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The Combinatory Method in Ugaritic Exegesis

Lawrence N. Manross

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The Combinatory Method in Ugaritic Exegesis

Abstract

A great asset in the study and translation of any language is the possession of proper and sufficient tools. It is hoped that this work may be one such tool for the further study of Ugaritic. Naturally in the translation of any language known for such a short time there remain many rough spots, problematic words and phrases. Especially is this true in the texts fraught with lacunae. The thought has been expressed that one of the great needs in Ugaritic studies is a concordance, and undoubtedly this would be a real asset. This present work is an attempt to solve the difficulties and to offer a satisfactory translation of the problematic words and phrases; however, the real value of this endeavor may prove to be not that which is solved, but rather the bringing together in one work of all of these problems with the citations of their occurrences.

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THE COMBINATORY METHOD IN UGARITIC EXEGESIS

A Dissertation Presented to
the Faculty of the Dropsie College
for Hebrew and Cognate Learning

In Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy

by

Lawrence N. Manross

January - 1950

APPROVAL

This dissertation, entitled
THE COMBINATORY METHOD IN UGARITIC EXEGESIS

by

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Candidate for the degree of
Doctor of Philosophy
has been read and approved by

Cyrus H. Jordan

Solomon L. Skoss

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Date January 22, 1951

FOREWARD

In presenting this work I would like to express my sincere appreciation to The Dropsie College for Hebrew and Cognate Learning for making possible these past few years of study and to the Professors of the College under whom it has been my privilege to study, especially to Professor Cyrus H. Gordon, who has counseled me in the preparation of this dissertation and in whose department I have majored. I consider it a unique privilege to have studied at The Dropsie College.

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CHAPTER I.

INTRODUCTION

A. PURPOSE

A great asset in the study and translation of any language is the possession of proper and sufficient tools. It is hoped that this work may be one such tool for the further study of Ugaritic. Naturally in the translation of any language known for such a short time there remain many rough spots, problematic words and phrases. Especially is this true in the texts fraught with lacunae. The thought has been expressed that one of the great needs in Ugaritic studies is a concordance, and undoubtedly this would be a real asset. This present work is an attempt to solve the difficulties and to offer a satisfactory translation of the problematic words and phrases; however, the real value of this endeavor may prove to be not that which is solved, but rather the bringing together in one work of all of these problems with the citations of their occurrences. Thus it will serve as a concordance of all the difficult words and will actually cite them in context so that one will not need to leaf back and forth through the whole of the literature to ascertain the context of the various appearances. This should prove helpful to others in the study of these passages and of special utility as new texts are discovered containing any of these words. Thus the purpose of this study is to bring together in one work all the problematic words and phrases of the extant Ugaritic literature, giving such interpretations of the same as seem possible at the present status of the study, as a tool for further research on these problems.

We can be thankful that the new endeavors of M. Cl. F. A. Schaeffer and M. Ch. Virelleaud have already brought forth additional tablets including the highly significant alphabetic tablet, and we anticipate eagerly additional discoveries to illuminate further this period of history and to clarify some of the obscure portions of the Ugaritic literature now in our possession.

B. METHOD

The method pursued in attempting to interpret any given word has been to study carefully the entire context to ascertain the area of meaning permitted for the given word, and then to attempt to narrow down that area of meaning to the actual or most probable meaning in that particular passage. In addition, this same method was employed with every context where the same word occurred, and careful comparisons were made between the different passages containing the same word, thus, the "combinatory method." It seems obvious that this is the most satisfying and fruitful method of study, since in the final analysis, the meaning of any given word must be determined from the context in which it is used. Cognates are of no value unless their meanings fit the context. Furthermore, if satisfactory cognates were readily available for the words with which this work deals, they would undoubtedly have been pointed out long ago, leaving no problem. In many cases I have pointed to possible cognates, but, except in badly broken contexts where no other avenue of approach is available, they are given only as secondary substantiation of the translation.

I have attempted to translate all passages cited, but these are not to be taken as final. In each case the verity of the translation must be weighed in the light of the evidence given. In some cases

where the meaning is highly doubtful, this has been expressed.

As for the text, I have used the transliterations as given by Dr. Cyrus H. Gordon in his Ugaritic Handbook, II, Texts in Transliteration, Rome, 1947. However, for convenience' sake the (c) is represented by (ʿ) and the (ś) is changed to (š) since it is a more correct rendering of the letter it represents. The (z) was adopted by Gordon in his Ugaritic Literature, Rome, 1949. In a few cases I have suggested restorations and these are noted. Brackets are used to indicate broken lines or restorations, and parentheses indicate portions of the translations not contained in the text itself. In quoting the translations of others I have underscored those portions which the authors indicate are questionable or tentative. None of my own translations are underscored, though as ^tsated above, many are questionable, and each must be judged on its own individual merit.

The work is arranged alphabetically on the whole, according to the roots of the words, but in some cases where the root is uncertain, the word will be found listed as it appears in the text.

Thanks to the persistent pursuit of Ugaritic studies on the part of many, the number of problematic words is constantly diminishing. In most cases where I felt that a word or phrase had been previously interpreted satisfactorily with ample supporting evidence, it seemed unnecessary that it should find a place in this work.

B. TABLE OF ABBREVIATIONS

Acc.	Accadian
acc.	accusative
AIBL	Comptes rendus de l'Académie des Inscriptions et Belles-Lettres de Paris
ANET	Ancient Near Eastern Texts, ed. by Pritchard, Princeton, N. J., 1950
BASOR	Bulletin of the American Schools of Oriental Research
Eg.	Egyptian
GLECS	Comptes rendus du Groupement Linguistique des Études Chamito-Sémitiques
Heb.	Hebrew
JAOS	Journal of the American Oriental Society
JBL	Journal of Biblical Literature
JNES	Journal of Near Eastern Studies
JPOS	Journal of the Palestine Oriental Society
RA	Revue d'Assyriologie et d'Archéologie Orientale
RES	Revue des Études Sémitiques
Ug.	Ugaritic
Ug. Lit.	Gordon, Ugaritic Literature, Rome, 1949
UH	Gordon, Ugaritic Handbook, Rome, 1947

CHAPTER II

THE PROBLEMATIC WORDS

1. abynt: Of single occurrence, its meaning is quite well established by its parallel, anh, 'sigh' and by its use to describe the desperate state of King Daniel who craves a son.

(2 Aqht:I:17) abynt (18) [d]nil . mt . rpi

"The lament of [Da]niel, Man of Rp'

anh . g'zr (19) [mt] hrnny

The sigh of the Hero, Man of Hrny."

2. abn: The root occurs often meaning 'stone' so only two other uses and a problematic passage are cited here.

I. 'stone weight': Used in weighing out the marriage price of Nikkal.

(77:35) ihh yt'r (36) msrrm .

"Her brothers arrange the weights

ahth la(37)bn mznm .

Her sisters the stone weights of the balances."

msrrm : This is translated from the context alone.

II. 'sling stone'

(krt:116) bak . al . ts'1 (117) qrth

Thou shalt surely send thine arrow up to the city

abn . ydk . (118) msdrt .

The stone of thine hands (in) the darkness

whn . spsm (119) b'sb' .

And lo, at sunrise on the seventh

wl . y^hsn . pbl (120)mlk

Then King Pbl will be sleeping."

msdpt: cf. شَدْرَ ف , 'darkness,' but cf. also سَدْرَ ف , 'darkness, dawn.' Gordon in Ug. Lit., p.70, takes this to go with spsm, translating it 'sunrise' but whn would seem to break the passage and also gives emphasis to the coming of morning.

III. 'stone' - uncertain

(67:VI:17) gr . babn (18) ydy

"He roams the mountain upon stone

psltm . by'r

The canyons in the forest."

abn has been taken here to be a different root with the meaning of 'grief' or 'mourning.' Cf. Gordon, Ug. Lit., p. 42; Gaster, Thespis, p. 193. Though the context be one of mourning, yet the uncertainty of this translation of abn is seen in that the word with which it is paralleled, psltm, is also uncertain. Might not gr be parallel with psltm and abn with y'r? The same preposition on abn and y'r argues for this parallel.

ydy: This is the equivalent of what we usually find written yd or ydd. It is possibly a conflation of two roots, ndd, 'to go' and ndy, 'to drive out.' yd, 'he goes' appears also in 2 Aqut:I:5,14,15.

psltm: cf. Heb. לִּסְדֹּס, 'to hew,' so possibly 'canyon' could be a secondary meaning and would form a contrast with gr, 'mountain.' cf. 300:rev. 4; 113:65 and 115:18 where psl is found meaning 'sculptor.'

A similar passage to that quoted above occurs in 62:2-3.

3. ibr: This root is used parallel to rum in announcing to Baal that a bull calf has been born to him as a result of his copulation with the heifer.

(76:III:36) y . ibr . lb'l [yl]d

"For a bull is [be]rn to Baal

(37) wrum . lrkb . 'rpt

Yes, a buffalo to the Rider of the Clouds."

A similar passage is 76:III:21. The root also occurs parallel to tr and is described as one having a hump which makes the translation 'buffalo' almost imperative here.

(75:I:30) bhm grnm (31) km . trm

"On them are horns like bulls

wgbtt (32) km . ibrm

And humps like buffaloes."

It is again used parallel to tr in describing the fall of Baal in 75:II:54-56. The only other occurrence of this root seems to be parallel to mlk, indicating a usage of the word as 'chief,' like מלך הַרְדִּים , 'chief of the herdsmen,' in 1 Samuel 21:8.

(133:rev. 3) mlk . gb'h []

"King of his hill []

(4) ibrklhm . dlh []

Chief of all of them which are to him []"

It is doubtful if the root is to be found in 51:VII:56 or its parallel, 51:frag:9. See No. 382, I. It is interesting that the Heb. רִדָּה sometimes looks like 'bull' and sometimes like 'horse' but unlike Hebrew all of the Ugaritic passages point to 'bull.'

4. agn: This occurs in the Birth of the Gods ritual and is that over which one cooks, probably a 'fire.'

(52:14) 'l . ist . sb'd . gzrm .

"Over the fire seven times the heroes

tb[h g]d . bhlb .

Coo[k a ki]d in milk

annh blmat

A lamb in butter

(15) w'l . agn . sb'dm . dg[]t

Yea, over a flame seven times - - []-."

It is found again when 'Il cooks a bird.

(52:35) yqh . il . mst'ltm

"'Il takes two kindlings

(36) mst'ltm . lris . agn

Two kindlings from the top of the flame

yqh . ys (t?) . bbth (37) il

'Il takes and places them in his house."

Gordon in UH, p.274, has pointed to شعل, 'to kindle' and hence translates mst'ltm as 'two kindlings.' He also takes agn as parallel with fire. However, Gaster in Thespis, pp. 249-250, leans upon Heb. כס, 'basin' as a cognate and makes mst'ltm, 'two cupped handfuls.' Thus he pictures 'Il bringing water from the sea by the handfuls and cooking the bird in the basin. Lines 40-41 would argue against this since the bird is actually roasted over the fire and coals with no water involved. Again the preposition 'l would hardly be used in 52:15 if a basin were meant. agn and mst'ltm appear in the same sense again in 52:31.

5. udn:

I. It is a common root for 'ear.'

(3 Aqht:22) hlmn . tnm . gdqd

"Strike him twice on the head

(23) tltd . 'l . udn

Three times above the ear

II. In describing the expulsion of Baal from his throne, udn is to a bird what the throne is to Baal. Gordon in Ug. Lit., p. 20, translates 'nest.' This would seem to be the obvious meaning here but it may have a more general meaning as 'habitation.'

('nt:III:44) trd b'l (IV:45) bmyrm . spn

"Of the one who drove out Baal from the Heights of Sapan

(1)
ms k'sr (46) udnh

Of the one who expels like a bird of its nest."

III. Though the text is broken it may refer to the residence of 'Il in the quotation below.

(6:23) a'l . budnk . w []

"I shall go up to thy residence and []"

6. udr: When it is announced to Baal that 'Il has consented to have a house built for him, silver, gold and ilqsm are promised for the building.

(51:V:77) tblk . grm . mid . ksp

"The mountains will bring thee much silver

(78) gb'm . mhmd . hrs

The hills the best of gold

(1) This may be a D stem. cf. شَسَّ, 'to repel (a thing from).'

(79) yblk . udr . ilqsm

They will bring thee glorious gems."

Its only other occurrence is found in 51:V:102 which is the statement of the fulfillment of the above promise. Gordon in Ug. Lit., p. 33, translates 'mines,' taking udr as the source of the ilqsm. Gaster, in Thespis, p. 173, offers 'tall trees' and 'logs' respectively for udr and ilqsm with double question marks. It seems best to me to take udr as parallel with mid and mhmd rather than making it a new source of materials. Cf. Heb. $\begin{matrix} \text{ר} & \text{ר} & \text{ר} \\ \text{ר} & \text{ר} & \text{ר} \end{matrix}$, 'to be splendid,' 'glorious,'

7. ahp: This root is of single occurrence found only in Hippiatric prescriptions.

(55:27) kyras wyahp mid [ssw]

"When a [horse] tosses the head and whinnies much

(28) dblt ytnt wsmqm ytn[m]

[take] an old fig cake and old raisins

(29) wqmh bql vsq ahdh (30) baph

and purchased flour; it is to be injected together into his nose."

It is probably to be restored in 56:21 and 32 forming the same cliché. If ras means 'to toss the head' as Gordon suggests in Ug. Lit., p. 129, then his translation 'whinnie' for ahp is most likely.

8. awl: This word occurs in the account of the defeat of Baal.

(75:II:54) kn . npl . b'l[] (55) km tr .

"Thus Baal fell [] like a bull

wtkms . hd . p[] (56) km ibr btk . msm^v ds^v[]Even Hadd succumbed - [] like a buffalo in the midst of Msm^s -- []

(57) ittpq . lawl

"He was separated from strength/leadership."

wtkms: See under ann. No. 25

ittpq: This may be a Gt stem from the root ntq although one would expect itpq. Cf. Aram $\int 25 \int$, 'to go out' or 'forth.'

9. ahl: This appears in a very difficult passage among several unknowns. The entire quotation is given so that the whole problem may be seen together.

(1 Aqht:61) ydnil . ysb . palth

"Ydnil goes around his palt-field

(62) bsql . yph . bpalt .

He sees the bsql-plant in the palt-field

bs [q] l (63) yph . byglm .

The bs[q]l-plant he sees in the ygl-field

bsql . y [hb] q (64) wynsq .

The bsql-plant he embr[aces] and kisses

ahl . an bs [ql]

Would that I were a bs[ql]-plant!

(65) yp' . bpalt . bsql

The bsql-plant flourishes in the palt-field

yp' bygl (66) ur

The ur-plant rises in the ygl-field.

tispk . yd . aqht (67) gar .

May the hand of Aqht the Hero gather thee

tstk . bqrbm . asm

Place thee in the midst of the granary.

(68) ydnh . ysb . aklt .

Ydnh (=Daniel?) goes around his aklt-field

yph (69) šblt . bak <1> t .

He sees the ear in the ak<1>t-field.

šblt . yp' (?) (70) bhmdrt .

The ear rises in the hmdrt-field.

šblt . yh [bq] (71) wynsq .

The ear he embra [ces] and kisses.

ahl . an . š [blt]

Would that I were an e [ar]!

(72) tp' baklt . šblt .

May the ear rise in the aklt-field;

tp' [] (73) ur .

May the ur-plant rise [in the hmdrt-field.]

tispk . yd . aqht . gz [r]

May the hand of Aqht the Her [o]gather thee;

(74) tštk . bm . qbrm asm

Place thee in the midst of the granary."

Since Daniel has already cursed the earth with a seven-year drought on account of the news of bloodshed apparently gained through the divinations of Pgt, it would seem that this passage is to be interpreted in that light. Hence this is a time of scarcity with consequent preciousness of every article of food. All of the untranslated words are peculiar to this passage. Cassuto has identified ahl with the Heb. אָהַל , 'would that.' Some difficulty arises with yp' as to whether we have one or two roots represented by this writing. yp' is found in 'nt :III:34 and IV:48-49 in the sense of an enemy 'arising' against Baal. The root is established in (137:3) at . yp't, 'thou hast arisen.' In 1 Aqht:160 it is of a 'root rising'

or 'flourishing.' In 86:5 it occurs as a personal name.
 ynp' . b' [1] occurs in 67:IV:8. There would
 seem to be but the one root represented unless the mean-
 ings of yp' and np' fall together. Cf. Arabic تَفَعَّ,
 'to be grown up.' For further study see ap', 1 Aqht:13.

10. ah:

- I. often 'brother'
- II. It is found twice in text 76. It is used with smk to describe a place where Baal goes where he is followed later by 'Anat. It is a place where buffalo resort. It is likely equal to the Heb. בְּנֵי אֲשֵׁרָה, 'meadow' or 'reed-grass' growing beside water. Cf. Gen. 41:18 and Job 8:11 equaling the Egyptian.

(76:II:8) lytn pnm (9) tk . ah smk . ml [at r] umm (1)

"Thereupon he sets face toward the reed-grass
 of smk, fu [ll of buf] faloos."

'Anat goes to the same place in line 12.

11. ut: It seems to be some poison which if eaten will result in death.

(67:I:5) ank . ispi . utm (6) žrqm . amtm

"I will eat utm žrqm so that I may die."

The same meaning probably occurs in

(2)
 (3 Aqht:3) tspi utm žr [qm]

"Eat utm žr [qm]"

In its one other occurrence the context is too broken to give any help, and it is complicated further by other unknowns.

(1) Ginsberg in ANET, p. 142, footnote 2, suggests this as "Semachonitis, the modern Lake Huleh in Galilee?"

(2) Not restored in UH.

(137:12) b'ls . 'lsm . npr . s [] (13) ut

The meaning of neither 'ls nor npr is known here. See No. 250 for one other occurrence of npr. Ut may be a Hurrian word in that it occurs twice with zrgm and since z is a phoneme of high frequency in Hurrian but of low frequency in primitive Semitic.

12. ay: See No. 260.

13. ikzi: This occurs only in the diplomatic text 118:8 as ikzi, and it stands by itself in broken context.

14. aklt: See No. 9.

15. almg: Some kind of tree. It occurs in a list of materials.

(120:6) klrm . brzi

"Two talents of iron

(7) mit . tišrm

A hundred cedar logs

(8) tltm . almg

Thirty almg logs."

almg: cf. Heb. דִּבְרֵי אֶרֶב , 'red sandal-wood'(?).

tišrm: cf. עֵץ הַלְבָּנוֹן , a tree of Lebanon, in Isa. 60:13.

16. ilqsm: The root occurs but twice and then only in 51 where it is named as one of the materials of which the house is to be built for Baal.

(51:V:77) tblk . grm . mid . ksp

"The mountains will bring thee much silver,

(78) gb'm . mhmd . hrs

The hills the best of gold,

(79) yblk udr ilqsm

They will bring thee glorious gems."

Since it is used parallel to ksp and hrs, it is perhaps

some semi-precious stone. The quotation above is the promise of the materials for the construction of Baal's house. The fulfillment of the promise is recorded in similar language in 51:V:100-102. The continuation of the text given above would point to ilgsm being lapis-lazuli.

(51:V:80) wbn . bht . ksp . whrs

"And build a house of silver and gold

(81) bht thrm . iqnim

A house of lapis gems."

17. ult: Its only occurrence is in Ltpn's reply to the request of 'Anat for the building of a house for Baal.

(51:IV:59) p'db . an . 'nn . atrt

"Am I both to act as a lackey of Asherah

(60) p'db . ank . ahd ult

And am I to act like the holder of a trowel?

(61) hm . amt . atrt . tibn

If the handmaids of Asherah will make the bricks

(62) lbnt ybn . bt . lb'l

A house shall be built for Baal."

The above translation is that of Gordon in Ug. Lit., p.32. It is quite likely that ult is some instrument used in making bricks though not necessarily so. It seems evident that 'nn refers in the passage above to some being subservient to the great gods. Again it would seem to be the equivalent of חַיָּל in the O. T. Cf. $\text{וַיִּשְׁמַע יְהוָה בְּחַיָּל יוֹשֻׁעַ$ in Joshua 5:14. Sea demands that 'Il surrender Baal with his hosts. (137:35).

(137:35) tn . b'l . w'anh . bn . dgn

The word is to be restored in a similar passage in 137:18.

Its final occurrence has the same usage.

(51:VIII:14) wng̃r (15) 'nn . ilm

"And the guard of the god's host."

For the one other occurrence of 'nn see No. 66.

18. smd: See No. 83.

19. amr: Several roots are represented in this writing.

I. mrr: 'to bless'

(1 Aqht:194) ltbrkn . alk brkt

"Verily, thou shalt bless me that I may go
blessed"

(195) tmrn . alkn . mrrt

Thou shalt prosper me that I may go
prospered."

It also occurs in 2 Aqht I:25,36 and 128:II:15.

It is found in the amr form as follows:

(6:26) šmm . tmr . zbl . mlk

"May the heavens prosper Prince King"

(27) šmm . tlak []tl .

The Heavens send []dew

amr (28) bnkn

I will prosper thy sons."

II. mr: 'lamb'

The noun usually written imr occurs in

(51:I:42) s' . il . dqt . kamr

"The bowl of 'Il, a small creature, like a lamb."

This writing would seem to be found also referring to a
sacrificial 'lamb.'

(121:I:10) []dbh . amr

III. mr(?): 'to drive out' See No. 260.

IV. The only other occurrence remains obscure.

(123:17) 'l amr . yu []

20. imt: See No. 63

21. unt: This occurs in the cliché 'l . unt. From the parallel it is clear that this means a 'relative.'

(1 Aqht:196) imhs . mhs . ahy

"I shall smite the smiter of my brother

akly m (197) kly . []⁽¹⁾ l . unty

I shall destroy the destroyer of my [re]lative."

Dhorme reads Umm, 'mother,' which would fit nicely here, but its occurrence in 49:IV:43 militates against this as well as a parallel in 1 Aqht:202 where t occurs.

blyt . 'l . umtk []

"At night, thy relative [] ."

22. un: It occurs in the description of the mourning of Ltpn, God of Mercy, over the death of Baal.

(67:VI:14) ysq . 'mr (15) un . lrish .

"He pours the dust of mourning upon his head

'pr . pltt (16) l . gdqdh

The dust of wallowing upon his pate."

un is undoubtedly cognate of Heb.) ! ⚡ , 'evil,' 'trouble.'

'mr occurs only here and the meaning is quite certainly fixed by parallel 'pr. un occurs again in the imprecation of Daniel upon nature because of the slaying of Aqht.

(1 Aqht:38) apnk . gnil . mt (39) rpi . yely .

"Thereupon Daniel, Man of Rp', imprecates

'rpt . b (40) hm . un .

'Clouds in the heat of evil

(1) Restoration made from parallel in 1 Aqht:202

yr .

The early rains

'rpt (41) tmtr . bqz .

Clouds that rain on the summer fruit."

The preceding translation of 1 Aqht:38-41 is that offered by Gordon in Ug. Lit., p. 94. yr is found only in this passage. un occurs again in a badly broken context.

(67:II:22) [] r . un . hd

23. anhr: This is found once in a very difficult passage. It is a part of the message of Môt which Gupan-and-Ugar delivers to Baal.

(67:I:14) pnh . s . npš . lbit (15) thw .

"Prepare him a sheep (for) the soul of the lioness of the deep

(1)
hm . brit . anhr (16) bym

Yea, (for) the appetite of the dolphin in the sea."

pnh: cf. Piel of Heb. נָּיַן , meaning 'to prepare.'

thw: Its parallel with ym would support the translation. of various uses of Heb. יָרַח .

anhr: Gordon in UH, p. 213, points to Acc. nâheru as a possible support of the translation, 'dolphin.'

24. any: This root is used to describe the cry of 'Il upon the receipt of the plea of the Virgin 'Anat on behalf of Baal.

(?nt:V:43) any . lysh . tr il . abh

"Loudly cries Tor 'Il, her father."

Again it occurs parallel to adr and rhb in describing the wails or entreaties of the women on behalf of the ailing Krt.

(1) For treatment of this word see No. 64.

(125:7) hlm . qds (8) any

"The holy entreaties are loud

hlm . adr .

Mighty entreaties

hl (9) rhb . mknpt

Entreaty broad of wing."

hl would seem to be the equivalent of Heb. להל, 'to entreat.' It occurs only here and in a parallel passage, 125:107-9. The root any is probably to be found in anyt, descriptive of soldiers.

(319:1) anyt . mihd [t], possibly to be understood as 'mighty ones who seized [],' the mihd being a D participle. It occurs also in the badly broken text 83 which seems to be another list of great soldiers. It occurs twice and possibly three times as sbu . any [] (83:7,10 and possibly 83:1) 'mighty army []'.

25. ann: Its only occurrence is 'Il's use of the word in conversing with Asherah concerning the appointment of one of her sons to succeed Baal.

(49:I:20) bl . nmlk . yd' . ylhm

"Let us not make king one who knows how to understand

(21) wy'n . ltpn . il d (p) i (22) d .

And Ltpn, God of Mercy, answers

dq . ann . lyrz (23) 'm . b'l .

One small of frame cannot run with Baal

ly'db . mrh (24) 'm . bn . dgn .

Nor use a lance with Dagân's Son

ktmsm

The succumbed one."

One of the difficult problems of this passage is whether to read bl as a negative or positive. If taken positively, they seek to choose a worthy king, but if taken negatively, they purposely choose an incompetent one.

lhm: I have taken this to be related to the Arabic لحن, 'to be intelligent, understand.' While the syntax is different, it is interesting to note Prov. 4:1, לָדַע 'to know understanding' or Prov. 19:25, לָדַע 'he will understand knowledge.' It is found in 67:II:21 without context to help. It occurs again in 60:I:8 as personal.name. Ginsberg in ANET, p. 140, translates line 60, "Why, let's make Yadi' Yalhan king." am is some feature of the successor of Baal, which if it be too small (dg) will render him impotent to rule in a manner befitting the throne of Baal. Gaster in Thespis, p. 197, translates 'strength.' Gordon in Ug. Lit., p. 44, offers 'frame.' The latter is suggested by the next lines which inform us that the actual successor, 'Aitar the Terrible, was too small for the throne. Neither his feet reached the footstool nor his head the top.

im: This would seem to introduce the element of comparison in an abstract sense of the prowess of Baal with that of a successor without any thought of engagement with Baal since he is already dead.

ktasm: This is problematic and none of the suggestions made thus far are satisfactory. Ginsberg in ANET, p. 140, renders 'Glory-Crown,' while Gordon in Ug. Lit., p. 44, translates, 'When the parley is finished.' Gaster in Thespis, p. 197, offers 'very well, then.' I suggest

a possible metathesis in a tD stem of the root, kms, which occurs in the tD stem to describe Baal coming to his doom.

(75:II:54) npl . b'l [] (55) km tr

"Baal fell [] like a bull

wtkms . hd . p [] (56) km ibr

Even Hadd succumbed [] like a buffalo."

Gordon in UH, p. 259, refers to Acc. kemāsu.

26. annh: Its only occurrence is in the ritual of the "Birth of the Gods" text.

