

A Manual of Ugaritic

Linguistic Studies in Ancient West Semitic

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Pierre Bordreuil and Dennis Pardee

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Preface

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

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

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

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

A. CAQUOT

Preface to the English Edition

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

THE AUTHORS

Foreword, Including a Description of the Intended Audience

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

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

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

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

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

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

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

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

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

Historical Introduction and Grammar

1. Introduction to the History and Culture of Ugarit

1.1. The Discovery of the Port and Village

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

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

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

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

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

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

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

1.2. The Identification of Ugarit

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

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

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

1.3. The Decipherment of the Alphabetic Cuneiform Writing System

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

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

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

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

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

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

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

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

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

1.4. Tablet Discoveries

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

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

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

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

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

1.5. Abecedaries

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

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

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

1.6. Languages in Use at Ugarit

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

1.7. Bilingual and Multilingual Documents

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

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

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

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

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

1.8. Ugaritic Texts

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.10. The Geography of the Kingdom of Ugarit

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

1.10.1. The Borders

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

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

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

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

1.10.2. Hydrography

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

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

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

1.10.3. The Regions of the Kingdom

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

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

1.10.4. The Landscape

As we have seen, the landscape of the area provides a backdrop for the divine exploits and quarrels described in the mythological texts from Ugarit. A fragmentary new mythological text discovered in 1992 (RS 92.2016, *editio princeps* by Caquot and Dalix 2001) refers to the activity of the goddess ‘*At-tartu* in the *Rahbanu*, modern Nahr al-Kebir, the river that probably delimited the northern border of the region of *Arru*, which extended from there to the southern border of the Kingdom of Ugarit. According to one mythological text, “the goddess ‘*Anatu* ascends over *Ćuru*, *Arru*, and *Şapunu*.¹⁰” These three names gathered in a single phrase undoubtedly conveyed in mythological terms the principal regional components of the Kingdom of Ugarit (Bordreuil 1984).

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

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

1.11. The Ugaritic Language

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

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

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

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

2. Writing System

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

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

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

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

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

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

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

3. Phonology

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

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

Northwest Semitic

’ b g d h w z ḥ ṭ y k l m n s ‘ p ṣ q r ṣ t

Ugaritic

᠁ b g ḥ d h w z ḥ ṭ y k ṣ l m ḫ n ḷ s ‘ p ṣ q r ṣ t ḡ t i ḫ s

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

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

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

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

3.1. The Consonants

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

	Bilabials	Dentals	Interdentals	Sibilants	Palatals	Velars	Pharyngeals	Laryngeals
Unvoiced	p	t	t̪	s (š)	k	h	h̪	h̫
Voiced	b	d	d̪	z	g	g̪	‘	‘̫
Emphatic		t̫	z̫	s̫	q			

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

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

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

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

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

- {tmħṣ} /tamahħiṣu/ ‘you strike’ (1 RS 3.367 iv 9’) or {mhṣt} /mihħaṣat/ ‘she struck’ (RS 3.322 iv 58 [CTA 19:220]), but {mhṣt} /mihħaṣtu/ (2 RS 2.[014]⁺ iii–iv 41’, 43’, 45’) (loss of the “emphatic” pronunciation in proximity to the /t/).
- *w ht hn bnš hw b gty ḥbṭ /wa hatti hanna bunušu huwa bi gittiya ḥabata/* ‘and that servant worked on my farm’ (33 RS 96.2039:8–9), but *lm tlīkn ḥpt hnnd /lēma tala?ikīna ḥupta hannahāna/* ‘Why did you send this *ḥuptu*(-soldier)??’ (29 RS 34.124:10); also two common nouns are attested meaning ‘garment’, {lbš} and {lpš}, probably /labūšu/ and /lipšu/ (devoicing of the /b/ in proximity to the /t/ and to the /š/).
- {špš} /šapšu/ ‘sun’ is unique to Ugaritic, for ŠMS is found in the other Semitic languages (devoicing of the /m/ in proximity to the /š/).

3.2. The Vowels

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

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

3.3. The Combination of a Consonant with a Vowel

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

- /ba/ : {b'l} /ba'lū/ ‘master’
- /bi/ : {bt} /bittu/ ‘daughter’
- /bu/ : {bnš} /bunušu/ ‘member of the (royal) personnel’
- /bā/ : {bny} /bāniyu/ ‘(one who) builds’
- /bī/ : {kbkbm} /kabkabīma/ ‘stars (in the plural oblique)’
- /bū/ : {zbl} /zabūlu/ ‘prince’
- /bē/ : {bt} /bētu/ ‘house’
- /bō/ : [there are no examples with /b/; cf. with /t/, {tk} /tōku/ ‘middle’]
- /b∅/ : {šby} /šabyu/ ‘captive’

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

- {ā} = /a/ : {ārṣ} /arsu/ ‘earth’
- /ā/ : {ākl} /ākilu/ ‘(one who) eats’
- {ī} = /i/ : {īl} /ilu/ ‘god’
- /ī/ : {lbīm} /laba'īma/ ‘lions (plural oblique)’
- /ē/ : {ib} /ēbu/ ‘enemy’
- /a/ : {mīšmn} /ma'šamānu/ ‘seal’
- /ī/ : {qrit} /qāri'tu/ ‘(one who) calls (fem.)’
- /u/ : {tbī} /tubu/ ‘you should enter’
- {ú} = /u/ : {úsb} /ušba'u/ ‘finger’
- /ū/ : {úz} /ūzu/ ‘goose’
- /ō/ : {ù} /ō/ ‘or’

3.4. The Syllable

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

3.5. Secondary Phenomena of the Vocalic System

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

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

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

4. Morphology

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

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

4.1. Morphological Categories

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

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

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

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

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

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

4.1.1. Nominal Categories

4.1.1.1. Categories of Nominal Inflection

4.1.1.1.1. Grammatical Case

Case markers are suffixed and consist of a combination of vocalic and consonantal elements. A triptotic case system (nominative, genitive, accusative) is used in the singular, a diptotic system (nominative, oblique) in the dual and plural. This system is consistent with case systems known from fully vocalized languages and is demonstrated internally by the reasonably consistent use of the appropriate *alif* sign in writing nouns of which /?/ is the final consonant, e.g., s.m.nom. {ksù} = /kussa²u/, s.m.gen. {ksi} = /kussa²i/, s.m.acc. {ksá} = /kussa²a/; pl.m.nom. {rpúm} = /rapa²ūma/, pl.m.obl. {rpím} = /rapa²īma/.

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

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

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

The genitive case expresses not only origin (e.g., *l bn ḫdm /lē bini ?adami/* ‘the son of the man’ [17 RIH 78/20:15]), possession in the economic sense (*hmš ḥlp ṫlt l hlbl /hamišu ’alpu talṭu lē halbiyyi/* ‘five thousand (shekels) of copper for the Ḥalbean’ [43 RS 18.024:6]), or in the physical sense (*hlm ktp zbl ym /hulum katipa zabūli yammi/* ‘strike the head of Prince *Yammu*’ [1 RS 3.367 iv 14’]), but many other relationships (e.g., *tqh mlk ‘lmk /tiqqahū mulka ālamika/* ‘you will take your eternal kingship’, lit., ‘you will take kingship of your eternity’ [1 RS 3.367 iv 10’]). As in other Northwest Semitic Languages, a genitival formula frequently is used where we would use an adjective (e.g., *ātt ṣdqh l ypq /attata ṣidqiḥu lā yapūqu/* ‘his rightful wife he does not obtain’ [3 RS 2.[003]+ i 12]). One notes examples of the traditional categories of “subjective genitive” (*tḥm ḫlīyān b’l /tahmu ’al’iyāna ba’li/* ‘message of Mighty *Ba’lu*’, that is, the message that *Ba’lu* sent, not that which he received [2 RS 2.[014]+ iii 13’]) and “objective genitive” (e.g., *mdd il ym /môdada ’ili yamma/* ‘the beloved of ’Ilu, *Yammu*’, that is, the one whom ’Ilu loves and not the one who loves ’Ilu [2 RS 2.[014]+ iii 38’–39’]). The “genitive of identification” is also used (*ksp ḥbl r̴ṣym /kaspu ḥābilī ra’šiyīma/* ‘the silver of the mariners of *Ra’šu* [lit.: the mariners of the Ra’šians]’ [52 RIH 83/22:3] — cf. Biblical Hebrew /n^har p^rāt/ ‘the Euphrates’, lit., ‘the river of the Euphrates’). Lastly, the demonstrative/relative pronoun could be used to express a genitive and was, itself, followed by a genitive (e.g., *tqh mlk ‘lmk drkt dt dr drk /tiqqahū mulka ālamika dākata dāti dāri dārika/* ‘you will take your eternal kingship, your sovereignty (which endures) from generation to generation [lit.: the one of generation of generation]’ [1 RS 3.367 iv 10’]). For additional uses of *d(t)*, see below, “Pronouns” (§4.1.1.5) and “Particles” (§4.1.3).

The accusative case was used for the direct object(s) of transitive verbs (e.g., *y‘db ksā /ya’dubu kussā'a/* ‘he draws up a chair’ [6 RS 24.244:7]) and for various adverbial expressions (e.g., *‘z mīd /‘azzu ma’dā/* ‘very strong’ [21 RS 4.475:13]; *āṛṣ rd w špl ‘pr /arṣa rid wa šapal ‘apara/* ‘descend to the earth and fall to the dust’ [13 RS 34.126:21–22]).

4.1.1.1.2. Grammatical Gender

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

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

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

4.1.1.1.3. Grammatical Number

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

4.1.1.1.4. Definiteness

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

4.1.1.1.5. Grammatical State

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

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

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

4.1.1.1.6. Examples of Typical Masculine and Feminine Nouns indicating the markers of case, gender, number, and (absolute) state:

Absolute State

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

* /ə/ ← /ay/

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

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

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

Pronominal State:

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

4.1.1.2. Nominal Forms

Nominal forms may consist of:

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

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

The most common nominal prefixes are *m-* (concrete entities, e.g., *mgdl* /magdalu/ ‘tower’) and *t-* (abstract entities, e.g., *t^adr* /ta^adiru/ ‘assistance’). *y-* and *y-* (both best attested in nouns expressing concrete entities) are much rarer (the example of *uṣb^c* /uṣba^cu/ ‘finger’ is attested in our selection of texts).

The most common nominal suffixes are:

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

The available data are equivocal on whether nouns of the *qatl/qitl/qutl* type have monosyllabic or bisyllabic bases in the plural (as in Hebrew: /melek/ ← /malk/, /m³lākīm/ ← /malak-/). Either the bisyllabic plural base was developing from a monosyllabic one (Sivan 1992), or the plural was already bisyllabic in proto-Ugaritic, and the second vowel was eventually elided in Ugaritic (Huehnergard 1987: 304–7). Another explanation is that this second vowel was not always indicated in the syllabic writing, which is the primary source of data available. Above, in the table of noun inflections (p. 32), the nominal pattern for the noun *malku* is indicated as bisyllabic in the plural (*malak* + inflected ending).

4.1.1.3. Adjectives

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

Attributive adjectives normally follow the noun they modify (e.g., *hswn hrb /haswannu haribu*/ ‘dried thyme’ [48 RS 94.2600:13]). Attested predicate adjectives follow the noun they modify (e.g., *šphm mtqtm /šapatāhumā matu-qatāma*/ ‘their lips are sweet’ [5 RS 2.002:50]) though in theory they may precede it (there are no extant examples in Ugaritic).

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

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

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

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

4.1.1.4. Numbers

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

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

	Cardinals	Ordinals (where different)
1	<i>ἀhd/ἀht</i> and <i>‘sty</i>	?
2	<i>tn/tt</i>	
3	<i>tlt/tl̄t</i>	
4	<i>ārb/ārbt</i>	<i>rb</i> ^c
5	<i>ḥmš/ḥmšt</i>	
6	<i>tt/t̄t</i>	<i>t̄dt</i>
7	<i>šb/šbt</i>	
8	<i>tmn(y)/tmnt</i>	
9	<i>t̄s/t̄st</i>	
10	<i>‘ṣr/‘ṣrt</i>	
11	<i>‘sty ‘ṣr/‘ṣrh</i>	
12	<i>tn ‘ṣr/‘ṣrh</i>	
etc.		
20	<i>‘ṣrm</i>	
etc.		
100	<i>m̄t</i> (Sg.)/ <i>m̄t</i> (Pl.)	
1,000	<i>ἀlp</i>	
10,000	<i>rbt</i>	

With the exception of words containing an *alif* sign, the vocalization may only be reconstructed from comparative data: /²ah̄hadu/, /tinâ/ (the case-vowel is

that of the dual), /*ṭalāṭu*/, /*Parba‘u*/, /*hamišu*/, /*tittu*/ (\leftarrow /**ṭidtu*/, by assimilation), /*šab‘u*/, /*ṭamānū*/ (or /*ṭamāniyu*"/, /*tiš‘u*/, /*‘ašru*/. The ordinal numbers are typically reconstructed either according to the Hebrew and Aramaic stem forms, where the *nisbe* suffix is added (e.g., Hebrew /*šiššī*/ or Aramaic /*š̄tītāy*/, to which the corresponding Ugaritic form, which manifestly does not bear the *nisbe* ending, would be /*ṭadītu*/ ‘sixth’), or according to Arabic (in which case the form would be /*tādītu*).

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

Other features deserving special comment:

- ‘*ṣty* is attested with the meaning ‘1’ (‘*ṣty w t̄c*[y] /*‘aštaya wa ṭa‘aya*/ ‘Once and perform the *ta‘ū*-sacrifice’ [13 RS 34.126:27]), as in Akkadian, not just in the number ‘11’ as in Hebrew.

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

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

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

- The ordinals had a long vowel between the second and third radicals, though their quality is unknown; hence the difference between ‘6’ and ‘6th’, respectively /*tittu*/ (\leftarrow /*ṭidtu*/) versus /*ṭadītu*/, or the like. The ordinals were

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

Fractions are very poorly known: *ḥst* appears in prose in the meaning ‘half’ of a given quantity (8 RS 1.001:10) while *nṣp* apparently means ‘half’ of a (shekel-)weight in administrative texts (*b tql w nṣp ksp /bi tiqli wa naṣpi kaspi* ‘for a shekel and a half of silver’ [43 RS 18.024:13] and *b šb‘t w nṣp ksp /bi šab‘ati wa naṣpi kaspi* ‘for seven and half shekels of silver’ [ibid., line 27]—this interpretation is certain since it is the only way to incorporate the data from these two lines with the rest of the entries so that the sum corresponds to the total indicated at the end of the text). In recently discovered texts, *mṭlt* is used with the sense of ‘one-third’ (e.g., *mṭlm*, ‘two-thirds’, where the -*m* is the dual morpheme [48 RS 94.2600:2, 6]).

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

In a mythological text (3 RS 2.[003]⁺ i 16–20), one finds a series of D-stem passive feminine participles of denominative verbs formed from numbers, designating a series of women: *mṭlt*, *mrb‘t*, *mlymšt*, *mtdtt*, *mšb‘t* ‘the third one . . . the seventh one’. From context, these forms refer back to *mtrḥt* (line 13) ‘the married one’, namely, ‘the third woman (taken in marriage)’, ‘the fourth . . .’, etc. These words are thus neither fractions nor multiplicatives, as has often been claimed.

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

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

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

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

The adverbial noun /kubda/ with a possible literal meaning of ‘plus’ appears often as a linking device in compound numbers, usually to be omitted from the translation: 43 (RS 18.024):2–5 {ḥmš- . kkrm . ḥlp- ḥl kb'd¹ (3) tlt . 1 . nskm . b̄rtym (4) bd . ȳrtn . w . tl . māt . brr (5) b . tmnym . ksp tlt . kbd} /ḥamišu kakkarūma ?alpu kubda ṭalṭu lē nāsikīma bi?irātiyyīma bīdē ?urtēna wa tltu mi?āti barūru bi ṭamāniyīma kaspi ṭalāṭati kubda/ ‘5 talents, 1,000 (shekels) (3) of copper for the founders of *Bi'irātu*, (4) entrusted to *'Urtēnu*, and 600 (shekels) of tin, (5) for 83 (shekels) of silver’. Here *kbd* appears at the end of two number phrases to mark the link between the larger number or amount and the following smaller number or amount: after *đlp* ‘1,000 (shekels)’, to mark the link with *ḥmš kkrm* ‘5 talents’, and after *tlt* ‘3’, to mark the link with *tmnym ksp* ‘80 (shekels) of silver’.

4.1.1.5. Pronouns

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

4.1.1.5.1. Personal Pronoun

4.1.1.5.1.1. Independent Personal Pronoun

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

Nominative Case

S.1c.	ἀνκ/ἀν	Du.1c.	∅	Pl.1c.	∅
2m.	ἀτ	2m.	ἀτμ	2m.	ἀτμ
2f.	ἀτ	2f.	∅	2f.	∅
3m.	ἡω	3m.	ἡμ	3m.	∅
3f.	ἡγ	3f.	∅	3f.	∅

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

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

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

1st- and 2nd-Person Pronouns

Sg.	Du.	Pl.
/panāku/ (← /an + āku/)		
/attā/ (← /an + ta/)	/attumā/ (← /an + tumā/)	/attumu/ (← /an + tumu/)
/atti/ (← /an + ti/)		

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

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

4.1.1.5.1.2. Proclitic and Enclitic Personal Pronouns

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

Pf.	Sg.	Du.	Pl.	Impf.	Sg.	Du.	Pl.
1c.	-t	-ny	-n	1c.	'	n-	n-
2m.	-t	-tm	-tm	2m.	t-	t-	t-
2f.	-t	∅	-tn	2f.	t-	t-	t-
3m.	-∅ /-a/	-∅ /-ā/	-∅ /-ū/	3m.	y-	y-/t-	y-/t-
3f.	-t	-t	-∅ /-ā/	3f.	y-	t-	t-

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

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

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

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

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

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

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

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

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

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

4.1.1.5.2. Relative Pronoun

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

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

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

The other primary function of *d* is as a determinative: in these formulae, the pronoun defines an entity as belonging to another category. The absolute usage is still not attested in Ugaritic (cf. *ze^h sinay* in Biblical Hebrew, ‘he of [Mount] Sinai’) but one finds examples of genitive expressions (see above, “Nouns,” §4.1.1.1).

4.1.1.5.3. The Demonstrative Pronoun

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

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

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

4.1.1.5.4. Other Pronouns

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

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

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

4.1.1.6. Adverbs

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

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

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

The accusative case was the primary case used for adverbialization of nouns, e.g., *qdqd* /qudquda/ ‘on the head’, *ym* /yôma/ ‘for a day’, *šmm* /šamîma/ ‘to the heavens’. The existence of a specific adverbial case is uncertain (see Pardee 2003–4: 80–82, 192–96).

4.1.1.7. Verbal Nouns and Adjectives

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

4.1.2. Verbs

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

4.1.2.1. Semantic Categories

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

4.1.2.2. Attested Verbal Stems

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

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

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

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

N-stem (preformative *n-*; middle/passive in function)

Š-stem (preformative *š-*; causative in function; active and passive voices)

Št-stem (-*t*- infix after *š-* of causative stem; middle/reflexive in function; the few forms attested indicate that the form may no longer have been productive)

L-stem (lengthened vowel after first radical and reduplicated second/third radical; intensive or factitive in function [for a preliminary description of the distribution of these functions, see Pardee 2003–4: 279–85])

R-stem (reduplication of both radicals of biconsonantal root, of second and third radicals of triconsonantal root; factitive in function)

tR- or Rt-stem (*t* prefixed to first root consonant or infix after first root consonant of R-stem; factitive-reflexive in function)

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

LHM ‘to eat (something)’ (G-stem transitive, /lahama/), LHM ‘to provide (someone) with food’ (D-stem, /liħħama/), ŠLHM ‘to cause (someone) to eat (something)’ (Š-stem, /ħallħima/)

QR²A ‘to call’ (G-stem transitive, /qara²a/), QR²A ‘to be called’ (G-stem passive, /qura²a/ or /quri²a/ [Tropper 2000: 514 (§74.223.1)])

RHŠ ‘to wash’ (G-stem transitive, /raħaṣa/), (?)RTHŠ ‘to wash oneself’ (Gt-stem, /ħirtħaħiṣa/)

NTK ‘to pour out’ (G-stem transitive, /nataka/), NTK ‘to pour forth’ (N-stem, /nattaka/ ← /nantaka/)

?AHB ‘to love’ (G-stem active, /ħabiba/), ?IHB ‘to love intensely’ (D-stem, /ħħabbaba/)

*BKR ‘to be the firstborn’ (G-stem stative, /bakura/), BKR ‘to promote (someone) to the status of firstborn’ (D-stem, /bikkara/)

*KMS ‘to squat’ (G-stem intransitive, /kamasa/), TKMS ‘to collapse’ (tD-stem, /takammasa/)

‘RB ‘to enter’ (G-stem verb of movement, /ħaraba/), Š‘RB ‘to cause (someone) to enter’ (Š-stem, /ħaħriħba/)

RHQ ‘to be far off or to move far off’ (G-stem stative, /raħuqa/), ŠRHQ ‘to cause to be far off’ (Š-stem, /ħarħiqa/)

QL ‘to fall’ (G-stem intransitive, /qāla/), ŠQL ‘to cause (something) to fall’ (Š-stem, /ħaqila/), (?)ŠTQL ‘to cause oneself to fall → to arrive’ (Št-stem, /ħiħtaqāla/)

RM ‘to be or become high’ (G-stem stative, /rāma/), RMM ‘to raise’ (L-stem, /rāmama/)

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

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

4.1.2.3. Verbal Aspect

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

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

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

More recently, Greenstein (2006) has argued that the /YQTLØ/ perfective/preterite cannot be isolated in poetic narrative, that the lack of discernible pattern in /YQTL/ forms of III-y roots (i.e., with and without {y}) coupled with the almost exclusive attestation of /YQTLu/ forms of III-² roots may be taken as showing that the /YQTLØ/ perfective/preterite was no longer used with this function but in free variation with the /YQTLu/ forms. We find these arguments convincing and, in contrast with the first edition of this work, where Tropper's views were reflected, have adopted Greenstein's basic perspective (with some modifications) in vocalizing the poetic texts in our Selection of Texts.

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

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

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

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

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

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

4.1.2.4. Grammatical Voice

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

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

4.1.2.5. Mood

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

4.1.2.5.1. Imperative

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

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

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

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

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

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

/YQTL∅/ form: *hlm ‘nt tph ilm* which, according to this view, would be vocalized /hallima ‘anatu tipha ’ilêma/ ‘when ‘Anatu sees the two deities’ (/tipha ← /*tiphay, 2 RS 2.[014] iii 32’). These III-weak roots have been thought to provide us with the primary internal data on the aspectual and modal systems in Ugaritic, but inconsistency of usage, particularly in the case of III-y roots, also creates a significant degree of uncertainty (see Pardee 2003–4: 341).

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

We believe, on the other hand, that the III-y forms written without {-y} may not always be formally identical to historical /YQTL∅/ forms, e.g., /yabki/ ← /yabkiy∅/, but that they may perhaps be taken as contracted /YQTLu/ forms—that is, vocalized /yabkû/ ← /yabkiyu/ (Pardee 2003–4: 323–24). The data on the question are very few, but there is one relatively clear form: *tlû’/tilpû’* ← /*til²ayu/ or /*til²awu/ ‘it is weak’ (6 RS 24.244:68). Regarding the evidence from III-’ roots, there is one clear /YQTL∅/ form in the narrative section of an incantation: *tspi’/tissapi’* ‘it devours’ (RS 22.225:3 [Viroilleaud 1960: 182–84]). Because Greenstein’s study dealt only with the principal mythological texts, an exhaustive investigation might reveal a few more forms of this type, but they cannot be numerous. Because the /YQTL∅/ perfective/preterite is clearly absent from prose (Pardee 2003–2004: 221, 339–42, 351–52), accepting Greenstein’s theory that it is also absent from poetic narrative requires the conclusion that the productive /YQTL∅/ perfective/preterite has disappeared from the language and that such forms appear only as archaisms and in essentially free variation with /YQTLu/ forms.

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

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

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

4.1.2.6. Verbal Inflection

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

4.1.2.6.1. G-Stem of Strong Verbs

	<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>	<i>imperative</i>
S.3m.	/QaTaLa/	/yaQTuLu/	/yaQTuL/	
3f.	/QaTaLat/	/taQTuLu/	/taQTuL/	
2m.	/QaTaLta/	/taQTuLu/	/taQTuL/	/QuTuL(a)/
2f.	/QaTaLti/	/taQTuLīna/	/taQTuLī/	/QuTuLī/
1c.	/QaTaLtu/	/aQTuLu/	/aQTuL/	
Du. 3m.	/QaTaLā/?	/yaQTuLā(na)/ or /taQTuLā(na)/	/yaQTuLā/ or /taQTuLā/	
3f.	/QaTaLtā/?	/taQTuLā(na)/	/taQTuLā/	
2m.	/QaTaLtumā/	/taQTuLā(na)/	/taQTuLā/	/QuTuLā/
2f.	Ø	Ø	Ø	Ø
1c.	/QaTaLnāyā/?	/naQTuLā/?	/naQTuLā/?	
Pl.3m.	/QaTaLū/	/taQTuLūna/ or /yaQTuLūna/	/taQTuLū/ or /yaQTuLū/	
3f.	/QaTaLā/	/taQTuLna/?	/taQTuLna/?	
2m.	/QaTaLtum(u)/	/taQTuLū(na)/	/taQTuLū/	/QuTuLū/
2f.	/QaTaLtin(n)a/	/taQTuLna/?	/taQTuLna/??	/QuTuLā/??
1c.	/QaTaLnū/	/naQTuLu/	/naQTul/??	

The standard 3rd-person dual and plural imperfective has preformative *t*-, rather than *y*- (Verreet 1988; Tropper 2000: 432–41 [§73.223.3–42]). The interplay of forms occasionally indicates that the groups indicated by the same term may vary in number: *t⁴rbn gtrm* ‘the *gtrm* [pl.] will enter’ (RS 1.005:9 [CTA 33]) and *yrdn gtrm* [du., not pl.] ‘the *gtrm* will descend’ (RS 24.256:18 [Herdner 1978a: 21–26]; cf. *t⁴In ilm* ‘the gods ascend’, *ibid.*, line 8).

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

4.1.2.6.2. N-Stem

The internal evidence is insufficient to determine the internal vowels of the /QTL_a/ form in the N-stem, which may have been /naQTaLa/ as in proto-Hebrew; it is known from the 1st-person singular that the preformative vowel of the imperfective was /i/ (*ilhm̥n* /iɬahim̥an(na)/ ← /*²inlahim-/ ‘I will continue to fight’ [RIH 78/12:20, Bordreuil and Caquot 1980: 359–60]). The N-stem imperative had /i/ in the preformative syllable (*iš̥hn* /iɬahin-/ ← /*²inšahin-/ ‘be hot!’ [13 RS 34.126:18; cf. *ibk* ‘be bewept!’ in *ibid.*, line 13; Bordreuil and Pardee 1991: 157–58]).

Abbreviated table of the N-stem:

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

4.1.2.6.3. D-Stem

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

Abbreviated table of the D-stem:

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

4.1.2.6.4. Gt- and tD-Stems

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

bida/ ← /ⁱtabida/ ‘he has perished’ [3 RS 2.[003]⁺ i 8]) as does the stem syllable (*ištīr* /išta/ira/ ‘it remains’ [RS 17.297:3 = Virolleaud 1957: text 83]). The forms of the tD-stem are not well attested, but it has been proposed that the Gt and tD were characterized by different stem vowels in the imperfect, /i/ versus /a/: *yšīl* (Gt) versus *yšāl* (tD) ‘ask, importune’ (Huehnergard 1986): the latter would be /yišta³al-/ ← /*yitsha³al-/ by metathesis (as in similar forms in the Hebrew Hithpael). It is necessary, however, to keep in mind that only the second form is clearly attested: *hlny bn ‘yn yšāl ‘m ḥmtk* /halliniya binu ‘ayāna yišta³alu ‘imma ḥamatika/ ‘here Binu-‘Ayāna keeps making demands on your maidservant’ (28 RS 29.093:11–12).

Abbreviated table of the Gt- and tD-stems:

		<i>perfective</i>	<i>imperfective</i>	<i>jussive</i>
Gt-stem	3m.s.	/iQtaTiLa/	/iQtaTiLu/	/iQtaTiL/
tD-stem:	3m.s.	/taQaTTaLa/	/itQaTTaLu/	/itQaTTaL/

4.1.2.6.5. Š-Stem

No form is attested at present that establishes the vocalization of the /QTLa/ form for the Št-stem, /šaQTala/ or /šaQTila/. Tropper (2000: 596, §74.624) thinks that the orthography of ſ^čly and ſ^člyt, where the /y/ is not lost, indicates that the /šaQTila/ form is to be preferred. It can also be reasoned by analogy that, if the D-stem has already taken the form /QiTTaLa/, known to have existed in proto-Hebrew, /šaQTaLa/ may also have undergone a development characteristic of Northwest Semitic, where the second vowel changes from /a/ to /i/ (cf. /ⁱaQTēL/ in Aramaic, /yiQTiL/ in Phoenician-Punic, /hiQTiL/ ← /*hiQTiL/ in Hebrew, /i/ by analogy with II-weak verbs). The situation of the /YQTL/ form is similar to that of the D-stem: the data furnished by the forms of the 1st-person singular unanimously support an /a/ vowel in the prefix syllable (e.g., *āšspr* /ašaspiru/ ‘I will make [you] count’ [RS 2.[004] vi 28’ = CTA 17]; *āšld* /ašōlidu/ ← /*ašawlidu/ ‘I have begot’ [5 RS 2.002:65]). Here also Tropper (2000: 587–88, §74.622.1) thinks that other grammatical persons had /u/ in their preformative syllable. The existence of a H-causative (“Hiphil/Haphel”) or of an ³-causative (“Aphel”) alongside the Š-causative (Merrill 1974; Tropper 1990a) is improbable.

Abbreviated table of the Š-stem:

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

4.1.2.6. Št-Stem

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

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

4.1.2.7. Peculiarities of Weak Roots

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

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

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

two remaining options are /^Pattin-/ ($\leftarrow /*^{\circ}$ antin-) by analogy with Hebrew and Akkadian) or simply /^Patin-/, following the pattern of /^Parid-/ ‘I descend’. If the form YTN is relatively late, the Š-stem should not be /šötina/ ($\leftarrow /*^{\circ}$ shawtina/) nor /šêtina/ ($\leftarrow /*^{\circ}$ šaytina/), but /šatina/ or /šattina/. Because there are no indications that the root NTN existed in proto-Ugaritic, the first option is preferable.

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

Hollow roots (*mediae infirmae*, “second weak radical” according to traditional terminology) have no consonantal element in the slot occupied by consonant II in triconsonantal roots. Numerous indicators may be observed in other Semitic languages that show that this radical was originally /w/ or /y/, but the consonantal element has disappeared in Ugaritic, leaving a long vowel in its place when the syllable is open (/qāma/ ‘he rose’, /yaqūmu/ ‘he will rise’, but /yaqum/ ‘let him rise’ [/u/ short in the final syllable because it is closed]). It is clear that in the /QTL_a/ conjugation a vowel was inserted between the verbal root and the pronominal element (e.g., *iqnā štt bhm* /^Piqna²ā šātātu bihumu/ ‘I will certainly put (some of the purple wool) with them’ [34 RS 94.2284:21]). This vowel was undoubtedly /ā/, corresponding to /ō/ in Biblical Hebrew (/h^aqīmōtā/ ‘you raised’) and to /ā/ in Akkadian, where this vowel, which originally was that of the 1st-person singular, spread throughout the *paris* paradigm (e.g., *parsāku/parsāta*). Most attested imperfectives have the preformative vowel /a/: *ābn* /^Pabīn-/ ‘I understand’ or /^Pabin/ ‘let me understand’. B² ‘to enter’ is written with {ù}, apparently representing /u/, which is explained by vowel harmony: *übū* /^Pubū²u/ $\leftarrow /*^{\circ}$ abū²u/ ‘I enter’ (indicative [17 RIH 78/20:18]), *übā* /^Pubū²a/ $\leftarrow /*^{\circ}$ abū²a/ ‘that I might enter’ (/YQTL_a-optative [6 RS 24.244:72]).

III-y/w roots have shifted almost entirely to III-y (exceptions are attested for *āšlw* ‘I relax’ [RS 2.[003]⁺ iii:45 = CTA 14:149] and *ātwt* ‘you have come’ [RS 2.[008]⁺ iv:32 = CTA 4]). The /YQTLØ/ form (jussive) has apparently monophthongized (/^Pya²niy/ \rightarrow /ya²ni/), since this is the form found in Arabic and in proto-Hebrew (/ya²an/ \leftarrow /*ya²n/ \leftarrow /*ya²ni/). As noted above, usage is not consistent in the poetic texts, and the {y'n}/{y'ny} writings either represent contraction versus noncontraction (/ya²nû/ya²niyu/) or else nonfunctional retention of the old /YQTLØ/ perfective/preterite (/ya²ni/ya²niyu/) (see Verreet 1988 and Sivan 1982 for III-weak nominal forms). As seen above, Tropper

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

Geminate roots are not well attested. However, it is clear that the D-stem was factitive (*ilm t̪lmk t̪grk t̪zzk /ilüma tašallimūka ta'azzizūka/ ‘may the gods keep you well, may they protect you, may they strengthen you’* [RS 1.018:4–6 = CTA 55, with restorations]), whereas the L-stem was intensive (*mlkn y'zz 'l hpt̪h /malkuna ya'āzizu 'alē hupt̪ihu/ ‘the king will become more powerful than his *hupt̪u*-troops’* [20 RS 24.247+:57']). Roots of this type are not well attested for the G-stem, but the tendency toward simplification is evident: in our Selection of Texts, see *rš/rušša/ ← /ruša/ or /rušša/ (G-passive) ‘it was crushed’* (3 [RS 2.[003]+ i]:10), *zb/zabbu/ (verbal adjective) or /zabba/ (G-stem perfective,* 18 [RS 92.2014:1]), and perhaps *l ymk /lā ya-mukku/ ‘he does not collapse’, if it is from a geminate root* (1 [RS 3.367 iv]:17').

4.1.2.8. Verbal Nouns and Participles

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

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

Though there is a syntactic usage corresponding to the formula known as the “infinitive absolute” construction in the grammars of later West Semitic languages, in Ugaritic there does not seem to have been a productive separate form so used in contradistinction to the standard verbal noun. It is nevertheless worth noting that it is the /QaTāL-/ form that became the “infinitive absolute” in Biblical Hebrew, and this form functions frequently as a verbal noun in Ugaritic. Where discernible—that is, in III² roots—the infinitive in “absolute” usage ends in /u/, homophonous with the nominative, though its origin may be different: *hm ǵmú ǵmít /himma ǵamā'u ǵami'ti/ ‘If you are indeed thirsty’* (RS 2.[008]+ iv 34 [CTA 4]; cf. Gordon 1965: 79, 121, §§9.27; 13.57).

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

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

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

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

4.1.3. Particles

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

4.1.3.1. Deictics

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

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

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

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

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

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

4.1.3.2. Adverbs

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

Examples of adverbial particles: *hn* /hanna/, *hnn* /hannana/ and *hlny* /hanniya/ ‘here’, *hl* /halli/, *hll* /halliha/, *hlny* /halliniya/ ‘here’, *tm* /tamma/, *tmn* /tammāna/, *tmny* /tammāniya/ ‘there’, *ht* /hatti/ ‘now’ (probably *hn* + *-t*), and *ἀප* /apa/ ‘also’ (this particle functioned mostly at the level of the paragraph and is defined as an adverb rather than as a conjunction; it is very likely that it derives from the conjunction *p* with a prefixed /*p*/). The vocalization of most of these forms is hypothetical, but that of *hlny* is indicated by {al-li-ni-ya} in a polygot vocabulary (Nougayrol 1968: text 138:5’).

Interrogative adverbs are *ἶy* /*ÿ*éya/ ‘how’ (which consists of /*ÿ*ē/ [← /**ÿ*ay/] + the enclitic particle *-ya*), *ἀν* /*ÿ*ana/ ‘where?’, *ἴk(y)* /*ÿ*éka(ya)/ (← /*ÿ*ē/ [← /**ÿ*ay/] + *ka* + *ya*) ‘how (is it that?)’, and *ἴm* (probably *l* ‘to/for’ + *m* ‘what?’) ‘why?’. *ἴk* is often used as a rough equivalent of *ἴm*, e.g., *ἴk mḡy gpn w ûgr* ‘how is it that *gpn-w-ûgr* have come?’ (not: ‘how have *gpn-w-ûgr* come?’) (2 RS 2.[014]+ iii:36’). The interrogative particles normally come at the head of the sentence. Judging from passages that are difficult to interpret if taken as declarative, it is likely that interrogation could also be indicated by voice inflection. (There is no interrogative particle in Ugaritic, like Hebrew *hă-*, which marks a following phrase as a question.)

Negative adverbs are *l* /lā/ (primarily indicative) and *ἀλ* /*ÿ*al/ (primarily volitive). *ἴn* /*ÿ*enu/ is, as in Hebrew, used primarily to negativize nominal phrases. *bl* /balū/ is rare, attested primarily in poetry and only with nouns.

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

Prepositional adverbialization is extremely common, e.g., *l* (preposition) + *'lm* /lē/ 'ālāmi/ (noun) = 'for a long time'.

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

4.1.3.3. Conjunctions

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

The most common subordinating conjunction is *k* /kī/ 'because, when, if' (comparable to Hebrew *kī*), expanded with *-y* /kīya/ and with *-m* /kīma/ (all with the same meaning), and rarely with *d* /kidā/ (the same particle as the relative pronoun), with no appreciable change of meaning. Both *'im* (/imma/) and *hm* (/himma/) are attested as conditional conjunctions ('if').

4.1.3.4. Prepositions

Ugaritic overlaps significantly with the other West Semitic languages in its prepositional system. Some of these are primitive particles (e.g., *b* /bi/ 'in'; *k* /ka/ 'like'; *l* /lē/ ← /lay(a)/, 'at'—for this explanation of the form, see Pardée 2003–4: 37–38, 371), others are derived from clearly identifiable verbal or nominal roots (e.g., *'l* /'alē/ ← /'alay(a)/ 'upon', *tħt* /taħta/ 'under', *āħr* /ħħħara/ 'after'), others are combinations of these two categories (e.g., *l* + *pn* /lē panī/ 'in front of'; *b* + *yd* /bi yadi/ or /bi yadē/ 'in the hand/control of');

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

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

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

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

Because the case system remained in force, no particle developed in Ugaritic to introduce the direct object of a transitive verb (e.g., as *'yt* in Phoenician and in Old Aramaic, *'ōt-* and *'et/ēt* in Hebrew, *yāt-* in Aramaic).

4.1.3.5. Enclitic Particles

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

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

The principal enclitic particles are:

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

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

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

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

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

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

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

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

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

- attached to the first noun in a genitival construction (*yzbrnn zbrm gpn* /yazburanannu zābiruma gapna // yaşmudanannu

ṣāmiduma gapna/ ‘the pruner of the vine prunes it, the binder of the vine binds it’ [5 RS 2.002:9–10];

- attached to the second noun in a genitival construction (*mdd ilm* /môdada *'ilima*/ ‘the Beloved of *'Ilū*’ [2 RS 2.[014] iii 43']);
- attached to a noun that follows a first token of the noun in a list (*b'l spn* *ἀlp w š b'lm ἀlp w š /ba'li ἁpuni* *'alpu wa šū ba'lima* *'alpu wa šū/* ‘for *Ba'lu* of *Ṣapāni* a bull and a ram; also for *Ba'lu* (no. 2) a bull and a ram’ [12 RS 24.643:2–3]);
- attached to a noun that is repeated to express the superlative (*bnš bnšm* /bunušu bunušuma / ‘(no) member of the (royal) personnel’ [37 RS 16.382:16]);
- attached to an imperative (*ἀtm /'atīma*/ ‘come’ [2 RS 2.[014] iii 28']);
- attached to a /YQTL/ form (*tlkm r̥hmy* /talikuma rahmay/ ‘off goes *Rahmay*’ [5 RS 2.002:16]);
- attached to the infinitive (*lākm ilāk /la'ākuma* *'iPaku*/ ‘I will certainly send (you a message)’ [25 RS 16.379:19–20]);
- attached to the other particles (e.g., *bm bkyh* /bima bakāyihu/ ‘as he wept’ [3 RS 2.[003]:31]);
- this particle is found in many fixed expressions, such as *mr̥hqtam* /marhaqtama/ ‘from afar’ (an epistolary formula), *bn ilm mt* /binu *'ilima mōtu*/ ‘Mōtu, son of *'Ilū*’ (title of the god *Mōtu* in the mythological texts), *ybmt līmm* /yabamatu li'mima/ ‘sister-in-law of (the god) *Li'imū*’ (title of the goddess *Anatu* in the mythological texts);
- see above concerning its attachment to nouns that function adverbially (§4.1.1.6, p. 42).

• -*n* /na/ni/ = enclitic particle used on all parts of speech. One particularly striking usage is the ‘*n* of apodosis’ (Hoftijzer 1982); in certain omen texts characterized by a repetitive protasis-apodosis structure, the first word in the apodosis, if a singular noun in the absolute state, has enclitic -*n* (e.g., *w 'nh b l̥sbh mlkn y'zz 'l hpt̥h /wa* ‘enāhu bi lisbihu malkuna ya'āzizu ‘alē huptihu/ ‘and if its eyes are [in] the forehead, the king will become more powerful than his *huptu*-troops’ [20 RS 24.247+:57’]; Pardee 1986: 126, 129; Tropper 1994b: 466–69).

• -*t* /ti/ = enclitic particle, particularly as expander of another particle (e.g., *ht ← hn + t* with assimilation; *hn + d + t*; *hn + m + t*).

5. Derivational Processes

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

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

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

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

6. Compounding

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

7. Syntax

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

7.1. Word Order

7.1.1. Nominal Constructions

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

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

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

In nominal sentences, word order is essentially free, with fronting used for topicalization. Thus *hw mlk* (/huwa malku/) will denote ‘he, not someone else, is king’ (an “identifying” sentence), *mlk hw* (/malku huwa/) ‘he is king, he is not something else’ (a “classifying” sentence). Here is an example of the first construction: *āt ḏḥ* /attā ’ahû/ ‘you are a brother (to me)’ (RS 3.340 i 24 = CTA 18). A clear example of the second construction comes from the Selection of Texts: *dbhn ndbḥ hw t̄ nt̄y hw* /dabħuna nidbaħu huwa ta’ū nitħayu huwa/ ‘The sacrifice, it is sacrificed, the ta’ū-sacrifice, it is offered’ (9 RS 1.002: 23’–24’ and parallels from this text).

7.1.2. Verbal Phrases

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

In verbal sentences, one finds fronting for topicalization as in, for example, *ybn̩n hlk ‘m mlk ḳmr wybl hw mīt hrṣ /yabnīnu halaka ‘imma malki ‘amurri wa yabala huwa mi²ta ḥurāṣi/ ‘Yabnīnu (not someone else) went to the king of Amurru, and he took, did he, one hundred (pieces of) gold’ (SUBJECT : VERB :: VERB : SUBJECT) (RS 34.124: 25–28 [Bordreuil and Pardee 1991: 148]).*

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

The verb is usually fronted in subordinate clauses where the subject is known (*ūmy td⁴ ky ‘rbt l pn špš /*ummiya tida¹ kiya ‘arabtu lē pamī šapši/ ‘My mother, know that I have entered before the “Sun”’ [24 RS 15.008: 6–8]).

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

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

7.1.3. Phrases in the Administrative Texts

In the administrative texts, including the ritual texts but not the letters, one encounters many brief nominal phrases that can be understood only in light of the sense of the whole passage. For example, in the ritual texts, offerings for divinities were expressed by a nominal phrase that may contain the preposition *l* (*š l ɻ /šû lē ’ili/ ‘a ram for ’Ilū’* [8 RS 1.001:2]) or that may consist of nonprepositional formulas that do not show a fixed order (*gdlt ɻlh²m tkmn w šnm dqt ršp dqt šrp /*gadulatu *’ilāhīma tukamuni wa šunāmi daqqatu rašap daqqatu šurpu/ ‘A cow for the ’Ilāhūma; for Tukamuna-wa-Šunama a ewe; for*

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

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

- *l ytn ksp̄hm /la yatanū kaspahumu/ ‘they have indeed given their sum’ (52 RIH 83/22:4): true verbal phrase;*
- *yn d ykl /yēnu dū yiklū/ ‘wine which is to be consumed’ (41 RS 19.015:1): nominal phrase that incorporates a verbal phrase in a relative clause;*
- *tt māt ksp h̄ibn ybnn t̄ittu mi²āti kaspu h̄itbānu yabnini/ ‘Six hundred (shekels) of silver: the *Yabnинu* account’ (42 RS 15.062:1–2): nominal phrase used as title for the following text;*
- *tgmr ksp tl̄t māt /tagmaru kaspi t̄alātu mi²āti/ ‘total silver: three hundred (shekels)’ (43 RS 18.024:28); nominal sentence used as conclusion for the text that precedes;*
- *bn gl⁴d—5 /binu gal⁴adi ḥamišu/ ‘Binu-Gal⁴adi: five’ (46 RS 94.2050⁺:1): a nominal phrase as individual entry in a text; the relationship between the proper name and the number is deduced from the continuation of this text and its comparison with another (RS 94.2064 [unpublished]).*

7.2. Coordinate and Subordinate Clauses

Coordination is indicated most commonly by *w-* /wa/; by *p-* /pa/ when effect is expressed (see §4.1.3.3). Asyndeton (i.e., the association of words or phrases without linking particles) is fairly frequent at the sentence (and paragraph) level, common at the phrase level (e.g., *l p⁴n ádtny mrhqt̄m qlny il̄m t̄grk t̄slmk /lē pa⁴nē ’adattināyā marhaqtama qālānāyā ’ilūma taḡġurüki tašallimūki/ ‘At the feet of our lady (from) afar we fall. May the gods guard you, may they keep you well’ [22 RS 8.315:5–9]).*

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

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

mannama šalāmu wa rigma ṭaṭībī layya/ ‘there with my mother, whatever is well, send word (of that) back to me’ [23 RS 11.872:11–13]), but it is sometimes omitted (*t^mnny ‘m ḥdtny mn^m šlm rgm ṫtb l ‘bdk /t^mammāniya ‘imma ‘adat-tināyā* mannama šalāmu rigma ṭaṭībī lē ‘abdēki/ ‘there with our lady, whatever is well, return word of that to your servants’ [22 RS 8.315:14–18]).

