 tškr.zbl.ʿršm
1.14:ii, 46 yš‘.ḥwr.mzl
1.14:ii, 47 ymzl.wyṣ‘.ṭrḥ
1.14:ii, 48 ḫṭ.yb‘.ltḥ
1.14:ii, 49 ʿṭṭḥ.lm.nkr
6.4.3. Notes (KTU 1.14)

7 $btl[m]lk$, compare to Akkadian $bit$ $humri$ (“house of Omri”) or $בット-הרימי$.

8 $\text{iitdb}$ is a mistake for $\text{iit}<bd>$ (from $\sqrt{bd}$). “to destroy.”

10 $htkn$ “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 quadraliteral 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, הָיְפַה יָכַן יָכַן וּפַרְשָׁב $ypq$ (with $ypq$ as a 3ms suffix (see line 28). also see Yahimilk inscription, lines 6–7; Yahaumilk inscription, line 9. See the recently discovered inscription from Tell Dan (line 5).

15 $\text{akn}$, error for $tkn$, or so read.

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

$kt\text{rm}$, perhaps a people, or a social class. Some compare it with the Syriac $ksr'$, “health,” but this makes little sense. Perhaps it is to be related with childbirth (e.g., Wyatt, Religious Texts, 181).

$zbl\text{nm}$, this is also sometimes understood as a people, but note that $zbl$ is a regular epithet of Baal.

18 $y\text{itsp}$, from $sp$, Gt prefix-conjugation; compare $\text{רָבָּד}$, “to be gathered (to one’s fathers)” in Biblical Hebrew.

20 $mšb\text{thn}$, possible to read either $mšb't\text{thn}$ with $hn$ as a 3fp suffix or $mšb\text{th} \text{t} \text{hn}$ with $hn$ as a vocative particle.

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

22 $htkp$, correct to $htk<h>$, and note the graphic similarity
between $p$ and $h$.

23 *m̄id*, /maʔida/ suffix conjugation, 3ms, “he increased.”

$tbb$, compare *twb*, “to return” or Hebrew הַסִּכָּה, “seat, throne.”

28 *ntkn*, from *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 הַמַּמְרֵס, “slumber”; Akkadian *munattu*, “waking.” Perhaps it can be derived from *nhm* + *mt*, “waking from deep sleep (of death).”

33 *tl̄un*, from the root *l̄y*, “to languish, be victorious” (Hebrew *lyh*, “to be weary”); note that apparently the *n* has five wedges and might be read *tl̄u̇an* (compare *a* with *n*).

38 *m̄at*, from *mh* and *̄at* (compare Psalm 114:5) or *my* and *̄at* (compare Ruth 3:6).

**Column ii**

9 *tr̄hs* refers to ceremonial washing, which was commonplace in Semitic religions.

*wt̄adm*, “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 *k̄p̄mn* is generally taken as referring to both hands, e.g., with *ll̄a* it is taken to mean “a kid requiring both hands to hold.” It may be compared with the Hebrew אֲמָנָה, “to enclose.” The form *k̄p̄mn* is then understood as a dual with an enlitical *m* and translated as “enclosures” (e.g., Psalm 50:9 מַמְלָאֵהוֹן).

18 *h̄t*, Hititte for “silver.”

19 *nbt*, compare the Hebrew and Phoenician מֵבְדָה, “honey.”

27 *‘db* 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 *yrd* (line 79).

31 *mgd*, the parallelism dictates that *mgd* must be “food” not “fortress” (compare Hebrew מַדְת; cf. Genesis 42:25; Joshua 9:14).
32 ‘dn has been variously interpreted. Perhaps related
to “occupy” (from Arabic ‘dh), or “to prepare” (from Arabic
‘dn), or Aramaic אֲנָוֹ and Hebrew ת, “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
גֶּבֶל, “to gather, raked together, accumulate.”

wys‘i, jussive with ‘i marking Ø vowel.

33 sb‘i, a superlative, i.e., the elite of the army.

34 m“all together.”

35 ‘ul, compare the Akkadian awilu, “freeman,” or possibly the
Hebrew בָּרָא, “strength.”

38 bpt//inn, are apparently two categories of people; compare
Hebrew בִּית (1 Samuel 16:25) and Amarna ḫubšu. Akkadian
(Alalakh) has ḫupšu, s/šanaru, “first born farmers,
professional soldiers” (cf. Wiseman).

39 ḫdd “storm cloud” (compare the Hebrew בֵּיתוֹ, Zechariah
10:1).

45 zbl.‘ršmlš‘u has received many interpretations. Perhaps zbl
refers to “noble” (i.e., “the nobe carries beds”), or zbl as a
“young husband” who in his enthusiasm “rises from the bed.”
Parallelism with ‘wr, “blind” might suggest that zbl is a “sick
person.”

46 mzlymzl, “to grope one’s way, avoid obstacles.” Compare the
Hebrew לְזָא, “to fortell; fortune.”

47 trh, compare the Akkadian terḥatu, “bride price,” or possibly
just “bridegroom.”

48 ḥdt, compare the Akkadian ḥudaštu, “marriage.”

lm, perhaps “to a second one (i.e., another).” Or, from tm, “to
speak, recite” (compare Old/Late Hebrew נָשָׁה; Aramaic ṣǝnā; 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  n.3
1.100:2  n.3
1.100:3  n.3
1.100:4  n.3
1.100:5  n.3
1.100:6  n.3
1.100:7  n.3
1.100:8  n.3
1.100:9  n.3
1.100:10 n.3
1.100:11 n.3
1.100:12 n.3
1.100:13 n.3
1.100:14 n.3
1.100:15 n.3
1.100:16 n.3
1.100:17 n.3
1.100:18 n.3
1.100:19 n.3
1.100:20 n.3
1.100:21 n.3
1.100:22 n.3
1.100:23 n.3
1.100:24 n.3
1.100:25 n.3
1.100:26 n.3
1.100:27 n.3
1.100:28 n.3
1.100:29 n.3
1.100:30 n.3
1.100:31 n.3
1.100:32 n.3
1.100:33 n.3
1.100:34 n.3
6.4.2 Transcription (KTU 1.100)

1.100:1 ‘um.phl.phlt.bt.‘n.bt.‘abn.bt.śmm.wthm
1.100:2 qr‘it.lšpš.‘umh.špš.‘um.ql.bl.‘m
1.100:3 ‘il.mbnhrm.b‘dt.thtmtm
1.100:4 mnt.ntk.nḥš.šmrr.nḥš
1.100:5 ḡsrl.inh.mlḥš.‘abd.inh.ydy
1.100:6 ḫnt.nlm.ytq.nḥš.yšlm.‘qšr
1.100:7 y‘db.ks‘a.wyṭb
1.100:8 tqr‘u.lšpš.‘umh.špš.‘um.qlbl
1.100:9 ‘m.ba.lmrmtn.spn.mnty.ntk
1.100:10 nḥš.šmrr.nḥš.‘qšr.inh
1.100:11 mlḥš.‘abd.inh.ydy.ḫnt.nlm.ytq
1.100:12 nḥš.yšlm.nḥš.‘qšr.ydb.ks‘a
1.100:13 wyṭb
1.100:14 tqr‘ušpš.‘uš.špš.‘um.qlbl.‘m
1.100:15 ḏgn.tlt.mnt.nṭk.nḥš.šmrr
1.100:16 nḥš.‘qšr.inh.mlḥš.‘abd.inh
1.100:17 ydy.ḥnt.nlm.ytq.nḥš.yšlm
1.100:18 nḥš.‘qšr.y‘db.ks‘a.wyṭb
1.100:19 tqr‘ušpš.‘umh.špš.‘um.qlbl.‘t
1.100:20 ‘ntw[[?]]ttttinbnh.mnt.nṭk
1.100:21 nḥš.šmrr.nḥš.‘qšr.inh.ml
1.100:22 ḫš.‘abd.inh.ydy.ḥnt.nlm.ytq
Literary Texts

1.100:23  nhš.yšlhm.nhš.‘qšr.[y]dbks’a
1.100:24  wytb
1.100:25  tqr’u.lšpš.’umh.špš.‘a[m.q]‘l bl.‘m
1.100:26  yrḥ.lrgth.mnt.nṭk.[nhš]š.mmr
1.100:27  nhš.‘qšr.lnh.mlḥš.’abd.lnh.ydy
1.100:28  ḫmt.hlm.yṭq.nḥš.yšlhm.nḥš
1.100:29  ‘qšr.y’db.ks’a.wyṭb
1.100:30  tqr’u.lšpš.’umh.špš.’um.qlb.‘m
1.100:31  ršp.bbth.mnt.nṭk.nḥš.š.mmr
1.100:32  nhš.‘qšr.lnh.mlḥš’abd.lnh.ydy
1.100:33  ḫmt.hlm.yṭq.nḥš.yšlhm.nḥš.’q
1.100:34  š.y’db.ks’a.wyṭb
1.100:35  tqr’u.lšpš.’umh.špš.’um.qlb.‘m
1.100:36  ţz.wkmt.hṛtyh.mnt.nṭknḥš.š.m
1.100:37  rr.nḥš.‘qšr.lnh.mlḥš’abd.lnh
1.100:38  ydy.ḥmt.hlm.ṭq.nḥš.yšlhm.nḥš
1.100:39  ‘q.šr.y’db.ks’a.wyṭb
1.100:40  [t]qr’u.lšpš.’umh.špš.’um.qlb.‘m
1.100:41  mlk.‘ṯrth.mnt.nṭk.nḥš.š.mmr
1.100:42  nhš.‘qšr.lnh.mlḥš’abd.lnh.ydy
1.100:43  ḫmt.hlm.yṭq.nḥš.yšlhm.nḥš
1.100:44  ‘qšr.y’db.ks’a.wyṭb
1.100:45  tqr’u.lšpš.’umh.špš.’um.qlb.‘m
1.100:46  kṯr.wḥss.kptrh.mnt.nṭk.nḥš
1.100:47  š.mmr.nḥš.‘qšr.lnh.mlḥš.’abd
1.100:48  lnh.ydy.ḥmt.hlm.yṭq.nḥš
1.100:49  yšlhm.nḥš.‘qšr.y’db.ks’a
1.100:50  wyṭb
1.100:51  tqr’u.lšpš.’umh.špš.’um.qlb.‘m
1.100:52  šhr.wšlmšmhmṭnt.nṭk.nḥš
1.100:53  šmrr.nhš.ğsr.lnh.mlḥš
1.100:54  ḥabd.lnh.ydyḥmt.hln.ytq
1.100:55  nhš.yṣḥm.nhš.ğṣr.ydB
1.100:56  kṣʾa.wyṭb
1.100:57  ṭqrʾu.lṣpš.ʾumh.ṣpš.ʾum.ql.bl
1.100:58 ʾm.ḥrn.ṃsdh.mnt.ʾnṭk.nḥš
1.100:59  šmrr.nḥš.ʾqṣr.lnh.mlḥš
1.100:60  ḥabd.lnh.ydy.hmt
1.100:61  bhrn.pnm.trṅw.wtkl
1.100:62  bnmwth.ykr.ʾr.dqdm
1.100:63 ʾidk.pnm.lytn.tkʾaršḥ.rbt
1.100:64  wʾaršḥ.trṭ.ydy.bʾṣm.ʾrʾr
1.100:65  ṣbšt.ʾṣ.mtrʾrm.ynʾrʾḥ
1.100:66  ṣṣnm.yṣynh.ʾdṃ.yʾdynh.yb
1.100:67 ʾlm.yblnḥ.mgḥy.ḥrn.ḥbḥ.w
1.100:68  yṣṭq.lḥzrh.tlʾu.hṭ.km.nḥl
1.100:69  tplg.km.plg
1.100:70  bʾdh.bḥtm.mnt.bʾdh.bḥtm.sgrt
1.100:71  bʾdh.ʾdbt.tlt.pṭḥ.bt.mnt
1.100:72  pṭḥ.bt.wʾubʾa.hkḷ.wʾṣṭqḷ
1.100:73  tn.km.nḥšm.yḥr.tn.km
1.100:74 ʾmḥr.yḥn.btʾn.ʾṭṭny
1.100:75  yṭt.nḥšm.ʾmḥrk.bḥṭn
1.100:76  tnnk

Side lines:
1.100:1 ʾatṛʾṣʾp.ʾṭṛt
1.100:2 ʾmʾṭṭrt.mcḥ
1.100:3 ʾmnt.ʾnṭk.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  [ ]ý[ ]ḥtt.mtt[ ]
1.2: iv, 2  [ ]ḥy[ ]ḥaṣš‘i.hm.‘ap.‘amr[ ]
1.2: iv, 3  [ ]wbym.mnlḥ‘abd.bym.‘irtm.m[ ]
1.2: iv, 4  [ ]nhr.tl‘m.tm.ḥrbm.‘its.‘anšq
1.2: iv, 5  [ ]ḥ/ptm.Pars.ypl.‘ulny.wl.‘pr.‘ṣmny
1.2: iv, 6  [b]ḥ.rgm.lyṣ‘a.bšpth.hwth.wtn.gh.ygr
1.2: iv, 7  ṭḥ.ks‘i.zbl.ym.w‘n.kr.ḥwss.lrgmt
1.2: iv, 8  lk.lzbl.b‘l.tnt.lrkb.‘rpt.ht.‘ibk
1.2: iv, 9  b‘lm.ht.‘ibk.tmḥs.ht.tšmtsrtk
1.2: iv, 10  tqa.mlk.‘lmk.drkt.dt.drdrk.
1.2: iv, 11  ktrṣmdm.ynḥt.wyp‘r.ṣmṭhm.ṣmk‘at
1.2: iv, 12  ygrṣ.ygrṣ.ṛṣmgṛṣym.ḥks‘ih
1.2: iv, 13  nhrklḥt.drḥt.ṯrtqṣ.bdb‘l.ḥmnṣ
1.2: iv, 14  ṭ.ḥuṣb‘th.hlμ.ḥπt.zbl.ḥym.ḥnvdm
1.2: iv, 15  [p]nhr.yrtqṣ.ṣmdbdb‘l.ḥm.ḥnsr
1.2: iv, 16  b‘uṣb‘th.ylm.ḥπt.zblḥym.ḥnv.tpt
1.2: iv, 17  nhr.‘z.ḥym.ḥlmk.ltn‘ṣn[..]ḥnt.ḥydḥp
1.2: iv, 18  ṭmnh.ktr.ṣmdm.ynḥt.wyp‘r.ḥṣmṭhm
1.2: iv, 19  ṣmk.‘at.‘aṃyr.‘aṃyr.ḥr.ḥym.ḥmr.ḥym
1.2: iv, 20  ṭkṣ‘ih.nhr.lḥḥt.drḥt.ṯrtqṣ
1.2: iv, 21  bdb‘l.ḥm.ḥnsrb‘uṣb‘th.hlμ.qdq
1.2: iv, 22  d.zblḥym.ḥm.ḥm.tpt.nhr.yprṣḥym
1.2: iv, 23  wylḥl.ḥṣr.wyṛtqṣ.ṣmdbdb‘l
1.2: iv, 24  ᵃm.ḥnsr.b‘uṣb‘th.ylm.qdqထzbl
1.2: iv, 25  ṭmnḥ.ḥm.tpt.nhr.yprṣḥ.ḥym.ḥyl
1.2: iv, 26  Pars.tn‘ṣn.ḥnt.ḥydḥp.tmnḥ
1.2: iv, 27  yqṭ‘l.ḥyṣt.ḥym.yklḥ.tpt.nhr
1.2: iv, 28  b.ḥṣrm.ḥṭrt.bṭl.ḥluyn.b[ ]
AQUHAT (KTU 1.19)