(52:14) tb [h g] d . bhlb

"Go [ok a kl] d in milk

annh blmat

A lamb in butter."

While much literature has been written upon this ritual, we can be certain of rendering annh 'lamb' only if the readings as well as the restorations prove to be correct.

27. ans: These letters have a variety of meanings in the literature.

I. A. 'companion' - cf. أَنَسَ, 'to be polite, kind, social.'

Ysb tells his father, Krt, to descend from the throne and let him rule in his stead because, among other things, he is sick.

(127:35) km . ah . 'rs . mdw

"Because thou art a brother of the bed of disease

(36) anst . 'rs . zbln

A companion of the bed of sickness."

A parallel occurs in 127:50-52.

I. B. 'kind'

'Anat makes her plea to 'Il for a house for Baal with threats of violence if he will not accede to her wish.

'Il answers her thus:

(*nt:V:35) yd' [tk] bt . kan [st]

"I kn[ew thee,] daughter, when thou wert kind [nd] (1)-

(36) kin . bilht . ql [a] i(?) .

When there was no je[er]ing among the goddesses."

qlst: We cannot be certain of the meaning, but cf. قَلَصَ .

'to contract(the lip).' The same sense would fit all other occurrences. See No. 324.

II. 'to be weak' - cf. Heb. וָיָחַ, 'to be weak.'

A. 'Anat sees the gods coming and has a nervous reaction.

(*nt:III:31) tgs . pnt (32) kslh .

"The corners of her back convulse

ans . dt . zrh

Weakened are those of her back."

tgs: The root is ngs like نَجَسَ, 'to shake, convulse.'

B. A parallel to A occurs in 51:II:19-20 and a similar usage in 1 Aght:96.

C. Probably the same usage is found when 'Anat tells Ltpn to smite(?) the head of Aght. Note that apparently 'Anat did not intend to kill Aght.

(5 Aght:10) banst [(11) qdgdh

"With weakness [thou shalt smite(?) his head."

III. Obscure passages because of fragmentary character

A. 128:V:27; 315:2

B. 1 Aght:210 - mins

IV. Inst refers to people of some profession. See 3:27; 9:8;

62:40; 61:5; 114:5; and 115:3.

V. Probably represents an 'stem of the root nws. cf. نَاسَدَ .

'to seize, catch' or تَأْوَنَد , 'to attack, to charge.'

'Il would surrender Baal to the messengers of Sea, but Baal proceeds to attack.

(137:38) ap . ans . bzl . b' [l] (39) sdmt

"Whereupon Prince Baal [] attacks [] the fields []

(2) [] d . byd

[] A knife [] in his hand

msht . bm . ywn . mhs . glmm .

A weapon in his right hand to smite the messengers."

28. ipdk: See No. 214

29. ap': This is found in a very difficult passage which seems to defy solution at the present.

(1 Aqht:I:6) ttb [] []

"She returns/breaks [] []

sa (7) tlm . kmr [] [] (h/y) dh .

Lift mounds - - - [] her hands

ks [] (8) kmr usb'h .

Like the so [] (ng) of the harp of his fingers

khrs . abn (9) ph .

Like the whiteness of the stones of his mouth

tihd . snth . wakl . b ('/t) mm

She takes his teeth and the food in - - -

(1) Line 43 has zbl.

(2) Gordon in UH, p. 168, reads [] yuh [] d, but since in line 43 sdmt follows immediately after b'l, I have restored it here. The d would then be the last letter of the first weapon which he takes.

(10) tsthrs . k1b ilmm

She puts whiteness like the heart of the gods

(11) w?tn . gprn . mn - - - h . s []

And two - - - - - []

(12) aght . y'n.knr . knr []

Aght, he answers/sees - - - - - []

(13) kap . il . bgdrt

for I appear god in the fences."

The above translation is that given by Gordon in Ug. Lit., p. 94.

Another possible translation would be:

"She breaks []

She raises furrows like the dust []

Her hands are like - []

Like fire her fingers

Like the sharpness of stones her mouth

She seizes (him) in his sleep and overcomes
(him) in the darkness

She mutilates the dog of the gods

And two large wells - - []

Aght appears like a defeated one, a defeated one []

When god shines forth in the hedges."

t1m is probably like Arabic, تلم, 'furrow of the plough.'

mr of line 7 may or may not be complete, but we have translated it as though it were related to Arabic, مور, 'dust raised by the wind, dust drift.'

mr of line 12 is taken to be like the mr, 'to drive out.'

knr is taken as k plus the root nwr, like Arabic نار, 'fire, heat of war.'

h1s is taken as similar to Heb. ח'רן, 'thing cut, sharp instrument.'

akl may be ar' stem of ykl, hence, 'to overcome.'

(/t)mm is taken as 'mm, like Heb. לִּמְךָ, 'to darken.'

tsthrs is the St stem of hrs, possibly like the Heb. חָרַח
'to cut, mutilate.'

klb can be taken as 'dog' here since klbt ilm, 'the bitch of the gods' appears in 'nt:III:42 as a title for the fire god.

gpm may possibly mean 'wells.' Later a well is cursed because Aqht was slain beside it. See I Aqht:151-152. cf. Arabic جَفْر, 'a large well,' or جُفْر, 'cavity in the ground.'

ap' could be the 'stem of yp', like Heb. יָצַח, 'to shine forth' in Hiphil.

30. upqt: This form occurs but twice, both of which are found in 'Aanat in badly broken contexts with other unknowns. Its root is uncertain and the context is too broken to suggest a meaning.

Both occurrences are found in 'nt:pl.x:V:

- (11) [b] n abmm . upqt
" [builder of of stones - - - - -]
- (12) [l wgr mtny]
[-and the mountain of my loins."]
- (23) [rks . bn . abmm]
" [bind builder of stones]
- (24) [upqt . 'rb]
[* - - - enters."]

31. aghr: Its single occurrence is found in the inventory list of text 12 plus 97. No more can be said than that it probably represents some food.

(1)
(2) w . alp kd . nbt .

"And a thousand pitchers of honey,

kd . sm . mr

A pitcher of oil of myrrh

(3) [arb' mat . hswm . lth . achr

["Four hundred hswm, a lth of achr."

The same can be said for hswm above except that it occurs in two other places and bears the same meaning, 12:11 and 98:9. Text 12 is the only place where lth occurs, but it is used often in this inventory showing that it is a dry measure.

(12 plus 97:17) [lth d] blt . lth . smqm

["a lth of figs, a lth of raisins"

It occurs also as a unit of measure in 12 plus 97: 4,9,10,16.

32. ur: See No. 9.

33. arbdd: This occurs only in 'nt III and IV, and in each instance it is in the same cliché. It is found in the message of Beal for 'Anat in which he commands her to fructify the earth. It is parallel with slm.

('nt III;11) [qryy . bars (12) mlimt

"Cause war to cease from the earth;

st . b'prm . dcym

Place abundances in the dust;

(13) sk . slm . lkbd . ars

Pour peace to the midst of the earth;

(14) arbdd lkbd . sdm

(Yea), prosperity to the midst of the field."

The above quotation is the delivery of the message for

'Anat to the messengers. In 'nt IV:52-54 the messengers

(1) This might be an 'oil' instead of 'honey.'

deliver it word for word. In 'nt IV:66-69 and again in 71-75 'Anat consents to the command in the same words by simply changing the verbs to the first person. This passage presents several obstacles since in addition to arbd, we are not certain of the meaning of qryy, mlhmt, or ddym. mlhmt represents the root lhm and is found only in the above passages with the m prefix, except it occurs as mlhmy in the badly broken context of 67:II:23. It probably means 'war' or 'bread.' The translation of qryy will depend upon what meaning one chooses for mlhmt or vice versa.

34. argum: The word occurs four times in the literature.

(137:36) [wy 'n] tr . abh . il

"Then] Tor-'Il, his father, [answers]

'bdk . b'l . y ymm .

'Thy slave is Baal, O Sea!

'bdk . b'l (37) [y ym]m

Thy slave is Baal, [O Se]a!

bn . dgn . asrk .

The Son of Dagan is thy prisoner!

hw . ybl . argm . kilm

He will bring thy tribute like the gods!

(38) [] ybl . ⁽¹⁾wbn . qds . mnhyk .

He will bring, like the deities, thy gift!"

In the diplomatic text 118, listing tribute brought by Nqmd, king of Ugarit, to Shuppiluliuma, honorifically called the Sun of Arinna, the list of things brought is called argum. cf. 118:18. At the close of this list it is again so referred to. The context establishes the meaning as 'tribute,' but there is little doubt that this is a Hittite word. cf.

(1) k is probably to be read here in place of w since we have kilm and since k and w are so similar in the original.

arkamas, (acc. arkaman), 'tribute.' Tribute to Shuppiluliuma would be a likely means of the word entering Ugaritic as a loan from Hittite.

(118:24) aramn . ngmd . mlk (25) uart . dybl . lspa[✓]

"Tribute of Ngmd, the king of Ugarit, which he brings to Sun,

(26) mlk . rb . b'lh

The great king, his lord."

(90:1) tlt . dysa (2) bd . smmn (3) largmn (4) lnskm
(5) tmn . kkm (6) alp . kbd (7) [m]itm . kbd

"Three which go out in the hand of Smmn for tribute, for castings; eight talents, a thousand shekels, two [hun]dred shekels."

35. arkty: This combination of letters occurs only once and then in broken context. When the Virgin 'Anat threatens 'Il to induce him to permit a house to be built for Baal, she seems to list a number of things in which 'Il should not rejoice or be glad in the sense of being confident because she will make his grey hair run with blood. Unfortunately the ends of the lines containing these things are broken. However, the use of bgdlt . arkty may suggest that 'Anat tells 'Il not to be confident because of his immense size. That the strength of a god was to some extent determined by his size is shown in the case of 'Ahtar, the successor of Baal. He was too small to fit the throne chair and he proved to be an incapable god. The presence of gd would suggest that the root of arkty is ark, 'long,' with the meaning of 'height' or 'stature' in this context.

- (^{nt.V:30}) al . thdm . by []
 "Thou shalt not be glad in []
 (31) bgdlt . arkty m []
 in greatness of stature - []
 (32) gdqdk
 thy head."

36. arl: Its only occurrence is in the Hippiatric prescription, text 56. It is the name for some ailment of a horse, the nature of which we do not know since only the prescription for treatment is given us. Furthermore, several of the ingredients compounded in the prescription are also unknown.

- (56:17) k . yhd . arl . s [sw]
 "When arl seizes a ho[rse,]
 (18) st . nnh . st mk [sr . grn]
 take nnh, take cha [ff of the threshing floor],
 (19) st . irgn . hm [tdkn]
 take warm irgn [mix them]
 (20) ahdh . w . ysq . b [aph] (1)
 together and pour into [the nose] ."

The end of text 56 contains irgn and it occurs again in line 30. Although the text is broken it would seem to be the naming of an ingredient of another prescription.

mskr occurs in 55:10 as mskr grn as part of another prescription for horses. In its two other occurrences both of which are in 56, it is most probable that grn is to be supplied where the lines are broken. See 56:18 above. 56:13 reads st . mskr [r grn] . Chaff would be about all that one

- (1) Though there are many restitutions to the above text, yet they are fairly certain on the basis of other occurrences in texts 55 and 56.

could take from a threshing floor besides dust or dirt and be able to inject same into the nose of a horse.

nnh occurs only in the prescription cited above. We can say no more than that it represents one of the elements of the compounded prescription.

37. isd: This root occurs only in 'Anat in the text of Baal's message to 'Anat. Baal gives her instructions that she is to make haste to come to him for he has a secret to tell her.

('nt III:16) 'my . p 'nk . tismn .

"To me let thy feet run

'my (17) twth . isdk

To me let thy legs hasten." (Gordon, Ug. Lit., p.19)

The general meaning seems clear, but the specific rendering is in doubt. That haste is to be read in the above passage seems necessary since Baal has a secret message for 'Anat. Furthermore, when 'Anat receives the message and consents to its content, she puts great stress upon speed in getting to Baal's domain. lsm must refer to speed of some kind. 'Legs' is a likely parallel for 'feet,' but we cannot be certain since the meaning of twth is unknown except that it must refer to speed also. These words occur in the same phraseology in 'nt IV:55-56, pl. ix:II:1-2, and pl. ix:III:10-11.

isdym occurs in 8:9 without context. Gordon in Ug. Lit., p. 56, offers, "The foundation(s) of the sea." cf. Acc. isdum, 'foundation.'

38. usn: This root occurs in Krt parallel to ytnt to tell us that the city of Udm is a gift of 'Il.

(Krt 135) udm . ytnt . il

"Udm is a gift of 'Il

wuśn (136) ab . adm

Even a present of the father of Adm."

The same expression is found in Krt 277-8. In text 2 it would seem to mean 'offering.'

(2:18) w . śqrb . tr . mśr mśr b!n(?) ugrt .

"And offer a bull, an offering, an offering, (0) son of Ugarit,

w [npy] tmhns (19) wnpy . yman . wnpy . trmn wnpy . []
ugr

And [drive out] tmhns, and drive out yman, and drive
trmn, and drive out [] Ugr

(20) wnpy . nqmd . uśn . ypkm

Yea, drive out (0) Nqmd (with) your beautiful offerings."

The root uśn occurs also in 2:24, 28, 31, and 32 with obviously the same meaning, but line 24 gives added strength to the above translation.

(24) uśn ypkm . ld [b] hm wl . t' .

"Your beautiful offering for a sac[ri]fice and for an offering." That mśr is to be translated 'offering' seems to be suggested since the main theme of the text is offerings and sacrifices for forgiveness. It occurs in duplicate and somewhat as an introductory element. Note its prominence in

(2:27) wtb . lmspr m [s] r mśr . bt ugr

"And now to return to the story, an offer[ing], an offering,
 (0) daughter of Ugarit."

Although the first eleven lines of text 2 are practically all gone, yet what words do remain would lend weight to mśr mśr being very near the head of the tablet also. Furthermore, the word occurs again with the probable meaning of 'gift.'

('nt III:1) št rmt (2) lirth . mšr .

"Place corals on her chest as a gift

l . dd . aliyn (3) b'l

For the love of Aliyn Baal."

rint: The above translation is that given by Gordon in Ug. Lit., p. 18, and in UH, p. 269, he refers to

ל'בן, (Ezek. 27:16 and Job 28:18).

smšr: This occurs in 'nt:VI:9 with the sense of 'to go.'

See No. 247, II.

npy: in 2:18-20 above it seems to refer to the common practice of sacrificial offerings to drive out one's foes. cf. נָפַח, 'to drive out.' Other instances of the same usage are 2:4, 10 and 11. Another example of this usage of npy is quoted under No. 266. However, this translation is weakened by the fact that Nqmd, the king of Ugarit, occurs immediately after npy as though he were the object.

39. isryt: See No. 262.

40. istir: See No. 348.

41. its: The only occurrence of this formation is found in the beginning of text 68 which contains preliminaries to Prince Baal's smiting of Sea.

(68:3) [wbym . mhlabd .

"[] and in the sea, valley of destruction,

bym . irtm . m []

In the sea two bosoms - []

(4) [tpt(?)] . nhr . tl'm . tm hrbm . its anšq

[Judge] River, There two swords are raised. I test (them).
I am myself.

I take its to be the tD form from the root nsy. cf. Heb. נסו

and its use in the Piel, 'to test' or 'prove.' The td form would then be 'to test for oneself.'

mhlabd: This is probably related to the Heb. גַּלְיָה, 'valley' plus a m prefix for the idea of 'place,' plus abd, 'destruction.' This is a fitting description of the place where Sea is to be destroyed.

tl'm: I suggest a dual participle of tl'. cf. Arabic تَلَع, 'to erect, lift up (the head).'

42. ittpq: See No. 8.

43. itl: The area of meaning for this word is pretty well fixed by the context. It occurs in the instructions of the Virgin 'Anat to Ytpn as to how he is to attack and kill Aqht.

(3 Aqht:24) tsi. km (25) rh. nps^h

"Let ther go out like breath his soul

km . itl . brlth .

Like wind, his spirit

km (26) qtr . baph .

Like smoke from his nose."

Gordon in Ug. Lit., p. 93, translates 'gust.' Herdner in Syria, XXVI, 1949, fasc. 1-2, translates 'un soupir(?)'.

The root occurs also in the same phraseology in 1 Aqht:88 and 93 and is probably to be restored in 3 Aqht:36. It is found alone in 'nt:pl. ix:II:9 because of broken context.

brlt: As used above and in corresponding passages in 1 Aqht:88 and 93 and 3 Aqht:37, it must equal nps with the meaning of 'soul' or 'spirit.' See No. 64 for occurrences with another meaning.

44. itm: We have no context to arrive at a meaning for this root. Its single occurrence is:

(37:III:23) mid . sin p[] (24) itm . mai []

"An abundance of flocks [itm mai []".

itm: This may be it, 'there is' plus m.

45. atr: This has a variety of usages in Ugaritic as in other Semitic languages.

(1)

I. 'after'

A. Among other duties of the proper son, he is a soldier to succeed his father.

(2 Aqht:I:23) msm . qtrh (29) l'pr

"Sends out incense from the dust

zmr . atrh

A soldier after him."

Parallel passages in 2 Aqht:I:47 and II:2. Usage as 'after' found also in 8:7,8.

B. The deities go 'after' someone else, i. e., 'behind.'

(121:II:1) tm . brb . hkly . []

"Right in the midst of my palace []

(2) td . atrh .

They go after him

td . il [nym []

The dei [ties] go []."

A similar usage obtains in 122:3, 11 and 5:23-24.

C. The Virgin 'Anat follows Qds.

(51:IV:16) qds . yuhdm . sb'r

"Qds begins to light the way

(17) amrr . kkbkb lpmm

Even Amrr, like a star in front

(18) atr . btlt . 'nt

(1) In some places atr could be rendered 'place' like Acc. asaru, 'place' but no text establishes this usage clearly.

Afterwards, the Virgin 'Anat."

II. 'toward'

(49:II:7) klb . ta [t] (8) limrh

"As with the heart of a ew[e] toward her lamb

km . lb . 'n [t] (9) . atr b'l

So is the heart of 'An[at] toward Baal."

III. 'of' , like Heb. לִּשְׂרָפָה , 'belonging to.'

(62:6) my . lin . bn dgn

"Woe to the people of Dagan's son

(7) my . mlt . atr . b'l

Woe to the multitude of Baal."

An exact parallel occurs in 67:VI:24-25.

IV. 'march' like Heb. לָחָץ , 'to go, march.'

A.

(krt:93) wlrbt . kmyr (94) atr .

"And by the myriads Kmyr-troops marching

tn . tn . hlk

Two by two proceeding

(95) atr . tlt . klm

Marching by threes, all of them."

B. A parallel passage occurs in krt:182-183.

V. Other occurrences

A. yatr stands by itself in broken context in 126:V:6.

B. atryt

(2 Aqht:VI:35) mt . uhryt . mh . yqh

"As for man, what does he get as his
destiny?"

(36) mh . yqh . mt . atryt

What does man get as his fate?

spsg . ysk (37) [l] ris

Hoariness is poured [on] the head.

46. utryn: This is used of a dignitary in the court of Shuppiluliuma. The suggestion of Prof. C. Virolleaud on the basis of an Accadian parallel tablet at Ugarit, Apud Gordon in Ug. Lit., p. 21, to translate 'prince' is probably correct. Nqmd brings as tribute a cup for the utryn of equal grandeur to that of the queen. Only the king himself receives a better one. Others receive cups of lesser ornamentation.

(118:29) ks . hrs . ktn . mit . pbn

"A cup of god^l studded with a hundred carbuncles (and)

(30) mit . igni . lutryn .

a hundred (stones) of lapis-lazuli for the Prince."

(Gordon in Ug. Lit., p. 221)

This also occurs in 300:6 as a personal name, bn utryn.

ktn: This is found in similar passages in 118:27-28; 31-32, and probably to be supplied in 33-34. ktnt occurs in 118:21 in broken context. It would suggest 'tunic' like Heb. כִּתְּוֹן , but we cannot be certain.

47. bir: I. A place name

It occurs along with a number of other place names in

(65:2) bir . hms (3) uskn arb

"Bir: five; Uskn: four."

cf. 113:30 for similar usage.

II. bn birtn, a personal name

Occurs in 301:I:7 and 325:13 among list of personal names.

III. Other occurrences

A. Occurs as bir [] in 314: rev. 4, a difficult and broken passage.

B. The only other occurrence possibly represents a different root.

(6:24) krtqt . mr -?-? (25) kdlbst . bir . mlak

"For she binds on - - - that with which she clothes herself in the garb of a messenger."

This translation assumes that the b is a preposition rather than a part of the root. For rtq see No. 163, I.

48. bur: See No. 104.

49. bbt: See No. 163.

50. bdqt: It occurs only in connection with the putting of a window in the house of Baal.

(51:VII:17) ypth . hln . bbhtm

"Let a casement be opened in the house

(18) ur[b]t . bqrb hkl(19)m

A window in the midst of the palace

[18] . wy[p]th . bdqt . 'rot

And let a cleft of the clouds be opened."

The above translation of Gordon in Ug. Lit., p. 36, is probably correct. Note Heb. פֶּרֶץ, 'breach' or 'gap.' The same cliché is found in 51:VII:25-28.

51. bht: It occurs only in the message of surrender which Baal directs to the god Mot.

(67:II:10) thm . aliyn . b'l .

"The word of Aliyn Baal

hwt . aliy (11) grdm .

The message of Aliy Qrdm

bht . lbn . ilm mt

Greetings to the son of the gods, Mot!

(12) 'bdk . an . wd'lmk

Thy slave I am even thine forever."

This is in line with Gordon in Ug. Lit., p. 39, who translates bht as 'hall.' Gaster in Thespis, p. 189, gives quite a different meaning, 'deign to show grace.' This same

message occurs again when it is actually delivered to Môt
in 67:II:17-20.

52. bkm: See No. 220.

53. bl(1): See No. 199.

54. bln: Found only in the hippiatric prescriptions for the horse
which tosses its head, it evidently refers to some medicinal
element.

(56:21) k . yras . ssw []

"When a horse tosses its head []

(22) bln . qt . ysq . b . a [ph]

Inject bln qt into his n[ose]."

qt: This occurs only here also and may refer to 'parings.'

cf. bē, 'to pare.'

55. bnr: See No. 261.

56. bns: I. a 'dry measure' larger than a homer - This is evidenced
by its appearing before the homer in an allotment of goods
for priests and holy ones.

(63:1) khn . ts' (2) bns . w . hmr

"(For) the priests seven measures and a homer

(3) qds . ts' (4) bns . w . hmr

(For) the holy ones seven measures and a homer."

It occurs several times as a measure in text 63 which lists
allotments to soldiers. Probably also in 41:3, a short text
and badly broken, where it occurs with tsn.

II. A. Possibly a certain class of court personnel or

'servants' in a more general sense. It is found as
such in a rations text for court personnel.

(93:6) tlm sp lbn tpnr (7) arb' spn libns prwsdy

"Thirty jars for the bns of the tuppenur, four
jars for the bns of the Pwdsy."

A similar usage follows in lines 8 and 11. The word is used numerous times in text 92 in the same sense where the bns are recipients of rations of surt which occurs only here. However, it affords us no further evidence of its meaning since the entire right half of the tablet is broken off.

Again in a list of fields assigned to people of certain guilds:

(300: rev. 19) [sd] kbyy . bd . ibzmz

"The [field] of Kbyy in the hand of Ibzmz

(20) [sd] bn . gtrm . bd . bns . aglcz

The [field] of the son of Gtrm in the hand of the bns of Aglcz."

B. Probably a personal name

(100:5) bt . lbs . trk []

"Daughter, spea [k] to Bns []

(6) lslwt . lslm . b []

May you have peace, verily peace in []."

It is quite likely that this tablet begins with [lr] is . r'y meaning 'to my friend.' The lr equals the ana muhhi of the Nuzu letters and of the Amarna letters.

57. b'r:

I. With an l, 'to lead to another.'

(Krt:100) wysi . trh (101) hdt

"And let the newly-wed groom go out

yh'r . ltn (102) atth

Let him lead his wife to another."

II. After the sister of Ilmu learns that he has lied to her in telling her that Krt was not ill, she says:

(125:80) lm . tb'rn []

"Why do you lead me [falsely]

(81) nn . yrh . km []

How many months has Krt been like a sic [k one]?"

III. Occurs in the S stem meaning 'to flash, light,' as suggested by Gordon in UH, p. 219.

(51:IV:16) gds . yuhdm . sb'r

"Qds begins to light the way

(17) amrr . kbbkb . lpnm

Yea Amrr, like a star, in front."

IV. Used of Baal flashing lightning.

('nt:IV:69) yst (70) [b'l . mdlh . yb'r

"Let Baal place [], let him flash his lightning."

The mdl rendered 'lightning' above is not certain, but it must refer to some celestial phenomenon because of its one other occurrence.

(67:V:6) wat . qh (7) rptk . rnhk . mdlk (8) mtrtk

"And thou, take thy clouds, thy wind, thy lightning, thy rain."

See No. 238 for another usage of mdl.

58. bgr (t):

It occurs parallel to lskt in the message of Tor-'Il to Ktr-and Hss. The ends of the lines are broken off so there is little hint as to context.

('nt:pl. ix:III:8) st . lskt . n []

"Place on the thickets - []

(9) db . bgrt . t []

Put in the open places - [] ."

Cf. Heb. לכס and לכס, the latter in Isa. 19:7.

It occurs in another place, but probably represents the preposition b plus gr.

(51:VII:5) il [] hq . bgr

"'Il [] laughed in the mountain

(6) km . x [] ilm . bspn

Like [] gods in Sapan."

The combination lsk appears also by itself in a broken context in 118:38.

59. bsql: See No. 9

60. br: I. This equals the Aram. ܒܪ, 'son.'

(138:3) bry . ahy . rgm

"My son, my brother, speak."

It also occurs several times in text 319 in the same sense, listing names of mighty men, if my interpretation of anyt is correct. See No. 24.

(319:2) br . tptb' [1]

"Son of Tptb' [1] (Judge Baal) []

(3) br . dnty []

Son of Dnty []"

The same usage occurs in 319:6 and 319:rev. 1-9.

II. Another word, possibly meaning 'purity' or 'brightness.'

(51:1:54) kht . il . nht

"'Il's throne

nht (35) bzr . hdm . il

A dais above 'Il's footstool

(36) dprsa . bbz

Which glitters in purity."

(Gordon in Ug. Lit., p. 28)

Another possible translation would be, "Which is overlaid with a carpet." cf. Arabic فرش, in the sense of 'spread out' or 'cover' (with a carpet).

III. brt occurs in 32:4, a difficult and fragmentary passage.

It is doubtful if it is to be read 'daughter.'

61. brd: This occurs but once as a verb. It is found in 'Anat in a

passage dealing with the preparation of a great feast for Baal.

('nt:I:4) qm . yt'r (5) w . aslmnh

"Arise, prepare that I might serve him

(1)

(6) ybrd . td lpnwh (7) bhrb . mlht

He slices the breast before him with a sharp knife

(2)

(8) qs . mri

(2)

You, the breast of a fatling."