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

Unmarked relative verbal clauses are difficult to spot because the notion of person is marked in the verb and SUBJECT is by definition included in both verbs. An example upon which there is general agreement is *yd mḥṣt ḥqht ġzr tmḥṣ ḥlpm ib /yadu miḥhaṣat ‘aqhata ġazra timḥaṣu ‘alapima ‘ebi*/ ‘the hand (that) struck Hero Aqhat will strike the enemy by thousands’ (RS 3.322 iv 58–59 [CTA 19: 220–21]).

The relative pronoun functions at both the phrase level (*il d piḍ /^pilu dū piḍi*/ ‘god of mercy’ [RS 2.[008] ii 10 = CTA 4, etc.]) and at the sentence level (subject: *il . . . d yṣr /^pilu . . . dū yaśiru*/ ‘the god . . . who sings’ [RS 24.252: 2–3 = Virolleaud 1968: text 2]; object: *skn d ſ‘lyt tryl /sikkannu dū ſa‘liyat ṭarriyelli*/ ‘sacred stone which Tarriyelli offered’ [14 RS 6.021:1–2]; adverbial: *ānh ġzr mt hrnmy d ḫn bn lh /^panāha ġazri muti harnamiyyi dī ‘ēnu binu lēhu*/ ‘the groaning one, the Harnamite man to whom there is no son = who has no son’ [4 RS 2.[004] i 17’–18’]). Note the relative genitive construction *hry . . . d k n‘m ‘nt n‘mh /hurray . . . dā ka nu‘mi ‘anati nu‘muha*/ ‘Hurray . . . who like the beauty of ‘Anatu is her beauty = whose beauty is like ‘Anatu’s’ (RS 2.[003] vi 24–27 = CTA 14: 289–92).

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

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

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

dee 1984a: 222]); *im ht l b mṣqt yṭbt qrt p mn likt ḥnk lḥt bt mlk ḥmr /*?imma hatti lē bi maṣūqati yāṭibatu qarītu pa manna la’iktu ?anāku lūḥata bitti malki ’amurri/ ‘so if the city remains undecided, then for what reason did I send a letter regarding the daughter of the king of Amurru?’ (29 RS 34.124:20–24 [Bordreuil and Pardee 1991: 147]). In texts whose structure indicates that the clauses are of the same general type as the conditional phrase, the condition is introduced by *k* (e.g., *k yg’r ṣṣw št ‘qrbn ydk /kī yig’aru ṣuṣawu ūta ‘uqrubāni yadūku/* ‘if the horse has a bad cough, one should bray a ŠT(-measure) of “scorpion-plant”’ [19 RS 17.120:2–3]).

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

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

k(y) is the principal marker of compleutive (object) clauses (i.e., it functions as the verbal equivalent of a direct object): *w d’ k yṣāt ḥp mlkt /wa da’ kī yaṣā’at ?apa malkatu/* ‘You must recognize that the queen also has left’ (31 RS 94.2406:38). As in other Semitic languages, one finds cases where some verbs take two types of complements, verbal and nominal: *tp ḥh k n’m ḥh k ysmmsm /tippa ?ahāhu kī na’imū ?ahāhu kī yasumsumu/* ‘she sees her brother, (sees) that he is good, (sees) her brother, (sees) that he is handsome’ (RS 22.225:2–3 [Virolleaud 1960: 182–84]). A similar construction is also found without *k*: *y’n ḥtkh krt y’n ḥtkh rš mid grdš tbh /ya’īnu ḥatkahu kirta ya’īnu ḥatkahu rušsa ma’dā gurdaša ṭibtahu/* ‘Kirta sees his family, he sees his family crushed, his dwelling utterly destroyed’; that is, ‘Kirta saw his family (and in doing so, saw that his family was) crushed, (he saw that his dwelling was) utterly destroyed’ (3 RS 2.[003]+ i 21–23).

A particularly common word order in letters is a construction in which a *casus pendens* is followed by a subordinate clause marked by *k(y)*, with the main clause coming only after these two clauses (for this structural interpretation, see Pardee 1977: 7–8, where the analysis of *k(y)* as a relative pronoun is refuted). One encounters a fairly simple example in an otherwise badly damaged text: *lht šlm k likt úmy* ‘my ht ‘mny kll šlm /lūhata šalāmi kī la’ikat ‘um-mîya ‘immaya hatti ‘immâniya kalîlu šalima/ ‘as for the letter of greeting, as for the fact that my mother sent [it] to me, behold with me everything is fine’ (RS 17.139:5–7 [Viroilleaud 1965: text 9]). A more complicated example is found in our selection of texts: *w lht bt mlk ámr ky tdb r úmy l pn qrt im ht l b msqt ytbt qrt p mn likt ánk lht bt mlk ámr /wa lūhatu bitti malki ‘amurri kîya tadabbiru ‘ummîya lê panî qarfti ‘imma hatti lê bi mašūqati yâtibatu qarftu pa manna la’iktu ‘anâku lûhata bitti malki ‘amurri/ ‘Concerning my mother’s (= your) upcoming presentation to the city(-council) of the correspondence relative to the daughter of the king of Amurru: if the city remains undecided, then why have I sent letters (to them) on the topic of the daughter of the king of Amurru?’ (29 RS 34.124:17–24). The structure of this phrase may be delineated in the following way:*

w lht bt mlk ámr: a *casus pendens* stating the general subject of what will follow, ‘correspondence relative to the daughter of the king of Amurru’
ky tdb r úmy l pn qrt: a subordinate clause expressing what is known about the subject that has just been introduced
im ht l b msqt ytbt qrt: the comment in the form of a conditional clause, here the protasis expressing the complexity of the situation
p mn likt ánk lht bt mlk ámr: the apodosis of the conditional clause conveying the frustration of the writer on account of this condition.

7.3. Agreement

Personal pronouns agree in person, gender, and number with an appositional verbal form (*ánk áhwy /panâku ‘ahawwiyu*/ ‘I give life’ [RS 2.004 vi 32’ = CTA 17]); in gender, number, and case with an appositional or predicate noun (*át úmy, /attî ‘ummiya*/ ‘you, my mother’ [25 RS 16.379:20–21]; *át áh /atta ‘ahû*/ ‘you are a brother (for me)’ [RS 3.340 i 24 = CTA 18]) and with predicate adjectives (*dbh̄n ndbh̄ hw /dabhu na nida huwa*/ ‘the sacrifice [-n of apodosis], sacrificed is it’ [*ndbh̄* = N-stem participle] [CTA 40:9]).

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

- m.s.: *by gšm ádr /biya gišmi ‘aduri*/ ‘in a powerful storm’ (26 RS 18.031:13–14);
- f.s.: *dblt ytnt . . . ysq /dabilata yatanata . . . yasuqu*/ ‘an aged bunch of figs . . . <one should bray> (and) pour’ (19 RS 17.120:31–32);
- m.du.: *iqrâ ilm n‘mm /iqrâ'a ‘ilêma na ‘imêma*/ ‘I would call on the gracious gods’ (5 RS 2.002:1);

- f.du.: *špthm mtqtm /šapatāhumā matuqatāma*/ ‘their lips are sweet’ (5 RS 2.002:50);
- m.pl.: *qrū rp̄im qdmym /qara'ū rapa'īma qadmiyyīma*/ ‘they have called the ancient *Rapa'ūma*’ (13 RS 34.126:8);
- f.pl.: *ārb' ӯzm mrāt /parba'u ӯzūma mari'ātu*/ ‘four fattened geese’ (RS 16.399:21 [Viroilleaud 1957: text 128]).

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

Demonstrative pronoun:

- f.s. *ānykn dt līkt mṣrm hndt b sr mtt /panayyukana dāti la'ikta miṣrēma hannahātī bi ṣurri mētatu*/ ‘your ships that you dispatched to Egypt have wrecked off Tyre’ (26 RS 18.031:10–13);
- absolute usage (no explicit antecedent): *w mlk b'ly ht lm škn hn k l'bdh /wa malku ba'līya hatti lēma šakkana hannahāk lē 'abdihi*/ ‘Now (as for) the king, my master, why has he assigned this (responsibility) to his servant . . . ? (RS 16.402:22–24 [Viroilleaud 1957: text 12]).

Demonstrative adjective (*hnd*):

- m.s. nom.: *w mspr hnd hwm /wa masparu hannahādū huwama*/ ‘now this document, it . . .’ (RS 92.2016:41’ [RSO XIV 53]);
- m.s. acc.: *hlny ḥnk b ym k ytnt spr hnd 'mk /halliniya 'anāku bi yammi kī yatanātū sipra hannahādā 'immaka*/ ‘I was on the sea when I gave this document (to be delivered) to you’ (31 RS 94.2406:3–5);
- m.s. gen.: *l ym hnd 'mttmr . . . ytn /lē yōmi hannahādī 'ammittamru yatana*/ ‘On this day ‘Ammittamru . . . has given’ (37 RS 16.382:1–4);
- m.pl. nom.: *tm̄yy hn ḥlp̄m ḥṣwm hnd /tamgiyūya huna 'alpāma ḥūṣawūma hannahādū*/ ‘those 2,000 horses must arrive here’ (RS 16.402:31–32 [Viroilleaud 1957: text 12]).
- there are no examples for the feminine form.

Demonstrative adjective (*hw/hy*):

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

The relative pronoun agrees in gender and number with its antecedent, though whether the case of the relative pronoun itself is decided by the case of the antecedent or by the function of the relative pronoun in the following clause cannot yet be determined from internal data—in Arabic, case agreement is decided as for any adjective, i.e., by agreement with the antecedent. Assuming this to be the case in Ugaritic, the passage *bt mlk itdb d šb^c dḥym lh* should be vocalized /bêtu malki ¹îtabida¹ dī šab^u ²aḥḥîma lêhu/ if *malki* was the antecedent ('the house of the king perished, who had seven brothers'), but /bêtu malki ¹îtabida¹ dū šab^u ²aḥḥîma lêhu/ if *bêtu* was the antecedent ('the house of the king perished, which had seven brothers') (3 RS 2.[003]⁺ i 7–9).

Interrogatives and indefinite pronouns do not show agreement.

8. Vocabulary/Lexicon

8.1. Common Nouns and Verbs

Ugaritic fits the common Semitic and common West Semitic pattern in kinship terms (*āb /¹abû*/ ‘father’, *ūm /¹ummu*/ ‘mother’, etc.), tree names (*ārz /¹arzu*/ ‘cedar’, etc.), geographical terms (*nhr /naharu*/ ‘river’, etc.), with some notable peculiarities, e.g., *hwt /huwwatu*/ ‘land (geographical-political entity)’ alongside *ārṣ /¹arṣu*/ ‘earth, ground’ and *bld /bilādu*/ ‘homeland’, or *ādn /¹adānu*/, which in prose means ‘father’ (not ‘master/lord’).

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

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

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

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

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

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

8.2. Onomastics

8.2.1. Personal Names

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

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

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

- Sometimes one consonantal orthography represents two different names: for example, the name *'zilt* is first attested in RS 92.2005:4 (RSO XIV 49), and it is only the mention of this person’s father that allows him to be identified with the person whose name is written {a-zi-il-tù} /‘azzi²iltu/ ‘(this child represents) the strength of the goddess’ (i.e., ‘that which is strong and belongs to the goddess’) (RS 34.134:18 [RSO VII 31]) rather than with the person whose name was spelled syllabically {uz-zi-DINGIR-ti} /‘uzz²iltu/ ‘my force is the goddess’ (RS 34.133:2 [RSO VII 36]).

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

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

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

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

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

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

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

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

8.2.2. Divine Names

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

8.3. Toponymy

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

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

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

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

where a vowel follows the /t/, (twice /i/, once /e/, and twice /a/; see van Soldt 1996: 657). Since Ugaritic did not tolerate long vowels in closed syllables, the pronunciation of this “absolute” form would have been /⁷ugārit/, and the pronunciation of the gentilic, after syncope of the short /i/, would have been /⁷ugartiyu/ with short /a/ in the secondarily closed syllable.

9. Particularities of Poetic Texts

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

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

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

(a) 1 RS 3.367 iv 5' (bicolon):

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<i>l ḏrs ypl ulti</i>	The powerful one will fall to the earth,	a b c	A V S
<i>w l 'pr 'zmnny</i>	the mighty one to the dust.	a' c'	A S

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

A = adverbial locution (*l ḏrs* // *l 'pr*), V = verb, S = subject.

(b) 1 RS 3.367 iv 8'-9' (tricolon):

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

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

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

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

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<i>Bicolon:</i>			
<i>dm rgm ɬt ly w årgmk</i>	For I have something to tell you,	a b a	S P+A V
<i>hwt w åtnyk</i>	a matter to recount to you:	a' a''	S V
<i>Tricolon:</i>			
<i>rgm 's w lljšt abn</i>	Words regarding wood, whisperings regarding stones,	a b a' b'	S ² S ²
<i>tānt šmm 'm ðrs</i>	conversations of heaven with earth,	a'' c d	S ² A
<i>thmt 'mn kbkbm</i>	of the deep with the stars.	d' c'	S A

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

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

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

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

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

<i>Text</i>	<i>Translation</i>	<i>Semantic Parallelism</i>	<i>Syntactic Parallelism</i>
<i>Bicolon:</i>			
<i>āṭt ṣdqh l ypq</i>	His rightful wife he does not obtain,	a b c	O ² V
<i>mtrḥt yṣrh</i>	even his legitimate spouse.	a' b'	O ²
<i>Bicolon:</i>			
<i>āṭt trḥ w tb' t</i>	A(nother) woman he marries but she disappears,	a b c	O V V
<i>tār ūm tkn lh</i>	even the kinswoman who was to be his.	a'' d	O ² V
<i>Bicolon:</i>			
<i>mṭlṭt kt̄rm tmt</i>	A third spouse dies in good health,	a b c	S A V
<i>mr̄b' t zblnm</i>	a fourth in illness.	a' b' (\neq b')	S A
<i>Tricolon:</i>			
<i>mḥymšt yītsp r̄ṣp</i>	A fifth <i>Raśap</i> gathers in,	a b c	O V S
<i>mṭdṭt ġlm ym</i>	a sixth the lad(s) of Yammu,	a' c''	O S ²
<i>mšb' thn b šlh ttpl</i>	the seventh of them falls by the sword.	a'' d e	S A V

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

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

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

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

Abbreviations and Sigla

Abbreviations:

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

Grammatical person: 1, 2, 3

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

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

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

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

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

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

Sigla:

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

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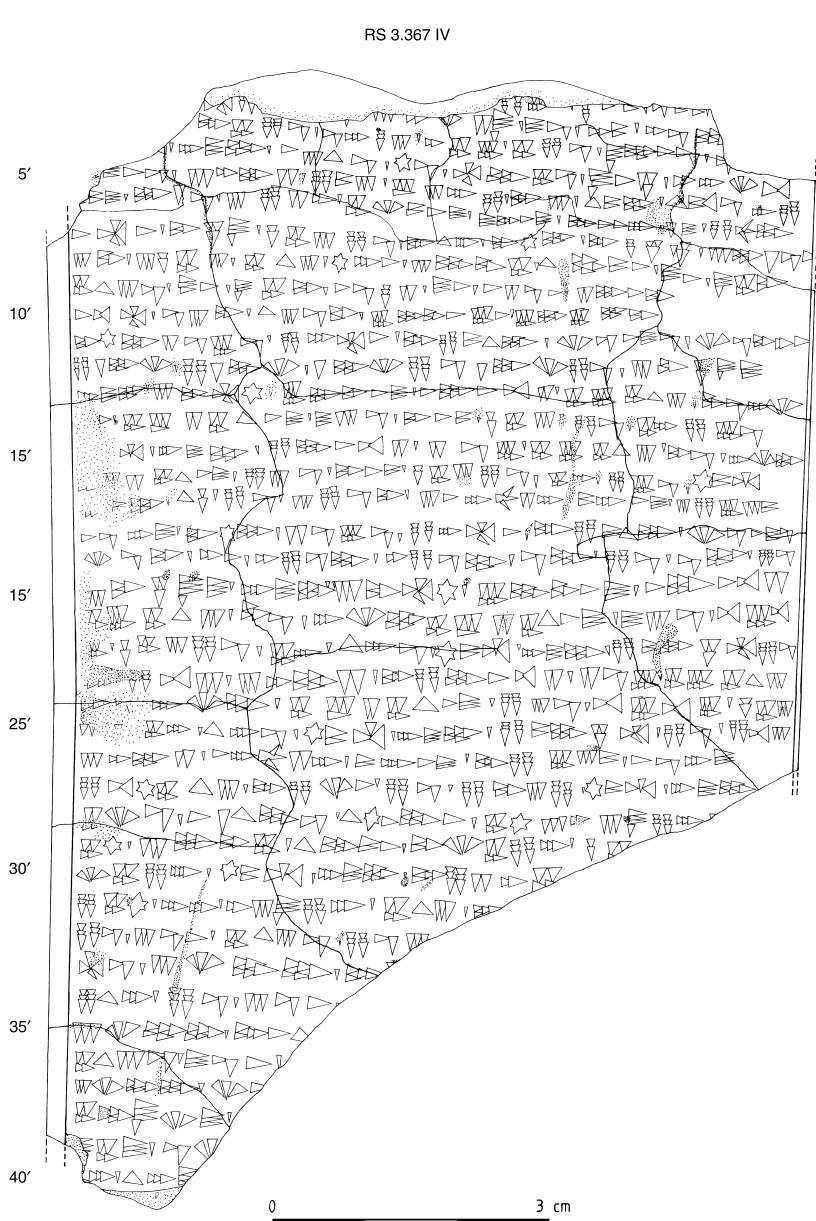
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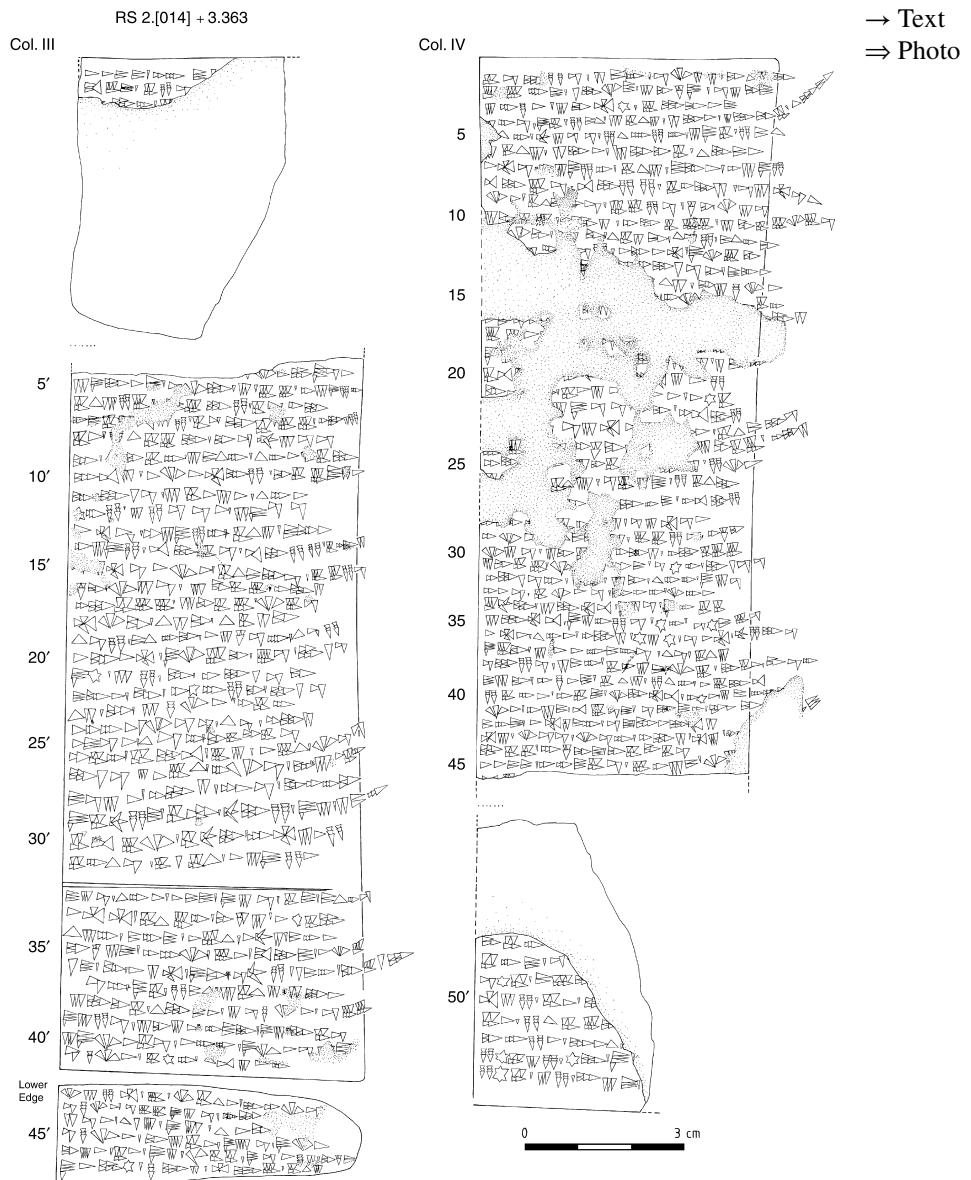
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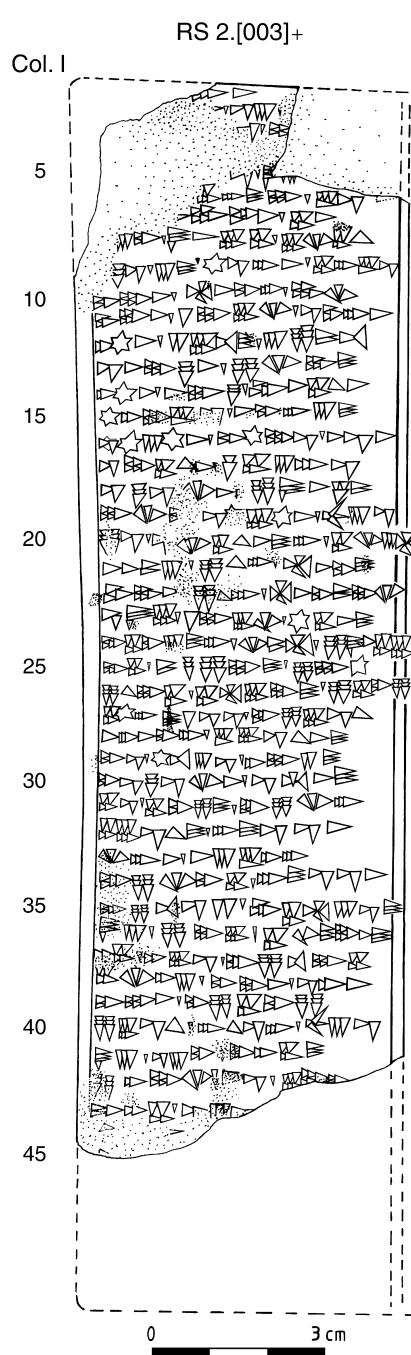
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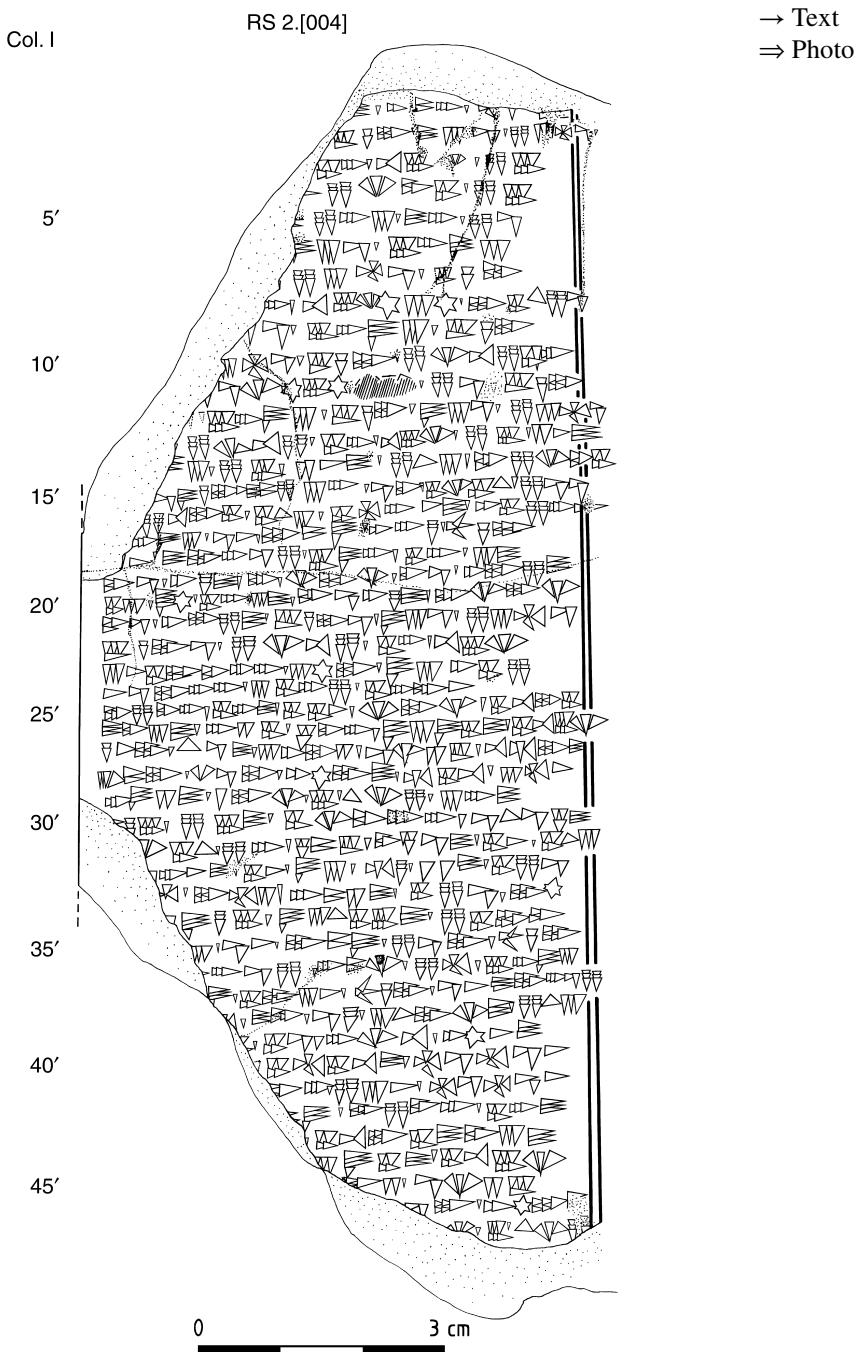
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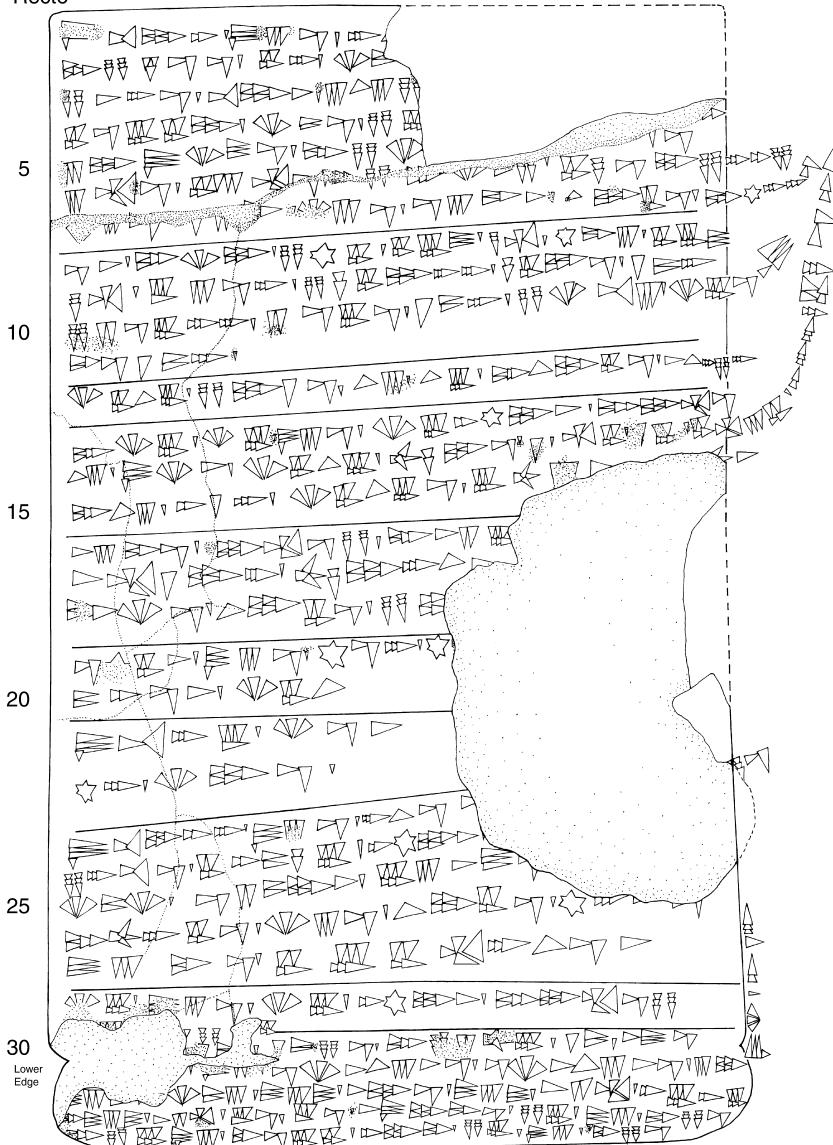




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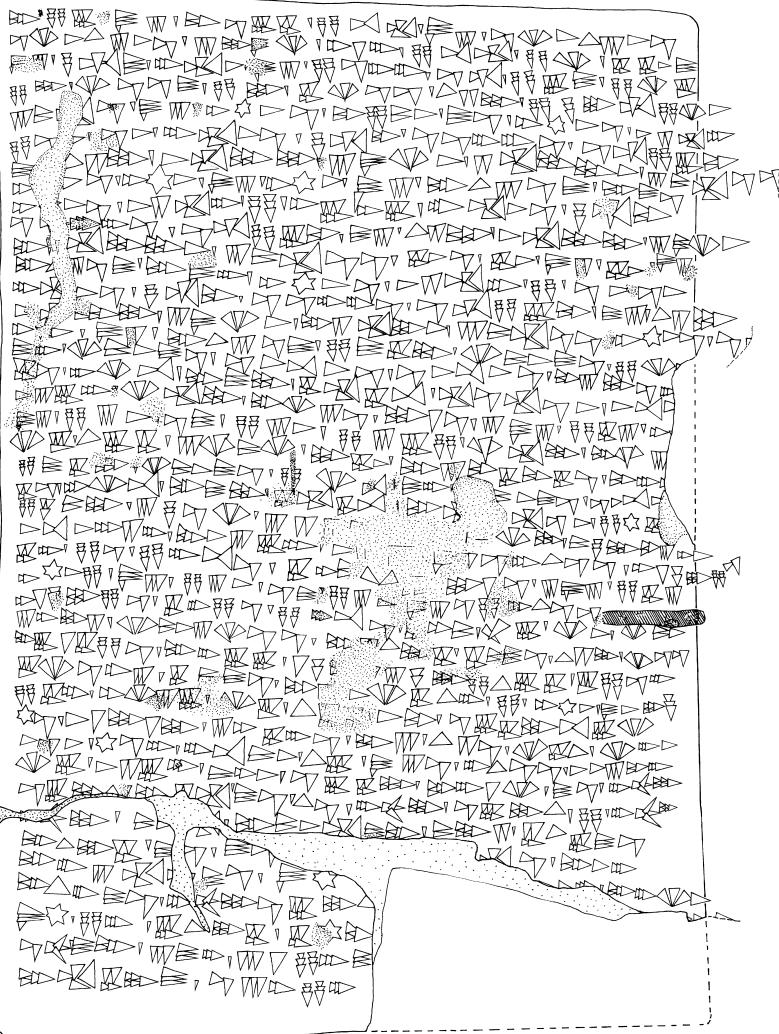
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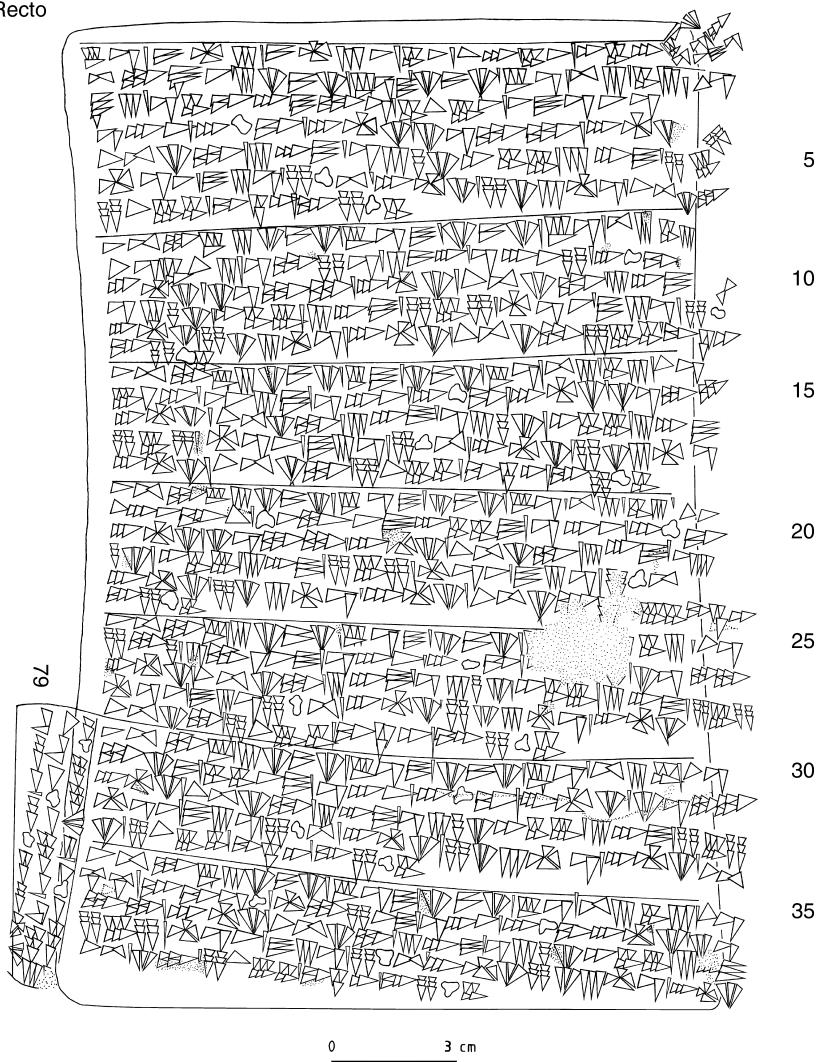
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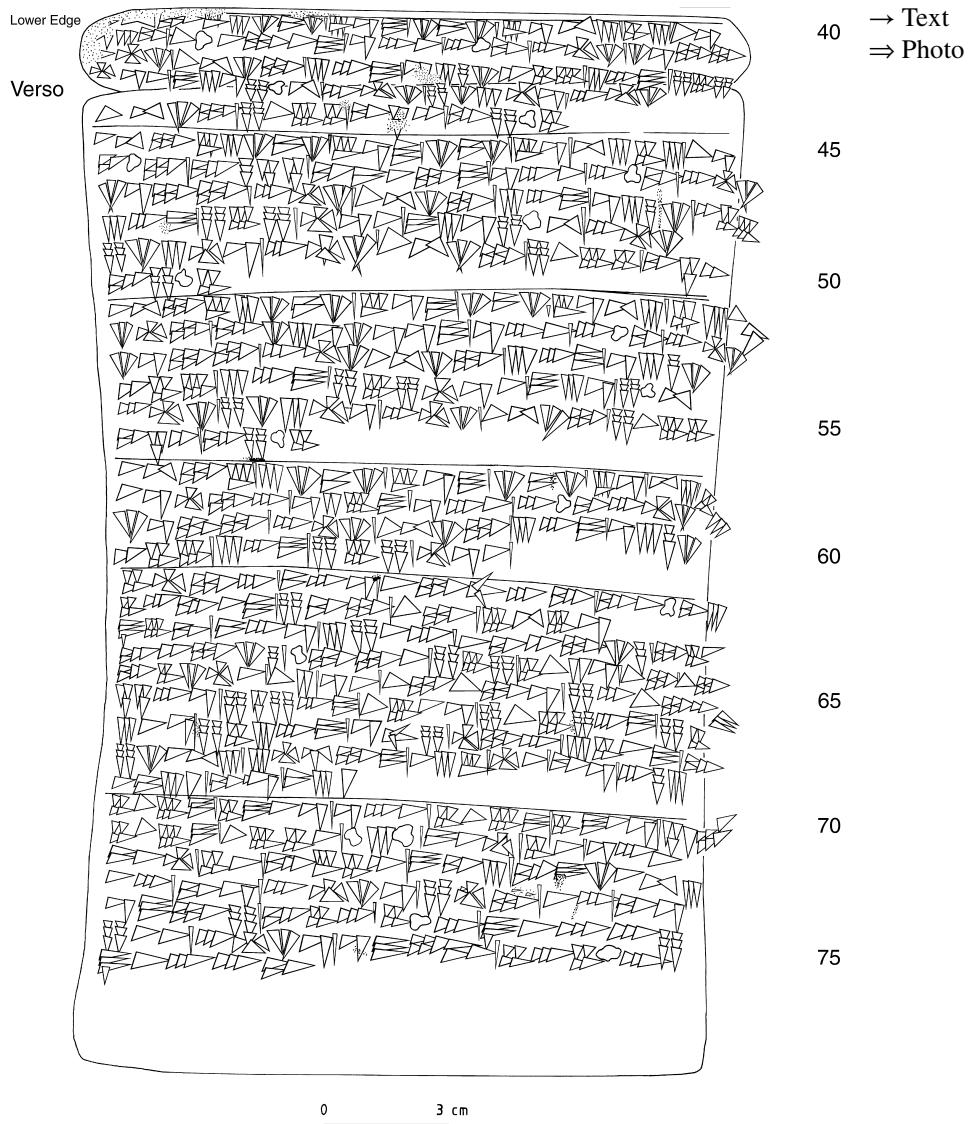
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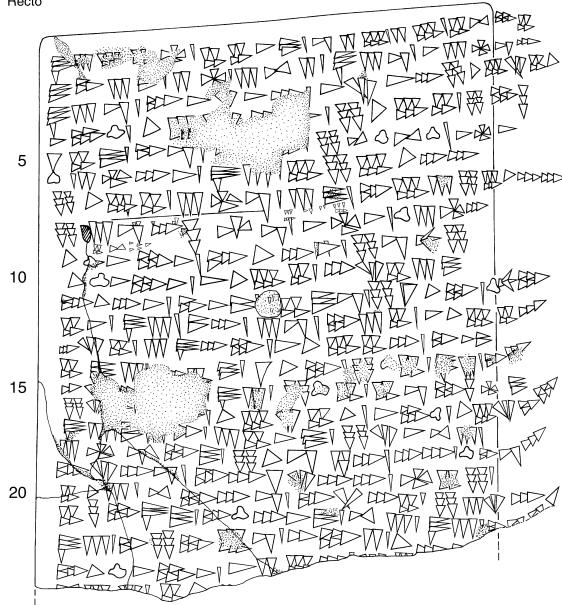




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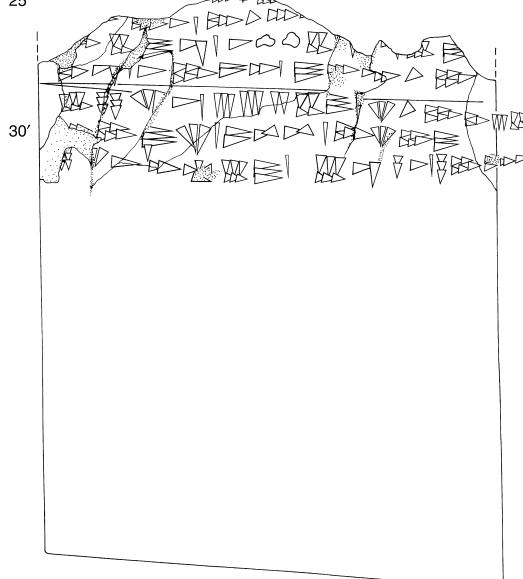
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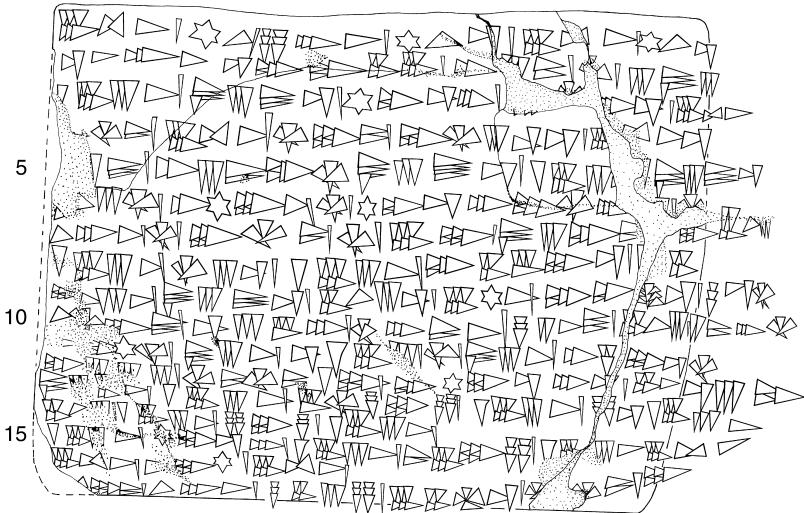


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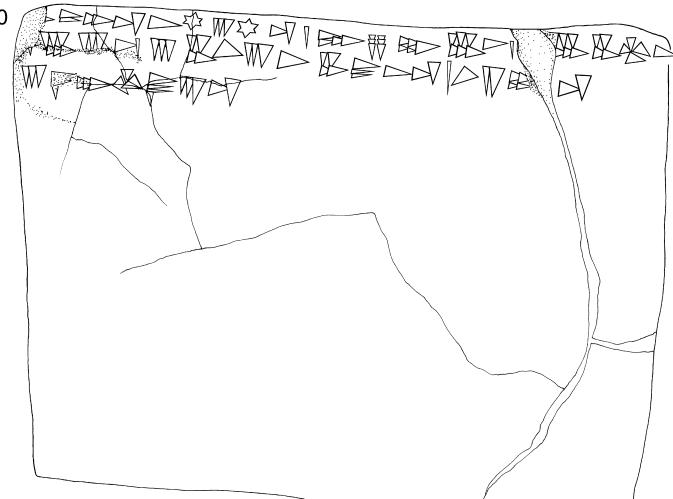
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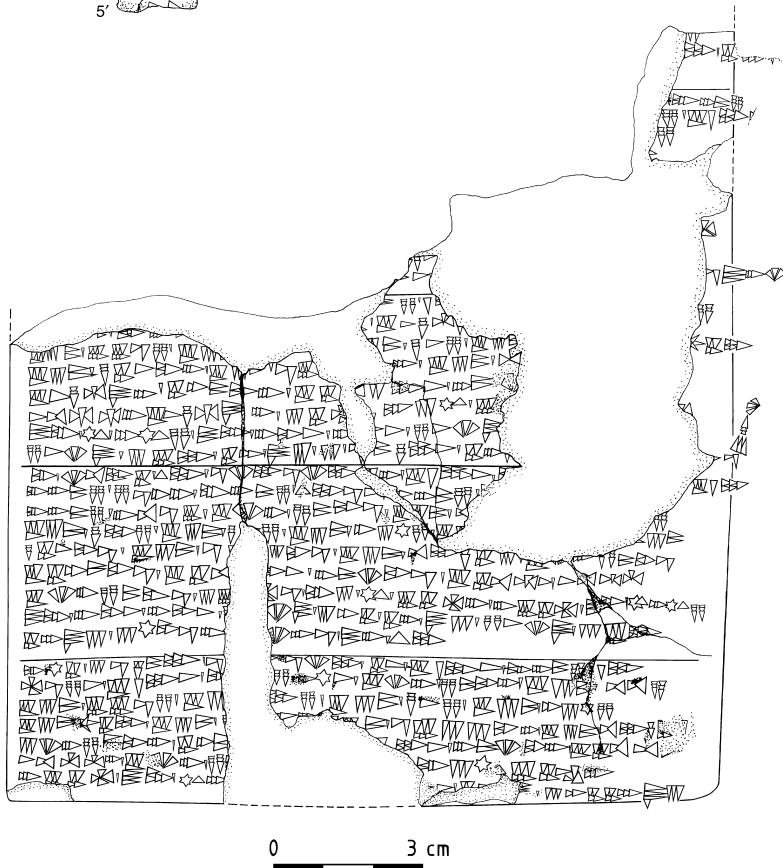
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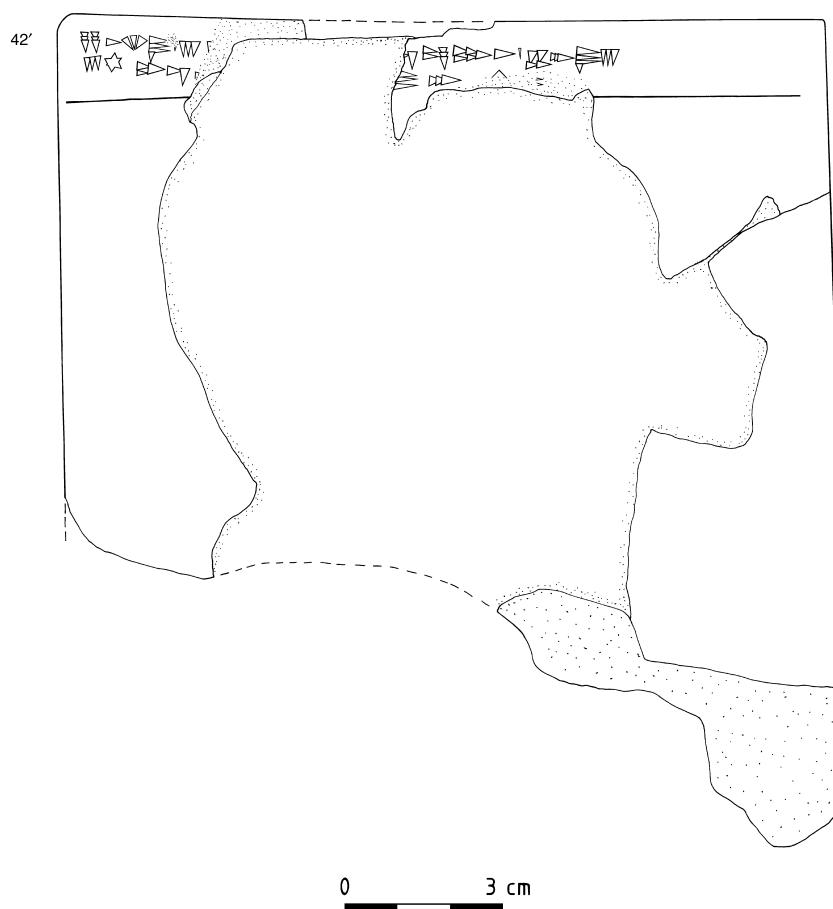
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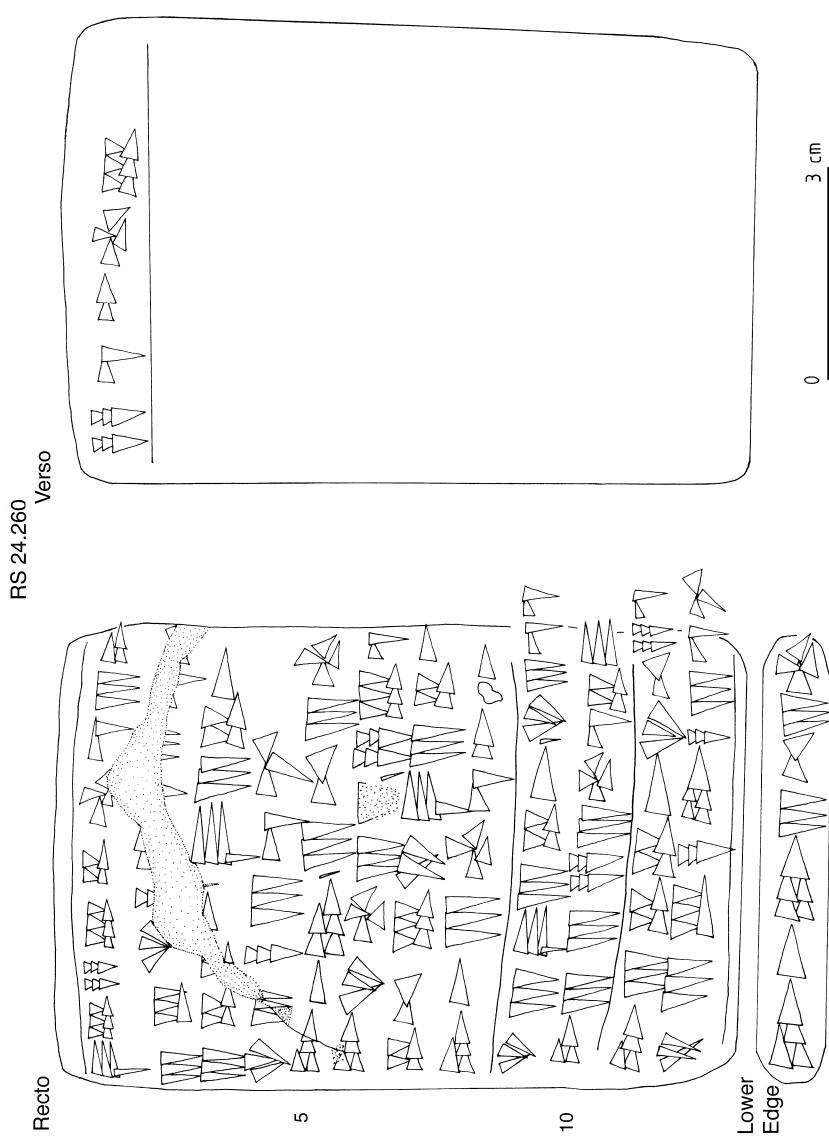