6.6.1 Transcription (KTU 1.19)

1.19: i, 1  [l]  `aqht
1.19: i, 2  tkrb.-[ ... ]-lqr(?m(?ym
1.19: i, 3  tql.[ ... ]lb.tbr
1.19: i, 4  qš[t[ ... ]nr.ytbr
1.19: i, 5  ẓmn.[ ... ]bttl.ṭnt
1.19: i, 6  ṭṭb.-[ ... ]ša
1.19: i, 7  tlm.km----.ydh.kšr
1.19: i, 8  knr.`ušb’h (`ušb’th).k šr.ḥṣ.ʿabn
1.19: i, 9  ph.t′ḥd.šnt.w’akl.ｂqmm.
1.19: i, 10  tšt.ḥrš.klb.’ilnm
1.19: i, 11  wšn.ɡprm.mn.ɡprh.šr
1.19: i, 12  `aqht.y’n.kmr.kmrm
1.19: i, 13  k ’ap.ʿil.bgdrt.klb l
1.19: i, 14  ḥḥ.ʾimḥšh.kd.’l.qšth.
1.19: i, 15  ʾimḥšh.’l.qšth.hwt
1.19: i, 16  l.ʾahw.ʾap.qšth.ltn
1.19: i, 17  ly.wbmt(?)-hmddf(?)-(?)
1.19: i, 18  pr‘qs(yh.shlt
1.19: i, 19  b glph.(apnk.dnlil
1.19: i, 20  [m]trp‘i.(aphn.azr
1.19: i, 21  (mt.h)rnmy.yfs‘u
1.19: i, 22  [ytb.b‘ap.t]gtr[t]ht
1.19: i, 23  ‘admrm.d b grn.[y]dn
1.19: i, 24  [dn.almnt.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]š.i
1.19: i, 29  ∗nh.wtphn [ ... ]
1.19: i, 30  b grn.yhrb[ ... ]
1.19: i, 31  ygly.yhsps.‘iβ-[ ... ]
1.19: i, 32  ‘lt.‘abhm.nšrm.trhpm.
1.19: i, 33  ybsr.hbl.d‘iym
1.19: i, 34  tbky.pgt.bm.lb
1.19: i, 35  tdm.b.bm.kbd
1.19: i, 36  tmz.kst.dnlil.mt
1.19: i, 38  apnk.dnlil.mt
1.19: i, 39  rp‘i.yšly.‘rpt.b
1.19: i, 40  ḫm.‘un.yr.‘rpt
1.19: i, 41  tmt.r.bqz.tl.ṣyll
1.19: i, 42  l ḡnrm.šb.‘šnt
1.19: i, 43  yṣrk.b‘l.tmn.rkb
1.19: i, 44  ‘rpt.bl.ql.bl rbb
1.19: i, 45  bl.šr.‘hmm.bl
1.19: i, 46  ṭbn.ql.b‘l.k tmz‘
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1.19: i, 47  kst.\dn'il.mt rp'i
1.19: i, 48  'all.\gzr.mt hr[\nmy]
1.19: i, 49  gm.lbth[\dn'il.k y\sh]
1.19: ii, 1  Šm'pgt.tkmt[\my
1.19: ii, 2  ḫspt.is'rtl.yd[r]
1.19: ii, 3  hlk.kbkbm.mdln't
1.19: ii, 4  šmd.phl.št.gpny dt ksp
1.19: ii, 5  dt.yrq.nqbny.ṭš[m']
1.19: ii, 6  pgt.tkmt.my.hspt.l[š?]r.rł
1.19: ii, 7  yd't.hlk.kbkbm
1.19: ii, 8  bkm.tmdln't
1.19: ii, 9  bkm.ṭšmd.phl.bkm
1.19: ii, 10  ṭš'u.\abh.tšttnn.l[b]mt ʿr
1.19: ii, 11  l y msm.bmt.phl
1.19: ii, 12  ydn ʿil (dnʿil).ysb.p'alth
1.19: ii, 13  bsql.yph.bp'alt.bsq[ł]
1.19: ii, 14  yph.byglm.bsql.yhbq
1.19: ii, 15  wynšq.ʿahl.ʿan.bš[ql]
1.19: ii, 16  ynp'.bp'alt.bsq[ł].byglm
1.19: ii, 17  ʿur.t'ispk.yd.ʿaqht
1.19: ii, 18  ġzr.ṭštk.bqrbm.ʿasm
1.19: ii, 19  ydnh.ysb.ʿaklt.th.yph
1.19: ii, 20  šblt.b'akt (ʿaklt).šblt.yp[ł
1.19: ii, 21  b ḥmdrt.šblt.yh[bq]
1.19: ii, 22  wynšq.ʿahl.ʿan.š[blt]
1.19: ii, 23  tp'.b'akt.šblt.tp[ł.ḥh]mdrt
1.19: ii, 24  ʿur.t'ispk.yd.ʿaqht.ḡz[r]
1.19: ii, 25  ṭštk bm.qrbm.ʿasm
1.19: ii, 26  b ph.nrm.lyš'a.šp[ł hwth]
1.19: ii, 27  b nši ʿnh.wtphn.ʿin.š[ ... ]
1.19: iii, 1 [gh.]wys\textit{h}[.]kn[p.nsr\textit{m}]
1.19: iii, 2 b\textit{l}.y\textit{t}b (y\textit{t}br).b\textit{l}.y\textit{t}br[.d\textit{iy}.hmt]
1.19: iii, 3 tqln.th (tht) p\textit{ny}.\textit{ibq}.[.kbd\textit{d}hm.w]
1.19: iii, 4 \textit{\textalpha}hd.hm[.\textit{\textalpha}t.smt.hm[.\textit{\textalpha}t]]
1.19: iii, 5 \textit{\textalpha}m.[abpy (\textit{abk})].w[.\textit{aqbr}nh]
1.19: iii, 6 \textit{\textalpha}st.\textit{bhrt}.\textit{ilm}.\textit{\textalpha}rt (\textit{\textalpha}rs)
1.19: iii, 7 b ph.rgm.ly(R: -)\textit{\textalpha}b.\textit{bs}\textit{p}th.hwt[h]
1.19: iii, 8 knp.nsr\textit{m}.b\textit{l}.y\textit{t}br
1.19: iii, 9 b\textit{l}.l\textit{br}.d\textit{iy} hmt.\textit{t}qln (tqln)
1.19: iii, 10 tht.p\textit{ny}.ybq[.kbd\textit{d}hm.w[. yhd]
1.19: iii, 11 \textit{\textin}.	extit{\textsm}m[.\textit{\textin}.\textit{\textalpha}m.y\textit{\textin}.u.g\textit{h}
1.19: iii, 12 w\textit{ys}\textit{h}.knp.nsr\textit{m}.\textit{yn}
1.19: iii, 13 b\textit{l}.\textit{yn}.d\textit{iy}.hmt.nsr\textit{m}
1.19: iii, 14 tpr.wd\textit{u}.bn\textit{\textns}.\textit{\textyn}.w\textit{ypn} (\textit{yp}hn)
1.19: iii, 15 yhd.hr\textit{g}.\textit{\textab}n.sr\textit{m}
1.19: iii, 16 y\textit{\textin}.u.g\textit{h}.w\textit{ys}\textit{h}.knp.hr[.g]\textit{b}
1.19: iii, 17 b\textit{l}.y\textit{t}b (y\textit{t}br).b\textit{l}.y\textit{t}br.d\textit{iy}[.]hw\textit{t}
1.19: iii, 18 w\textit{y}q\textit{l}.tht.p\textit{ny}.\textit{ibq}[.kbd\textit{d}hm[h]
1.19: iii, 19 w\textit{\textalpha}hd.hm[.\textit{\textalpha}t.smt.hm[.\textit{\textalpha}t[.\textit{\textalpha}m]
1.19: iii, 20 \textit{\textalpha}b\textit{ky}.w\textit{\textaq}br\textit{m}.\textit{\textalpha}st.\textit{bhrt}
1.19: iii, 21 \textit{\textil}.[\textit{\textars}.bph.rgm.ly\textit{\textys}.\textit{a}.\textit{b}\textit{sp}]
1.19: iii, 22 th.hwth.knp.hr\textit{g}.b\textit{l}.t\textit{br}
1.19: iii, 23 b\textit{l}.l\textit{br}.d\textit{iy}.hwt.w\textit{y}q\textit{l}
1.19: iii, 24 tht.p\textit{ny}.ybq[.kbd\textit{d}hm.w\textit{yd}
1.19: iii, 25 \textit{\textin}.\textit{\textsm}m[.\textit{\textin}.\textit{\textalpha}m.y\textit{\textin}.u.g\textit{h}
1.19: iii, 26 w\textit{ys}\textit{h}.knp.hr\textit{g}.b\textit{l}.\textit{yn}
1.19: iii, 27 b\textit{l}.\textit{yn}.d\textit{iy}.hwt.hr\textit{g}
1.19: iii, 28 tpr.wd\textit{u}.bn\textit{\textns}.\textit{\textyn}.
1.19: iii, 29 w\textit{y}p\textit{hn}.yd\textit{\textsm}.\textit{\textum}.ns\textit{rm}
1.19: iii, 30 y\textit{\textin}.u.g\textit{h}.w\textit{ys}\textit{h}.knp.s\textit{m}l.
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1.19: iii, 31  בֵּיתָבְרַע בֵּיתָבְרַע דִּיֵי
1.19: iii, 32  הִיָּתָתָהוּ פִּנְיָה יִבְגָּא?  
1.19: iii, 33  קבֵּדהוּ וָהַד הָמִיָּתָהוּ. יִתָּשָֹמִיָּתָהוּ. 
1.19: iii, 34  צמִיָּתָבְקַיָּוּ וַאֱקָבְרַה. יָשָּמְן  
1.19: iii, 35  בַּחַרְתָּוִילִמִּמְא. יִרְבַּחְפָּה. רַגְמִיָּוּ. לוִי [ס]וִא  
1.19: iii, 36  בֵּיתָתָהוּ הָמָתָהוּ קָנַם. בַּמָל  
1.19: iii, 37  בֵּיתָבְרַע בֵּיתָבְרַע הִיָּתָתָהוּ. 
1.19: iii, 38  פִּנְיָה יִבְגָּא. קבֵּדהוּ וָהַד. וּיְלָד. 
1.19: iii, 39  יִתָּשָֹמִיָּתָהוּ. יִתָּשָֹמִיָּתָהוּ. צמִיָּתָבְקַיָּוּ. יָשָּמְן. 
1.19: iii, 40  יַאָקַחְתָּבְיָהוּ לְיָבָד. יְבָד. וִיָּבָד. וַיָּבָד. 
1.19: iii, 41  יָקַבְרַם. בִּנְדָגְתַו. בָּקַרְנִי.  
1.19: iii, 42  וָיַשְּוַא. הָנִוָא. וָיַשְּגַו. בָּנָר. נָרָם.  
1.19: iii, 43  בֵּיתָבְרַע בֵּיתָבְרַע דִּיֵי  
1.19: iii, 44  הָמָתָהוּ. לָעַּטְפָּהוּ. לַעַּטְפָּהוּ. בָּנָר. בָּנָר.  
1.19: iii, 45  תְּשָֹבַתָוְא. נָבַתְלָהוּ. בָּטַו. בָּטַו. מִי [מ]  
1.19: iii, 46  מְלִיָּו. יָשָּמְו. יְקָמ. גְּרַמ. מְיָמ. דּוּ [ל]  
1.19: iii, 47  מָלָש. יַאָקַחְתָּבְיָהוּ. גָּרָז. יָמָד. גָּרָז. בַּר [י]  
1.19: iii, 48  יִנְט. בִּרְמ. פּוּלָמ. הִנְט. פּוּד. דּוּ  
1.19: iii, 49  יְדָב. יַעֲבַרְיָכ. מִף. יָד.  
1.19: iii, 50  יָמֵג. לְמַרְרָה. תְּגַל. בְּנָר  
1.19: iii, 51  יָשָּו. הָנִו. וָיַשְּגַו.  
1.19: iii, 52  תְּגָל. בְּנָר. דּוּלְק. מָלָש. יַאָקַחְתָּבְיָהוּ  
1.19: iii, 53  גָּרָז. שָׁרָק. בָּרָש. אוּל  
1.19: iii, 54  יָפ. רִיָּש. גְּלָי. בָּד. נָס. ק  
1.19: iii, 55  יִנְט. בִּרְמ. פּוּלָמ.  
1.19: iii, 56  יִנְט. פּוּד. דּוּבָּד. יַעֲבַרְיָכ. מִף. יָד.  
1.19: iv, 1  יָמֵג. לְכַר. אֶבְלָמ. אֶבְלָמ  
1.19: iv, 2  קָרַת. בְּזָל. יְרָח. יָשָו. ה  
1.19: iv, 3  וָיַשְּגַו.  
1.19: iv, 4  דּולְק. מָלָש. יַאָקַחְת. גָּרָז
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1.19: iv, 5  wurý.yštk.‘b’il.lht
1.19: iv, 6  w’il.mh.‘nt.pdr.dr
1.19: iv, 7  ‘db.‘uhry.mt.ydh
1.19: iv, 8  dn‘il.bth.ym.gyn.yšt
1.19: iv, 9  q‘l.dn‘il.lhkhl.‘rb.b
1.19: iv, 10  kyt.bkhlh.mšspdt.bḥzrh
1.19: iv, 11  pžgm.‘r.ybk.l‘aqht
1.19: iv, 12  ĝzr.ydm‘.lkdd.dn‘il
1.19: iv, 13  mt.rp‘.lymm.lyrh‘m
1.19: iv, 14  l yrhm.lšnt.’d
1.19: iv, 15  šb‘.šnt.ybk.l‘aq
1.19: iv, 16  ht.ţgr.ydm‘.[.]l kdd
1.19: iv, 17  dn‘il.mt.rp[‘i.m]k.bšb‘
1.19: iv, 18  šnt.wy‘n[.dn‘il.m][.]rp‘i
1.19: iv, 19  ytb.ţgr.m[.thrmn.y]š‘u
1.19: iv, 20  gh.wysḥ.[b‘ bbt]y
1.19: iv, 21  bkyt.bhk[l]y.mšspdt
1.19: iv, 22  b hżry.pžgm.ţr.wyqr[y]
1.19: iv, 23  dbḥ.‘ilm.ţšl[y].dḥṭ(?)
1.19: iv, 24  b šmym.dḥṭ hrnmy[.]d [k]
1.19: iv, 25  bkbm.[l/d[ ... ]
1.19: iv, 26  ‘ḥ.yd.’d.-t.k(?)l(?)-- mš
1.19: iv, 27  ltm.mrqdm.d šn[i] l--
1.19: iv, 28  w‘n.pgt.tkmt.mym
1.19: iv, 29  qrm.‘ab.dbh.‘ilm
1.19: iv, 30  ššy.dḥṭ(?).bšmym
1.19: iv, 31  dḥṭ.hrnmy.d bkbm
1.19: iv, 32  l brkn.‘lkk.brktm(?)
1.19: iv, 33  tmrn.‘lkk.nmrɔt
1.19: iv, 34  ‘imhs.mhs.‘alh.‘al[.]m
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1.19: iv, 35  
$kly[.\l'umty.wyn.dn$

1.19: iv, 36  
$\dot{\l}.n'.rp'i.nps.th[.p\dddot{g}t]$  
$tkmt.mym.hsp.t.l's'r$

1.19: iv, 38  
$t.l.yd[.]hlk.kbkm -(?)-(?)$

1.19: iv, 39  
$np's.hy.mf.mmhsh.mhs[.\dddot{a}hk$

1.19: iv, 40  
$tkl.mkly[.\l'.umn[k ... ]$

1.19: iv, 41  
$dtql.byms.trth[s ... ]$

1.19: iv, 42  
$w.tkm.tr'um (tr'dm).bglp ym[ ... ]$

1.19: iv, 43  
$d\alp.'zd.z'uh.bymp[t ... ]$

1.19: iv, 44  
$tlb.nps.gxztst.b[ ... ]b$

1.19: iv, 45  
$n'sh.hrb.tst.b't'r[th$

1.19: iv, 46  
$w'tlb.nps.'att[ ... ]$

1.19: iv, 47  
$sb'i.nrt'iln.shp.sh[ ... ]$

1.19: iv, 48  
$pg't.m'nsn.shm.lm'r[b$

1.19: iv, 49  
$nrt'iln.shp.mgy[t]$

1.19: iv, 50  
$pg't.pahlm.rgm.lyf[pn.y]$

1.19: iv, 51  
$bl.agtn.b'at.b'dd[.p'gt]$

1.19: iv, 52  
$b'at.bhlm (pahlm).wy'nytpn.m[hr]$

1.19: iv, 53  
$st.qhn.wtsqyn.yqy$q$

1.19: iv, 54  
$ks.bdy.qb't.bymny.tq$

1.19: iv, 55  
$h.p'gt.wtsqynh.tph (tqh)[.ks.]bdh$

1.19: iv, 56  
$qb't.bymsnhy.wyn.y[p]mn[mh]r$

1.19: iv, 57  
$st.byn.yst.t'il[.nl'].il[ ... ]'il$

1.19: iv, 58  
$d.yqny.ddym.yd.ml'hst.'aq[h]t.g$

1.19: iv, 59  
$zr.ml'hsh.'alp.'ib.st[ ... ]st$

1.19: iv, 60  
$hr'sm.pahlm.p[ ... ]km$

1.19: iv, 61  
$ybl.tib.km.byn.y[ ... ]s/pahlmn.tshy msk.hwt.tshy$

1.19: iv, 62  
$whndt.ytb.lmspr$
6.7. The Birth of the Goodly Gods (KTU 1.23)

6.7.1 Transcription (KTU 1.23)

1.23:1 'iqr‘a. ilm.n'[mm ...]
1.23:2 wysmm.bn.šp[ ...]
1.23:3 ytnm.qrt.šly[ ...]
1.23:4 bmdbr.špm.yd[ ...]r
1.23:5 lršhm.wyš[ ...]-m
1.23:6 lhm.blhm.‘ay.wšty.bhmr yn ‘ay
1.23:7 šlm.mlk.šlm.mlkt.‘rbm.wtnmn
1.23:8 mt.wšr.ytb.bdh.ḥt.ṭkl.bdh
1.23:9 ḫt.‘ulmn.yzbrnn.zbrm.gpn
1.23:10 ysmdnn.šdm.gpn.yšql.šdmth
1.23:11 km gpn
1.23:12 šbd.yrgm.‘l.‘w‘rbm.t‘nyn
1.23:13 w.šd.šd.‘ilm.šd ‘aṭr.wrhm<y>
1.23:14 ‘l.‘isṭ.šbd.‘gzm g.ṭb.gh.bhīl.‘annḥ bhym‘at
1.23:15 wL‘agn.šbd.‘dm.dg(?)t[.dg]tt
1.23:16 ṭlkm.rhmy.wṭsd[ ...]
1.23:17 thgrn.‘gzm.n‘m[ ...]
1.23:18 wšm.‘rbm.yr[ ...]
1.23:19 mṭbt.‘ilm.tnm.t[ ...]
1.23:20 p‘amt.šb‘ [...[ ...]
1.23:21 ‘iqn‘a.šmt [...[ ...]
1.23:22 ūn.šrm....[ ...]
1.23:23 ‘iqr‘an.‘ilm.n‘mm[‘agzrym.bn ]ym
1.23:24 ynm.b‘ap zd.‘aṭr.[ [...]
1.23:25 špš.msprt.dthèm[ ...]
1.23:26 ṣgnm.šlm.‘rbm.tnm
1.23:27 hlkm.bdbḥ n‘mt
1.23:28  šd.ʾilm.šd.ʾaṭrī.ʿrḥmy
1.23:29  [   ],y(?)b
1.23:30  [   ]gp.ym.ʾwšgād.ʾghm
1.23:31  [   ]ʾil.ʾmšṭʿlm.mšṭʿlm.ʾrʾš.ʾağn
1.23:32  hlh.tšpl.hlh.trm.hlh.ʾtš.ʾad ʾad
1.23:33  whlh.tšh.ʾum.ʾum.ʾṭrkm.ŷd.ʾil.ʾkym
1.23:34  ṭy ʾil.ʾkmdb.ʾark.yd.ʾil.k ţm
1.23:35  ṭw.ŷd.ʾil.ʾkmdb.yqḥ.ʾil.ʾmšṭʿlm
1.23:36  mšṭʿlm.ʾrʾš.ʾağn.yqḥ.yš<ṭ>bbth
1.23:37  ʾil.ʾḥṭḥ.ʾnḥṭ.ʾil.ʾymmn.ʾmt.ŷdḥ.ʾyšʾu
1.23:38  ʾy.ʾšmmḥ.ŷr.ʾbšmm.ʾṣr.ʾyḥr ʾyšt
1.23:39  ṣpḥm.ʾil.ʾʾaṭṭm.kṛpt.ḥm.ʾʾaṭṭm.ʾtšḥn
1.23:40  y ʾmt.ʾmt.ʾnḥṭm.ʾḥṭk.ʾmnnm.ʾmt ʾydk
1.23:41  ḫ[ ]ṣr.ṭḥrr.ʾpʾṣṭ,ʾṣḥrr棱.ṣpḥm
1.23:42  ʾa[t]m.ʾʾaṭṭ.ʾil.ʾʾaṭṭ.ʾil.wʾlmḥ.wḥm
1.23:43  ʾʾaṭṭm.ʾtšḥn.y.ʾad.ʾad.ʾnḥṭm.ʾḥṭk
1.23:44  ʾmnnn.ʾmt ʾydk.ḥl.ʾṣr.ṭḥrr.ʾpʾṣṭ
1.23:45  ṣpḥrr.ʾlṣḥm.ʾbṭm.ʾbṭ.ʾil.ʾbṭ.ʾil
1.23:46  ṣpḥh.ʾwlmḥ.ʾʾaṭṭm.ʾtšḥn.y.ʾmt.ʾmt
1.23:47  ʾnḥṭm.ʾḥṭk.ʾmnnn.ʾmt ʾydk.ḥl.ʾṣr
1.23:48  ḫḥrr.ʾpʾṣṭ.ʾwšḥr<ṭ>ʾlṣḥm.ʾʾaṭṭm.ʾʾaṭ[t.ʾil]
1.23:49  ʾʾaṭṭ.ʾil.ʾwʾlmḥ.ʾyḥbr.ʾṣpṭmh.ʾyšq
1.23:50  ṣn.ʾṣpṭmh.ʾmtqtm.ʾmtqtm.ʾk ʾlrnm[n]
1.23:51  ṣn.ʾṣṭḥq.ʾzhbq.ʾḥmhmt.ʾtq[ ʾnsn w]
1.23:52  ṭḥlm.ʾṣḥ.ʾwšm.ʾrmq.ʾṭl.ʾybl.ʾʾaṭ[t.ʾy]
1.23:53  ʾil.ʾylt.ʾmh.ʾylt.ʾyldy.ʾṣḥr.ʾwšl[m]
1.23:54  ʾṣʾu,ʾdʾb.ʾṭsp.ʾrbt.ʾwktbkbm.ʾkn[ ]
1.23:55  ʾyḥbr.ʾṣpṭmh.ʾyšq.ʾḥn.ʾṣpṭmh.ʾmtqtm[ʾm.ʾmtqtm.ʾk ʾlrnmn]
1.23:56  ṣn.ʾṣṭḥq.ʾzhbq.ʾwḥ[ ʾm]ʾḥmt.ʾyṭbn
1.23:57  ʾyṣpr.ʾḥḥm.ʾṣṭḥmn[ ʾ]wʾṣhr.ʾpḥr ʾkʾʿt
1.23:58  tqtnṣn.wtlnd.tld[.]lm.n‘mm.‘agzrym
1.23:59  bn.ym.ynqm.b‘ap[.]dd[.]rgm.l‘il.ybl
1.23:60  ’atyy.‘il.ylt.mh.ylt.‘ilmyn.n‘mm[ ]
1.23:61  ‘agzrym.bn ym.ynqm.b‘ap.dd.št.šprt
1.23:62  l‘ars.špt lšmm.wyrb.bphm.‘šr.šmm
1.23:63  wdg bym.wnnd.gzrd[.]l<gz>]y‘db.‘wynn
1.23:64  ‘ušm‘al.bphm.wl[.]tšb‘n.y.‘atť.‘ıtr‘lḥ
1.23:65  y bn.‘ašld.š‘u.‘db.tk.mdbr.qdš
1.23:66  ţm.tgrgr.l‘abnm.wl.‘šm.šb‘.šnt
1.23:67  tmt.ţmn.nqpt.‘d.‘ilm.n‘mm.ttlkn
1.23:68  šd.tšdn.p‘at.mdbr.wngš.hm.ngr
1.23:69  mdr‘.wšh.hm.‘m.ngr.mdrr‘y.ngr
1.23:70  ngr.ţh.wpṭ[.]hw.prš.b‘dhm
1.23:71  wırb.hm.hm.[‘ıt ...]hm.wtn
1.23:72  wnḥhm.hm.‘ıtt[ ...w]tn.wnšt
1.23:73  w‘n hm.ngr mdr‘[ ]‘at
1.23:74  ‘ıt.yn.d‘rb.ḥt[ ]
1.23:75  mg.hu.lhn.lg.ynh[ ]
1.23:76  wḥbṛh.ml‘a y[ ]
7

Grammatical Précis

7.1 Orthography

The Ugaritic alphabet consists of 30 cuneiform signs:
\[ a \, i \, u \, b \, g \, d \, q \, w \, z \, h \, t \, z \, y \, k \, l \, m \, n \, s \, š \, ġ \, p \, s \, q \, r \, š \, t \, t. \]

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 (\( i \, u \)) occur at the end the alphabet in school tablets, which suggests that the first aleph sign (\( a \)) 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 \( i \)-aleph is used.