That brd means 'to slice' seems apparent in that it is something which is done with the knife. This is made almost certain if we translate qs as breast. It occurs in 77:29 as the name of a goddess.

62. brh: I. 'to flee' (equals Heb. ברח)

(1 Aght I:154) 'nt . brh . p'lmh . 'nt . pdr dr

"Now he has fled for eternity, now and forever."

The same cliché occurs in Aght I:161-2.

II. Used as descriptive of Leviathan (equals Heb. ברח)

Parallels Isa. 27:1. My fellow student, Izz-Al Din al-Yasin,

pointed out that بَرَح means 'evil.'

(67:I:1) ktmhs . ltn . btn . brh

"Because you did smite Lôtân, the evil serpent

(2) tkly . btn . 'qltn

Did finish off the serpent, crooked Lôtân

(1) mlht occurs several times always as descriptive of hrh except in 24:11 where it may be a personal name. cf. مَلِيح, 'good.' Hence 'sharp' is an apt translation here.

(2) This translation became apparent when it was pointed out in class by my fellow-student and friend, Izz-Al Din al-Yasin, that Arabic قَدْر was a common word for 'breast' as of a sheep. It occurs in the same sense in 51:III:42-43; and VI:57-58.

(3) šlyt . d.šb 't . rašm

Even the ruler of seven heads."

The above passage is repeated though badly broken in 67:27-30. Also lines 2-3 above are found in 'nt:III:38-39 except that mhst is exchanged for tkly.

'qltn: This equals 'alltn as evidenced from the Heb. parallel

יַיִן in Isa. 27:1,

63. brky: The word occurs but once. It is found in the message of Môt to Baal and is parallel with 'n, 'spring.'

(67:I:16) hm . brky . tkšd (17) hm . brky . tkšd

"Or the pools that the buffaloes crave

'n . kšd . šyt

Yea, the spring of the craving of the hinds

(18) hm imt imt . nps .

Or forsooth, forsooth, the soul

blt (19) hmr

Yea, the appetite of the asses."

There seems little doubt that this is a correct translation.

In UH, p. 220, Gordon offers Heb. נִשְׁבַּח and Arabic

بَرَكَتَة as parallels of brky. The Acc. kšd, 'to grasp' would support his translation of kšd.

imt: Its repetition here suggests the possibility of it

being a declaratory interjection. It may equal the Heb. וַיֵּן.

64. brlt: I. 'spirit,' cf. No. 45.

II. The spirit or soul conceived of as the seat of desires, hence, 'appetite.' Its parallel, nps, is likewise used in the same manner in Ugaritic and Hebrew.

(2 Aqht V:16) šm . mtt . dnty

"Hear Lady Dnty,

'bd (17) imr bphd

Prepare a lamb from the flock

lnps . k [t] r (18) whss

For the soul of Ktr-and-Hss

lbrlt . hyn d (19) hrs yd

For the appetite of the Hyn of the Handicraft."

The same words occurs again when Lady Dnty hearkens in
2 Aqht V:21-25.

phd: The sense of the passage seems to demand that we trans-
late this as 'flock' and this is further supported by the
Acc. puhâdu.

brlt: Other instances of the same usage are found in 67:I:15
and 127:12.

65. brr: This occurs in text 9 which deals with rituals and sacrifices
to various gods.

(9:10) yrthl . mlk . brr

"The king departs justified."

brr: This root is common both in Heb. and Arabic for 'clean-
sing,' 'purity' or 'justify.' There is not much in the
context to be of help in ascertaining the meaning here e
except that 9:1 has slh . nps, 'forgiveness of soul,'
which indicates the purpose of the offerings enumerated
in the text. The justification of the king would be an
appropriate statement for line 10 therefore. brr is prob-
ably to be read in 3:7, another ritual and sacrifice text.
The text is broken so it stands by itself.

rhl: We have the Arabic رَجَلَ used in stem VIII with the mean-
ing, 'to depart.' (1)

(1) If this etymology be correct we need not read yrths. However,
since the letter l in the original is distinguished from the s
simply by one additional line, it might be better to read
yrths than to posit a new word.

66. bs: This word is used by the Virgin 'Anat is speaking to lesser beings prior to setting off for the Lord of Sapan's crest.

(*nt:IV:76) lk . lk . 'nn . ilm

"Go! Go! O retainers of the gods

(77) atm . bstm .

Ye are slow

wan . snt

But I am fast."

Gordon offers this translation in Ug. Lit., p. 21. In taking bs as 'slow' he follows H. Louis Ginsberg and then points to Heb. שָׁלֵם in Exodus 32:1. bs occurs only here and in a similar speech by Ktr-and-Hes in *nt:pl.ix:III:18.

sn: This is found only in the two instances of the above cliché and must mean 'fast' if bs is to be taken as 'slow.'

'nn: See No. 17.

67. bsi: This probably represents the preposition plus si. It would seem to be something into which something else enters. Its one occurrence is in badly broken context.

(*nt:pl.x:V:26) L]t'rb . bsi

"L]enter into si."

The greater part of lines 25 and 27 are also broken off.

68. bthpt: This is usually divided as bt hpt and ת'שפחן ת'?? in II Kings 15:5 is pointed to which may or may not have any relationship. The context demonstrates that the nether-world is meant. I would suggest a possible relationship with the Egyptian, hpt, 'decease, death.'

(51:VIII:5) se . sr . 'l . ydm

"Lift the mountain upon the hands

(6) hpb . lzp . rhtm

The hill on the top of the palms

(7) wrd . bthptt (8) ars .

And go down into the place of the dead of the earth

tspr . by(9) rdu . ars

That you may be counted among those going down into
the earth."

A similar passage is found in 67:V:13-17. hpt occurs elsewhere
by itself but with a different meaning. See No. 155.

69. gbztdm'llay: It occurs but once. It is found in a song to the
goddesses of Kirt. The word-division is problematic
but it likely refers to 'plants' of a certain place
or kind.

(77:42) yrdt (43) b'rgzm .

"Going down among the flowers

gbztdm'(44)llay

Among the plants of - - - - -."

This translation is offered by Gordon in Ug. Lit., p.65.

The suggestion of 'plants' is derived from its being
parallel to 'rgzm which occurs again in a Hippiatric
text as a medicinal ingredient injected into the nose
of a horse, probably an herb remedy.

(56:10) 'rgz [tdkn ahdh]

"'rgz-plant [they are compounded together]

(11) w . ysq [baph]

and injected into the nose ."

Possibly 'rgz of 77:43 should be translated as ' 'rgz-
plant' also. 77:43 would refer to the plant itself or
the flower itself while 56:10 would be the medicinal
element made from that plant or flower. It also occurs
in broken context in 121:1:8 and possibly in 113:41. It
is gentilic in 309:27.

70. gd: I. 'kid' like Heb. 77.

(*nt:II:2) kpr . sb bnt . rh .

"Like the fruit of the seven daughters of wind

gdm (3) wahbm

Kids and hares."

Another example would be in 52:14 providing the restoration is correct. See No. 26. The reading of 121:1:4 is questionable also.

II. 'tendon' like Heb. 77.

Aqht tells 'Anat to take tendons of the buffalo along with other materials to Ktr-and-Hss that he might make for her a composite bow.

(2 Aqht VI:20) adr 'qbm (21) dlbm

"The mightiest of sinews of the Lebanons

adr . gdm . brumm

The mightiest of tendons from buffaloes

(22) adr . qrnt . by'lm

The mightiest of horns from wild goats."

This translation is given by Gordon in Ug. Lit., p. 90.

adr: cf. Acc. ad'ir , or Heb. 77 in Isaiah 42:21.

'qbm: This probably equals the Arabic عقب , 'tendon' or 'sinew.' 'qbt occurs again in line 25 in the same sense with bull.

qrnt: This shows that the gdm is a part of the buffalo.

71. gdr: See No. 29.

72. ghl: See No. 27, II.

73. gxr: I. 'decree' It occurs once as a verb.

(6:27) amr (28) bnkm

"I will bless thy sons

kbk [b] blam (29) rkm . agzrt

Starts [] without thy seeing I will decree."

If the above translation be correct agzrt is the 1. Sg. qtl of the ' stem. cf. $\gamma\lambda\lambda$ in Esther 2:1.

II. agzrym: 'decreed ones of the Sea'

In the text of the birth of the gods this term is applied to those born.

(52:58) tqtnsn . wtdn .

"They labor and they bring forth

tld [ilm] n'mn .

They bear the lovely [gods]

agzrym

Decreed ones of the Sea (1)

(59) bn . ym

Yea, sons of Sea."

agzrym occurs in a similar usage in 52:61 and is probably to be restored in 52:23.

III. In 400:III:1 bn gzry appears as a personal name.

74. glt: This appears in a context which speaks of Baal controlling the astronomical phenomena.

(51:V:69) b'l . y'dn . 'dn . tkt . bglt

"Baal appoints the seasons, he - - - in the - - -

(70) wtn . qlh . b'rpt

Yea, he gives his voice in the clouds

(71) srh . lars . brqm

He flashes lightning on the earth."

glt is probably to be paralleled with 'rpt and ars, but the meaning is not apparent. It is found also in 52:frag:13, but stands alone because of broken context; however, 'rpt

(1) Could be 'islanders.' cf. جزيرة, 'island.'

(2) This occurs only here but cf. شرير, 'to flash(lightning).'

appears only two lines away. Ginsberg in ANET, p. 133, renders it 'snow' apparently seeing a possibility of metathesis from the Heb. root לָחַץ.

kt: This is a doubtful reading. It is probably a verb telling what Baal does in the gl. It also occurs several times in 319 before names and paralleled with br, 'son.' In these last instances it may mean 'offspring.'

75. gml: It occurs as part of an epithet of the Ktrt goddesses.

(77:41) bnt h (42) ll b'l gml .

"Daughters of the New Moon
(1)
Lord of the sickle."

76. gmn: This word is found only in the account of Sun making sacrifices for Baal after his dead body has been buried in Sapan. It occurs six times, counting the probable restorations, giving the purpose of the enumerated sacrifices.

(62:18) ttbh . sb'm (19) rumn . kgmn . aliyn (20) b'l

"She sacrifices seven buffaloes as an offering for
Aliyn Baal

ttbh . sb'm . aly (21) [kg] mn . aliyn b'l etc.

She sacrifices seven cattle [as an off] ering for
Aliyn Baal, etc."

77. gmr: This occurs as one of the animals with which the fighting of Mot with Baal is likened. Ginsberg may well be right in ANET, p. 141, where he suggests 'camels.' The shift from l to r is quite possible under the influence of the m.

(49:VI;14) ahym . ytnt . b'l (15) lpuy

"My brother, indeed, thou has given, O Baal, to be
cleaved in pieces

bnm . umy . kl (16) yy .

Destroyed sons of my mother

(1) A Goetze in JBL, LVII, 1938, pp. 407-410, has interpreted b'l gml as a divine epithet equaling the Acc. bel gamli, 'Lord of the sickle.'

yt'n . kamam

(1)

They shake each other like camels

(17) mt 'z . b'l . 'z .

Mot is strong; Baal is strong

ynghn (18) krumm .

They gore like buffaloes

mt . 'z . b'l (19) 'z

Mot is strong; Baal is strong

yntkn . kbtmm

They bite like serpents

(20) mt . 'z . b'l . 'z .

Mot is strong; Baal is strong

ynshn (21) klsum .

They trample like lions."

pyy: cf. Heb. פָּרַד, 'to cleave to pieces' or Arabic فَارَسَ,

'to split.'

msh: Occurs in the threat of 'Anat to 'Il to force him to permit a house to be built for Baal.

('nt:pl. vi:V:9)

msh . nn . kimr . lars

"Lest I trample him like a lamb to the earth."

lsm: This means 'to run' in other passages, but the kind of animal indicated here is uncertain. Horse has often been suggested, but seems a little unlikely. Though horses occur in the Ugaritic legends, they are not mentioned in myths.

(1) Gordon in Ug. Lit., p. 48, renders yt'n 'they shake each other.'

cf. Arabic تَغَعَ, 'to shake a thing' or تَوَعَ, 'to shake (a bough).'

gmr is found as a personal name in 157:46; 300:14,23,23 and probably in 302:4.

76. gmnz: This root is not known to us apart from its one occurrence in the Ugaritic Literature, but its meaning is fixed quite certainly by its parallel.

(1)
(75:I:12) il . yznq bm (13) lb

"'Il laughs in the heart

wyznq . bm . kbd

Yea, chuckles in the liver." (Gordon, *Ug. Lit.*, p. 53)

79. gngn: This is found but twice, once in this form and once in assimilated form, gnn.

(51:VII:47) yqra . mt (48) bnps^h

"M^ot calls from his soul

yst^rn ydd (49) bn^ggn^h

Yea, the beloved is instructed in his kidneys."

Gordon in *Ug. Lit.*, p. 36, translates 'meditates in his inwards' and Ginsberg in *ANET*, p. 136, translates 'thinks in his heart.' I take yst^rn to be a Gt of ysr with metathesis on the basis of 127:26 quoted below. I feel that 'kidneys' is perhaps an accurate translation of gngn since we have other words for 'heart' and 'liver' and since 'kidneys' is used in the O. T. in a similar sense, cf. Psa. 16:7. אֶף-לִי לֵלֶנֶת יִסְרוּנִי כִלְיֹתַי

The other occurrence is even a closer parallel.

(127:25) ap . ysb . y^tb . l^hkl

"Then Ysb returns to the palace

(1) zhq is a dialectal variant of shq in text 75.

(26) wywsrm . ggnh

And his kidneys instruct him."

80. g't: See No. 279

81. gpn: I. 'vine,' like Heb. וֵיזַן

(52:9) yzbrnn . zbrn gpn

"They prune him (like) the prunings of the vine

(10) ysmdnn . smdn . gpn
(1)

They bind him (like) the bundles of the vine

ysql . sdmth (11) km gpn

He is felled in his field like a vine."

II. Part of the saddle or harness; cf. Gen. 49:11. Used only of the gold and silver saddle parts used in preparing an ass for Asherah to ride upon.

(51:IV:9) mdl . 'r . smd . phl

"He saddles an ass, he hitches a donkey

(10) st . gpmn . dt . ksp

He places harness of silver

(11) dt . ynq . nqbnn

Of gold decorations."

Similar usage is found in 51:IV:7, 12, and restored 5. The same terminology is found also in I Aght 52-54.

III. Personal name of one of Baal's messengers. See 67:I:12.

82. gpmn: See No. 29

83. gr: I. The common Semitic root meaning 'to dwell, sojourn.' Cf.

Heb. גָּרַח.

I Aght 153) mls aght . ezr .

"Aght the Hero was smitten

(1) cf. Heb. גָּרַח, 'to bind, join, harness;' also גָּרַח and Acc. samādu. This is a common root for 'stick' in Ugaritic. smdn in 317:1,3 and 318:1,9 may refer to yoke of oxen like Heb. גָּרַח.

amd . gr bt il

Who dwelt longest in the house of 'il

(154) 'nt . brh . p'lmh . il

But now he has passed away, even to eternity

'nt . pr . dr

Now and from generation to generation."

amd: This is the relative form of the root, md. cf. وَصِرَ, 'long'

(2:27) wtb . lms! pr

"And now to return to the story

m [s] r msr . bt . ugrt .

An offering, an offering, O daughter of Ugarit

wpy gr (28) hnyt . ugrt

Yea, drive out sojourners of the walls of Ugarit."

II. The root ngr also occurs with this writing. See No. 277.

84. ngrr: Probably a reduplicated stem of the R. type of gr. It occurs but once.

(52:66) tm . ngrr , labnm . wl'sm . sb' . snt (67) tnt

"There you shall wander by the stones and by the trees
seven complete years."

85. grds: This word occurs in an account of the impoverishing of a household.

(krt 21) y'n . htkh (22) krt

"Krt sees his sons

y'n . htkh rs

He sees his sons impoverished

(23) mid . grds . tbth

Great is the destruction of his sitting."

rs: cf. Heb. רָשַׁע , 'to be poor' or רָשַׁע in the sense of impoverish.

grds: My fellow student, Clifford W. P. Hansen, called my attention to the Syriac ܩܪܕܝܫ , 'to destroy.'

htk: This is used as a parallel for bn and ab.

Gordon in UH, pp. 229-230, sees this as representing both the Acc. hatik-(?), 'father' and hatk-(?), 'son.'

A similar cliché occurs in krt 10-11 where htkn is probably to be emended to htkh on the basis of krt 21. In 76:III:35 we have htk . dgn which equals the more common title for Baal, bn . dgn.

(49:IV:34) thm . tr . il . abk

"The message of Tor-'Il, thy father

(35) hwt . ltpn . htkk

The word of Ltpn, thy parent."

A parallel to this occurs in 'nt:pl.ix:II:17-18.

86. gtr: I. a personal name or epithet

A. Part of a compound name for Baal

A portion of a letter to the high priest reads

(18:20) bd ihqm . gtr

"In the hand of Ihqm Gtr

(21) wbd . ytrhd (22) b'l

And in the hand of Ytrhd Baal."

Note the Acc. gaskum, 'mighty,' which makes a suitable title for Baal. cf. Hem. 3,23 - a-na ilUras ga-as-ri-im.

B. Another name for Astarte. In a ritual text to her we find

(5:1) k t'rb!? . 'ttrt . hr . -?(2) bt mlk

"When Astarte enters the house of the king."

In lines 3-8 there is an enumeration of offerings to be made, as sheep and cattle. Then we have a parallel with line 1.

(5:9) 'lm . t'rbm . gtrm (10) bt mlk

"Going up, Gtrm enters the house of the king

tal . hrs . (11) lšps . wyrh . lgtr

A shekel of gold for Sun and Moon, for Gtr.

In lines 12-26 there is a list of other metals to be offered for Astarte or Gtr with accompanying ritual.

C. Other occurrences as a personal name are 66:4; 84:9; 300:rev:20; 321:III:7.

II. other:

A. It may mean 'flock' or 'strong' in a letter to the high priest.

(18:16) [hd . s . d . gtr

"[] -- sheep of the flock/strong."

B. The word stands alone in broken context in 18:14 and 5:17.

87. dbat: This occurs only in connection with the horns of 'Anat which Baal is to anoint.

(76:II:21) grn . dbatk . btlt 'nt

"The horns of thy strength, O Virgin 'Anat

(22) grn dbatk b'l . ymsh

The horns of thy strength, Baal will anoint."

'Strength' was suggested by H. Louis Ginsberg, Apud Gordon in UH, p. 40, note E, with a reference to Deut. 33:25,

𐤀𐤍𐤁𐤁 but this is its only occurrence in the Bible and its meaning is none too certain. In ANET, p. 142,

Ginsberg offers no translation of dbat.

88. dbb(m): Its only occurrence is in a problematic passage describing the throne room.

(51:I:57) n'l . il . d . qblbl (58) 'ln

"The shoes of 'Il which he wears (lit. 'receives upon him)

yblm . hrs

Gold overflows them (i.e., they are gold plated)."(1)

(39) tlhn . il . dmla

The table of 'Il which is full

(40) mm . dbbm . d (41) msdt . ars

All manner of beasts (1) of the foundation of the earth."

qblbl: This is found only in this passage, the reduplicated stem of qbl, probably equaling قبَل, 'to receive, to accept.'

ybl: If the breaking of the passage be correct this writing has a different meaning from the more common one in Ugaritic, 'to bring.' It may represent a different root.

mm: This is the equivalent of minumme, 'whatever, all,' in the Nuzu letters.

89. dbt: See No. 459.

90. dbr: See No. 357.

91. ddym: See No. 33.

92. dky(m): An epithet of Môt, it occurs once where Baal makes an end of Môt. It may equal دكي, 'to be sagacious.'

(49:V:1) yihd . b'l . bn . atrt

"Baal seizes the son of Asherah

(2) rbm . ymhs bktp

The mighty one he smites upon the shoulder

(1) 'Il's clothing reminds one of the Iliad. cf. description of Achilles' attire before Hephaestus is engaged to make the new armor of artistic creation.

(2) Ginsberg is probably right when he suggests that these are rhytons shaped like animals. cf. ANET, p. 132.

(3) dkym . ymhs . bsnd

The sagacious one he crushes with a stick."

93: dll: I. 'tribute'

It is used in the declaration of Baal that he will not surrender to Môt.

(51:VIII:45) dll . al . llak . lbn (46) ilm . mt

"Tribute I will not send to the god Môt

'dd lydd (47) il . gZR

Submission to 'Il's beloved, the hero."

My friend, Izz-Al Din al-Yasin, pointed out that the Arabic جس was used with the meaning 'to pay special love to.'

'dd: This is translated from the context and the rendering is supported by other occurrences. See No. 324.

II. 'poor'

(127:45) ltdn (46) dn . almt .

"You have not judged the case of the widow

ltpt (47) tpt qsr . npa

Nor given a decision in the case of the broken in spirit

ltdy (48) tam ⁽¹⁾ 'l . dl

Nor driven away the oppressors of the poor."

Dhorme sees 'poor' in dll in 103:25,26 and 28 but the language is unestablished in this text as yet.

III. A personal name in 321:rev., III:26, bn . dll.

94. dlp: This occurs in the account of the contest of Baal with Sea.

It is used to describe the countenance of a defeated fighter.

(1) tam occurs only here and its meaning must be conjectured from the context.

(68:17) nhr . 'z .

"River is strong

ym lymk .

Sea is not brought low

ltngsn pnth

His vertebrae are not convulsing

lydlp (18) tumh

His countenance is not fallen."

dlp: This occurs in a similar passage in 68:26 without the negatives since Baal is successful in defeating Sea after Ktr-and-Hss provides the two clubs. cf. Heb.

עליונותו יגלוהו Ecclesiastes 10:18 or better yet
Psalm 119:28 יגלוהו פשו.

ymk: The root is uncertain. cf. Heb. גלו, 'to be brought low.'

ngs: In its other two occurrences it appears without the n but with the same meaning. Its use in the above text reflects a D or N stem. It occurs as a personal name in 44:III:15. cf. نفس, 'to shake, convulse.'

(*nt:III:31) 'ln . pnh . td'

"Above her face sweats

tgs . nnt (32) kslh

The vertebrae of her back convulse."

A similar passage occurs in 51:II:19.

tum: This would seem to be equal to the Heb. תמת .

95. dlr: It is found only in the account of the birth of the gods.

(52:25) šps myprt . dlthm

"Sun fructifies their branches

(26) wgnbm

And the grapes."

dlt: cf. Ezek.17:23, $\text{לְחַיֵּי לְחַיֵּי לְחַיֵּי}$, 'in the shadow of its branches.

myprt: This occurs only here though bn ypr is found as a personal name in 400:III:10 and ypr occurs as a place name in 109:10; 112:9; and 113:7. Its meaning is questionable.

96. dmr: See No. 163, I.

97. dnt: One of the types of sacrifice which Baal hates. The general sense is fixed by its parallels, but the exact meaning is in doubt.

(1)
(51:III:18) dbh (19) btt

"A sacrifice of shame

(2)
wdbh . {wdbh} (20) dnt

And a sacrifice of whoredom

wdbh . tdmm (21) amht

And a sacrifice of the vice of handmaids

kbh . btt . ltbt

For in it is the shame for baseness

(22) wbh . tdmm . amht

And in it is the vice of handmaids."

dnt: cf. Hosea 4:1 - $\text{לְחַיֵּי לְחַיֵּי לְחַיֵּי}$

לְחַיֵּי

"Whoredom and wine and new wine take away the heart."

This can only be 'whoredom' if Arabic زنا be a borrowing rather than cognate. Otherwise it would appear in Ugaritic as znt.

tdmm: a likely noun formation from the root dmm. cf. Arabic

ذم , 'blame, vice' or تذم , 'to blame one another.'

ltbt: could be the preposition l plus a noun formation with the t prefix of a root.

(1) Ginsberg in ANET, p. 132, translates this as 'banquet.'

(2) Dittography

wbt: note the t prefix noun forms especially common with weak roots. cf. Arabic b. 9, 'to revile, to abase.'

98. d'(t): Two words of different meaning and derivation appear as this homograph.

I. the noun, 'sweat,' corresponding to Heb. לַח

(127:10) wttb . trhs . nm . bd't

"And she returns to wash him of sweat."

The verbal form also occurs as in 'nt:III:31, pnh td', 'his face sweats.'

II. 'Acquaintance,' probably corresponding to Heb. לַח from ל ח.

(62:rev. 48) 'dk . ktrm . hbrk

"Unto thee (is) Ktr, thy companion

(49) whss . d'tk

Even Hss, thy acquaintance."

99. d's: The meaning is fairly well established by the context. It is found in connection with the Virgin 'Anat's setting off for Sapan.

(51:V:82) smh . btlt . 'nt

"The Virgin 'Anat rejoices

td's (83) p'nm .

The feet dance

wtr . ars

Even move (upon) the earth."

Probably td's is to be restored in 'nt:V:12 and 2 Aqht VI:46 on the basis of this passage.

tr: this is found also in 2 Aqht VI:46 and 62:52 with the same sense and probably to be restored in 'nt:V:13. cf. Heb.

ל ח . Other occurrences are 76:II:11, 28, 29 and

III:18, all with the same connotation, motion.

(76:II:11) tsu kmp . wtr . b'p []

"She lifts wing and goes by flight []"

(76:II:28) wtr . blkt (29) tr . blkt . wtr . bh(?) 1

"And she moves at a walk

She goes at a walk

Yea, she moves at a dance."

One other occurrence is 76:III:18.

100. dpr: I. This combination of letters occurs in 67:V:2 as dprk.

The context is so broken that there is no hint as to meaning.

II. The combination occurs in one other place, but probably represents the preposition d plus r. 'Anat goes on a hunt and kills several kinds of cattle which are described as:

(124:14) kksp (15) 1'brm .

"Like silver for the merchants

zt . hrs . 1'brm .

Olive-oil of gold for the merchants

ks (16) dpr . tlhn

Like small cattle of the chase of the table."

cf. Arabic فِر , 'flee.'

III. dprn stands alone in broken context in 56:24.

101. drd: Its one occurrence provides insufficient criteria for establishing a meaning.

(76:III:6) lm . kanyh . '1 [m]

"No one is like our stern [al] creatress

(7) kdrd dyknn

Like - - - of our establisher

(1)

(1) This entire translation is very problematic. For further study of any see No. 405.

102. dtq: This represents a d plus the root wqy. cf. وَقِيَ,
 'to harbor.' It occurs in a passage in which Judge
 River demands that the gods surrender Baal to him.

(137:18) tn . ilm . dtqh .

"Give up, O gods, him whom ye harbor

dtqyn . lm't

Yea, him whom the multitudes harbor."

The words occur again when the message is actually de-
 livered to 'Il in 137:34-35.

103. dtn: This is one of the weapons of 'Il. Following a list of
 divine names, oaths are taken by these weapons of 'Il.

(107:rev:12) bnrh il

"By the spear of 'Il

(13) bnit il

By the nit of 'Il

(14) bsmd il

By the stick of 'Il

(15) bdtn il

By the dtn of 'Il

(16) bsrp il

By the burning of 'Il

(17) bknt il

By the knt of 'Il

(18) bgdyn il

By the gdyn of 'Il."

dtn, knt, nit, and gdyn are found only in this text.