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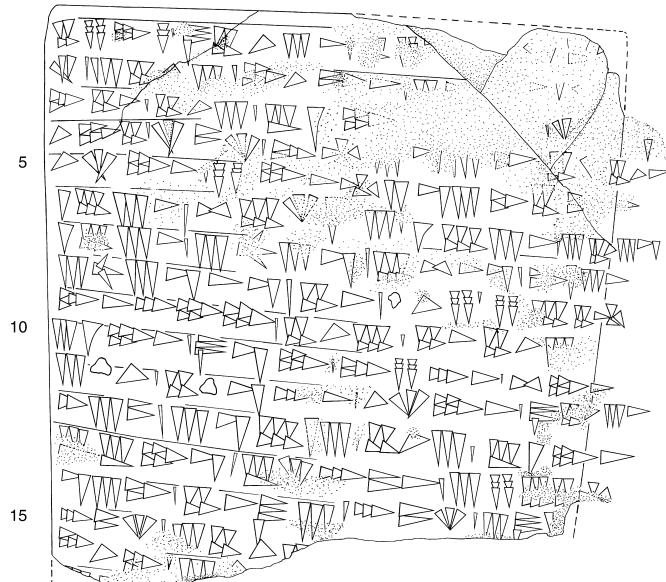
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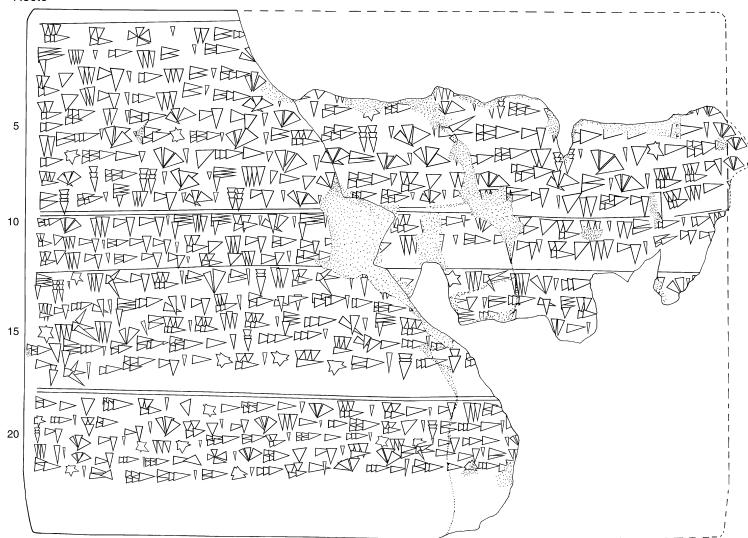


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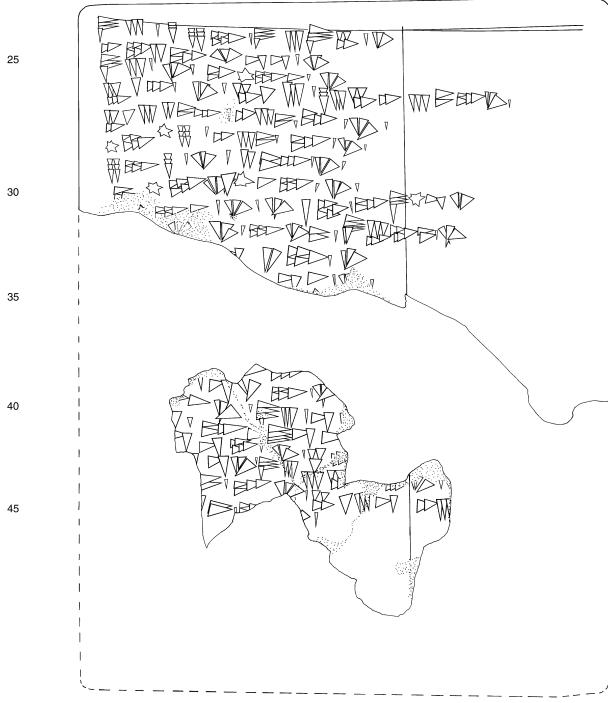
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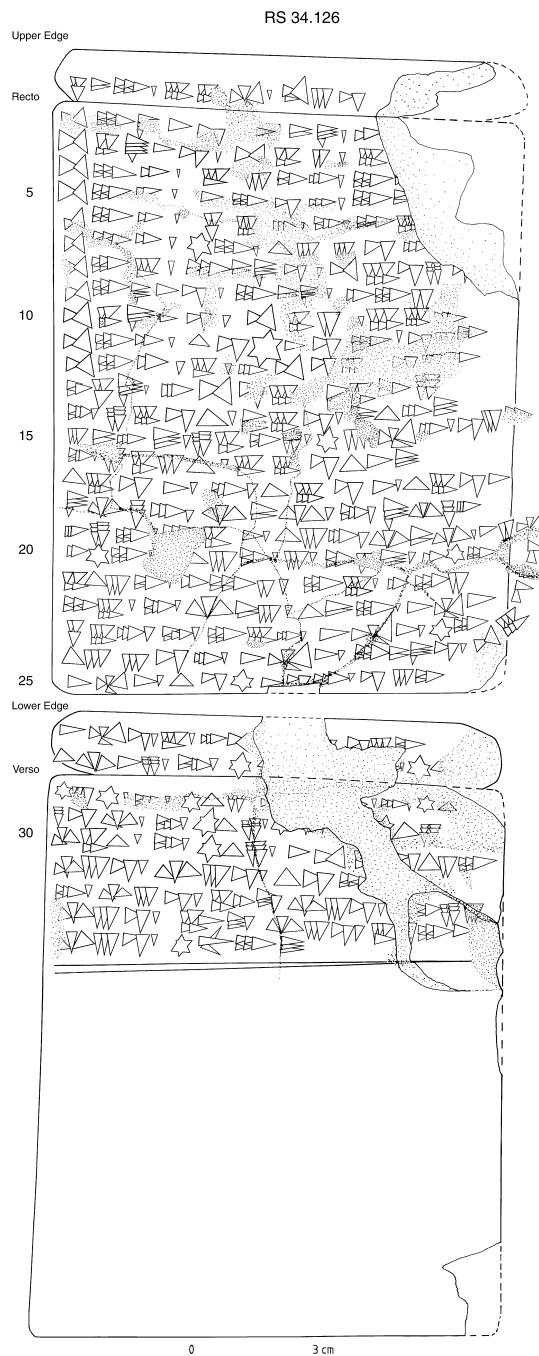
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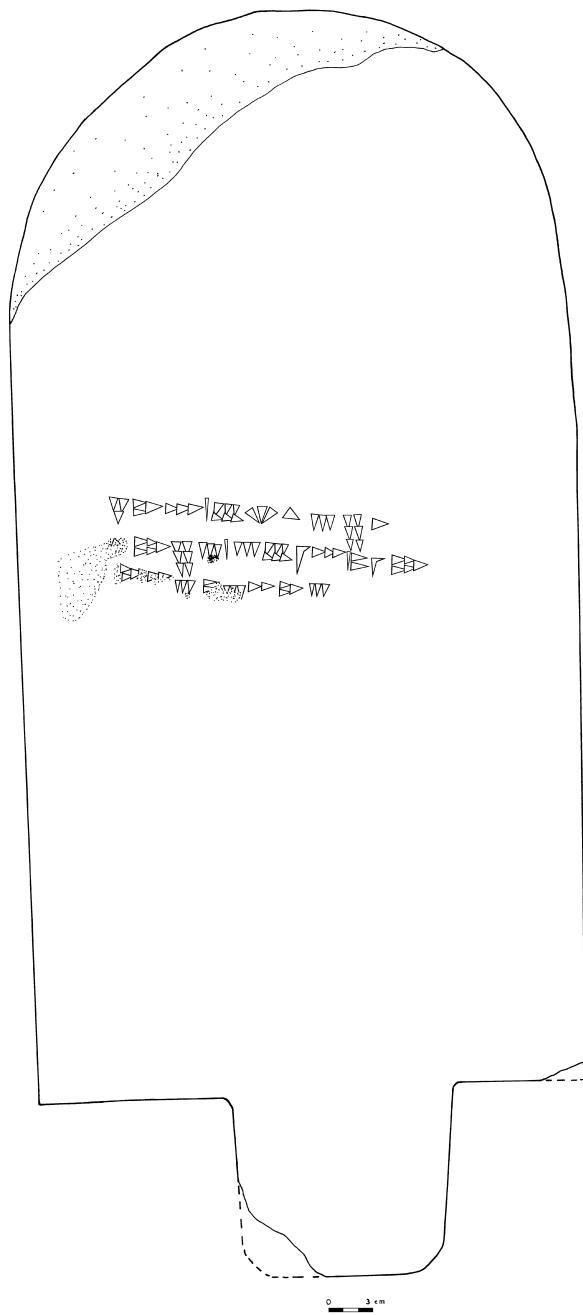


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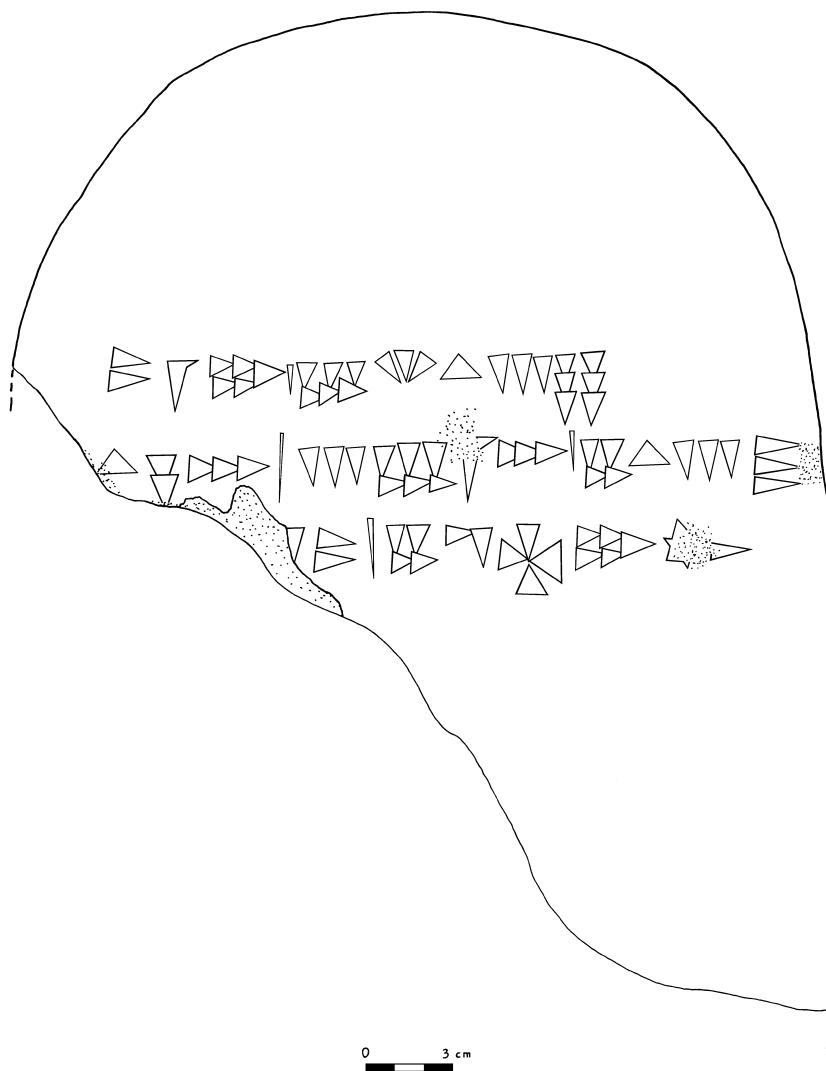
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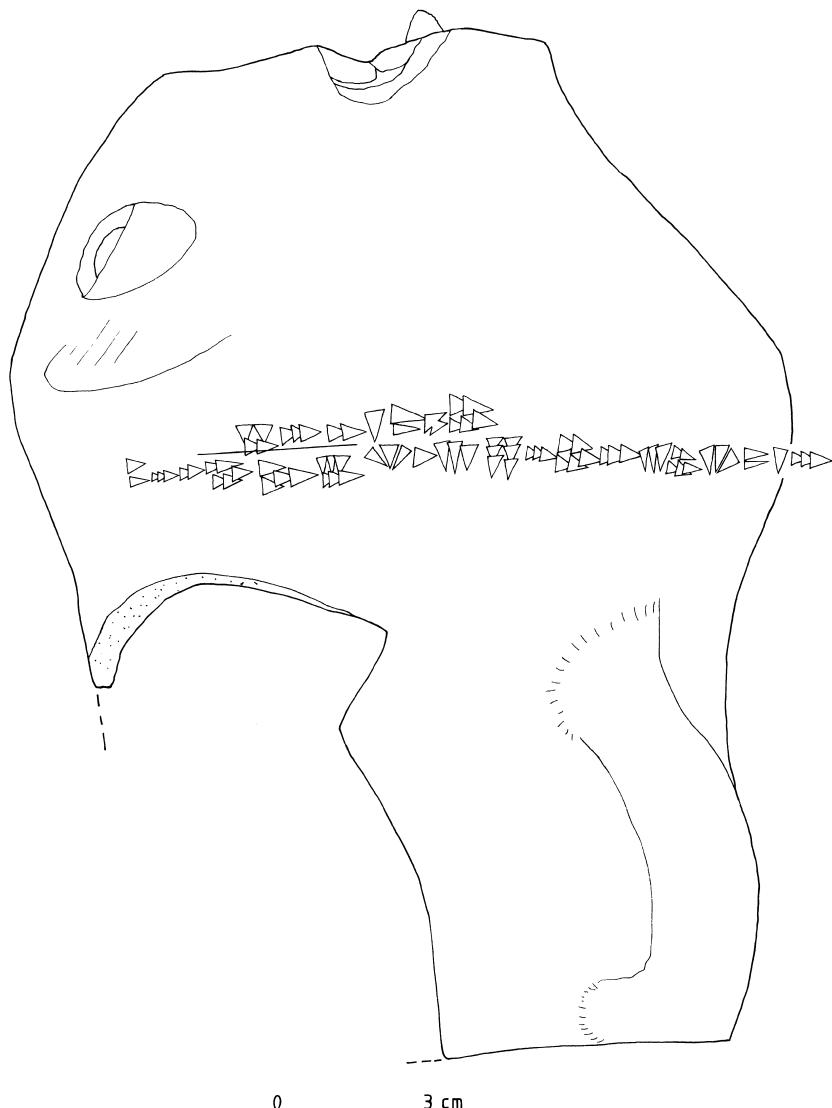
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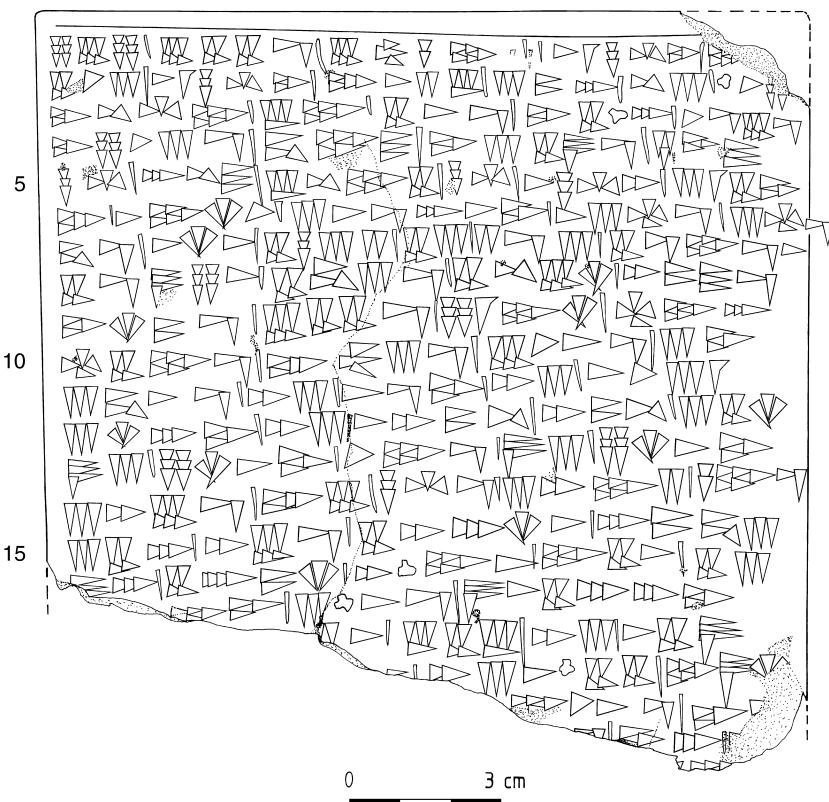
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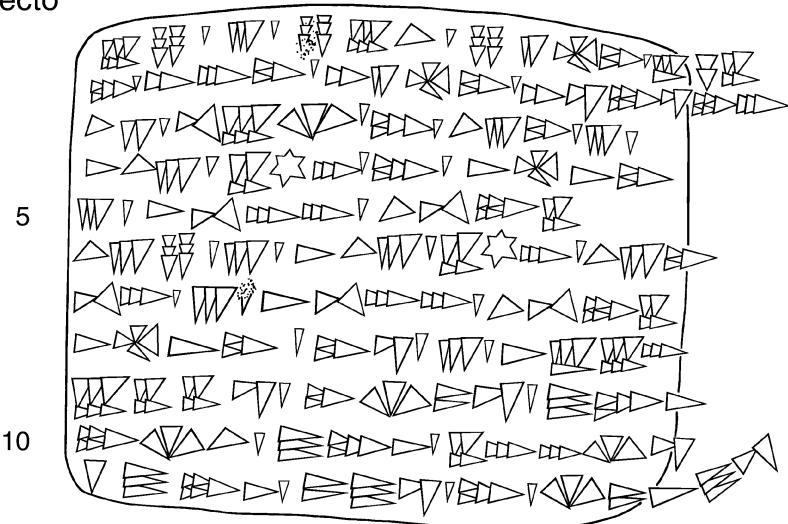
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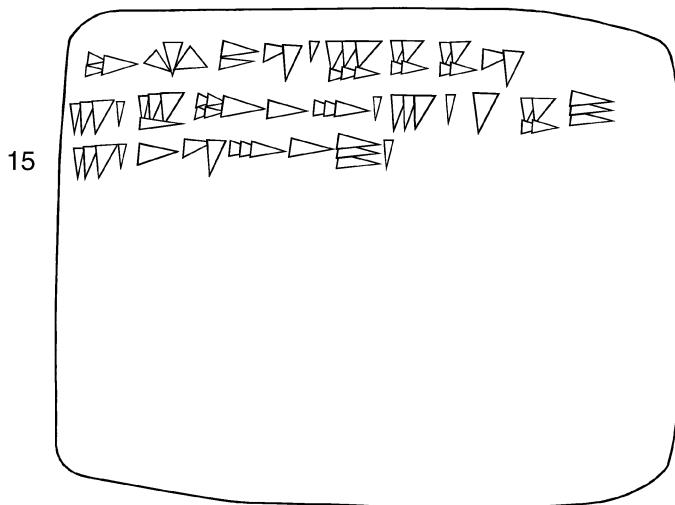
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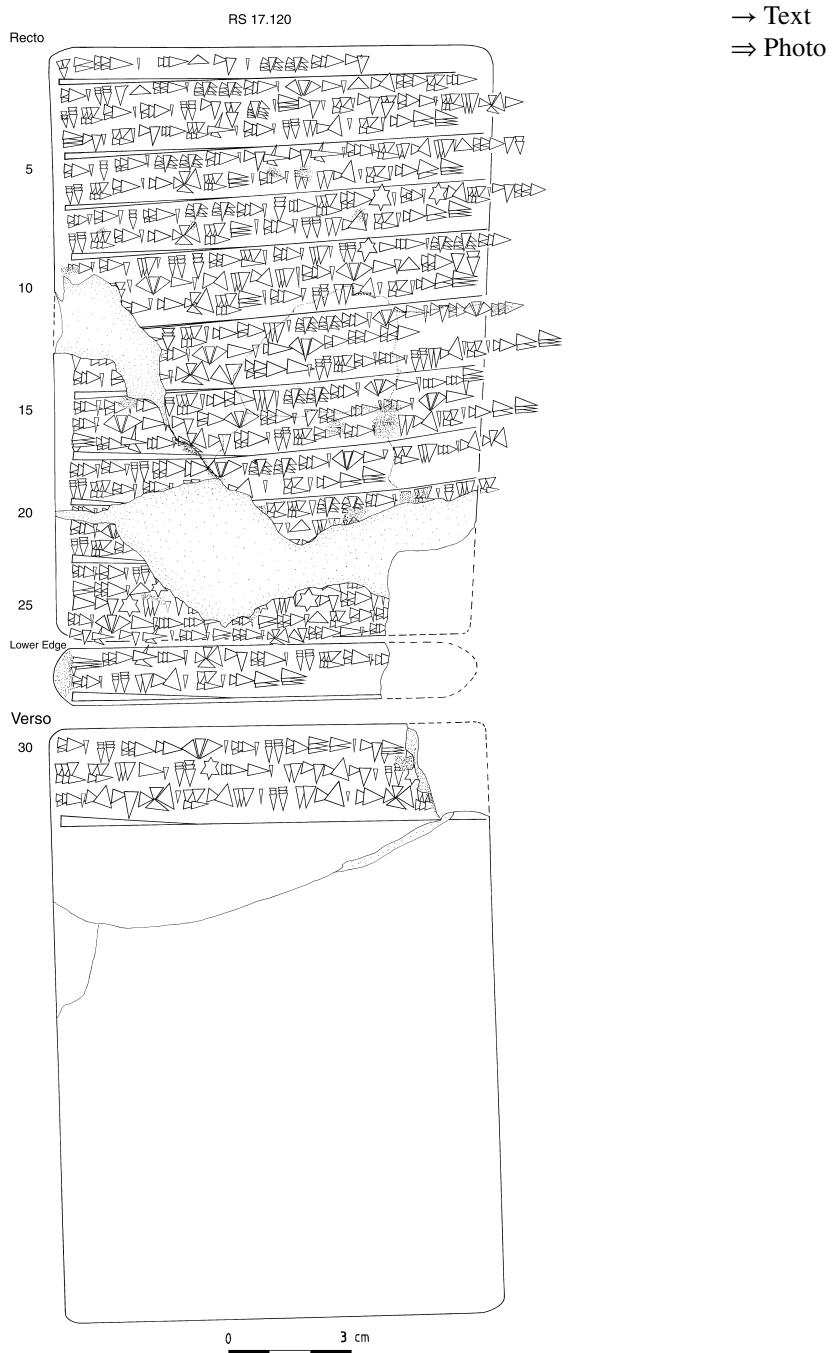


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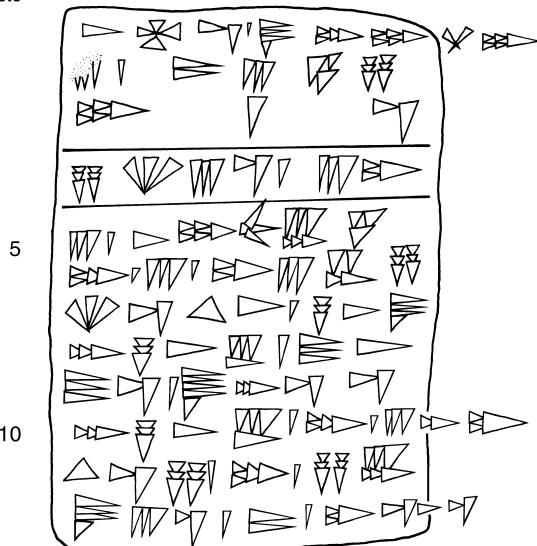
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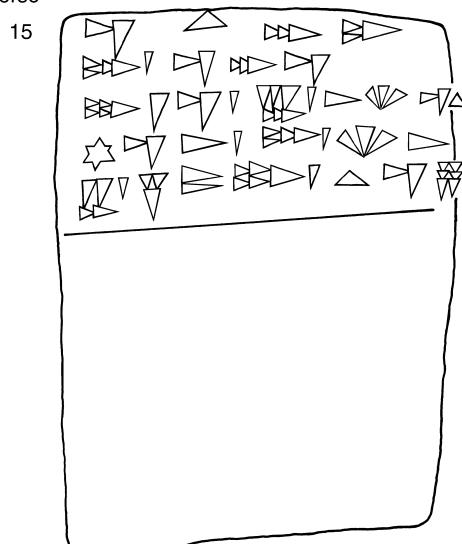
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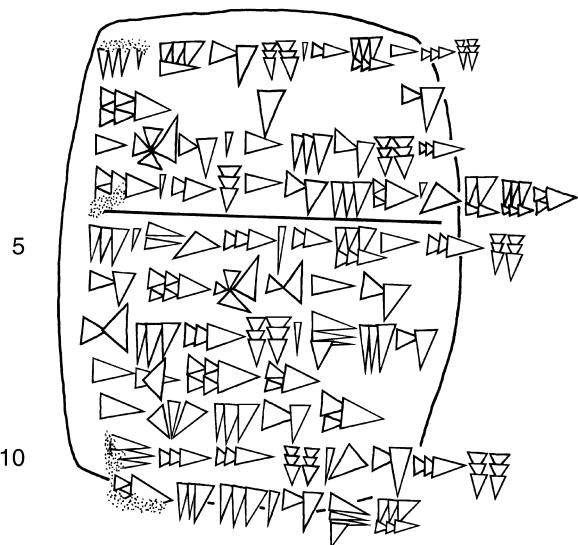
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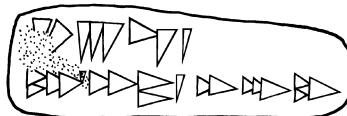
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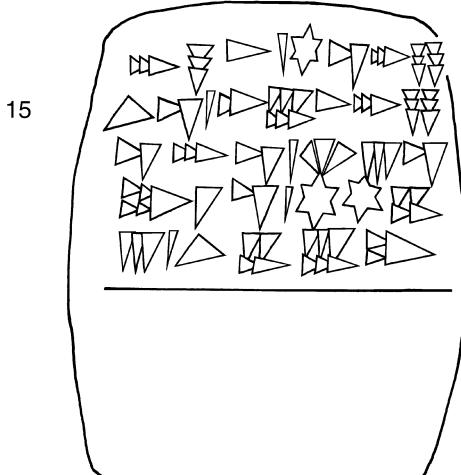
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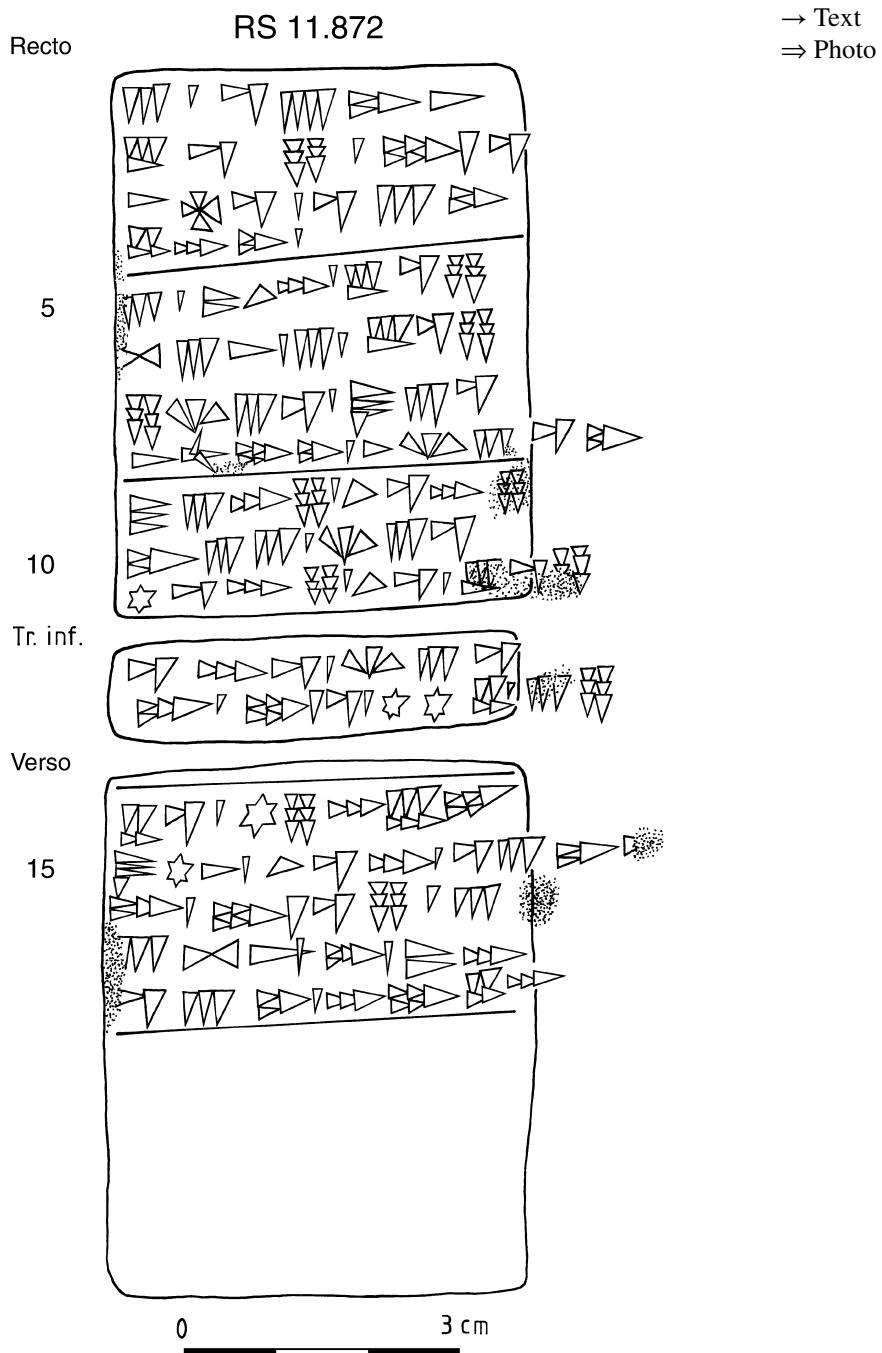


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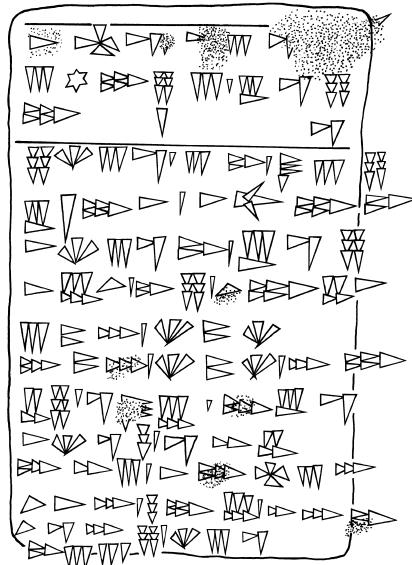
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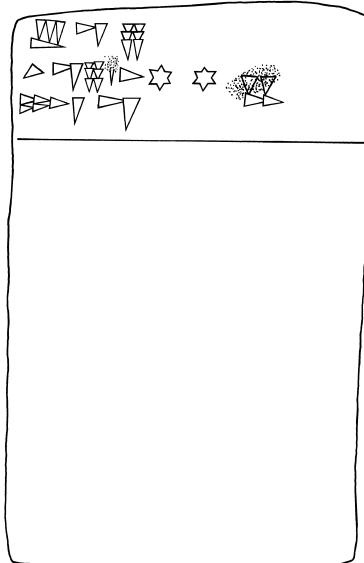
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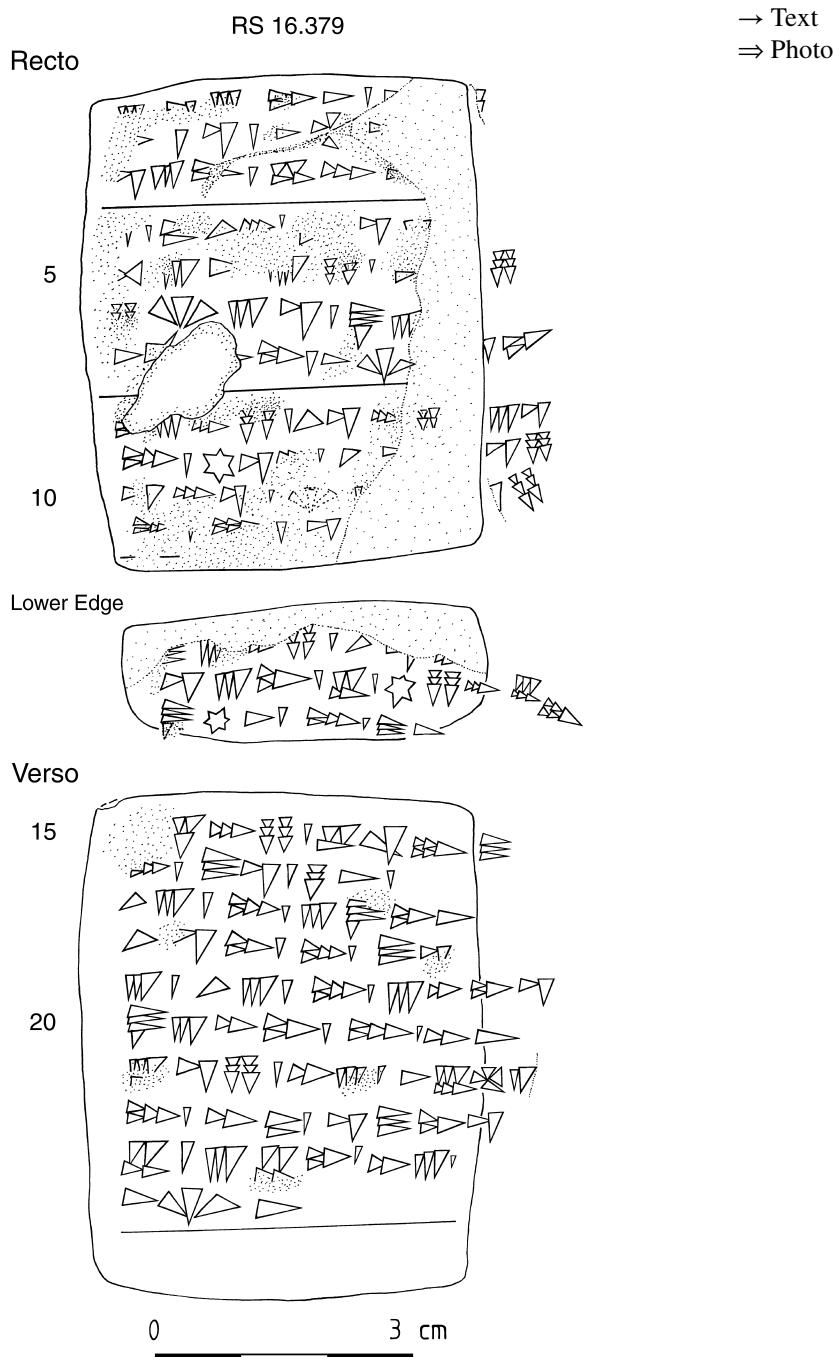


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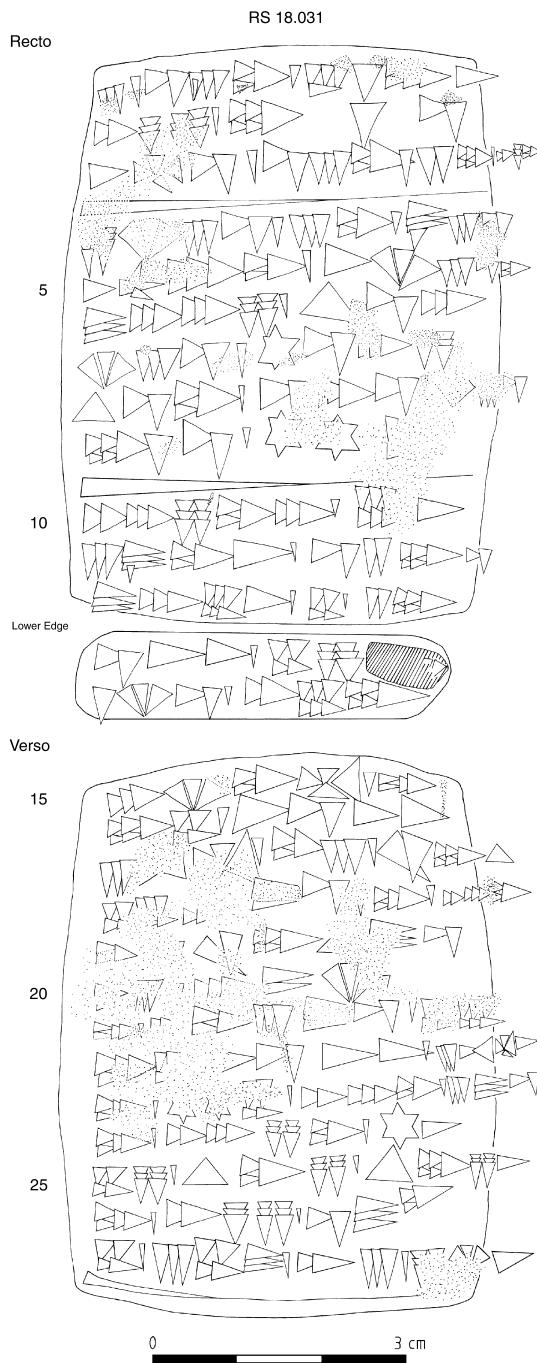


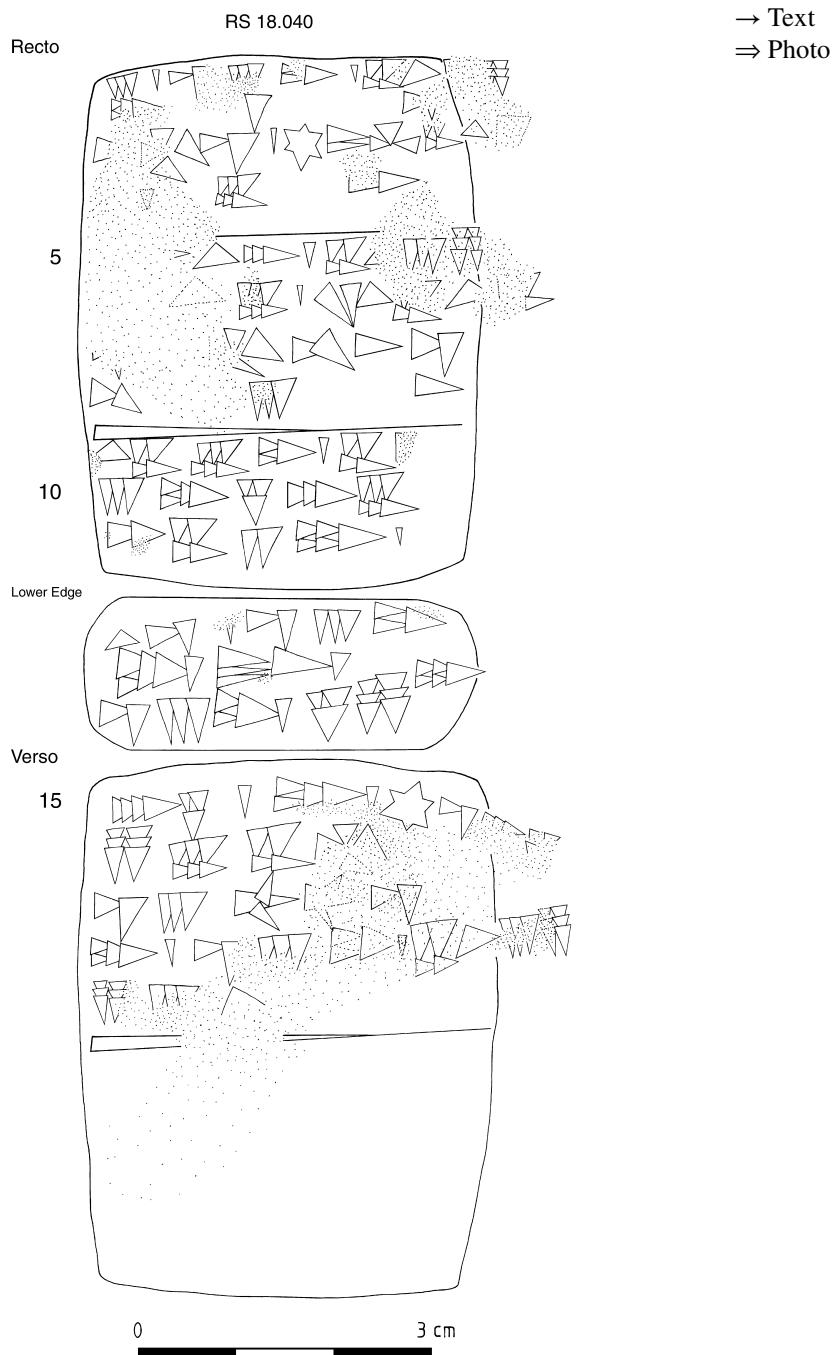
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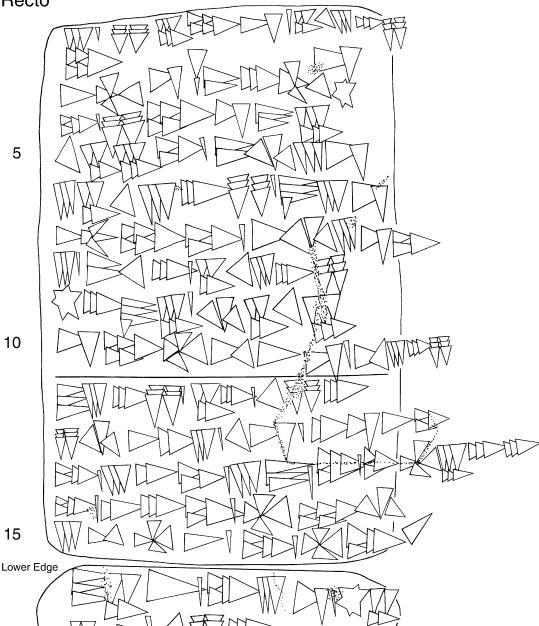