\( a \, /a/, \) as in \( \text{alp} = /\text{alpu} \) “ox”
\( i \, /i/, \) as in \( \text{rpiim} = /\text{rapiima} \) “healers” (gen-acc.)
\( /ɛ/, [\langle /ay\rangle] \) in \( \text{in} = /\text{ena} [\langle /ayna\rangle] \) “is not”
\( /o/ \) (syllable closing or vowelless aleph).
\( u \, /u/, \) as in \( \text{udn} = /\text{udnu} \) “ear”
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 */mālkē-/, “kings”; etc. Always let your context be your guide.

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

The writing system does not indicate gemination (i.e., doubling) of consonants. For example, *dlt* = */dallatu/, “poor”; *yšû* = */yišša'yu/, “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”; *w.yap* or *w.yap*, “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/ḥṣ*, “you smite”; *t/l*, “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

<table>
<thead>
<tr>
<th>Proto-Semitic</th>
<th>Ugaritic</th>
<th>Hebrew</th>
<th>Aramaic</th>
<th>Phoenician</th>
<th>Arabic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>(a)</td>
<td>(a)</td>
<td>(a)</td>
<td>(a)</td>
<td>(a)</td>
<td>Ø</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>b (z)</td>
<td>b (z)</td>
<td>b</td>
<td>f</td>
<td>b</td>
</tr>
<tr>
<td>g</td>
<td>b</td>
<td>g (z)</td>
<td>b (z)</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>d (τ)</td>
<td>d (τ)</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>z (τ)</td>
<td>z (τ)</td>
<td>z</td>
<td>d</td>
<td>z</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>h (τ)</td>
<td>h (τ)</td>
<td>h</td>
<td>h</td>
<td>Ø</td>
</tr>
<tr>
<td>s4 (? )</td>
<td>š</td>
<td>h (τ)</td>
<td>h (τ)</td>
<td>h</td>
<td>h</td>
<td>š</td>
</tr>
<tr>
<td>w</td>
<td>w</td>
<td>w (a)</td>
<td>w (a)</td>
<td>w</td>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>z</td>
<td>z</td>
<td>z (γ)</td>
<td>z (γ)</td>
<td>z</td>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>h (τ)</td>
<td>h (τ)</td>
<td>h</td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>l (τ)</td>
<td>l (τ)</td>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>m (z)</td>
<td>m (z)</td>
<td>m</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>n (z)</td>
<td>n (z)</td>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>s3 (s )</td>
<td>s</td>
<td>s (z)</td>
<td>s (z)</td>
<td>s (z)</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>c</td>
<td>c</td>
<td>c (z)</td>
<td>c (z)</td>
<td>c (z)</td>
<td>c</td>
<td>Ø</td>
</tr>
<tr>
<td>g (γ)</td>
<td>g</td>
<td>c (γ)</td>
<td>h (γ)</td>
<td>c (γ)</td>
<td>g</td>
<td>Ø</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>p (z)</td>
<td>p (z)</td>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>s (z)</td>
<td>s (z)</td>
<td>s (z)</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>z</td>
<td>z (γ)</td>
<td>s (z)</td>
<td>t (z)</td>
<td>s (z)</td>
<td>z</td>
<td>s</td>
</tr>
<tr>
<td>d</td>
<td>s</td>
<td>s (z)</td>
<td>q (γ)</td>
<td>s (z)</td>
<td>d</td>
<td>s</td>
</tr>
<tr>
<td>s3 (s )</td>
<td>š</td>
<td>š (z)</td>
<td>š (z)</td>
<td>š (z)</td>
<td>s</td>
<td>š</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t (τ)</td>
<td>t (τ)</td>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>t (θ)</td>
<td>t</td>
<td>š (z)</td>
<td>t (τ)</td>
<td>š (z)</td>
<td>t</td>
<td>š</td>
</tr>
</tbody>
</table>
Akkadian texts contemporary with Ugaritic alphabetic texts aid us in developing pronunciation of Ugaritic words. 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:

*⟨d⟩ and *⟨d⟩ usually are represented by the Ugaritic grapheme ⟨d⟩; e.g., <dbh⟩ = /dabu/ < *daŋbu/, “sacrifice.” In some words, however, PS *⟨d⟩ remained a distinct grapheme; e.g., <dnb⟩ = /danabu/, “tail.”

*⟨š⟩ and *⟨š⟩ are represented by the Ugaritic ⟨š⟩; e.g., <śmḥ⟩ /šamiḥa/ < *šamiḥa/, “he rejoiced” [cp. Hebrew נַשְׁפָּת]; <šmʾ⟩ /šamiʾa/ < *šamiʾa/, “he heard.”

*⟨ɡ⟩ and *⟨ɡ⟩ are represented by the Ugaritic ⟨ɡ⟩; e.g., <arṣ⟩ /arṣu/ < *arṣu/, “earth” (note spelling in Jer. 10:11).

*⟨z⟩ and *⟨ɡ⟩ are sometimes represented by the Ugaritic grapheme ⟨ɡ⟩, but more frequently PS *⟨z⟩ is represented by the distinct Ugaritic grapheme ⟨z⟩; e.g., <ʾzım⟩ /ʾazmu/, “bone”, but also ⟨gī⟩ /gīru/ < *zūru/, “mountain” (cp. Hebrew הִז, Aramaic הָז).

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

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

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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 $nbs$; Hebrew הוב, “soul, person” (also note Hebrew/Aramaic ברס/ברס רון “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, ĩ, u, ū/, but it is probable that shadings of these basic vowels also occurred (e.g., e, ē, o, ǭ).

The contracted vowels are posited on the basis of syllabic transcriptions that appear to have been similar to Hebrew (i.e., *aw > ŏ; *ay > ē), as opposed to Babylonian Akkadian (i.e., *aw > ū and *ay > ĩ). Following the convention of Akkadian, the macron (i.e., ū ĩ ŏ) marks the contraction of a consonant (i.e., a diphthong), while the circumflex (i.e., ā ĩ ŏ) 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”; ūn */mn̂a > ēna/, “there is not”; īk */n̂ayka > ōka/, “how?”; bt */baytu > bētu/, “house”). Contraction does not occur when the yod or waw are doubled (e.g., āyl = */ayyalu/, “deer”; ydy = */aday-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 > -ū/, as in */šadayu > šadū/.

---


Syllabic transcriptions attest other vowels changes in Ugaritic:

1. a shifts before w and y (e.g., /*hawatu > huwatu/, “word”; /*hayyuma > heyyuma/, “life”).
2. Vowel harmony, where the second vowel regresses assimilates the quality of the preceding vowel; this may be conditioned by gutturals (e.g., / *tihâmatu > tâhâmâtu/, “sea”) or by a doubled consonant (e.g., /*allûpu > âlûpu/, “leader”).
3. Elision of unstressed vowels (e.g., /titârhu > *tîytârâhu/, “she will hurry”).

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

7.3 PRONOUNS

7.3.1 Independent Nominative Personal Pronouns

<table>
<thead>
<tr>
<th>Form</th>
<th>Vocalization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 1c</td>
<td>ʔank [syll. a-na-ku]</td>
</tr>
<tr>
<td></td>
<td>ʔan</td>
</tr>
<tr>
<td>2m</td>
<td>ʔat [syll. at-ta]</td>
</tr>
<tr>
<td>2f</td>
<td>ʔat</td>
</tr>
<tr>
<td>3m</td>
<td>hw [syll. ú-wa]</td>
</tr>
<tr>
<td>3f</td>
<td>hy</td>
</tr>
<tr>
<td>Plural 1c</td>
<td>unattested</td>
</tr>
<tr>
<td>2m</td>
<td>ʔatm</td>
</tr>
<tr>
<td>2f</td>
<td>unattested</td>
</tr>
<tr>
<td>3m</td>
<td>hm</td>
</tr>
<tr>
<td>3f</td>
<td>hn</td>
</tr>
<tr>
<td>Dual 2c</td>
<td>ʔatm</td>
</tr>
<tr>
<td>3c</td>
<td>hm</td>
</tr>
</tbody>
</table>

Both 1cs forms interchange in literary texts. ʔan appears exclusively
in literary texts, whereas ʾank appears in all genres.

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Vocalization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 3m hwt</td>
<td>/huwāti/</td>
</tr>
<tr>
<td>3f hyt</td>
<td>/hiyāti/</td>
</tr>
<tr>
<td>Plural 3m hmt</td>
<td>/humūti/</td>
</tr>
<tr>
<td>Dual 3c hmt</td>
<td>/humāti/?</td>
</tr>
</tbody>
</table>

7.3.3 Pronominal Suffixes for Nouns, Prepositions, and Verbs

<table>
<thead>
<tr>
<th>Form</th>
<th>Vocalization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 1c, noun, nom -Ø</td>
<td>/-i/</td>
</tr>
<tr>
<td>noun, obl -y</td>
<td>/-ya/</td>
</tr>
<tr>
<td>verb -n</td>
<td>/-ni/</td>
</tr>
<tr>
<td>2m -k</td>
<td>/-ka/</td>
</tr>
<tr>
<td>2f -k</td>
<td>/-ki/</td>
</tr>
<tr>
<td>3m -h; -n; -nh; -nn</td>
<td>/-hu/</td>
</tr>
<tr>
<td>3f -h; -n; -nh; -nn</td>
<td>/-ha/</td>
</tr>
<tr>
<td>Plural 1c -n</td>
<td>/-ni or -na/?</td>
</tr>
<tr>
<td>2m -km</td>
<td>/-kumū/?</td>
</tr>
<tr>
<td>2f -kn</td>
<td>/-kun(ā)/</td>
</tr>
<tr>
<td>3m -hm</td>
<td>/-humū/</td>
</tr>
<tr>
<td>3f -hn</td>
<td>/-hun(ā)/</td>
</tr>
<tr>
<td>Dual 1c -ny</td>
<td>/-nayā/</td>
</tr>
<tr>
<td>2c -km</td>
<td>/-kumā/</td>
</tr>
<tr>
<td>3c -hm</td>
<td>/-humā/</td>
</tr>
</tbody>
</table>

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 energic 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  
\[ d \]  
/dū, dī, dā/ “that, of which”

Fem. singular  
\[ dt \]  
/dātu, dāti, dāta/

Masc. plural  
\[ dt \]  
/dūtu, dūti?/

Fem. plural  
\[ dt \]  
/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 \[ ] and Aramaic \[ ]). 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, \[ r.dqdm /īra dā-qaðmi/, “the city (acc.) of the east.” \]

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: \[ bt . [m]alki . it<bd> . dšb . ḫm . lh . ṯmnt . bn . ṭm, “The house of the king was destroyed (‘imploded’), it had seven brothers, eight sons of a mother.” \] This example, with \[ bt.mlk \] and \[ d \], illustrates two forms of bound expressions.

---

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.hršm/d.šša /rabbu ħarrāšima dū šōṣa’āl/, “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, hannādū ?/, “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.bs* /, “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.mlkJ.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* /mūy-, -i, -a/, “who(m)?”

*mh* /mahu, -i, -a/, “what?”

*mn* /mann-, or mūn- ?/, “which?”

7.3.7 Indefinite Pronouns
Examples of indefinite pronouns include the following:

*mnk* /mūnuku?/, “whatever; whoever, anyone; whichever”

*mnm* /mūnuku?/, “whatever; whoever, anyone; whichever”

*kl* /kull-, “all, every”

*klkl* /kulkullu/, “every, all”
ay /‘ayyul/, “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”; ʔd, “hand”; ʔarš, “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., ḫmṭ.ugrt ḫāmiyātu ʔugarītā, “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
7.4.5 Noun and Adjective Declensions

<table>
<thead>
<tr>
<th>Case</th>
<th>Gender</th>
<th>Nom</th>
<th>Bound/Unbound</th>
<th>Noun-Adjective Declensions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc</td>
<td>nom</td>
<td>unbound</td>
<td>klb</td>
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<tr>
<td></td>
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</tr>
</thead>
<tbody>
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<td>masc</td>
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<td>fem</td>
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<td>obl</td>
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<td>klbt</td>
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<td></td>
<td>obl</td>
<td>unbound</td>
<td>klbt</td>
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</tr>
</tbody>
</table>

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

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.

<table>
<thead>
<tr>
<th>Noun-Adjective Declension with Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
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<tr>
<td></td>
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<tr>
<td>Plural</td>
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<tr>
<td>Dual</td>
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</tbody>
</table>

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

7.4.8.1 Single Consonantal Forms

\textbf{q:}  
\begin{itemize}
\item \(\ddot{s}\) “sheep”; cf. Akk. \(\dot{s}u\dot{u}/\dot{s}u\); Heb. \(\dagger\ddot{s}\)
\item \(p\) “mouth”; cp. Akk. \(p\ddot{u}\); Heb. \(\ddot{p}\)
\item \(g\) “voice”
\end{itemize}

7.4.8.2 Bi-Consonantal Forms

\textbf{qal:}  
\begin{itemize}
\item \(\dot{a}b\) /\(\dot{a}bu\)/, “father”; cp. Akk. \(\dot{a}bu\); Heb. \(\ddot{b}\dot{x}\)
\item \(\ddot{d}m\) /\(\ddot{d}mu\)/, “blood”; cp. Akk. \(\ddot{d}mu\); Heb. \(\ddot{b}\ddot{b}\)
\item \(\ddot{i}l\) /\(\ddot{ilu}\)/, “god”; cp. Akk. \(\ddot{ilu}\); Heb. \(\ddot{x}d\)
\item \(\ddot{b}t\) /\(\ddot{b}ntu\)/, “daughter”; cp. Akk. \(\ddot{b}ntu\); Heb. \(\ddot{d}\ddot{b}\)
\item \(\ddot{s}m\) /\(\ddot{smu}\)/, “name”; cp. Akk. \(\ddot{smu}\); Heb. \(\ddot{s}\ddot{m}\)
\item \(\ddot{m}t\) /\(\ddot{mutu}\)/, “man”; cp. Akk. \(\ddot{mutu}\); Heb. \(\ddot{m}\ddot{m}\) (“corpse”)
\end{itemize}

7.4.8.3 Tri-Consonantal Forms (Strong Root)

These include \textit{qatl-}, \textit{qitl-}, and \textit{qutl-}. In the plural of these forms, /\(\ddot{a}\)/ is inserted between the second and third consonants of the root (e.g., Heb. singular \(\ddot{m}\ddot{l}\ddot{k}\ddot{t}\), plural \(\ddot{m}\ddot{l}\ddot{k}\ddot{a}\ddot{t}\)). Hebrew students will recall that these nouns are called \textit{segholates} in Hebrew grammars.

\begin{itemize}
\item \textbf{qatl:}  
\begin{itemize}
\item \(\ddot{r}\ddot{i}\ddot{s}\) /\(\ddot{ra}\ddot{su}\)/, “head,” pl. \(\dot{r}\ddot{a}\ddot{sh}m /\ddot{ra}\ddot{sh}\ddot{um}\)/; cp. Akk. \(\dot{r}\ddot{a}\ddot{shu}/\ddot{r}\ddot{e}\ddot{shu}\); Heb. \(\ddot{r}\ddot{o}\ddot{i}\ddot{s} /\ddot{*}\ddot{r}\ddot{a}\ddot{i}\ddot{s}\)
\item \(\ddot{a}\ddot{r}\ddot{g}\) /\(\ddot{ar}\ddot{s}\ddot{u}\)/, “earth”; cp. Akk. \(\ddot{e}\ddot{r}\ddot{e}\ddot{tu}\); Heb. \(\ddot{i}\ddot{x}\ddot{\ddot{r}}\ddot{e}\ddot{tu}\)
\item \(\ddot{m}\ddot{l}\ddot{k}\ddot{t}\) /\(\ddot{m}\ddot{a}\ddot{l}\ddot{k}t\)/, “queen,” pl. /\(\ddot{m}\ddot{a}\ddot{l}\ddot{k}t\)/; cp. Akk. \(\ddot{m}\ddot{a}\ddot{l}\ddot{k}t\); Heb. \(\ddot{m}\ddot{\ddot{a}}\ddot{\ddot{m}}\)
\end{itemize}
\item \textbf{qitl:}  
\begin{itemize}
\item \(\ddot{s}\ddot{p}\ddot{r}\) /\(\ddot{s}\ddot{i}\ddot{p}\ddot{ru}\)/, “document,” pl. \(\ddot{s}\ddot{p}\ddot{r}\ddot{m} /\ddot{s}\ddot{i}\ddot{p}\ddot{r}\ddot{u}\ddot{m}\)/; cp. Akk. \(\ddot{\ddot{s}}\ddot{p}\ddot{ru}\); Heb. \(\ddot{\ddot{s}}\ddot{p}\ddot{ru}\) “his scroll”
\end{itemize}
\item \textbf{qutl:}  
\begin{itemize}
\item \(\ddot{\ddot{\ddot{g}}\ddot{l}\ddot{t}}\) /\(\ddot{i}\ddot{g}\ddot{l}\ddot{a}\ddot{tu}\)/, “heifer”; cp. Heb. \(\ddot{\ddot{\ddot{g}}\ddot{l}\ddot{e}\ddot{\ddot{\ddot{g}}}}\)
\item \(\ddot{\ddot{\ddot{u}}\ddot{r}\ddot{k}}\) /\(\ddot{u}\ddot{r}\ddot{k}\)/, “long”; cp. Heb. \(\ddot{\ddot{\ddot{u}}\ddot{r}\ddot{\ddot{\ddot{r}}}\ddot{\ddot{r}}}\)
\item \(\ddot{\ddot{u}\ddot{t}\ddot{p}}\) /\(\ddot{u}\ddot{t}\ddot{p}\ddot{u}\)/, “quiver”; cp. Akk. \(\ddot{\ddot{i}}\ddot{\ddot{p}}\ddot{atu}\); Heb. \(\ddot{\ddot{\ddot{u}}\ddot{t}\ddot{\ddot{p}}\ddot{\ddot{\ddot{u}}}}\)
\end{itemize}
qatal: ʼadm /ʼadəm-/, “humanity”; cp. Heb. אדם
hdʾ /ḥadət-/, “new”; cp. Akk. eššu<esšu; Heb. בֵּית
hdʾt /ḥadət(h)ʾt/, “new”; cp. Akk. eššētu; Heb. בֵּית
qatil: yrʾh /yariḥu/, “moon”; cp. Akk. (w)arḫu; Heb. מַעֲשֶׂה
mlʾt /māliʾtu/, “full”; cp. Akk. māltu; Heb. מלאך
qatul: qtn /qāṭunu/, “small”; cp. Akk. qatu; Heb. קטן
qutul: ḥdr /ḥuduru/, “room”; cp. Heb. חדר
ʿarḥt /ʿurḥat/, “window”
qatāl: tlt /talāt/, “three”; cp. Akk. šalāš; Heb. שלש
ʿadn /adānu/, “father, lord”; cp. Heb. אָב
tltʾ /talātatt/, “three”; cp. Akk. šalāšat; Heb. שלש
qatil: mʾrʾu /mārʾu/, “fatling”; cp. Heb. שָׁמֶך
ʿasr /ašru/, “prisoner”; cp. Akk. ašru; Heb. עַשְׁר
mʾrʾat /mārʾat/, “fat”
qitil: ḏʾrʾ /ḏirʾu ?, “arm”; cp. Akk. (EA) zuruh; Heb. זִירָה
qutāl: ḥʾrs /ḥūraš/, “gold”; cp. Akk. ḫūrasu; Heb. חַשֵׁי
qāṭal: ṣy /ṣuyru/, “prisoner”; cp. Akk. ṣuyru; Heb. יִשְׁבִּי
qitil: ṣr /ṣīru/, “song”; cp. Akk. ṣīru; Heb. שִׁיר
qutl: gʾr /ḡuwr/, “mountain”; cp. Heb. גִּיר (also, גִּיר)

7.4.8.4 Middle Consonant Weak Roots (II-w and II-y)
qatal: mt /mōtu <mawtu/, “death”; cp. Akk. mūtu; Heb.موت
bt /bētu <baytu/, “house”; cp. Akk. bītu; Heb. בֵּית
qitil: šr /šīru <šiyru/, “song”; cp. Akk. šēru; Heb. שֶׁר
qutl: ʿgr /ʿgīr/, “fleur de lune”, “mountain”; cp. Heb. שלוש (also, שלוש)

7.4.8.5 Final Consonant Weak Roots (III-w and III-y)
qatal: ʿanyt /anyat-/, “ship”; cp. Akk. (EA) anaya; Heb. נָאָי
zby /zaβuy/, “gazelle”; cp. Akk. šabitu; Heb. נֵבֵא (also, נֵבֵא)
qitil: pr /piru/, “fruit”; cp. Heb. פִּי
7.4.8.6 Roots II-n

qatl: ʿap /appu<*anpu/, “nose”; cp. Akk. appu; Heb. יָן
      ʿatt /aṭṭatu<*anṭatu/, “woman”; cp. Akk. aššatu;
                   Heb. יָשֶׁנ

qitl: ḥṭt /ḥiṭṭat-<*ḥiṇṭat-/, “wheat”; cp. Akk. uṭṭatu; Heb. יָנ

7.4.8.7 Geminate Roots

qall: rb /rabbu/, “great”; cp. Akk. rabû/rabu; Heb דר
      rbt /rabbatu/, “great”; cp. Akk. rabîtu; Heb דר
      ʿamt /ammatu/, “elbow, cubit”; cp. Akk. ammatu;
                   Heb. יֵא

qill: lb /libbu/, “heart”; cp. Akk. libbu; Heb בִּיב
      pnt /pinnatu/, “corners?”; cp. Akk. libbu; Heb. יֵא

qull: mh /muhłu/, “skull”; cp. Akk. muḫḫu; Heb. יִן
      ʿmt /ummat-/, “clan”; cp. Akk. ummānu/ummātu;
                   Heb. יֵא

7.4.8.8 Reduplicated Stems

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

7.4.8.9 Nouns with Prefix m-

maqtal: mgdl /magdalu/, “tower”; cp. Heb. יֵלֶנ
      mlʾak /malʾaku/, “messenger”; cp. Heb. יֵא

maqtil: mrzh /marziḥu/, “feasting celebration”; cp. Heb. יֵא

7.4.8.10 Suffixed -n

suffixed -n: ʿadn /adānu/, “lord”; cp. Heb. יִד

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

suffixed -y: knʾny /kinaʾniyu/, “Canaanite”; cp. Heb. יֵנ
      ṣugrty /ṣugar(i)tyu/, “Ugaritian”; see PRU VI 79, 15

7.4.8.12 Professional Pattern

qattāl: ḫrš /harrāšu/, “craftsman”; cp. Heb. יִד
      kšp /kaššāpu/, “wizards”; cp. Akk. kaššāpu; Heb. יִד

quttāl: ʿulp /ullūpu/, “chief”; cp. Heb. יִד
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., 𒅔 = 6), and the “Winckelhaken” (▲) “ten.” Tens are written before the ones (▲𒅔 = 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.