104. dt(t): I. It occurs in 'Il's reply to the Virgin 'Anat giving
 her permission to punish Aqht. cf. دَثَّرَ, 'to hit,
 strike, drive away.'

(3 Aqht rev:18) hd . dit . bkbdk .

"Lay hold of that which is in thy liver

tst . b[grb] (19) irtk .

Place (it) in [the midst of] thy breast

dt . ydt . m'gbk

Thine enemy shall surely be driven away."

It seems likely that m'gb is the common Semitic root 'gb and used here with the m prefix with the secondary meaning of 'enemy' referring to Aqht. However, Gordon may be right in taking hd as 'joy,' and then suggesting 'heels' for m'gb. See Ug. Lit., p. 91.

II. The same root may be represented in dt as a noun formation with the meaning 'meal offering.' It occurs in a religious text enumerating a number of offerings to be sacrificed to various gods.

(1:7) dr il wp[h]r b'l .

"The assemblage of 'il and the Divine Co[unc]il of Baal

(8) [g]dlt . slm .

[A head of large cattle (as a) peace offering

gdlt . wburn . [w]b (9) rmst . ilhm .

(1)

A head of large cattle even as a heave offering [and] as a burnt offering of the gods

b'lm . dt . wksm . hms (10) 'srh . mlu! (?) n .
snpt . hst!h

(1)

Baals: a meal offering, even two cups, fifteen units, two-thirds of its half." (2)

urm: this would seem to be a passive formation of the stem.

cf. Heb. זָרַח , 'heaved' in Exodus 29:27.

- (1) If these be translated correctly, this is the first time a heave offering or a meal offering has been recognized in Ugaritic.
- (2) This fractional element is problematical and awkward.

rmst: this would seem to fit in naturally as a burnt offering, but cf. Arabic رَمَضَ, 'to roast (a sheep)' and رَمِيضٌ, 'roasted flesh (of sheep)'. It should be noted also that in line 4 of this same text a small head of cattle is offered to Reshef as a burnt offering although the word srp is used.

105. hbt: This word occurs only in a letter to the high priest from a man in apparent controversy with his brother.

(18:17) ysm' . uhy (18) lgy

"May my brother hearken to my voice

whybt . bas [mth]

And may he become abject in [his] transgression."

The translation and restoration are questionable. cf.

Arabic قَبَطَ, 'to become abject,' and Heb. נָשָׂא חַטָּאת, 'guilt, trespass.'

Restoration not in UH.

106. hbq't: This is of unknown meaning. It occurs in the Wedding of Nikkal and the Moon. Its parallel, prbht, is likewise unknown.

(77:47) tlhh wulgh

"Her dowry and her trousseau

(1) (2)

y (48) ttat 'm hbqt

----- toward -----

(2)

(49) tc't 'm prbht

----- toward ----- "

107. hdr: It is found only in Krt and is parallel with dream. It is probably related to the Heb. הָדָר, 'glory.'

(1) This could be the y of exclamation, and thus both verbs would be 3.f.s. or 1.s.

(2) It is useless to etymologize on these verbs until we know the meanings of hbq't and prbht.

(1)
 (Krt 154) krt . yht . whlm

"Krt awakes, and 'twas a dream

(155) 'bd . il . whdrt

The Servant of 'Il, and 'twas a theophany."

(Gordon in Ug. Lit., p. 71)

Ginsberg in ANET, p. 144, translates likewise:

"Keret awoke, and (lo, it was) a dream;

The Servant of El, and (lo, it was) a fantasy - - ."

108. hll: This is an epithet of the Krt goddesses. This homograph represents the word 'to shout,' or 'new moon.' We cannot tell which is intended here. (2)

(77:40) asr ilht ktrt

(3)

"I will sing of the Krt goddesses

bn (41) t hll . snnt .

Daughters of the New Moon/shouting, swallows

bnt h (42) ll b'l gml

Daughters of the New Moon/shouting, Lord of the Sickle."

The same epithet occurs in 77:6,15; 2 Aqht II:27, 31,33,36, 38, and 40.

109. hmn: (nhmnt): This is found twice in a passage recounting the tale of Krt weeping himself to sleep because he has no son for an heir. The general import of the text is clear, but the exact nuance of several words is in doubt.

(1) ht occurs elsewhere as 'staff.' See 49:VI:29; 52:8,9, etc.

(2) Gordon suggests a possible play on the words with the different meanings used alternately. See Ug. Lit., p. 65, n. 1.

(3) cf. classic epic style: "Arma virumque cano - - -"

(Krt:26) y'rb . bhirk .

"He enters into his room

wyby

And he weeps

(27) btu nyan . wyam'

While repeating words, he sheds tears

(28) tntkn . udn'th (29) kn . tbln . arsh

His tears are poured out like shekels to the earth

(30) knhmt . mtth

Like fifth weights on his bed

(31) bn bkyh . wyvn

In his weeping he falls asleep

(32) bcm'h . nhmt

In his lacrimating drowsiness

(33) šnt . tluan

Yea, sleep overcomes him

(34) wykb . nhmt

And he lies down (in) drowsiness

(35) wvans

And he sleeps."

nhmt: The root is questionable and occurs only in this passage.

qms: The root is in doubt here although it appears twice in the literature in connection with imr as imr . qms, probably to be taken as 'small lamb.' See 124:14 and 51:VI:43 for this usage.

hms^v: found only here

l^v: found only here. cf. Acc. li'um, 'power.'

110. hrg: This word occurs but once, and the context is too broken to be intelligible.

(6:5) hry . ar lmm . bsr

"- - - [-] - soars."

110. hrr: Its only occurrence is parallel to lmd which would seem to establish its meaning.

(75:1:38) b'l . hmdm . yhmdm

"Baal verily delights in (them)

(39) bn dgn . yhrm

The Son of Dagan rejoices in (them)."

112. hslm: See No. 191, II

113. wot: See No. 324

114. wth: See No. 37

115. zdn: The root is not certain and the fragmentary text makes the meaning unintelligible.

(77:12) lydh tzdn []

"For his love she - - - []."

The word is probably to be restored in 77:8.

116. ztn: The root is highly problematic. The end of the line is missing in the one place where it occurs.

(*nt:pl.x:IV:16) t'nym . lztn []

"They replied to - - - []."

117. zgt: See No. 279

118. ztr: This occurs in the enumeration of the functions of a son, who, it is hoped, will be born to Daniel through the intercession of the deities to 'Il. The meaning is uncertain.

(3 Aqht:I:26) wcyn . bnh bbt .

"So that a son of his may be in the house

srs . bqrb (27) hclh .

A root in the midst of his palace

nsb . skn . ilibh . bqds[✓]

One who sets up the stela of the ancestral
gods in the shrine

(28) ztr . 'mh . lars .

Who lays his people to rest on the earth

msu . qtrh (29) l'pr

Sends out his incense from the dust."

The above is the translation given by Gordon in Ug. Lit.,
p. 86. Ginsberg in ANET, p. 150, breaks the passage
differently and translates the pertinent section, taking
ztr as a noun as follows:

"Who sets up the stelae of his ancestral spirits,
In the holy place the protectors of his clan."

Similar passages are found in 2 Aght I:43-47 and 2 Aght II:
14-17.

119. hbs[✓]: I. 'hand' cf. Amarna hbs[✓], 'hand' (J. A. Knudtson, Die El-
Amarna-Tafeln, Leipzig, 1915)

(3 Aght:28) tstn . knr[✓] . bhbs[✓] .

"She makes him like an eagle in her hands

km . diy (29) bt'rth

Like a bird in her fists."

A similar passage occurs in 3 Aght:17-18.

('nt:II:11) 'tk[](12) rist[✓] . lbmth

"She loads [] heads upon her back

'snst . [](13) kpt . bhbs[✓]

She hangs [] palms from her hands."

'snst: This occurs only here and is translated from the
context of this passage only.

'tk: This occurs also in fragmentary text 131:2 and
'tk is probably an epithet of Mot in the follow-
ing:

(^vnt:III:40) mhst . add ilm . ar(41)s mt .

"I smote the beloved of the earth gods, Môt

'gl . il . 'tk

Even the calf of 'Il, the hoary one."

II. hbs is probably a place name in 110:10 and 2 Aqht:
VI:8.

III. Occurrences in highly fragmentary passages are
6:6 and 67:IV:22.

120. hdg: One of the three symbols of Tls^v, the handmaid of Asherah.
Quite possibly these are indicative of her position as a
mid-wife, since in the lines following the quotation given
below there is labor and travail followed by offspring
being born, apparently to Baal.

(75:I:14) zi . at . ltls^v

"Get thee out O Tls!

(15) atm . yrh (16) ldngy .

Come Moon to Engy!

amt (17) atrt .

The handmaid of Asherah

gh (18) ksank .

Take thy bandages

hdgk

Thy cloths

(19) htlk

Thy swaddling bands

wzi (20) baln . tkm

And go into Aln of the midst

(21) btk . mlbr (22) ilsiy^v

Into the midst of the wilderness of 'Ilsiy.

(23) kry amt (24) 'pr . 'zm yd

The handmaid digs the dust (with) a mighty hand."

zi: The scribe in text 75 writes original Semitic d as z regularly.

ksan: This may be a noun formation of the root ks,² corresponding to the Acc. kasu,[^] 'to bind.'

hdg: This has exegetical support only.

htl: This may correspond to Heb. הטל, 'to swaddle.'

121. hwt: I. 'to live'

(76:II:20) hwt . aht

"mayest thou live, O my sister"

II. 'animal' like the Syriac ܗܘܐܝܢܐ.

(51:I:42) s' . il . dot . kamr

"The bowl of 'Il, a small creature like a lamb

(43) sknt . khwt . yman

Stelae like the animals of Yman

(44) dbh . rumn . lrbbt

In which are buffaloes by the myriads."

122. hz: 'Anat uses the word in speaking to 'Il, preparatory to asking him for a house for Baal. It may mean 'to obtain.'
cf. Arabic حظ, 'to obtain a thing.'

('nt:V:38) thmk . il . hkm

"Thy word, O 'Il, is wise

hkmk (39) 'm . 'lm

Thy wisdom is eternal

hyt . hzt . thmk

Life thy word obtains."

Gordon in Ug. Lit., p. 23, translates the last stichos,

"Lucky life, thy word," on the basis of حظ,

'lucky.' Ginsberg in ANET, p. 138, breaks the passage differently --

"Thy decree, O El, is wise:

Wisdom with ever-life thy portion

Thy decree: 'Our king's Puissant Baal'

'Portion' would certainly be a possible translation of hzt on the basis of Heb. חָצַק, 'to halve, divide in parts' but this necessitates the adding of a preposition and reading hztk and also ignoring the preposition on hkn. An identical passage occurs in 51:IV:41-43 except that hknt is found in place of hknk. The root is found in 49:V:23 but the context is badly broken so that all we have is ahz, 'I shall obtain.' The first person singular is supported by several others occurring in the same passage.

II. The one other occurrence of hz probably equals the Heb.

חֵץ, 'arrow.'

(krt:116) hzk . al . ts'l (117) qrth .

"Thine arrows thou shalt surely send upward
toward the city

abn . ydk

Yea, the sling stone of thy hand."

123. hyly: It occurs only in texts connected with Aqht. The meaning is fixed by its parallel, mhr, 'soldiers' as well as by cognates.

(124:8) mhr b'l

"Soldiers of Baal

(9) wmhr . 'nt

And soldiers of 'Anat

tm . yhpn . hyl(10)y . zbl .

There hasten the forces of the Prince,

mlk . 'lly

(Yea), of King 'Lly."

hyly is probably to be restored in 123:12 where it appears along with yhpn.

yhpn: This probably represents the root, whp, equaling the Arabic وَحَف, 'to hasten.' It occurs only in the two instances cited above with a possible third occurrence in text 127.

(127:57) tqln . bgb1

"May there fall in Byblos

(58) sn̄tk . bhp?nk

Thy years in thy haste??"

124. hlym: This is found only in the sacrificial texts. It occurs twice in conjunction with Sun and is probably another name or title for Sun.

(3:46) rgm . yt tb

"Word he ret[urns

(47) b . sb̄ . sbu . sps̄ . w . hlym

On the [seven]th: Rising Sun-and-Hlym."

That this is the correct breaking of the passage is evidenced by the fact that the passage indicates different gods to be sacrificed to on different days, as third, fourth, sixth, etc. On the seventh day sacrifice is to be made to Sun. The word is probably to be read in the following also. Restoration not given in UM.

(9:9) gdlt . 'rb sps̄ whl(10) ym

"A head of large cattle, Setting Sun-and Hl[ym]."

125. hlq: This root is found parallel to brkm, 'knees,' and has been commonly translated as 'thighs.' It is used in the description of 'Anat's mighty warring where she wades in blood knee deep and then hlq deep. I believe we should take this as 'neck' on the basis of Arabic كَلْف, 'throat,' thus making her war all the more gory.

(*nt:II:27) kbrkm . tgll bdm (28) zmr

"As knee deep she wades in the blood of soldiery

hlqm . bmm' mhrm

Neck deep in the gore of troops."

The m on brk and hlq is adverbial.

An identical passage is found in *nt:II:13-15.

hlq may be read in text 117.

(117:16) rgmy . lh(17)lqt . w . pn (18) mlk . nrb'zn

"My word, we shall bring to the neck and face of
the king."

nrb'n: If this is the correct reading it would be the N
stem used in a weakened reflexive sense.

126. hmdrt: See No. 9.

127. hmh: Its single occurrence is found in Krt's request of Ilhu
to call his sister to come to Krt's side and weep for him.
The meaning is not established.

(125:28) sh . ahtk (29) ttmnt .

"Summon thy sister Octavia

bt . hmhh

From the house of her gentle guardian."

This translation is offered by Gordon in Ug. Lit., p. 78.
Ginsberg in ANET, p. 147, translates as follows:

"Call thy sister Thitmanet,

A maid whose passion is strong."

128. hmt: The word occurs in connection with the wives of 'Il
prior to their giving birth and also with the wife of
Daniel prior to her bearing a son. Gordon in UH, p.
228, has given the linguistic evidence. He refers to
the Heb. חַוּלָה (?) in Gen. 30:38,39,41 and the Eg. hmt,
'vulva, cow,' and hmt, 'woman, wife.' Perhaps refer-
ence should also be made to the Arabic حَم,

used in different forms to express various desires of a pregnant woman, probably secondary meanings.

(52:49) whbr . sptlm . ys [g]

"Now he bows down, he kisses] their lips

(50) lm . sptlm . ntatm .

Lo their lips are sweet

ntatm . klrmm m/t

Sweet like grapes

(51) lm . nsq . whr .

From kissing and conceiving

bhbq . lmhmt .

From the embrace of pregnancy

tqt [nsn]

They go into labor []

(52) tldn shr . wslm

They bear Dawn and Dusk."

A similar passage is found in 52:55-56. Gordon in Ug. Lit., p. 61, renders lmhmt as 'childbirth.' René Largeton in La Naissance de L'Aurore, p. 24, translates it as 'la volupté.'

In the Legend of Aqht, 'Il's blessing upon Daniel with the promise of a son is given but the account of the fulfillment is probably to be restored in § Aqht: II:41-47. The blessing is quoted below.

(2 Aqht:I:39) l'rsn . y'l

"On his couch he will ascend

(40) [] . lm . nsq . atth

[] from kissing his wife

(41) [] bhbq . lmhmt

[] from his embrace pregnancy

(42) [n . ylt . hnhmt]

[] - the pregnant one will bear."

129. hnn: 'entreaty' By the process of offerings and incubation Baal draws near to Daniel. Daniel is desperate because he has no son. After Baal's entreaty to 'Il on behalf of Daniel, a son is promised.

(2 Aqht:I:16) mk bšb' yann

"Behold on the seventh day

(17) [w] yqrb . b'l . bhnth

[Then] Baal draws near with his entreaty."

Ginsberg has taken this interpretation in ANET, p. 150, and has aptly pointed out that Baal performed a similar role for Krt in 128:II:12ff.

The verbal form of hnn occurs in 76:I:12 while it is found as a personal name in 107:6 and 323:IV:5.

130. hsp: 'to gather'

I. Pgt gathers water (dew from the barley)

(1 Aqht:50) šm' . pgt .

"Hear Pgt

tknt . m [y]

Who shoulders wat [er]

(51) hspt . ls'r . tl .

Gathers dew from the barley."

A similar passage is found in 1 Aqht:199-200 and it supports the restoration given above.

II. 'Anat gathers water to wash herself

('nt:IV:86) thspn . mh .

"She gathers her water

wtrhs

That she may wash herself

(87) tl . smrḥ.

Dew of heaven

smn . ars

Oil of earth."

A parallel passage is found in 'nt:II:38-39.

The meaning of hsp is fairly certain from the context.

However, we do have Arabic حَسَفَ, 'to pick out' or

'cull(dates, 'to reap(corn).'

131. h'm: (3:21) smn rqm []

"Oil of the Rqm plant []

(22) wtn h'm []

And two measures of []

(23) kdm . yn . pr []

Two pitchers of wine of the fruit []

On exegetical grounds h'm would seem to be a measure of some kind.rqm: This is probably the name of a plant. cf. Arabic قَمَة, 'plant of the class pentandria.'132. hpn: See No. 123133. hs: See No. 254, II134. hrnq(m): Its single occurrence is parallel to krmm, 'vineyards.' (1)(77:22) atn sdh krmm

"I will make her field like a vineyard (1)

(23) sd ddh hrnqm

The field of her love like a flower garden."

Gordon in UH, p. 229, has pointed out the Acc. urnuqu: n. of a plant.(1) The final m is adverbial.

(87) tl . smr.

Dew of heaven

smn . ars

Oil of earth."

A parallel passage is found in 'nt:II:38-39.

The meaning of hsp is fairly certain from the context.

However, we do have Arabic حَسَّ, 'to pick out' or 'cull(dates, 'to reap(corn).'

131. h'm: (3:21) smn rgm [] I

"Oil of the Rgm plant [] I

(22) wtn h'm [] I

And two measures of [] I

(23) kdm . yn . pr [] I

Two pitchers of wine of the fruit [] I"

On exegetical grounds h'm would seem to be a measure of some kind.rgm: This is probably the name of a plant. cf. Arabic قَوْسٍ, 'plant of the class pentandria.'132. hpn: See No. 125133. hs: See No. 254, II134. hrnq(m): Its single occurrence is parallel to kmm, 'vineyards.'
(1)(77:22) atn sdh kmm

"I will make her field like a vineyard

(1)

(23) sd ddh hrnqm

The field of her love like a flower garden."

Gordon in UH, p. 229, has pointed out the Acc. urnuqu:
n. of a plant.(1) The final m is adverbial.

135. hrs: See No. 29

136. hs: This combination of letters occurs as a noun in the formula for Anat's triple insignia:

hsk 'sk' bsk (Int:III:15, IV:55, pl. ix:II:21); all three with the suffix -k, 'thy.' Of these three parallel nouns only 's, 'tree, (grape)vine' is definable, and so provides the only possible clue to the meaning.

A relationship with the imperative hs (51:V:113-116; 'nt:pl. ix:III:27, 'hurry,' is unlikely. The only other occurrence of the combination, which remains obscure because of the broken context is:

dl . ylkn . hs . ba] ('nt:pl. x:IV:7).

137. hzrt: This is a tree or shrub of some kind. It occurs only in the hippiatric texts preceded by pr to indicate one of the elements to be compounded together for treating an ailing horse.

(56:15) w . pr . hzr]

"And the fruit of hzr]"

The same occurs in 55:11 and is probably to be restored in 56:29.

138. htk: See No. 85.

139. htl: See No. 120.

140. hblttm: This combination of letters is found but once in the literature and the meaning remains obscure.

('nt:pl.x:IV:7) dl . ylkn . hs . ba]

"That they do not go speedily in -]

(8) b'pr . hblttm .

In the dust - - - - - ."

141. hbr: Etymologically this could mean 'community' but it occurs only in the Legend of Krt and is probably a proper name

for a city in each case.

(krt:80) 'db (81) akl . lqryt

"Prepare food for the city

(82) htt . lbt . hbr

Wheat for the house of Hbr."

(128:IV:19) tr . hbr rbt

"The bulls of Great Hbr

(20) hbr . trrt

Little Hbr

(21) bt . krt . tbun

They enter the house of Krt."

A similar passage occurs in 128:IV:8-9.

142. hbrtnr: This is one of the court personnel mentioned second after the crown prince in a list of tribute brought by the king of Ugarit, Nqmd, to the great king, Shuppiluliuma, and his court.

(118:34) [mit igni] hbrtn[r]

"[a hundred lapis gems] for the Hburtanur."

We have secured the vocalization from the occurrence of the title in Mesopotamia. cf. a-na awš^lhu-bur-ta-nu-ri, cited in Syria 21, 1940, p. 254, 258.

143. hbrt: Lady Asherah entreats 'Il after placing hbrt and hptr upon the fire. We do not know what these objects actually were but Gaster has pointed out in Syria, 11, 1930, p. 311, that hptr equals the Acc. huppataru, 'made of gold,' which occurs in an inventory list from Qatna.

(51:II:8) stt . hptr . list

"She places hptr on the fire

(9) hbrt . lzt . phmm

Hbrt on the top of the coals."

144. hbt: It occurs in text 2 which consists of rituals and sacrifices to be used to protect the city of Ugarit from outside invaders. Gordon in UH, p. 230, has pointed to Acc. habātu, 'to plunder.'

(2:13) ulp . hbtkn .

"Chief of your spoilers

ulp . md [llk] n .

Chief of yo[ur] opp[ressors]."

mdll: This is correct only if its parallel, hbt, is correctly interpreted. The restorations are established from parallels.

Parallel passages occur in 2:22 and 30.

145. hh: I. This word occurs only in the Baal and 'Anat cycle in connection with Môt's land of inheritance. It may mean 'gate' or 'opening.' cf. Arabic خَوْتَة,

'aperture in a wall,' or see Eth. ጥጥት, 'door.'

(51:VIII:12) mk . ksu (13) tbth

"Lo the throne of his sitting

hh . ars (14) nhlth

The gate of the land of his inheritance."

If this translation be correct, Môt's throne would seem to be a fortress guarding the passageway to the underworld. It should be noted that the same cliché occurs in 67:II:15-16 but the hh is omitted.

II. hhm may occur in 2 Aqht:VI:35 with the sense of 'loathsome' but the reading is uncertain.

146. ht: See No. 107.

147. hym: This as well as tbth is to be taken as a casting of silver having to do with the making of a crown for 'Il if kt is to be translated 'crown.'

(51:I:30) ysq . hym . wtbth

"He casts hym and tbth

(31) kt . il . dt . rbtn

The crown of 'Il of two myriads

(32) kt . il . nbt . bksp

The crown of Il adorned with silver

(33) smr(h/z(t . bdm . hrs

Plated with gold."

Gordon in UH, p. 23, suggests kt equaling the Heb.

כֶּתֶר, 'crown' with the final r dropped as kt ('nt:VI:18) stands for the god, Ktr.

nbt: Izz-Al Din al-Yasin has pointed out that Arabic نَبَت is 'to adorn (with gems, gold, etc.).'

148. lmst: See No. 109

149. hndrt: This is found only in the hippiatric prescriptions and designates some horse ailment.

(55:6) [k . yhnd] . ssw hndrt wt [k

"[When] hndrt [seizes] a horse then [-]-

150. hnp: See No. 468

151. hswm: See No. 31

152. hss: I. 'to consider' or 'to reflect upon'

(51:IV:58) hm . yd . il mlk (39) yhssk .

"If the love of king 'Il makes you consider

ahbt . tr . t'rrk

Yea, the affection of Tor overcomes you."

Gordon in UH, p. 231, has pointed to Acc. hasâsu, 'consider.'

'rr: occurs only in the above passage and in

(77:28) vrpr(1) 'ttr t(rev:29) rh lk ybrdny .

(1) gpr occurs but this once and the translation has only exegetical support unless Arabic غفر, 'to forgive' might tie in with a meaning like 'to indulge(someone in something)' here.

"Attar will consent to marry Ybrdny to thee

bt [a](30)bh

The daughter of his [fa]ther

lbu y'rr .

The lion will be won over."

(128:III:25) wthss . atrt (26) ndrh

"And Asherah considers her vows."

II. As a name for the god commonly known as Ktr-w-Hss, it sometimes stands by itself and sometimes with Ktr.

153. hsp: This word occurs only in the Legend of Aqht to help describe some scene which Pgt beholds upon the threshing floor. From this scene Pgt divines that Aqht is dead.

(1 Aqht:28) [bn]^si (29) 'nh

"[bn] on li^fting her eyes

wtphn [](30) bgrn .

Lo, she sees [] in the threshing floor

yhrb [](31) ygly .

[] dries, it droops

yhsp . ib []

The ib [] sinks."

Pgt probably sees a vine which dries up and sinks to the ground. cf. Arabic خَسَفَ, 'to sink down.'

gly is common in Ug. meaning 'to lower.'

154. hptr: See No. 143.

155. hpt: This refers to a class of soldiers, possibly mercenaries. cf. Heb. רַפְּסָנִים, 'free(from a master).'

(krt:87) wysi . 'dn . m'

"Let the multitudes of M' go forth

(88) sbuk . ul mad

Thy host a great force

(89) tlt . mat . rbt

Three hundred myriads

(90) hpt . dbl . spr

Mercenaries without number

(91) tnn . dbl . hg

Reserves without reckoning."

The other occurrence probably presents the loneliness of the mercenaries with the consequent longing for home and mother.

(128:5) arh tzg l'glh

"As a cow moos for its calf

(6) bn . hpt . lumthm

So the sons of mercenaries for their mothers."

In the Krt passage quoted above Gordon in Ug. Lit., p. 69, translates hpt as 'crack-troops' which he conjectures from the context. Ginsberg in ANET, p. 143, renders it as 'serfs' probably on the basis of Amarna hu-up-su.

bthptt occurs twice. See No. 68.156. hst: See No. 104157. hr: I. One of the compartments of the house of the king(5:1) k t'rb!(?) . 'ttrt . hr . -(?) (2) bt mlk

"When Astarte enters the banquet hall in the house of the king."

These two letters occur in 5:5 as hr [] (but may be a different word.

II. Other occurrences

(6:16) m [] [m . wmdbht

" - [] - and altars

(17) hr [] ['l . kbbthr [] [upon the stars."

This hr probably represents a different word than that of text 5.

h(w/r)m is found in 98:4 but the text is obscure.

158. hrhrtm: The single occurrence of this combination of letters is found in 129:13 if the first letter be correct, hrhrtm. There are many lacunae in the text but the occurrence of fire at least once and possibly twice in the near context would support the equation of hrhrtm with the reduplicated Heb. חחחח, 'heat.'

159. hrt: This root occurs only in the account of the birth of the gods. The sense of the passage fairly well establishes the meaning as 'to pluck or to dress (a bird).' cf. Arabic حرت 'to beat off (the leaves of a tree), to pick grapes.'

(52:38) yr . bsmm . 'sr .

"He shoots in the heavens a bird

yhrt

He plucks (it)

yst (39) lphm

He sets (it) on the coals."