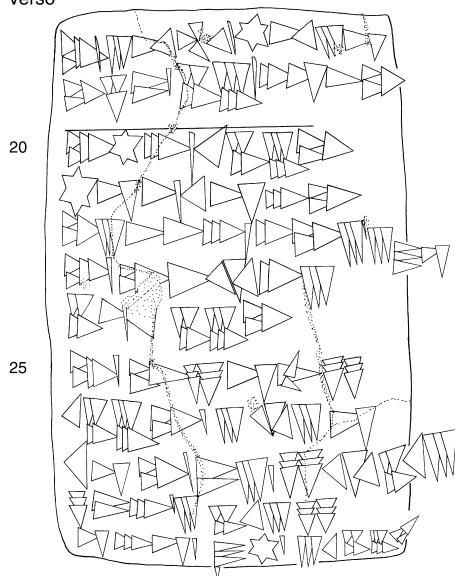
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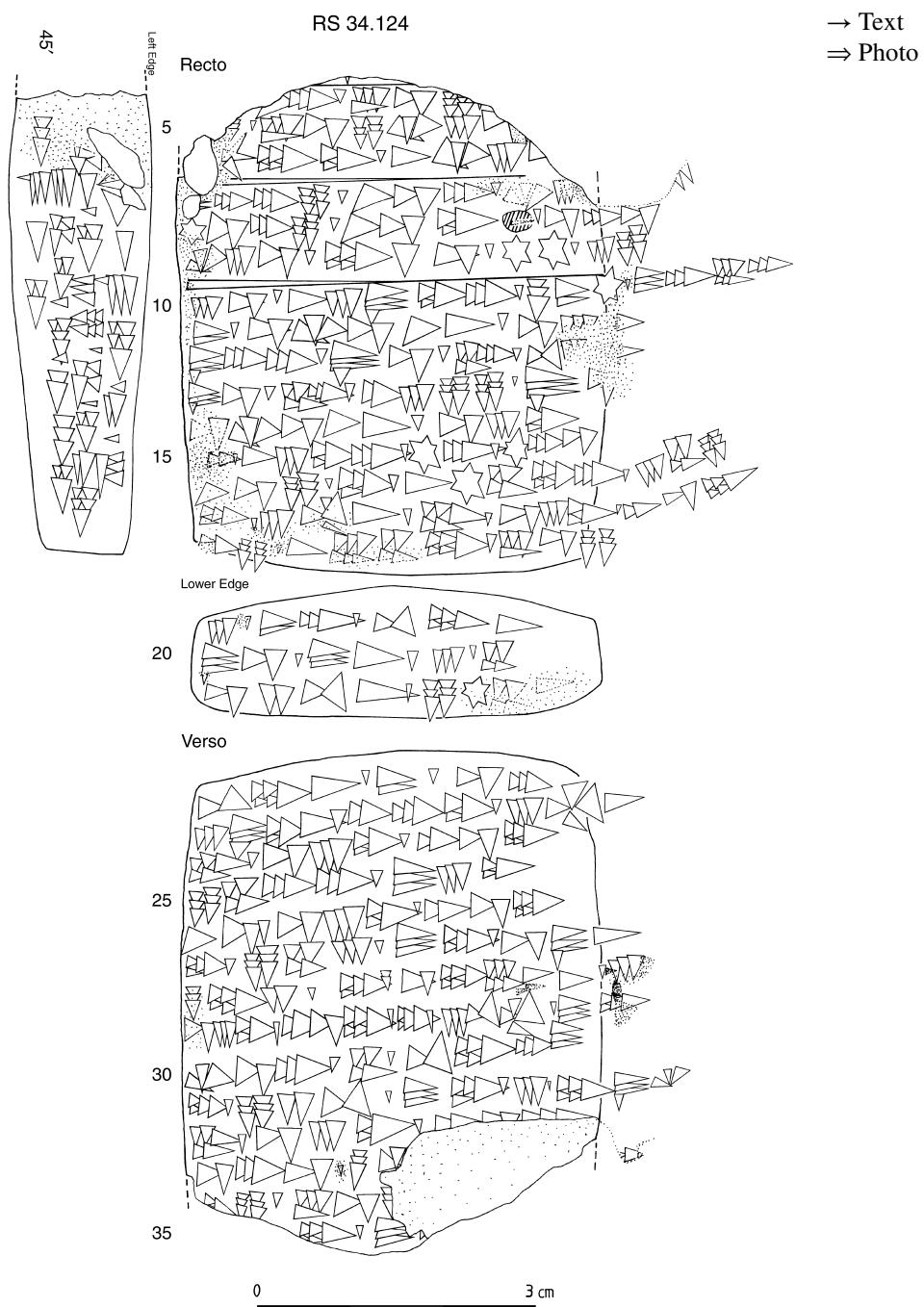
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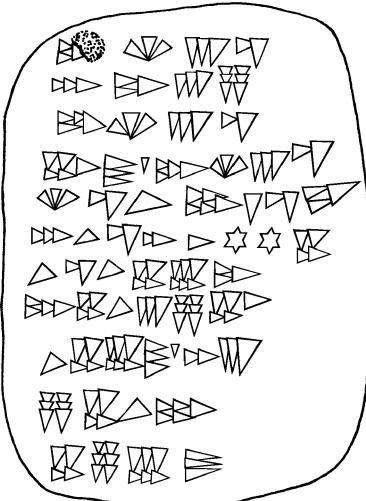
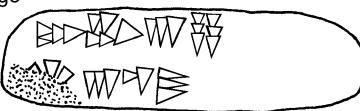
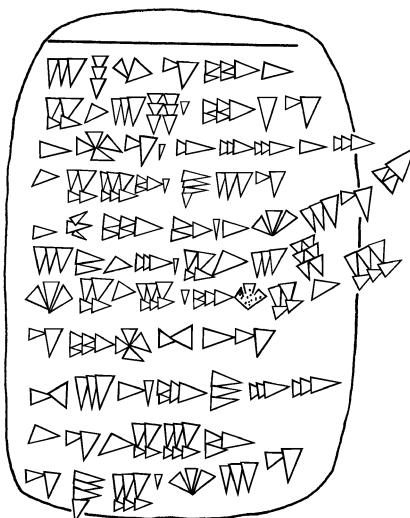
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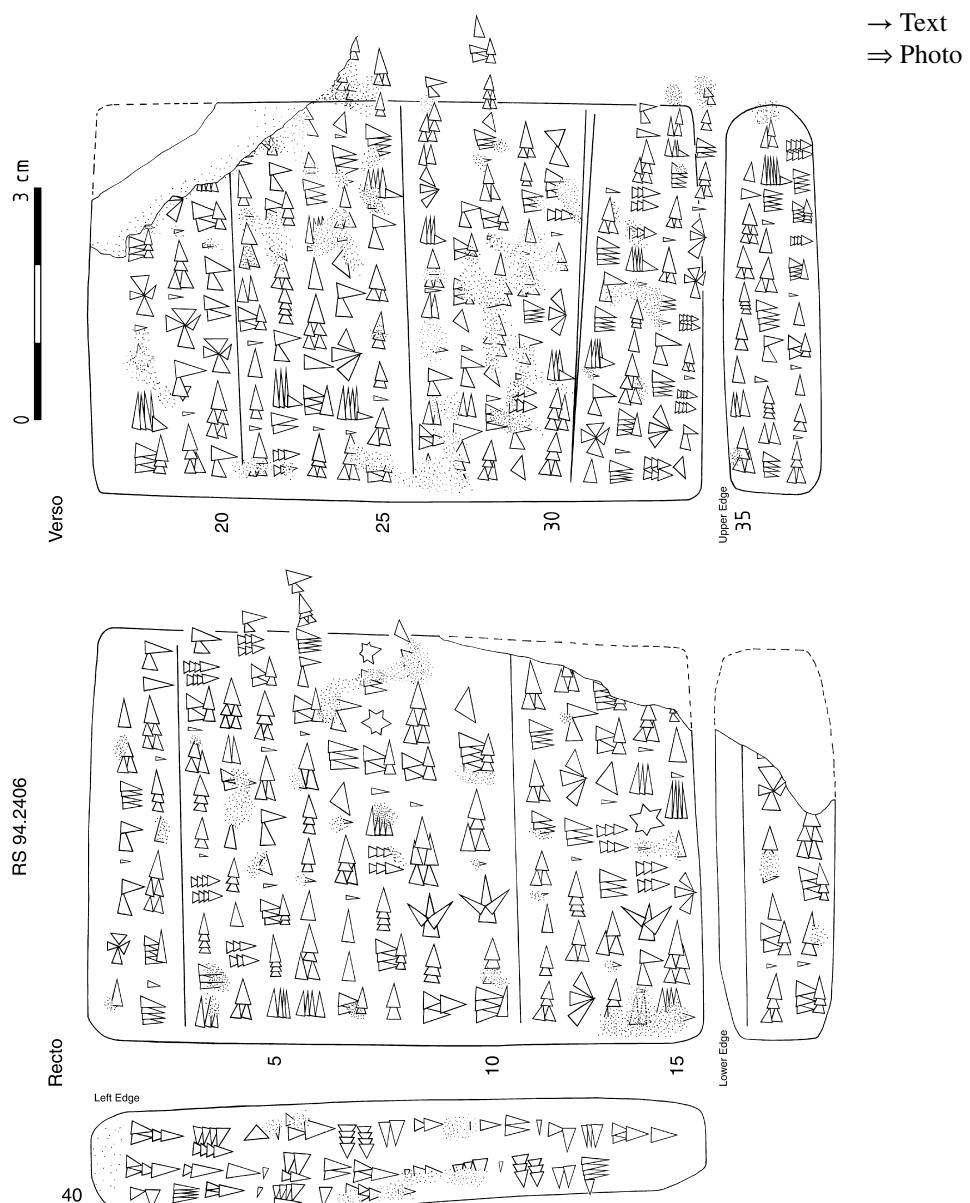
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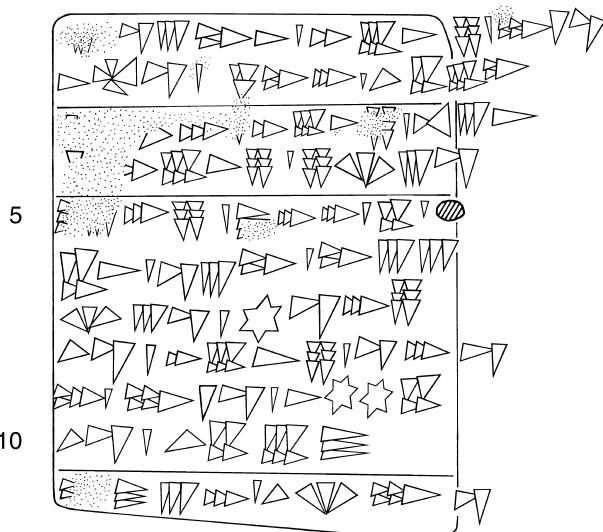




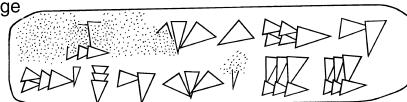
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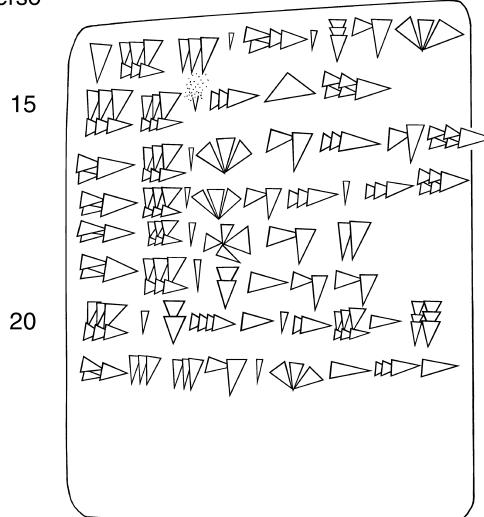
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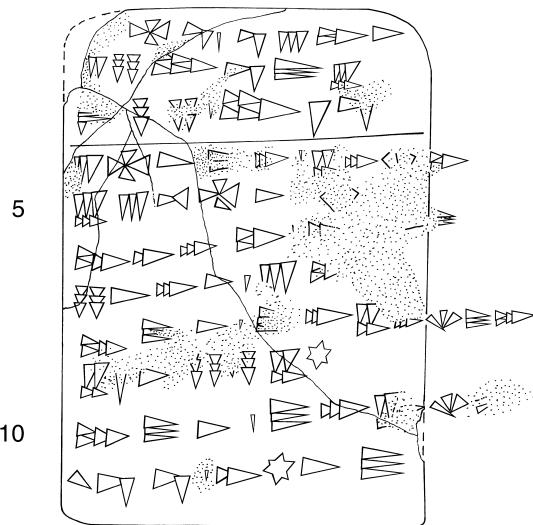
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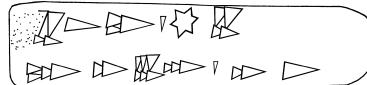
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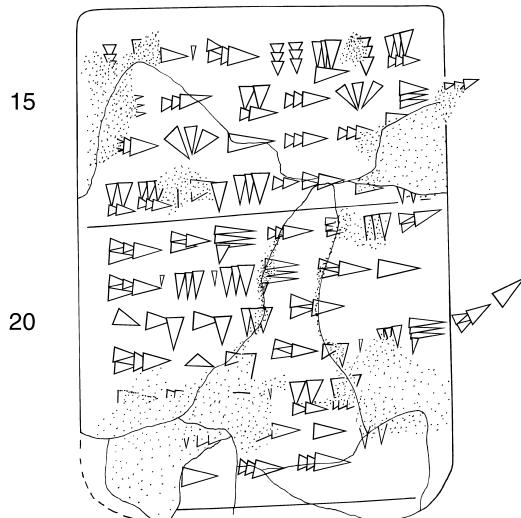
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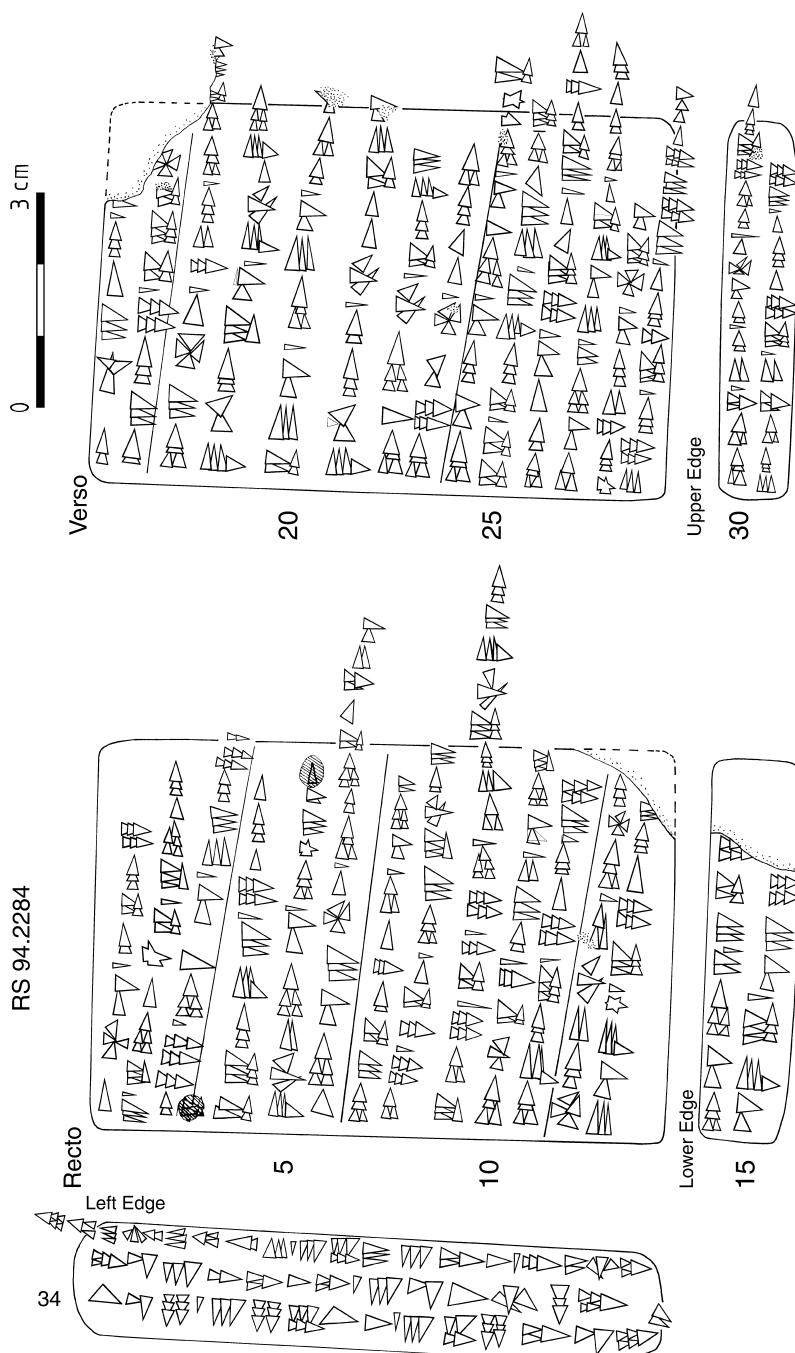


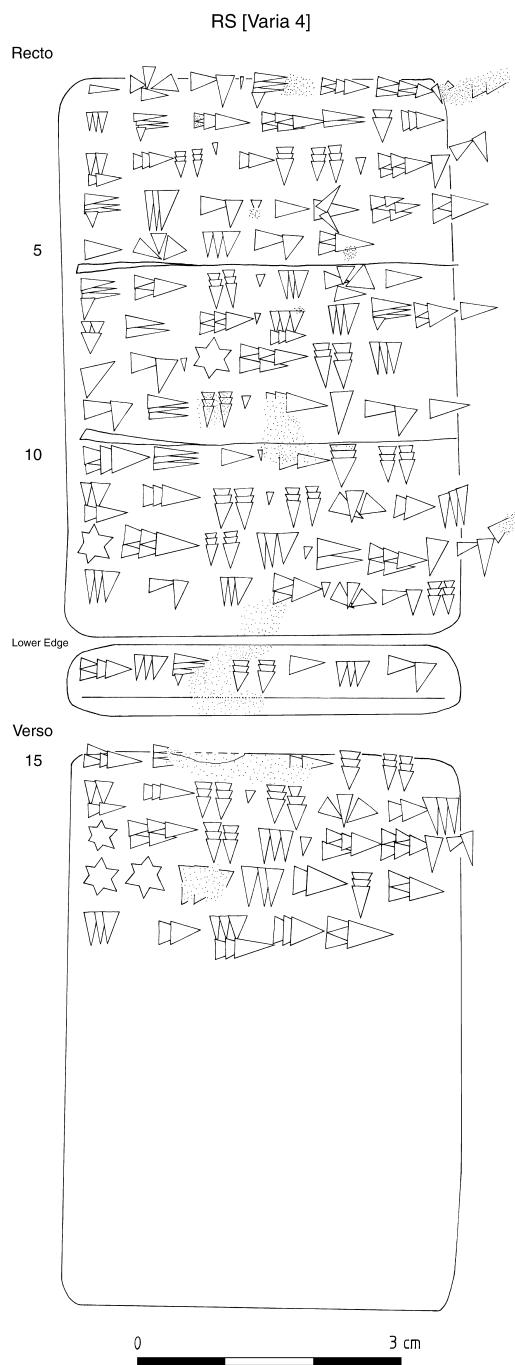
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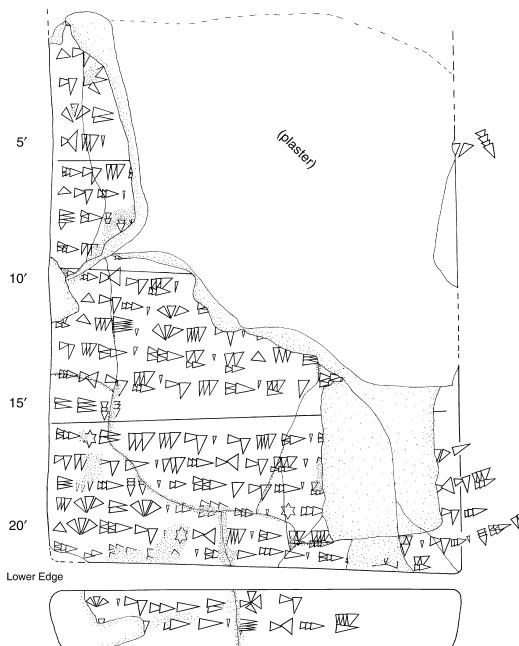




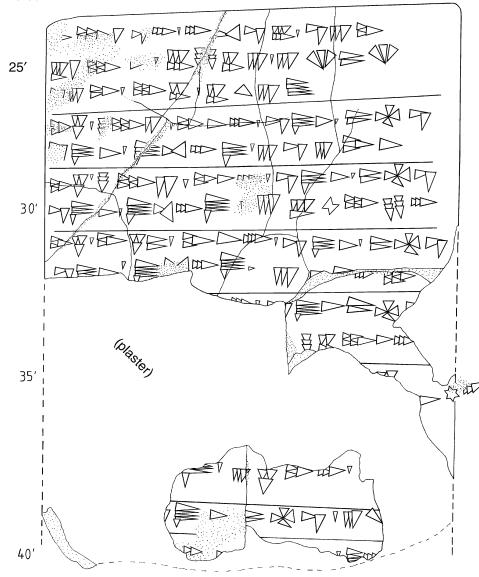
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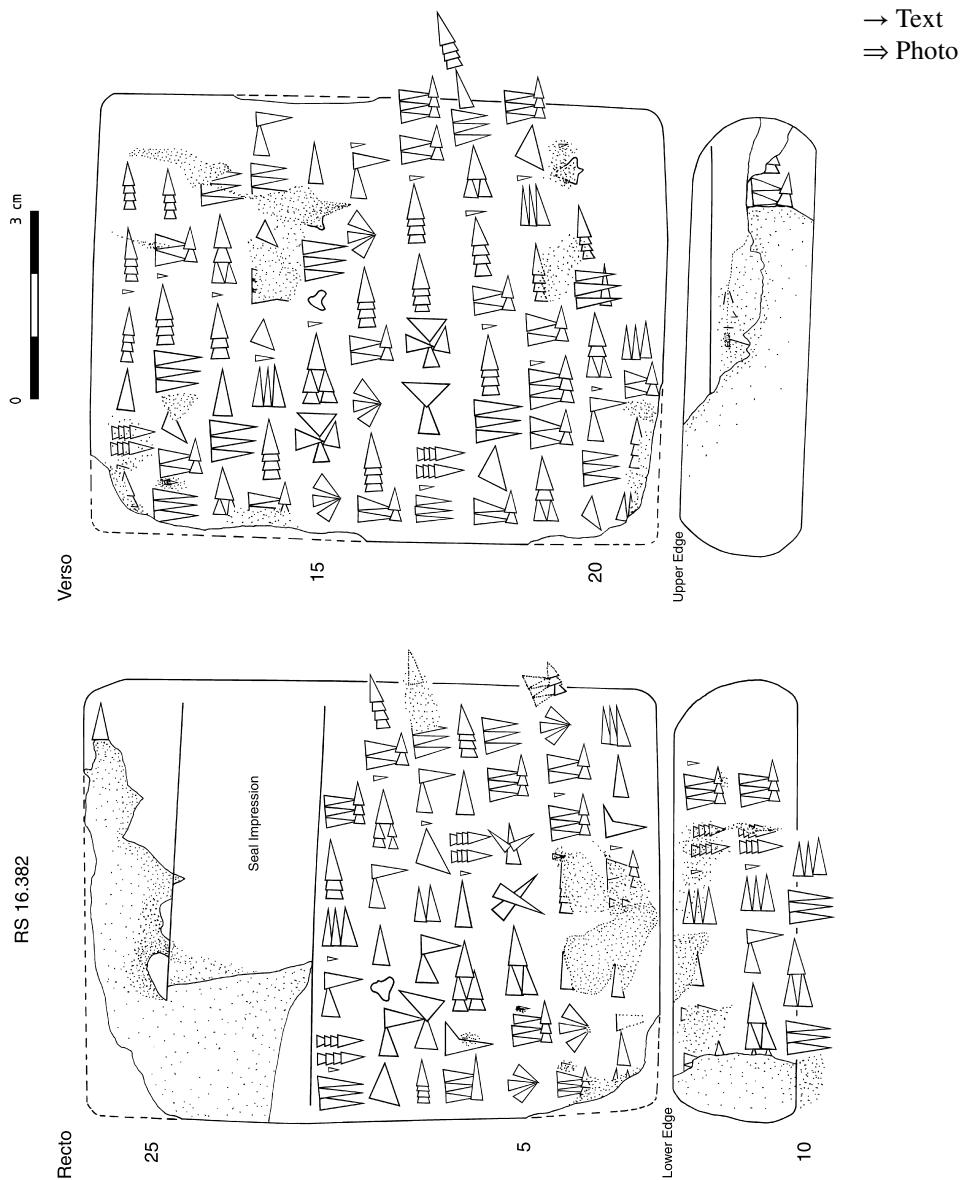
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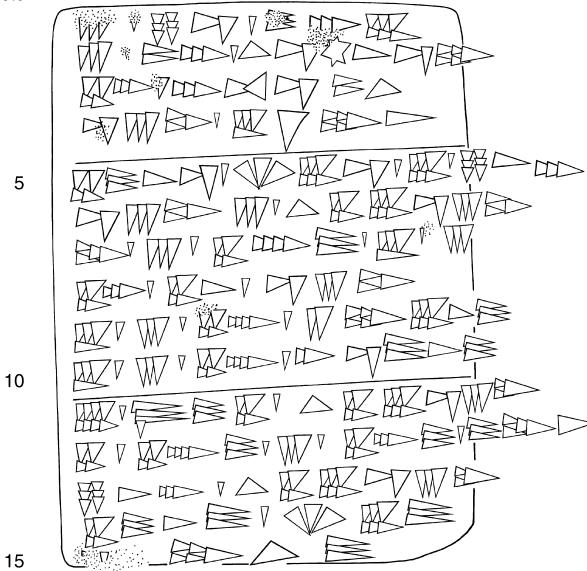
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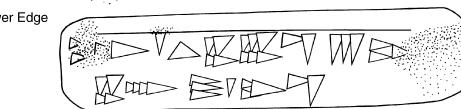
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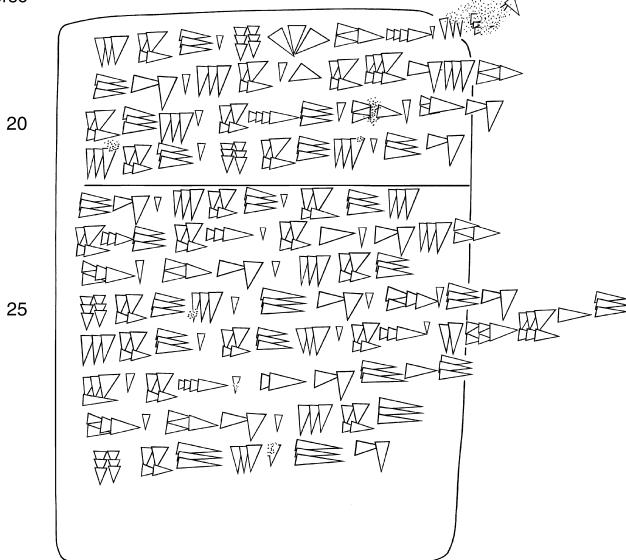
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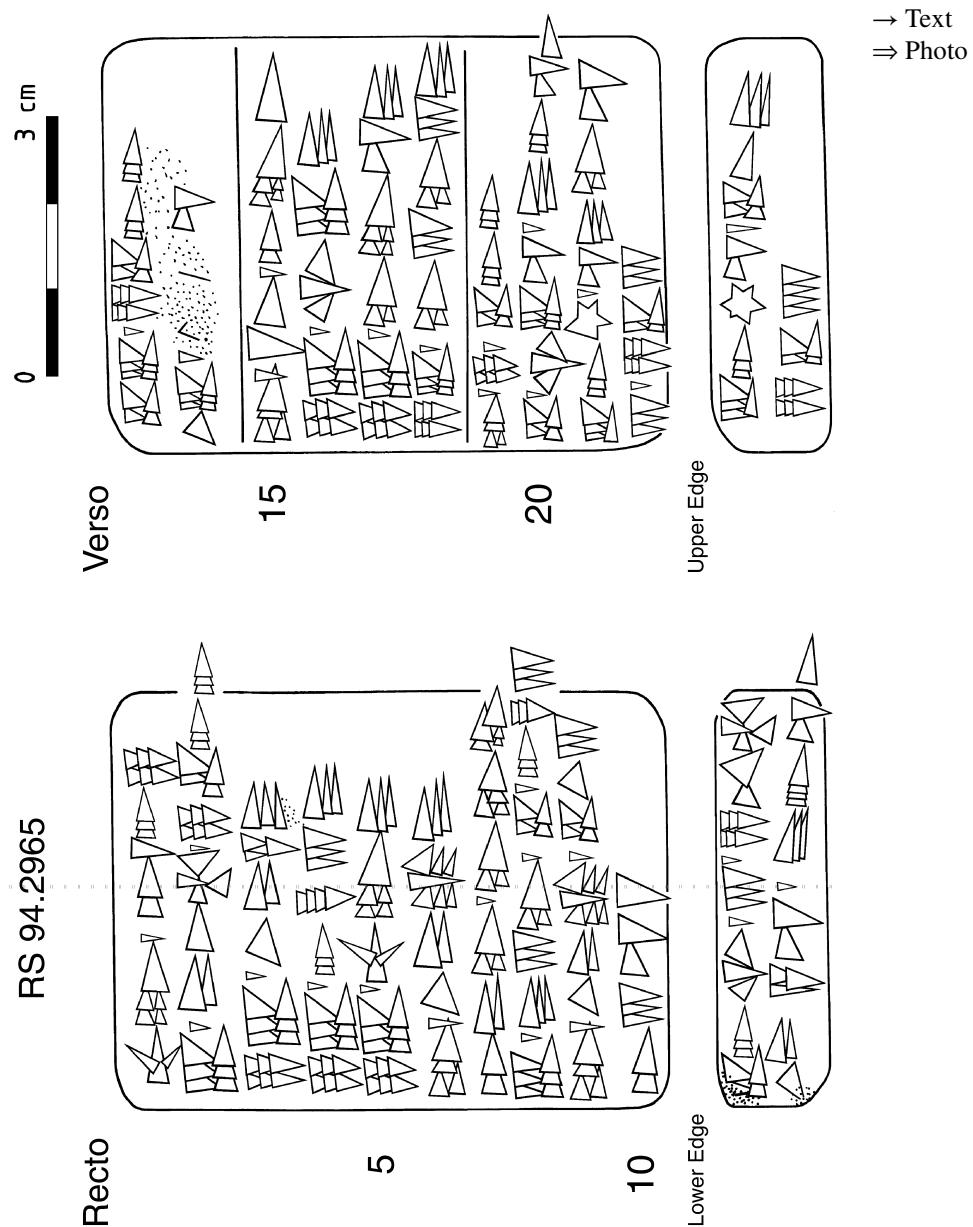


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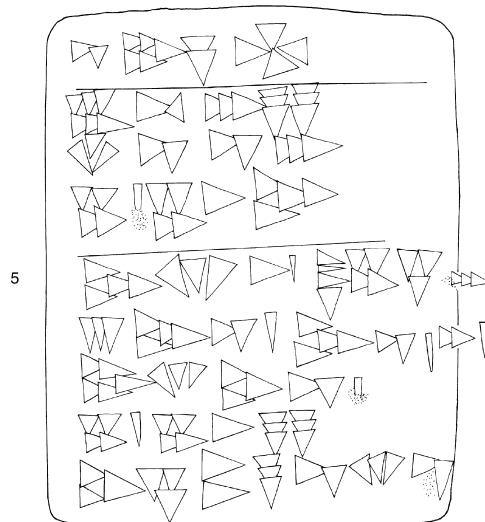
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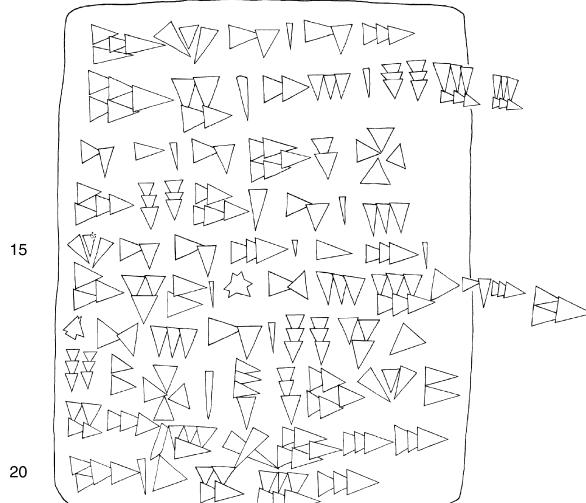
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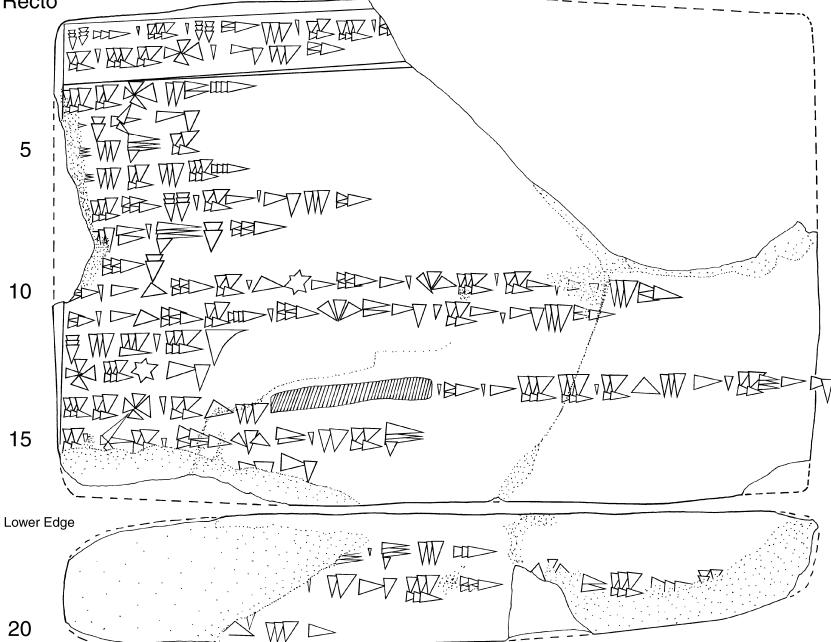


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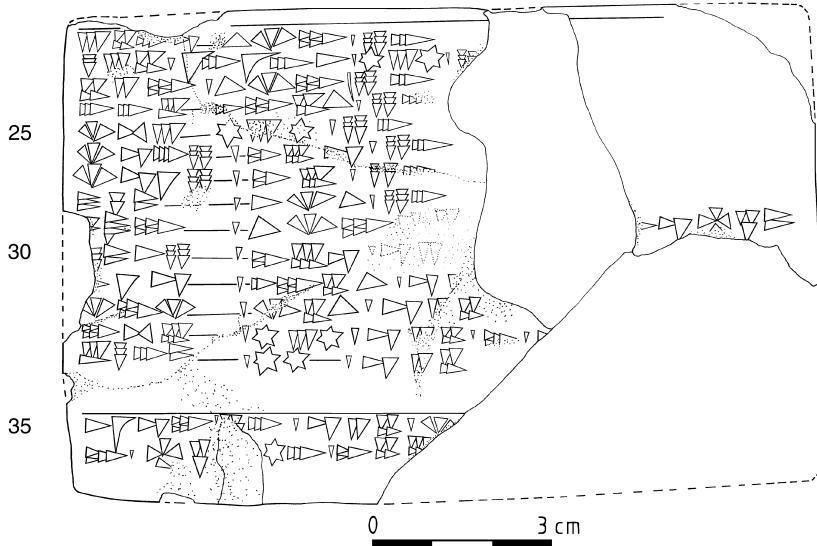
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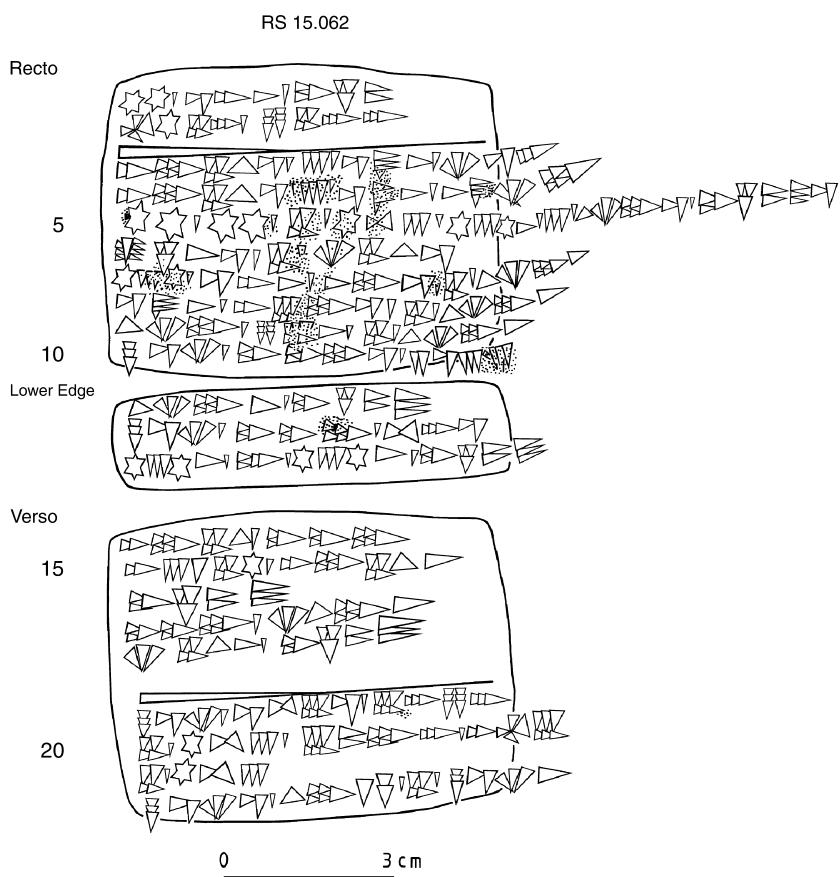


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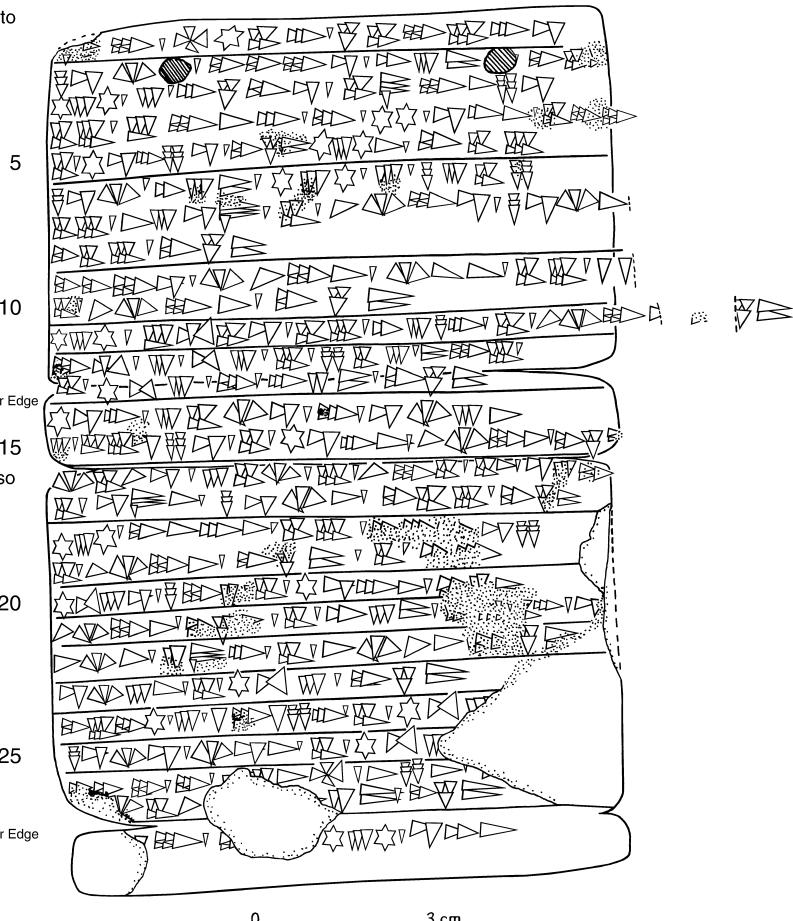
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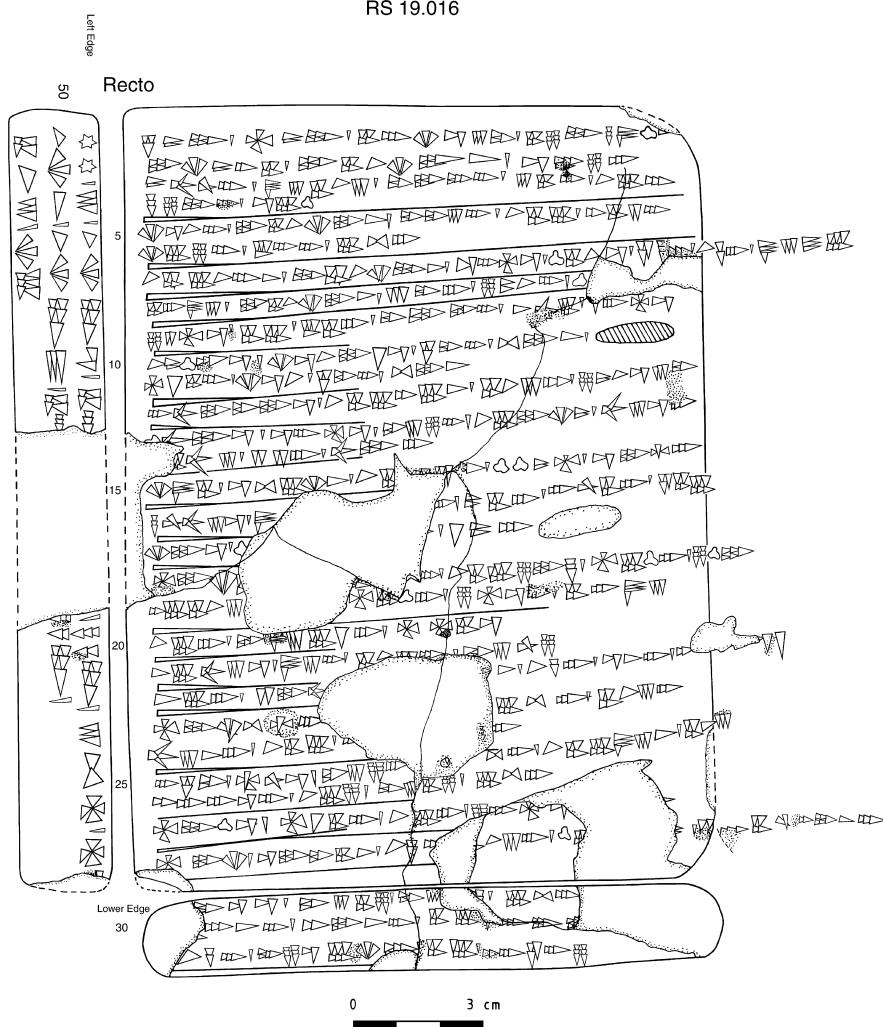
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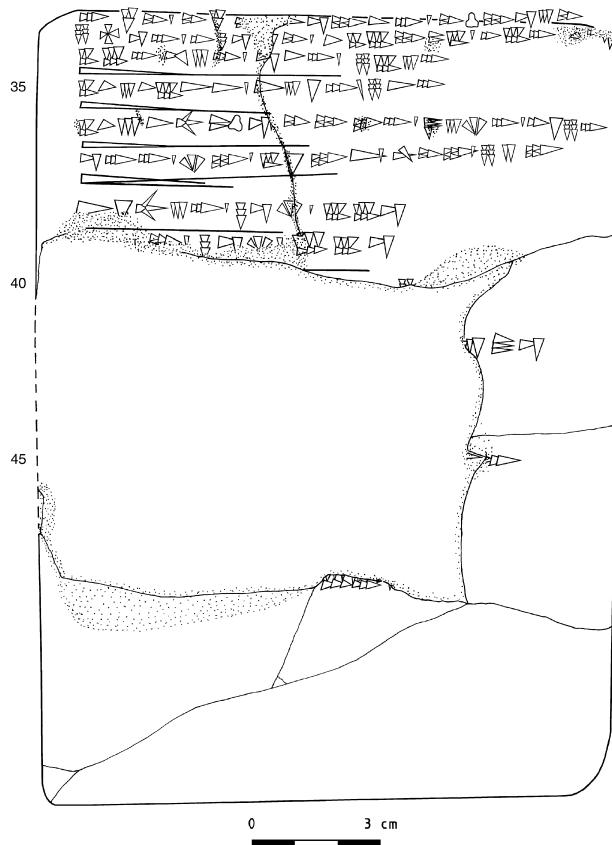
RS 19.016



RS 19.016

→ Text
⇒ Photo

Verso



→ Text
⇒ Photo

RS 86.2213

Recto

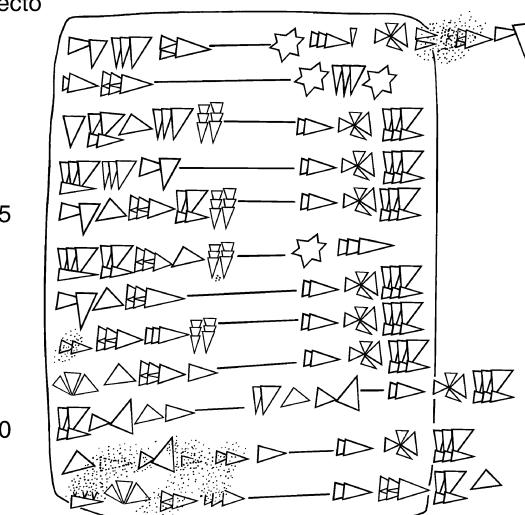
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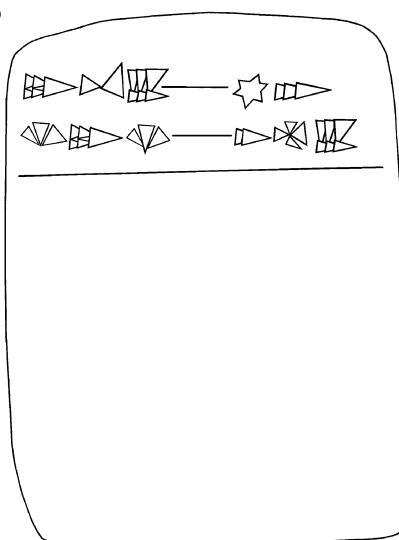
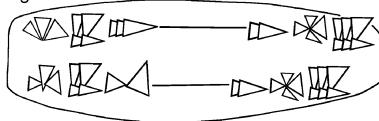
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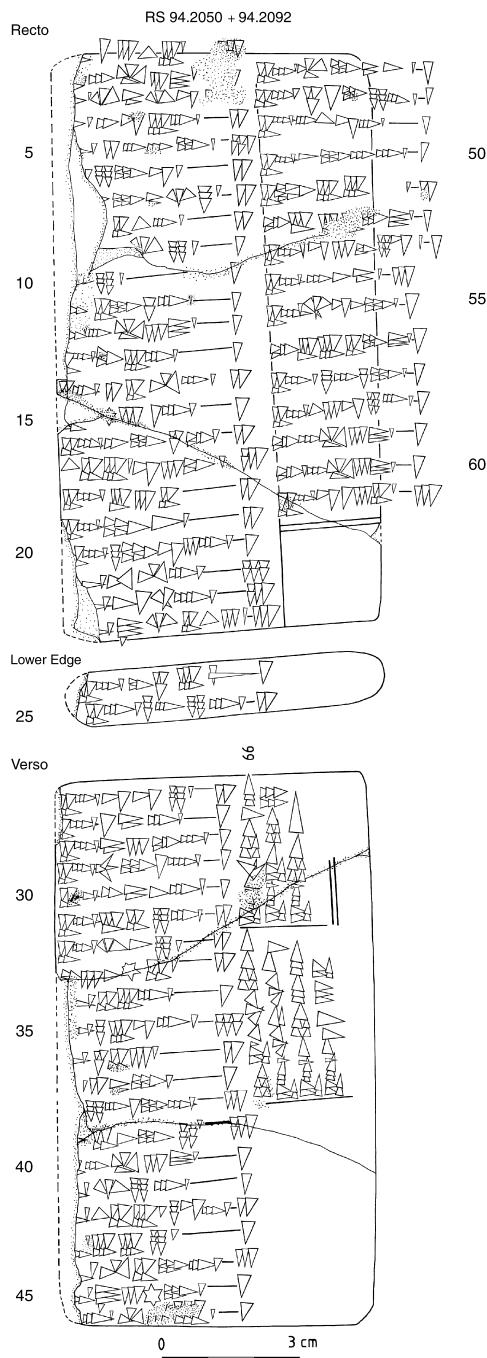
15