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aḥt ≤aḥdt /aḥḥattu/</td>
<td>aḥd /aḥ(h)adu/</td>
</tr>
<tr>
<td>2</td>
<td>tt ≤tn/tittā, tiṭṭē/</td>
<td>tn /tinā, tiṭē/</td>
</tr>
<tr>
<td>3</td>
<td>tlt /talāṭu/</td>
<td>tltt /talāṭatu/</td>
</tr>
<tr>
<td>4</td>
<td>Arbšt /arba’u/</td>
<td>arbst /arba’atu/</td>
</tr>
<tr>
<td>5</td>
<td>ḫmšt /ḫamīšu/</td>
<td>ḫmšt /ḫam(i)šatu/</td>
</tr>
<tr>
<td>6</td>
<td>tt /tiṭtu/</td>
<td>ttt /tiṭṭatu/</td>
</tr>
<tr>
<td>7</td>
<td>šbšt /šab’u/</td>
<td>šbšt /šab’atu/</td>
</tr>
<tr>
<td>8</td>
<td>ṭmn /ṭamānû/</td>
<td>ṭmnt /ṭamānītu/</td>
</tr>
<tr>
<td>9</td>
<td>ṭššt /tiššu/</td>
<td>*ṭššt /tiššatu/</td>
</tr>
<tr>
<td>10</td>
<td>ṣršt /ašaru/</td>
<td>ṣršt /aš(a)ratu/</td>
</tr>
</tbody>
</table>

7.5.1.1 “Two” can be expressed by a noun in the dual (e.g., ṭqlm, “two shekels”). Even when the number appears, the noun must still be dual; e.g., ṭn.dbḥm, “two festivals.” For numbers higher than “two,” the noun may be plural; e.g., tlt ššwm, “three horses”; ṣarbst m’at, “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 ṣûr or ṣûrh (or a less common variant, ṣûrt). Eleven, however, is ṣût ṣûrh.

7.5.1.3 Tens. Ugaritic probably uses a dual to express twenty, i.e., ṣûrm /ašārma, ʿašārmi/. Hebrew uses the plural for “twenty” (i.e., עשרים), 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., tltm, “thirty”; ʿarbʾm, “forty.” The “ten” precedes the unit as in Hebrew as well as in English; e.g., ḫmšm.ʿarbʾ, “fifty-four.” An alternative construction is the “unit” plus l plus the “ten”; e.g., ʿarbʾ. ḫmš, “fifty-four.” The noun is usually, but not always, in the singular after the “ten”; e.g., ṭšm.ṭbd.śkl, “ninety-six heavy shekels”; ṣbʾm ʿalpm, “seventy oxen.”

7.5.1.4 Hundred. One hundred is mʾīt. Two hundred uses the dual mʾitm /miʾṭāmi?/. The plural (mʾat /miʾṭāt/) is used for more than two hundred; e.g., ʿarbʾ. mʾat, “four hundred.”

7.5.1.5 Thousand. One thousand is alp. Two thousand uses the dual alpm /ʾalpāmi?/. The plural (alpm /ʾalpāma, -ʾāmi/) 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 -ʿid or -id to the cardinal number, which expresses “times” (e.g., ṭnʾd /ḥnā-ʿida/, “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 least eight tenses or aspects; these are usually referred to as the perfect, imperfect, preterite, volitive, energetic, imperative, infinitive, participle (active
and passive). 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:

<table>
<thead>
<tr>
<th>Ugaritic Verbal Stems</th>
<th>Basic</th>
<th>“Intensive”</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>G</td>
<td>D</td>
<td>Š</td>
</tr>
<tr>
<td>Passive</td>
<td>Gp/*N</td>
<td>Dp</td>
<td>Šp</td>
</tr>
<tr>
<td>Reflexive</td>
<td>Gt</td>
<td>tD</td>
<td>Št</td>
</tr>
</tbody>
</table>

### 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 infixed -t-, which follows the first root consonant, clearly marks the Gt, e.g., yītsp /*yîtasapu/, “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. 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 Nipḥʿal 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.

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 infixed \( š- \) clearly marks the Ugaritic causative. This morpheme contrasts with the prefixed -\( h- \) 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., \( yššīl /yuššaššīlu/, “he shall cause to inquire.”\) The passive Šp is presumably marked by the vowel /-\( a/-\); e.g., \( yṭṭb /yaṭṭību/, “he shall be seated.” \) The reflexive Št is marked by -\( t- \), which follows the first letter of the root; e.g., \( yšhw /yašṭhwiyu/, “he shall ask for life (i.e., greet by prostration) ?” < *\( hwy, “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 \( Ṿḥws, yḥss /yaḥāṣis < *yaḥāwwis < yaqattīl/.

---

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\(^S\)).

<table>
<thead>
<tr>
<th>Form</th>
<th>Function</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>qatala, qatila</td>
<td>perfective, preterite</td>
<td>SC(^p)</td>
</tr>
<tr>
<td>qatula, qatila</td>
<td>stative</td>
<td>SC(^s)</td>
</tr>
<tr>
<td>Short form: yaqtul</td>
<td>a) perfective aspect, preterite</td>
<td>PC(^S)(^p)</td>
</tr>
<tr>
<td>Short form: yaqtul</td>
<td>b) jussive mood</td>
<td>PC(^S)(^j)</td>
</tr>
<tr>
<td>Expanded short form: yaqtula</td>
<td>jussive/cohortative mood</td>
<td>PC(^S)(^e)</td>
</tr>
<tr>
<td>Long form: yaqtulu</td>
<td>imperfective aspect, present</td>
<td>PC(^L)</td>
</tr>
</tbody>
</table>

7.6.6 Aspect/Tense

The varied aspects, or tenses, of the verb are indicated mainly by the SC\(^p\) and the PC forms of the verb. The point of view of the writer can be indicated as follows.\(^{10}\)

<table>
<thead>
<tr>
<th>Aspect/Tense Overview</th>
<th>Perfective</th>
<th>Imperfective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anteriority</td>
<td>yaqtul (PC(^S)(^p))</td>
<td>qatala (SC(^p))</td>
</tr>
<tr>
<td>Contemporaneous</td>
<td>qatala (SC(^p))</td>
<td>yaqtulu (PC(^L))</td>
</tr>
<tr>
<td>Posteriority</td>
<td>yaqtul (PC(^S)(^j))</td>
<td>qatala (SC(^p))</td>
</tr>
<tr>
<td></td>
<td>yaqtula (PC(^S)(^e))</td>
<td></td>
</tr>
</tbody>
</table>

\(^{10}\) Tropper, “Ugaritic Grammar,” in HUS, 109.
### 7.6.7 Suffix Conjugation (SC) — “Perfect”

<table>
<thead>
<tr>
<th>G Suffix Conjugation (SC)</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>$mlk$</td>
<td>$mlk$</td>
<td>$mlk$</td>
</tr>
<tr>
<td></td>
<td>/malaka/</td>
<td>/malakā/</td>
<td>/malakū/</td>
</tr>
<tr>
<td>3f</td>
<td>$mlkt$</td>
<td>$mlkt$</td>
<td>$mlk$</td>
</tr>
<tr>
<td></td>
<td>/malakat/</td>
<td>/malak(a)ṭā/</td>
<td>/malakā/</td>
</tr>
<tr>
<td>2m</td>
<td>$mlkt$</td>
<td>$mlktm$</td>
<td>$mlktm$</td>
</tr>
<tr>
<td></td>
<td>/malakta/</td>
<td>/malaktumā/</td>
<td>/malaktum(ū)/</td>
</tr>
<tr>
<td>2f</td>
<td>$mlkt$</td>
<td>$mlktm$</td>
<td>$mlktn$</td>
</tr>
<tr>
<td></td>
<td>/malakti/</td>
<td>/malaktumā/</td>
<td>/malaktunā/</td>
</tr>
<tr>
<td>1c</td>
<td>$mlkt$</td>
<td>$mlkny$</td>
<td>$mlkn$</td>
</tr>
<tr>
<td></td>
<td>/malaktu/</td>
<td>/malakniyā/</td>
<td>/malaknū/</td>
</tr>
</tbody>
</table>

The suffix conjugation may be organized into two classes: first, roots with a stative meaning, SC$s$, i.e., “she was heavy”; second, roots that are perfects or preterites, SC$p$, 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 באתוק, דבתוק, and לובנקו). The /u/ theme vowel is uncommon. The /a/ theme vowel is reserved for the SC$p$, and /i/ for both. Of the verbs II$\gamma$, 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., šâšlì /šašîl/; šîk /šašika/), but Akkadian provides examples of the type qatal- (e.g., ša-ma-ta < šîmt, “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. nhśm. 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., /ilak /ilak/, “I will send.” 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 (PCSp), 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., נָתַל vs. נָטַל), 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 š-signs, H. L. Ginsberg demonstrated that Barth’s Law operates in Ugaritic. Thus, yiqtal versus yaqtil or yaqtul. Accordingly, the law is now generally known as “Barth-Ginsberg’s Law.”
Hiphil imperfect forms (e.g., יָרֵחַ, “he shall assemble,” but יָרֶה, “he assembled”; cf. 1Kgs. 8:1).

| G Prefix Conjugation: Indicative: Preterite (PC^Sp) |
|---------------------------------|---------|---------|
| **Singular**                    | **Dual**| **Plural**|
| 3ms yaq̂tul                    | ỵltaqtulā | taqtulù¹⁴ |
| 3fs taqtul                      | taqtulā   | taqtulna ?|
| 2ms taqtul                      | taqtulā   | taqtulù   |
| 2fs taqtulù                      | taqtulna ?|
| 1cs ḫaqtul                      | naqtulna ?|

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, yaq̂tulu, 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 yaq̂tulu                    | ỵltaqtulānī | taqtulānā |
| 3fs taqtulu                     | taqtulānī  | taqtulānā ?|
| 2ms taqtulu                     | taqtulānī  | taqtulānā |
| 2fs taqtulānā                   | taqtulānā  | taqtulānā ?|
| 1cs ḫaqtulu                     | ?          | naqtulu |

### 7.6.11 Jussive (PC^Sj)

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

---

¹⁵ Ugaritic had no yaq̂tātal 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 ṭaqtul in contrast to Ezek 1:3 ṭaqtul.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>yaqtul†</td>
<td>ytaqtula</td>
<td>taqtul†</td>
</tr>
<tr>
<td>3fs</td>
<td>taqtul†</td>
<td>taqtul†</td>
<td>taqtulnā</td>
</tr>
<tr>
<td>2ms</td>
<td>taqtul†</td>
<td>taqtul†</td>
<td>taqtul†</td>
</tr>
<tr>
<td>2fs</td>
<td>taqtul†</td>
<td>taqtul†</td>
<td>taqtulnā</td>
</tr>
<tr>
<td>1cs</td>
<td>yaqtul†</td>
<td>naqtul†</td>
<td>naqtul†</td>
</tr>
</tbody>
</table>

### 7.6.12 Volitive (PCs)

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.”

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>yaqtula†</td>
<td>ytaqtula</td>
<td>taqtul†</td>
</tr>
<tr>
<td>3fs</td>
<td>taqtula†</td>
<td>taqtul†</td>
<td>taqtulnā</td>
</tr>
<tr>
<td>2ms</td>
<td>taqtula†</td>
<td>taqtul†</td>
<td>taqtul†</td>
</tr>
<tr>
<td>2fs</td>
<td>taqtula†</td>
<td>taqtul†</td>
<td>taqtulnā</td>
</tr>
<tr>
<td>1cs</td>
<td>yaqtula†</td>
<td>naqtul†</td>
<td>naqtula</td>
</tr>
</tbody>
</table>

### 7.6.13 “Energetic”

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). 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!”; $spš.um.ql.bl$, “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 ($qtVl$) 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.

<table>
<thead>
<tr>
<th></th>
<th>G Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>G Imperative</strong></td>
<td></td>
</tr>
<tr>
<td><strong>u-stem</strong></td>
<td><strong>i-stem</strong></td>
</tr>
<tr>
<td>ms</td>
<td>/*qutul, qutla/</td>
</tr>
<tr>
<td>fs</td>
<td>/*qut(u)li/</td>
</tr>
<tr>
<td>mp</td>
<td>/*qut(u)li/</td>
</tr>
<tr>
<td>dual</td>
<td>/*qut(u)la/</td>
</tr>
</tbody>
</table>

### 7.6.15 Participle: Active and Passive

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

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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.ʾr, “weeping, she saddles the donkey”; hm.ʾgm.u.ʾgmʾt, “Are you very thirsty?” The unbound infinitive may also be used as a finite verb (or, nominal predicate), e.g., rgm.ʾhy, “she said”; wrgm.ʾank, “and I said”; ngš.ʾank.ʾaliyn.bʾl.ʾdbnn.ʾank.ʾimr.bpy. ʾhtʾu.ʾhw, “I attacked the mighty Baal; I set him (like) a lamb in my mouth. He disappeared.” The vocalization is /*qataœlu/.

b) The bound infinitive may occur (1) as a simple verbal noun (e.g., hlk.ʾkt/kyʾn, “he clearly saw the going of Kothar”); (2) in a temporal expression after a preposition (e.g., bnšʾi.ʾnh.wpnh/hlk.ʾbʾl, “on raising her eyes, when she looks up, she sees Baal’s going”) or (3) to indicate purpose after the preposition l- (e.g., ʾlhʾm.ʾlšy.ʾštkm, “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

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>/qātīl-/</td>
<td>/qātūma, -ima/</td>
</tr>
<tr>
<td>Feminine</td>
<td>/qātīl(a)t-/</td>
<td>/qātīlāt-/</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Strong Verb Compendium</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjugation</td>
<td>Conjugation</td>
</tr>
<tr>
<td>Prefix</td>
<td>qatula</td>
</tr>
<tr>
<td>qatula</td>
<td>yaqṭil-</td>
</tr>
<tr>
<td>qatil</td>
<td>yiqṭal-</td>
</tr>
</tbody>
</table>
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 *q* appears only when the form initiates a phrase; e.g., *bštµ, wṯq* “take heed and be alert” — both verbs are Gt! See also tD.

18 The -t- is infixed when the first root letter is a sibilant; e.g., *yštʿal*, “he asked himself.”
consonant representation.

7.6.18.1 First Weak Verbs

**First n and lqḥ**

When no vowel follows C₁, C₁ assimilates to C₂.

\[
yqḥ /yiqqḥah/ (l assimilates) < */yilqḥah/ (yiqtal-, model form)
ygr /yağğur/ (n assimilates) < */yangğur (yaqtul-)
\]

**First Aleph ♀**

Initial ♀ alternates between behaving like a strong consonant and like a weak consonant. A particular case in point is ʾḥd.

\[
yʾḥd /yaʾḥud/ (no change) < */yaʾḥud/ (yaqtul-)
yʾḥd /yaḥṣud/ (/ʔ/ lost, compensatory length) < */yaʾḥud/\]

**First w/y**

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

\[
yrd /yarada/ (no change) < */yarada/ (qatāla)
yrd /yarid/ (y disappears) < */yarid/ (yaqtīl)
ywrd /yuwardd/ (no change) < */yuward/ (yuqattīl)
yʾrd /yuʾṣrid/ (diptong reduced) < */yuʾṣward/ (yuṣqattīl)
wrd /wūrd/ (no change) < */wūrd/ (quṭṭal)
\]

**First h**

These verbs are usually strong, though exceptions are seen in roots where C₂ is /l/.

\[
hlk /halaka/ (no change) < */halaka/ (qatāla)
ylk /yalik/ (h disappears) < */yahlik/ (yaqtīl)
lk /lik/ (h disappears) < */hilik/ (qīṭīl)
yʾḥpk /yahpuku/ (no change) < */yahpuku/ (yaqtulū)
\]

7.6.18.2 Middle Weak Verbs

**Middle Aleph ♀**

\[
iʾlʾak /iʾlʾak / (no change) < */iʾlʾak/ (ʾiqtal)
ylʾak /yilʾak / (no change) < */yilʾak/ (yiqtal)
\]

**Hollow Verbs**

\[
ql /qāla/ (loss of y, “collision” of vowels) < */qayala/ (qatāla)
\]
7.6.18.3 Final Weak Verbs

**Final Aleph**

- \(tb\) /\(\text{yub} \hat{\text{a}}\)u/ (loss of \(w\), compensatory length) < /*\(\text{tubwa} \hat{\text{a}}\)u/
- \(yml\) /\(\text{yimla} \hat{\text{a}}\)u/ (no change) < /*\(\text{yimla} \hat{\text{a}}\) (\(\text{yiqtal}u\))
- \(yqr\) /\(\text{yiqra} \hat{\text{a}}\) (no change) < /*\(\text{yiqra} \hat{\text{a}}\) (\(\text{yiqtala}\))
- \(ts\) /\(\text{ta} \hat{\text{s}}\)i/ (no change) < /*\(\text{yiqra} \hat{\text{a}}\) (\(\text{taqtil}\))
- \(yms\) /\(\text{yim} \hat{\text{s}}\)a/ (no change) < /*\(\text{yims} \hat{\text{a}}\) (\(\text{yiqtal}\))

**Final \(w/y\)**

- \(mg\) /\(\text{ma} \hat{\text{g}}\)a/ (no change) < /*\(\text{ma} \hat{\text{g}}\)a/ (\(\text{qatala}\))
- \(yb\) /\(\text{ya} \hat{\text{b}}\)ni/ (loss of \(y\)) < /*\(\text{yab} \hat{\text{i}}\) (\(\text{yaqt} \hat{\text{i}}\))
- \(\alpha \text{l} \text{t} kl\) /\(\text{a} \hat{\text{l}} \text{tukalli} /\) (loss of \(y\)) < /*\(\text{tukalli}\) (\(\text{tuqtil}\))

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:

- \(l\) /\(\text{le} -\)/, “to, for, at; from.” The syllabic writing \(\text{le} -\) 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,

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\(^{19}\) May attenuate further to /\(\text{yims} \hat{\text{a}}\)/.