160. hrm: This is found three times in a cliché having to do with the building of a house for Baal. It is parallel with 'zbt, and both would seem to be non-Semitic words. The message to be delivered to Baal is stated:

(51:V:75) sh . hrm . bbht!k

"Call the bulls into thy house

(76) 'zbt . barb . hklk

The gazelles in the midst of thy palace."

Gordon in Ug. Lit., p. 33, suggests 'bulls' and 'gazelles' as tentative in the light of 128:IV:6-20 where guests are

so-called. Ginsberg in ANET, p. 133, takes these words to represent materials brought into the house for the conflagration which occurs later.

"Summon weeds into thy house,

Herbs into the midst of thy palace."

This same message is delivered in 51:V:91-93 and put into action in 51:V:98-99.

hrn is found also in 106:rev:12 along with other obscure words.

161. hrs: I. a mountain or a place name

('nt:pl.ix:III:21) idk . lyt [n pnm 'm ltpn]

"Thereupon he set [s face toward Ltpn],

(22) il dpid .

God of Mercy

tk hrs [n]

In the midst of the mountai [n]"

Gordon in UH, p. 232, has pointed to ^{Acc.} hursamu, 'mountain.'

Much the same phraseology is found in 'nt:pl.ix:II;23.

II. Found as a personal name in 321:rev., III:40, bn . hrsn.

162. hrt: This represents a place where Baal and Aqht are buried among the spirits of the earth.

(62:17) wtqbrnh .

"And she buries him

tstnn . bhrt (18) ilm . ars

She places him in the caves of the spirits of the earth."

Wherever the spirits were thought to dwell is that which

hrt means. Izz-Al-Din al-Yasin has suggested the Arabic

حزت, 'vast expanse of desert.' A similar cliché

occurs with reference to Baal again in 67:V:5-6 and three

times with reference to Aqht: 1 Aqht:111-112;126-127;140-141.

163. hs: Probably these two consonants represent more than one root.

I. Baal speaks to his enemies threatening them; their reaction is stated; then he speaks again.

(51:VII:32) ahsn (33) rtq []

"I will treat harshly the bound ones []

(34) qdmym . bmt . [] (35) ttn

The early ones, the back [] they jump

ib . b'l t!ihd (36) y'rm .

The enemies of Baal cling to the forests

snu . hd . gpt (37) gr

The foes of Hadd to the sides of the
Mountain

wy'n . aliyn (38) b'l

Then Aliyn Baal answers

ib . hd .

Enemies of Hadd

lm . ths

Why do you fear

(39) lm . ths . ntq . dmrn

Why do you fear the arms of our bravery?"

hsn: I take hsn to be a different root constituting the threat of Baal. cf. Arabic خشن, 'to treat harshly.'

rtq: I have translated rtq as though equal to Heb. pual, רָטַן 'to be bound.' The only other occurrence of this root is in 6:24 and would seem to picture Asherah clothing herself in the garb of a messenger. See No. 47.

ttn: See No. 283. It should be noted that this word is used to express the reaction of one receiving bad news.

ths: cf. Arabic خشي, 'to fear.' It should be noted that

the root is not certain and other translations are possible. Gordon in Ug. Lit., p. 36, translates t; ihd as 'seize' thus depicting an invasion by the enemies of Baal and so translates thv as 'invade.' Arabic كثرت, 'to pass through' would support this rendering. Gordon takes ahsn to be the same root. Ginsberg does likewise in ANET, p. 135, but translates 'quake.'

ntq: may equal Heb. נשׂו, 'arms.'

dmrn: The word division is problematic. I have translated as though the root were dmr, equaling the Arabic ذمير, 'bravery.'

II. Part of a compound name of a god, il hv, (107:9)

III. A noun formation probably representing a different root, possibly equaling the Heb. נשׂו, 'to be silent.' Ilhu speaks to his father, Krt, concerning his old age and sickness, pondering the question as to whether a god dies.

(125:2) k[k]lb . bbtk . n'tq . (1)

"Like a [dog] thy pupils grow dim

kinr (3) ap . hstk .

Like a cur also (is) thy silence

ap . ab . ik mtn (4) mtm .

So, Father, like mortals will you die

(1)
uhstk . ltn (5) 'tq

Truly thy silence is given over to old age."

Similar passages are found in 125:15-19 and 100-103.

(1) That these verbs are to be taken as of the N stem rather than l.pl. is born out from the context which points to Ilhu speaking alone with Krt.

bbtk: cf. בבטק , 'Pupil of his eye,' Zech. 2:12.

'tq: is probably equal to Heb. עָתָק, 'to grow old.' cf.

Psa. 6:8: עֵינַי עָתָקוּ כִּלְכֵלֵי - עֵינַי

'mine eye waxes dim because of mine enemies.' 'tq

occurs elsewhere as the passing of days. cf. 49:II:26.

164. h^vsn: See No. 163, I

165. h^vst: See No. 163, III.

166. h^vzz: Found only in the Legend of Krt, it probably refers to a class of troops. It is evidently non-Semitic. It is parallel with kmyr, likely another class of soldiers.

(krt:92) hlk . lalpm . h^vzz

"There go h^vzz by the thousands

(93) wlrbt . kmyr

And by the myriads kmyr."

Ginsberg in ANET, p. 143, translates:

"They march in thousands serried

And in myriads massed."

167. h^vzt: This is of single occurrence and in a badly broken context. It is found with rh.

(6:34) a[]m . rh . h^vzt []pt

"- [] - spirit of h^vzt [] - - ."

168. ht: By magic and the use of a wand S'tqt rids Krt of his illness. The accomplished fact is recorded in these words.

(127:13) mt . dm . ht .

"Death then is cut off

S'tqt (14) dm . lan

S'tqt then prevails."

The ht probably is the root ht'. See No. 169

A similar passage is 127:1-2 where the command is given

that S'tqt overcome the illness. The imperative form, hi, occurs there in place of lan as above. The root is probably wly/, corresponding to the Arabic وَلِيَ, 'to rule, to be set over.'

169. ht: 'to cut up' This probably is related to the Egyptian hti, 'to carve' as used in Sinuhe.

I. Môt describes how he dealt with Baal.

(49:II:21) ngs . ank . aliyn b'l

"I track Aliyn Baal

(22) 'dbnn ank . imr . bpy

I make him like a lamb in my mouth

(23) klli . btrngy . htu hw

Like a kid in my jaws he is cut up."

ngs: This may equal Arabic تَجَسَّس, 'to track(game).'

The same cliché is found in 51:VIII:17-20 where the messengers of Baal are told not to draw near to Môt lest he make them like a lamb in his mouth, etc.

tbrng: Its meaning is fairly well fixed by the parallel, 'mouth.'

II. The root occurs several times in the epistle of Iwirizarri to Plsy as follows:

(54:7) sm't . hti (8) nhtu

"I have heard that they were slashed sorely

ht (9) hm . inmm

Lo, if there is nothing(i.e., no help)

(10) nhtu

They will be cut up."

III. See No. 168 for another possible occurrence.

170. htr: This is an instrument with which 'Anat scatters the god Môt. It may be a winnowing fork. It could be a knife

of some sort since in 49:V:10-19, Mot speaks to Baal and testifies that he experienced scattering with the sword.

(49:II:30) tihd (31) bn . ilm . mt .

"She seizes the god Mot

bhrb (32) tbq'nn .

With a sword she splits him

bhtr . tdry(33)nn

With a fork she scatters him."

171. tbq: See No. 227.

172. thr: It occurs only as mthr and might be another name for Sea.

(137:40) ik [tmhs(?) mlak (41) ym]

"How [can you smite the messengers of Sea]

[t']dt . tpt . nhr .

[Emis]series of Judge River

mlak . mthr . yhb?[

Messengers of Mthr - - - [] ."

173. tlb: It is found only in a fragmentary portion of text 67.

(67:IV:2) wltlb []

"And for seeking []

(3) mit . rh []

A hundred - - []

(4) -? tlb . a []

- seek - []

(Gordon in Ug. Lit., p. 41)

We note Arabic tlb, 'to seek' but the fragmentary character of the above text prohibits any certainty as to its correctness.

174. t'n: It is found in Mot's threat to Baal. While this is a common Heb. root for 'load' it might correspond to a less common Heb. usage as in Isa. 14:19 לִנְחֹלֹת .

'pierced with a sword.' Line 27 below could have contained the instrument.

(67:I:26) pnst . b'l

"And I will catch, O Baal

[t]'n . it'nk

I will pierce you [sor]ely

(27) []

nst: This could be equated with ناشد, 'to catch,' if the interpretation be correct.

175. zuh: This is some creature of the sea and it is possible that it is a particular fish from which an extraction was used to make rouge as in each case where it is used it would seem to be a part of the toiletry of the goddesses. cf. the Phoenician murex trunculus from which 'royal purple' was made.

(1 Aght:203) trth [g]

"She wash [es] herself

(204) wtadm .

And she rouges

tidim . balpy

A rouging from the husk

(205) dalp sd . zuh . bym . t []

Of a thousand acres, zuh in the sea - [] ."

It occurs again at the end of an account of the ablutions of 'Anat.

('nt:IV:69) tpp . anhbm . dalp . sd

"The hares leap by the thousand acres

[zuh bym (90)]

The [zuh-fish in the sea by the myriad of hectares] ."

(Gordon, Ug. Lit., p. 21)

The zuh bym is restored from a parallel passage, 'nt: II:42-43.

Ginsberg, in ANET, p. 127, translates quite differently and he does connect it with the toiletry of 'Anat.

"She rubs herself in with ambergris

From a sperm-whale."

176. zma: See No. 267.

177. zph: See No. 194, II

178. ybm: This root is common only in the epithet of 'Anat, ybmt limm, (var. with assimilation ymnt limm). 'The Ybmt of Nations.' Taking this in the sense of the Hebrew יבול, 'childless widow who is to marry a brother of her deceased husband' in accordance with the rules of Levirate marriage, the epithet could be translated 'The-Widowed-Sister-in-Law of Nations.' The significance of the epithet remains obscure. The root may occur in two other passages without the (t) suffix. Both passages are broken and somewhat obscure but have been translated, 'brother-in-law.'

(49:I:3) [] zrh . ybm . lilm

" [] - - - a brother-in-law to the gods"

(125:94) ybmh . sb' []

"her brother-in-law, seven []

The above translations are those offered by Gordon, in Ug. Lit., pp. 43, and 79 respectively. Any certainty must await more evidence.

179. ydy: See No. 3.

180. yds: This occurs in an obscure section of 1 Aqht. The lacunae, uncertain readings, and hapaxlegomena prohibit any sensible translation at this point.

(1 Aqht:84) yasnhm . tlym [] pnhm

(85) nshy . srr . h [] y

yds: This is undoubtedly a verb and should be separated from pnhm, but the root may be any of the possible combinations with one weak letter.

tlym: This looks like l with two weak letters. Ugaritic does have the root l'', 'to overcome.'

nshy: If the reading be correct, this could mean 'perpetually.'
cf. Heb. ן ש ל, 'perpetual.'

srr: See No. 476 for other occurrences.

181. yh: See No. 526.

182. ykl: See No. 29.

183. ylvh: See No. 472.

184. ymh: This occurs in the account of the fierce battle waged by the Virgin 'Anat.

(*nt:II:30) thsb . bn . tlmm .

"Battles between the two tables

ymh (31) -at . dm . zur .

Shedding - - - the blood of soldiery

ysg . smn (52) -lm . bs'

Pouring oil - - - from a bowl."

(Gordon, Ug. Lit., p. 18)

Possibly ymh is 'filling,' in which case bs' would be 'into a bowl.' cf. Egyptian mh, 'to fill.'

185. ye': I. The root is probably ns', equal with Heb. ן ת ל

'to tear away' or in the Niphal, 'to remove.' When Mot and Baal are fighting, Sun appears and threatens Mot with the vengeance of 'Il.

(49:VI:26) ik . al . ym'k . tr (27) il . abk

"How will not Tor-²Il, thy father, hear thee?

l . ys' . alt (28) tbtk

Will he not tear away the props of thy throne?"

A similar cliché occurs in 129:17-18 where apparently Sea II threatens someone in a similar manner.

II. nominal use as 'remover'

(1 Aght:159) srsk . bara . al (160) yp'

"May thy roots not flourish in the earth

ris . gly . bd . ns'k

(1)

May(thy) head be lowered in the hand of thy remover."

186. y'bdar: This is a word used in a descriptive sense of Arsy, one of the daughters of Baal. Its meaning is unknown. It occurs only in this sense, except, perhaps, it is to be found in 57:1, a Hurrian text.

('nt:III:2) l . dd . aliyn (3) b'l

"For the love of Aliyn Baal

yd pdry . bt . ar

The affection of Pdry, daughter of light

(4) ahbt tly . bt . rb

The devotion of Tly, daughter of rain

dd . arsy (5) bt . y'bdar

The love of Arsy, daughter of Y'bdar."

y'bdar: This may well be non-Semitic. It is probably some phenomenon of nature.

(1) On any translation one may choose, it would be necessary to supply some pronominal suffix to ris.

These three daughters occur again with their respective epithets in 'nt:IV:pl.vi:IV:3-5; 'nt:V:49-51(restored); 51:I:17-19; 51:IV:55-57 and 130:11-13.

187. vr̄l: See No. 9.
 188. vr̄r: See No. 367, III.
 189. vr̄': See No. 9.
 190. vpr: See No. 95.
 191. ypt: I. This probably represents the plural form corresponding to Heb. ן/ן from ן/ן, 'fair, handsome.' The obvious meaning in Ugaritic is 'cow' since it parallels alp. It could be a term applied to extra fine animals.

(76:III:3) alp . lbtlt . 'nt []

"An ox for the Virgin 'Anat []

(4) wypt lybmt . li [nm]

Yea, prime creatures for the Sister-in-Law of Na [tions]."

II. Its only other occurrence is in a short and badly broken text.

(20:1) [] lri []

(2) ypt . 's []

(3) hslm . []

(4) btk . b []

(5) gyk []

(6) bt . []

About the only clear word is btk.

192. yqg: See No. 337.
 193. yr: See No. 22.
 194. yrk: I. Found in text 76 if the reading be correct.

(76:III:25) wtksynn(?) . b . --

"And she covers him(?) with -- --"

(26) \check{y} [] $\check{s}rh$. $\check{w}shph$

- [] her kins man, even her offspring

(27) [] $\check{s}hp$ $\check{s}rth$

[] - - - her young

(28) $\check{y}rk$, $t'l$. $b[h]$. $\check{g}r$ (29) $\check{m}slnt$

- - - she goes up into the mountain of Mslnt."

$\check{s}rh$: See No. 472, V, possibly \check{y} [] $\check{y}h$ to be read as in 134:6.

$\check{s}hp$: in line 26 probably refers to her child if the translation of $\check{s}r$ be correct.

$\check{s}hp$: in line 27 is probably a verbal form.

II. $\check{y}rk$ occurs again in another broken and obscure text.

(6:14) [] $\check{y}m$. $\check{y}rk$ [] . (\check{v}/t) $\check{t}qhm$.

(15) [] \check{m} . $\check{t}zph$. $\check{l}pit$

None of the words in these lines are known or found elsewhere except $\check{l}pit$, 'to the corners.'

195. $\check{y}rc$: See No. 422.

196. $\check{k}dr$: I. Probably some kind of insect which comes in huge numbers. It is parallel to $\check{i}brym$, 'locusts' and is expressive of the numerical quantity of 'Anat's slaying. Gordon has suggested 'grasshoppers' in *Ug. Lit.*, p. 17.

('nt:II:9) $\check{t}hth$. $\check{k}kdr$. $\check{r}i$ []

"Under her like grasshoppers are heads

(10) $\check{l}h$. $\check{k}irbym$ $\check{k}p$.

Beside her like locusts are hands

\check{k} . $\check{q}sm$ (11) $\check{g}rmm$. $\check{k}p$. $\check{m}hr$

Like thorn bushes heaped the hands of soldiers."

Ginsberg in *ANET*, p. 133, translates $\check{k}dr$, $\check{i}rbym$, $\check{q}g$ as sheaves, locusts, and grasshoppers, respectively.

(1) The root is obscure and more than likely has no relation to I above.

kdr: is found in 23:10 and 131:8, but the text is fragmentary.

qsm: cf. Heb. q̄ip, 'thorn bush.'

grmn: cf. Heb. grm, 'heap.'

II. kdrn occurs as a personal name in 64:22; 305:8; 309:26; and 310:4.

197. kzym: See No. 13.

198. khs: This occurs twice but without sufficient context to give us much hint as to meaning.

('nt:pl.x:IV:10) krpn . bklat yd . []

(11) kmll . khs . tus []

(12) tgr . il . bnh . tr []

For kmll, khs, and tgr it seems useless to hazard a guess at this point. khs does occur again but without help to us.

(126:IV:6) khs . km'r

199. klnyy: This is made up of the root kl, 'both.' cf. Arabic

kl, 'both.' After proclaiming Baal as the king, the following cliché occurs.

('nt:V:41) klnyy qsh (42) nbln .

"Let both of us enjoy his chalice

klnyy . nbl . ksh

Let both of us enjoy his cup."

Gordon in *Ug. Lit.*, p. 23, has suggested that this is a drinking scene. This view is supported by the context of a parallel passage in 51:IV:45-46 where a few lines previously the gods are eating and drinking. Ginsberg in *ANET*, p. 133, offers a tentative translation, interpreting the passage as a call for tribute to Baal.

"All of us must bear his gift,

All of us must bear his purse."

Everyone of the words given above occur only in the passage quoted and its parallel in text 51.

qs: This might well come from Arabic نَقَنْتَ, 'to engrave.' That this could well be applied to a chalice is indicated by 51:I:40-44 where the dishes would seem to be engraved or painted. See No. 121. I have suggested 'to enjoy' for nbl, comparing it with Arabic نَل, 'to wet' but also 'to enjoy.'

200. klt: When Krt falls asleep, he is given instructions in a vision concerning ritual and sacrifice by which he is to obtain a son. klt occurs in krt:69 in these instructions. It is found again with the same usage where it is recorded that Krt carries out the instructions.

'krt:159) lqh imr . (160) dbh . bydh

"He takes a lamb of sacrifice in his hand

(161) lla , klatnm .

A kid in both of them

(162) klt . lhmh . dnzl

Loaves of his bread of hospitality

(163) lqh . msrr . 'sr . db[h]

He takes the heart of a sacrifici[al] bird

(164) ysq . bgl . htt . yn

He pours wine in a cup of silver

(165) bgl . hrs . nbt .

Honey in a cup of gold."

klt, dnzl, and msrr occur only here and in parallel passage, krt:66-72.

Gordon has suggested the 'loaves' for klt, but this has been conjectured from the context.

dnzl probably represents the root nzl, and it may prove to be

related to Arabic ^{نزل} , 'to give hospitality to, to lodge, to entertain.'

Ginsberg in ANET, p. 143, translates line 69 which is parallel to line 162 except for a change of pronominal suffix on lhm, "All thy most tempting food."

msrr: meaning is conjectural.

201. kmvr : See No. 166.

202. knll: See No. 198.

203. kmm: This is found twice in the literature but with no indication as to meaning. One wonders if this might be cognate to Arabic ^{كَم} , 'to cover' and be used in the sense of the Heb. ^{כָּסַף} , 'to cover, to forgive.' Note in 9:1, slh . nps, 'forgiveness of soul' which would lend support to this suggestion.

(9:15) [] . wslmm . kmm

" [] and peace offerings - - -

(16) [] k[m] . tnps

[] - [] - - - -

nps is found only here with a prefix if the root is nps.

(23:7) . 'srm . w []]

"Birds and []]

(8) kmm . w . in 'sr []]

- - - and there is no bird [] ."

204. kms: See No. 25.

205. kmr: See No. 29.

206. kny: This occurs three times in the literature, each time having to do with the famous daughters or brides of Baal.

(51:IV:54) mtb . klt kny

"The dwelling of the brides, entitled:

(55) mtb pdry . bt ar

The dwelling Pdry, daughter of light

(56) mzll tly bt rb

The shelter of Tly, daughter of rain

(57) mtb ars <y> bt y'bdr

The dwelling of Arsy daughter of Y'bdr."

cf. Heb. 710 in Pual, 'betitled' or Arabic كَنَرَ ,
 'to surname.' This same cliché is found in 51:I:15-
 19 and 'nt:pl.vi:IV:3-6.

207. knr: See No. 29.208. knt: See No. 103.209. ks: See No. 211.210. ksan: See No. 120.

211. ksm: I. In some instances it is simply the dual or plural form
 of ks, 'cup,' though the Heb. has the feminine formation.

(1:9) wksm . hms (10) 'srh .

"And two cups, fifteen units."

(3:19) ksm . t!lt!m

"Cups, thirty."

II. Represents root ksm, 'spelt.' cf. Heb. pl. 13033, 'spelt.'
 (1)

(126:III:3) sblt 'sm . ars

"Ears, trees of the earth

(4) lksm . miyt . 'n

For spelt, waters of the well

(5) lars m [t] r . b'l

For the earth, the r[ai]n of Baal

(6) wlsd . mtr . 'ly (7) n'm

And for the field, the rain of the Good
 Exalted one

lars mtr b' [l]For the earth, the rain of Baa [l](8) wlsd . mtr . 'ly (9) n'm

And for the field, the rain of the Good

(1) Note this is probably a dialectical variant of sblt. Cf. Judges 12:6.

Exalted One

lhtt b'n (10) bm nr- .

For the wheat, in the well, in the tillage

ksnm (11) 'l tl [(r/k) 'trtm

Spelt upon - - [] like perfumes."

miyt: cf. Arabic pl. مِيَاة, 'waters.'

Gordon in Ug. Lit., p. 80, has offered 'tillage' as a possibility for nr-, and 'perfumes' for 'trtm. cf. Heb.

ר'ר, 'to till' and Arabic, طَبَع, 'perfume.'

III. That which a filial son eats for his father in the house of the god. It is probably to be understood as 'shares,' a figurative usage derived from 'cups.' This is the sense in which Obermann in How Daniel Was Blessed with a Son, p. 6, took the passage below.

(2 Aqht:I:31) [a]hd . ydh . b'skrn .

"One who [takes] his hand in drunkenness

m'msh (32) [k] šb' yn .

One who carries him [when] he is sated with wine

svu . ksnh . bt . b'l

One who eats his shares in the house of Baal

(33) [-? m]nth bt . il

[This [por]tions in the house of god."

Similar passages occur in 2 Aqht:II:4-6 and in 19-22 supporting the above restorations except that mnt must be restored entirely in these two passages.

212. k't: This occurs only in the brief text 58.

(58:1) 'sr (2) k't (3) [] š

"Ten/pour k't of [-] -

'sr (4) sg

Ten/pour sg."

213. kry: See No. 120.

214. krs: The root is uncertain. It occurs among other unknowns in an obscure section after the account of the slaying of Lôtân.

(67:I:4) ttkh . ttrp .

"Arise, - - - -

šrm . krs (5) ipdk .

The heavens gird thee like - -

ank ispi . utm (6) zrqm . amtam .

I will eat utm zrqm that I may die."

ttkh: This appears again in 67:I:30 and probably the remainder of the cliché is to be restored in the missing lines. See No. 526.

ttrp: This is found only here with no indication of meaning, although it would seem to be a verb form of 2 m.s. like ttkh.

utm zrqm: This would seem to be some poisonous substance. See No. 11. for other occurrences.

215. ksd: (var. kzd) See No. 63.

216. ksdpr: See No. 262.

217. ksr: See No. 36.

218. kt: See No. 147.

219. ktn: See No. 46.

220. ktgz: The root is uncertain and its meaning is not fixed. It occurs but once.

(51:VII:40) 'n . b'l . qdm . ydh

"Baal's eyes guide his hands

(41) ktgz . arz . bymh

As the cedar swings in his right hand

(42) bkm . yth . b'l . lbhth

Silently Baal returns to his house."

qdm: cf. Arabic قَدَم, 'to precede, to lead the way to.'

bkm: 'Weeping' does not seem to fit the context since Baal immediately declares he will not submit to Môt. Then following a period of reflection in lines 47-49, he declares himself as sole ruler over the gods. Perhaps

bkm equals the Arabic بَكِم, 'to be dumb, to be silent.'

221. ktrm: (krt:15) tar um . akn lh (1)

"Flesh of mother was established for him

(16) mtltt . ktrm . tnt

A third died as bulls."

The word division of ktrm is the problem. Ginsberg takes the root as ktr and renders 'in health' in ANET, p. 143.

222. la: The problem is to determine the root. Is it a verb or a preposition? Ginsberg in ANET, p. 140, takes it as a preposition, and Gordon in Ug. Lit., p. 45, regards it as a verb. I believe it to be a verb like the Heb. לֶאֱלֵא, 'to dry up.'

(49:II:24) nrt . ilm . šps . šhrrt

"The luminary of the Gods, Sun, burns

(25) la . šmm . byd . bn . ilm . mt

The heavens dry up on account of the god, Môt."

A similar passage is found in 51:VIII:21-24.

Already many interesting parallels have been pointed out between Ugaritic and Psalm 68. Here is another, though perhaps not as striking as others.

(Psa. 68:10) אֲבַרְכֶנּוּ אֱלֹהֵינוּ אֲשֶׁר שָׁלַח

"Abundant rain thou didst send, O God.

(1) For a similar idiom to express 'brother' or 'sister' cf. Heb.

אֲבִי, 'his brother' or אֲחִי, 'his sister.' This is also found in Ugaritic, (49:VI:15) bmm umy, 'sons of my mother' paralleling 'brother.'

נחלתך (ג) אלה כוננתה

"Thine inheritance which was dried up thou didst establish."

In the Ugaritic the heavens are drying up while in Psa. 68 the earth is pictured as dried up.

223. l': See No. 109.

224. li: See No. 168.

225. lbun: This occurs but once in the literature, and the reading is uncertain.

(129:19) ank . in bt [ly k]ilm

"As for me, [I have] no house [like] the gods

w hzr [kbn (20) gd]^vs .

Nor a court [like the deiti]es

lbun ardsny

(To) the womb I'll descend

bnpany . trhsn ktrm

When I'm reborn the ktrm will wash me."

(Gordon, Ug. Lit. p. 12.)

226. lm: See No. 25.

227. ln: This occurs in the Legend of Aqht each time the filial duties of a son are enumerated.

(2 Aqht:I:29) zmr . atr^vh .

"The soldier after him

tbq . lht (30) [t(?)] ish .

Who files the tablets of his vault

grs^v d . 'syh . lnh (1)

Who drives away the one who is a prowler of his lodging."

atr: See No. 45 for complete list of usages.

tbq: cf. Arabic طَبَّقَ, 'to cover, to adapt a thing, to

(1) The reading is established from parallel passages.

shut(a book).¹ It is not impossible to conceive that an important duty of a good son would be to take proper care of the tablets, especially the contracts, in the light of the extensive transactions of such individuals as Tehiptilla and others of Nuzu.

tish: interpreted here in conformity with tbq.

'sy: I have taken this as a gentile formation from the root 'ws, like the Arabic سعى, 'to prowl about by night (man or beast).'