0 3 cm



Lower Edge

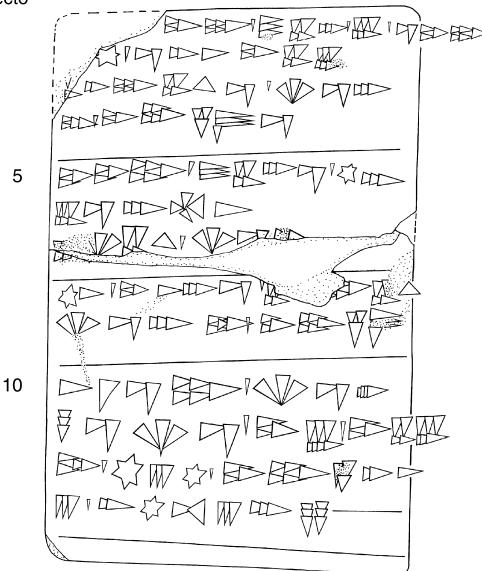




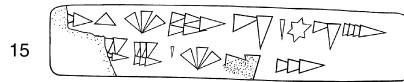
→ Text
⇒ Photo

RS 94.2392 + .2400

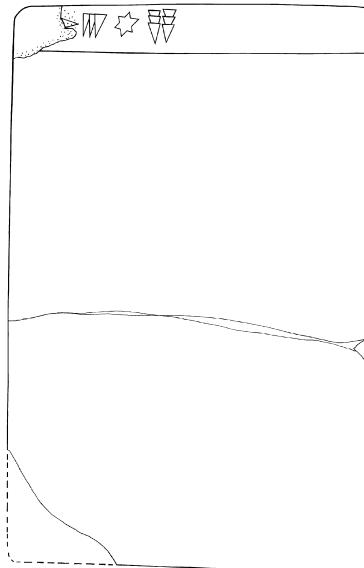
Recto

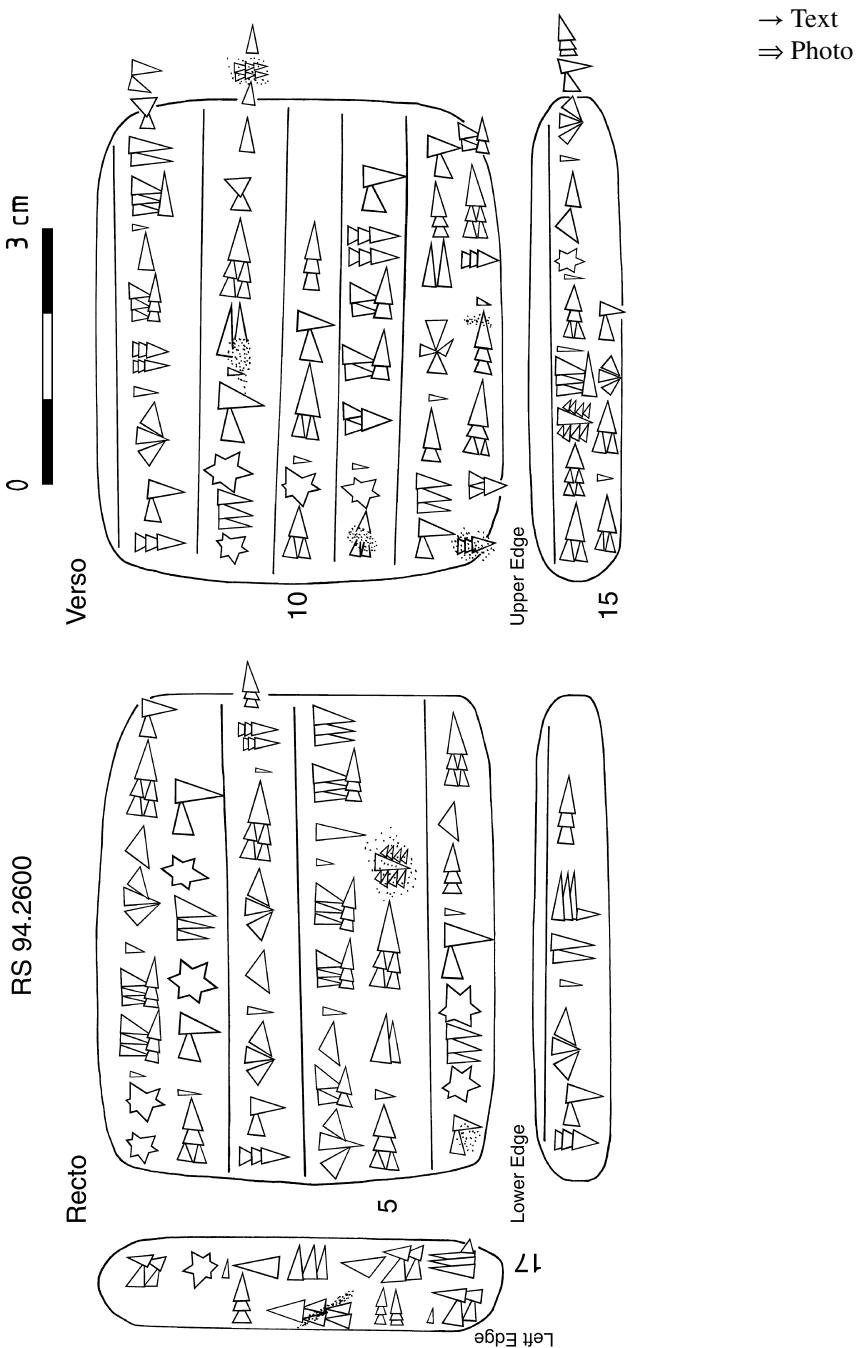


Lower Edge



Verso

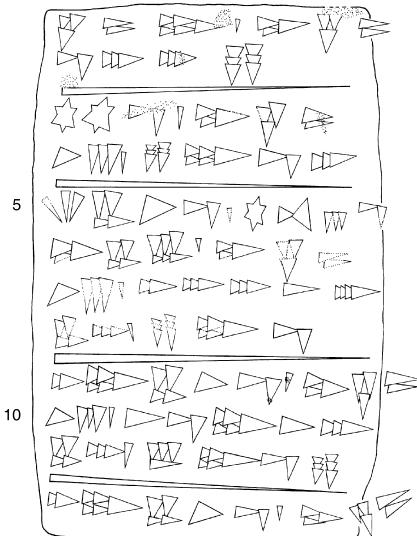




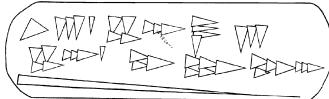
→ Text
⇒ Photo

RIH 84/04

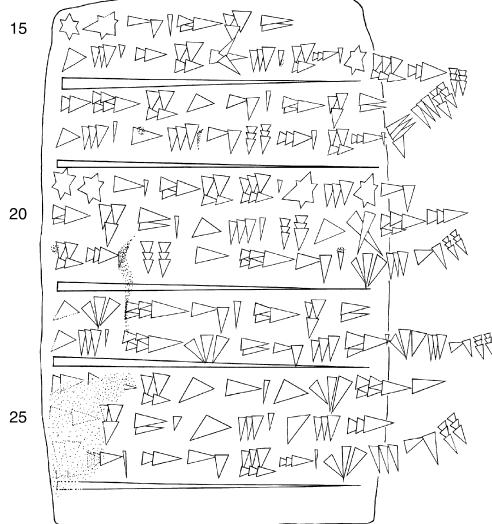
Recto



Lower Edge



Verso

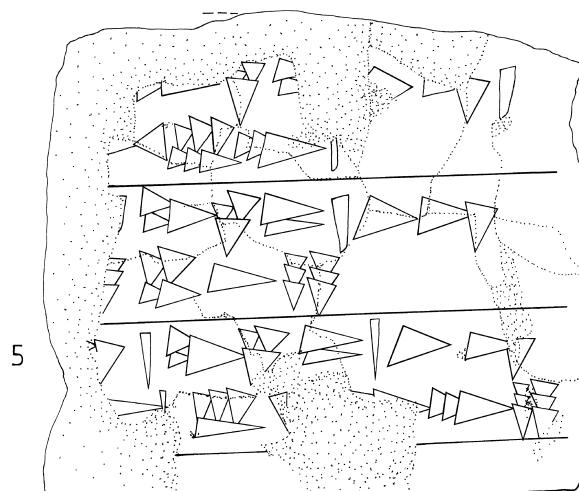


0 3 cm

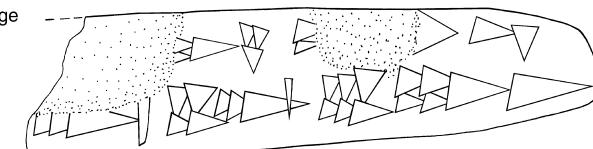
RIH 84/06

→ Text
⇒ Photo

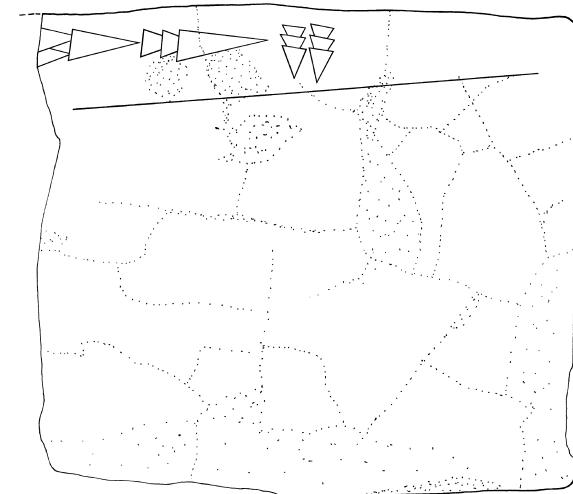
Recto



Lower Edge



Verso



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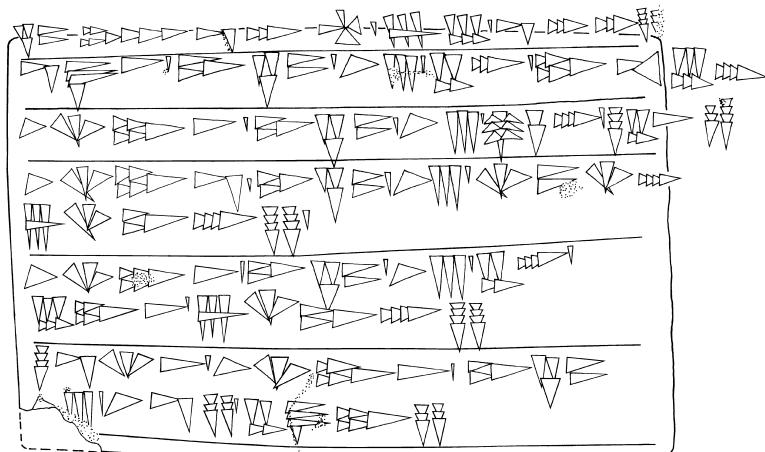
3 cm



→ Text
⇒ Photo

RIH 84/33

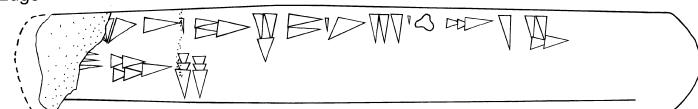
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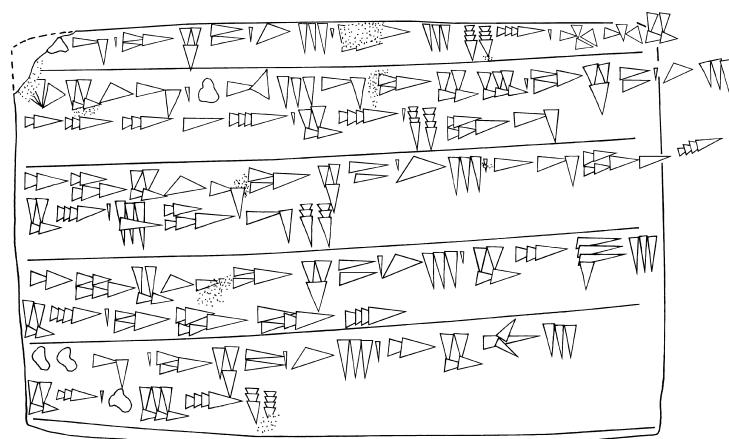
Lower Edge

10



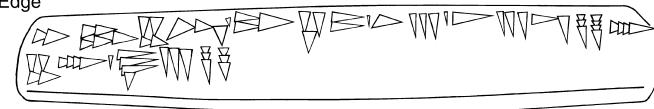
Verso

15



20

Upper Edge



0

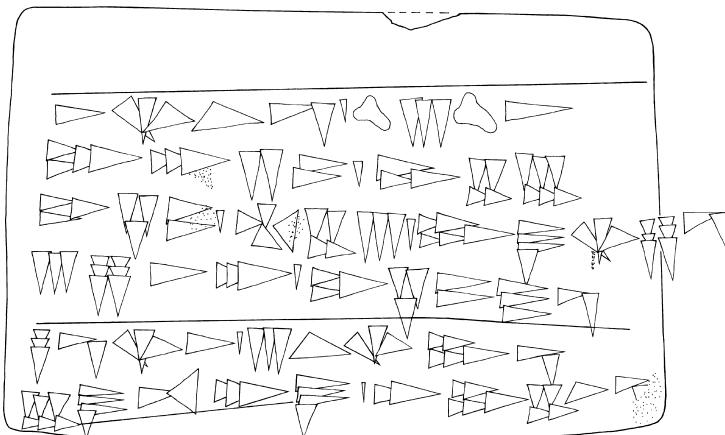
3 cm



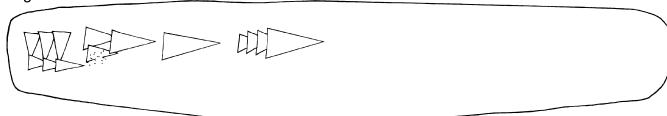
RIH 83/22

→ Text
⇒ Photo

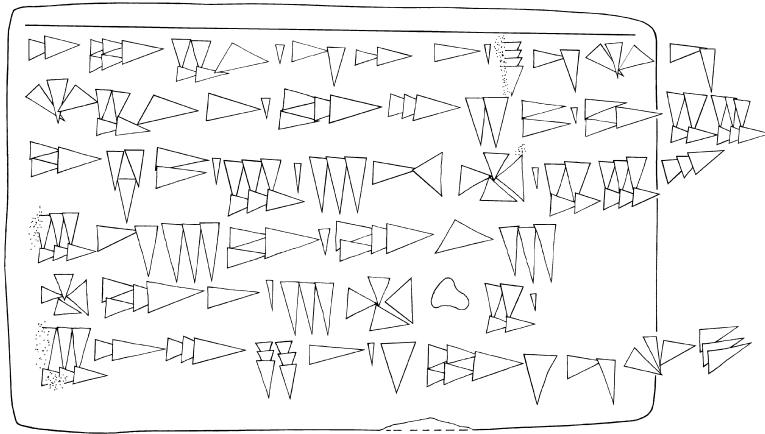
Recto



Lower Edge



Verso

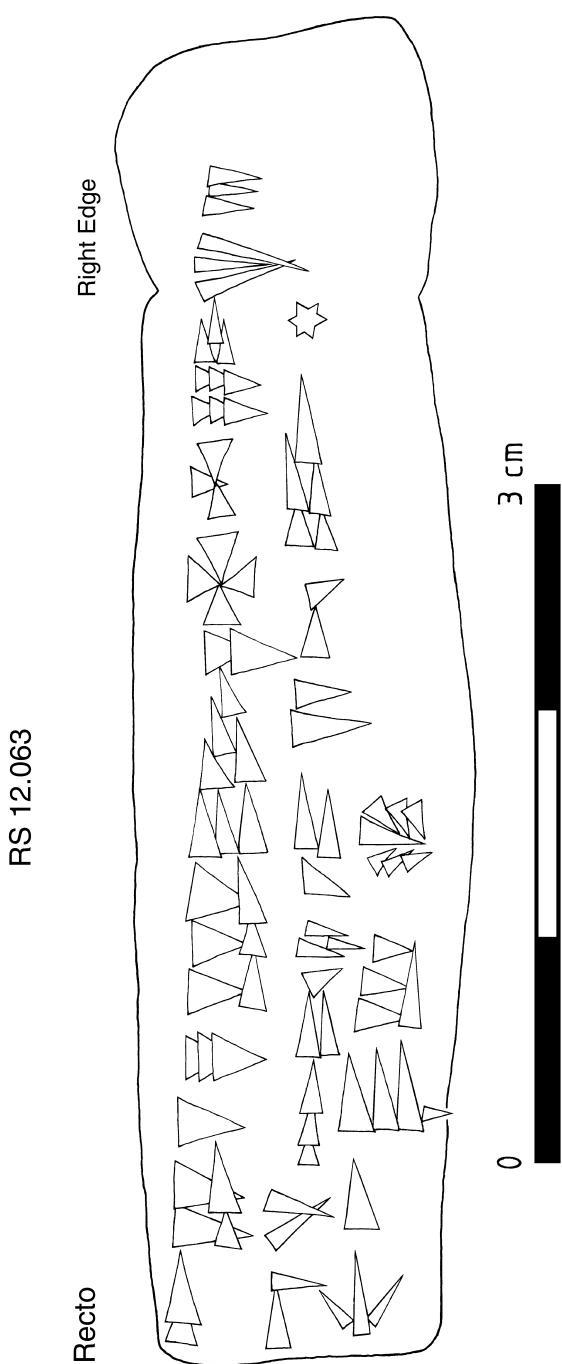


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3 cm

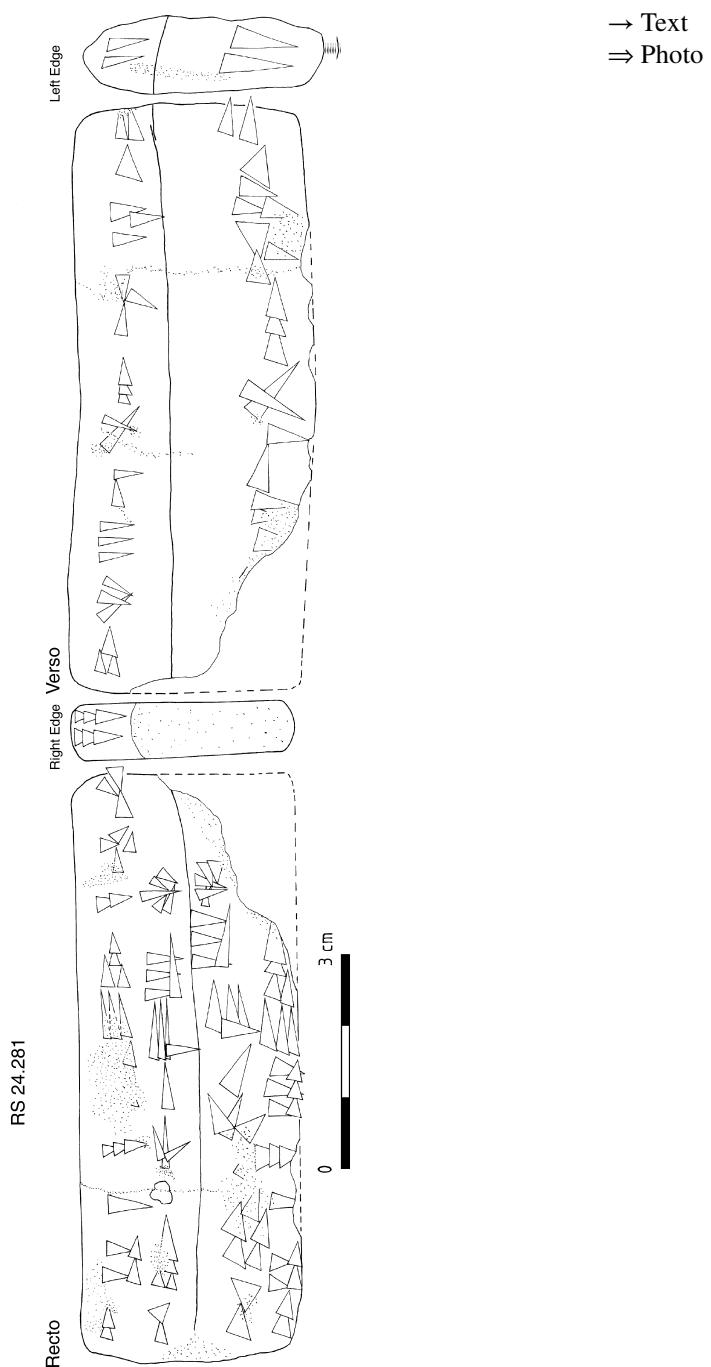
→ Text
⇒ Photo



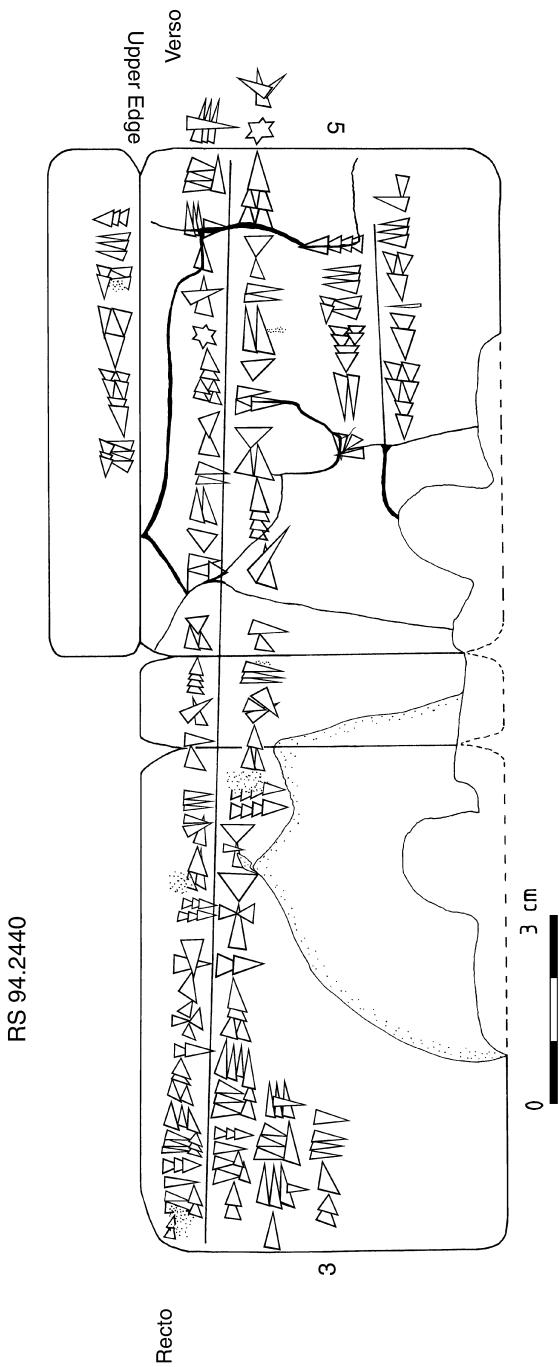
Recto

RS 12.063

Right Edge



→ Text
⇒ Photo



Selection of Texts

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(2) *Ba'lu* and *'Anatu* (RS 2.[014]⁺ iii–iv)
(3) *Kirta*: *Kirta*'s Seven Wives (RS 2.[003]⁺ i)
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- (19) Hippiatric Prescriptions (RS 17.120)
(20) Manual of Teratology (RS 24.247⁺)

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

- (23) The King to the Queen-Mother (RS 11.872)
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- (26) The King of Tyre to the King of Ugarit (RS 18.031)
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- (30) *'Anantēnu* to His Master, *Hidmiratu* (RS 92.2010)
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- (43) An Account Text for Bronzeworkers (RS 18.024)
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- (47) A Sale of Ebony-Wood (RS 94.2392⁺)
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I. Mythological Texts

Text 1: The *Ba'lu* Myth: *Ba'lu's Battle with Yammu* (RS 3.367 i)

→ Plate

⇒ Photo

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

<i>Text</i>	<i>Translation</i>
(1') [. . .] yd[-]ḥtt . mtt ḫ[.][. . .]	
(2') [----]ḥy[---]⁻¹[-] 1 ḥšši . hm .	[. . .] I will indeed force them to leave,
ἀρ . ἀμρ [] (3') [----]	moreover I will drive out [. . .].
w b ym . mnḥ 1 ḫ[.][. ḥbd .	In <i>Yammu</i> I will indeed destroy the resting place,
b ym . ḫrtm . m[. . .]	in <i>Yammu</i> , at (his) very heart, (I will destroy) the M[. . .],
(4') [b tp]⁻¹¹ . nhr . tl'm .	[as for) Rule]r <i>Naharu</i> , (I will destroy) (his) neck.
tm . ḫrbm . ḫts .	There with the sword I will lay waste,
ānšq (5') ḫb¹htm .	I will burn down (his) house:
1 ḫṛṣ . ypl . ḫlny .	The powerful one will fall to the earth,
w l . ḫpr . ḫzmny	the mighty one to the dust.
(6') ḫb¹ ph . rgm . 1 yṣā	Hardly has the word left his mouth,
b ḫpth . hwth .	the utterance his lips,
w tt[n] ḫ[.][. gh .	when she pronounces:
ygr (7') tht . ksī . zbl ym .	Under the throne with Prince <i>Yammu</i> !
w 'n . ktr . w ḫss .	<i>Kōtaru-wa-Hasīsu</i> speaks up:
1 rgm⁻¹ (8') lk . 1 zbl . b¹l .	I hereby announce to you, Prince <i>Ba'lu</i> ,
ṭnt . 1 rk̄b . ḫ rpt .	and I repeat, Cloud-Rider:
ht . ibk (9') b¹lm .	As for your enemy, O <i>Ba'lu</i> ,
ht . ibk . tmḥṣ .	as for your enemy, you'll smite (him),
ht . tṣmt ḫ[.][. ḫrtk	you'll destroy your adversary.
(10') tqh . mlk . ḫmk .	You'll take your eternal kingship,
drkt dt ḫ[.][. drk	your sovereignty (that endures) from
	generation to generation.
(11') ktr ḫsmdm . ynht .	(Then) <i>Kōtaru</i> prepares two maces
w yp'r . ḫsmthm .	and proclaims their names:
śmk ḫt (12') ygrš ḫ[.][.]	You, your name is <i>Yagrušu</i> :
ygrš . grš ym	O <i>Yagrušu</i> , drive out <i>Yammu</i> ;
grš ym . 1 ksīh	drive <i>Yammu</i> from his throne,
(13') nhr ḫ[.][. 1 khṭ ḫ[.][. drkth .	<i>Naharu</i> from his seat of sovereignty.
trtqṣ . bd b¹l ḫ[.][.]	You'll whirl in <i>Ba'lu</i> 's hand,

- km nš(14')^r¹ . b ḫsb^cth .
 hlm . ktp¹ zbl¹ ym¹ .
 bn ydm (15') [tp]t̄ . nhr .
 yrtqṣ . ṣmd . bd b^cl .
 km . nšr (16') b ḫsb^cth .
 ylm . ktp . zbl ym .
 bn¹ ydm¹ tp̄ (17')
 'nh¹r¹
 'z . ym . l ymk .
- l tnḡsn [.] pnth .
 l ydlp (18') tmnh .
 kṭr . ṣmdm . ynht̄¹ .
 w yp^cr . ṣmthm .
- (19') šmk . åt . åymr .
 åymr . mr . ym .
 mr . ym (20') l ksīh .
 nhr . l kht̄ . drkth .
 trtqṣ (21') bd b^cl .
 km . nšr b ḫsb^cth .
 hlm . qdq(22')^rd¹ . zbl ym .
 bn . 'nm . tp̄ . nhr .
 yprsh ym
- (23') w yql . l års .
 w yrtqṣ . ṣmd^r b^cl
- (24') 'km¹ [.] nšr . b ḫsb^cth .
 ylm . qdq . zbl (25') 'ym¹
 [.]
 bn . 'nm . tp̄ . nhr .
 yprsh . ym .
 yql (26') l års .
 tnḡsn . pnth .
 w ydlp . tmnh
- (27') yqt b^cl . w yṣt . ym .
- ykly . tp̄ . nhr
 (28') b šm . tg^crm . 'trt̄ .
 bt̄ l ålyin 'b^c[l]
- (29') bt̄ . l rkb . 'rpt .
 k šbyn . zbl[1] . ym .
 k] (30') šbyn . tp̄ . nhr
 w yṣā b[. . .]
- like a hawk in his fingers.
 Strike Prince *Yammu* on the shoulder,
 Ruler *Naharu* on the chest.
 (So) the mace whirls in *Ba^clu*'s hand,
 like a hawk in his fingers.
 It strikes Prince *Yammu* on the shoulder,
 Ruler *Naharu* on the chest.
- (But) *Yammu* is strong, he does not
 collapse,
 his joints do not go slack,
 his body does not slump.
 (So) *Kōtaru* prepares two maces
 and proclaims their names:
 You, your name is *'Ayamiri*:
 O *'Ayamiri*, drive out *Yammu*;
 drive out *Yammu* from his throne,
Naharu from his seat of sovereignty.
 You'll whirl in *Ba^clu*'s hand,
 like a hawk in his fingers.
 Strike Prince *Yammu* on the head,
 Ruler *Naharu* on the forehead.
Yammu will go groggy
 and will fall to the ground.
 So the mace whirls in *Ba^clu*'s hand,
 like a hawk in his fingers.
 It strikes Prince *Yammu* on the head,
 Ruler *Naharu* on the forehead.
Yammu goes groggy,
 falls to the ground;
 his joints go slack,
 his body slumps.
Ba^clu grabs *Yammu* and sets about
 dismembering (him),
 sets about finishing off Ruler *Naharu*.
 By name *'Attartu* reprimands (him):
 Scatter (him), O Mighty *B[a^clu]*,
 scatter (him), O Cloud-Rider,
 For Prin[ce] *Yammu* is our captive,
 [for] Ruler *Naharu* is our captive.
 And EXIT from [. . .]

(31')	ybt . nn . ḡliyn . b'l . w[. . .]	Mighty <i>Ba'lu</i> disperses him and[. . .]
(32')	ym . l mt . b'lm . yml[k . . .] [. . .] (33') hm . l šrr . w[. . .]	<i>Yammu</i> is indeed dead, <i>Ba'lu</i> will rei[gn . . .] [. . .] certainly true and[. . .]
	[. . .] (34') y'ñ . ym . l mt[. . .] [. . .] (35') l šrr . w t'[n . . .]	[. . .] speaks up: <i>Yammu</i> is indeed dead [. . .] [. . .] certainly true. And she respon[ds . . .]
(36')	b'lm . hmt[. . .]	<i>Ba'lu</i> . . . them [. . .]
(37')	l šrr . š'-[. . .]	certainly true [. . .]
(38')	b rišh . [. . .]	on his head [. . .]
(39')	'i'b'h . mš[. . .]	his enemy [. . .]
(40')	[-]n . 'n'h'[. . .]	his forehead [. . .]

Vocalized Text

- (2') [. . .] la ?ašōši?humā // ?apa ?amri[humā . . .] (3') [---]
wa bi yammi manūha la ?abbi
// bi yammi ?irtama M[]
// (4') [bi tāpiṭji nahari tala'ama
ṭamma ḥarbama ?ittasi // ?anaššiq (5') bahatīma
lē ?arşı yappulu ?ūlāniyyu // wa lē 'apari 'azūmāniyyu
- (6') bi pīhu rīgmu lā yaşa'a // bi šapatēhu huwātuhu // wa tatinu gāha
yağur (7') tahta kussa'i zabūlu yammu
wa 'anū kōṭaru wa ḥasīsu
la ragamtu (8') lēka lē zabūli ba'li // ṭanītu lē rākibi 'urpati
hatti ?ēbaka (9') ba'lima // hatti ?ēbaka timḥaṣu // hatti taşammitu
şarrataka
- (10') tiqqaḥu mulka 'ālamika // darkata dāti dāri dārika
- (11') kōṭaru şimdēma yanah̄hitu // wa yip'aru şumātihumā
şumuka ?atta (12') yağrušu // yağruši guruš yamma
guruš yamma lē kussa'ihu // (13') nahara lē kaḥṭi darkatihu
tirtaqiṣu bīdi ba'li // kama naš(14')ri bi ?uṣba'ātihi
hulum katipa zabūli yammi // bēna yadēma (15') [tāpi]ṭi nahari
yirtaqiṣu şimdu bīdi ba'li // kama naṣri (16') bi ?uṣba'ātihi
yallumu katipa zabūli yammi // bēna yadēma tāpiṭi (17') nahari
'azzu yammi lā yamūku // lā tinnagiṣna pinnātuhu // lā yadlupu
(18') tamūnuhu
- kōṭaru şimdēma yanah̄hitu // wa yip'aru şumātihumā
- (19') şumuka ?atta ?āyamiri // ?āyamiri miri yamma

- miri yamma (20') lê kussa'ihu // nahara lê kahtî darkatihu
 tirtaqiṣu (21') bîdi ba'li // kama našri bi 'uṣba'ātihu
 hulum qudqu(22')da zabûli yammi // bêna 'enêma tâpiṭi nahari
 yipparsiṣu yammu // (23') wa yaqîlu lê 'arşı
 wa yirtaqiṣu şimdu bîdi ba'li // (24') kama našri bi 'uṣba'ātihu
 yallumu qudquda zabûli (25') yammi // bêna 'enêma tâpiṭi nahari
 yipparsiṣu yammu // yaqîlu (26') lê 'arşı
 tinnâğıṣna pinnâtihi // wa yadlupu tamûnuhu
 (27') yaqûtlu ba'lu wa yaşittu yamma // yakalliyu tâpiṭa nahara
 (28') bi şumi tig'aruma 'attartu
 buṭ lê 'alpiyâna [ba'li] // (29') buṭ lê râkibi 'urpati
 kî šabyunû zabû[lu yammu] // [kî] (30') šabyunû tâpiṭu naharu
 wa YŞ'A bi[. . .]
 (31') yabutṭannannu 'alpiyânu ba'lu // wa [. . .]
 (32') yammu la mîta // ba'luma yamlu[ku . . .]
 [. . .] (33') HM la šarrîru
 wa [. . .]
 [. . .] (34') ya'nû
 yammu la mîta
 [. . .] (35') la šarrîru
 wa ta'nû [. . .]
 (36') ba'luma humati[. . .]
 (37') la šarrîru Š^r-[. . .]
 (38') bi ra'şihu [. . .]
 (39') 'êb-hu MŞ[. . .]
 (40') [bê]na 'enêhu [. . .]

Notes

- (2') {l} asseverative particle; {âşşî} 1c.s. jussive, Š-stem (the {i} shows that the form is /YQTL∅/, √YŞ' ← √WŞ' 'to exit → to cause to exit' /aşoşî/ ← /aşawşî/; {hm} either the conditional particle or a pronominal suffix expressing the direct object; if a pronominal suffix it may be either in the plural, referring to all the enemies of Ba'lu, or in the dual expressing the duality of the following combat (two arms, two battles, the adversary bears two names); {amr} 1c.s. jussive, G-stem of √MRY; perhaps restore {hm} with or without a word-divider after this verb, as in the case of the preceding verb.
- (3') {mn̩} m- preformative common noun, m.s.a. √NH; {âbd} 1c.s. jussive, D-stem, √BD 'perish → destroy' /abbi/ ← /a²abbi/; {ırtm} common noun, f.s.a. + m-enclitic; {tl'm} common noun, m.s.a. + m-enclitic.
- (4') {h̩rbm} common noun, f.s.a. + m-enclitic; {its} 1c.s. jussive, Gt-stem, √NSY /ittasi/ ← /*intasiy/; {ânşq} 1c.s. jussive, D-stem, √NŞQ ← *NŞQ.

- (5') {ypl} 3m.s. imperfective, G-stem, \sqrt{NPL} ‘to fall’ /yappulu/ (or, if the jussive mood continues, /yappul/ ‘may he fall’); {úlny} common noun, m.s.n. + *n*-enclitic + *y*-enclitic $\sqrt[3]{L}$; {‘zmny} common noun, m.s.n. + *n*-enclitic + *y*-enclitic $\sqrt[2]{ZM}$.
- (6') {ys̪} 3m.s. perfective, G-stem, $\sqrt{Y\dot{S}}$; {ttn} form uncertain, perhaps either a 3f.s. /YQLu/-imperfective, G-stem, \sqrt{YTN} (subject ‘*Attartu*—see line 28) or a verbal noun, ‘the fact of giving’, here of ‘the voice’; {ygr} 3m.s. jussive, G-stem, \sqrt{GR} .
- (7') {‘n} either the infinitive of \sqrt{NY} /‘anû/ or 3m.s. perfective, G-stem, same root /‘ana/ (though the deity bears two names, this verb is probably not in the dual for, in the following speech, he speaks in the 1st person).
- (9') {b‘lm} divine name m.s. vocative + *m*-enclitic.
- (10') {tqh} 2m.s. imperfective, G-stem, \sqrt{LQH} /tiqqahū/ ← /tilqahū/; {mlk ‘lmk} lit., ‘the kingship of your perpetuity’; {drkt dt dr drk} the genitive is here expressed by the relative/determinative pronoun with repetition of the second noun functioning as an elative, lit., ‘the sovereignty of the generation of your generation’.
- (11') {ynht} 3m.s. imperfective, D-stem, \sqrt{NHT} (the {n} precludes analysis as a G-stem); {yp‘r} 3m.s. imperfective, G-stem, $\sqrt{P‘R}$; {šmthm} common noun m.pl.a. + pronoun 3c.du.
- (12') {ygrš . . . grš} proper noun and m.s. imperative, G-stem, both $\sqrt{GR\check{S}}$.
- (13') {trtqs} 2m.s. imperfective, Gt-stem, \sqrt{RQS} .
- (14') {hlm} m.s. imperative, G-stem, \sqrt{HLM} ; {bn ydm} lit., ‘between the two hands/arms’ (the {-m} must be enclitic because the noun is in the construct state).
- (15') {yrtqs} 3m.s. imperfective, Gt-stem, \sqrt{RQS} .
- (16') {ylm} 3m.s. imperfective, G-stem, \sqrt{HLM} .
- (17') {ymk} 3m.s. imperfective, G-stem, \sqrt{MK} /yamūku/ (\sqrt{MWK}) or /yamukku/ (\sqrt{MKK}); {tngšn} 3f.pl. imperfective, N-stem, $\sqrt{NG\check{S}}$.
- (19') {áymr . . . mr} same type of expression as {ygrš . . . grš} but here the proper name includes the particle {áy} (either the verbal element is in the imperative or else the /y/ of the particle assimilated to the /y/ of the verb: /pāya + yamrū/ → /ayyamrū/).
- (22') {bn . ‘nm} lit., ‘between the two eyes’, common noun f.du.obl.con. + *m*-enclitic; {yprsh} 3m.s. imperfective, N-stem, of the quadrilateral root PRSH.
- (23') {yql} 3m.s. imperfective, G-stem, \sqrt{QL} .
- (27') {yqt} 3m.s. imperfective, G-stem, \sqrt{QTT} ; {yšt} 3m.s. imperfective, G-stem, \sqrt{STT} ; {ykly} 3m.s. imperfective, D-stem, \sqrt{KLY} .
- (28') {tg‘rm} 3f.s. imperfective, G-stem, $\sqrt{G‘R} + m$ -enclitic; {bt} m.s. imperative, G-stem, \sqrt{BTT} /but/ or /butta/; {ályin} substantivized adj.,

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

→ Plate

⇒ Photo

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

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

Text

- (1) ttpp . ánh^rb¹[. . .]
[. . .] (2) zú^rh¹ . bym[. . .]
- (3) ^r-[-]rn . ^rl¹[. . .]
.....
- (4') [. . .]
^rm¹št r̄imt (5') 1 īrth .
mšr . 1 . dd . áliyn (6') b¹l .
yd ^r pdry . bt . ár
- (7') áhb^rt . t^rly . bt . rb .
dd . ársy (8') bt . y^rbdr .
- km . glmm (9') w . ^rr¹bn .
1 p^rn . ^rnt ^r . h^rbr (10') w ql .
tš̄hwy . kbd hyt
- (11') w ^rrgm . 1 btlt . ^rnt
- (12') tny . 1 ymm̄t . l̄imm
- (13') th̄m . áliyn . b¹l .
hwt (14') áliy . qrdm .
qryy . b árs (15') ^rml^rhm̄t
št . b ^rprm . ddym
- (16') sk ^r šlm . 1 kbd ^r árs

Translation

- She beautifies herself with ^rANHBM,
that range [a thousand furlongs] in the
sea.
- [. . .]
- [. . .]
- the pulling of the lyre to (her?) breast:
A song for the love of Mighty *Ba'lu*,
the affection of Pidray, daughter of ^rArû,
the love of *Tallay*, daughter of Rabbu,
the ardor of ^rAr̄say, daughter of
Ya'ibudâru.
- Then, lads, enter,
at *'Anatu*'s feet bow and fall,
do homage, honor her.
- Say to Girl *'Anatu*,
repeat to the sister-in-law of *Li'mu*:
“Message of Mighty *Ba'lu*,
word of the mightiest of heroes:
Present bread offerings in the earth,
place love-offerings in the dust;
pour well-being out into the earth,

- (17') árbdd . 1 kbd . šdm
 (18') hšk . 'šk . 'bšk
 (19') 'my . p'nk . tlsmn .
 'my (20') twt̄ . išdk .
 dm . rgm (21') iš . ly . w .
 árgmk

(22') hwt . w . átnyk .
 rgm (23') 'ş . w . lhšt . ábn

(24') tánt . šmm . 'm . árş
 (25') thmt . 'mn . kbkbm
 (26') ábn . brq . d 1 . td̄ . šmm

(27') rgm 1 td̄ . nşm .
 w 1 tbn (28') hmlt . árş .

 átm . w ánk (29') iþgýh .
 b tk . gry . il . spn

(30') b qdš . b gr . nhlyt

(31') b n'm . b gb̄ . tllyt

(32') hlm . 'nt . tph . ilm .
 bh . p'nm (33') tt̄ .
 b'dn . ksl . tt̄br

(34') 'In . pn̄ . td̄ .
 tḡs . pnt (35') kslh .
 ánš . dt . zrh .
 tsú (36') gh . w ' . tsh̄ .
 ik . mḡy . gpn . w uḡr

(37') mn . ib . yp̄ ' . 1 b' . 1
 srt (38') 1 rkb . ' rpt .
 1 mhšt . mdd (39') il ym .

 1 klt . nbr . il . rbm

(40') 1 ištbm . tnn . ištm'dh̄'

(41') mhšt . b̄tn . 'qltn
 (42') šlyt . d . šb̄t . râšm

calmness into the fields.
 Hurry, press, hasten,
 to me let your feet run,
 to me let your legs hasten;
 For I have something to tell you,

a matter to recount to you:
 words regarding wood, whisperings
 regarding stone,
 conversings of heaven with earth,
 of the deep with the stars;
 I understand lightning which not even the
 heavens know,
 a matter (which) men do not know,
 (which) the hordes of the earth do not
 understand.

Come and I will explain it (to you)
 in my mountain, Divine Şapunu,
 in the holy place, in the mountain that is
 my personal possession,
 in the goodly place, the hill of my
 victory."

When 'Anatu sees the two deities,
 her legs shake,
 behind, her back muscles snap,
 above, her face sweats,
 her vertebrae rattle,
 her spine goes weak.
 She raises her voice and says aloud:
 "How is it that you have come,
 Gapnu-wa-'Ugāru?

Who is the enemy (who) has arisen
 against Ba'lu,
 the adversary against Cloud-Rider?
 I have surely smitten 'Ilu's beloved,
 Yammu,
 have finished off the great god Naharu,
 proceeding to bind the dragon's jaws so
 as to destroy it.
 I have smitten the twisting serpent,
 the close-coiled one with seven heads.

- (43') mhšt . mdd ¹.¹ ilm. ¹-¹r[. . .] I have smitten ²Ilu's beloved ²Arišu
(Demand),
- (44') šmt . ¹gl . il . ¹tk have wreaked destruction on ²Ilu's calf
¹Atiku (Binder).
- (45') mhšt . klbt . ilm . išt I have smitten ²Ilu's bitch ²Išatu (Fire),
- (46') klt . bt . il . dbb . have finished off ²Ilu's daughter Dabibu
(Flame),
- imtḥs . ksp (47') itrṭ . hrṣ . proceeding to smite for silver, to take possession of the gold of
- trd . b^cl¹ (IV 1) b mrym . him who would have driven *Ba^clu* from the heights of *Şapunu*,
- spn . mššş ¹.¹ k ¹.¹ 'sr (2) üdnh . him who would have caused (him) to flee like a bird (from) (the seat of) his power,
- gršh . 1 ksi . mlkh him who would have banished him from his royal throne,
- (3) 1 nht . 1 kht . drkth from (his) resting-place, from the seat of his dominion.
- (4) mm̄ . ib . yp^c . 1 b^q . So, who is the enemy who has arisen against *Ba^clu*,
- şrt . 1 rkb . ¹rpt the adversary against Cloud-Rider?"
- (5) ¹m^ln . glmm . y^cnyn . The lads answer up:
- 1 ib . yp^c (6) 1 b^l . "No enemy has arisen against *Ba^clu*,
şrt . 1 rkb . ¹rpt (no) adversary against Cloud-Rider.
(7) thm . . . (Rather we have a message. . . .")