\(^{20}\) Ug. 5 130 iii 5a.
advantage, or purpose. Compare with the Hebrew יָ֣שָׁמְשָׁם.

\textit{b}- /bi-/ “in, within, among; from; with; by (instrument).” Written syllabically as \textit{bi}-\textit{i}.\textsuperscript{21} The difference in vowel quality between \textit{l}- and \textit{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 יָ֣שָׁמְשָׁם.

\textit{k}- /ki-/ “like, as; at the time of.” Compare with the Akkadian \textit{kīlīma} and Hebrew יָשָׁמְשָׁם.

\textit{l} /‘alē/, “on, upon; over; against; from on.” Compare with the Akkadian \textit{elī} and Hebrew יָשָׁמְשָׁם.

\textit{m} /‘immal/, “with, in the company of; to (the presence of).” Compare with the Hebrew יָשָׁמְשָׁם.

\textit{d} /‘adī/, “up to, as far as, until.” Compare with the Akkadian \textit{adī} and Hebrew יָשָׁמְשָׁם.

\textit{bd} /ba‘di/, “in/from the hands (i.e., <\textit{biyadi}).” Compare with the EA \textit{ba-di-ū}.

\textit{tht} /taḥtu/, “under, below, beneath.” Compare with the EA \textit{ta-ah-ta-mu}.

\textit{bn} /be‘na/, “between, among.” Compare with the Hebrew יָשָׁמְשָׁם.

\textit{lpn} /lepani/, “before, in front of.” Compare with the Akkadian \textit{lapani} and Hebrew יָשָׁמְשָׁם.

\textit{bd} /ba‘da/, “behind, after.” Compare with the Hebrew יָשָׁמְשָׁם.

\textit{atr} /attra/, “behind, after.” Compare with the Aramaic רָצַא and Hebrew יָשָׁמְשָׁם.

\textbf{NOTE:} The Hebrew preposition יָשָׁם, - does not exist in Ugaritic. The prepositions \textit{b}- and \textit{l}- are used to mean “from.”

\section*{7.7.2 Particles of Negation}

\textit{l}- /lā/ negates words and verb clauses.

\textit{bl} /bal/ negates words and noun clauses.

\textit{‘al} /‘al/ negates PC\textsuperscript{5}j and PC\textsuperscript{5}e verbal clauses.

\textsuperscript{21} Ugaritica, 5 130 iii 6a.
7.7.3 Vocative Particles
   y- /yā/
   l /lā/
   hn
   hl
   my

7.7.4 Proclitics and Adverbs
   Directive -h. The ending -h /-ah/ denotes motion toward something (cp. Hebrew ק-י, Akkadian -iš); e.g., aršh /'aršah/, “to the ground”; ḥlmh /'ālamah/, “to eternity, forever.”
   Final -m (Enclitic mem). There is no mimiation 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 מ-י*ה י*י מ-י; 2Sam. 22:16 מ-י מ-י).\(^{22}\)
   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 < *?aw/, “or.”
   p /pa/, “then.”

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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.

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
demographically remote from ancient Ugarit. By virtue of this fact
alone, Arabic should be used cautiously in reconstructing the
Ugaritic lexicon. 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.

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3 See the discussion by J. Barr, *Comparative Philology and the Text of the Old
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

\( \delta \) oath particle; per where

\( ?(\text{cp. Akk. ayyakam; Heb. '8}) \)

\( \nu \) or, and (cp. Heb. '8)

\( \varepsilon b \) father (cp. Heb. '8; Akk. abum, abbū; EA abutu/e (pl.))

\( \varepsilon b \) enemy (cp. Heb. '8)

\( \varepsilon b \) gem

\( \varepsilon b \) a lunar goddess (cp. Heb. '8)

\( BD \) to destroy, perish (cp. Akk. abātu; EA abadat; Heb. '8);
G (a-u) to destroy, perish;
pref.: \( y\varepsilon b /ya\varepsilon b u d u /; \)
Gp t\( u b d /ta\varepsilon (u)b u d u /;

Gt to perish: pref.: \( y\varepsilon t b d \)
y\( t a b a /i d u , \) Sivan, Grammar, 130)

N to flee, escape: inf.: \( n a\varepsilon b a d i \)(na-ba-di, PRU 3, 37b:7)

D to bring to destruction (yu\varepsilon b b i d u ;)
suff.: \( \varepsilon b d \)
(\( \varepsilon b b i d u \)) (Sivan, Grammar, 17, 18, 133)

\( \varepsilon b d \) destruction (cp. Heb. '8)

\( \varepsilon b y \) ancestral; paternal (KTU 1.22:i.27)

\( \varepsilon b y n \) wretched, poor (cp.

Egyptian bin evil, ebyēn miserable, poor; Heb. '8)

\( \varepsilon b y n m \) a description of personnel, miserable ones

\( ?(\text{cp. Akk. abyānīma, RA 37, } 28b:10) \)

\( \varepsilon b y n t \) misery, wretchedness

\( \varepsilon b l m \) water-streams (Akk.
ab(i)lima; cp. Heb. GNs with '8)

\( \varepsilon b l m \) mourners (cp. Heb. '8).

\( \varepsilon b n \) stone (cp. Akk. abnu; Heb. '8)

\( \varepsilon b s n \) dining room (?); store room (?); tap room (?) (cp.
Akk. abūsu; Heb. '8)

\( \varepsilon b r \) bull (cp. Akk. abūru; Heb. '8)

\( \varepsilon a g d n \) [PN]

\( \varepsilon a g n \) basin, goblet, jar (a large two-handed jar for carrying liquids) (Akk. agannu; EA akunu; Eg. akuni(u); Hitt.
aganni; Heb. '8; Arad 1:10, container for transporting wine)

\( \varepsilon a g z r \) voracious (cp. Heb. '8)
to devour

\( GR \) to hire (Akk. agāru “to hire, rent”)

\( \varepsilon u g r t \) Ugarit; (Akk. gen-acc /u-
Glossary

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\(\text{ga-ri-ta/}\)
\(\text{\'ad/tad fathers, lord (cp. Heb. }\text{\'\text{\'nd}\text{, }\text{a-da-nu, Ug. V, 130:ii.9).}\)}\)

Likely from Sumerian \(\text{\'adtny my lady (\'adnt + 1cs suffix)}\)
\(\text{\'id then (cp. Heb. }\text{\'\text{\'n})}\)
\(\text{\'idk then}\)

\(\text{\'DM to be red (cp. Akk. ad\text{\'m}tu; Heb. }\text{\'\text{\'n})}\)
\(\text{G to be red: }\text{\'adtn t\text{\'idm} “she indeed rouged herself” (Sivan, Grammar, 123. If the verb is denominative, one should expect that it would occur in the D);}\)

\(\text{N to rouge oneself, t\text{\'adn}\)}

\(\text{\'t\text{\'idm} rouging, verbal noun?}\)
\(\text{\'adtm humans (cp. Heb. }\text{\'\text{\'n})}\)
\(\text{\'adtn red soil (\'admn\text{\'u/}, red soil (describing a field); (cp. Akk., cp. ad-ma-ni, PRU 3, 122\text{f.}:8; Heb. }\text{\'\text{\'n} = }\text{\'\text{\'n}?)}\)
\(\text{\'udm [GN]\)}
\(\text{\'udnt\text{\'r tears (cp. Akk. dim\text{\'u}; Heb. }\text{\'\text{\'n})}\)
\(\text{\'idn hearing, audience (cp. Akk. uz\text{\'n}; Aram. }\text{\'udn\text{\'a; Heb. }\text{\'\text{\'n})}\)
\(\text{\'udm ear (cp. Akk. uz\text{\'n}; Heb. }\text{\'\text{\'n})}\)
1.24:39). Note that the Hebrew G is intransitive. But the transitive suggests a D
\( iwrdn \) [PN]
\( iwrpzn \) [PN]
\( iwrkl \) [PN]
\( az \) textile material (?) \( (KTU 3.1; \text{cp. Nuzi, } azù “craftsman”; \text{asù “myrtle”}) \)
\( uzr \) food or drink offerings
\( ah \) one, alone,
\( ah∂mlk \) a set, pair \( (\text{cp. Heb. } Δ\nuγγ\nu, \text{Ezek 37:17; Akk. } iltniu \text{ a set, pair}) \)
\( ahI \) would that
\( ah∂ly \) would that (?) \( (\text{also } ahI; \text{cp. Heb. } τγς) \)
\( ahI \) brother \( (\text{cp. Akk. } ahum, \text{abhū}; \text{Aram. } ah-; \text{Heb. } μγς) \)
\( ahII \) swamp, reeds; meadow \( (\text{cp. Heb. } τσγς) \)
\( HD \) to seize, take hold \( [G/D] \) \( (\text{perhaps cp. Heb. } τφς) \)
\( HR \) to tarry, delay \( [G] \) \( (\text{cp. Heb. } τνς) \)
\( ahr \) afterwards \( (\text{cp. Heb. } τνς) \)
\( ah\muI \) the other/next world, destiny \( (\text{*/ah\nuρ\muς}/) \)
\( ihr\nu \) [PN]
\( ah\nuI \) sister \( (\text{*/ah\nuτς}/; \text{cp. Heb. } τνς; \text{PNs } 3A-\text{ha-}t\text{u}4-LUGAL, 3A-\text{ha-}t\text{i}-LUGAL, PRU 3, 53b:8, 11, 18) \)
\( ah\nu∂mlk \) [PN]
\( ay \) any, all \( (\text{cp. Heb. } τς) \)
\( ayl \) deer, stag, buck \( (\text{cp. Heb. } τνς; a-ia-li /\text{ayyal}/ PRU 3, 89:4) \)
\( ay\nuI \) doe, fawn, hind \( (\text{cp. Heb. } τνς \text{ or } τς; /\text{ayyal(at)u}/) \)
\( iy\nu \) how? why?
\( KL \) to eat \( [G] \) \( (\text{cp. Heb. } τς) \)
\( ak\nuI \) bread; provisions \( (\text{cp. Akk. } akalu; \text{Heb. } τυς) \)
\( ak\nu \) food \( (\text{cp. Heb. } τνς) \)
\( al \) not, lest \( (\text{cp. Heb. } τς) \)
\( il \) god, El \( (\text{cp. Akk. } ilu; \text{Heb. } τς) \)
\( ilk \) [PN]
\( ul \) power \( (\text{cp. Heb. } τς \text{ to be strong}) \)
\( il\nuI \) goddesses \( (\text{pl. of } \text{lt}) \)
\( ali\nuI \) strong \( (\text{epithet of Baal}) \)
\( all \) coat, robe \( (\text{cp. Akk. } all\nu\nu) \)
\( alm\nuI \) widow \( (\text{cp. Akk. } \text{almattu } < \text{*almanatu}; \text{Heb. } τς) \)
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'alm oak (cp. Akk. allānu; Heb. יָאָה)
'ulny strong, mighty
'alp1 thousand, myriad; (cp. Heb. יִゃ)
'alp2 bull (cp. Akk. alpu; Heb. יִゃ)
'ilqs precious stones (cp. Akk. algamisûu)
'ilq goddess (cp. Amor. ila; Aram. 'ilah; OSA 'lh, 'lh Heb. יִゃ)
'ilq a type of work instrument
'um mother (cp. Akk. ummu; Heb. יִゃ)
'MR to see, to say [G] (cp. Akk. amāru to see; Heb. יִゃ to say)
'amr saying, command (cp. Heb. יִゃ)
'amr Amurru (GN)
'imr lamb (cp. Akk. emmeru; Heb. יִゃ)
'amt cubit, forearm; slave-girl (cp. Akk. amtu; OSA 'mt; Heb. יִゃ slave-girl, יִゃ cubit, forearm [Siloam Tunnel, Silwan 2:2])
'umt clan, people (cp. Akk. ummānû/ummatu; Heb. יִゃ)
'an I (cp. Akk. anāku; Aram. 'ānā; Heb. יִゃ)
'an(m) virility (cp. Heb. יִゃ)
'in there does not exist (cp. Akk. ya'nu, yānu; Phoe. yyny; Heb. יִゃ)
'un grief, woe (cp. Heb. יִゃ mourning, lament)
'un summer, season
'anhb murex (Akk. yānibu, aynibu, nibu); pl. 'anhb
'NY to mourn, sigh (cp. Akk. anāhu; Heb. יִゃ)
'anly sigh (cp. Akk. inhû suffering; Heb. יִゃ)
'anhr dolphin (?) (phps cp. Akk. nāhiru whale, spout)
'NY to cry out, ring (cp. Heb. יִゃ; OSA 'NY).
'any ship (cp. Heb. יִゃ)
'ank 1 I; (cp. Akk. anāku; Ug V:130:III:12': a-na-ku; EA 287:66,69: anuki;Heb. יִゃ)
'amm strength (cp. Heb. יִゃ)
'inr dog, cur
'NS to be like a man (cp. Heb. יִゃ a man);
G to be like a man;
D to be weak (cp. Akk. enēšu to become weak; Heb. יִゃ unhealthy, weak)
'unt estate tax, “rights and obligations” (Hurrian loanword?); /unutu/
'SP to gather, assemble [Gt] (cp. Akk. esēpu; Heb. יִゃ)
'SR to bind [G] (cp. Heb. יִゃ)
'asr prisoner (cp. Akk. asîru;
<table>
<thead>
<tr>
<th>Ugaritic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>`ap</td>
<td>surely, but, also (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`ap</td>
<td>nose (cp. Akk. appu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`ap</td>
<td>thereupon (from `ap + הָנַּה)</td>
</tr>
<tr>
<td>`PY</td>
<td>to bake (cp. Akk. epū; OSA)</td>
</tr>
<tr>
<td>`apy</td>
<td>baker (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`aplb</td>
<td>breast</td>
</tr>
<tr>
<td>`apnk</td>
<td>then</td>
</tr>
<tr>
<td>`aps</td>
<td>edge, extremity (cp. Heb. יָשָׁר edge, nothingness; Akk. apsū sea that surrounds the edge of the world)</td>
</tr>
<tr>
<td>`apq</td>
<td>stream, stream bed, head water (cp. Heb. יָשָׁר; Eg. `qam)</td>
</tr>
<tr>
<td>`iṣbīt</td>
<td>fingers (cp. Akk. isbittu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`iqnu(m)</td>
<td>lapis</td>
</tr>
<tr>
<td>`ar</td>
<td>light (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`ur</td>
<td>light (cp. Akk. urru; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`arbd</td>
<td>rest, tranquility</td>
</tr>
<tr>
<td>`irby</td>
<td>locust (cp. Akk. aribu, eribu, erbū; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`arbē</td>
<td>four (cp. Akk. erbe; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`urbt</td>
<td>opening, hatch</td>
</tr>
<tr>
<td>`arz</td>
<td>cedar (cp. Heb. יָשָׁר);</td>
</tr>
<tr>
<td>`ar</td>
<td>cow (cp. Akk. arḫu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`ary</td>
<td>friend, relative</td>
</tr>
<tr>
<td>`arṣ</td>
<td>land (cp. Ug 5:137:iii:14’: ar-ṣu; Akk. erṣetu; Aram. ar-ṣō; Arabic `arḍ; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`RS</td>
<td>to seek, inquire [G/D] (cp. Akk. erēšu)</td>
</tr>
<tr>
<td>`irīš</td>
<td>request, desire (cp. Akk. erīštu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`irt</td>
<td>breast, chest; /iratu (cp. Akk. irtu, iratu)</td>
</tr>
<tr>
<td>`išd</td>
<td>leg (cp. Akk. išdu)</td>
</tr>
<tr>
<td>`ušn</td>
<td>gift, present (cp. Heb. [Lachish Letter] יָשָׁר)</td>
</tr>
<tr>
<td>`iš</td>
<td>fire (cp. Akk. išātu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`irištu</td>
<td>[G/D] (cp. Akk. erēšu)</td>
</tr>
<tr>
<td>`ištu</td>
<td>breast, chest; /iratu (cp. Akk. irtu, iratu)</td>
</tr>
<tr>
<td>`isūd</td>
<td>leg (cp. Akk. isūdu)</td>
</tr>
<tr>
<td>`usūn</td>
<td>gift, present (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`isū</td>
<td>fire (cp. Akk. isūaœtu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`isūt</td>
<td>request, desire (cp. Akk. erīštu; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`irt</td>
<td>breast, chest; /iratu (cp. Akk. irtu, iratu)</td>
</tr>
<tr>
<td>`it</td>
<td>you (masc. sing) (cp. Akk. aṭā; Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`TW</td>
<td>to come [G] (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`atn</td>
<td>she-ass, jenny (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`at</td>
<td>there is (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`itb</td>
<td>a month name /iṭību</td>
</tr>
<tr>
<td>`iṭl</td>
<td>spittle, saliva (cp. Akk. ušultu).</td>
</tr>
<tr>
<td>`TM</td>
<td>to owe (cf. KTU 4.398:1–6) (cp. Heb. יָשָׁר)</td>
</tr>
<tr>
<td>`atr</td>
<td>afterwards, following</td>
</tr>
<tr>
<td>`utry</td>
<td>crown prince (Hurr. loan?); /uṭriyānu</td>
</tr>
<tr>
<td>`utry</td>
<td>Assyrians</td>
</tr>
</tbody>
</table>
Glossary

\'atrt Athirat (cp. Akk. ašratu; PRU 3 205:b:5, Ug V:9:20: ašar-ti; EA Abdi-Asîrta [PN masc]; Heb. יַעֲרָתָא)
\'ät woman, wife (cp. Akk. ašsûatu; Aram: ʼnth; Eth: ʼanest; OSA ʼntt; Heb. יַעֲרָתָא)
\'itt ? (see ḫitt)

b

b in, at, on, to (preposition) (cp. Heb. בָּֽא)
bP [PN]
bd in the hands of (contraction of b + yd; cp. EA ba-di-û)
bhmt cattle (cp. Heb. יַעֲרָתָא)
bhtm houses (pl.) (see bt)
BWY to come [G] (cp. Akk. bā'û; Heb. יַעֲרָתָא)
BWT to be embarrassed, ashamed [G] (cp. Akk. bā'û; Heb. יַעֲרָתָא)
BYN to understand [G] (cp. Heb. יַעֲרָתָא)
by [PN]
byd in the hands of (see also bd)
BRK to bless [D] (cp. Heb. יַעֲרָתָא)
brk knee (cp. Akk. birku; Heb. יַעֲרָתָא)
brlt spirit, breath, throat
brq(m) lightning (cp. Akk. berqu; Heb. יַעֲרָתָא)
brt pure (cp. Akk. barru; Heb. יַעֲרָתָא)

bmt immortality (= bl + mt)
bm in it (cp. Heb. יַעֲרָתָא)
bmt back, rear (cp. Akk. bāmus; Heb. יַעֲרָתָא)
bn between (cp. Heb. יַעֲרָתָא יַעֲרָתָא)
bn(m) son (cp. see Ug. bnš, Akk. bu-nu-šu <*bn + nš son of man; Punic bun; Heb. יַעֲרָתָא)
bnwt creations