For other duties of a good son see Nos. 118 and 211.

Similar passages occur in 2 Aqht:II:17-19 and 2-5 though the latter is mostly restored. This word occurs in one other place if the reading be correct, and may refer to a plant.

(2 Aqht:VI:8) [] yn . wt'l trt
 " [] day, and must goes up
 (8) [] . yn . 'sy lhbs
 [] 'sy wine from Hbs."

228. lsk: See No. 58.

229. lsm: See No. 77.

230. lpuy: See No. 77.

231. lsb: The translation of this word is hypothetical. We know of no certain cognate and the context will not allow a definite analysis. It is found in a passage describing the actions of 'il when he is joyous.

(49:III:14) smh . ltpn . il . dpid

"Ltpn, God of Mercy, rejoices

(15) p'nh lhdm . ytpd

He sets his feet on the footstool

(16) wybrq . lsb wyshq

And he - - - - and he laughs."

brq: a common Semitic word, but the exact shade of meaning depends upon the meaning of lsb.

Ginsberg in ANET, p. 140, translates, "And parts his jaws and laughs." Gordon in Ug. lit., p. 46, renders, "He breaks formality and laughs." The same description of 'Il is found in 51:IV:23. The same phraseology is used of Daniel when he receives news of the birth of his son in 2 Aqht:II:10. Obermann in How Daniel Was Blessed with a Son, p. 7, translates, "He spreads his jaws and laughs." He suggests on p. 24 a possible etymological relation to Arabic lisb, 'a ravine, gap, cleft.' Herdner in Syria, XXVI, 1949, fasc. 1-2, p. 4, offers "ses traits (?) se dependent et il rit." brq could be 'to take off' like Heb. brq, in Ex. 32:2 pointing to lsb as some article of clothing.

232. ltbt: See No. 97.233. lth: See No. 31.234. miyt: See No. 211.235. mat: The meaning is fairly well established by its parallel imr.(127:20) ttbh . imr . wlm

"She prepared a lamb and he eats

(21) mat . wytrm

A young sheep and he dines."

A parallel passage is found in 127:17-18.

236. md: See No. 266.

237. mdgt: A place of burial, the place of interment of the remains of Aqht after they were extracted from the eagle.

(1 Aqht:146) ybkv . wyqbr

"He weeps and buries

(147) yqbr . mn . bmđgt . bkm - -

He buries him in the grave with - - ."

238. mdl: I. 'lightning' - See No. 57.

II. 'to saddle, to harness.'

(51:IV:8) ysm . qd . wamr [F]

"Qds-and-Amrr gives heed

(9) mdl . 'r

He saddles an ass

snd . phl

He harnesses a donkey."

Similar passages occur in 1 Aqht:52-53;57-58 and to be restored in 51:IV:4.

239. mdn: This word is used in a passage dealing with the fierce fighting of 'Anat.

('nt:II:15) mta . grs . (16) sbm

"With a staff she drives out the young men

oksl . qsth . mdnt

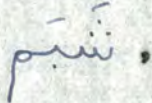
She sits on the back of her bow

(17) whln . 'nt . lbth . tmryn

And lo, 'Anat arrives at her house."

This is but a desperate attempt to make sense out of these words. cf. Arabic شاب, 'a young man' and سَدَن, 'to settle in (a town).'

sbm: occurs in 'nt:III:37 meaning 'to muzzle' (Tammn). Probably the same meaning occurs in 49:I:2 though the word stands

alone in broken context. cf. Arabic ,

'to muzzle.'

240. mhyt: Its only occurrence is preceded by four lines almost entirely gone, and it ends the stichos.

(67:VI:5) ksm . mhyt

241. mzl: This describes something a blind or one-eyed man does, especially in time of war. These are instructions for the various classes of citizens preparatory to the invasion of Udm.

(krt:96) yhd . bth . sgf

"Let the solitary man close his house

(97) almnt . skr (98) tskr .

Let the widow indeed be hired

zbl . rsm (99) ysu .

(1)

The sick man take up (his) bed

wr . mzl (100) ymzl

The one-eyed indeed be armed."

mzl: The translation is only conjecture from context.

242. mzma: See No. 267.

243. mk: See No. 94.

244. mks: See No. 266.

245. mlh: See No. 61.

246. mll: See No. 198.

247. mm(?): I. This occurs in an inventory list as some oil-yielding substance.

(120:11) [v]arm . kk[r] (rev.) []rr

"[Tw]enty talen [ts] of []rr

(1) Gordon has aptly pointed to Matt. 9:6; Mark 2:9,11; Luke 5:24,25; John 5:5-12 for a similar expression meaning 'to be cured.'

(13) [] sm . nps[Tw]enty of nps(14) 'sm . zt . mm(?)Twenty of oil of mm."

nps: This may be equated with Arabic نَفْس which is used for 'wool,' among other things, rather than نَفْس, 'soul.'

II. It occurs parallel to nps where nps means 'soul.' It may be the plural of water, but should be taken here in the sense of 'blood.'

(125:34) al . tst . bsdm . mmh

"Let her not place her blood in the fields.

(35) bsmkt . sat nps

The going out of her soul on the roofs."

smkt: This may be a synonym for sdm or it may be compared with سَوَك, 'roof.'

mm: The above interpretation is further strengthened by the appearance of npsmm which may mean 'life blood,' although it is probably a place name.

('nt:VI:7) [] r gbl

"Cross Gbl

'br (8) q'l

Cross Q'l

'br . ih (9) npsmm .

Cross Iht-Npsmm.

smsr (10) ldgy . atrt

Be gone, O Fisherman of Asherah!

mg . lqds . amrr

Go, O Qds-Amrri

smsr: Meaning is conjectured from its parallel, mg(y).

248. md': Its only occurrence is in an obscure portion of the Krt Legend. Gordon in Ug. Lit., p. 79, suggests 'knowledge' on the basis of Aramaic (Mandaean) Y7J5 . The son, Ilhu, instructs his sister, Octavia, concerning the illness of Krt.

(125:84) tlt . yrhm . km[rs]

"Three months like a sic[k one]

(85) arb' . kdw . k[rt]

Four K[rt] like an invalid

(86) md' . krt . mg[]

The knowledge of Krt has arri[ved] .]

(87) wqbr . tsr . q[]

And the grave besieges (1) []]

(88) tsr . trm . trm?[]

It besieges, it strikes, it numbs []]

(89) km . nkyt . tgr[]

Like the smiting of a gate []]

(90) km . skllt[]

Like the destroying [] ."

mg: Read by restoring the final y.

trm: cf. Eth. $\text{L}^{\text{oo}} \text{f}$, 'to strike a blow.'

trm: cf. p^{t} , 'to sleep' but also 'to be numbed.'

skllt: cf. (51:V:72) yklhnh "Let him complete it(a house)."

249. mhlabd: See No. 41.

250. my: I. 'counting'

(77:44) lzpn⁽²⁾ l⁽⁴⁵⁾ zpid⁽²⁾

"To Ltpn God of Mercy

- (1) If the translation be correct, the grave is pictured as fighting to make Krt its subject. However, qbr is masculine and so it does not agree with the verbs.
- (2) Note variants from the more usual writings.

hm . bpy sp(46) rhm .

Lo, in my mouth is their number

bsoty mn(47) thn

On my lips their counting."

II. 'part' cf. various uses of Heb. חֵט . After cutting and grinding Môt to pieces, 'Anat buries his parts that the birds will not eat him.

(49:II:35) tdr'mn sirh . ltikl (36) 'srm

"She plants him that the birds may not eat his remnants

mnth . lkly (37) npr

Nor a wanderer destroy his pieces

[s] ir . lsir . ysh

[Rem]nant calls to remnant."

npr: cf. Arabic نفر , 'to be scared away' or as a noun, 'fugitive.' It is found also in 137:12 but in broken context with unknowns.

See No. 11.

ir: It stands alone in 76:I:18 and is probably found in istir in 3 Aqht:15. See No. 348.

III. bn . mnyy, a personal name in 311:2

IV. A final occurrence might be found in 73:rev.3 though the reading is uncertain and the context is broken on both sides.

251. mnn: I. 'to lower' or 'to drop.'

It is used only in connection with ʾil letting down his staff.

(52:37) il . hth . nht

"ʾIl lowers his rod

il . ymnn . nt ydh

'II drops the staff of his hand.'

The meaning would seem to be fairly well established by its parallel nht. The participial form mmnm occurs with the same meaning in 52:40,44, and 47.

II. As part of a personal name in 15:12; 80:I:5; II:16; 84:9; and 315:7.

III. Prdmn may contain this root in 'nt:I:2. See No. 330.

252. mss: Found only in the hippiatric prescriptions, it must have something to do with urination, possibly 'salt water.'

(55:8) [lyttn mss st qlql]

"[let him urinate salt water, put qlql-herbs

cf. Arabic سوس, 'salt water, undrinkable water.' The beginning of line 9 is missing. See 56:9 for another occurrence.

qlql: this occurs only here and is another element to be compounded in a prescription to be injected into the horse's nose.

253. m'y: This occurs in a rather long line in which only ym and 'ttr are translatable.

(129:12) [bym . ym . ym'y(?) 'm [tpk . 'ttr . dtm []]

254. m'r: I. These letters occur often as a personal name.

II. Its one other occurrence is of doubtful meaning.

(126:IV:4) sh ngr il ils . il[s]

"Call the carpenter god, ils-il[s]"

(5) watth . ngrt [i] lht

And his wives, the carpenter [god]desses

(6) khs . km'r []

If outside or if inside []."

The translation of hs, the only basis for the rendering of m'r, is likewise very doubtful since it occurs nowhere else in the literature.

255. m̄ipt: This uncertain reading is found in the Birth of the Gods text.

(52:75) m̄ipt . lhm . lg ynh []

" - - - - - for a hin, a log of his wine [] ."

largement in La Naissance de L'Aurore, p. 25, reads

m̄h pt . lhm . lg ynh [mla] and translates, "celui qui atteint les portes vers ces choses son log à vin (est plein)."

256. m̄d: Some food supply to be prepared prior to the going forth to invade Udm is indicated for this word by its parallels.

(krt:80) 'db (81) akl . lqryt

"Prepare food for the city

(82) htt . lbt . hbr

Wheat for the daughter of Hbr

(83) yip . lhm . dlms[✓]

(84) Bake bread of the fifth

(84) m̄d tdt . vrhm

M̄d-food of the sixth month."

A parallel occurs in krt:174-175.

257. m̄d: An offering to Baal, appearing only in Krt, which is to be made prior to the going forth to invade Udm.

(krt:77) ṣrd . b'l (78) bdbhk .

"Present Baal with thy sacrifices

bn . dgn (79) bmsdk

The son of Dagan with thy provisions." (1)

m̄d occurs in a parallel passage, krt:170-171. Gordon in Ug. Lit., p. 69, likewise translates 'victuals.' cf. Heb. ṣṣṣ, 'provision, food-supply.' See No. 382, footnote 1.

ṣrd: cf. Arabic stem IV, ṣṣṣ, 'to present, offer.'

258. msh: See No. 77.

259. mqm: When Krt threatens invasion of Udm, King Pbl of Udm offers tribute that Udm might be spared.

(krt:126) qh . ksp .

"Take silver

wyrq . hrs

(127) Even gold

(127) yd . mqmh .

A share of her estate

w'bd . 'lm

And a permanent slave." (Gordon, Ug. Lit., p. 70.)

It would seem that the question marks should be removed and this accepted as the translation. However, Ginsberg, in ANET, p. 144 offers,

"Take silver and yellow-glittering gold;

Friendship by covenant and vassalage for ever;"

Parallel passages occur in krt:54, 138-140, and 282-285.

260. mr: The root is uncertain but the meaning is fixed as 'to drive out' by its being parallel with grs, 'to drive out.'

(68:18) ktr smdm ynht

"Ktr brings down two clubs

wyp'r . smthm

And he announces their names

(19) smk . at . aymr

Thy name, thou art Driver!

aymr . mr . ym

O Driver, drive out Sea

mr ym (20) lksih .

Drive out Sea from his throne

nhr lkht . drkth .

River from the seat of his sovereignty."

This is an exact repetition of lines 11-13 with the exception that here aymr is substituted for aygrš and mr for grš. aygrš and aymr are the names of the two clubs with which Baal makes an end of Sea. The ay element is a prefix here which stands alone elsewhere as an exclamation. cf. same usage in Proverbs 31:4.

(52:6) lhm . blhm ay

"Eat bread, ay!

wšty . bmr yn ay

And drink bmr-wine, ay!"

mr: This probably occurs again in 68:2 with the meaning 'to drive out' and possibly again in 1 Aqht 1:12. See No. 29. aymr, 'driver' is found once more in 137:6.

261. mrr: I. 'to bless' See No. 19, I.

II. The phrase mrrt . tšll . bnr describes the place where Aqht was slain, elsewhere described as being by a well.

(1 Aqht:156) ymš . mrrt . tšll . bnr

"He went to the arbor of date clusters

(157) yšū . šh . wyšh

He lifts his voice and shouts

yšk . mrrt (158) tšll . bnr

"Woe to thee, arbor of date clusters!

dšlk . mhs . aqht (159) šzr

Alongside which Aqht the Hero was smitten!"

The above translation is that offered by Gordon in Ug. Lit., pp. 98-99. In the footnote on these same pages he explains that he takes the mrrt to come to mean 'arbor' from mrr,

'to defend' like mzll comes to mean 'house' from literal meaning of 'shade-giver.' And since gll can mean 'grapes' he takes the derivative tgll to mean 'fruit clusters.' In bar he sees the Egyptian bnr meaning 'date tree.' This is a plausible interpretation and it is not likely that any more can be done with it until new evidence appears. Ginsberg in ANAT, p. 154, simply transliterates. My own feeling is that bnr should give us some connection with qr, 'well,' alongside which it was previously stated that Aqht was slain but I have no etymological evidence.

262. mrt: This only occurs in text 12E and is parallel with yn, 'wine.' It is obviously a wine of some kind. It may have some relation to فَرَشَ, 'to moisten (dates), to soak in water.' The following is a partial description of the bounteous table of King 'Ilmy.

(124:15) ks(16) dpr . tlhm

"Like a field of fruit is the table

bq'l . bq'l (17) mlkm

Blossoms upon blossoms, kingly

hn . yn . ysq . yn . tnk

Behold a day he pours the wine of tnk

(18) mrt . yn . srm .

Must, the wine of srm

yn . bid (19) gll

Wine, not of gleanings

yn . isryt .

Wine, most costly.

'nq . smd (20) lbnn .

Of the first ripened of the blossoms of Lebanon

tlart . yhrt il

The dew of must 'Il has cultivated."

q'l: cf. قَال, 'vine-blossom.' Appears in 'nt:VI:8 as a place name.

tnk and srmm are probably the fruits from which the wine is manufactured or they could be cities famous for wine production.

isryt: cf. نَرَا, 'to be considerable, to be rich.' Hence this would be an relative with the aleph prefix. mt . isryt occurs in 3 Aqht:rev.28 with the words gone on both sides. cf. 8:1 for another possible occurrence.

'ng: cf. عِن, 'to begin to ripen.'

smd: cf. Aramaic ܫܡܕܐ, 'blossoms.' The dropping of the final r occurs several times in Ugaritic. See UH, Para. 5:15, p. 23, for examples.

263. msr: See No. 38.

264. mt'ltm: See No. 4.

265. nth: This is a unit of measure used to indicate the distance to Ugr and Inbb.

('nt:IV:79) tn . mtpdm (80) tht . int . ars

"Two mtpd under the springs of the earth

tlt . nth . gyrm

Three nth into the depths."

mtpdm: This is likewise a measure of distance. The root is probably tpd and this occurs in 49:III:15; 51:IV:29; and 2 Aqht:II:11 with the meaning 'to set (the feet)', hence, mtpd is a likely formation for a unit of measure, the final m indicating the dual.

gyrm: cf. عَار, 'hole, cavern, pit (in the earth).'

The above passage occurs again in 'nt:pl.ix:III:20-21 though partially broken.

266. mt': This word occurs but once. It is found in a passage where Asherah is fighting with an unknown opponent.

(51:II:3) ahdt . plkh []
 "She seizes her spindle []

(4) plk . (t'/q)lt .
 The spindle of victory

bsm [] (5) npynh .

With a club [b] driving him out

mks . bsrh

Pulverizing his flesh

(6) tmt' . mdh . bym . tn

She carries away his garment from the two seas

(7) npynh . bhrrm

Driving him out from the two rivers."

(t'/q)lt: Taking the reading t'lt, this could be a derivative from the root 'ly, like لح, 'to overcome.' This would be in line with the common practice of appelling names to sticks.

bsm?: Though the line is broken it would seem reasonable to supply d and read smd, 'club.'

npynh: By taking this word as a participle, Asherah is the subject in all of the passage which seems to be most consistent. cf. نقى, 'to expel, drive away.' Though neither npynh nor mks have feminine endings as one would expect, yet their absence is not impossible and it is the only way that gives the spindle meaning. See No. 38 for further examples of npy.

mks: If the m be a preformative this must be a participle though it does not agree with Asherah. It

is translated as though it were a D participle from the root kss. cf. كس, 'to grind a thing, break in pieces.'
md: cf. Heb. (7) 75, 'garment.'

267. mtk: This word which is of single occurrence is of unknown meaning. Other words in the context are also obscure.

(128:1) L]yd []

"L]hand []

(2) mzma . yd . mtkt

The thirsty one she - - - hand

(3) tttkrn [] ban

She causes him to be - - - [] in judgment

mzma: The meaning is very doubtful but it could come from the root zm, like Heb. זמ, 'be thirsty' or cf. ظم, 'thirsty.'

tttkrn: This is an S stem of the root tkr. The preformative s is always assimilated to the t. cf. yttb, 'he is seated,' (51:V:105). The meaning of the word is unknown.

268. mtl: The final letter is uncertain in its single occurrence.

It occurs in a badly broken hippiatric text. It is probably a 2. m. s. verb as it is given below.

(56:25) dr' . []

"seed []

(26) tmtl []

- - - - []

(27) mcm [g]

mi [x]

(28) w . s [t]

and pla [ce]

269. nap: See No. 325.

270. nar: Found parallel with hwt it would seem to mean 'to prosper, be in health,' but we have only this one occurrence.

(76:II:19) wyau . gh . wysh

"And he lifts his voice and shouts

(20) hwt aht . wmar-

Mayest thou live, sister, and shine."

nar- could be a f. participle of nyr, 'to shine' with the t missing.

271. nit: See No. 103.

272. nbd: See No. 526.

273. nbl: See No. 199.

274. nbl: I. 'flames'

After the construction of Baal's house, fire sweeps the building for seven days, and this root is used parallel to ist to describe that conflagration.

(51:VI:22) tst ist . bbhtm

"A fire is set in the house

(23) nblat . bhklm

(Yea), flames in the palace."

Again it is that which eats into the house.

(51:VI:24) hn vn . wtn .

"Behold, a day, even two

tikl (25) ist bbhtm

Fire eats into the house

nblat (26) bhklm

Flames into the palace."

Similar instances are found in 51:VI:28, 30, and 33.

II. nblu: This occurs but once. It is found in text 8 parallel with ghl, another hapaxlegomenon.

However, note that both readings are open to question.

(8:2) [] kab't (3) ghl . ph

" [] Like the seven cries of his mouth

tant (4) nbluh

Yea, his eight shrieks."

(Gordon in Ug. Lit., p. 56)

275. nbluh: See No. 274, II.

276. nbt: See No. 147.

277. ngr: I. 'carpenter'

(126:IV:7) ysh . ngr . il ils . (8) ils

"He calls the carpenter god, ils-ils

ngr . bt b'l

Carpenter of the house of Baal.

It occurs also in 126:4, 11, and 12. The f. pl. occurs in 126:IV:5, 9, and 13. cf. Acc. naggârûm from Sumerian nangar, 'carpenter.'

II. 'to hew, hack up.'

This occurs in the directions for Krt's invasion of Udm.

(krt:110) wgr . nm . 'rm .

"And hack up the cities

'rm (111) pdm .

Saw up the villages

s't . bsdm (112) htbh . (1)

Disperse from the fields its wood gatherers

bgmt . hpst

From the threshing-floor the straw pickers."

gr: cf. نجر, 'to hew(wood)' or جور, 'to destroy, throw down.'

(1) No h occurs in the parallel.

srn: cf. شَر, 'to saw (wood).'

pdr: occurs in 51:VII:8, 10, and in 127:6-7, also parallel with 'rm, so the meaning is fixed. It is probably the name of a deity in 22:4; 23:5; and a personal name in 29:3.

s't: the t is probably the 2 m. s. suffix. cf. ساع, 'to disperse widely (cattle).'

A parallel passage to the whole occurs in krt:212-216.

278. ngs: See No. 169.

279. nhqt: This is the noise which the ass of King Pbl makes, hence 'braying.'

(krt:119) wl . ysn . pbl (120) mlk .

"And king Pbl will be sleeping
(1) (2)

lqr . tigt . ibrh

Until the sound of the bellowing of his bull

(121) lql . nhqt . hmrh

Until the voice of the braying of his ass

(122) lg't . alp . hrt .

Until the lowing of the plow ox

zgt (123) klb . spr .

(Until) the bark of the howling dog

wylak (124) mlakm .

Then he will send messengers."

zgt: most of these words are fixed in meaning by the animal with which they are used. The root here is probably zgd. cf. Arabic زَعَد, 'to groan (of a camel). It is interesting to note that zgd (?) occurs as a verb in-

(1) qr like ql is a general term used of various sounds. Its one other occurrence is (2 Aqht:VI:14) km . btn . yqr - "He makes a noise like a serpent."

(2) tigt occurs as a variant in the parallel passage, line 223.

dicating the sound of a cow.

(128:I:5) arh tzg l'glh

"The cow moos to her calf."

spr: cf. Acc. sapáru, 'cry, howl.'

The fulfillment of the above prediction is found in krt:
222-227.

280. n(w)h: This is like the Heb. נח, 'to rest.' 'Rest' would seem to be the appropriate meaning since loneliness overtakes the soldier not when he is in the thick of the battle but rather when he is not fighting. When the Udmites were on good behaviour so that there was no need to fight them, the soldiers of Krt longed for home. The only occurrence of this word is given below.

(128:4) 'm . krt . m!swnh

"To Krt, say to him

(5) arh tzg l'glh

As a cow moos for her calf

(6) bn . hpt . lumhthm

So the sons of mercenaries for their mothers

(7) ktnhn . udmm

When the Udmites rest."

m!swnh: Here is a problem. It occurs again in krt:125 in the same sense. swn appears in 329:8 as a personal name.

tzg: See No. 279.

281. n(w)m: See No. 248.

282. nzl: See No. 200.

283. ntt: This expresses the action of the feet of the individual receiving bad news or in moments of excitement.

('nt:III:29) hlm . 'nt . tph . ilm

"As soon as 'Anat sees the gods

bh . p'mm (30) ttt . b'dn .

At(that moment) the feet leap on the plain

ksl . ttbr

The back breaks."

This same usage is to be found in 1 Aqht:94: 51:VII:35

and to be restored in 51:II:17. cf. b^u, 'to jump, leap.'

284. nkyt: See No. 243.

285. nnh: See No. 36.

286. *nsy: There are two instances where this root may occur, but the context is too broken to be sure.

(51:III:5) L I . al . yns

"L I let him not tempt

(133: rev. 7) 'm . bym b'l ysy . y L I

A number of renderings would be possible for this line, but the missing context prohibits any suitable translation. cf.

Heb. נסו, 'to test, tempt.'

287. n'mt: See No. 338.

288. ngs: See No. 94.

289. npy: See No. 38.

290. np': See No. 9.

291. npq: See No. 8.

292. npr: See No. 250.

293. npa^v: I. 'soul, spirit'

This is the most common usage and appears often. See No. 203.

II. 'appetite'

This usage as one of the functions of the 'soul' is quite common also. See No. 203.

III. A foodstuff of some kind, possibly an oil. It is thus found once in an itemized assignment of goods, 120:13. See No. 247 for quotation.

IV. tnps[∨] occurs once with unknown meaning. See No. 203.

V. npsmm[∨] appears once in 'nt:VI:8 as part of a place name and may mean 'life blood.' See No. 247, II.

294. ns: This is found in an inventory list along with other food items.

(12 plus 97:4) lth . shlt[∨]

" A lth of shlt[∨]

(5) [] smqm . tt . mat . ns . tltm . 'sr

[] raisins, six hundred ns, thirty birds

(6) [] hims[∨] [m lm] r . škm

[] fif[ty home]rs of škm."

These transliterated words occur only in this text and their meanings are unknown.

295. nshy: See No. 180.

296. nsrt: This expresses the state in which S'tqt enters the house of Krt to cast out his disease. Since it is parallel with bkt it would seem to mean 'crying.'

(127:4) bkt . tgly . wtbu

"Weeping she goes in and enters

(5) nsrt . tbu . pnm

Crying she enters in."

297. nqbrm: See No. 81.

298. nqpt: The meaning is fixed by its two occurrences. In each case it is parallel with snt[∨], and means 'a period of time.'

(52:66) tm . tgrr . labnm . wl'sm .

"There you shall wander by the stones and trees

sb[∨] . snt[∨] (67) tnt

Seven full years

tnn . npqt

(Yea), eight cycles."

The other passage in which it is found is 75:II:46.

299. nr:- See No. 211.

300. ns: See No. 174.

301. nsb: We cannot be certain of the meaning since it occurs but once and then in a fragmentary text. It may be 'blowing.'
cñ. Heb. $\int \psi \int$, 'to blow.'

(^{nt}:pl.x:V:6) [] . nsb . b'n
" [] blowing, in answering/seeing
(7) [] } blon . y'n
[] weeping, he answers/sees."

302. nsġ: This word occurs in the Legend of Aqht in connection with Pġt preparing herself to go forth to slay the murderer of her brother, Aqht. Its meaning is questionable.

(1 Aqht:206) tlbs . npš . ġzr .

"She puts on the garb of a hero

tst . (h/y) [] (207) nsġ (p/h)

She places [her] ha [nd] on her saber

hrb . tst . bt'r [th]

Yea, a sword she places in [her] fis (t)."

t'rth: The translation is conjectured from its being parallel to hbs in 3 Aqht:28-29. See No. 119.

303. nsr: See No. 277.

304. ntq: See No. 163, I.

305. sin: This represents that part of the garment of Môt by which 'Anat seizes him in the first round of their battle.

(49:II:9) tihd . m[t] (10) bsin . lps

"She seizes M⁶[t] by the edge of (his) covering

tssq](11) bqs . all

She clutches [him] by the end of (his) garment."

lps: Partial assimilation of b to p before s.

ssq: This appears only here and is translated from its parallel, 'hd.

qs: This is likely to be taken as representing the root, qsy, like Heb. קס, 'end.' However, it could be qss, 'cut' in which case the translation of sin would be changed accordingly

306. sbbyn: This combination of letters represents some kind of food, possibly a wine. It occurs in an inventory list.

(12:plus 97:9) [km . lth . sbbyn

" [cummin, a lth of sbbyn

['t . lth . ssm

[- -, a lth of sesame."