Vocalized Text

- (1) titapēpū ²anhabī[ma] // [dū ²alpi šiddi] (2) zi²uhu bi yammi
- (3) ¹-¹[¹]RN . ¹L¹[. . .]
- (4') [. . .]mašitu ri²mata (5') lē ²iratiha // mašīru lē dādi ²al²iyāna (6') ba^qli
// yaddi pidray bitti 'arâ
// (7') ²ahbatî ṭallay bitti rabbi
// dādi ²arşay (8') bitti ya^cibudâri
- kama gálmêma (9') wa 'arabâna
lê pa[']nê 'anati habarâ (10') wa qilâ // tištahwiyâ kabbidâ hiyatî
- (11') wa rugumâ lê batûlati 'anati // (12') tiniyâ lê yab'imti li²mima
- (13') taħmu ²al²iyâna ba^qli // huwâtu (14') ²al²iyi qarrâdîma
qarriyyâ bi 'arşı (15') malħamâti // šitî bi 'aparima dâdâyîma
- (16') suki šalâma lê kabidi 'arşı // (17') ²arbadâda lê kabidi šadîma
- (18') hâšuki 'aşûki 'abâşuki
// (19') immaya pa^cnâki talsumâna

// ՚immayā (20') tawattihā ՚išdāki
 dāma rigmu (21') ՚itu layya wa ՚argumakki // (22') huwātu wa ՚atniyakki
 rigmu (23') ՚ishi wa lahaštu ՚abni //
 (24') ta'anatu šamīma ՚imma ՚arşı // (25') tahāmati ՚immānu
 kabkabīma
 (26') ՚abīnu baraqa dā lā tida'ū šamūma
 // (27') rigma lā tida'ū našūma
 // wa lā tabīnu (28') hamullatu ՚arşı
 ՚atīma wa ՚anāku (29') ՚ibgāyuhu // bi tōki gūriya ՚ili şapuni
 (30') bi qudši bi gūri nahlatiya // (31') bi na'imi bi gab'i tal'iyati

(32') hallima ՚anatu tiphū ՚ilēma
 biha pa'nama (33') tatṭuṭā // ba'dāna kisla tuṭbaru // (34') ՚alâna panūha
 tida'ū
 taġġuṣ pinnāti (35') kisliha // ՚anišū dāti ՚zūriha
 tišša'u (36') gâha wa tašīhu
 ՚ēka maġayā gapnu wa ՚ugāru

(37') mīna ՚ēbu yapa'a lē ba'li // şarratu (38') lē rākibi ՚urpati
 la maħaštu mōdada (39') ՚ili yamma
 // la killētu nahara ՚ila rabbama
 // (40') la ՚ištābimu tunnana ՚ištāmiduhu

(41') maħaštu baṭna ՚aqallatāna // (42') šalyaṭa dā šab'ati ra'ašima
 (43') maħaštu mōdada ՚ilima ՚āri[ša] // (44') şimmattu ՚igla ՚ili ՚ātika
 (45') maħaštu kalbata ՚ilima ՚išta // (46') killētu bitta ՚ili ՚abība
 ՚imtaħiṣu kaspa (47') ՚itariṭu ħurāsa // ṭāridi ba'la (IV 1) bi maryamī
 şapuni
 mušaṣṣiḥi ka ՚uṣṣūri (2) ՚udāniḥu
 // gārišihu lē kussa'i mulkiḥu
 // (3) lē nāħati lē kaħti darkatihu

(4) mīnāma ՚ēbu yapa'a lē ba'li // şarratu lē rākibi ՚urpati
 (5) ma'nā ġalmāma ya'niyāna
 lā ՚ēbu yapa'a (6) lē ba'li // şarratu lē rākibi ՚urpati
 (7) taħmu . . .

Notes

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

- (9') {w} is pleonastic, i.e., it can precede a verb at the end of a sentence; {'rbn} 2c.du. imperative, G-stem.
- (10') {tšthwy} 2c.du. jussive, Št-stem, \sqrt{HWY} .
- (12') {ymmt} scribal error for {ybmt}; {lîmm} divine name Li²mu + *m*-enclitic.
- (14') {qryy} f.s. imperative, D-stem, + *y*-enclitic.
- (15') {'prm} either a common noun m.s.g.abs. + *m*-enclitic (// {ârş} in the singular) or a common noun m.pl.g.abs.
- (16') {sk} f.s. imperative, G-stem, \sqrt{NSK} .
- (18') {hšk . 'şk . 'bşk} inf. + 2f.s. pronoun, lit., 'your haste', etc.
- (19') {tlsmn} 3c.du. energetic, G-stem, \sqrt{LSM} .
- (20') {twth} 3c.du. jussive, D-stem, $\sqrt{YTH} \leftarrow WTH$.
- (21') {ârgmk} the following verb being in the energetic mood, this one probably is also (2 argumakki/ \leftarrow 2 arguman + ki/); the pronoun expresses a dative notion, lit., 'I will tell (it to) you'.
- (22') {âtnyk} the {y} is perhaps preserved because this is an energetic form { 2 atniyakki} \leftarrow 2 atniyan + ki/; as in the preceding line, the pronoun expresses a dative notion.
- (24') {tânt} the {â} appears to reflect the secondary opening of the syllable /ta²natu/ \approx [ta²aнату].
- (26') {âbn} 1c.s. imperfective, G-stem, \sqrt{BN} .
- (26', 27') {td^c} 3m.pl. imperfective without {-n} or /YQLT \emptyset /-perfective, G-stem, $\sqrt{YD^c}$.
- (27') {tbn} 3f.s. imperfective or /YQLT \emptyset /-perfective (/tabin/), G-stem, \sqrt{BN} .
- (28') {âtm} f.s. imperative, G-stem, \sqrt{TY} , + *m*-enclitic 2 atîma/ \leftarrow 2 atayî + ma/ (or inf. 2 atâma/ \leftarrow 2 atâyu + ma/).
- (32'-35') The subject of the verb in these five lines alternates as follows:
body part, person, body part, person, body part.
- (33') {tt̄} 3c.du. imperfective, G-stem, \sqrt{NTT} /taṭṭuṭā/ \leftarrow /tanṭuṭā/; {tt̄br} 3f.s. imperfective, Gp-stem, \sqrt{TBR} .
- (34') {td^c} 3m.pl. imperfective, G-stem, $\sqrt{YD^c} \leftarrow WD^c$; {tgş} 3f.s. imperfective, G-stem, \sqrt{NGS} .
- (35') {ânş} 3f.pl. perfective, G-stem, \sqrt{NS} ; {tšû} 3f.s. imperfective, G-stem, \sqrt{NS} (the imperfective expresses the forward movement of the story).
- (38'-46') most of the verbs are 1c.s. du. perfectives expressing past complete acts.
- (38'-39') {1} either the asseverative particle or the negative particle in rhetorical questions.
- (38', 41', 43', 45') {mhşt} \leftarrow MHS (/maḥaṣtu/ \leftarrow /maḥaṣtu/ (deaffricativization of the /ş/ before /t/).
- (39') {rbm} adj. m.s.a.abs. + *m*-enclitic.

- (40') {ištbm} 1c.s. imperfective, Gt-stem, √ŠBM; {ištmdh} 1c.s. imperfective, Gt-stem, √ŠMD (these two imperfectives preceded and followed by perfectives appear not to be simple “historical presents” but to express another register in the narrative—see the similar structure in lines 46’–47’, also with Gt forms).
- (42') {šlyt} common noun, {š}-preformative, ‘the one that produces coils’.
- (43’–46’) nothing is known of the place in Ugaritic mythology of any of the divine beings named in these verses.
- (43') the preserved remnants of the first sign permit the restoration {‘āl^r[š]}.
- (44') {ṣmt} 1c.s. perfective, D-stem, √ṢMT /ṣimmatu/ ← /ṣimmat + tu/.
- (46’–47') {ksp}, {ḥrṣ} the accusative expresses the goal of the action, not the direct object.
- (47') {iṭr̩t} 1c.s. perfective, Gt-stem, √YRT /’iṭarit/ ← /iytarit/.
- (47’–IV 1) {tr̩d}, {mšṣṣ}, {ksp} either in the genitive, expressing the owner of the silver and gold, or in the accusative, expressing the direct object of the verbs in the preceding line.
- (1) {mšṣṣ} Š-stem part., m.s.g.abs. √N\$\$.
- (2) {gr̩sh} the absence of {m-} shows that the form is G-stem.

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

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

→ Plate
⇒ Photo

<i>Text</i>	<i>Translation</i>
(1) [l k] ^r t	[(Belonging) to (the) <i>Ki</i>]rtा(-cycle).
(2) [] ^r - ¹ . ml ^r - ¹ [. . .]	[]KINGSH[IP? . . .]
(3) []m . r[. . .]	
(4) [. . .]	
(5) []m . il[. . .]	
(6) []d nhr . úm ^r - ¹	[]RIVER MOTHER
(7) [] ^r - ¹ w ^w t . bt (8) [m]lk . itdb . d šb ^c (9) [ā]ḥm . lh . tmnt . bn úm	[] The house of the king has perished, who had seven brothers, eight siblings.
(10) krt . htkn . rš	<i>Kirta</i> —(his) family is crushed,
(11) krt . grdš . mknt	<i>Kirta</i> —(his) home is destroyed.
(12) átt . sdqh . l ypq	His rightful wife he has not obtained, even his legitimate spouse.
(13) mtrht . yšrh	
(14) átt . trh . w tb ^c	A(nother) woman he marries but she disappears,

- (15) ṭär ûm . tñkn lh
 (16) mtl̄t . ktr̄m . tmt
 (17) mrb̄t . zblnm
 (18) mh̄mst̄ . yitsp̄ (19) r̄š̄p̄ [.]
 mtd̄t̄ . ḡlm̄ (20) ym̄ .
 mšb̄'thn̄ . b̄ s̄lh̄ (21) ttpl̄ .
 ȳ'n̄ . h̄tkh̄ (22) krt̄ [.]
 ȳ'n̄ . h̄tkh̄ r̄š̄
 (23) mid̄ . grd̄s̄ . tbth̄

(24) w b klhn̄ . šph̄ . yitbd̄
 (25) w b . phyrh̄ . yr̄t̄
 (26) ȳ'rb̄ . b̄ h̄drh̄ . ybk̄y
 (27) b̄ tn̄'h̄ gmm̄ . w ydm̄^c

(28) tntkn̄ . üdm̄'th̄
 (29) km̄ . tqlm̄ . ar̄sh̄
 (30) km̄ hm̄st̄ . m̄th̄
 (31) bm̄ . bkyh̄ . w yšn̄
 (32) b̄ dm̄'h̄ . nhmm̄t̄
 (33) šnt̄ . tl̄uān̄ (34) w yškb̄ .
 nhmm̄t̄ (35) w yqm̄ş̄ .
 w b̄ h̄lmh̄ (36) il̄ . yrd̄ .
 b̄ d̄hrth̄ (37) áb̄ ' . ' ádm̄ .
 w yqr̄b̄ (38) b̄ s̄ål̄ . krt̄ .
 måt̄ (39) krt̄ . k ybk̄y
 (40) ydm̄^c . n̄'mn̄ . ḡlm̄ (41) il̄ .
 mlk̄ 't̄r̄ ábh̄ (42) yår̄š̄ .

'h̄m̄ . drk[t] (43) k áb̄ .
 á'dm̄'
 [...]]

even the kinswoman who was to be his.
 A third spouse dies in good health,
 a fourth in illness;
 A fifth *Rašap* gathers in,
 a sixth the lad(s) of *Yammu*,
 the seventh of them falls by the sword.
Kirta sees his family,
 he sees his family (and) is crushed,
 (that) he is utterly destroyed in (the loss
 of) his dwelling.

Completely has the family perished,
 in their entirety the heirs.
 He enters his room, he weeps,
 as he speaks forth (his) grief, he sheds
 tears.

His tears pour forth
 like shekel(-weights) to the earth,
 like five(-shekel-weights) to the bed.
 As he weeps, he falls asleep,
 as he sheds tears, he slumbers.
 Sleep overcomes him and he lies down,
 slumber and he curls up.

In a dream *'Ilu* descends,
 in a vision, the father of mankind.
 He comes near, asking *Kirta*:
 "Who is *Kirta* that he should weep?
 should shed tears, the goodly lad of *'Ilu*?
 Would he request the kingship of the Bull,
 his father,
 or dominion like (that of) the father of
 mankind?"

Vocalized Text

- (1) lê kirta
...
(7) ... bêtū (8) [ma]lki ?itabida! // dī šab'u (9) [P'a]hhîma lêhu // tamānatu
banî ?ummi
(10) kirta hâtkâna rušša // (11) kirta gurdaša makânatâ
(12) ?attata šidqihu lâ yapūqu // (13) mutarrahata yušrihu
(14) ?attata taraha wa taba'at // (15) ta'ara ?ummi takûnu lêhu

Notes

- (1) {krt} the vocalization of the name is uncertain.
 - (2) {ml^{r-}} the restoration of a form of the root MLK is possible but not certain.
 - (8) {itdb} either 3m.s. perfective, Gt-stem \sqrt{DB} , ‘to be afflicted’ or, preferably, correct to {itbd} 3m.s. perfective, Gt-stem \sqrt{BD} , ‘perish’ (cf. line 24); {d} the vocalization of {d} as in the genitive indicates the analysis as agreeing with /malki/ rather than with /bêtu/.
 - (9) {bn ûm} lit., ‘sons of a mother’, that is, of the same mother as she who had given birth to the ‘brothers’.
 - (10–11) the subject of the verbs, which are in the passive, is Kirta, and the two common nouns are in the accusative, lit., ‘Kirta, as regards (his) family, he is crushed . . .’.
 - (10) {krt} in the French edition, the copy incorrectly read {knt}.
 - (12–15) these two verses describe the first two wives: the first is the eldest cousin on the father’s side, the second is from the mother’s side.
 - (13) {mtrht} passive participle, D-stem, f.s. \sqrt{TRH} , ‘she who is given in marriage’; the adjectives formed from number nouns in the following lines are all in this same form.
 - (18) {yitsp} 3m.s. imperfective, Gt-stem, \sqrt{SP} , lit., ‘takes her for himself’.
 - (21) {tppl} 3f.s. imperfective, Gt-stem, \sqrt{NPL} .
 - (24) {klhn} the {n} is enclitic as is shown by the parallel form {phyrh}.
 - (27) {gmm} common noun *g*, ‘voice’ + double *m*-enclitic?

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

→ Plate

⇒ Photo

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

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

<i>Text</i>	<i>Translation</i>
(0') [. . . ḥpnk] (1') [dn̄l . mt . rp] ^r i ¹ .	Thereupon, as for <i>Dān̄i'lu</i> , the man of <i>Rapa'u</i> ,
ἀpn . ġ ^r zr ¹ (2') [mt . hrnmy .]	thereupon, as for the valiant Harnamite man,
úzr ^r ilm . ylh̄m .	girded, he gives the gods food,
(3') [úzr . yšqy .] bn . qdš .	girded, he gives the Holy Ones drink.
yd (4') [ṣth . y ^q l .] ^r w ¹ yškb .	He casts off his cloak, goes up, and lies down,
yd (5') [mizrth] . ^r p ¹ ynl .	casts down his girded garment so as to pass the night (there).

- hn . ym (6') [w t̄n .
úzr .] ilm . dn̄l
- (7') [úzr . ilm] ^{1.} ylh̄m .
úzr (8') [yšqy . b]n . qd̄š
tl̄t . rb̄c ym
- (9') [úzr . i] ^{1.} l'm . dn̄l .
úzr (10') [ilm . y]lh̄m .
úzr ^{1.} yšqy bn (11') [qd̄š .]
^{1.} h̄mš . tdt̄ ^{1.} --- ^{1.} ym .
úzr (12') [il] ^{1.} m̄ . dn̄l .
- úzr . ilm . ylh̄m
- (13') [úzr] . yšqy . bn . qd̄š .
yd . šth (14') [dn] ^{1.} l .
yd . šth . y¹l . wyškb
- (15') [yd .] mizrth p yln .
mk ^{1.} b šb̄c . ymm
- (16') [w] yqrb . b¹l . b h̄nth .
ábyn¹n¹ (17') [d]nil . mt .
rp̄i ^{1.}
ánh . ḡzr (18') ¹m̄t . hrnmy .
- d ìn . bn . lh (19') km . áhh .
w . šrš . km . áryh
- (20') bl . it̄ . bn . lh . wm áhh .
w šrš (21') km . áryh .
úzrm . ilm . ylh̄m
- (22') úzrm . yšqy . bn . qd̄š
- (23') 1 tbrknn . 1 tr̄ . il áby
- (24') tmrrnn . 1 bny . bnwt
- (25') w ykn . bnh . b bt .
šrš . b qrb (26') hklh .
nšb . skn . ilibh .
- b qd̄š (27') ztr . 'mh .
1 árs . mššu . qtrh
- A day, even two,
he who has girded himself (for) the gods,
Dān̄'ilu,
girded, he gives the gods food,
girded, he gives the Holy Ones drink.
A third, even a fourth day,
he who has girded himself (for) the gods,
Dān̄'ilu,
girded, he gives the gods food,
girded, he gives the Holy Ones drink.
A fifth, even a sixth day,
he who has girded himself (for) the gods,
Dān̄'ilu,
girded, he gives the gods food,
girded, he gives the Holy Ones drink.
Dān̄'ilu casts off his cloak,
he casts off his cloak, goes up, and lies
down,
casts down his girded garment so as to
pass the night (there).
Then on the seventh day,
Ba'lu approaches, having mercy on
the destitute one, on *Dān̄'ilu*, the
man of *Rapa'u*,
the groaning one, the valiant Harnamite
man,
who has no son like his brothers,
no scion like his kinsmen.
“May he not, like his brothers, have a son,
like his kinsmen, a scion?
(For,) girded, he gives the gods food,
girded, he gives the Holy Ones drink.
O Bull *Ilu*, my father, please bless him,
please work a blessing for him, O creator
of creatures,
so that he may have a son in his house,
a scion within his palace:
someone to raise up the stela of his
father's god,
in the sanctuary the votive emblem of his
clan;
to send up from the earth his incense,

- (28') 1 'pr . ḫmr . ḫtrh .
 tbq . lht (29') nīṣh .
 grš . d . ūsy . ln̄h
- (30') ḫ'ālhd . ydh . b šk'rln .
 m'̄msh (31') [k] šb' . yn .
 spū . ksmh . bt . b'l
- (32') [w] 'm'lñth . bt . il .
 th . ggh . b ym (33') [t̄]t̄ .
 rhš . npsh . b ym . rt
- (34') [ks .] 'y'ihd . il <. bdh
 krpn . bm . ymn
 brkm . ybrk .> 'bdh .
 ybrk (35') [dn̄i]l . mt . rp̄i .
 ymr . ġzr (36') [mt .
 h]r'nmy ' .
 npš . yh . dn̄il (37')
 [mt . rp] i .
 brlt . ġzr . mt hrnmy
- (38') [. . .]^{r-1} . hw . mh .
 1 'ršh . yq (39') [w yšk]^{r b} .
 bm . nšq . ḫt̄h (40') [w hrt .]
 b ḥbqh . ḥmhmt
- (41') [hr . tš]^rk'ln . ylt .
 hm̄hmt (42') [l mt . r]p̄i .
 w ykn . bn̄h (43') [b bt .
 šrš] ' . b qrb hkhl
- (44') [nsb . skn . i]l̄bh .
 b qdš (45') [ztr . 'mh .
 1 ḫ]^rš . mššū (46') [qtrh .
 1 'pr . ḫ]mr . ḫtr'h'
- (47') [tbq . lht . nīṣh .
 grš . d . ūsy (48') [ln̄h .]
- from the dust the song of his place;
 to shut up the jaws of his detractors,
 to drive out anyone who would do him in;
 to take his hand when (he is) drunk,
 to bear him up when he is full of wine;
 to supply his grain(-offering) in the
 Temple of Ba'lu,
 his portion in the Temple of 'Ilū;
 to roll his roof when rain softens it up,
 to wash his outfit on a muddy day."
 A cup 'Ilū takes <in his hand,
 a goblet in his right hand.
 He does indeed bless> his servant,
 blesses Dān'īlu, the man of Rapa'u,
 works a blessing for the valiant
 Harnamite [man]:
 "May Dān'īlu, the man of Rapa'u, live
 indeed,
 may the valiant Harnamite man live to the
 fullest!"
 [. . .] may he be successful:
 to his bed he shall mount and lie down.
 As he kisses his wife there will be
 conception,
 as he embraces her there will be
 pregnancy!
 She will attain pregnancy, she who is to
 bear,
 pregnancy for the man of Rapa'u!
 He will have a son in his house,
 a scion within his palace:
 someone to raise up the stela of his
 father's god,
 in the sanctuary the votive emblem of his
 clan;
 to send up from the earth his incense,
 from the dust the song of his place;
 to shut up the jaws of his detractors,
 to drive out anyone who would do [him]
 in. . . ."

Vocalized Text

- (0') [Papanaka] (1') [dān̩'ilu mutu rapa'i] // 'apana gáaz[ru] (2') [mutu harnamiyyu]
 'uzūru 'ilīma yalah̄himu // (3') [Puzūru yašaqqiyu] banī qudši
 yaddū (4') [ṣītahu ya'lū] wa yiškabu // yadū (5') [ma'zaratahu] pa yalīnu!
 hanna yôma (6') [wa ṭanâ] //
 [Puzūru] 'ilīma dān̩'ilu
 // (7') [Puzūru 'ilīma] yalah̄himu
 // 'uzūru (8') [yašaqqiyu ba]nī qudši
 talīṭa rabī'a yôma //
 (9') [Puzūru 'i]līma dān̩'ilu
 // 'uzūru (10') [Pilīma ya]lah̄himu
 // 'uzūru yašaqqiyu banī (11') [qudši]
 [ha]mīša tadīta yôma //
 'uzūru (12') [Pili]ma dān̩'ilu
 // 'uzūru 'ilīma yalah̄himu
 // (13') [Puzūru] yašaqqiyu banī qudši
 yaddū ḥītahu (14') [dān̩]ilu
 // yaddū ḥītahu ya'lū wa yiškabu
 // (15') [yaddū] ma'zaratahu pa yalīnu
 maka bi šabī'i yamīma // (16') [wa] yiqrabu ba'lū bi ḥunnatihu //
 'abyānana (17') [dā]nī'ilā muta rapa'i // 'āniḥa gáazra (18') [muta]
 harnamiyya
 dā 'ēnu binu lēhu (19') kama 'ah̄ħihu // wa šuršu kama 'aryihu
 (20') balā 'iṭu binu lēhu kama 'ah̄ħihu // wa šuršu (21') kama 'aryihu
 'uzūruma 'ilīma yalah̄himu // (22') 'uzūruma yašaqqiyu banī qudši
 (23') la tabarrikanannu lē ṭōri 'ili 'abīya // (24') tamīrannannu lē bāniyi
 bunuwawati
 (25') wa yakūnu binuhu bi bēti // šuršu bi qirbi (26') hēkalihu
 nāṣibu sikkanna 'ilu'ibīhu // bi qidši (27') zittara 'ammihu
 lē 'arşı mušōşı'u qutrahū // (28') lē 'apari damāra 'atřihu
 ṭābiqū laḥata (29') nā'iṣihu // gārišu dā 'ašiya lēnahu
 (30') 'ah̄idu yadahu bi šikkarāni // mu'ammisuhu (31') [ki] šabī'a yēna
 sāpi'u kussumahu bēta ba'li // (32') [wa ma]natahu bēta 'ili
 ṭābu gaggahu bi yōmi (33') [ta?]ti // rāhiṣu nipṣahu bi yōmi rattī
 (34') [kāsa ya]ḥudu 'ilu <bídihu // karpāna bima yamīni
 barrākuma yabarriku> 'abdahu
 // yabarriku (35') [dān̩'i]la muta rapa'i
 // yamīru gáazra (36') [muta har]namiyya

napša yaḥî dān̄'ilu (37') [mutu rapa]pi
 // būrālata ḡazru mutu harnamiyu
 // (38') [...] huwa muḥha
 lē 'aršihu ya'lū (39') [wa yiṣkab]ju
 // bima našaqi 'aṭṭatāhu (40') [wa haratu]
 // bi ḥabāqihu ḥamḥamatu

(41') [harā taša]kīnu yālittu // ḥamḥamatā (42') [lē muti ra]pa'i
 wa yakūnu binuhu (43') [bi bēti // šuršu] bi qirbi hēkalihu
 (44') [nāšibu sikkanna 'i]lu'ibīhu // bi quḍši (45') [zittara 'ammihu]
 [lē 'a]rṣi mušōṣi'u (46') [quṭrahu // lē 'apari da]māra 'a[t]rihu
 (47') [tābiqū laḥata nā'iṣihu // gāri]ṣu dā 'āṣiya (48') [lēnahu]

Notes

- (2') the word-divider at the end of this line in fact marks the division between this word, which extended into the space occupied by the second column, and the first word of the facing line in that second column.
- (2'-3') {ylhm} . . . {yšqy} 3m.s. imperfective, D-stem (expressing the repetition of the act).
- (2') {üzr} passive participle, G-stem, m.s.n. abs. √^bZR.
- (3') {yd} 3m.s. imperfective, G-stem √NDY.
- (4') {y'l} 3m.s. imperfective, G-stem √LY.
- (5') {ynl} scribal error for {yln} (see line 16').
- (5'-6') {ym} . . . {tn} the noun and the ordinal number are in the accusative functioning as a temporal adverbial; ditto for the following number phrases.
- (6') {üzr ilm} lit., 'the girded one of the gods'.
- (8') the scribe forgot the {š} of *qdš* and subsequently he corrected his error by placing a {š} on top of the word-divider by which he had first indicated the division between this word and the following.
- (10') the scribe erroneously wrote *šb'* after *tdt* and did not notice the mistake until some time later, at the least after the line was completely inscribed, at which point he simply erased the intrusive word.
- (15') the scribe forgot the last sign of *mizrth* and, as in the similar case of line 8', he corrected the error by placing the {h} on top of the word-divider and without bothering to erase the small vertical wedge first.
- (16') {hnth} verbal noun √HNN, /hunnatu/ + pron. suff. 3m.s. with reference to Ba'lū as the subject of the nominal phrase; {ābyn' n¹} if the reading is correct, it apparently reflects the adjective *ābyn* to which *n*-enclitic has been attached.
- (20') {wm} error for {km}.

- (21', 22') {úzrm} *m*-enclitic attached to the word otherwise written {úzr} where extant.
- (25') lit., 'so his son may be in the house'.
- (26'-28') the first verse alludes to the ancestral cult in a sanctuary, the second to the same type of cult as practiced at the family tomb situated under the dwelling.
- (27') {mššu} active participle, Š-stem, m.s.n. abs. √YS².
- (32'-33') lit., 'on a day of mud . . . on a day of dirt'.
- (34') the restitution is based on the text of *CTA* 15 ii 16-18.
- (36'-37') lit., 'as to his throat, may he live!'.
- (38') the partially preserved sign to the left is clearly {t̄} or {h̄}, but there is no extant parallel text on which to base a restoration of the beginning of the line.
- (39') {w yškb} a hypothetical restitution based on the traces of the last sign.
- (40') the restoration of a verbal noun from the root HRY is indicated by the term {hm̄hmt}, a parallelism that is attested elsewhere, but the precise restoration is hypothetical.
- (40'-41') {[hr t̄]kn} also a hypothetical restoration; the conception appears to be expressed by verbal nouns, {[hr]} and {hm̄hmt} functioning as direct objects of {t̄skn} 3f.s. jussive, Š-stem, √KN, lit., 'may she cause conception, pregnancy, to be'.
- (41') {ylt̄} active participle, G-stem, f.s.n. abs. /yālittu/ ← /yālidtu/.

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

→ Plate
⇒ Photo

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

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
(1) ^{r̄i} qrā . ilm . n ^{r̄c̄} [mm . . .] (2) w ysmm . bn . š ^{r̄p̄} [. . .]	I would call on the gr[acious] gods [. . .] and beautiful, sons of [. . .],
(3) ytnm . qrt . l ^q ly [. . .]	who have provided a city on high, [. . .]
(4) b mdbr . špm . yd[. . .]	in the steppe-land, on the barren hilltops [. . .]
. . .] ^{r̄-1} (5) l rišhm . w yš[. . .] ^{r̄-1} m	[. . .] on their heads, and [. . .].
(6) lhm . b lhm ^{r̄} . à ^l y [.] 'w ¹ š ^{r̄t̄} y . b hm̄r yn ày	Eat the food, yes do! Drink the foaming wine, yes do!

- (7) šlm [.] 'mlk¹.
šlm . mlkt .
'rbm . w tnnm
-
- (8) mt . w šr . ytb .
bdh . ht . tkl .
bdh (9) ht . ulmn .
yzbrnn . zbrm . gpn
- (10) yşmdnn . şmdm . gpn .
yşql . şdmth (11) km gpn .
-
- (12) šb'd . yrgm . l . d .
w 'rbm . t'nyñ
-
- (13) w šd . šd ^{r.1} ilm .
šd árt . w rhm
- (14) l . išt . šb'd . ḡzrm . 'g¹ .
tb ^{r.1}
'g'd . b hlb .
ánnh b hm̄at
- (15) w l . ágn .
šb'dm . dḡr(-)-¹[--]r'ḡt
-
- (16) tlkm . rhmy . w tsd [. . .]
- (17) thgrn . ḡzr n^{c^{r-1}}[. . .]
- (18) w šm . 'rbm . yr[. . .]
-
- (19) mtbt . ilm . tmn . t'm^rm¹[n . . .]
- (20) pám̄t . šb^c [. . .]
-
- (21) iqnu . šmt [. . .]
- (22) tn . šrm . [. . .]
-
- (23) iqran . ilm . n'm^rm¹[.
ágzr ym . bn .] ym
- Give well-being to the king!
Give well-being to the queen,
to those who enter and to those who stand
guard!
- Mutu-wa-Šarru* takes a seat,
in his hand the staff of bereavement,
in his hand the staff of widowhood.
The pruner of the vine prunes it,
the binder of the vine binds it,
he causes (it) to fall to the-field-of-a-man
like a vine.
- Seven times (these verses) are
pronounced by the 'D-room
and those who enter respond.
- The field is the field of the gods,
the field of 'Atiratu and *Rahmu*.
Over the fire, seven times the
sweet-voiced youths (chant):
Coriander in milk,
mint in melted butter.
And over the jar
seven times again (they chant): The
dğ[t]-sacrifices have been sacrif]iced.
- Off goes *Rahmay* and hunts, [. . .]
she/they gird; the goodly youth [. . .]
and those who enter pronounce the
name [. . .].
- Dwellings of the gods: eight (here),
eig[ht (there) . . .]
seven times [. . .].
- Blue, carnelian(-colored) [. . .]
two singers.
- I would call on the gracious gods,
[who delimit one day from] another,

(24) ynqm . b ḥp zd . ḥtr^t.[. . .] (25) špš . msprt .
dlthm[. . .] (26) w gnbm .
šlm . ṫrbm . t^fn̄m^t

(27) hlkm . b dbḥ n̄mt

(28) šd . ṫl̄lm .
šd . ḥtr^t . w r̄hmy(29) [ʃ]^fl^f[m] . y[t]b(30) [---(-)]^{f--} . gp ym .
w ysğd . gp . thm*Lower Edge*(31) []^f. il̄ .^t mšt̄itm .
mšt̄itm . 1 riš . ḡn̄(32) ṫh^fl^fh^t . [t]şpl .
hlh . trm .

hlh . tṣh̄ . ḁd ḁd

(33) w hlh . tṣh̄ . ȳm . ȳm .
tirkm . yd . il̄ . k ym(34) w yd il̄ . k mdb .
ārk . yd . il̄ . k ym*Reverse*(35) w yd . il̄ . k mdb .
yqh . il̄ . mšt̄itm(36) mšt̄itm . 1 riš . ḡn̄ .
yqh . yš . b bth

(37) il̄ . h̄th . nh̄t .

who suck the nipples of the breasts of
'Atiratu.[. . .] Šapšu, who cares for their
feebleness[(with) X] and (with) grapes.
Give well-being to those who enter and
to those who stand guard,
to those who form a procession with
sacrifices of prosperity!The field of the two gods,
(is) the field of 'Atiratu-wa-Rahmay,
(the field where) the [two go]ds d[we]ll.[']Ilū goes] to the seashore,
strides along the shores of the Great
Deep.'Ilū [spies] two females presenting (him
with) an offering,
presenting (him with) an offering from
the jar.One gets down low,
the other up high.One cries out: “Father, father,”
the other cries out: “Mother, mother.”
“May 'Ilū’s hand stretch out as long as the
sea,(may) 'Ilū’s hand (stretch out as long) as
the flowing waters.Stretch out, (O) hand of 'Ilū, as long as
the sea,

→ Plate

(stretch out, O) hand of 'Ilū, (as long) as
the flowing waters.”'Ilū takes the two females presenting an
offering,
presenting an offering from the jar;
he takes (them), estab<lish>es (them) in
his house.
'Ilū prepares his staff,

⇒ Photo

- il . ymnn . mt . ydh .
yšú (38) yr . šmmh .
yr . b šmm . 'ṣr .
yḥṛt yšt (39) l phm .
il . ḥṭm . k ypt .
hm . ḥṭm . tṣhn
(40) y m^t.^l mt .
nḥtm . hṭk .
mmnnm . mt ydk
(41) h[1 .] 'ṣr . thrr . l išt .
shrrt . l phmm
(42) ̄[t]t'm . ḥṭt . il .

ḥṭt . il . w 'lmh .
w hm (43) ̄t'tm . tṣhn .
y . ̄d ̄d .
nḥtm . hṭk
(44) mmnnm . mt ydk .
hl . 'ṣr . thrr . l išt
(45) w 'ṣ'hrrt . l phmm .
btm . bt . il .

bt . il (46) w 'lmh .
w hn . ḥṭm . tṣhn .
y . mt mt
(47) nḥtm . hṭk .
mmnnm . mt ydk .
hl . 'ṣr (48) t'h'rr . l išt .
w shrt . l phmm .
ḥṭtm . m^tt[. il]

(49) ̄t't . il . w 'lmh .
yhbr . špthm . yš'q¹
(50) hn . špthm . mtqtm .
mtqtm . k lrmn[m]
(51) bm . nšq . w hr .
b h̄bq . hm̄hmt .
tq't[nṣn] (52) tlđn .
ṣhr . w šlm .
rgm . l il . ybl .
̄t't[t] (53) il . ylt r .
mh . ylt .
yldy . ṣhr . w šl[m]
- 'Ilū grasps his rod in his right hand.
He raises (it), casts (it) into the sky,
casts (it at) a bird in the sky.
He plucks (the bird), puts (it) on the coals,
(then) 'Ilū sets about enticing the women.
“If,” (says he,) “the two women cry out:
‘O man, man,
you who prepare your staff,
who grasp your rod in your right hand,
a bird is roasting on the fire,
has roasted golden brown on the coals,’
(then) the two women (will become) the
wives of 'Ilū,
'Ilū's wives forever.
But if the two women cry out:
‘O father, father,
you who prepare your staff,
who grasp your rod in your right hand,
a bird is roasting on the fire,
has roasted golden brown on the coals,’
(then) the two daughters (will become)
the daughters of 'Ilū,
'Ilū's daughters forever.”
The two women do (in fact) cry out:
“O man, man,
you who prepare your staff,
who grasp your rod in your right hand,
a bird is roasting on the fire,
has roasted golden brown on the coals.”
(Then) the two women (become the
wives) of ‘the man’ [’Ilū],
'Ilū's wives forever.
He bends down, kisses their lips,
their lips are sweet,
sweet as pomegranates.
With the kisses (comes) conception,
with the embraces, pregnancy.
The two (women) squat and give birth
<give birth to> Šahru-wa-Šalimu.
Word is brought to 'Ilū:
“The two wives of 'Ilū have given birth.”
“What have they borne?”
“Two boys, Šahru-wa-Šalimu.”

- (54) šú . 'db . l špš . rbt .
w l kbkbm . kn'm'
- (55) yhbr . špthm . yšq .
hn 'l [š]pthm . mtq't[m .
mtqtm . k lrnmn]
- (56) bm . nšq . w hr .
b h̄bq . w h[m]h̄mt .
ytb[. . .] (57) yspr .
l hmš . l s'b-[-]
[-]r'-šr . phr klāt
- (58) tqtnṣ . w tldn .
t'ld' [.] 'il'm n'mm .
ağzr ym (59) bn . ym .
ynqm . b áp d'd' [.]
- rgm . l il . ybl
- (60) átty . il . ylt .
mh . ylt [.]
ilmy [.] n'mm --[-]--
- (61) ağzr ym . bn ym .
ynqm . b áp . dd . št .
- špt (62) l árs .
špt l šmm .
w 'y'rb . b phm .
'sr . šmm
- (63) w dg b ym .
w ndd . gz'r' . l zr
- y'db . ú ymn (64) ú šmál .
b phm . w 'l' [.] 'b' tšb'n 'l
- y . átt . itrh
- (65) y bn . ášld .
šú . 'db . tk . mdbr qdš
- (66) tm . tgr
gr . l ábnm .
w l . 'sm .
šb' . šnt (67) tmt .
tmn . nqpt . 'd .
ilm . n'mm . ttlkn (68) šd .
tšdn . pát . mdbr .
- "Take up a gift for great Šapšu
and for the immutable stars."
(Again) he bends down, kisses their lips,
their lips are sweet,
sweet as pomegranates.
With the kisses (comes) conception,
with the embraces, pregnancy.
He sits[. . .], he counts
to five for the [bulge to appear],
[to t]en, the completed double.
The two (women) squat and give birth,
they give birth to the gracious gods,
who delimit one day from another,
who suck the nipples of the breasts (of
'Atiratu).
Word is brought to 'Ilū:
"The two wives of 'Ilū have given birth."
"What have they borne?"
"The gracious gods,
who delimit one day from another,
who suck the nipples of the breasts of the
Lady."
(One) lip to the earth,
(the other) lip to the heaven,
into their mouths enter
bird of heaven
and fish in the sea.
They stand, delimitation to
<deli>mitation,
they prepare (food for themselves) on
right and left,
into their mouth (it goes) but not with
satiety.
"O women whom I have wedded,
O sons whom I have begot:
Take a gift to the steppe-land of Qadeš,
where you must dwell as aliens;
dwell among the stones
and among the trees
seven full years,
eight revolutions of time."
The gracious gods range through the field,
hunt along the fringes of the steppe-land.

- w ngš . hm . ngr (69) mdr^c . They meet the guardian of the sown land
w ḫ . hm . ‘m . ngr . mdr^c . and they call out to the guardian of the
sown land:
y . ngr (70) ‘n’gr . p^rth¹ . “O guard, guard, open up!”
w pth hw . prṣ . He makes an opening (in the fence):
b^cdhm (71) w ‘rb . hm . ‘Tis (there) for them and they enter.
hm[.it . lk . l]r^hm¹ . If [you have b]read,
w tn (72) w nlh^rm¹ . then give (us some) that we might eat.
hm . it[. lk . yn .] If [you] have [wine],
‘w tn¹ w nst then give (it to us) that we might drink.”
(73) w ‘n hm . ngr mdr^c The guardian of the sown land answers
them:
[]^r(-)-¹ [“There is bread that has . . .]
(74) it[. yn . d ‘rb . b tk[. . . There is wine that has arrived in/from
. . .] (75) mg . hw . [. . .].”
lhn . lg ynh[. . .] [. . .] he arrives,
. . .] he serves a *luggu*-measure of his wine
(76) w ḥbrh . mlā yn [. . .] and his companion fills (it) with wine
[. . .].

Vocalized Text

- (1) ‘iqra’ a ‘ilēma na‘i[mêma] // [. . .] (2) wa yasimêma // banī Š^rP¹[. . .]
(3) yātinêma qarîta lê ‘alliyi // [. . .]^r-¹
(4) bi madbari šapîma YD[. . .] // [. . .]^r-¹ (5) lê ra^rshumu // wa [. . .]
(6) lahamā bi lahmi ‘aya // wa šatayā bi ḥamri yêni ‘aya
(7) šallimā malka // šallimā malkata // ‘aribîma wa ṭannânimâ
-
- (8) mutu wa šarru yaṭibu // bîdihu ḥaṭṭu tukli // bîdihu (9) ḥaṭṭu ‘ulmâni
yazburanannu zâbiruma gapna
// (10) yaṣmudannannu šâmiduma gapna
// yaṣaqîlu šadûmutaha (11) kama gapni
-
- (12) šab^cida yargumu ‘alê ‘ādi wa ‘aribûma ta‘niyûna
-
- (13) wa šadû šadû ‘ilîma // šadû ‘atîrati wa rahmi
(14) ‘alê ‘iṣti šab^cida gazarûma gâ ṭâba
giddu bi ḥalabi // ‘ananiḥu bi him^ratu
(15) wa ‘alê ‘aganni šab^cidama DĞ[. . .]^rG¹T
-
- (16) talikuma rahmay wa taṣūdu[. . .] (17) taḥguruna gázru N^cr⁻¹[. . .]
(18) wa šuma ‘aribûma YR[. . .]

-
- (19) mōṭabātu 'ilīma ḥamānū ḥam[ānū] . . .] (20) pa'amāti šab'a
-
- (21) ?iqna'u šamtū [. . .] (22) ḥinā šārāma [. . .]
-
- (23) ?iqra'a'anna ?ilēma na'īmēma
// ḡagzārē yōmi bina] yōmi
// (24) yāniqēma bi ?appi zadi? aṭirati
- (25) [. . .] šapša muṣappirata dullatahumā // [. . .] (26) [. . .] wa ḡanabīma
šallimā 'āribīma ḥannānīma // (27) hālikīma bi dabaḥī nu'mati
-
- (28) šadū ?ilēma // šadū aṭirati wa rahmay // (29) [?il]ā[ma] ya[ta]bā
-
- (30) [---(-)]^r--' gīpa yammi // wa yiṣgadu gīpa tahāmi
- (31) [. . .] ?ilu mušta'īlatēma // mušta'īlatēma lē ra'ši ?aganni
- (32) hallīha [ti]špalu // hallīha tarīmu
hallīha taṣīḥu ?adi 'adi // (33) wa hallīha taṣīḥu 'ummi 'ummi
ti'rakma yadu ?ili ka yammi // (34) wa yadu ?ili ka madūbi
'arakī yadi ?ili ka yammi // (35) wa yadi ?ili ka madūbi
yiqqaḥu ?ilu mušta'īlatēma
// (36) mušta'īlatēma lē ra'ši ?aganni
// yiqqaḥu yašī<tu> bi bētihu
- (37) ?ilu ḥaṭṭahu naḥata // ?ilu yamnana maṭṭā yadihu
yiṣṣa'u (38) yarū šamīmahā // yarū bi šamīma 'uṣṣūra
yahruṭu yašītu (39) lē paḥmi // ?ilu aṭṭatēma kī yapattū
himma aṭṭatāma taṣīḥāna
(40) yā muti muti // nāḥitima ḥaṭṭaka // mēmaninima maṭṭā yadika
(41) ha[lli] 'uṣṣūru taḥāriru lē ?iṣti // şahrarat lē paḥamīma
- (42) ?a[ṭṭa]tāma aṭṭatā ?ili // aṭṭatā ?ili wa 'ālamaha
wa himma (43) aṭṭatāma taṣīḥāna
yā ?adi ?adi // nāḥitima ḥaṭṭaka // (44) mēmaninima maṭṭā yadika
halli 'uṣṣūru (48) taḥāriru lē ?iṣti // (45) wa şahrarat lē paḥamīma
bittāma bittā ?ili // bittā ?ili (46) wa 'ālamaha
wa hanna aṭṭatāma taṣīḥāna
yā muti muti // (47) nāḥitima ḥaṭṭaka // mēmaninima maṭṭā yadika
halli 'uṣṣūru (48) taḥāriru lē ?iṣti // wa şahra<r>at lē paḥamīma
aṭṭatāma muti [ili] // (49) aṭṭatā ?ili wa 'ālamaha
yihbaru šapatēhumā yaššuqu
// (50) hanna šapatēhumā matuqatāma
// matuqatāma ka lurmāni[ma]
- (51) bima našāqi wa harū // bi ḥabāqi ḥamhamatu
tiqt[anisāna] (52) talidāna // <talidā> şahra wa šalima

- rigma lê ⁷ili yabilu
 ⁷atṭa[tā] (53) ⁷ili yalattā
 maha yalattā
 yaldēya šahri wa šali[mi]
- (54) ša⁷ū ⁷adūba lê šapši rabbati // wa lê kabkabīma kīnīma
- (55) yihbaru šapatēhumā yašuqu
 // hanna šapatāhumā matuqatā[ma]
 // matuqatāma ka lurmānīma]
- (56) bima našāqi wa harû // bi ḥabāqi wa ḥa[m]ḥamatu
 yatību [7ilu] (57) yisparu // lê ḥamīši lê Š'B-¹[-] // [-] ašri puḥri kil'ati
- (58) tiqtanīšāna wa talidāna // talidā ⁷ilēma na⁷imēma
 ⁷agzarē yōmi (59) bina yōmi // yāniqēma bi ⁷appi dad̄
 rigma lê ⁷ili yabilu
 (60) ⁷atṭatāya ⁷ili yalattā
 maha yalattā
 ⁷ilēmaya na⁷imēma
 // (61) ⁷agzarē yōmi bina yōmi
 // yāniqēma bi ⁷appi dad̄ šitti
 šapatu (62) lê ⁷arṣi // šapatu lê šamīma
 wa yi⁷rabu bi pīhumā // ⁷uṣṣūru šamīma // (63) wa dagu bi yammi
 wa nadāda gazara lê <ga>zari
 // ya⁷dubu ⁷ô yamīna (64) ⁷ô šam⁷ala
 // bi pīhumā wa lā bi šab⁷āni
 yā ⁷atṭatē ⁷itraḥu // (65) yā binē ⁷aṣōlidu
 ša⁷ū ⁷adūba // tōka madbari qidši
 (66) ⁷amma tagūrū // gūrū lê ⁷abanīma // wa lê ⁷iṣīma
 šab⁷a šanāti (67) tammāti // ⁷tamānā niqpāti ⁷ad̄ī
 ⁷ilāma na⁷imāma titalikāna (68) šadā // taṣūdāna pi⁷āti madbari
 wa nagāšu humā nāgīra (69) madra⁷i // wa šāḥu humā ⁷imma nāgīra
 madra⁷i
 yā nāgīri (70) nāgīri pataḥ
 wa patāḥu huwa parṣa // ba⁷dahumā (71) wa ⁷arābu humā
 himma [7itu lēka la]ḥmu // wa tin (72) wa nilhamā
 himma ⁷itu [lēka yēnu] // wa tin wa ništā
- (73) wa ⁷anahumā nāgīru madra⁷i // [. . .]⁷-(-)-¹
- (74) ⁷itu yēnu dū ⁷araba bi TK[. . .] // [. . .] (75) mağā huwa
 lihhana lugga yēniḥu[. . .]
- (76) wa ḥabiruhu milla⁷a yēna

Notes

- (1) {ilm n⁷mm} are vocalized as duals according to the hypothesis that the reference is to *Šahru-wa-Šalimu*.