BNY to build, create [G] (cp. Akk. banû; Heb. יַעֲרָתָא)
bnš servant (of the king)
bšl Baal; lord (cp. Heb. יַעֲרָתָא)
B’R to carry [G]; to lead [Š]; perhaps sometimes meaning abandon
BQ’ to split, cleave [G/D] (cp. Heb. יַעֲרָתָא)
BQR to examine (entrails) [D] (cp. Heb. יַעֲרָתָא)
bqr spring, water source
brh fleeing, writhing
BKY to cry (cp. Akk. bakû; Heb. יַעֲרָתָא)

bl not, without (cp. Heb. יַעֲרָתָא)
bsûrt  good news (cp. Akk. bussurtu; Heb. בְּשָׁר)
b tu  house (cp. Akk. bîtu; Pho. br; Heb. בְּתָא)
b th  daughter (cp. Akk. bintu, buntum, bunatum; Heb. בת, pl. בתים)
b t hbr  brewery
b tlt  young woman (cp. Akk. batultu; Heb. בתולה)
b tn  snake (cp. Akk. bašmu; Heb. בַּשָּׁמִי)
b t  shame (cp. Heb. בָּשָׁם)

g

g  voice (cp. Heb. בָּשָׁמִי “to articulate, to voice”)
gan  pride (cp. Heb. גָּנֶה)
gb  back (cp. Old Aram. בַּא “back, side”; Mish. Heb. בַּא “back”)
gb (m)  high, hill (cp. Heb. גָּן “to be high/high”)
gbl  peak, mountain, boundary (cp. Heb. גָּן)
gbl  Byblos (GN) (cp. Heb. בָּבִיל)
gd  coriander (Heb. גּוֹד; pl. גִּדְו) written gdm
gg  roof (cp. Heb. גָּג; EA gloss: gaggu)
GWR to attack [G] (Heb. גַּבִּרְו)
GZZ to shear (cp. Akk. gazāzu; Heb. גַּצָּו)
gl  cup, goblet
GYL to rejoice (cp. Heb. גָּלַל)
GLY to exile [G?] (cp. Heb. גָּלַל)
glt  snow
gm  loudly, aloud (see also g)
gmn  offering for the dead
gn  garden (cp. Akk. gannu; Heb. גָּן)
gn’ym  [GN]
G’R  to roar, rebuke (cp. Heb. גדל)
g’t  lowing (cp. Heb. גָּלְפֵי)
GDŠ to destroy, heap (?) (cp. Heb. גָּדָּשׁ)
GRY to ravage (cp. Heb. גָּרִים)
GRŠ to drive out [D] (cp. Heb. גָּרָשׁ; Mesha 19)
grdš  progeny, fortress (?)
gšm  rain (cp. Heb. גָּם רָעָשׁ)
gr  agricultural center (cp. Heb. גָּר “winepress” but also GN)

d

do f, which
DY to fly (cp. Heb. דֶּבָּר)
d’y  bird; wing (cp. Heb. דֶּבָּר)
dbar  strength (cp. Heb. דַּבַּר; cf. Deut 33:25)
DBH to sacrifice [G] (cp. Aram. דָּבָר; Heb. דֶּבָּר)
dbh (m)  sacrifice, festival (cp. Ug 5.137.iii.6: דַּבָּר-לְפָי; Heb. דַּבָּר)}
Glossary

**dblt** fig cake (cp. Heb. נְבַלְתָּל).  
**dbr** pasture (cp. Heb. נְבַלְתָּל).  
**dd** love (cp. Akk. dādu; Heb. אהב).  
**ddym** mandrakes (cp. Heb. מָנְדָרָק).  
**dgn** Dagan [DN] (cp. Ug. 5.18:3, 5.170:17; Phoe. dgn; Bab. Dagana, Daguna; Heb. נַגָּן).  
**DYN** to judge, rule (cp. Heb..NULL).  
**dkr** ram (cp. Heb. נָבְעָל; Aram. נָבְעָל).  
**dl** poor (cp. Akk. dallu “miserable”; Heb. מַלְשֶׁנָה).  
**DLP** to cave in, tumble, drip (cp. Heb. מַכֵּה).  
**dm** blood (cp. Akk. dāmu; Heb. דם).  
**DMM** to be silent [G] (cp. Heb. בָּשָׁם).  
**DR˝ to poke (?), bind (?)  
**d˝ knowledge, instruction (cp. Heb. בָּשָׁם).  
**dq** weak, faint, small (cp. Akk. daqāqu “to be small, fine”; Heb. מַכֵּה).  
**dn old, beard (cp. Akk. ziqnu; Heb. מַכֵּה).  
**dr generation, descent (cp. Akk. dāru; Heb. מַכֵּה).  
**drkt** rule, power, authority  
**dr˝ arm; seed, grain (cp. “arm” EA zuruh; Heb. מַכֵּה; “seed” Akk. zēru; Heb. מַכֵּה [see Gezer Calendar]).  
**dt of (see d)  

**d**  
**dd** dwelling (?), mountain (?)(cp. Akk. šadu; perhaps cp. Heb. מַכֵּה “God Almighty; or, El of the mountain”).  
**dhr˝ vision  
**dnb** tail (cp. Heb. מַכֵּה).  
**dr˝ arm (cp. Heb. מַכֵּה).
dqm bloody meat (?)
dt vision

**H**

HBR to crouch, bow [G]
ht workers of a certain type
hg number, count (cp. Heb. נין)
HDY to cut, carve [G]
hdm footstool (cp. Heb. כהן)
hv he (3ms pronoun; cp. Phoe. ה; Heb. ו)
hwt word (cp. Akk. awâtu)
hkl palace (cp. Sum. é-gal; Akk. ekallu; Heb. יִהלָה)

See also YLK

Hlk course (cp. Heb. יִהלָה?)
hll rejoicing (cp. Akk. alâluIII; Heb. יהלע)

HLM to strike, hammer (cp. Heb. יִהלע)
hlm dream

Hlm just as, as soon as; behold, here (cp. Heb. יִהלע)

Hlny here, indeed (asseverative particle)

Hn if; whether (cp. Heb. כן)
hmlt people, multitude (cp. Heb. קהל)

Hn behold (cp. Akk. anna; EA annâma; Heb. הנה); here, hither (cp. Heb. הבו)

Hnd this

Hnny here (see hn)

Hr conception (cp. Akk. arû/erûIV; Heb. יִיתָר/יִיתָר “to conceive/pregnant”)

Hr now

**W**

w and (cp. Akk. א; Heb. -)
WLD to be born (cp. Akk. (w)alâdu; Heb. יִתָר)

Wn and behold (from w + hn)

WSR to chastise [G] (cp. Akk. esêrûII; Heb. יהַר)

WPT to spit

WTH to hurry [D]; or phps. [Gt] from WHY

**Z**

zbl prince (cp. Heb. לוּז; “lofty residence” or in PN יִלהוּז)
zbln disease (cp. Akk. zubbâlu of disease lingering on patient)
zd breast

zgt barking (cp. Heb. יִהלע?)
zt olive (cp. Eg. ג; Phoe. ג; Heb. ז)

ztr standing stone, monument (cp. Heb. ג)
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hhy</td>
<td>[DN?] demon (?) (see Isa. 26:20; Hab. 3:4?)</td>
</tr>
<tr>
<td>HBYQ</td>
<td>to embrace [D] (cp. Akk. epēqu; Heb. כֶּפֶן)</td>
</tr>
<tr>
<td>hbs</td>
<td>belt, waist (cp. Akk. abšu; Heb. הבש)</td>
</tr>
<tr>
<td>hdy</td>
<td>to look, see, observe (cp. Heb. רָאוֹן)</td>
</tr>
<tr>
<td>HGR</td>
<td>to lie across, surround, gird [G] (cp. Akk. egeœru; Heb. רָגַל)</td>
</tr>
<tr>
<td>hdt</td>
<td>new (cp. Akk. eššu (&lt; edēšu); Eg. ḫds; Phoe. ἀραίω; Heb. רְשֵׁה)</td>
</tr>
<tr>
<td>hdr</td>
<td>room, dark room (cp. Heb. דֵּית; known in Heb. and Phoe. inscr. as burial chamber; OSA דית)</td>
</tr>
<tr>
<td>HWY</td>
<td>to bow, prostrate o.s. (ל) (cp. Heb. יִנָּשָׁב)</td>
</tr>
<tr>
<td>hwt</td>
<td>land, country (cp. Heb. יַעַבְר)</td>
</tr>
<tr>
<td>htb</td>
<td>cutting (trees) (cp. Heb. יַעַבְר)</td>
</tr>
<tr>
<td>htt</td>
<td>pl htm wheat, barley (cp. Akk. uttu; “barley”; Heb. יַעַבְר)</td>
</tr>
<tr>
<td>hzr</td>
<td>arrow (cp. Akk. ṣuwaṣsu; Phoe. צזר; Heb. צזר)</td>
</tr>
<tr>
<td>hsr</td>
<td>square, courtyard, settlement (cp. Akk. ħasāru “sheepfold;” Phoe. δίπλα; Heb. דִּפּוּל)</td>
</tr>
<tr>
<td>HGT</td>
<td>luck, fortune</td>
</tr>
<tr>
<td>HYY</td>
<td>to live [G] (cp. Pho. ἀνέμνησθε; Heb. נָשִׁית; OSA ἀνέμησθε)</td>
</tr>
<tr>
<td>hy</td>
<td>life, living (cp. Pho. ἀνέμνησθε; Heb. נָשִׁית; OSA ἀνέμησθε)</td>
</tr>
<tr>
<td>HKM</td>
<td>to be wise (cp. Akk. ḥakāmu; Heb. חָכָם)</td>
</tr>
<tr>
<td>hkm</td>
<td>wise, skillful (cp. Heb. חָכָם)</td>
</tr>
<tr>
<td>hlm</td>
<td>dream (cp. Heb. שֶׁמֶנ/רְשַׁם)</td>
</tr>
<tr>
<td>hln</td>
<td>window (cp. Heb. רָמֵל)</td>
</tr>
<tr>
<td>hlq</td>
<td>part (cp. Heb. רָמֵל)</td>
</tr>
<tr>
<td>ḥmhm</td>
<td>heat, affection, sexual desire (?) (cp. Akk. emēmu; Heb. רָמֵל)</td>
</tr>
<tr>
<td>hmr</td>
<td>donkey (cp. Akk. imēru; Heb. רָמֵל)</td>
</tr>
<tr>
<td>hmt</td>
<td>wall (cp. EA ḥumitus; PRU 3:218 ḥāmitu; Eg. ḥumitus; Heb. רָמֵל; Moab. רָמֵל)</td>
</tr>
<tr>
<td>hmt</td>
<td>venom (cp. Heb. רָמֵל)</td>
</tr>
<tr>
<td>HNN</td>
<td>to entreat [G] (cp. Akk. enēmu; EA 137:81 yiḥnanuni; Heb. יִנָּשָׁב)</td>
</tr>
<tr>
<td>hmt</td>
<td>compassion</td>
</tr>
<tr>
<td>HSL</td>
<td>to eat away, plunder (cp. EA 263:13 ḥazilu “are raided”; Heb. Hiph. יִנָּשָׁב “to eat away”)</td>
</tr>
<tr>
<td>hsn</td>
<td>grasshopper (?)</td>
</tr>
<tr>
<td>HSP</td>
<td>to pour (water)</td>
</tr>
<tr>
<td>hsp</td>
<td>a type of wine</td>
</tr>
</tbody>
</table>
hrb sword (cp. Akk. ḫarbu “plow”; Heb. זָרָה)

HRR to be dry, burn (cp. Akk. erēru “to be dry”; Heb. רְדוּ “to burn”)

hrm cake (?)

hrš craftsman (cp. Heb. וֹרֶד; Akk. _enemy “wise”)

HRT to thresh [G] (cp. Akk. erēšu “to plow;” Heb. זָרָה)

hrq quickly (cp. Akk. ḫāšu/ḫāšu; Heb. וֹרֶד, hapax Ps. 90:10)

HŠK to grasp, seize (cp. Heb. וֹרֶד)

htk(n) offshoot, descendant

hpt a kind of offering

ht disease, illness

htt gold

h

HBT to flee (?)

hr refuse (?)

h jm scepter

hlp [PN] (?)

HLQ to die, perish, be lost

[G](cp. Akk. ḫalāqu; Heb. לְ뭇)

hmš five (cp. Akk. ḫamšu; Heb. דֶּשֶּׁא; fifth (cp. Akk. ḫumšu; Heb. דֶּשֶּׁא)

hmt tent (phps cp. Heb. PNs using דֶּשֶּׁא, e.g., דֶּשֶּׁא ḫוש)

HSS to awaken, excite [D]

HSR to decrease, flake away [G]; to deprive [D] (cp. Akk. ḫasaru; Heb. חֲסָר)

hpt type of troop(?);

freedom(?)(cp. Heb. חָסָר?)

hrm dung, excrement (cp. Heb. חֲסָר)

hrd guard (?)

hrn woodcutter, or digger, or singer, or caravan (cp. Akk. ḫērû)

hrš gold (cp. Akk. ḫurāsu; Phoe. x-rate; Heb. מֵרָה)

hrp mania

hrpn [PN]

hrpnt autumn (cp. Akk. ḫarpû; Heb. חֲרֵפָה)

hršb incense bowl

hršn divine mountain (cp. Ug 5 18:14 7Hur.Sag ҳa-zî)

hrt hole, mine, tomb (cp. Akk. hrurû; Heb. חָרָה)

hr Hittite (cp. Akk. ḫattû; Heb. חֲרַת)

HT’ to remove, capture [G]

(cp. Akk. ḫattû “to smite”; Heb. חָרָה “to take away”)

htr sieve (cp. Heb. חֲרַת)

f

tb good (cp. Akk. ṭābu; Heb. צָבָא)
Glossary

TBH to slaughter (cp. Akk. Statics; Heb. Statics)
tbh slaughter, butchery (cp. Akk. Statics; Heb. Statics)
TBQ to drive out [G/D]
THR to be clean [G], to purify [D] (cp. Heb. Statics)
THN to grind, crush (cp. Akk. Statics; Heb. Statics)

z

zhr gem (apparently related to thr)
zl shadow, shade (cp. Akk. Statics; Heb. Statics)
zr back (cp. Akk. Statics; Heb. Statics)

y

y O!, alas, woe (ydl “woe to you!”)
yd hand (also see bd; cp. Akk. Statics; Eg. Statics; Heb. Statics; euphemism for “penis.” Frequently combined in prepositions as in bd < *byd)
ydd lover (cp. Amorite Yadidum; Heb. Statics)
YDY to cut [G ?];
to cast [G/D] (cp. Heb. Statics)
YDC to know [G] (cp. Akk. Statics; Heb. Statics)
YLD to bear [G] (also see WLD)
yhd single, only (cp. EA yahudanni; Heb. Statics)
ynm day (/yam/; cp. Akk. Statics; Heb. Statics)

ynn right (side, hand) (cp. Akk. Statics; Heb. Statics)
YNQ to suck (cp. Akk. Statics; Heb. Statics)
ynq dove (cp. Heb. Statics)
ysmsm pleasant, beautiful
ysmt pleasant, beautiful

yl ibex, mountain goat (cp. Heb. Statics)
yfr razor, shearing knife (cp. Heb. Statics “shearing blade, knife”)
yph witness (cp. Heb. Statics; see Ps 27:12; Hab 2:3 Statics)
ypt cow
YSP to go out [G]; to bring out
YSQ to pour, cast [G] (cp. Phoe. ṣà “to cast an image”; Heb. ṣà)

YSÁN to fall asleep (cp. Heb. Nvy)

YSÁR to be straight, right (cp. Akk. esûarû; Heb. rvy)

YSBR uprightness, integrity, honesty (cp. Akk. išûarû; Heb. ṣà)

YTND to give (cp. Akk. nadaùu; Heb.  ||=)

YTMT present, gift (cp. Akk. nidnu; Heb.  ||=)

YTB to sit [G]; to seat [Š] (cp. Akk. (w)asašû; Heb.  ||=)

K

k, ky as, like; according to;

indeed, surely; when, if (cp. Akk. kî; Heb.  """)

KBD to be heavy [G]; to honor [D] (cp. Akk. kabātu; EA kabâtu; Heb.  """)

KBD liver (cp. Akk. g/kabûtu; Heb.  """); total (in administrative texts; cp. Mari Akk. kabittum)

KBB star (cp. Akk. kakkabû; Amor. kakkabum; Heb.  """)

KBR sieve (cp. Heb.  """)

KDR jar (cp. Akk. kandu; Heb.  """)

KHN priest (cp. Pho. Nhû; Heb.  """)

KWN to be [G/Š] (cp. Akk. kânu “to be firm”; EA 147:36 kuna; Pho. Nhû; Heb.  "" “to be firm;” to establish [D] (?)

KHT chair (EA ka-ahšu; Hurrian, kešhi)

KKR unit of measurement.

KL all (cp. Akk. kalû; Heb.  """)

KLPATNM pair, two (?)

KLB dog (cp. Akk. kalbu; Heb.  """)

KLY to finish [G]; to bring to an end [D] (cp. Heb.  "")

KL to conclude, complete [D] (cp. Akk. kullulu; Heb.  "")

KLKL everything (see also kl)

KLL whole (cp. Heb.  "")
“perfection”; Akk. kilûtu
“wreath, ornament”; אֱלוֹן
“entirety, whole”

klt  daughter-in-law, bride, veiled one (cp. Akk. kallatu; Heb. דַּלְתָּה)

km  as, like (also see k; cp. Akk. kim; Heb. קִמְךָ)

kmm  likewise

KMS  to kneel, to be prostrate (cp. Akk. kamāsu)

kn  thus, so (cp. Akk. akanna; Heb. אַקָּנָה)

knp  wing (cp. Akk. kappu; Heb. קָפַּו)

knrt  zither (?) (cp. Mari Akk. kinnarû; Heb. כִּנֶּרֶת; Sanskrit kinnarî “harpy”)

ks  cup, bowl (cp. Akk. kāsu; Heb. קָסָו)

ks'u  seat, throne (cp. Akk. kussû; Nuzi Akk. kursû; OAram. כַּרְסָו; Heb. כַּרְסָו)

KSY  to cover [D] (cp. Akk. kasû\U05D2; Heb. קָסָע)

ksl  back, side, loin, genitals (cp. Akk. ki/aslu; Heb. כָּלָו)

ksm  portion, part, cut (cp. Akk. kasāmu “to cut, chop,” kasmu “chopped;” Mari kismu “a cutting, weeding;” Heb. חַסָּמִי “to trim (hair)”)

ksp  silver (cp. Akk. kaspu; Heb. כָּסַפּוֹ)

kp  palm of hand; pan of scales (cp. Akk. kappu; Heb. כַּפָּו)

kr  ram (cp. Akk. kerru; Heb. כְּרָו)

KRKR  to move, to twiddle, to intertwine(?) (cp. Heb. דַּבֵּר; Mish. Heb. דַּבֵּר “to move to and fro”)

krm  cultivable land, vineyard (cp. Akk. karmu “mound, grain heap;” Eg. k'mw; Heb. כָּרָה)

krs  stomach, belly, belt(?) (cp. Akk. kar(a)šî; Heb. כָּרָה)

krsn  a kind of jar

krpn  jar, goblet, pot (cp. Akk. karpu/karpatu)

krt  Kirtu [PN]

ktn  a kind of robe, tunic (cp. Akk. kitîtu/kitintu/kitittu “linen robe;” kutānu “length of fabric;” Heb. כּוֹתֶנּוֹ)

ktp  shoulder (cp. Akk. katappâtu “part of animal’s breast;” Heb. כָּטַבָּה)

ktr  skillful (cp. Akk. kašaru; Heb. כָּשָׁר)

ktr  skillful (cp. Akk. kašaru; Heb. כָּשָׁר)

ktr  skillful (cp. Akk. kašaru; Heb. כָּשָׁר)

ktr  skillful (cp. Akk. kašaru; Heb. כָּשָׁר)

l  to, at, from /le-\ (cp. Akk. la; Heb. לָא)

l  indeed /lu/
l no, not /lā/ (cp. Akk. lā; Heb. ל"א
l O! (interjection) /la/
l if only, O that /lā/ (cp. Heb. ל"א
l/Y to be strong, to be victorious (cp. Akk. levā “to be able, to be powerful”).
l/K to send (cp. Heb. ל,v דט “messenger” from root דט
l/m people, nation (cp. Akk.
limu “thousand, family, eponym;” Heb. ל,מ מט
lb heart (cp. Akk. libbu; Eg. ib; Heb. ל,ב/ב
lBN to be white [G]; to whiten, cleanse [D] (cp. Heb. ל,נ ימ
lbnt white (cp. Heb. ל,ב/ב
lBS to clothe o.s. (cp. Akk. labāšu)
lbš garment (cp. Akk. libšu; Heb. ל,ב/ב
LWN to lodge, spend the night (cp. Heb. ל,א מט
LWS to knead [G] (cp. Akk. lāšu; Heb. ל,ש
lhy jaw, cheek (cp. Akk. lahū “jawbone;” Heb. ל,ע
LHM to eat [G]; to feed [Š] (cp. Heb. ל,מ מט, denom. of מט
lh>m bread, food (cp. Heb. ל,מ מט
lh't insult, vigor (?) (cp. Heb. ל,ת "to be bad, cursed;” or Heb. ל,ת “vital force,
freshness”)
lht tablet, board (?) (cp. Akk. ל,ת מט, Heb. ל,ת
LHŠ to whisper (cp. Akk. laḥāšu; Heb. ל,ש מט
lhšt whisper (cp. Akk. liḥšu; Heb. ל,ש מט
ltpn kind, the kind one (epithet of El)
l'lù kid, young goat (cp. Akk. lalim/lalū)
lm why (cp. Heb. ל,ש מט
ln look, appearance (cp. Akk. ל,נ
LSM to run [G]
lpn before (cp. Heb. ל,ן מט
lpš garment (see lbš)
lšb mouth, jaw (?)
LQH to take [G] (cp. EA ʾaqāḥu; Heb. ל,ח מט
LQZ to gather (cp. Heb. ל,ז מט
lrmn pomegranate (cp. Akk. lurmu“pomegranate”, nurmu “pomegranate tree;” Heb. ל,ג מט
ls̄n language, tongue (cp. Akk. lišānu; Heb. ל,ג מט
ltm lothan or leviathan (a sea dragon) (cp. Heb. ל,א מט