307. sbn: Of single occurrence, it stands alone in 67:VI:3, a fragmentary portion of the text.

308. shr: See No. 509.

309. swm: See No. 280.

310. sk: The only text where it appears is too fragmentary to be of help in arriving at a meaning.

(125:91) 'rym . lbl []

" - - - not to []

(92) b 'ny []

- reply []

(93) lbl . sk . w []

not to - - - []

'ry: This appears in 32:3 but there too the context is broken badly.

311. skn: I. 'stela'(69:1) skn . ds'lyt (2) tryl . ldgn

"The stela which Tryl raised up for Dagan."

Other instances of this usage are 2 Aqht:I:27, II:16 and 51:I:43.

II. Possibly 'weak, destitute.' cf. سِكِين, 'poor, weak.'(75:II:52) wuzah . sr . ylyh

"And his relatives found him

(53) bskn . sknm .

While he was weaker than the weak

b'dn (54) 'dm .

While he was stiller than the still."

kn . npl . b'l]

Thus Baal fell]."

'dn: the correctness of this rendering depends upon the accuracy of the translation of skn.III. tskn occurs in 102:9, but the language of this text is problematical.IV. mru skn occurs in 113:63-64 meaning 'commanders of skn.'It is a military classification, and the skn may be related to Heb שָׂרֵי צֶדֶק, 'governor.' skn occurs in other texts as a classification, possibly a guild.V. The \check{S} stem is found of the same word as II; cf. Arabic stem IV, سَكِنَ, 'to become weak, destitute.'(51:I:21) \check{S} sskn m'

"Be humble!

(22) mgn . rbt . atrt ym

Beseech Lady Asherah of the Sea

(23) mz . qnyt . ilm

Entreat the Creatress of the Gods."

312 . smd: See No. 262.

313. smk: See No. 247.

314. smr: See No. 147.

315. snnt: See No. 108.

316. s't: See No. 277, II.

317. sgr: This is one among several other hapaxlegomena which occur in the beginning of text 124, a text about the rpum. It would seem to be a portrayal of the marching of the host of King 'Illmy.

(124:4) ydk . sgr . tnsq . sptk .

"Thy hands, - - - kiss thy lips

tm (5) tkm . bm . tmk .

There shoulder to shoulder

ahm . qym . il (6) blsmt .

Brothers, 'Il sets up in the race

t! m . ytbs . sm . il . mtm

There let the name of Il be praised, O men

(7) y'bs . brkn . sm . il . gzrm

Let the name of 'Il be given our blessing, O heroes

(8) tm . tmq . rpv . b'l

There march the shades of Baal

mhr b'l

The soldiers of Baal

(9) wahr . 'nt .

And the soldiers of 'Anat.

tm . yhpv . hyl (10) y . zbl . mlk . 'llmy

There hasten the forces of Prince King, 'illmy."

The above translation contains much conjecture. We have no certainty for the meanings of sgr, qym, tbs, 'bs, or tmq.

For hpn See No. 123. tmq occurs in 301:rev.IV:3 and 304:2 as a personal name.

318. sgsg: See No. 526.

319. srnm: See No. 262.

320. srr: See No. 200.

321. 'bs: See No. 136.

322. 'bš: See No. 317.

323. 'd: Several roots occur with this writing.

I. the preposition 'until'

(51:V:108) t'db . ksu

"A chair is placed

(109) wyttb . lymm . aliyn (110) b'1

And he is seated at the right of Aliyn Baal

'd . lhm . št [y]

Until he has eaten and dru [nk]"

Other occurrences are 51:VI:55; 52:67; 62:9, and rev. 47,48.

II. possibly 'audience hall.' Gordon in Ug. Lit., p. 82, so translates in the legend of Krt. If this be correct, the root would be y'd. One would expect the preformative m.

(127:22) y⁽¹⁾tb . krt . l'dh

"Krt returns to his audience hall

(23) y⁽¹⁾tb . lksi . mlk

He sits on the throne of kingship

(24) lhht . lkht . drkt

On the dais, on the chair of sovereignty."

III. 'lute' - cf. عُور, 'aloes-wood, lute.'

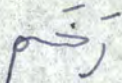
(52:12) šb'd . yrbm . 'l . 'd

"Seven times it is to be played upon the lute

(1) This could be 'Krt sits' in which case the translation of 'd would have to be changed.

w'rbm . t'nyn

And the choir responds."

rhm: cf. , 'to be sweet, melodious (voice).'

Largement in La Naissance De L'Aurore, p. 22, reads:

šb'd . yrgm . 'l . 'd w'rbm . t'nyn and accordingly translates, "Sept fois il dit: 'sur le 'd' et les Assaillants répondent:" Thus he makes this a cultic ritual. The h is difficult to distinguish from the g when the original text is not clear.

324. 'dd: This would seem to mean 'subjection, submission.'

I. It is used in Baal's declaration that he will not surrender to Môt.

(51:VII:45) dll . al . ilak . lbn (46) ilm . mt

"Tribute I will not send to the god, Môt

'dd lydd (47) il . ġzr

Submission to the Beloved of 'Il, the Hero."

dll: See No. 93.

II. The tD or tL formation occurs when Baal is insulted and appears before the Assembly of the gods.

(51:III:10) y[] . aliyn b'l

"Aliyn Baal is []

(11) yt'dd . rkb 'rpt

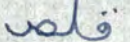
The Rider of the Clouds is humiliated

(12) [] . ydd . wyqlsn

[] he goes and he jeers

(13) yqm . wywptn . btk (14) p[h]r . bn ilm

He rises and spits in the midst of the As[sem]bly of the gods."

qls: cf. , 'to contract (the lip).'

See No. 27, IB for other occurrences.

A parallel passage is found in 51:VI:12-13.

III. t'ddn stands alone in a broken line in 67:IV:25.

325. 'dn: Several words have this same writing.

I. 'season'

(51:V:68) wnap . 'dn . mtrh

"And - - - time of his rain

(69) b'l . y'dn . 'dn

Baal appoints the seasons."

nap: could be another name for Baal, but not known elsewhere. May be an exclamation.

cf. Aram } 7y, 'season; and Acc. addanu.

II. 'plain'

('nt:III:29) hlm . 'nt . tph . ilm

"As soon as 'Anat sees the gods

bh . p'nm (30) ttt . b'dn

At it(that moment) the feet leap on the plain."

The same is probably to be read in 51:II:17. cf. Acc. edinu, 'plain.'

III. 'army, host, force'

(krt:65) 'dn . ngb . wysi

"Let the host of Ngb go out

(66) sbu . sbi . ngb

The forces of the host of Ngb."

The same usage occurs in krt:87 and is to be restored in 176.

IV. a personal name: 83:2; 314:rev. 5; 315:6; 321:I:8.

V. a problematic usage is found in 75:II:53-54. See No. 311.

326. 'dt: See No. 503.

327. 'trtrm: See No. 211.

328. 'trptm: See No. 334.

329. 'llmm: The fragmentary character of the text in which it once occurs prohibits any suggestion as to meaning.

('nt:pl.x:IV:5) - - t . 'llmm . []

330. 'ls: See No. 11.

331. 'mnym: This apparently refers to Gupan-and-Ugar, but its meaning is not known. Its occurrence in 'nt:frag:8 permits us to restore 51:VII:55.

(51:frag. 6) 'n gpn . (7) wagr .

"Look, Gupan-and-Ugar

bn . glt

Sons of Glt

(8) 'mnym .

'mnym

bn . zlm]

Sons of Zlm]"

332. 'ms: This root has the general sense of 'raise up.' It can be used for the act of loading something upon another or of building a building.

I. 'to load'

A. 'Anat requests Sun to load the body of Aliyn Baal upon her.

(62:12) 'ms m' . ly . aliyn . b'l

"Load on me, Aliyn Baal

(13) tsm' . nrt . ilm . spš

The Luminary of the Gods, Sun hearkens

(14) tsu aliyn . b'l . lktp (15) 'nt

She raises Aliyn Baal to the shoulders of 'Anat."

B. The D participle is used in the sense of 'supporting' another. This is the duty of a son to his father.

(2 Aqht:I:31) [a]hd . ydh . bskrn .

"Who [takes] his hand in drunkenness

m'msh (32) [k]sb' yn

Supports him [when] he is sated with wine."

A similar passage occurs in 2 Aqht:II:5-6; 19-20, and established the restorations.

II. 'to erect'

(51:V:72) bt arzm . ykllnh

"A house of cedars, let him build it

(73) hm . bt . lbnt . y'msh

Lo, a house of bricks, let him erect it."

333. 'mr: See No. 22.

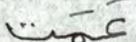
334. 'mt: This is used in describing how Š'tqt exorcised the disease from Krt.

(127:8) htm . t'mt . 'itrptm

"With staves she beat the illness

(9) zbln . 'l . rišh

The sickness upon its head."

'mt: cf. , 'to beat with a stick.'

'trptm: is translated from context only.

335. 'nn: See No. 17.

336. 'nq: See No. 262.

337. 'nt: I. 'a goddess, the Virgin 'Anat'

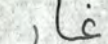
II. the plural form of 'yn, 'spring'

('nt:IV:79) tn . mtpdm (80) tht . 'nt . ars

"Two mtpdm under the springs of the earth

tlt . mth . gyrm

Three mth into the depths."

gyrm: cf. , 'hole, cavern(in the earth).'

III. possibly 'furrows' - From 49:III:2-13 we gather that the earth is suffering drought and the gods desire fruitage upon the earth that they may know that Baal is alive. 'Il now gives a message to the Virgin 'Anat to deliver to Sun concerning this.

(49:IV:25) pl . 'nt . sdm . y[✓]sps[✓]

"Dried up are the furrows of the fields, O Sun

(26) pl . 'nt . s[✓]dm

Dried up are the furrows of the fields

il . y[✓]stk (27) b'l 'nt . mhrtt

'Il has appointed thee, Lord of the furrows
of the plows

(28) iy . aliyn . b'l

Where is Aliyn Baal?

(29) iy . zbl . b'l . ars

Where is Prince Baal of the earth?"

A parallel passage occurs in 49:IV:36-40.

pl . 'nt: This is the real problem of the passage.

Gordon in Ug. Lit., p. 46, translates

"Over the furrows," while Ginsberg in

ANET, p. 141, offers "Parch'd is the

furrow of Soil." It is tempting to take

'nt as 'springs' but the mhrtt mitigates

against it. (cf. مِخْرَت, 'plow') If

we take pl to be related to فلا, 'desert,

waterless plain,' the idea of 'furrow' is

further strengthened. pl occurs several

times in text 60, a Hurrian text.

y[✓]stk: Ginsberg, loc. cit., translates 'neglects' with Baal as the subject.

338. 'p'p: Found in a description of Lady Hry whom Krt desires for his wife, it probably means 'eye' as a poetic synonym for \int^{γ} .

(krt:288) tn (289) ly . mtt . hry

"Give me Lady Hry

(290) n'mt . sbh

Good of stock

bkrk

Thy firstborn

(291) dkn'm . 'nt (292) n'mh .

Who like the delicacy of 'Anat is her delicacy

km . tsm (293) 'ttrt . tsmh

Like the beauty of Astarte is her beauty

(294) d'qh . ib iqni

Her eyes are bright lapis-lazuli

(295) 'p'p . sp . trml

Her eye-balls, gem bowls."

n'mt: cf. \int^{γ} , 'well-being, delicate life.' It occurs often in Ugaritic and the idea of 'loveliness, goodness' is well established.

sbh: This equals the more common sp^h which occurs in the parallel passage, Krt:143-148. See No. 467.

tsm: This may be the root ysm. cf. ysmsmt, 'pleasant, beauty' common to Ugaritic.

'g: This meaning is determined from the sense of the parallel 'p'p.

trml: The meaning must be conjectured from the context. Gordon in Ug. Lit., p. 74, offers 'alabaster.'

339. 'pp: Found but once in the literature its area of meaning is

established by its parallel gzy. gzy and mgm often parallel each other with the idea of 'entreating' and 'beseeching.' cf. 51:III:26, 29, 31, 35 and 51:I:23. It would seem that in the one occurrence of 'pp, it is used to replace the more common mgm.

(51:II:10) t'pp . tr . il . doid

"She beseeches Tor, God of Mercy

(11) tgzy . bnv . bnwt

She entreats the Creator of creatures."

gzy: Besides the instances mentioned above, this root would seem to appear in tgzyt used with wine.

(62:42) ap . ltlhm (43) [i] hm . trunt . (1)

"Also you shall not eat the [] bread of exaltation

ltst (44) yn . tgzyt .

You shall not drink the wine of entreaty."

340. 's: See No. 136.

341. 'q: See No. 338.

342. 'qb: See No. 70.

343. 'qltn: See No. 62.

344. 'qq: This is a name applied to the offspring of Baal. Its meaning is quite certain from its parallel.

(75:I:25) ugrm . hl . ld

"Ugrs! labor! bear!

(26) aklm . tbrkk

The eater/s will bless thee

(27) wld 'qgm

And the consumers are born."

'qq: While the meaning is derived from the context, yet it is interesting to note the Egyptian 'kw, 'food, provisions'

(1) cf. this root in Num. 17:10; Job 24:24; Ezek. 10:15, 17, and 19 although these are often emended to conform to rw.

in the plural form. May not this root have the double meaning of 'eat' and 'food' like the root 'kl?

Beal's offspring are mentioned again in 75:I:37 under the same appellation.

345. 'rbm:I. 'to enter' - of frequent occurrence.

II. A kind of personnel in drama or singing: those who enter on the stage. It is so used in 52:7, 12, 18, and 26.

See No. 323, III, for an example.

III. 'rb šps equals 'sunset' in 9:9.

IV. The gentilic m'rby is found in 64:26; 321:I:25 and is used as a place name in 113:57 and 91:6, the latter being a plural form.

V. n'rb is found in 300:rev. 13 where the usage is probably technical since it is a list of fields assigned to guild members.

346. 'rgz(m): See No. 69.

347. 'ry: See No. 310.

348. 'rs: We are not sure of the meaning of this word. The clue probably lies in the end of the line which is broken. Ytpn, soldier of 'Anat, discusses with her the proposed slaying of Aqht.

(3 Aqht:12) at . '[l qšth] (13) tmsh .

"Thou on acco[unt of his bow] shalt smite him

qš'th . hwt . lt [hwy]

Yea, his bow, himself you will not let [live]

(14) n'[mn . gZR . st . trm . w]

The Go od One, the Hero, has prepared dinner and[

(15) istir . bzdm . wn'rs []

He is left in the territory and he will have stopped to rest himself []

istir: Gordon in UH, p. 208, has suggested the possibility of St stem from 'wr, 'to be light.' Ginsberg in ANET, p. 152, translates "He is left . . ." apparently taking it as a Gt of the root s'r. This translation is adopted above.

n'rs: The translation assumes this as an N stem of 'rs.
cf. عَرَسَ, 'to alight for rest during the night.'

349. 'rr: See No. 152, I.

350. 'sy: See No. 227.

351. 'td: This word is of single occurrence and in broken context, but some hint as to the meaning can be derived aside from etymology.

(67:III:5) t'td . tkl [I
"Make ready! Complete [I."

Since the next few lines talk about bricks, this translation does have some justification. See 51:V:72 where kl is used in the sense of 'completing' a building. cf. Heb.

קלל in the Piel, 'to make ready.'

352. 'tk: See No. 119.

353. 'tq: See No. 163, III.

354. ('t)tqbm: See No. 194, II.

355. gdd: This occurs only in 'Anat. In its one occurrence it is parallel with ml so the meaning is quite certain. Fighting brings 'Anat great joy so that:

('nt:II:24) 'nt (25) tgdd . kbdh . bshq .

"'Anat swells her liver with laughter

vmlu (26) lbh . bsmht .

Her heart is filled with joy

kbd . 'nt (27) tsyt

The liver of 'Anat rejoices."

gd: cf. ^و غَدِر, 'to be affected with a swelling' and various formations having to do with a lump or swelling.

tsyt: The root may be *syt or *tsy. The translation is conjectural.

356. gdyn: See No. 103.

357. gz: This is found only in the Legend of Krt. The son of Krt, Ysb, informs his father that he is no longer fit to rule.

(127:41) sm' . m' . lkrt (43) t' .

"Hear, O Krt of T'!

istm' .

Give heed!

wtag' . udn

And be alert of ear!

(43) kgz . gzmn . tubr

Like a contender of the contenders do you rule?

(44) wgrm . ttwy .

And mountains do you occupy?

sglt (45) bglt . ydk .

You have caused your hands to fall into error

ltdn (46) dn . almnt .

You have not judged the case of the widow

ltppt (47) tpt qsr . nps' .

Nor adjudicated the cause of the broken of spirit."

tag: Gordon in UH, p. 236, points to يَقِظ, 'to be awake, cautious.'

gz: cf. غَار, 'to contend with.'

dbr: cf. دَبَّر, 'to rule, manage.' Found only in text 127 in verbal form.

twy: cf. تَوَّى, 'to settle (in a place).' Hence, Ysb

accuses Krt of not having done any conquering.

glt: cf. غلت, 'to make a mistake.'

qsr: cf. فَصِر, 'to fail.'

358. gzy: See No. 339.

359. gwk: See No. 191, II.

360. gyr: See No. 265.

361. glil: A part of the reed used as one of the materials in fashioning the composite bow of Aqht. At least these materials are those which Aqht tells 'Anat to secure to construct a similar bow for herself. 'Stem, stalk' would seem the most likely translation since it is about the only part of a reed that could be used in making a bow.

(1)
(2 Aqht:VI:20) adr 'gbm (21) dlbnn .

"The mightiest of the sinews of Lebanon

adr . gdm . brumm

The mightiest tendons from the buffaloes

(22) adr . qrnt . by'lm .

The mightiest of the horns from wild goats

mtb [m (23) b'qbt . tr

The strongest(?) from the sinews of the bull

adr . bgllil . qmn

The mightiest from the stalks of the reeds

(24) tn . lktr . whss . vb'l . qst l(n/k!)

Give to Ktr-and-Hss that he might make a bow for thee."

glil : Its only occurrence is the above. gl occurs as a personal name in 300:right edge:3.

(1) For treatment of this and other words of this quotation see No. 70.

qn: This occurs with two other meanings.

I. probably 'jaws' as parallel with 'mouth'

(51:VIII:15) al (16) tgrb . lbn . ilm (17) mt .

"Do not draw near to the god, Môt

al . y'dbkm . (18) kimr . bph

Lest he make thee like a lamb in his
mouth

klli . bt!brn (20) qah

Like a kid crushed in his jaws."

II. It refers to a part of the arm which 'Il lacerates
in mourning for Baal.

(67:VI:19) yhdy . lhm . wdqn

"He cuts cheek and chin

(20) ytl̄t . qn ⁽¹⁾ zr'h

He lacerates his forearm

yhrt (21) kgn aplb .

He plows the chest like a garden

k'mq . ytl̄t (22) bmt .

Like a trench he lacerates the back."

A similar passage describing the mourning of 'Anat
occurs in 62:3-5.

tl̄t: The meaning is fairly well established by its
parallel, hrt, and its use with 'mq in line 21.

zr': Gordon in UH, p. 275, points to ע/י, 'forearm,'
and refers to 77:45 where z is used for d, 'of.'

For further study see UH, Para. 5.1.

- (1) Herdner in REB-Babyloniaca, 1942, pp. 45 and 49, renders
this as the 'humeral bone of the arm' in the light of Job 31:22.

362. gly: See No. 153.

363. glt: See No. 357.

364. g'p: Its single occurrence is unintelligible because of the fragmentary nature of the text about it.

(2 Aqht:VI:12) [] mh . g'p thmt brq

" [] - - - - - deaps lightning."

365. gpr: See No. 152, I.

366. gsr: The meaning is uncertain in its single occurrence. It may mean 'fertile ground' or 'greenish clay' as فَضْرًا has this meaning. Cupan-and-Ugar are given instructions to enter the netherworld.

(51:VIII:1) idk . al . ttn . pmm

"Then you shall surely set face

(2) 'm . gr . trgzz

Toward the mountain of Trgzz

(3) 'n . gr . trng

Toward the mountain of Trng

(4) 'm . tlm . gsr . ars

Toward the furrow of greenish clay of the earth."

367. gr: Several words occur under this writing.

I. The common word for 'mountain.'

II. May be a proper name in 83:6, 9 which text, I believe, is a list of mighty soldiers.

III. Probably represents the root y/wgr, like وَعَر, 'to burn with anger against.' It describes the reaction of Sea after the threat of Baal.

(83:6) [b] ph . mm . lysa .

" [From] his mouth verily the word goes forth

bspth . hwth .

From his lips his message

wtn gh .

Yea, he gives his voice

yr (7) tht . ksi . zbl ym

Prince Sea burns with anger beside (his) throne."

Later Sea is driven from his throne by the two famous clubs of Baal.

368. gmn: See No. 196.

369. pid: This is an epithet of 'Il. Several etymologies are possible, so until we find the word in Ugaritic apart from an epithet, 'mercy' or some such translation will have to suffice.

(67:VI:11) apnk . ltpn . il (12) dpid . yr . lksi

"Thereupon Ltpn, God of Mercy, goes down from his throne."

Other occurrences are 49:I:21,22; III:10, 14, etc; 'nt:pl. ix:III:22; 51:II:10; IV:58; 49:III:4, 10, 14. Note also 77:45 where zpid occurs in place of dpid.

370. py: See No. 77.

371. palt: See No. 9.

372. pdr: See No. 277, II.

373. phy: This occurs in the text of tribute from Nqmd, King of Ugarit, to the great Hittite King, Shuppiluliuma. The context is partially broken, but it may mean 'my declaration.' cf. $\gamma\beta$, 'to pronounce (a word, a discourse).'

(118:13) mlk . rb . b'lh []

"The great king, his lord []

(14) nomd . mlk . ugr [t]

Nqmd, king of Ugarit [t]

(15) phy

My declaration."

374. p(w)q: This most frequently occurs in the S stem and would seem to equal the Heb. Hiph. of * p^{\vee}q , 'to produce, furnish,' or 'to obtain.'

I. 'to furnish'

Beal throws a party and furnishes all the guests with wine.

(51:VI:47) \checkmark spq ilm . km . y[n]

He furnishes the lamb gods with wi[ne]

(48) \checkmark spq . ilht . hp_rrt yn

He furnishes the ewe lamb goddesses with wine

(49) \checkmark spq . ilm . alm . y[n]

He furnishes the bull gods with wi[ne]

(50) \checkmark spq . ilht . arht [yn]

He furnishes the cow goddesses with wine

(51) \checkmark spq . ilm . kht_m . yn

He furnishes the couch gods with wine

(52) \checkmark spq . ilht . ksat [yn]

He furnishes the chair goddesses with [wine]

(53) \checkmark spq . ilm . rhbt . yn

He furnishes the flagon gods with wine

(54) \checkmark spq . ilht . dkrt [yn]

He furnishes the jug goddesses with wine

(55) 'd . ilm . sty . ilm

Until the gods eat and drink

(56) w_pq . mx_rtm . td []

And the sucklings are furnished []."

Line 56 occurs again in 67:IV:13.

II. 'to obtain (a wife).' It is thus used in the account of the sad state of Krt.

(krt:12) att . sdqh . lypg

"His rightful wife he did not obtain

(13) mtrht . yrh

Nor his proper betrothed."

III. ittpg occurs in 75:II:57 though it undoubtedly represents another root.

375. pl: See No. 337.

376. pnh: See No. 23.

377. prbht: See No. 106.

378. prgl: This occurs once in a text of ritual and sacrifice to various gods on certain days of the months. Its meaning is unknown, but it is probably a loan word. Its formation reminds us of brzl, 'iron.' It might possibly be a terrace or a garden on the roof.

(3:50) i [] h . mlk . l . prgl . sqrn . b . gg

"- [] - king for/on terrace of sweets on the roof."

sqrn: This may be related to سقر, 'sweet.'

379. prd: See No. 380.

380. prdmn: Though the text is broken preceding this group of letters, it might possibly be divided prd and mn(n), thus making a parallel with the first stichos.

('nt:I:1) al . tg1 []

"Do not lower []

(2) prdmn .

Let not a single one lower

'bd . ali [yn] (3) b'l

Serve Ali [yn] Baal

sid . zbl . b'l (4) ars .

Honor the Prince Lord of the earth."

prd: cf. فرد, 'to be alone, single, sole.'

mn(n): See mn, 'to lower,' No. 251

381. prsh: This occurs in the context of Baal with Sea. It describes what Sea does after Baal strikes him on the head with the magic club.

(68:25) yprsh . ym .

"Sea gives way

yql (26) lars .

He falls to the earth

tngrn . pnth .

His vertebrae convulse

wydlp . tmnh

And his countenance falls

(27) yut b'l . wyst . ym .

Baal uproots and he dries up Sea

ykly tpt . nhr

He destroys Judge River."

ngs and dlp: See in parallel passage in 68:17,18, No. 94.

qt: The root is uncertain, but may be related to قَت, 'to drag,' used in stem VIII with the meaning 'to uproot (a tree).'

st: The root here has several possibilities. It is translated above as though it were related to Heb. שָׁבַע, 'be dry, parched.'

382. pr': I. 'eminent'

(51:frag.6) 'n . gpn . (7) wugr . bn . glmt

"Look Gupan-and-Ugr, Sons of Glmt

(8) 'nmym . bn . zlm [t]

'nmym, Sons of Zlm [t]

(9) rmt . pr't

The lofty, the eminent."

'mmym: This is its only occurrence and the meaning is unknown.

pr't: Because of the presence of rnt it may well be equated with فَرَعَ, 'to ascend, etc.'

ibr-nt: This occurs at the end of line 9, probably beginning another stichos, but we cannot say if it is to be rednered 'bulls' or not.

The above passage parallels 51:VII:53-56.

II. Of uncertain meaning with an m suffix.

(2 Aqht:V:37) pr'm . sdk . ybn []

"Bag thy quarry, O my son []

(38) pr'm . sd . hn []

Bag thy quarry, lo []

(39) sd . bhkl?h []

Quarry into his palace (1) []

III. Pr[⊙] Occurs in 60:15, 22, 30, 36, and 37, the circle indicating a non-Semitic phoneme.

383. pr[⊙]: See No. 60, II.

384. p[⊙]z: This occurs in part of an ultimatum of Judge River to 'Il demanding that he give up Baal. cf. Heb. בָּאָל .

(137:35) tn . b'l . w'nnh .

"Give up Baal and his host

bn . dgn . artm . pzh

The son of Dagan that I might inherit his gold/silver.

A parallel passage occurs in 137:18-19.

(1) Gordon in Ug. Lit., p. 89, so translates, and in UH, p. 264, suggests that the m of pr'm might conceivably go with the sd. See No. 257. The root *s(w/y)d (cf. Heb. יָדָה, 'to hunt') does seem to occur in 124:11; 2 Aqht:VI:40; and possibly the same root in a more generalized meaning of 'walking' or 'roaming' in 49:II:15; 52:16,68; 67:VI:26 and 75:I:34.

385. pt(w/y): This is found in the birth of the Gods text describing 'Il's intentions toward the two women.

(52:39) il . attm . kypt

"'Il, the two women, verily, he would entice."

cf. Heb. אטט , 'to entice, seduce.'