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

- of two wives, each of whom gave birth; compare the literary presentation of the two weapons in *CTA* 2 iv [text 1], where the two weapons are mentioned at the beginning of each pericope).
- (52) probably restore {<tld>} after {tldn} on the model of line 58; {yld} either 3m.s., indefinite subject ('someone brings') or Gp; perhaps restore {âṭṭ^t[ty]} at the end of the line (cf. line 60, where y-enclitic is attached to *âṭṭt*).
- (53, 60) {ylt} 3f.du. perfective, G-stem, /yalattā/ ← /yaladtā/.
- (53) {yldy} in the construct state + y-enclitic (in the oblique case as the object of the verb YLD—in spite of the change of speaker—as a genitive of identification of the common noun to the personal names that follow), or a scribal error for {yldm} /yaldēma/ (the common noun and the proper names would be in apposition), or a verbal form, 3m.du. perfective, Gp-stem, /yuladāya/ 'they (the gods to be named) have been born'; the nominal structure of lines 60–61 makes the first interpretation preferable.
- (56) perhaps restore only {il} at the end of the line.
- (56–57) perhaps an allusion to the ten months of pregnancy, counting inclusively, divided into two five-month periods; this assumes the restoration of {‘^tṣr} 'ten' at the beginning of line 57, but the preceding restorations are uncertain.
- (58) {ilm n̄mm ḡzr ym} vocalized as duals on the basis of the hypothesis that the gods would be *Šahru-wa-Šalimu* (cf. lines 1, 23), the only ones who set the limits of the day.
- (60) {âṭṭy}, {ilm̄y} the {y} is enclitic.
- (62) {ȳrb} the {-y} indicates a singular, and the agreement was thus marked with the first subject ({ṣr}).
- (63) {zr} read {⟨g⟩zr}; {ȳdb} . . . {tšb̄n} unless the poet is playing with the two possible preformatives of the dual, {y-} or {t-}, {ȳdb} is a singular emphasizing the fact that each of the divinities, situated at the western or the eastern extremities of the horizon, is devouring all about him ({ndd} is thus parsed as a singular, like {ȳdb}, lit., 'he stands at the extremity with respect to the (other) <ext>remity').
- (64) For the new reading of this line as compared with the French edition, see Pardee forthcoming, inspired by Tsumura 2007.
- (64–65) {âṭṭ}, {bn} asyndetic constructions; {îtrḥ}, {âšld} /YQLTu/-imperfectives expressing the double birth structure of the narrative or examples of /YQL \emptyset /-perfectives?
- (72) {nlh^tm¹}, {nšt} 1c.du. jussive or optative, G-stem, ← /nilhamā (+ a)/, /ništayā (+ a)/.
- (76) {mlā yn} may mean 'is full of wine' (the antecedent of the pronominal suffix on *hbr* is unknown).

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

→ Plate

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

⇒ Photo

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
I. (1) ុំ . ុំ . ុំ . bt . ‘n . bt . ᠁bn .	The mother of the stallion, the mare, the daughter of the spring, the daughter of the stone,
(2) ុំ . ុំ . ុំ . qr̄t . ុំ . ុំ . ុំ . ុំ . ql . bl . ‘m (3) ិំ . mbk nhrm . b ‘dt . thmtm	the daughter of the heavens and the abyss, calls to her mother, Šapšu: “Mother Šapšu, take a message to <i>’Ilu</i> at the headwaters of the two rivers, at the confluence of the deeps:
(4) ុំ . ុំ . ុំ . smrr . nh̄s (5) ‘qšr . lnh . mlh̄s ábd . lnh . ydy (6) h̄mt . hlm . ytq . nh̄s . yšlhm . ‘qšr	My incantation for serpent bite, for the scaly serpent’s poison: ‘From it, O charmer, destroy, from it cast out the venom.’”
(7) ុំ . ុំ . ុំ . ydb . ksá . w yt̄b	Then he binds the serpent, feeds the scaly <i>⟨serpent⟩</i> , draws up a chair and sits.
II. (8) tqrú . ុំ . ុំ . ុំ . ុំ . ql bl (9) ‘m . b’l . mrym . spn . mnty . nt̄k (10) nh̄s . smrr . nh̄s . ‘qšr . lnh (11) mlh̄s . ábd . lnh . ydy . h̄mt . hlm . ytq (12) nh̄s . yšlhm . nh̄s . ‘qšr . ydb . ksá (13) w yt̄b	She again calls to her mother, Šapšu: “Mother Šapšu, take a message to <i>Ba’lu</i> on the heights of <i>Šapunu</i> : My incantation for serpent bite, for the scaly serpent’s poison: ‘From it, O charmer, destroy, from it cast out the venom.’”
III. (14) tqrú ុំ . ុំ . ុំ . ុំ . ql . bl . ‘m (15) dgn . ttlh . mnt . nt̄k . nh̄s . smrr (16) nh̄s . ‘qšr . lnh . mlh̄s . ábd . lnh (17) ydy . h̄mt .	Then he binds the serpent, feeds the scaly serpent, <i>⟨dr></i> aws up a chair and sits.
	She again calls to her mo \langle th \rangle er, Šapšu: “Mother Šapšu, take a message to <i>Dagan</i> in <i>Tuttul</i> : My incantation for serpent bite, for the scaly serpent’s poison: ‘From it, O charmer, destroy, from it cast out the venom.’”

hlm . ytq . nhš .
yšlhm (18) nhš . 'qšr .
y'db . kså . w ytþ

IV. (19) tqrú 1 špš . úmh .
špš . úm . ql . bl .
't (20) 'nt w 'ttrt ìnbhbh .

mnt . nt̄k (21) nhš .
šmr̄r . nhš . 'qšr .
lnh . ml(22)hš . ábd .
lnh . ydy . hmt .
hlm . ytq (23) nhš .
yšlhm . nhš . 'qšr .
'y'c̄db kså (24) w ytþ

V. (25) tqrú . 1 špš . úmh .
špš . 'ù'[m . q]f'l' bl .
'm (26) yrh . lrgh .
mnt . nt̄k . 'n'[h]f's' .
šmr̄r (27) nhš . 'qšr .
lnh . mlhš . ábd .
lnh . ydy (28) hmt .
hlm ytq . nhš .
yšlhm . nhš (29) 'qšr .
y'c̄db . kså . w ytþ

VI. (30) tqrú . 1 špš . úmh .
špš . úm . ql b .
'm (31) ršp . bbth .
mnt . nt̄k . nhš .
šmr̄r (32) nhš . 'qšr .
lnh . mlhš ábd .
lnh . ydy (33) hmt .
hlm . ytq . nhš .
yšlhm . nhš . 'q(34)š .
y'c̄db . kså . w ytþ
<

VII. (34a) tqrú . 1 špš . úmh .
špš . úm . ql bl .
'm (34b) 'ttrt . mrh .
mnt . nt̄k . nhš .

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

She again calls to her mother, Šapšu:
“Mother Šapšu, take a message
to! ‘Anatu-wa-Attartu on (Mount)
’Inbabu:

My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scaly serpent,
draws up a chair and sits.

She again calls to her mother, Šapšu:
“Mother Šapšu, take a message
to Yarihu in Larugatu:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scaly serpent,
draws up a chair and sits.

She again calls to her mother, Šapšu:
“Mother Šapšu, ta<ke> a message
to Rašap in Bibitta:
My incantation for serpent bite,
for the scaly serpent’s poison:
‘From it, O charmer, destroy,
from it cast out the venom.’”
Then he binds the serpent,
feeds the scal<y> serpent,
draws up a chair and sits.

<She again calls to her mother, Šapšu:
“Mother Šapšu, take a message
to ‘Attartu in Mari:
My incantation for serpent bite,

šmr̩ (34c) nh̩š . ‘qšr .
 lnh . mlh̩š ábd .
 lnh . ydy (34d) h̩mt .
 hlm . ytq . nh̩š .
 yšlhm . nh̩š (34e) ‘qšr .
 y‘db . kså . w ytb>

VIII. (35) tqrū l špš . úmh .
 špš . úm . ql bl .
 ‘m (36) zz . w kmt . hryth .
 mnt . nt̩k nh̩š .
 šm(37)r . nh̩š . ‘qšr .
 lnh . mlh̩š ábd .
 lnh (38) ydy . h̩mt .
 hlm . ytq . nh̩š .
 yšlhm . nh̩š (39) ‘q . šr .
 y‘db . kså . w ytb

Lower edge

IX. (40) ‘t’qrū l špš . úmh .
 špš . úm ql . bl .
 ‘m (41) mlk . ‘trth .
 mnt . nt̩k . nh̩š .
 šmr̩ (42) ‘n’h̩š . ‘qšr .
 lnh . mlh̩š ábd .
 lnh . ydy (43) h̩mt .
 hlm ytq . nh̩š .
 yšlhm . nh̩š (*Reverse*)
 (44) ‘qšr .
 y‘db . kså . w ytb

X. (45) tqrū l špš . úmh .
 špš . úm . ql bl .
 ‘m (46) ktr w hss . kpthr .
 mnt . nt̩k . nh̩š .
 (47) šmr̩ . nh̩š . ‘qšr .
 lnh . mlh̩š . ábd .
 (48) lnh . ydy . h̩mt .
 hlm ytq . nh̩š .
 (49) yšlhm . nh̩š . ‘qšr .
 y‘db . kså (50) w ytb

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

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

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

→ Plate
 ⇒ Photo

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

XI. (51) tqrū l špš . ȫmh .
 špš . ȫm ql . bl .
 ‘m (52) šhr . w šlm šmmh .
 mnt . nt̄k . nh̄š
 (53) šmrr . nh̄š ‘qšr .
 lnh . mlh̄š (54) ḥbd .
 lnh . ydy h̄mt .
 hlm . ytq (55) nh̄š .
 yšlhm . nh̄š . ‘qšr .
 y‘db (56) ksā . w yt̄b

XII. (57) tqrū . l špš . ȫmh .
 špš . ȫm . ql . bl
 (58) ‘m hrn . mṣdh .
 mnt . nt̄k nh̄š
 (59) šmrr . nh̄š . ‘qšr .
 lnh . mlh̄š (60) ḥbd .
 lnh . ydy . h̄mt .

XIII. (61) b hrn . pnm . trgnw .
 w tt̄kl (62) bnwth .
 ykr . ‘r . d qdm
 (63) idk . pnm . l ytn .
 tk ḥr̄š . rbt
 (64) w ḥr̄š . trrt .
 ydy . b ‘sm . ‘r̄r
 (65) w b šht . ‘s . mt .
 ‘rm . yn‘rāh
 (66) ssnm . ysynh .
 ‘dtm . y‘dynh .
 yb(67)ltm . yblnh .
 mḡy . hrn . l bth .
 w (68) yštql . l h̄zrh .
 tl̄u . ht . km . nh̄l
 (69) tpls . km . plg

She again calls to her mother, Šapšu:
 “Mother Šapšu, take a message
 to Šahru-wa-Šalimu in the heavens:
 My incantation for serpent bite,
 for the scaly serpent’s poison:
 ‘From it, O charmer, destroy,
 from it cast out the venom.’”
 Then he binds the serpent,
 feeds the scaly serpent,
 draws up a chair and sits.

She again calls to her mother, Šapšu:
 “Mother Šapšu, take a message
 to Hōrānu in MṣD:
 My incantation for serpent bite,
 for the scaly serpent’s poison:
 ‘From it, O charmer, destroy,
 from it cast out the venom.’”

She (the mare) turns (her) face to Hōrānu,
 for she is to be bereaved of her offspring.
 He (Hōrānu) returns to the city of the
 East,
 he heads
 for Great ‘Araššihu,
 (for) well-watered ‘Araššihu.
 He casts a tamarisk (from) among the
 trees,
 the “tree of death” (from) among the
 bushes.
 With the tamarisk he expels it (the
 venom),
 with the fruit stalk of a date palm he
 banishes it,
 with the succulent part of a reed he makes
 it pass on,
 with the “carrier” he carries it away.
 Then Hōrānu goes to his house,
 arrives at his court.
 The ve<no>m is weak as though (in) a
 stream,
 is dispersed as though (in) a canal.

- | | |
|--|--|
| XIV. (70) b ^c dh . bhtm . mnt .
b ^c dh . bhtm . sgrt
(71) b ^c dh . 'dbt . t _l t .
pt _h . bt . mnt
(72) pt _h . bt . w ūbā .
hkl . w ištql
(73) tn . km . nhšm .
yhr . tn . km (74) mhry .
w bn . b _t n . itnny
(75) ytt . nhšm . mhrk .

bn b _t n (76) itnnk | <p>Behind her the house of incantation,
 behind her the house she has shut,
 behind her she has set the bronze (bolt?).</p> <p>“Open the house of incantation,
 open the house that I may enter,
 the palace that I may enter.”</p> <p>“Give as ⟨my bride-price⟩ serpents,
 give poisonous lizards as my bride-price,
 adders as my wife-price.”</p> <p>“I hereby give serpents as your
 bride-price,
 adders as your wife-price.”</p> |
|--|--|

Left edge

- (77) *âtr ršp . 'ttrt*
 After *Rašap*, 'Atartu:
 (78) *'m 'trt . mrh*
 " . . . to 'Attartu in Mari:
 (79) *mnt . ntk nhš*
 My incantation for serpent bite . . .

Vocalized Text

- II. (8) *tiqra^u lê šapši ²ummiha*
 ^šapši ²ummi qāla bili // (9) [‘]imma ba[‘]li maryamī šapuni
 minūtīya nitka (10) naħaši // šamrira naħaši ‘aqšari
 lēnahu (11) mulahhiši ²abbida // lēnahu yidiya himata
 hallima yaħuqu (12) naħaša // yašalħimu naħaša ‘aqšara // ya<²dubu
 kussa[‘]a (13) wa yaħiġu

- III. (14) *tiqra'u lê šapši 'u<mmi>ha*
 ¹*šapši 'ummi qāla bili // 'imma* (15) *dagan tuttulaha*
 ²*minūtī niṭka naḥaši // šamrira* (16) *naḥaši 'aqšari*
 ³*lēnahu mulahbiši 'abbida // lēnahu* (17) *yidiya ḥimata*
 ⁴*hallima yaṭuqu naḥaša // yaṣalhimu* (18) *naḥaša 'aqšara // ya'*
 ⁵*dubu kussa'a wa yatibu*

IV. (19) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bili // 'imma⁽²⁰⁾ 'anati wa 'attarti 'inbubaha
 minūtī niṭka⁽²¹⁾ naḥaši // šamrira naḥaši 'aqšari
 lēnahu mulaḥḥiši 'abbida // lēnahu yidiya ḥimata
 hallima yatuqu⁽²³⁾ naḥaša // yašalḥimu naḥaša 'aqšara // ya'ḍubu
 kussa'a⁽²⁴⁾ wa yaṭibū

V. (25) *tiqra'u lê šapši 'ummiha*

šapši 'u[mmi qā]la bili // 'imma⁽²⁶⁾ yariḥi larugataha
 minūtī niṭka naḥaši // šamrira⁽²⁷⁾ naḥaši 'aqšari
 lēnahu mulaḥḥiši 'abbida // lēnahu yidiya⁽²⁸⁾ ḥimata
 hallima yatuqu naḥaša // yašalḥimu naḥaša⁽²⁹⁾ 'aqšara // ya'ḍubu
 kussa'a wa yaṭibū

VI. (30) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bi<lī> // 'imma⁽³¹⁾ rašap bibittaha
 minūtī niṭka naḥaši // šamrira⁽³²⁾ naḥaši 'aqšari
 lēnahu mulaḥḥiši 'abbida // lēnahu yidiya⁽³³⁾ ḥimata
 hallima yatuqu naḥaša // yašalḥimu naḥaša 'aq⁽³⁴⁾ša<ra> // ya'ḍubu
 kussa'a wa yaṭibū

VII. (34a) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bili // 'imma^(34b) 'attarti mariha
 minūtī niṭka naḥaši // šamrira^(34c) naḥaši 'aqšari
 lēnahu mulaḥḥiši 'abbida // lēnahu yidiya^(34d) ḥimata
 hallima yatuqu naḥaša // yašalḥimu naḥaša^(34e) 'aqšara // ya'ḍubu
 kussa'a wa yaṭibū>

VIII. (35) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bili // 'imma⁽³⁶⁾ ẓizzi wa kamāti ḤRYT-ha
 minūtī niṭka naḥaši // šam⁽³⁷⁾rira naḥaši 'aqšari
 lēnahu mulaḥḥiši 'abbida // lēnahu⁽³⁸⁾ yidiya ḥimata
 hallima yatuqu naḥaša // yašalḥimu naḥaša⁽³⁹⁾ 'aqšara // ya'ḍubu
 kussa'a wa yaṭibū

IX. (40) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bili // 'imma⁽⁴¹⁾ milki 'attartaha
 minūtī niṭka naḥaši // šamrira⁽⁴²⁾ naḥaši 'aqšari
 lēnahu mulaḥḥiši 'abbida // lēnahu yidiya⁽⁴³⁾ ḥimata
 hallima yatuqu naḥaša // yašalḥimu naḥaša⁽⁴⁴⁾ 'aqšara // ya'ḍubu
 kussa'a wayaṭibū

X. (45) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bilī // 'imma (46) kōṭari wa ḥasīsi kaptāraha
 minūṭi niṭka naḥaši // (47) šamrira naḥaši 'aqšari
 lēnahu mulahhiši ?abbida // (48) lēnahu yidiya ḥimata
 hallima yatuqu naḥaša // (49) yašalḥimu naḥaša 'aqšara // ya'ḍubu
 kussa'a (50) wa yaṭibū

XI. (51) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bilī // 'imma (52) šahri wa šalimi šamīmaha
 minūṭi niṭka naḥaši // (53) šamrira naḥaši 'aqšari
 lēnahu mulahhiši (54) ?abbida // lēnahu yidiya ḥimata
 hallima yatuqu (55) naḥaša // yašalḥimu naḥaša 'aqšara // ya'ḍubu
 (56) kussa'a wa yaṭibū

XII. (57) *tiqra'u lê šapši 'ummiha*

šapši 'ummi qāla bilī // (58) 'imma ḥōrāna MŞD-ha
 minūṭi niṭka naḥaši // (59) šamrira naḥaši 'aqšari
 lēnahu mulahhiši (60) ?abbida // lēnahu yidiya ḥimata

XIII. (61) *bi ḥōrāna panīma tarūğan // wa tiṭkalu (62) bunuwwataha*

yakurru iringā dā qidmi // (63) ?idaka panīma la yatinu
 tōka ?araššiḥi rabbati // (64) wa?araššiḥi ṭarīrati
 yadiyu bi 'isīma 'ar'ara // (65) wa bi šīḥāti 'iṣā mōti
 'ar'arama yana?irann'aḥa // (66) sissinnama yassiyannaha //
 'adattama ya'addiyannaha // yābi(67)latama yabilannaha
 māḡiyu ḥōrānu lē bētiḥu // wa (68) yiṣṭaqīlu lē ḥazirihu
 til?ū ḥi<ma>tū kama naḥali // (69) tippaligu kama palgi

XIV. (70) *ba'ḍaha bahatīma minūṭi*

// ba'ḍaha bahatīma sāgiratu

// (71) ba'ḍaha 'ādibatu ṭalṭa

pataḥī bēta minūṭi // (72) pataḥī bēta wa ?ubū'a // hēkala wa ?iṣṭaqīla
 (73) tin kama <muhriya> naḥašīma // yahara tin kama (74) muhriya // wa bina
 baṭni ?itnāniya
 (75) yatattu naḥašīma muhraki // bina baṭni (76) ?itnānaki
 (77) ?atra rašap ?aṭtaru (78) 'imma ?aṭṭarti mariha (79) minūṭi niṭka naḥaši

Notes

(2) {bl} f.s. imperative, G-stem, √YBL.

(5–6) {ābd} . . . {ydy} vocalized as /QTLa/-imperatives because of the writing of the second with {y}.

- (6) read {yšlhm . <nhš> ‘qšr} as in the other paragraphs.
- (9) {mnty} either an error for {mnt} or /minūti/ + y-enclitic.
- (12) {ydb} read {y<‘>db}.
- (14) {uh} read {u<m>h}.
- (19) {‘t} read {‘m!}.
- (20) Word-divider misplaced in {w<‘>ttrt}.
- (30) {qlb} read {ql b<l>}.
- (33–34) {‘qš} read {‘qš<r>}.
- (34a–e) this paragraph is reconstructed on the basis of the indications in lines 77–79.
- (39) {‘q.šr} read {‘qšr}.
- (61) {trgnw} read {trgn} (dittography of the first sign in the next poetic line).
- (63) {pnml ytn} lit., ‘give/put the face’.
- (64) {‘r‘r} the small vertical line after the {r} appears too small to be an intentional word-divider; it is perhaps simply the result of an inadvertent stroke of the stylus.
- (65) {yn‘rāh} read {yn‘rn‘h}.
- (66) {ysynh} 3m.s. imperfective, G-stem, √NSY.
- (66–67) {ybltm} identification uncertain, perhaps active participle, G-stem, f.s.a. √YBL + m-enclitic.
- (68) {yštql} 3m.s. imperfective, Št-stem, √QL; {tlú} 3f.s. imperfective, G-stem, √L²Y (\leftarrow *L²W?) /til²ū/ \leftarrow /til²ayu/ ou /til²awu/; {ht} read {h<m>t}.
- (69) {km} to the left of the {m} is the head of a wedge inscribed by mistake.
- (71–72) *Hôrānu* is speaking, (73–74) the mare is speaking, (75–76) *Hôrānu* is again speaking.
- (73) perhaps restore {tn . km . <mhry> nhšm}.
- (75) {ytt} 1c.s. perfective, G-stem, √YTN (/yatattu/ \leftarrow /yatantu/).
- (77–79) the scribe, having forgotten to inscribe the paragraph dealing with ‘*Aittartu*, placed an abbreviated version thereof on the left edge of the tablet, exactly at the spot where this paragraph should have been.

→ Plate

Text 7: The Drunkenness of *'Ilu* (RS 24.258)

⇒ Photo

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

Text***Translation******Obverse***

- (1) il db̄ . b bth . msd .
 ṣd . b qrb (2) hkl¹h .

'Ilu slaughters game in his house,
prey within his palace;

- ş̄ . 1 qş . ılm .
 tl̄mn (3) ılm . w t̄sn .
 t̄sn y 'd šb̄
 (4) tr̄ . 'd 'škr̄
 y'db̄ . yr̄ (5) gbh .
 km . 'k'[l]b̄ . yqtqt .
 th̄t (6) tl̄hnt
 il . d yd'nn
 (7) y'db̄ . lh̄m . lh .
 w d 1 yd'nn
 (8) ylmn . h̄tm .
 th̄t . tl̄hn
 (9) 't̄tr̄ . w 'nt . ymgy
 (10) 't̄tr̄ . t̄db̄ . nšb lh
 (11) w 'nt . ktp .
 bhm . yg'r̄ . t̄gr̄ (12) bt . il .
 pn . lm . rlb . t̄dbn (13)
 nšb .
 1 nr̄ . t̄dbn . ktp
 (14) b il . abh . g'r̄ .
 ytb̄ . il . k'r̄ (15) á'šk̄[rh] .
 il . ytb̄ . b mrzhh
 (16) yš't̄ . [y]r̄n̄ . 'd šb̄
 tr̄ . 'd škr̄
 (17) il . h'l̄k . 1 bth .
 yštql . (18) 1 h̄zrh .
 y'msn . nn . tkmn (19) w
 šnm .
 w ngšnn . h̄by .
 (20) b'l̄ . qrnm . w dnb .
 yl̄sn (21) b h̄rih . w t̄nth .
 ql . il . km mt
 (22) il . k yrdm . árs .
 'nt (23) w 't̄tr̄ . t̄sdn .
 'š---'[. . .] (24) q'd'ş̄ .
 b'f'[. . .]

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

Reverse

- (25') []^rn¹. d[. . .] [. . .]
 (26') [t]^rt¹rt . w^cn^rt¹[. . .] [. . .] *'Attartu and 'Anatu [. . .]*
 (27') ^rw¹ bhm . tt^rb . ^r-m¹dh[. . .] and in them she brings back [. . .].
 (28') km . trp^a . hn n^r When she would heal him, he awakes.
-
- (29') d y^št . l ls^rbh . š^r klb What is to be put on his forehead: hairs of a dog.
 (30') ^rw¹ riš . pqq . w šrh And the head of the PQQ and its shoot
 (31') y^št ḥdh . dm zt . hr^rp¹āt he is to drink mixed together with fresh! olive oil.

Vocalized Text

- (1) ^rilu dābi^hu bi bēti^hu mašūda // şēda bi qirbi (2) hēkalihu // şāhu lê quşşı ^rilima
 tilhamūna (3) ^rilūma wa tiştūna // tiştūna yē<na> 'adē šub'i // (4) tirāta
 'adē šukri ya^cdubu yari^hu (5) gübahu // kama k[al]bi yaqaṭqītu // tahta (6) tūlhanāti
^rilu dū yida^cannannu // (7) ya^cdubu lahma lēhu
 wa dū lā yida^cannannu // (8) yallumannu haṭṭama // tahta tūlhani
 (9) 'aṭtarta wa 'anata yamgīyu // (10) 'aṭtarta ta^cdubu NŠBa lēhu // (11) wa
 'anatu katipa
 bihumā yig^caru tāgīru (12) bēti ^rili
 // pana lēma k[']albi ta^cdubāna (13) NŠBa
 // lē ^rināri ta^cdubāna katipa
 (14) bi ^rili abihū gā^ciru // yātību ^rilu karū (15) ^raška[rahū] // ^rilu yātību bi
 marzīhi^hu
 (16) yištū [yē]na 'adē šub'i // tirāta 'adē šukri
 (17) ^rilu hāliku lê bēti^hu // yiṣṭaqīlu (18) lē haṣirihu
 ya^cammisānannannu tukamuna-(19)-wa-ṣunama
 // wa nāgiṣunnannu HBY
 // (20) ba[']lu qarnēma wa dānabi
 yalaṣṣīnu (21) bi ḥur^rihu wa tēnāti^hu // qālu ^rilu kama mēti // (22) ^rilu
 ka yāridīma ^rarşı
 'anatu (23) wa 'aṭtarta taṣūdāna // ^rŞ---¹[. . .] (24) Q^rD^rŞ . B^cr-¹[. . .]
-

- (25') []^rN¹. D[. . .]
 (26') [. . .] 'aṭtartu wa 'anatu [. . .]
 (27') wa bihumu taṭatību [. . .]
 (28') kīma tirpa²a hanna na^caru

-
- (29') dū yaṣītu lê liṣbi^hu ša^carī kalbi (30') wa ra^rşa PQQi wa šurrahu
 (31') yištū 'ahhadaha dama zēti ḥurpāni!

Notes

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

II. Ritual Texts

→ Plate

→ Photo

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

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

Text

Obverse

(1) dqt . t^c . ynt . t^cm . dqt . t^cm (2) mtntm w kbd . àlp . š . 1 il (3) gdlt . ilhm . tkmn . 'w^l šnm . dqt (4) 'r^lšp . dqt . šrp . w šlmm . dqtm (5) [i] 'l^lh . àlp w š ilhm . gdl^tl . ilhm (6) 'b^ll š . àrt . š . tkmn w šn^ml . š (7) 'nt . š . ršp . š . dr . il w p[h]r b^l (8) gdlt . šlm . gdlt . w b ūrm . 'l^lb (9) rmst . ilhm . b^llm . dt . w ksm . hmš (10) 'š^lrh . mlun . šnpt . hsth . b^l . spn š (11) 'tr^lt š . ilt . mgdl . š . ilt . ásrm š (12) w 1 ll . špš pgr . w trmn . bt mlk (13) 'f^l b^lt . gdlt . ušhry . gdlt . ym gdlt (14) b^cl^l . gdlt . yrh . gdlt . (15) gdlt . trmn . gdlt . pdry . gdlt dqt (16) dqt . 't^lrt . dqt . (17) 's^lrp . 'nt . hblly . dbhm . š[p]š pgr (*Lower edge*) (18) [g]d^llt . iltm . hnqtm . d^lqt^lm (19) [y]rh . kty . gdlt . w 1 g^lmt^l š (*Reverse*) (20) 'w^l pám̄t tl̄m . w yrdt . 'm^ldbht (21) 'g^ldlt . 1 b^llt bhtm . šrm (22) 1 inš ilm

Translation

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

- and in the flames the heart (9) as a roast-offering for the *'Ilāhūma* and for the *Ba'älūma*;
- dlt*-grain and emmer, (10) fifteen full measures of each (also for the *'Ilāhūma* and the *Ba'älūma*);
- D. As a presentation-offering, half of this (also for the *'Ilāhūma* and the *Ba'älūma*);
for *Ba'lu* of *Šapunu* a ram;
(11) for *Tirātu* a ram;
for *'Ilatu-Magdali* a ram;
for *'Ilatu-'ASRM* a ram.
- IIA. (12) And at night, *Šapšu-Pagri* and the *Tarrumannūma* being in the royal palace, (13) for *'Ilu-Bēti* a cow;
for *'Ušharaya* a cow;
for *Yammu* a cow;
(14) for *Ba'lu* a cow;
for *Yarihu* a cow;
for <*Kōtarū*> (15) a cow;
for *Tarrumannu* a cow;
for *Pidray* a cow;
for *Daqqitu* (16) a ewe;
for *Tirātu* a ewe;
for <*Rašap* a ewe> (17) as burnt-offering.
- B. For *'Anatu Ḥablay* two *dabhu*-sacrifices (animal *ad libitum*?);
for *Ša[p]šu-Pagri* (18) a cow;
for *'Ilatāma Ḥāniqatāma* two ewes;
- (19) for Kassite [Ya]rihu a cow;
and for *Ćalmatu* a ram;
- (20) and thirty times (is this set of offerings to be performed).
- C. Then you will descend from the altars: (21) A cow for *Ba'latu-Bahatīma*;
two birds (22) for the *'Ināšu-'Ilīma* (as burnt-offering?).

Vocalized Text

- (1) daqqatu ta'û yônatu ta'ûma daqqatu ta'ûma (2) matunatâma wa kabidu
'alpi šû lê 'ili
- (3) gadulatu 'ilâhîma tukamuni wa šunami daqqatu (4) rašap daqqatu šurpu
wa šalamûma daqqatâma (5) [i]lâhi 'alpu wa šû 'ilâhîma gadulatu 'ilâhîma
(6) ba'li šû 'atirati šû tukamuni wa šunami šû (7) 'anati šû rašap šû dâri
'ili wa pu[b]ri ba'li (8) gadulatu šalimi gadulatu wa bi 'ûrîma libbu
(9) ramâsatî 'ilâhîma ba'âlîma datâtu wa kušsumu hamišu (10) 'âšrihu
malâ'una

- šanūpatu hašātuhu ba^{cl}li şapuni šû (11) tirāti šû ?ilati magdali šû ?ilati ?ASRM
šû
- (12) wa lê lêli şapšu pagri wa ṭarrummannūma bêta malki (13) ?ili bêtî
gadulatu ?ušharaya gadulatu yammi gadulatu (14) ba^{cl}li gadulatu yarihi
gadulatu < kôtarî > (15) gadulatu ṭarrummanni gadulatu pidray gadulatu
daqqiti (16) daqqatu tirāti daqqatu < rašap daqqatu > (17) šurpu
‘anati ḥablay dabhâma ša[p]ši pagri (18) [ga]dulatu ?ilatêma hâniqatêma
daqqatâma (19) [ya]rihi kaṭtiyyi gadulatu wa lê galmati šû (20) wa
pa³amâti ṭalâtîma wa yaradta madbahâti
- (21) gadulatu lê ba^{cl}lati bahatîma ‘uṣṣûrâma (22) lê ?inâši ?ilîma

Notes

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

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

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

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

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

→ Plate

⇒ Photo

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

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

Text

Obverse

Section? (I or II)

- (1') [...] 'w¹ n'py [...]
- (2') [...] npy . ȳ [...]
- (3') [...] y . ȳ l p . [...]
- (4') [...] 'g¹br . ȳ 'l'[p ...]
- (5') [...] ' - [...]

Section II

- (6') [t^c nt^c]^ry¹
 (7') [d]r . b^rn¹ r¹[l]
 (8')]
-

Section III

- (9') []^r.¹ w npy
 (10') []y . úgr^rt¹
 (11') [ly
 (12') []^r.¹
 (13') []
 (14') []
 (15') [ndb]h
 (16') []^ry¹[ši]
 (17') [mph]^rt . [tkmn w šn]m hn š
-

Section IV

- (18') [w n]py . g^r[l . hmyt . úgrt . w nply
 (19') []^r.¹ w n^rp¹[y]^r.¹ . ú th^rf¹[n . ú l p . qty]
 (20') ú l p . ddmy . ú l^rp¹ [. hry . ú l^rl¹p . hty . ú l p [. álty . ú l p .] gbr
 (21') ú l p . hbtkn . ú l^rp¹ . md[llk]n . ú l p . q[rzbl]
 (22') ú th^rl¹n . b ápkn . ú b 'q'srt . npš[kn . ú b qtt]
 (23') tqtl¹n ú th^rl¹n . 1 bh^rm¹ w l^c . d[bhn . ndb]^rh¹
 (24') hw . t^c . nt^cy . hw . nkt . n^rk¹t . ytši [. 1 áb . bn il]
 (25') ytši . 1 dr . bn . il . 1^rm^rph^rt . bn r¹[l . 1 tkmn . w š]nm hn š
-

Section V

- (26') w . šqrb . 'r . mšr mšr [.] 'b¹n . úgrt . 'w¹ [npy] úgr
 (27') w npy . ymán . w npy . 'rmt ' . w¹ npy . '^r-[]
 (28') w npy . nqmd . ú šn . ypk . ú l p . q[ty . ú l p . ddmy
 (29') ú l p . hry . ú l p . h^rt¹y . ú l p . álty . ú 'l¹ [p gbr .] 'ú¹ l p
 (30') hbtkm . ú l p . m^rd¹[l]lkm . ú l p . qrzbl . ú 'šn¹ [.] ypk .
 (31') ú b ápkm . ú b q[š]^rt . npškm . ú b qtt . tqtl¹
 (32') ú šn ypk . 1 d[b]hm . w l . t^c . dbhn . ndbh . hw . t^c nt^cy
 (33') hw . nkt . nkt . 'y¹[t]ši . 1 áb . bn . il . ytši . 1 dr
 (34') bn il . 1 tkmn [. w] šnm . hn . 'r
-

Section VI

- (35') w tb . 1 mspr . m[š]^rl¹ mšr . bt . úgrt . w npy '^r gr

- (36') ḥmyt . úgrt . w [np]y ^{r.} á^lṭt . ú šn . ypkn . ú l p ^{r.}¹ qty
 (37') ú l p . ddmy . ú l [p . ḥ]ry . ú l p . ḥty . ú l p . álty
 (38') ú l p [.] ḡbr . ú l p . ¹ḥ[bt]^rkn . ú l¹ p . mdllkn . ú l p ^{r.}¹ qrz^rbl¹
 (39') 1 šn ypkn . b ḥp^rk¹[n . ú b q^l]ṣ^rrt . npškn ^{r.}¹ ú b q^rṭt¹
 (40') tqṭtn . ú šn . y^rp^l[kn . 1 dbḥm .] w l t^c dbḥn
 (41') ndbḥ . hw . t^c n[t^cy . hw . nkt . n]^rk¹t . ^ryt^l[š]^ri . ¹l áb bn il

→ Plate Reverse

⇒ Photo (42') ytši . l ^rd^l[r . bn il . l] mphrt . bn il
 (43') 1 ḥkm^rn¹ [. w šnm .] hn ^rq¹

Translation

Section? (I or II)

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

Section II

- | | |
|--------|--|
| (6') [| the <i>ta</i> ^c ū-sacrifice, it is offer]ed |
| (7') [| to the Circl)e-of-the-Sons-of-'I[lu] |
| (8') [|] |

Section III

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

Section IV

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

whether you si[n]:

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

(22') whether you sin:

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

whether you sin:

as concerns the <sa>crifces
 or as concerns the *ta'û*-sacrifice.

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

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

May it be borne [to the father of the sons of 'Ilu],

(25') may it be borne to the Circle-of-the-Sons-of-'Ilu,
 to the Assembly-of-the-Sons-of-'Ilu,
 to *Tukamuna-wa-Šu]nama*:

here is the ram.

Section V

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

(27') and well-being of YMΠAN,
 and well-being of 'RMT,
 and well-being of [...]]

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

whether your “beauty” be altered:

be it according to the statement of the Qa[tian,
 be it according to the statement of DDM]Y,
 (29') be it according to the statement of the Hurrian,
 be it according to the statement of the Hittite,
 be it according to the statement of the 'Alashian,
 be it according to the sta[tement of ĠBR,]
 be it according to the statement of (30') your oppressed ones,

be it according to the statement of your im[pov]erished ones,
 be it according to the statement of QRZBL;
 whether your ‘beauty’ be altered:
 (31') be it in your anger,
 be it in your im[pa]tience,
 be it in some turpitude that you should commit;
 (32') whether your ‘beauty’ be altered:
 as concerns the sa[cr]ifices
 or as concerns the *ta'â*-sacrifice.

The sacrifice, it is sacrificed,
 the *ta'â*-sacrifice, it is offered,
 (33') the slaughtering is done.

May it be b[or]ne to the father of the sons of *'Ilu*,
 may it be borne to the Circle-of-(34')the-Sons-of-*'Ilu*,
 <to the Assembly-of-the-Sons-of-*'Ilu*>,
 to *Tukamuna-wa-Šunama*:
 here is the donkey.

Section VI

(35') And return to the recitation of “rec[tit]ude”: rectitude of the daughter of Ugarit:
 and well-being of the foreigner (36') (within) the walls of Ugarit,
 and [well-be]ing of the woman/wife;
 whether your “beauty” be altered:
 be it according to the statement of the Qatian,
 (37') be it according to the statement of DDMY,
 be it according to the sta[tement of the Hu]rrian,
 be it according to the statement of the Hittite,
 be it according to the statement of the *'Alashian*,
 (38') be it according to the statement of GBR,
 be it according to the statement of your o[ppressed ones],
 be it according to the statement of your impoverished ones,
 be it according to the statement of QRZBL;
 (39') whether (!) your “beauty” be altered:
 be it in yo[ur] anger,
 [be it in] your [impal]tience,
 be it in some turpitude (40') that you should commit;
 whether [your] “beauty” be altered:
 [as concerns sacrifices]
 or as concerns the *ta'â*-sacrifice.
 The sacrifice, (41') it is sacrificed,
 the *ta'â*-sacrifice, it is [offered],

the slaughtering] is done.

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

Vocalized Text

- (26') wa šaqrib 'éra mēšari mēšaru bini 'ugārit wa [nôpayu gêri hāmiyāti]
 'ugāri<t>
 (27') wa nôpayu YM'AN wa nôpayu 'RMT, wa nôpayu [...]
 (28') wa nôpayu niqmaddi 'ô šanâ yupûkumu 'ô lê pî qa[tiyyi 'ô lê pî
 dadmi]yyi
 (29') 'ô lê pî hurriyyi 'ô lê pî hattiyi 'ô lê pî 'alatiyyi 'ô lê [pî GBR] 'ô lê pî
 (30') h̄abūtikumu 'ô lê pî muda[lla]likumu 'ô lê pî QRZBL 'ô šanâ yupûkumu
 (31') 'ô bi 'appikumu 'ô bi qu[s]rati napšikumu 'ô bi qut̄atati taqāṭīn<na>
 (32') 'ô šanâ yupûkumu lê da[ba]ḥīma wa lê ṭa'ī dabħuna nidbaħu huwa ṭa'ū
 nit̄ayu
 (33') huwa nakatu nakkatu yi[tta]ši? lê 'abī banī 'ili yittaši? lê dārī
 (34') banī 'ili <lē mapħarti banī 'ili > lē tukamuna [wa] šunama hanna 'eru
 (35') wa tub lê maspari mē[ša]ri mēšaru bitti 'ugārit wa nôpayu gêri
 (36') hāmiyāti 'ugārit wa [nôpa]yu 'at̄lati 'ô šanâ yupûkini 'ô lê pî qat̄iyyi
 (37') 'ô lê pî dadmiyyi 'ô lê [pî hu]rriyi 'ô lê pî hattiyi 'ô lê pî 'alatiyyi
 (38') 'ô lê pî GBR 'ô lê pî ha[būt]i kini 'ô lê pî mudallalikini 'ô lê pî QRZBL
 (39') 'ô' šanâ yupûkini bi 'appiki[ni 'ô bi qu]ṣrati napšikini 'ô bi qut̄atati
 (40') taqāṭīn'a 'ô šanâ yupû[ki]nî lê dabahīma] wa lê ṭa'ī dabħuna
 (41') nidbaħu huwa ṭa'ū ni[ṭayu huwa nakatu na]kkatu yitta[ši]? lê 'abī banī
 'ili
 (42') yittaši? lê dā[ri] banī 'ili lē] mapħarti banī 'ili
 (43') lē tukamuna [wa šunama] hanna 'eru
-

Notes

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

- (23') {l bh̄'m̄} read {l <d>bh̄'m̄}.
 (26') {úgr} read {úgr<t>}.
 (31') {tqṭt} is plausibly to be corrected to {tqṭt<n>} (as in lines 23', 40').
 (33', 41', 42') {ytši} 3m.s. jussive, Gt-stem, √NŠ.
 (34') after {bn il .} insert {l mphrt bn il }, as in the other sections.
 (39') {l šn} read {ú! šn}.

→ Plate

⇒ Photo

Text 10: A Sacrificial Ritual for *'Ušharâ Hulmizzi* (RS 24.260)

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

Text***Obverse***

(1) *id ydbḥ mlk* (2) *l uds'hr h̄l'mr z'* (3) *l b bt r.* (4) *š l hlmz* (5) *w tr . l qlh* (6) *w šhl'l . ydm* (7) *b qdš il bt* (8) *w tlhm att*

(9) *š l il bt . šlmm* (10) *kl l ylh̄m bh*

(11) *w l b bt šqym* (12) *š l uds'hr hlmz*

(Lower edge) (13) *w tr l qlh* (Reverse) (14) *ym ah̄d*

Translation

IA. (1) At that time, the king is to sacrifice (2) to *'Ušharâ Hulmizzi* (3) inside the Temple of *'Ilu-Bēti*; (4) a ram for *Hulmizzi*

(5) and a turtle-dove for QLH.

(6) Purify the hands (of the participants) (7) in the sanctuary of *'Ilu-Bēti*; (8) the woman/women may eat (of the sacrificial meal).

B. (9) A ram for *'Ilu-Bēti* as a peace-offering; (10) all may eat of it.

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

(12) a ram for *'Ušharâ Hulmizzi*.

D. (13) And a turtle-dove for QLH.

One day.