M
M'D to increase [D] (cp. Akk. maʾādu/mādu “to be or become much”)
Glossary

m’ad  plenty, much (cp. Akk. mādu/ma’du/maddu; Heb. מָדֵע)
m’id  plenty, much (see m’ad)
m’ud  plenty, much (see m’ad)
m’izrt  a garment (cp. Akk. isûru “a woolen belt or scarf;” Heb. "loincloth")
m’ilbd  a precious object
mbk  source (of water) (cp. Heb. מִבְּקֵשׁ)
mgdl  tower (cp. Phoen. מגלה; Heb. מגלה)
MGN  to honor, request gifts [G/D] (cp. Akk. magannu “gift;” Heb. מגנה “to give as a gift”)
mdbr  steppeland (cp. Akk. madbaru/mudbaru [probably WS loan]; Heb. מָדָר)
mdlt  love
mdgt  darkness (?) or grave (?)
mdw  sickness (cp. Heb. מָדַע)
MDL  to bind, saddle (G/D)
mdnt  town, village (cp. Akk. madinātu; Heb. מַדָּן)
mgr  a vow/offering (cp. Akk. nazāru “to curse;” Heb. נָזָר “vow”)
mgrfl  a type of soldier
mh  what? (cp. Heb. מָה)
mh/y  water
mhk  whatever
mhmrt  gullet
mhr  bride-price; soldier (cp. Heb. מֶרֶח)
MWK  to be low, sink [G] (cp. Heb. מָשָׁק)
MWT  to die [G] (cp. Akk. mātu/muātu; EA mātu; Eg. mtv; Heb. מָתַע)
mzm  scales, balances (dual; cp. Heb. מֶשֶׁב)
mhm  desirable, precious (cp. Heb. מִמְּפָר)
my  brain (cp. Akk. muḫḫu; Heb. מִבְּקֵשׁ)
MHS  to smite, slay (cp. Heb.аст; cp. EA forms tumḫaṣu (252:17) and maḫṣu (245:14), maḫṣuni (Or. 16:9:28); Akk. maḫṣu “to strike, weave”)
mhr  price; merchant (cp. Akk. maḫāru; Heb. מַכָּה “to sell,” מַכָּי “price,” מַכָּה “merchant”)
mt  staff (cp. Heb. מַט)
mtt  bed, couch (cp. Heb. מַטַּח)
MTR  to rain [G/D] (cp. Akk. miṭru “small canal, ditch;” Heb. מַטָּח)
mzl  refuge, house
my  who? (cp. Akk. mannu; EA miya; Heb. מי)
my  water (cp. Akk. mü, mārā, māmū; EA mima; Heb. מָים)
mk  lo, behold
mknt  place (cp. Akk. makānu (Mari, NB) ; Heb. מַקָּנִים)
mlʿak messenger (cp. Akk. məlašku/aššu; Phoen. מ_med; Heb. מֵאֶלֶק)
mlʿakt mission (cp. Heb. מְלֵאכִית)
mlʿat full moon
mlḥ good (?)
mlḥmt fight (cp. Heb. מְלַחְטַה)
MLK to rule [G] (cp. Heb. מַלְכָּה)
mlk king (cp. Akk. malku; Heb. מַלְכָּה)
mlkt queen (cp. Akk. malkatu; Heb. מַלְכָּת)
mln delivery, tribute (cp. Akk. mānaṭu; Heb. מָנָּאָן)
mnm whatever (cp. Akk. minummeš)
MNN to be weakened (?) [Dt]
mnt share, portion, fate, incantation (cp. Heb. מַנְתָּה; Akk. manātu/minītu)
mswn camp (?)
mspr number (cp. Heb. מְסְפָּר)
msrr type of bird
mʿ please! (interjection)
mʿn answer, reply (cp. Akk. maʾna, "Hey!"; Heb. מֵאֶנְא)
mgd food
mğz honor
MGY to reach, arrive [G]
mgł a type of sacrifice
mpr(h) destruction (?)
msb stand (for scales)
msb a quality of wine
msd food, offering; fortress (cp. Heb. מִזְאָב)
MSH to kick, stomp (?)
mslr bell (?) (cp. Heb. מְזַלְרָה)
msrm Egypt (dual, /mīṣrēma/; cp. Heb. מִשְׁרֵי)
mqm place (cp. Heb. מַקָּמָה; Yaud. mqm)
mrʿu fatling (cp. Akk. maru; Heb. מַרְעָה)
mrbʿ fourth
mrzh men's drinking club, cultic/funerary feast (?) (cp. Heb. מַרְחִז, Jer 16:6; Amos 6:7)
mrh spear
mrḥq distance (cp. Heb. מַרְחֶק)
mrym high; warrior (?)
mrkbt chariot (cp. Akk. narkabtu; Eg. mrkbt; Heb. מַרְקָב)
MRR to bless [G]; to poison [S] (cp. Akk. marāru; Heb. מַרְאָר)
msbʿt seventh
msdpt citadel (?); defeated (?)
mšh to anoint (cp. Heb. מְשֶׁה)
mškn dwelling (cp. Heb. מֶשְׁקָה)
mšmš swamp (?)
mšrrm part of scale (?) ingot (?)
mt man (cp. Akk. mutu "husband, warrior"; Eg. mt; Heb. מְתָא)
mt death, Mot [DN] (cp. Akk. מְתוּ, מְתָא; Heb. מֵתוּ)
mtntm loins (cp. Akk. matnu “cord, sinew”; Heb. מַטֵּן)
mṭq sweet (cp. Akk. mutqu; Heb. מַטָּק “sweetness”)
mtb village (cp. Akk. mūšabu; Heb. מִתָב)
mṭtt sixth
mṭn a kind of garment
mṭtt third
mṭn response, repetition, reply (אֲשֶׁר)
mtṛḥ t a married woman
mtt lady, lass

N

Nṣ to revile (cp. Akk. nāšu; Heb. נָשָׁה)
NBY to take out; or, NBB, to hollow (?) (cp. Akk. nabābu “to play a hollowed out instrument”; Heb. נַבָּב)
nbk spring (Heb. נֶבֶק)
NBṬ to gaze [G] (cp. Akk. nabāṣu; Heb. נֶבָּשָׁה)
nbt honey (cp. Akk. nūbtu; Heb. נֻבִּית)
ngb military term (?); or, dry place (?)
NGY to flee [G]
NGḤ to gore (N) (cp. Heb. נָהַל)
ngr steward (cp. Akk. nāgiru)
NGŚ to press [G]; to approach, bring near [D]; (cp. EA nagašu “to seize”; Akk. nagašu “to go away”; Heb. נַגָּשׁ)
NGṬ to approach (cp. Heb. נּגַע)
NDD to move suddenly [G] (cp. Akk. nadādu; Heb. נָדָד “to flee, wander”)
NDYY to depart [G] (cp. Akk. nadā “to throw, knock down”; Heb. נָדָד)
NDR to vow [G] (cp. Akk. nazāru; Heb. נֶצָא)
ndr vow (cp. Heb. נֶצָא)
nhqt braying (cp. Akk. nāqu “to cry out, wail”; Heb. נָחַת “to bray”)
nhmmt slumber
nhr river; Epithet of Yam (cp. Akk. cp. Akk. nabābu “to play a hollowed out instrument”; Heb. נַבָּב)
NWH to rest (cp. Akk. nāḥu; Heb. נַחַע)
NWY to praise (?) (cp. Heb. נִבְרָה, Ex. 15:2)
NWR to shine [G] (cp. Akk. naw/māru; OSA nwr “to sparkle”; Heb. נָר)
nzl choice food (?)
nhlt inheritance (cp. Mari nihlatum; Amor. nihlāt; Heb. נִהְלָת)
nbš snake (cp. Heb. נֵבֶשׁ; perhaps related to Babylonian
serpent god Šaḥan

*NHT* to bring down [D] (cp. Heb. and Phoen. ṣāḥa; or, to form, fashion (from Arabic *naḥata*)

*nḥl* wadi, torrent (cp. Akk. *naḥlu*; Heb. יָם)

*nyr* illuminator (cp. Amor. *nīru*; Heb. דִּשָּׁה, “light, lamp”)

*nkr* foreigner (cp. Akk. *nakāru* “to be different, hostile”; Heb. צָאָה)

*NSY* to remove [N ?]

*NSK* to pour [G/N] (cp. Akk. *nasāku* “to throw down, flatten”; Heb. נָשׁ)

*NS¢* to pull out (cp. Akk. *nesā*; Heb. and Phoen. נָשׁ)

*n‘m* pleasant; loveliness (cp. Heb. שֵׁשׁ)

*N'R* to shake off (?) (cp. Heb. בֵּית)

*n'r* boy, servant (cp. Heb. שָׁם)

*NGS* to shake [G]; to buckle [N]

*NGR* to preserve, protect (cp. Akk. *nasāru*; Heb. צָאָה)

*npk* spring (also see *nbk*)

*NPL* to fall [G] (cp. EA impv. *nupul*; Akk. *napālu*; Heb. נָעָל)

*npš* garment

*NPS* to go out, forsake (also see PWQ and cp. Heb. פֶּסֶב)

*npr* sparrow

npš soul, throat, person (cp. Ebla *napušum*; Akk. *napištu*; Heb. נפש)

*NšB* to set up [G] (cp. EA *nasābu*; Heb. נפש)

*nqmd* PN, seal of the dynasty

*Nš* to lift up [G] (cp. Akk. *našu*; Heb. נש)

*nšb* a piece of meat

*nšm* men (cp. Akk. *nīšū*; Heb. נש)

*NšQ* to kiss [G] (cp. Akk. *našāqu*; Heb. נש)

*nšr* eagle (cp. Akk. *našru*; Heb. נש)

*nšb* path

*Ntk* to spill, pour out [G]; to run flow [D/N] (cp. Akk. *natāku*; Heb. נש)

*nnn* mourning

*Ntk* to bite (cp. Akk. *našāku*; Heb. נש)

**s and š**

*S‘D* to serve, honor (cp. Akk. *sēdu*; Heb. נש)

*SGR* to close [G] (cp. Akk. *sakāru*; Heb. נש)

*SWR* to travel

*SKN* to listen (cp. Akk. *sakānu*)

---

5 The š assimilates to s in many cases. For convenience, they are treated together here.
skn  stela, monument (cp. Akk. šiknu)
smnt  swallow, epithet of ktrt
               (cp. Akk. sinuntu).
ssw  horse (also spelled šsw; cp. Akk. sisû; Heb. עész)
ssnm  stalks (of palm) (cp. Akk. sissinu)
sp  bowl (cp. Akk. sappu)
SP  to eat (G)
SPR  to count (G) (cp. Heb. ובו)
spr  scribe (cp. Heb. דש)
spr  written text, record (cp. Heb. כתב)
’bd  servant (cp. Ug 5.137.iii.4: עבד; Akk. abdu; Heb. בד)
BS  to make haste (cp. Heb. ביצ)
’gl  calf (cp. Heb. בוס)
’GM  to be sad, angry (cp. Akk. agâmu “be enraged”; Heb. בז)
’d  until, as far as, still, yet (cp. Akk. adî; Heb. עד)
’DB  to prepare, set (G)
’dbn  installation, building
’DY  to remove (cp. Heb. יבש)
’DN  to appoint a time, gather, provide (cp. Akk. adânu)
’dn  era, time
’dt  assembly (cp. Heb. כותב)
’dbt  caravan (?), installation (?)(cp. Heb. הוב)
WP  to fly (cp. Heb. ברק)
WR  to arouse, awake (D) (cp. Akk. ēru; Heb. עז)
’wrt  blindness (cp. Heb. חזרה)
’z  strength, anger (cp. Akk. וזר; Heb. וצר)
’zm  bone (cp. Akk. ʾesemtu; Heb. נצר)
’zm  immense, mighty (cp. Heb. עז)
’ky  Acco [GN] (cp. PRU 6 79:18 UB.א-קוי; Heb. יז)
YN  to see (G/Š)
I  upon, from, toward (cp. Akk. elî; Heb. לע)
LY  to go up (G/Š) (cp. Akk. elû; Heb. לע)
’lm  eternity (cp. Heb. יז)
’lm  future
’m  with (cp. Heb. ב)
’m  male paternal relative, kinship group (cp. Heb. בה)
’MS  to establish, to carry (cp. Amor. ḫms; Heb., Phoen. זהב)
’mq  valley; plain (cp. EA amqu; Heb. צב)
’mq  strong, strength; forces; wise (cp. Akk. emqu/emûqu; Heb. צב)
’mr  earth (?)
’n  eye (cp. Akk. īnu; Heb. עז)
NW  to be humble (cp. Heb. נָוֵֽה)
NY  to answer (cp. Akk. enû III “to change”; Heb. מָנַה)
nn  servant (?)
nt  now (cp. Heb. הנָּתָן)
p'p  eyelid (cp. Heb. יַעֲשֵׁׂ֣ר נַשֶּׁר)
pr  dust (cp. Akk. eperu; Heb. בַּד)

<s(m) tree, wood (cp. Akk. ʾissu; Heb. יִסְעָי)
§§  to hurry, press
šr   bird (cp. Akk. ʾissûru)
q    pupil (?)
qltn crooked (cp. Heb. חֶּֽבְרוֹן)
qšr  scaly
r   city (cp. Phoe. יִשְׁבֶּכ; OSA r “mountain, fortress”; Heb. יָשָׁר)
r  male donkey (cp. Mari Akk. ʾârû; Heb. רֹע)
RB to enter [G/S] (cp. Akk. erēbu; Heb. יָרֵע)
rp  despot (cp. Mish. Heb. רָע)
rêt naked, laid bare (cp. Akk. ērû; Heb. רֹע
cûnr.
gr  tamarisk (cp. Heb. יָרֹשְׂר)
rrt  clouds (cp. Akk. eperatu; יַעַר אֱרֵע
cûnr.
rs  bed, couch (cp. Akk. ērshu; Heb. רֹע
cûnr.
SY  to do something bad (cp. Heb. מָנַה)
SR  to feast (cp. Heb. נָה “to be rich”)  *

šrm twenty (cp. Heb. יָֽעַר עַשֶּׂר)
šrt tenth; tithe
śk  anchored
śm  now
TQ  to pass [G]; to become old [N] (cp. Heb. יָֽעַר עַשֶּׂר)

\g

gz  raider (?)
gzr    warrior, hero (cp. Heb. יָּשָׁר, Ex 18:4)
GZY to entreat (G/D) (cp. Heb. יָּשָׁר)
GLY to bend, bow (G ?)
GLM to conceal (G/D) (cp. Heb. יָּשָׁר)
glm boy, stripling (cp. Heb. יָּשָׁר, 1Sam 17:56; 20:22)
GM' to be thirsty (cp. Akk. šamû; Heb. יָּשָׁר)
gr skin (cp. Heb. יָּשָׁר)
gr(m) mountain (note cp. Heb. יָּשָׁר, probably as in יָּשָׁר הָרָו = “mountain of David”)

\p

p  and (conj.); here (cp. Akk. ʾîr; Heb. יָּשָׁר)
pû; Heb. יָּשָׁר; mouth (cp. Heb. יָּשָׁר)
p'id compassion, heart
p'at/unit  side, edge, corners of
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition and Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>face</td>
<td>(cp. Akk. <em>pātu</em>; Heb. הָאָשֶׁר)</td>
</tr>
<tr>
<td>pgr (offering)</td>
<td>(for dead?; cp. Akk. <em>pagru</em>; Heb. הָרֹע)</td>
</tr>
<tr>
<td>pgm</td>
<td>a month name</td>
</tr>
<tr>
<td>PDY (to ransom)</td>
<td>[G] (cp. Akk. <em>padū</em>; Heb. סֵדָר)</td>
</tr>
<tr>
<td>pdr (city)</td>
<td></td>
</tr>
<tr>
<td>PHY (to see)</td>
<td>[G]</td>
</tr>
<tr>
<td>PWQ (to find)</td>
<td>[G] (cp. Heb. lַכִּי , Prov. 3:13; 8:35; 12:2; 18:22)</td>
</tr>
<tr>
<td>phl (donkey, jack-ass, onager)</td>
<td>(Akk. <em>puhālu</em>)</td>
</tr>
<tr>
<td>phlt (donkey, she-ass, onager)</td>
<td></td>
</tr>
<tr>
<td>phm (live coal)</td>
<td>(cp. Akk. <em>pēmtu</em>; Heb. לַכִּי)</td>
</tr>
<tr>
<td>phd (flock, lamb)</td>
<td>(cp. Akk. <em>puhādu</em> “lamb”)</td>
</tr>
<tr>
<td>phyr (complete)</td>
<td></td>
</tr>
<tr>
<td>phr (assembly, council)</td>
<td>(cp. Akk. <em>puhru</em>)</td>
</tr>
<tr>
<td>pl (and not)</td>
<td></td>
</tr>
<tr>
<td>PLG (to stream, cut a channel)</td>
<td>(cp. Heb. מַקְרָתָה , Job 38:25)</td>
</tr>
<tr>
<td>plg (stream, canal)</td>
<td>(cp. Akk. <em>palgu</em>; Heb. מַקְרָתָה)</td>
</tr>
<tr>
<td>pld (a kind of garment)</td>
<td>(cp. Akk. <em>palādu</em>)</td>
</tr>
<tr>
<td>pltt (wallowing, roll in dust?)</td>
<td>(&lt; <em>p + n</em>; cp. wn)</td>
</tr>
<tr>
<td>pn (and behold)</td>
<td>(&lt; <em>p + n</em>; cp. wn)</td>
</tr>
<tr>
<td>pn(m) face</td>
<td>(cp. Akk. <em>pānu</em>; Heb. פָּנִי)</td>
</tr>
<tr>
<td>pnt (corners, joints)</td>
<td>(cp. Heb. מֵרָה)</td>
</tr>
<tr>
<td>psltm (sideburns)</td>
<td>(?) (cp. Akk. <em>pasālu</em>)</td>
</tr>
<tr>
<td>PR (to call out)</td>
<td>[G/D] (cp. Heb. לִדְרָה)</td>
</tr>
<tr>
<td>p’n (foot, hoof)</td>
<td>(cp. Akk. <em>pēm/nu</em>; Heb. מֵרָה)</td>
</tr>
<tr>
<td>pgt (daughter)</td>
<td>(who is highest in status) (cp. Heb. נַפָלָה)</td>
</tr>
<tr>
<td>PRSH (to crouch, collapse)</td>
<td>(cp. Akk. N napalsu)</td>
</tr>
<tr>
<td>pr (first)</td>
<td></td>
</tr>
<tr>
<td>PRQ (to open)</td>
<td>(the mouth) [G/D] (cp. Akk. <em>parāqu</em>; Heb. נִבָּלָה)</td>
</tr>
<tr>
<td>p’s (rebellion)</td>
<td>(cp. Heb. oAvÚRp)</td>
</tr>
<tr>
<td>p’th (to open)</td>
<td>(cp. Akk. <em>petu</em>; Heb. נִבָּלָה)</td>
</tr>
<tr>
<td>s’ in (flock)</td>
<td>(cp. Akk, <em>šēnu</em>; Heb. מִּיָּדָה)</td>
</tr>
<tr>
<td>sb’u (army)</td>
<td>(cp. Akk. <em>šābu</em>; Heb. מִּיָּדָה)</td>
</tr>
<tr>
<td>sbrt (community)</td>
<td>(cp. Heb. מִּיָּדָה)</td>
</tr>
<tr>
<td>sd (food ?), game</td>
<td>(?) (cp. Heb. מִּיָּדָה)</td>
</tr>
<tr>
<td>sdynm (Sidonians)</td>
<td>(cp. Heb. מִּיָּדָה)</td>
</tr>
<tr>
<td>sdq (legitimate, righteous)</td>
<td>(cp. Heb. מִּיָּדָה)</td>
</tr>
</tbody>
</table>
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SHL to whinny, call out [G] (cp. Heb. כְּרַנָּה)

SWD to hunt [G] (cp. Akk. šādu; Heb. כַּעַד)