Another possible occurrence is found in Nikkal and the Moon.

(77:8) 'n h(a/n!) . lydh tzd []

"He answers, lo, for her love she - - []

(9) pt lbsrh . dmy []

enticing to her flesh my blood []."

tzd: This is probably the root and may or may not have a suffix. Such a root appears in 'Anat.

('nt:pl.x:V:25) [] r . mtay atzd

"[] - my loins I - - -

(26) [] t'rb . bsi

[] enter into si

(27) [] tzd . ltptq

[] - - - verily she breaks

(28) [] lars

[] on the earth."

ptq: This is the only occurrence in the literature and naturally the translation would have to be verified by more context.

386. ptq: See No. 385.

387. sg: See No. 212.

388. s(w/y)d: See No. 382.

389. shr: If the reading be correct this root must mean something expressing defeat since it describes the action of Mot just before he falls to the earth after Baal smites him.

(49:V:3) dkym . ymhs . bsmd

"The sagacious one he crushes with a stick

(4) shr mt.

Not crumples

ymsi . lars

He reaches the earth."

390. sly: See No. 22.

391. smd: See No. 81.

392. sgd: Its single occurrence is in a difficult and fragmentary passage. Its meaning is undetermined.

(76:III:8) b'l . ysgd . ml []

"Baal - - - full []"

393. spr: See No. 279.

394. sqr: See No. 378.

395. st: The root of the word is not known, but the context fixes the meaning to be the 'bedroom' of Daniel or a 'ritual chamber' for the incubation rite, apparently above the first floor of the house.

2 Aqht:I:14) yd . sth (15) [dn] il

[lan] iel goes to his bedroom

yd . sth . y'l

He goes to his bedroom, he goes up

wyskb (16) [] mizrt

And he lies down [] clothes

pyin

And he spends the night."

A broken parallel to the above passage occurs in 2 Aqht: I:4-5.

396. qblbl: See No. 88.

397. qbt: This appears but once and in a very problematic line.

Previous lines tell of the fruitful earth evidencing that Baal is alive. Now Sun states:

(49:IV:42) sdyn . 'n . b . qbt []

"Fields of wine appear in the cultivated [ground]

(43) bllyt . 'l . umtk []

In the night thy kinsman []

(44) wabqt . aliyn . b'l

And I will search for Aliyn Baal."

sdyn: In all other occurrences this is a personal name. See 306:9; 315:3; and 321:IV:11.

qbt: Though the rendering is doubtful, cf. قَاب, 'to dig (the earth).'

398. qt: See No. 54.

399. qzb: This occurs alone in 67:II:24, a broken line. Its meaning is not known.

400. qym: See No. 317.

401. qls: See No. 27, IB.

402. qlql: See No. 252.

403. qms: See No. 109.

404. qn: See No. 361.

405. qny: I. The epithet of Asherah, 'creatress,' occurring frequently. (51:I:23; III:26, 30, 35; IV:32; frag 2)

II. Possibly as a title for 'Anat. See 76:III:6, and No. 101.

III. It appears twice as a finite verb of questionable meaning.

A. Ytpn boasts:

(1 Aqht:219) byn . yst . ila(?) . ils [(1/h)l]

"By the wine which Ils drinks - - - - -"

dyqny . zdm .

Who created the residence

vd . mhst . a [qh]t . g (221) zr

The hand that smote A [qh]t the Hero."

zdm: See No. 417.

B. In the dream of Krt , 'Il appears with promises.

(krt:56) mrkbt . btrbs bn . amt

"A chariot from the yard of the son of a
handmaid

(57) [] nm . agny

[] - - I will furnish

(58) [] rm . amid

[] exalt, I will increase."

agny: This might be an stem like أَقْنَر ,

'to satisfy' from قَنْر , 'to acquire.'

406. q'l: See No. 262.

407. q't: See No. 106.

408. qg: See No. 357.

409. qs(y): See No. 305.

410. qsm: See No. 196.

411. qs't: This appears as a synonym for qst, 'bow.'

(1 Aqht:14) imhsh . kd . 'l . qsth

"I smote him on account of his bow.

(15) imhsh . 'l . qs'th

I smote him on account of his bow."

The same usage parallel with qst occurs also in 76:II:7;

2 Aqht:V:3, 13, 28; and VI:19.

qs't: Ginsberg in ANET, p. 153, translates 'darts' but

the whole story is woven about the bow. If 'darts'

were to be mentioned at all, one would expect them

to come first and then the bow.

412. qs(s): See No. 61.

413. qsr: See No. 357.

414. qr: See No. 279.

415. qrđm: This occurs as part of a proper name for Baal of the A and B type.

(*nt:III:10) thm aliyn . b'l

"The message of Aliyn Baal

hwt (ll) aliy . qrđm

The word of Aliy Qrđm."

This epithet occurs also in *nt:IV:52; 51:VIII:34, 35; and 67:II:11 and 18.

416. qrđym: This word is peculiar to text 512. It would seem to be a designation for a certain class of men, possibly soldiers. The names of five qrđym are given with their alternates.

417. qrs[✓]: This always occurs parallel to zd[✓] and in the same cliché. zd[✓] is likewise confined to this same cliché except for two instances which are given below.

I. the 'residence' of 'Il

(49:I:6) tgly . zd (7) il

"She comes to the estate of 'Il

wtbu . qrs . (8) mlk . ab . smm

And she enters the residence of the king, the father of Smm."

qrs[✓]: Gordon in UH, p. 268, refers to ש'ר'פ, in Ezek. 27:6. 51:IV:23,24; 129:4-5 (partially restored); 2 Aqht:VI:43-49; *nt:V:15-16 and *nt:pl.ix:III:23-24 (partially restored) are parallels to above.

II. The two exceptions of zd[✓] to the above

A. In 1 Aqht:213 zd[✓] is used in the same sense as above

except that it is the 'estate' of Ltpn instead of 'Il.

B. In 52:61 zd occurs for the more common td, 'breast,'
and note in 52:24 the same is written zd also.

418. qs: See No. 199.

419. qt(?): See No. 381.

420. r'm: I. rum, 'buffalo' cf. Heb. זֶרְעַם, 'wild ox.'

(62:18) ttbh . sb'm (19) rumm .

"She sacrifices seventy buffaloes

kgmm . aliyn (20) b'l

As an offering to Aliyn Baal."

(Other occurrences are 49:VI:18; 51:I:44; 2 Aght:VI:21)

II. rint: 'corals' See the one occurrence under No. 38.

421. rb': I. '4th' and its derivatives

II. 'to fetch' or 'to bring'

A. the S stem

(2 Aght:V:12) hlk . qst . ybln

"Behold, he brings a bow

hl . ys (13) rb' . qs't

Lo, he fetches a bow."

B. Another probable occurrence of this root may be found
in the N stem.

(117)rev. 14) hm . ty . ndr (15) itt . 'mm . mlkt

"By Ty it has been vowed, 'Let there be
life to the queen!'

(16) w . rgmy . lh(17) lqt . w pn(18) mlk nrb'(?)n

And my word will be brought to the knees
and the face of the king."

422. rz': This occurs twice in a text dealing with the rpum. The
exact formation of the word is uncertain in each case due

to poor preservation of the text.

- (122:1) [] m(?) rz'y . lk bty
 " [] my - - - , go to my house
 (122:5) [] rz'y . apnkn . yrp
 [] my - - - , thereupon - - - ."

423. rhb: I. 'broed, wide' like Heb. 277

- (125:7) hlm . gds (3) any
 "The holy entreaties are loud
hlm . adr
 Mighty entreaties
hl (9) rhb . mknpt
 Entreaty broad of wing."

II. 'flagon'

A. Simply the flagon as such

- (128:IV:15) ttbh . smn . [m] r [i] h
 "She slaughters a fat [fat] 1 [in] g
 (16) tpth . rhbt . yn
 She opens a flagon of wine."

Similar usage is found in 49:I:38.

B. 'flagon(gods)'

- (51:VI:53) spq . ilm . rhbt yn
 "He furnishes the flagon gods with wine
 (54) spq . ilht . dkrt [yn]
 He furnishes the jug goddesses with [wine]."

424. rhd: Its one occurrence stands in broken context and no connection can be made.

- (51:III:7) [] w . dr . dr
 " [] and everlasting
 (8) [] yk . wrhd
 [] - - and - - -

(9) [ylim . dmlk
 [] 0 gods of king (ship)."

425. rhl: See No. 65.

426. rhntt: This probably is something worn, as an ornament, for the clothing.

(51:V:67) rhntt . d [] . lirtk

"AN ornament of [] for thy breast."

427. rzz: This occurs but once and is likely a tL stem of *rwz, 'to run.' The latter occurs once in 49:I:22.

(125:49) [] yarb . trzzh

" [] he draws near in his running

(50) [] k . mcyh .

[] - reaches her."

428. rny: See No. 248.

429. nm: See No. 339.

430. rnst: See No. 104.

431. r'm: This word occurs in line 6 of text 133. Etymologically it might be 'thunder' like Heb. $\square \gamma \square$, but since the first seven lines of the text are gone entirely except for one, two or, at the most, three letters at the beginnings of the lines, we cannot assert its meaning here.

432. rpat: Gordon in Ug. Lit., p. 67, suggests 'female shades' but the broken character of the text prohibits any certainty.

(Krt:6) [] dnhr . umt

" [] of the river, mothers

(7) [] rpat(?)

[] female shades

bt (8) [m] lk . itab (1)

Destroyed is the house of the [k] ing."

(1) This is the reading given clearly by Virolleaud.

433. rgm: See No. 131.

434. rs: See No. 85.

435. rtq: See No. 163, I.

436. rtā: This occurs along with tnmy. They may represent some kind of drink.

(†nt:pl.x:IV:9) sqy . rtā . tnmy .

"Serve rtā of tnmy

ytn [ks byd]

He puts [a cup in the hand]

(10) krpn . bklat yd .

A goblet in both hands."

437. si: See No. 37.

438. s'b: I. 'to draw (water)'

(49:I:38) [] sabn . brhbt

" [] draw in flagons

(39) [] abn . bkknt

[] draw in jars."

The f. participle, sibt, 'a woman who draws water' occurs in 75:II:60; krt:113, 216.

II. sib, meaning is not fixed and the immediate context is somewhat obscure..

(125:50) [] k . mgyh .

" [] - he reaches her

wglm (51) ahth . sib

And the lad - - - his sister."

Ginsberg in ANET, p. 147, breaks the passage differently with quite a different translation.

(125:50) [] k . mgyh . wglm

" [] en as he arrives, it grows dark

(51) ahth . sib . ysat

His sister kindles a lamp."

439. s'y: This word occurs in the directions which the Virgin 'Anat gives to Ytpn as to the manner in which he should put an end to Aqht. cf. Heb. נחש, 'to be devastated.' See Isaiah 6:11.

(3 Aqht:22) hlmm . tnm . gdgd

"Strike him twice on the head

(23) tltid . 'l . udn

Three times above the ear

spk . km s'y (24) dm .
(1)

Pour out (his) blood like a vanquished one

km . sht . lbrkh

Like a slain one on his knees."

sht: cf. Heb. שחט, 'to slay, beat.'

Ginsberg in ANET, p. 152, translates:

"Strike him twice on the crown

Thrice above the ear;

Pour out his blood like sap

Like juice to his knees."

Gordon in Ug. Lit., p. 93, translates:

"Spill, like a slayer, blood

Like a slaughterer on his knees."

Neither of these last two translations justifies the lbrkh in the passage. Is not this a picture of a defeated foe already down on his knees and about to be killed by his opponent? By taking s'y and sht as passives this picture is brought out.

440. s'r: See No. 250.

441. surt: See No. 56.

(1) A parallel passage in 3 Aqht:33-35 has the pronominal suffix.

442. sbh: See No. 338.

443. sbyn: This combination of letters occur after Baal has put an end to Sea. cf. Heb. שָׁבִי , 'captive.' Astarte rebukes Baal as follows:

(68:28) bt laliyn b [l]

"Shame to Aliyn Ba[al]

(29) bt . lrkb . 'rpt

Shame to the Rider of the Clouds

ksbyn . zb [l ym]

For our captive was pri [nce Sea]

[k?] (30) sbyn . tpt . nhr

For our captive was Judge River."

Gordon in Ug. Lit., p. 16, translates 'captor' but why then would Baal be ashamed?

444. shn: See No. 239.

445. sdyn: See No. 397.

446. sdp: See No. 2.

447. shlt: See No. 294.

448. sht: See No. 439.

449. shp: See No. 194, I.

450. syr: See No. 472.

451. syt: See No. 324.

452. sklt: See No. 248.

453. skm: See No. 294.

454. slyt: See No. 62.

455. smh: This appears near the end of 67:II standing alone in line 25 in broken context. Baal has declared himself a permanent slave of Môt and Môt is rejoicing in his victory. The reading is given clearly by Virolleaud and cannot be confused with smh,

456. smk: See No. 10, II.
 457. smr(h/z)t: See No. 147.
 458. smtr: This occurs but once and is found in a ritual and sacrifice text. The fragmentary character of the text prohibits any definition of the word.

(3:1) byrh . []
 "In the month []
 (2) smtr []
 - - - - []

459. smtm: This dual formation occurs in broken context with other obscure words.

(75)II:42) smtm . dbt []
 (45) tr' , tr'n a []

It would be useless to etymologize on these words until more context is obtained.

460. sn: See No. 66.
 461. snn: Used only of Ltpn mourning for his father, Krt. It may be related to شَنَّ , 'to sprinkle with dust,' and شِنَان , 'dust.'

(125:12) ybky (13) wysnn .

"He weeps and covers himself with dust

ytn . zh (14) bky

He gives forth his voice in weeping."

462. snst: See No. 119.
 463. snpt: See No. 104.
 464. ssk: This occurs only in text 6, a fragment of Baal and 'Anat. Line six in which it occurs is broken on both sides leaving no clue as to meaning.

465. sskm: See No. 311, V.

466. s'l: See No. 4.

467. sph: This is undoubtedly related to Heb. אֲפֵיִן , 'clan,

family,' and would seem to refer to one of prominence in a family as the 'heir' or 'father' or 'first-born.' It is peculiar to the Legend of Krt.

- I. Equals the 'heir' - refers to descendent (possibly collectively) of Krt.

(krt:24) lm . sph . yitbd

"Lo, a scion is perished

(25) wbphyrh . yrt

And in his glory an heir."

In krt:152, 298, sph refers to the promised 'heir' of Krt.

phyrh: It seems best to take this to be related to فخر,

'glory, nobleness' rather than phr as used elsewhere in Ugaritic as 'assembly, entirety' as some have suggested.

- II. Equals the 'father' and refers to Krt himself.

(125:9) ap (10) [k] rt . brm . il .

"Now is [K]rt a son of ' Il

sph (11) ltpn . wqds

The scion of Ltpn-and-Qds."

It also refers to Krt in krt:21, 105, and 111.

- III. Used with n'mt it refers to Hry, the daughter of King Pbl, and parallels 'first-born.'

(krt:143) tn . ly . mtt . hry

"Give me Lady Hry

(144) n'mt . sph

The good of stock

bkrk

Thy first-born."

A parallel occurs in krt:289-290 where sbh is found. See under No. 338.

468. sph: This occurs once providing the reading is correct. It is

parallel with bnwm, which may mean 'buildings.' The carpenter god and the carpenter goddesses have been called to construct a building for Baal. They are now given directions.

(126:IV:14) 'l . ltkm . bnwm

"Go up to the shoulders of the buildings

(15) lnhnpt msph (?)

To the peak of the houses."

nhnpt: The root may be hnp. The whole translation is very tentative. hnp occurs with moral implications in 'Il's granting 'Anat's request for vengeance on Aqht. This may be related to Acc. hanpu, 'ruthlessness.' cf. hanāpu in the Amarna Letters with the meaning, 'to exercise ruthlessness.'

(3 Aqht:rev. 16) yd'tk . bt kanst .

"I knew thee, daughter, when thou wert kind

wi [n bilht] (17) (g/q)ls

And there was n[o] jeering [among the goddesses]

wtb' . bt . hnp

But depart, daughter of ruthlessness."

hnp is found in 133:rev.8 but the context is too broken to give the meaning.

qls: The reading is established from a similar cliché found in 'nt:V:36)

469. spm: Its only occurrence is in the Birth of the Gods text unless it should be that the []spm . 'db of 'nt:pl.ix:II:11 is the same word.

(52:4) bmdbr . spm . yd []r

"In the wilderness of spm - - [] - ."

spm has been translated variously as 'arid,' 'hills,' etc., but obviously further evidence is needed for certainty.

470. ssq: See No. 305.

471. sqb: isqb aylt occurs at the end of line 19 of 'nt:pl.x.V:'. The forepart of the line is missing as is the case with all the lines of V. It may or may not have any relation to aylt, 'hinds.'

472. sr: Several roots appear under this writing.

- I. 'singer' (root, šyr). See 300: right edge: 4, etc.
- II. See str, 'to set off,' for a possible Gt of šyr.
- III. Possibly the root nšr, 'to saw up.' See No. 277, II.
- IV. Part of a divine name, mt . wšr. 'Mt-and-Šr.' (52:8)
- V. Occurs with other words to mean 'kinsman.'

A. Relatives of Baal

(75:II:49) ksb't . lšb'm . ahh . ym [?]

"His seventy-seven brothers - - []

(50) wtant . ltanym (51) šr . ahyh mzah

Yea, his eighty-eight kinsmen found him

(52) wazah . šr . ylh

And there found him his relatives."

ly: This might possibly be related to وَلَايَة,

'blood-kindred.'

B. In a broken line, 134:6, the order is inverted.

ylh . sr [] .

C. A child with the suffixed pronoun referring to its mother.

(76:III:26) y [] srh .

"Her [kin]sman."

See a fuller quotation and treatment under No. 194.

It is interesting to note the pronominal suffix on sr which makes us wonder if ly or lyh should be supplied.

473. srh: See No. 74.

474. srn: The context, though broken, would seem to be the reaction of 'Anat at the sight of the approaching Aqht with his bow. If the reading be correct this could be like شَرَم, 'to split, tear.'

(2 Aqht:VI:14) [] nh . km . btn . yqr

" [] - - like a serpent he hisses

(15) [] 1(?) ars kst . tsrm

[] on (?) the earth, (her) clothing she rends."

475. sr': Found only in Aqht it is used to describe something the sea does.

(1 Aqht:44) bl . tl .

"Without dew

bl . rbb!

Without rain

(45) bl . sr' . thntm .

(1)

Without the surging of the Two Deep

bl (46) tbn . ql . b'l

Without the goodness of the voice of Baal."

476. srr: Though this occurs quite a number of times, its meaning remains obscure.

I. It is found in a fragmentary section of text 68, lines 33, 35, and 37.

II. It is found again in 1 Aqht:85, a very obscure passage.

See No. 180.

- (1) Gordon is probably right in Ug. Lit., p. 95, in translating it as 'surging.' It is interesting to note that the Arabic uses these consonants for the Jordan River, نهر الشريعة. The شريعة (Muslim Canon Law) means 'the spring' (from which divine law flows).

III. In text 127 its parallel is doubtful.

(127:6) 'm . tbu . m(h/i)

"The towns she enters - - -"

(7) pdm . tbu . šrr

The cities she enters - - -."

IV. msrm occurs in 77:36 as something that is used for scale weights. See No. 2. msrr might be the reading in 99:19.

477. štd(?): This writing occurs once, but we cannot be sure that this represents the entire word as the line is broken.

(49:IV:49) yštd

478. štr: This would seem to be a Gtstem of a weak root, possibly

šyr. cf. سار, 'to go, travel.'

(124:10) km . tdd (11) 'nt . sd .

"As 'Anat goes to hunt

tštr . 'pt . šmm

She sets out by flight heavenward."

479. šbb: This is the name of a god which 'Anat smites.

('nt:III:40) mhšt . md ilm . ar (41) s mt

"I smote the beloved of the gods of earth, Môt

'gl . il . 'tk

The calf of 'Il, the hoary one

(42) mhšt . klbt . ilm št

I smote the bitch of the gods, Fire

(43) klt . bt . il . šbb .

I destroyed the daughter of 'Il, Šbb."

Virolleaud in GLECS, III, p. 72, compares il šbb with

2127 492 which is etymologically possible since the

Arabic is بفس, 'fly.'

480. zd: See No. 417.

481. zr': See No. 361.

482. zrq: See No. 11.

483. tant: Baal sends a message to 'Anat to the effect that he has a message, apparently a secret, to tell her, and accordingly asks her to come immediately. He describes his message as follows:

(*nt:III:19) rgm (20) 's .

"'Tis the message of the tree

wlhst . abn

Even the whisper of the stone

(21) tant . smm . 'h . ars

The groanings of the heavens to the earth."

The parallel passage in 'nt:pl. ix:III:14 has tunt.

The root is probably 'n plus a weak letter. cf. Heb.

נחן, 'to lament, groan.' cf. Isaiah 3:26 and 19:8.

The Arabic نن has the same meaning.

484. t(?)is: See No. 227.

485. tisr: See No. 15.

486. tbth: See No. 147.

487. tgr: See No. 198.

488. tdmm: See No. 97.

489. thw: See No. 23.

490. tzd: See No. 385.

491. thtk: The crux of the matter is whether this is to be taken as a verb or a preposition with the pronominal suffix.

(62:42) ap . ltlhm (43) [l]hm . trant

"Also you shall not eat the [br] ead of exaltation

ltst (44) yn . tgzyt

You shall not drink the wine of entreaty

špš (45) rpim . thtk

O Sun, the deities are with thee

(46) špš . thtk . ilnym

O Sun, the divinities are with thee."

Since špš is f., thtk could be a verb with the prefix t,
but if so, it occurs only here and the meaning is obscure.

492. tzpn: See No. 194, II.

493. tyt: This is found in an inventory list of food substances.
It is some kind of food.

(12 plus 97:14) [alp . arb' . mat . tyt

" [] four [tee] n hundred tyt."

494. tliym: See No. 180.

495. tlm: See No. 29.

496. tl'm: See No. 41.

497. tlsn: See No. 56.

498. tmm: See No. 94.

499. tmm: See No. 248.

500. tnmy: See No. 436.

501. tnps: See No. 203.

502. tsm: See No. 338.

503. t'dt: This occurs only in text 137. Its meaning is fixed generally by its parallel, mlak, 'messenger.' It is probably related to the Heb. עדות, 'testimony, witness.' Messengers come from Sea and the gods are fearful. However, Baal promises to answer them.

(137:28) wank . 'ny . mlak . ym .

"And I will answer the messengers of Sea

t'dt . tpt . nhr

The ambassadors of Judge River."

t'dt is found with the same meaning in 137:22 and 26.

'dt is used for an 'assembly(of gods)' in 128:II:7, 11
and possibly 51:VII:16.

504. (t'/g)lt: See No. 266.

505. t'n: See No. 77.

506. tgzyt: See No. 339.

507. tgzt: See No. 526.

508. tgll: See No. 261.

509. tph: Since the context is one of eating this may equal

تفاح, 'apple.'

(121:II:10) yspi . spu . g []

"They will surely eat - []

(11) tph . tsr . shr []

Apple(s) - - - - - []

Both tsr and shr are unknowns.

510. tpp: It occurs alongside anhbm. If the latter is to be taken
as 'hares' on the basis of the Acc. annabu or the Heb.

572 178, then 'leap' is a good translation of tpp.

('nt:IV:89) tpp . anhbm . dalp . sd

"The hares leap by the thousand acres

[zuh bym (90)]

The [zuh-fish in the sea by the myriad of
hectares]."
(Gordon, Ug. Lit., p. 21)

The zuh bym is restored from parallel passage, 'nt:
II:42-43.

Ginsberg in ANET, p. 127, translates quite differently.

"She rubs herself in with ambergris

From a sperm-whale."

511. tpq: See No. 8.

512. tqr: Its only occurrence is in too fragmentary a portion of the
text to establish a root or meaning.

('nt:pl.x:V:14) [(k/r)l . tgr mtnh
 " [] - - - - his loins."

513. tr?: See No. 99.

514. trm: See No. 248.

515. trmt: See No. 339.

516. tr': See No. 459.

517. trp: See No. 214.

518. trt: See No. 227.

519. tsy: See No. 355.

520. tstqdn: This combination of letters occurs in a very short and fragmentary epistle, 26:rev.7. The adjoining words are missing on both sides.

521. tigt: See No. 279.

522. tir: This word expresses the relationship between 'Il and Sea. Since 'Il is expected, among other things, to break the scepter of the government of Sea it seems logical to take tir as equal to tir, 'blood-revenge.'

(129:16) [yt]ir . tr il . abk l . pn . zbl ym

"'Tor - 'Il, thy father, will seek revenge before
 before the face of Prince Sea."

The restoration is supplied from a parallel in 129:21.

523. trbnq: See No. 169.

524. tbs: See No. 317.

525. twy: See No. 357.

526. tkh: If the reading be correct the clearest use of this word occurs in the Wedding of Nikkal and the Moon.

(77:1) asr nkl wib []

"I will sing of Nikkal-and-Ib []

(2) hrhb . mlk . qz

Hrhb, King of Summer

hrhb m(3)lk . tgzt

Hrhb, King of the Festival

bsgsǵ sps

When the Sun goes down

(4) yrh yt_hkh .

The Moon comes up

yh [] d

He looks []- ."

tgzt: Gordon in Ug. Lit., p. 63, suggests 'festival.'

sǵsǵ: cf. Arabic نَسَسَ; 'to enter under ground.'

tkh: Translation conjectured from context.

yh: This is probably a doubly weak verb and it may be related to نَظَرَ, 'to direct one's look toward.'

II. tkh occurs once more in a passage recounting the love of Baal and 'Anat.

(132:1) [] . yt_hkh . wyihd . bqrb [h] (?)

" [] he is passionate and he takes hold of [her] vagina

(2) [] t [tkh] . wtihd . busk [h] (?)

[] she] is passionate and takes hold of [his] testicles

(3) [] aliyn] b'l . ynbd . lalp

[] Aliyn] Baal makes love by the thousand."

(Gordon, Ug. Lit., p. 53)

tkh could conceivably be translated as 'rise' here also.

See No. 214 for one other occurrence.

ynbd has only contextual support.

527. tkr: See No. 267.

528. tkt: See No. 74.

529. tlt: See No. 361.

530. tmk: See No. 262.

531. tmm: Because of broken lines no meaning can be conjectured from the context.

(67:III:26) ydd . bqr [b]

"The Beloved from the mids [t]

(27) tmm . wlk . []

- - - and go []

Line 13 likewise reads as 27 with the end broken off.

532. tmq: See No. 317.

533. tpd: See No. 265.

534. tqt: See No. 106.

535. tsr: See No. 509.

536. trml: See No. 338.

537. tsm: See No. 95.

538. ttpl: This combination of letters occurs only in a ritual and offerings text. The context is broken but it would seem to point to its being either a kind of offering or the personal name of a deity.

(9:4) [r . w . ttpl . galt . sipni . dqt (5) []

" - and Ttpl: a large beast; Sapan: a small beast []."

CHAPTER III.

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CHAPTER IV

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