SWH to shout, call [G] (cp. Akk. šāhu/šahu; Heb. כַּעַד)

SWQ to harass, capture (S; cp. Akk. šāqu; Heb. כַּעַד)

SWR to tighten, besiege (cp. Heb. רַצֶּד)

SHQ to laugh (cp. Akk. šāhu/šahu; Heb. כַּעַד)

SHRR to roast

s̄lt prayer

SMD to harness [G ?] (cp. Akk. šamādu; Heb. כְּרֵד)

smd rod, stick (cp. Akk. šimdu)

sml [PN] the name of the mother-eagle in Aqhat

smqm cake of raisins (cp. Heb. מַגִּיקוֹ)

SMT to silence, kill [D] (cp. Akk. šamādu; Heb. כְּרֵד)

SP glamor (?); glance, look (cp. Heb. כְּרֵד)

spn holy mountain, Zaphon; north (cp. Akk. šapānu; Heb. כְּרֵד)

spr guard (?); hunger (?)

sr Tyre (cp. Heb. כְּרֵד)

srt enemy (cp. Akk. šerru; Heb. כְּרֵד)

st coat, clothing

q

QBR to bury (cp. Akk. qebēru; Heb. מַגִּיקוֹ)

qbr grave (cp. Akk. qabru; Heb. מַגִּיקוֹ)

qdm before, east (cp. Akk. qudmu; Heb. מַגִּיקוֹ)

qdqd crown of head, pate (cp. Akk. qaqqadu; Heb. מַגִּיקוֹ)

QDS to consecrate (cp. Heb. מַגִּיקוֹ)

qdš holy (cp. Akk. qašdu; Heb. מַגִּיקוֹ)

QYL to fall [G] (cp. Akk. qiālu)

QWM to rise [G] (cp. Heb. מַגִּיקוֹ)

qtr smoke, incense (cp. Akk. qatāru; Heb. מַגִּיקוֹ)

qz summer (cp. Heb. מַגִּיקוֹ)

ql voice (cp. Heb. מַגִּיקוֹ)

qls sling (cp. Heb. מַגִּיקוֹ)

qlt reproach, shame, ignominy (cp. Heb. מַגִּיקוֹ)

qmh flour (cp. Akk. qēmu; Heb. מַגִּיקוֹ)

qn reed, shaft; humerus (cp. Akk. qau; Heb. מַגִּיקוֹ)

QNY to create, establish [G] (cp. Akk. qanu; Heb. מַגִּיקוֹ)

QNS to crouch, squat (cp. Akk. kamāsu)

qs end (cp. Heb. מַגִּיקוֹ); breast (cp. Heb. מַגִּיקוֹ)

qsr short (cp. Heb. מַגִּיקוֹ)
Glossary

qr voice, noise (cp. Mish. Heb. נֵחַ)
qr well (cp. Heb. נֶבֶל)
QR to call (cp. Akk. qerû; Heb. שָׁמַע)
QR to draw near (cp. Akk. qerêbu; Heb. בֹּדֶל)
qr midst, near (cp. Akk. qerêbu; Heb. בֹּדֶל)
qrd(m) hero (cp. Akk. qarrādu)
QRY to meet, offer (cp. Heb. נָשׁוּא)
qryt city (cp. Akk. qarîtu; Heb. נָשׁוּא)
qrn horn (cp. Akk. qarnu; Heb. עַל
QR to tear, rip (cp. Heb. בָּרָד נְתַנָּה)
qr rod (?), rope (?), knife (?)
qrš dwelling (cp. Akk. guršu)
qrt city (cp. Heb. עַל)
qš chalice, jug (?) (cp. Heb. עַל)
qšt bow (cp. Akk. qaštu; Heb. עַל)
QTQT to tear out (?)
QTT to drag out [G]

r
r’um wild ox (cp. Akk. rîmu; Heb. עִבָּר > רַע)
RS to do
r’îš, pl. r’asîm head (cp. Akk. רָאִים; Heb. עֲוֹדֶה)
rešu; Heb. עֹדֶה).
rb rain (?) (cp. Heb. בַּעַל)
rb numerous, great, chief (cp. Heb. בַּעַל)
RBB to be great (cp. Akk. rabû; Heb. בַּעַל)
rb fourth (cp. Akk. rebû; Heb. בַּעַל)
rbt lady
rbt 10,000, vast number (cp. Heb. עָב
RGM to say [G] (cp. Akk. ragâmu)
rgm word, voice, noise (cp. Akk. rigmu)
RDM to fall asleep [G/D] (cp. Akk. radâmu; Heb. Hiph. בָּדַע)
RWM to rise up [D] (cp. Heb. Hiph. בדַע)
RWZ to run [G] (cp. Akk. râšu; Heb. עַד)
RWš to crush, be needy [G] (cp. Heb. עָד)
rh wind, spirit (cp. Heb. עָד)
RHL to frighten (?) make uncomfortable (?)
rhm womb, girl; mill-stone (cp. Akk. râmu; Heb. עָד)
RHŠ to wash [G] (cp. Akk. rahâšzu; Heb. עָד)
RHQ to be far, distance [G] (cp. Akk. râqu; Heb. עָד)
rhq distance (cp. Akk. râqu; Heb. עָד)
*RHÓP* to soar, tremble (cp. Heb. רָהָב)

*RKB* to mount, ride [G] (cp. Heb. בָּרָה)

rmš crawling animal (cp. Heb. רַמְשׁ)

r¢ friend (cp. Akk. rû'u; Heb. רָע)

*RGÉB* to hunger (cp. Heb. בּוֹר)

*RGÉN* to incline (?)

*RGÉTʃ* to suck

*RPʃ* to heal (cp. Heb. אֲרָה)

rpʃu [DN] god of the Netherworld/ healing; shades of the dead (cp. Heb. בָּרָאשׁ)

*RQSʃ* to swoop

*RSÁSÁ* to crush (cp. Heb. בַּרְכָּה)

rt mud (cp. Akk. ruššu, ṭuššu)

š sheep (cp. Akk. śa; Heb. שֶׁב)

Š'B to draw water (cp. Akk. šābu; Heb. שָׁב)

šiba water drawer

šiy executioner (?)

Š'L to ask [G] (cp. Akk. šâlu; Heb. שָׁלוּ)

šir remainder (cp. Heb. שָׁר)

šby captive (cp. Heb. שָׁבֶּה)

ŠB¢ to satisfy [G] (cp. Akk. šēbu; Heb. שֶׁבֶע)

šb¢ satisfaction; seventh (cp. Heb. שֶבֶע)

šb¢(t) seven (cp. Akk. sebe; Heb. שֶׁבֶע)

šb¢id seven times

šb'm seventy (cp. Heb. שֵׁבֶעַ)

šbt return (cp. Heb. שָׁבַט)

šd field (cp. Akk. šadû; Heb. שַׁד)

ŠDD to devastate [G] (cp. Heb. שַׁד)

ŠHY to bow, worship (or, HWY; cp. Heb. form הָנָּשָׁה)

šhmmt GN

šhr dawn (cp. Akk. šēru; Heb. שֵׁר)

šht shrub (cp. Heb. שֵׁר)

šht slaughterer (cp. Akk. šāhîtu; Heb. שָׁהִית)

ŠYR to sing (cp. Heb. שֵׁרוּ)

ŠYT to place, put (cp. Akk. šiātu; Heb. תְּמַס)

ŠKB to lie, rest [G] (cp. Akk. ṣakāpu; Heb. שָׁכָּא)

ŠKH to find

ŠKN to dwell [G] (cp. Akk. šakānu; Heb. שָׁכָא)

ŠKR to become drunk [G] (cp. Akk. šakāru; Heb. שָׁכָּא)

škr beer, alcoholic beverage (cp. Akk. šikaru; Heb. שַׁכָּא)

škr drunk (cp. Akk. šakru; Heb. שַׁכָּא)

škrn drunkenness (cp. Heb. שַׁכָּא)}
| SÁLW | to re pose (cp. Heb. וָשֹּׁר) |
| SÁLH | to send [G] (cp. Akk. šalû; Heb. של) |
|  slh | type of weapon? (cf. KTU 1.14:i, 20) (cp. Akk. šilhatu; Heb. שילה) |
| SÁLH¸ | to send [G] (cp. Akk. sûtalu; Heb. שֻׁלוּ) |
| sûtlu | type of weapon? (cf. KTU 1.14:i, 20) (cp. Akk. sûtalu; Heb. שֻׁלוּ) |
| SÁLM | to be whole, healthy [G/D] (cp. Akk. šalalû; Heb. שלל) |
| SÁLM | peace, well-being (cp. Akk. šalû; Heb. שלל) |
| SÁLP | name (cp. Akk. šumu; Heb. שֻׁמֶן) |
| SÁLP | left (cp. Akk. šumelû; Heb. שֵׁמֶל) |
| SÁLP | to rejoice [G] (cp. Heb. שָׁלוֹם) |
| SÁLP | heaven(s) (cp. Akk. šamû; Heb. שָׁמִים) |
| SÁLP | oil, fat (cp. Akk. šamnu; Heb. שָׁמִינוּ) |
| SÁLP | to hear, listen [G] (cp. Akk. šemû; Heb. שֶׁמֶן) |
| SÁLP | to hate [G] (cp. Heb. שָׁמִי) |
| SÁLP | to shine (?); draw water (?); walk, hurry |
| SÁLP | to gnash teeth [D] (cp. Akk. šinnu “tooth”; Heb. שׁ) |
| SÁLP | year (cp. Akk. šatu; Heb. שנה) |
| SÁLP | sleep (cp. Akk. šittu; Heb. שֶׁבֶר) |
| SÁLP | barley, hair (?) (cp. Akk. šaru; Heb. שָׁרוּ) |
| SÁLP | wool, pelt (cp. Akk. šaru; Heb. שָׁרוּ) |
| SÁLP | progeny, descendant (cp. Akk. šaphû; Pho. שָׁפִּי; Heb. שֵׁפֶחַ) |
| SÁLP | to heap on, pour, spill (cp. Akk. šapûkû; Heb. שָׁפִּיק) |
| SÁLP | sun (cp. Akk. šamu; Heb. שָׁמִים); sun-goddess; epithet of the king |
| SÁLP | sunrise |
| SÁLP | lip (cp. Akk. šaptu; Heb. שָׁפַט) |
| SÁLP | to drink [G] (cp. Akk. šaqû; Heb. שָׁקָה) |
| SÁLP | to enter [G] |
| SÁLP | to lie to (?) |
| SÁLP | to glean [G/D] |
| SÁLP | to overturn [G/D] (cp. Akk. šeûru; Heb. לֵךְ) |
| SÁLP | to burn [G] (cp. Akk. šarapû; Heb. שֶׁרֶפֶּה) |
| SÁLP | burnt offering |
| SÁLP | root, scion (cp. Akk. šurû; Heb. שַׁרְעָה) |
| SÁLP | to drink (cp. Akk. šatû; Heb. שָׁתָה) |
| SÁLP | to desist (cp. Akk. šakûtu; Heb. שַׁקָּה) |
t

\textit{t}ant conversation, murmuring (?) (cp. Heb. \textit{הנהנה})

\textit{t}\textit{inn} womankind (cp. Akk. \textit{teneštu})

\textit{TB} t\textit{otre} to leave, forsake [G] (cp. Akk. \textit{tebu}®)

\textit{thw} chaos, wasteland (cp. Heb. \textit{כֹּל})

\textit{thmt} primeval Ocean, deep (cp. Akk. \textit{tiamtu/tâm}tu; Heb. \textit{.MAIN})

\textit{TWR} to return (cp. Heb. \textit{שָׁמָל})

\textit{thm} decree, message

\textit{tht} under (cp. Heb. \textit{תָּמִית})

\textit{tk} midst (cp. Heb. \textit{תָּמִית})

\textit{TKN} to fix (?) (cp. Heb. \textit{תָּמִית})

\textit{tliyt} victory (?)

\textit{tmmt} image, form (cp. Heb. \textit{תָּמִית}).

\textit{tmmt} depths, dying (?), a lesser god of the Ugaritic pantheon in charge of death and incidents involving death (?)

\textit{tsm} beautiful

\textit{t}dr help (cp. Heb. \textit{תָּמִית})

\textit{t}dt legation

\textit{t}rt sheath (cp. Heb. \textit{תָּמִית})

\textit{tg\textit{t}} journey afar (?) 1.4:1V:18 (cp. MHeb. \textit{שתל “to go astray”})

\textit{tp (?)} beauty (?)

\textit{trbs} stable

\textit{TRH} to take a wife by paying the bride-price (cp. Akk. \textit{terhatsu})

\textit{tr} bridegroom

\textit{trp} household god (?) (cp. Heb. \textit{תֵּלֶם}), or, more likely, see RPY

\textit{tr} wine (cp. Heb. \textit{תֵּלֶם/תֵּלֶם})

\textit{tśm} ninety (cp. Heb. \textit{תָּמִית})

\textit{f}

\textit{t}igt roar (cp. Heb. \textit{תָּמִית})

\textit{t}ar offshoot (cp. Akk. \textit{ša'aru})

\textit{t}it mud (cp. Heb. \textit{תָּמִית})

\textit{t}at ewe (cp. Akk. \textit{ša’atu})


\textit{tbrn} breach, opening

\textit{td} breast (cp. Heb. \textit{תָּמִית})

\textit{tdt} sixth (cp. Akk. \textit{šašašium}; Heb. \textit{תָּמִית})

\textit{th} there, difficulty (?)

\textit{TWB} to come back, return [G/Š] (cp. Heb. \textit{תָּמִית})

\textit{TWY} to govern, dwell (?) (cp. Akk. \textit{šuwū})

\textit{ty} tribute (?) ; offering (?) (cp. Heb. \textit{תָּמִית})

\textit{TKH} to wilt (?), kindle (?)

\textit{TKL} to bereave, miscarry (?) [G] (cp. Heb. \textit{תָּמִית})
**Glossary**

**TKM to carry on the shoulder**

*tkm shoulder* (cp. Heb. הַשָּׁקָא)

**TKP to press on (?)** (cp. Akk. šakāpu)

**TLT to plow**

*tilmith* table (cp. Heb. מִשְׂלָה)

**TLP to plow**

*tilt* third (cp. Akk. šalaš; Heb. מִשְׂלָה)

**TMM there** (cp. Heb. מִשְׂלָה)

**TMMT eight** (cp. Heb. מִשְׂלָה)

**TMY there** (cp. Heb. מִשְׂלָה)

**TNT two, second** (cp. Akk. šanû; Heb. מִשְׂלָה)

**TN'Tid twice**

**TNY to repeat** (cp. Akk. šanû; Heb. מִשְׂלָה)

**TNN soldier** (phps archer or charioteer) (cp. Akk. šanammu).

**TNT urine** (cp. Akk. šīnātu; Heb. מִשְׂלָה)

**T' offerer (?)** (epithet of King Kirtu). Also spelled ṭ'y

**Ṭ a clan [PN]**

**Ṭ'y Thaite (?)**, ward/officer (?)

used of the famous scribe ṭ'ilmlk (*KTU* 1.6 54–58; 1.16 vi, 59). Either a gentilic or perhaps indicating that King Niqmaddu was the patron of Ilimilku.

**TR to arrange (?)**

**TGR gate** (cp. Heb. הַשָּׁקָא)

**TGR gatekeeper**.

**TPD to set, put [G]** (cp. Akk. šapātu; Heb. מִשְׂלָה)

**TP'T to judge [G]** (cp. Akk. šapātu; Heb. מִשְׂלָה)

**TP'T judge** (cp. Akk. šāpiṭu; Heb. מִשְׂלָה)

**TP'T lawsuit** (cp. Akk. šiptum)

**TP'T a kind of garment** (cp. Akk. i/ušparu)

**TQL shekel, weight** (cp. Akk. šiqlu; Heb. מִשְׂלָה)

**TR bull** (cp. Akk. šāru; Heb. מִשְׂלָה)

**TRM to dine** (cp. Akk. šarāmu)

**TRML precious stone**

**TRR well-watered (?)**

**TŠ plunder (?)** (cp. Eg. šśw “plundering nomads” (?) i.e., “Shasu”)

**TT six** (cp. Akk. šē/iššet; Heb. מִשְׂלָה)

**TT'T to fear [G]** (cp. Heb. מִשְׂלָה)
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

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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


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 redaction d’une histoire d’Ougarit II: les bordereaux des rois divinizes,” *SMEA* 51 (1999), 153–73.


9.4 TEXT EDITIONS


Dietrich, M., O. Loretz and J. Sanmartin, 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 KTU² or CAT or CTU. NOTE: A third edition is in preparation.


9.5 TRANSLATIONS OF UGARITIC TEXTS


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]

of all major Ugaritic religious texts with extensive notes on the Ugaritic text.

9.6 UGARITIC GRAMMARS


language. [=Grammatik]


9.7 LINGUISTIC CLASSIFICATION OF UGARITIC


Garbini, G., Il semitico di nord-ovest (Quaderni della sezione linguistica degli Annali 1; Naples: Instituto universitario orientale di Napoli, 1960); revised as Il semitico nord occidentale: Studi di storia linguistica (Studi Semitici 5; Rome: Università degli Studi <<La Sapienza>>, 1988).


Huehnergard, J., “Languages (Introductory),” ABD 4:155–70.

Scribner's Sons/Macmillan Library Reference USA, 1995), 4.2117–34.

9.8 OTHER 2ND MILLENNIUM WEST SEMITIC LANGUAGES

9.8.1 Akkadian
Huehnergard, J. The Akkadian of Ugarit (HSM 34; Atlanta: Scholars, 1989).

9.8.2 El-Amarna Dialect


### 9.8.3 Egyptian and Its Relationship to Semitic


Sivan, D., and Z. Cochavi-Rainey, *West Semitic Vocabulary in Egyptian Script in the 14th to the 10th Centuries BCE* (Studies by the Department of Bible and Ancient Near East VI; Beer-Sheva: Ben-Gurion University of the Negev, 1992).

### 9.8.4 Emar

Arnaud, D. *Emar: Textes sumériens et accadiens* (1985–). Arnaud has been promptly publishing texts discovered at Emar in this series.


Margueron, J.-C. and M. Sigrist, “Emar,” *OEANE* 2 (1997), 236–39. Emar is an important contemporary site with Ugarit where large archives have been found. See the bibliographies in this article and the article by Huehnergard.

9.8.5 Amorite and Other Cuneiform Sources

9.9 Dictionaries and Lexicons for Ugaritic
[=UT]
Huehnergard, J., Ugaritic Vocabulary in Syllabic Transcription (HSS 32; Atlanta: Scholars, 1987).

### 9.10 Concordances

Cunchillos J.-L., and J.-P. Vita, eds., *Banco de datos filológicos semíticos noroccidentales. II. Concordancia de Palabras Ugaríticas* (three vols.; Madrid/Zaragoza: Institución Fernando el Católico, 1995). NOTE: The Data Bank can be downloaded (free of charge) from [http://www.labherm.filol.csic.es/](http://www.labherm.filol.csic.es/). The Data Bank is available in Spanish and English. This Data Bank is available also as a CD in either Windows or Mac OS from the Departamento de Publicaciones CSIC (Vitrubio, 8, 28006 MADRID; e-mail: [publ@orgc.csic.es](mailto:publ@orgc.csic.es)).


### 9.11 Bibliographies of Ugaritic Studies


9.12 **UGARIT AND BIBLICAL STUDIES**


9.13 **MAJOR JOURNALS PUBLISHING UGARITIC STUDIES**

*Journal of the Ancient Near East Society of Columbia University* (JANES)

*Journal of Near Eastern Studies* (JNES)

*Journal of Northwest Semitic Languages* (JNWSL)

*Maarav*

*Ugarit-Forschungen* (UF)
9.14 **INTERNET RESOURCES**

http://www.labherm.filol.csic.es. This data bank is published in hard copy as Cunchilllos J.-L., and J.-P. Vita, eds., *Banco de datos filológicos semíticos noroccidentales. II. Concordancia de Palabras Ugaríticas* (three vols.; Madrid/Zaragoza: Institución Fernando el Católico, 1995). NOTE: It is available on CD-ROM for a small fee in either Windows or Mac OS from the Departamento de Publicaciones CSIC (Vitrubio, 8. 28006 MADRID; e-mail: publ@orgc.csic.es)

http://www.inscriptifact.com/. Inscriptifact, which is part of the West Semitic Research Project (Bruce Zuckerman, Marilyn Lundberg, and Leta Hunt), provides free images of Ugaritic tablets to registered users.
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