Vocalized Text

(1) *?ida yidbaḥu malku* (2) *lē ?ušharā hulmizzi* (3) *lē bi bēti ?ili bēti* (4) *šū lē hulmizzi* (5) *wa turru lē QLH* (6) *wa šahlil yadēma* (7) *bi qidši ?ili bēti* (8) *wa tilhamu ?attatū*

(9) *šū lē ?ili bēti šalamūma* (10) *kullu la yilhamu bihu*

(11) *wa lē bi bēti ŠQYM* (12) *šū lē ?ušharā hulmizzi*

(13) *wa turru lē QLH* (14) *yômu ?ah̄hadu*

Notes

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

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

→ Plate

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

⇒ Photo

Text*Obverse*

- (1) b yrh . ib^clt^r . b^l y^rm^l [.] ſb^c (2) š . 1 b^l . r^ck^lt^r . b⁻¹[-(-)]^{r---l}[. . .]
 (3) w bt . b^l . ûgr[t . . .] . ſ[-]-^{r-1} (4) 'rb . špš . w h^lmlk^l [.]
 b ſ'b^ct (5) ſrt . yrthš mlk b^rrr^l (6) gdlt . qdš il^r . gdlt^r . 1 b^clm (7) gdlt .
 1 ḡlm . dqtm . w glt (8) 1 ḡlmtm . bt . t^cy^r . ydbh^l (9) w tnrr . b^cd . bt b^l
 (10) lḡrt . imr . w ynt . qrt (11) 1 t^c.
 b tmnt^r . ſrt . ib^clt (12) alp . 1 md^rg^ll^r . b^l . ûgrt (13) ū^l ūrm . ū řnpt . 1
 ydbh^l (14) mlk . bt il^r . npš . 1 l^r-^l[. . .] (15) npš . 1 b^cl^l[. . .] (16) w 'r .
 l^r-^l[. . .] (17) r---l[. . .] . . .
(Reverse) . . . (18') [-]l . r---l[. . .] (19') r-^ltml . yk^r-^l[. . .]
 (20') b rb^c . ſrmm . b hmš [.] ſr^l(21')mm . w kbd . w . š řrp . 1 b^cl^l (22') ûgrt
 . b bt .
 b ſb^c . tdn (23') mhllm . 'rb . špš . (24') w h̄l m^rl^lk . hn . řmn . řlm (25') b^l
 . mtk . mlk^rm . r̄išyt
 (26') k gr^cz . tḡr^rkm .
 r̄q^rrd (27') hmytkm .
 c^rn^rkm . 1 b^ll^l tšun
 (28') y b^rl^lm^r . hm . t^ldy
 'z 1 t^lgrn(29')y .
 qrd [l] hmytny .
 iibr y (30') b^l . n ſ'qdš .
 m̄dr b^l (31') nmlu [.]
 b]kr b^rc^l . nš[q]dš
 (32') htp b^cl^l [.] n^lmlu .
 ſr^rt . b^ll^l [.] n^l[c](33')šr .
 qdš b^cl^l . n^l .
 ntbt b[c]l (34') ntlk .
 w ſ[m^c . b]c^rl^l . 1 r . ſ^ll^rtk^l[m]

(35') *ʳy¹dy . ՚z l t̄grk[m .
qrđ]* (36') *l h̄mytk¹m¹ [. . .]*

Translation

- IA. (1) In the month of *'Ib'alu*, on the seventh day: (2) a ram for *Ba'lu-R'KT* [. . .]
- B. (3) and in the Temple of *Ba'lu* of Ugari[t . . .].
- C. (4) When the sun sets, the king will be free (of further cultic obligations).
- IIA. On the seven(5)teenth day, the king will wash himself clean.
- B. (6) A cow in the sanctuary of *'Ilu*;
a cow for the *Ba'lu*-deities;
- (7) a cow for *Galmu*;
two ewes and a c<o>w (8) for *GLMTM*—the preceding beasts are to be sacrificed at the house of the *ta"āyu*-priest.
- C. (9) Next you shall illumine the 'D-room of the Temple of *Ba'lu* of
(10) Ugarit: a lamb and a city-dove; (11) these belong to the category of the *ta'ū*-sacrifice.
- III. On the eighteenth of *'Iba'latu*, (12) a bull for the MDGL of *Ba'lu* of Ugarit.
- B. (13) A flame-sacrifice and a presentation-offering the king (14) must sacrifice at the Temple of *'Ilu*: a neck for *՚r-՚l*[. . .];
(15) a neck for *Ba'lu*[. . .];
(16) and a donkey for [. . .]
(17) [. . .]
- . . .
- (18'-19') [. . .]
- IV.(20') On the fourth day: birds.
- V. On the fifth day: bir(21')ds and a liver and a ram as a burnt-offering for *Ba'lu* of (22') Ugarit in the temple.
- VIA. On the seventh day: you shall bring (23') the purifiers near.
- B. When the sun sets, (24') the king will be free (of further cultic obligations).
- C. Behold the oil of well-being of (25') *Ba'lu*, libation-offering for the benefit of the *Malakūma*, of the best quality.
- D. (26') When a strong foe attacks your gate,
a warrior (27') your walls,
You shall lift your eyes to *Ba'lu* and say:
(28') O *Ba'lu*, if you drive the strong one from our gate,
(29') the warrior [from] our walls,
A bull, (30') O *Ba'lu*, we shall sanctify,
a vow, O *Ba'lu*, (31') we shall fulfill;
[a first]born, O *Ba'lu*, we shall sa[nc]tify,

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

Vocalized Text

- (1) bi yarḥi ³ib^calati bi yômi šabīⁱ (2) šû lê ba^qli R^cK^lT^rB⁻¹[(-)]^r---¹[. . .]
 (3) wa bêta ba^li ³ugāri[t] Š[--]^r-¹ (4) ³arābu šapšu wa ḥallu malku
 bi šab^cati (5) ³aṣratı yirtaḥiṣu malku barūra (6) gadulatu qidṣa ³ili gadulatu
 lê ba^lima (7) gadulatu lê ḡalmi daqqatāma wa ga<du>latu (8) lê ḡal-
 matēma bêta ta^cāyi yidbaḥu (9) wa tanāriru bi ³ādi bêtı ba^li (10) ³u[']gārit
³immiru wa yônatu qarīti (11) la ³ta^cū
 bi ṭamānāti ³aṣratı ³ib^calati (12) ³alpu lê MD^rG^lL ba^qli ³ugārit (13) ³ū ³ūrīma
³ū ḥanūpata la yidbaḥu (14) malku bêta ³ili napšu lê ³I^r-¹[. . .] (15) napšu
 lê ba^lil[. . .] (16) wa ³ēru lê ^r-¹[. . .] (17) ^r---¹[. . .]
 . . .
 (18') [--]L . ^r---¹[. . .] (19') ^r-¹TML . YK^r-¹[. . .]
 (20') bi rabīⁱ ³uṣṣūrūmama
 bi ḥamīši ³uṣṣūrū(21') mama wa kabidu wa šû šurpu lê ba^li (22') ³ugārit bi
 bêtı
 bi šabīⁱ tadanni (23') muḥallilīma ³arābu šapšu (24') wa ḥallu malku hanna
 šamnu ḥalāmi (25') ba^li mattaku malakīma ra[']ṣiyata
 (26') kī gāra ³azzu ṭagrakumu
 qarrādu (27') ḥāmiyātikumu
³enēkumu lê ba^li tiṣṣa²ūna
 (28') yā ba^lima himma tadiyu
³azza lê ṭagrinū(29')ya
 qarrāda [lê] ḥāmiyātinūya
³ibbīra yā (30') ba^li naṣaqdiṣu
 maddara ba^li (31') namalli²u
 [bi]kāra ba^li naṣa[q]diṣu
 (32') ḥitpa ba^li namalli²u
³aṣrata ba^li na[‘a](33')šširu
 qidṣa ba^li na²lū
 naṭibata ba[‘li] (34') nitaliku
 wa ša[ma‘a ba]lu lê ḥalīti[kumu]
 (35') yadiyu ³azza lê ṭagrīku[mu
 qarrāda] (36') lê ḥāmiyātikumu

Notes

- (1–25') there is a horizontal line between each of these lines; they are not indicated in the transcription because they have no text-structuring function.
- (7) {gl̩t} read {g<d>l̩t}.
- (10) {l̩gr̩t} read {ú̩gr̩t}.
- (15) {b̩l̩[. . .]} the word *Ba'lu* may have been followed by one of the terms designating a distinct hypostasis of the deity.
- (20', 20'-21') {ṣ̩rmm} common noun m.pl.n.abs. + *m*-enclitic.
- (28') {h̩m̩} the reading {im̩} is also possible; {tdy} 2m.s. imperfective, G-stem, √YDY.
- (28'-29') {t̩l̩gr̩ny}, {h̩mytn̩} the {-y} is enclitic.
- (31') {[b]kr̩} the restitution of {b} is not certain but is preferable to {d} for reasons of space.
- (34') {ntlk} 1c.pl. imperfective, Gt-stem, √HLK.

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

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

Text***Obverse***

-
- (1) db̩l̩ . sp̩n̩[. il̩ib . álp . w š] (2) il̩ . álp . k š [. dgn . álp . w š . b̩l̩ . sp̩n . álp . w š] (3) b̩lm . álp . w š [. b̩lm . álp . w š . b̩lm . álp . w š] (4) b̩lm . álp . w š [. b̩l̩[m . ál̩lp̩[. w š . b̩lm . álp . w š] (5) árš . w šmm . š . ktr[t .] š . yr̩h̩[. š . t̩t̩r̩r̩ . š] (6) sp̩n . š [. ktr̩ . š . pdry . š . gr̩m . 'w thm̩t̩ . š] (7) árt̩ . š . 'nt . š . šp̩š . š [. ál̩rsy . š . 't̩tr̩t̩ š] (8) úšhry . š . il̩ . t̩d̩l̩r̩ . b̩l̩[. š r̩sp̩ . š . dd̩m s̩[. phr̩ . il̩m . š . ym . š . [k]n̩r̩ . š . 'ál̩pm . 'šrm [.] gdlt̩ 'š[. rp]
-
- (10) w šlmm . il̩ib . š . i̩l̩[. š .] d̩gn̩[.] 'š[.] 'b̩l̩b̩l̩[.] sp̩n . ál[p . w š]
 (11) b̩lm . kmm . b̩lm km̩m̩[. b]l̩m̩[.] kmm . b̩lm . kmm (12) b̩lm . kmm . b̩lm . k̩m̩[m]
-
- (13) iy . tl̩gmd . pdp . h̩lb̩g̩ . h̩bt̩[.] tl̩gl̩d . n[]d̩l̩d̩ . '[-][. . .] (14) úmnd̩ . in̩d̩ . md . kd̩mr . ár̩t̩-[-]t̩-t̩c . pn̩h̩b[. . .] (15) tl̩gl̩d̩ . pd . dld . in̩d̩ . id[d]r̩ in̩[-]š̩t̩[. . .] (16) 't̩t̩g̩in . kwrt̩[.] h̩nn . úštn . '[-][. . .] (17) tz̩g̩ . árm̩ . tt̩b . t̩ułk[.] h̩nz̩r̩[. . .]
-

- (18) k^trb . t^trt . šd . bt . mlk[...] (19) tn . skm . šb^c . mšlt . árb^c . bpnt . -
'[...] (20) hmšm . tl^t . rkb . rtn . tl^t . m^t . 'š[...] (21) lg . šmn . rqh .
šr^cm . ušp^tgm . p^tl[...] (22) kt . zrw . kt . nbt . šnt . w t^tl^tn^t-[...]

Reverse?

- (23) il . hyr . ilib . š (24) árš w šmm . š (25) il . š . kt^t . š (26) dgn . š . b^tl . hlb
álp w š . (27) b^tl spn . álp . w . š . (28) trty . álp . w . š . (29) yrh . š . spn
. š . (30) ktr š ^t.^ttr . š . (31) [á]t^trt . š . šgr . w lt^tm š (32) [šp]š [.] š . ršp
. idrp . š . (33) [---]mş^tr . š . (34) [ddmš . š . -(-)]mt . 'š^t . (35) []^t-[...]
(36) [...] (37) [ušhry . š] (38) [gtr ? . š . t^ttr^t[t . š]] (39) [tr^t . š] . md^tr . š
(40) [il q^tr^tt š . il . m^t-[... š] (41) [gr]m^t . w t^thmt [. š . ym . š]
(42) [-]m^tmr ^t.^t š . s^tr^t[--- . š š . il] (43) [dd]m^tm š . il lb[-]n^t
š ^t.^tu^t[tht . š . (knr . š.) b^tlm] (44) [al]p . w š . b^tlm al[p . w . š . b^tlm . álp
. w . š . b^tlm] (45) [a]t^tp . w [.] 'š^t.

Translation

- IA. (1) Sacrifice (for the gods of Mount) *Sapunu*: [for *'Ilu'ibî* a bull and a ram];
 (2) for *'Ilu* a bull and^t a ram;
 [for *Dagan* a bull and a ram;
 for *Ba'lu* of *Sapunu* a bull and a ram];
 (3) also for *Ba'lu* (no. 2) a bull and a ram;
 [also for *Ba'lu* (no. 3) a bull and a ram;
 also for *Ba'lu* (no. 4) a bull and a ram];
 (4) also for *Ba'lu* (no. 5) a bull and a ram;
 [also] for *Ba'lu* (no. 6) [a bu]ll [and a ram;
 also for *Ba'lu* (no. 7) a bull and a ram];
 (5) for *'Arsu-wa-Šamûma* a ram;
 for the *Kôtarâ[tu]* a ram;
 for *Yarihu* [a ram];
 for [*'Atta*]ru a ram;
 (6) for *Sapunu* a ram;
 for *Kôtaru* a ram;
 for *Pidray* a ram;
 for Mountains-and-the-Waters-of-the-Abyss a ram;
 (7) for *'Atiratu* a ram;
 for *'Anatu* a ram;
 for *Šapšu* a ram;
 for *'Arşay* a ram;
 for *'Attartu* a ram;
 (8) for *'Ušharaya* a ram;
 for the Auxiliary-Gods-of-*Ba'lu* a ram;

- for *Rašap* a ram;
 for *Dadmiš* a ram;
 (9) for the Assembly-of-the-Gods a ram;
 for *Yammu* a ram;
 for [Kin]nāru a ram;
 two bulls, two birds, a cow: as a b[urnt-offering].
-

B. (10) And as a peace-offering: for *'Ilu'ibî* a ram;

- for *'I[lu* a ram];
 for *Dagan* a ram;
 for *Ba'lu'* of *Sapunu* a bul[l and a ram];

- (11) also for *Ba'lu* (no. 2) the same;
 also for *Ba'lu* (no. 3) the same;
 also for [B]a'lu (no. 4) the same;
 also for *Ba'lu* (no. 5) the same;
 (12) also for *Ba'lu* (no. 6) the same;
 also for *Ba'lu* (no. 7) the sa[me].
-

C. (13) O *Eya*, hear (me, namely) my mouth; let the Aleppian *Hebat* hear . . .

- (14) for the gods of the lands, wisdom, with KDM . . . give(s) your
penušju-vessel . . . (15) may (t)he(y) listen to you, the poor one;
 [f]or/[con]cerning the gods . . . (16) *Tagi*, the god(dess), . . . me, an
 old man; a hero was given birth(?) . . . (17) the giftly (thing?) . . .
 give(s) . . . *Teššub*; *Šauška* . . .
-

D. (18) When *‘Attartu-Šadî* enters the royal palace: [. . .] (19) two

SK-garments, seven MŠLT-garments, four ḤPN-garments [. . .],

- (20) fifty-three RKB (of?) RTN, three hundred units of w[ool . . .], (21) a
 LG-measure of perfumed oil, two/some ŠR^c, two 'UŠPGT-garments,
 [two] *pali[du]*-garments . . .], (22) a KT-measure of gum, a KT-
 measure of liquid honey.

E. And you will reci[te . . .].

II. (23) The gods of the month *Hiyyāru*: for *'Ilu'ibî* a ram;

- (24) for *'Arṣu-wa-Šamūma* a ram;
 (25) for *'Ilu* a ram;
 for the *Kôtarātu* a ram;
 (26) for *Dagan* a ram;
 for *Ba'lu* of Aleppo a bull and a ram;
 (27) for *Ba'lu* of *Sapunu* a bull and a ram;
 (28) for *Tarratiya* a bull and a ram;
 (29) for *Yarihu* a ram;

- for *Sapunu* a ram;
- (30) for *Kōṭaru* a ram;
 for *'Attaru* a ram;
- (31) for [?A]tiratu a ram;
 for Šaggar-wa-²I¹tu a ram;
- (32) for [Šap]šu a ram;
 for Rašap-²Idrippi a ram;
- (33) [for ----]¹M¹Š¹R a ram;
- (34) [for *Dadmiš* a ram;
 for -(--)MT a ram;
- (35) [for . . . a ram];
- (36) [for . . . a ram];
- (37) [for *'Ušharaya* a ram];
- (38) [for *Gaṭaru* a ram;
 for *'At]tar[tu* a ram];
- (39) for *Tirāṭu* a ram;
 for *Mad(d)ara* a ram;
- (40) [for the Gods-of-the-Ci]ty a ram;
 for the Gods-of-M[en-and-of-Women a ram];
- (41) [for Mountain]s-and-the-Waters-of-the-Abyss [a ram;
 for *Yammu* a ram];
- (42) [for --]¹M¹MR a ram;
 for S¹R¹[. . . a ram;
 for Door-bolt a ram;
 for the Gods-of-](43) [the-La]nd-of-Aleppo a ram;
 for the Gods-of-*Lab[-]na* a ram;
 for *'U[th]atu* a ram;
 for *Kinnāru* a ram;
 also for *Ba'lu* (no. 4)] (44) [a bul]l and a ram;
 also for *Ba'lu* (no. 5) a bul[l and a ram;
 also for *Ba'lu* (no. 6) a bull and a ram;
 also (for) *Ba'lu*] (no. 7) (45) [a bu]ll and a ram.

Vocalized Text

- (1) dabħu ḥapuni[?ilu?ibī ²alpu wa šū] (2) ²ili ²alpu wa' šū [dagan ²alpu wa šū
 ba'li ḥapuni ²alpu wa šū] (3) ba'lima ²alpu wa šū [ba'lima ²alpu wa šū
 ba'lima ²alpu wa šū] (4) ba'lima ²alpu wa šū ba'li[ma ²a]lpu [wa šū
 ba'lima ²alpu wa šū] (5) ²arṣi wa šamīma šū kōtarā[ti] šū yariḥi [šū
 'aṭtar]i šū (6) ḥapuni šū kōṭari šū pidray šū gūrīma wa tahāmāti šū
 (7) ²atirati šū 'anati šū ḥapsi šū ²arṣay šū ²aṭtarti šū (8) ²ušharaya šū ²ilī
 ta'ḍiri ba'li šū rašap šū dadmiš šū (9) puḥri ²ilīma šū yammi šū [kin]nāri
 šū ²alpāma 'uṣṣurāma gadulatu š[urpu]

-
- (10) wa šalamūma ²ilu³ibî šû ²ili [šû] dagan šû ba⁴⟨⟨b⟩⟩li šapuni ⁵al[pu wa šû]
 (11) ba⁴lima kamāma ba⁴lima kamāma [ba]⁶lima kamāma ba⁴lima ka-
 māma (12) ba⁴lima kamāma ba⁴lima kam[āma]
-

(13–17) [Hurrian text]

- (18) kī tī¹rabu ²aṭtartu šadī bēta malki[. . .] (19) ḥinā sakkāma šab³u mašallātu
⁴arba⁵u ḥipānātu ⁶[. . .] (20) ḥamīšūma ṭalātu RKB RTN ṭalātu mi⁷āti
 š[a⁸]arāti . . .] (21) luggu šamni ruqhi ŠR⁹M ¹⁰ušpaḡatāma pal[idāma . . .]
 (22) kītu zurwi kītu nūbati šannati wa T¹¹T¹²N¹³[. . .]
-
- (23) ¹ili h̄iyyāri ²ilu³ibî šû (24) ⁴arši wa šamīma šû (25) ⁵ili šû kōṭarāti šû
 (26) dagan šû ba⁶li ḥalbi ⁷alpu wa šû (27) ba⁶li šapuni ⁸alpu wa šû
 (28) ṭarratīya ⁹alpu wa šû (29) yariḥi šû šapuni šû (30) kōṭari šû ¹⁰aṭtari šû
 (31) [P̄at]irati šû šaggar wa ¹¹itum šû (32) [ṣap]ši šû rašap ¹²idrippi šû
 (33) [---]¹³M¹⁴S¹⁵R šû (34) [dadmiš šû -(-)]MT šû (35) []¹⁶[. . .]
 (36) [. . .] (37) [Pušharaya šû] (38) [gaṭari¹⁷ šû ¹⁸aṭ]tar[ti šû] (39) [tirāti šû]
 madara šû (40) [P̄ilī qar]jīti šû ¹⁹ili M²⁰[. . . šû] (41) [gūrīm]a wa tahāmāti
 [šû yammi šû] (42) [-m]amēri šû sur[a--- šû . . . šû ²¹ili] (43) [dadm]ima
 šû ²²ili lab[-]na šû ²³u[thati šû (kinnāri šû) ba²⁴lima] (44) [Pal]pu wa šû
 ba²⁴lima ²⁵al[pu wa šû ba²⁴lima] (45) [P̄a]lpu wa šû

Notes

- (1–12) the restorations of the divine names lost through damage to the tablet are included here in the main text because they are certain, based as they are on the lists of divine names attested in multiple copies, in both Ugaritic and Akkadian.
- (2) for {k} (the sixth sign) read {w'}.
 (3–4, 11–12) {b¹lm} divine name m.s.g.abs. + m-enclitic, translated as “Ba¹lu (no. 2),” etc., following the lists of divine names in syllabic script, where these different manifestations of the weather deity are numbered (e.g., RS 20.024:5 {^dIM II}).
- (9) the last three offerings, with no indication of the divinities for whom they are intended, may have been for the deities {ūt̄ht}, {mlkm}, and {šlm}, the three divine names missing here from near the end of the deity list as known from RS 1.017 and RS 24.264⁺ (Ugaritic) and RS 20.024 (Akkadian).
- (10) {^rb¹⟨⟨b⟩⟩l¹} read {^rb¹⟨⟨b⟩⟩l¹}.
- (13–17) the translation of the Hurrian passage is from Lam 2006, whom we thank for his reading and interpretation, including four corrections in the text (the remnants of {^rbt¹} in line 13 were previously copied as the

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

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

Text 13: A Royal Funerary Ritual (RS 34.126)

→ Plate

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

⇒ Photo

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
(1) spr . dbḥ . ȝlm	Document of the sacrificial liturgy of the Shades.
(2) qr̄tm [.] r̄p̄i . á[r̄s . . .]	You have been called, O <i>Rapa'ūma</i> of the Earth,
(3) qb̄tm . qb̄s . d[dn . . .]	you have been summoned, O Assembly of <i>Didānu</i> ;
(4) qr̄ . ȝlkn . r̄p̄[u . . .]	'ULKN the <i>Rapa'u</i> has been called,
(5) qr̄ . trmn . rp[u . . .]	TRMN the <i>Rapa'u</i> has been called,
(6) qr̄ . sdn . w ^r . rd[n . . .]	SDN-wa-RDN has been called,
(7) qr̄ . tr . ȝlmn[. . .]	TR ȝLLMN has been called—
(8) qr̄u . rp̄im . qdmym[. . .]	they (in turn) have called the Ancient <i>Rapa'ūma</i> .
(9) qr̄tm . rp̄i . árs	You have been called, O <i>Rapa'ūma</i> of the Earth,
(10) qb̄tm . qb̄s . dd'n̄	you have been summoned, O Assembly of <i>Didānu</i> ;
(11) qr̄ . ȝmtm'r . m̄l̄k	King 'Ammittamru has been called,
(12) qr̄ . ȝ . nqm'd ¹ [.] mlk ¹	King Niqmaddu has been called as well.
(13) ks̄i . nqmd [.] ibky ¹	O Throne of <i>Niqmaddu</i> , be bewept,
(14) w . ydm ^c . h̄dm . p̄nh	and may tears be shed over the footstool of his feet.

- (15) 1 pn̄h . ybky . tl̄hn . ml̄k¹
 Before him they must beweep the king's
 table,
 each must swallow down his tears:
 Desolation and desolation of desolations!
 (16) w . 'y¹bl^c . ūdmth
 (17) 'dmt . w . 'dmt . 'dmt
 (18) išhn . špš .
 w . išhn (19) nyr . 'r¹bt .
 qIn . špš . ts¹h¹
 (20) ḥtr ¹[b]lk . 1 . ks^rl¹ .
 ḥtr (21) b^qlk . ḥrṣ . rd .
 ḥrṣ (22) rd . w . špl . 'pr .
- tht (23) sdn . w . rdn .
 tht . tr (24) 'llmn .
 tht . rpim . qdm^ry¹m
 (25) tht . 'mṭtmr . mlk

Lower edge

- (26) thm . ū . nq[md] . mlk
 under¹ King *Niqmaddu* as well."
 (27) 'sty . w . t^rc[y .
 tn .] 'w . t^r[y]

Reverse

- (28) tlt . w . t^ry [.]
 'ā[rb]t^r . w . t^r[y]
 (29) hm̄ . w . t^ry .
 t^rt . [w .] t^ry
 (30) ūb^c . w . t^ry .
- tq^rd¹m 'sr (31) šlm .
 šlm . 'mr[p̄i] (32) w . šlm .
 bāh .
 šlm . [t]ry^rl¹ (33) šlm . bth .
 šlm . ū^rg¹rt (34) šlm . tgrh
- thrice and perform the *ta'û*-sacrifice,
 four times and perform the *ta'û*-sacrifice,
 five times and perform the *ta'û*-sacrifice,
 six times and perform the *ta'û*-sacrifice,
 seven times and perform the *ta'û*-
 sacrifice.
 You shall present bird(s) of well-being:
 Well-being for '*Ammurāpi*', well-being
 for his house¹;
 well-being for *Tarriyelli*, well-being for
 her house;
 well-being for Ugarit, well-being for her
 gates.

Vocalized Text

- (1) sipru dabḥi zillima
 (2) qura^atumu rapa^ī 'arṣi // (3) quba^atumu qibūṣi didāni
 (4) qura^a'ULKN rapa^ū // (5) qura^a TRMN rapa^ū //
 (6) qura^a SDN wa RDN // (7) qura^a TR 'LLMN //
 (8) qara^ū rapa^īma qadmiyyima
 (9) qura^atumu rapa^ī 'arṣi (10) quba^atumu qibūṣi didāni

- (11) qura²a 'ammiṭtamru malku // (12) qura²a ²ū niqmaddu malku
 (13) kussa²i niqmaddi ²ibbakiyī (14) wa yidma^c hidāma pa^cnēhu
 (15) lē panēhu yabkiya ²ulħana malki
 // (16) wa yibla^ca ²udma^cātihu
 // (17) ²udmatu wa ²udmatu ²udamāti
 (18) ²iššahinī šapši // wa ²iššahinī (19) nayyāri rabbati
 'älāna šapši tašihī
 (20) ²atra [ba]^calika lē kussa²i
 // ²atra (21) ba^calika ²arṣa rid
 // ²arṣa (22) rid wa šapal ²apara
 taħta (23) SDN wa RDN // taħta TR (24) ²LLMN
 // taħta rapa²ima qadmiyyīma //
 (25) taħta ²ammittamri malki
 // (26) taħta² ²ū niq[maddi] malki
 (27) ²aštaya wa ta^ca[ya] // [tinā] wa ta^ca[ya] //
 (28) ²talāta wa ta^caya // ²a[rba]^ca wa ta^ca[ya] //
 (29) ²hamiša wa ta^caya // ²itt̄a [wa] ta^caya // (30) šab^ca wa ta^caya
 taqaddim ²uṣṣūrī (31) šalāmi
 šalāmu ²ammurā[pi] // (32) wa šalāmu bēti^chu //
 šalāmu [ta]rriyelli // (33) šalāmu bētiha //
 šalāmu ²ugārit // (34) šalāmu ²aqārīha

Notes

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

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

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

<i>Text</i>	<i>Translation</i>
(1) skn . d š ^c lyt	Sacred stela that <i>Tarriyelli</i>
(2) ḫ ^t ryl . 1 dgn . pgr	offered to <i>Dagan</i> : mortuary sacrifice;
(3) ḫw ^l ḥlp l ḥkl	and a bull for food.

Vocalized Text

(1) sikkannu dū ša^cliyat (2) tarriyelli lē dagan pagrû (3) wa ḥalpu lē ḥakli

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

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

<i>Text</i>	<i>Translation</i>
(1) pgr . d š ^c ly	Mortuary sacrifice that ‘Uzzīnu
(2) ḫ ^t zn . 1 dgn . b ^c lh	offered to <i>Dagan</i> his lord;
(3) [- ḥ] ḫl ^l p . b mḥrtt	[and a b]ull with the plow.

Vocalized Text

(1) pagrû dū ša^cliya (2) ‘uzzīnu lē dagan ba^clihu (3) [wa ḥ]alpu bi mahratati

→ Plate **Text 16: An Ex Voto Inscription (inscribed lion-headed vase RS 25.318)**
 ⇒ Photo *KTU* 6.62; Dietrich and Loretz 1978; Schaeffer 1978; Pardee 2000a: 813–15; 2002a: 126.

<i>Text</i>	<i>Translation</i>
(1) bn ḥgpṭr	<i>Binu-’Agaptarri.</i>
(2) pn ḥrw d š ^c ly nrn l ḥšp gn	Lion’s head (lit., ‘face’) that <i>Nūrānu</i> offered to <i>Rašap-Guni.</i>

Vocalized Text

(1) binu ḥagaptarri (2) panū ḥarwi dū ša^cliya nūrānu lē rašap guni

III. Incantations

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

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

→ Plate

⇒ Photo

Text

Obverse

<i>Text</i>	<i>Translation</i>
	<i>Obverse</i>
(1) ydy . dbbm . d̄grz .	(This recitation) casts out the tormenters of a young man:
tg h̄tk . r[hq]	the pain of your rod it has ba[nished,] the producers of the pain of your rod.
(2) b'l . tg h̄tk .	They go forth at the voice of the <i>ta</i> “āyu-
w tṣū . 1 pn . ql . t'y[(-)]	priest,
(3) k qtr . ȳr.btm .	like smoke from a window,
k b̄tn . 'mdm	like a serpent from a pillar,
(4) k y'lm . zrh .	like mountain-goats to a summit,
k lbim . skh	like lions to the lair.
(5) h̄t . nqh .	The rod has recovered,
ȳ qrb . h̄t .	yea the rod has approached.
thtā . 1 gbk	Should you sin against your body, should you commit evil against your
(6) w ḥ. tršc . 1 tmntk .	members,
tlhm . lhm (7) zm .	you must eat hard bread,
tṣt . b h̄ls . bl . şml .	in oppression drink a concoction of figs,
b mrmt (8) b miyt .	on the heights, in the well-watered valleys,
b ȳlm . b qdš .	in the shadows, even at the sanctuary.
āphm (9) kšpm . dbbm .	Then, as for the sorcerers, the tormenters,
ygrš . h̄rn	<i>Hōrānu</i> will drive (them) out,
(10) h̄brm . w ȳlm . d̄tm .	even the companions and the familiars.
lk (11) lžtm . ȳl . tmk .	You, with respect to heat, do not sag,
ȳl . t'lg (12) lšnk .	may your tongue not stutter,
ȳl . t̄pq . ȳpq .	may your canal not be decanalized!
lbš (13) ȳl . yštk .	The god can clothe you,
'rm . ȳl . yštk	the god can make you naked.
(14) 1 ādm . wd . h̄tm .	For the man, descend! from the rod
1 ȳrs . zrm	to the earth, O flow;

- (15) l bn . ḥdm . b ḥnš .
npzl
for the son of man, from illness he is delivered.
- (16) 'h'n . b npš . ḥtr̄ . rbt .
bl (17) [--(-)]rk . l ṭm .
itbnnk (18) [-----]
'b'l . ḫbū . ḥl . tb̄
Behold, in the throat of Lady *'Atiratu*
do X with juice to regale her.
- (19) [. . .]^{r-1} . ḥl ttbb . riš
I will recognize you [. . .]
- (20) [. . .]^rtm . k^{r-1}[-]
[. . .] disasters? K^{r-1}[-]
- (21) [. . .]^rm¹ . kn^{r-1}[. . .]
[. . .]^rM¹ KN^{r-1}[. . .]
- (22) [. . .]^{r-1}r[. . .]
[. . .]^{r-1}R[. . .]
The house I enter you must not enter!
[. . .] Do not turn your head

Vocalized Text

- (1) yadiyu dābibīma dī ǵazri
tōgā ḥaṭṭika ri[ḥhaqa] // (2) ba‘alī tōgā ḥaṭṭika // wa taṣīū lē panī qāli
ta‘āyī
- (3) ka qutri^rurubbatama // ka baṭni^rammūdama //
- (4) ka ya‘alima z̄uraha // ka laba‘īma sukkaha
- (5) ḥaṭṭu naqaha // ^rū qaraba ḥaṭṭu
tiḥṭā’ lē gabbika // (6) wa tiršā’ lē tamūnātika
tilḥamu laḥma (7) zumī // tištū bi ḥulṣi billa şamli
bi marāmāti (8) bi mā‘iyātī // bi żillīma bi qidšī
‘apahama (9) kaššāpīma dābibīma // yagrušu ḥōrānu // (10) ḥabirīma wa
ǵalamī da‘timā
lēka (11) lužatama ^ral tamuk // ^ral ti‘lag (12) lašānuka // ^ral ti‘āpiq
^rapīqu
labūša (13) ^rilu yašituka // ‘aruma ^rilu yašituka
- (14) lē ^radami r^rid ^rhaṭṭama // lē ‘arṣi zarmi // (15) lē bini ^radami bi ^ranašati
napzala
- (16) hanna bi napši ^raṭirati rabbati // billu (17) [--(-)]RK lē ṭātima
‘itbāninuka/i (18) [-----] // bēta ^rubūu ^ral tubu^r/tubū^r
- (19) [. . .]^{r-1} ^ral taṭābib raša
- (20) [. . .]ra‘āt-ma . K^{r-1}[-]
- (21) [. . .]^rM¹ . KN^{r-1}[. . .]
- (22) [. . .]^{r-1}R[. . .]

Notes

- (3) {úr.btm} read úr⟨⟨.⟩⟩btm.
- (6) there seems to be a small word-divider after the first sign (new reading as compared with the French edition, where this indentation in the clay was represented as damage).
- (10) ‘familiars’, lit., ‘lads of knowledge’.
- (14) {wd} read {r'd}.

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

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

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

→ Plate

⇒ Photo

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
(1) dy . 1 . yd ^c . yṣhk . ӯ z̪b	When the unknown one calls you and begins foaming,
(2) w . ḥnk . ḥṣhk .	I, for my part, will call you.
āmr̪mrn (3) 'ṣ . qdš .	I will shake pieces of sacred wood,
w . 'lk . 1 . (4) t̪l . bt̪n .	so that the serpent does not come up against you,
w . th̪tk (5) 1 . tqnn . 'qrb	so that the scorpion does not stand up under you.
(6) 'ly . 1 . t̪l . bt̪n . 'lk	The serpent will indeed not come up against you,
(7) qn . 1 . tqnn . 'qrb (8) th̪tk .	the scorpion will indeed not stand up under you!
km . 1 . tuđn	So may they not give ear,
(9) dbbm . kšpm .	the tormenters, the sorcerers,
hwt (10) r̪š ^c .	to the word of the evil man,
hwt . bn nšm	to the word of any man (lit., ‘son of the people’):
(11) ghrt . phm . w . špthm	When it sounds forth in their mouth, on their lips,
<i>Lower edge</i>	
(12) yšp ^r k ¹ . kmm . ḥrṣ	so may they be poured out to the earth,
<i>Reverse</i>	
(13) kšpm . dbbm	the tormenters, the sorcerers!
(14) 1 . úrt̪n . 1 . g̪bh (15) 1 . tmn̪t .	For 'Urtēnu, for his body, for his members.

Vocalized Text

Notes

- (1) {dy} determinative pronoun + y-enclitic; {zb} either a verbal adjective (/zabbu/ ← /*zabibū/) or the perfective (/zabba/).
 - (4, 6) {t'l} either contracted indicatives, as vocalized here (/ta'clū/ ← /ta'liyu/), or jussives irregularly negativized with /lā/, which would be a very strong volitive expression (this structure appears in line 8).
 - (4) {thtk} in Hebrew the corresponding preposition takes suffixes as though the stem were dual/plural—we have followed this pattern in vocalizing the form, but it may have been simply /tahtaka/.
 - (7) {qn} a verbal noun.
 - (12) {yšpk} 3m.s. jussive, indefinite subject (lit., ‘may someone pour’); {kmm} either an adverb, correlative with {km} line 8, or the preposition *k* + common noun *mm*, ‘water’ (/ka mêmâ/), ‘may (someone) pour them out like water to the earth’.

IV. “Scientific” Texts

Text 19: Hippiatric Prescriptions (RS 17.120)

Pardee 1985; 2001a: 244–48; *KTU* 1.85; Cohen 1996.

→ Plate

⇒ Photo

Text

Obverse

w . qm

- ## *Translation*

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

Vocalized Text

- (1) sipru nu“ami šūšawīma
- (2) kī yig‘aru šūšawu šūta ‘uqrubāni (3) yadūku wa yamassišu himma bi maskati dī liħħāti (4) himma bi MNDĞ wa yaħsuqu bi ’appēhu
- (5) kī ħāra šūšawu maġmaġa wa bisqala ‘irguzi (6) yadūku ‘ahħadaha wa yaħsuqu bi ’appēhu
- (7) wa kī ħāra šūšawu ħunduraṭa wa tħoqda marra (8) yadūku ‘ahħadaha wa yaħsuqu bi ’appēhu

- (9) *wa kī lā yiḥra²u wa lā yiṭtānu šūšawu* (10) [mussa]sū šūtu qulqulli wa šūtu 'irguzi (11) [yadū]ku 'ahhadaha wa yaṣṣuqu bi 'appēhu
- (12) [wa kī]¹ahada 'akla šūšawu šūta makšari (13) gur[ni] wa šūta 'aškurari
(14) *wa pirā hadrati yadūku wa yaṣṣuqu bi 'appēhu*
- (15) *wa kī 'ahada 'akla šūšawu šūta nīni²i* (16) *wa šūta makšari gurni wa šūta*
(17) 'irgāni HMR yadūku wa yaṣṣuqu bi 'appēhu
- (18) *wa kī yir'ašu šūšawu šūta billāni qaṭi* (19) *yadūku wa ya[ṣṣu]qu bi 'appēhu*
- (20) *wa kī []¹-¹BD šūšawu gidda ḥalbi* (21) *wa Š[]¹-¹. L¹-¹ []¹-¹*
(22) *yadūku [ahhadaha wa yaṣṣuqu [bi 'appēhu]*
- (23) *wa kī yig['aru šūšawu '¹--(-)¹ diprāni wa]* (24) *pirā T[RB dar'a wa*
tu]qda [marra wa] (25) *tamtīla giddi [wa tam]tīla TMRG [wa maǵmaǵa]*
(26) *wa šūta nīni²i wa pirā 'BK wa [šūta 'uqrub<ān²>i wa]*
(27) *⟨⟨maǵmaǵa⟩⟩? wa pirā ḥadṛati wa [tam]tīla* (28) 'irgāni HMR
yadūku 'a[hhadaha] (29) *wa yaṣṣuqu bi 'appēhu*
- (30) *kī yir'ašu ⟨šūšawu⟩² wa yikhapu ma'da* (31) *dabilata yaṭanata*
ṣim̄mūqīma yaṭa[nīma] (32) *wa qamha buqli yaṣṣuqu 'ahhadah[ha bi*
'appēhu]

Notes

- (1) {n'm} vocalized as an infinitive, D-stem ('the act of making good')—or it may be a common noun.
- (3) {ydk} either /yadūku/ (middle-weak root) or /yadukku/ (geminate root).
- (4) {yṣq} 3m.s. imperfective, G-stem, √YŞQ (the vocalization is patterned on the Hebrew /yiṣṣōq/ ← /yaṣṣuq-/).
- (9) {yttn} 3m.s. imperfective, Gt-stem, √TN.
- (14, 27) {pr ḥdrt} if *pr* here means 'seeds', as seems to be stated explicitly in line 24 for another vegetal product, the phrase may mean 'lettuce-seeds' (i.e., the result of letting some type of lettuce go to seed).
- (23–29) the restorations of complete words are based on parallel passages in other hippiatric texts.
- (26) RS 5.300:22 has {[. . .] qr'b¹}—should this form {'qrb} be corrected to {'qrb<n>} on the basis of the occurrence of that word in line 2 of RS 17.120? (It must in any case be a vegetal product.)
- (27) might the second occurrence of {mǵmǵ} in a single prescription be a mistake?
- (30) the text is plausibly to be corrected by the addition of {⟨ṣṣw⟩}.
- (32) it appears necessary to add {⟨ydk⟩} here, which might in turn require the phrase to be rearranged to read {ydk ḥdh w yṣq} as in the other paragraphs.

→ Plate Text 20: Manual of Teratology (RS 24.247⁺)

⇒ Photo Herdner 1978a: 44–60; KTU 1.103 + 1.145; Pardee 2000a: 532–64; 2002a: 135–40.

Text***Obverse***

- (1) ṭātt šin ^{r-1}[--]^{r-1}dāt . ḥabn . mādtn tqln b ḥwt
- (2) ṭ^s . hn^{r-1}[--(-)]^ry¹ ḥatr yld . bhmth t^r--¹[. . .]
- (3) gmš š[]n ykn b ḥwt
- (4) w ^{r1}[n]ḥwtn t^{ḥlq}
- (5) ^{r-1}[]rgbn ykn b ḥwt
- (6) []^{r-1} w ḥr ḥpm . ḥwt^rn¹ [t^{ḥlq}?] ^rm¹tn rgm
- (7) [w] ^rin¹[]^rm¹lkn y¹ḥd ḥw[t ibh w?] mrḥy mlk ^rdlln
- (8) [-]^{r-1}h . m^{r-1}[---]^r-m¹ḥt . bhmt[n-----]^{r-1}
- (9) ^rw¹ in šq . [šmál] ^rb¹h . mlkn ^ry¹[----(-)]^ri¹bh
- (10) ^rw¹ in qsr[t šm]^rā¹l . mlk^rn¹[----(-) i]^rb¹h
- (11) w qrn ši^rr¹ [. b] ^rp¹ith . š^rm¹a¹[l]n
- (12) ^{ṭhl} . in . bh[--]^{r-1}dn . ^{r-1}[] ^rm¹t^rn¹ [. . .]
- (13) mlkn . l ypq ^rš¹[p]ḥ
- (14) [w] in ^ruškm b^rh . ^rd^r[^r]^{r-1}
- (15) ^rw¹ in . kr^c y^rd¹h ^{r-1}[] ^ry¹ḥlq bhmt [--]^{r-1}
- (16) [-]^{r-1}[-]^{r-1}[] . i¹bn y¹ḥlq bhmt ^rhw¹t
- (17) []^{r-1} . t^{mn} c^z y¹ḥd i¹b mlk
- (18) []^{r-1} . ḥlq . m¹tn rgm

(19) []rg̥b . w tp . mṣq^t^t

(20) []r^ty^tzzn

(21) []rn

(22) []bh

(23) []t^tp^rs^t[. . .]

.....

Reverse

.....

(24') []t⁻ . t^l[. . .]

(25') []^r i^lr . lk^r⁻¹[. . .]

(26') w in . šq ymn . b^rh^t[. . .]

(27') w in . hrsp . b k^r⁻¹[. . .]

(28') w in . kr^c . ydh[. ymn ?]

(29') t^l ypq šph

(30') w in . hr apm . kl[. . .]

(31') w in . lšn bh . r[. . .]

(32') špth . thyt . k^r⁻¹[. . .]

(33') pnh . pn . i^rn . ü^r⁻¹[]^r⁻¹tqṣrn[. . .]

(34') ymy . b^l hn bhm[t . . .]

(35') w in . üdn . ymn . t^b^l[h i^bn y]šdd hwt

(36') []w y]hslnn

(37') w in . üdn šmål . t^b^l[h .]^rmlkn^t[y]šdd hwt t^rb^l[h . . .]

(38') w . yhslnn

(39') w qṣrt . p^cnh . b^lln ygt^r^l [. h]rd . w ühr

(40') y . ykly t^rs^tp

(41') t^w^l a^rph^l . k ap . c^{sr} . i^{lm} . tb^crn^t . hwt

-
- (42') []^{r-1}št . w ydù
-
- (43') []^{r.1} l rišh . dr^{r^{c1}} [.] ^rm¹lk hwt
- (44') [-----]^rh¹
-
- (45') [-----]^rd¹rh . yṣu . špšn . tpšlt h
wt hyt
-
- (46') [-----]mlkn . yd . ḥrdh . yddll
-
- (47') [-----]^rl¹ . ̄ušrh . mrhy . mlk tnšan
- (48') [-----]^{r-1}b . ydh
-
- (49') [-----]^{r-1} átrt . ‘nh . w ‘nh b lsbh
- (50') [ibn y]rps ḥwt
-
- (51') [---]bh . b ph . yṣu . ibn . yspu ḥwt
-
- (52') w [fⁿ] p^cnt . bh . ḥrdn . yhpk . l m lk
-
- (53') w [-] lšnh . ḥwtn tprš
-
- (54') b^{r-1}[--]^{r-1}ḥrh . b pith . mlkn . yšlm l ibh
-
- (55') w i [n -]^rk¹bm . bh . dr^c . ḥwt . hyt . yḥsl
- Upper edge*
-
- (56') w ‘^{r-1}[-] . ilm . tb^crn ḥwt . hyt
-
- (57') w ‘nh [b] ^rl¹šbh . mlkn y^czz ‘l ḥpth
-
- (58') w hr . ‘w -^r . bh . mlkn yb^cr ibh
-
- (59') w iñ yd š^rmā¹l bh . ḥwt iñ thlq

Translation

- (1) As for the ewes of the caprovids, [when t]hey give birth!: If it is a stone, many will fall in the land.
- (2) If it is a piece of wood, behold []^rY¹’ATR YLD, its cattle will be destroyed.
- (3) If the fetus is smooth, without h[air?], there will be [. . .] in the land.

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

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

Vocalized Text

- (1) ṫu²atātu ša³ni ^{r-1}[kī ta]lidnā !²abna ma³adatuna taqīlūna bi ḥuwвати
- (2) ‘iša hanna ^{r-1}[--(-)]¹Y¹ ATR YLD bahimatuha T^{r-1}[. . .]
- (3) gamīšu ša[‘iri ?] N yakūnu bi ḥuwвати
- (4) wa ²ē[nu] ḥuwwatuna tīḥlaqu
- (5) ^{r-1}[] raǵabuna yakūnu bi ḥuwвати
- (6) []^{r-1} wa ḥurrū ²appēma ḥuwwatuna [tīḥlaqu?] maṭnū rigmi
- (7) [wa] ²ēnu[] malkuna ya²ḥudu ḥuwwa[ta ²ebihu wa ?] murḥay malki tadallilanna
- (8) [-]^{r-1}hu M^{r-1}[---]^{r-1}M¹HT bahimatuna [--- tīḥla]qu
- (9) wa² ēnu šāqu [šam’ala] bihu malkuna ¹Y¹[---(-)] ²ēbahu
- (10) wa ²ēnu qisra[tu šam]pala malkuna [---(-)]²ē[bahu]
- (11) wa qarnu ši²ri [bi] pi²tihu šam²a[la] N
- (12) tīḥālu ²ēnu bihu [--]^{r-1}DN ^{r-1}[] maṭnū [rigmi ?] (13) malkuna lā yapūqu ša[p]ḥa
- (14) [wa] ²ēnu ²uškāma bihu dar[u] ^{r-1}
- (15) wa ²ēnu kara²u yadihu ^{r-1}[] yahalliqu bahimata [--]^{r-1}
- (16) [-]^{r-1}[-]^{r-1}[] ²ēbuna yahalliqu bahimata ḥuwвати
- (17) [] ^{r-1}ṭannānu ‘uzzi ya²uḥudu ²ēba malki
- (18) [] ^{r-1}[] HLQ maṭnū rigmi
- (19) [] JRĞB wa tuppū maṣūqatu

- (20) [] *jya^azzizunnu*
(21) [] *JRN*
(22) [] *]B-hu*
(23) [] *]T^rP^rŠ[...]*

.....

(24') [] *]^r- L¹[...]*
(25') [] *]T^rI^r LK^{r-1}[...]*
(26') *wa [?]ēnu šāqu yamīna bihu[...]*
(27') *wa [?]ēnu ḥarṣuppu [?] bi K^{r-1}[...]*
(28') *wa [?]ēnu kara^u yadihu [yamīna?]* (29') *lā yapūqu šaphā*
(30') *wa [?]ēnu ḥurrā [?]appēma KL[...]*
(31') *wa [?]ēnu lašānu bihu R[...]*
(32') *šapatuhu taḥ<ti>yyatu ka^{r-1}[...]*
(33') *panūhu panū [?]IRN [?]U^{r-1}[]^{r-1}taqaṣṣirūna [...]* (34') *yamīya ba^li
hanna bahima[tu ...]*
(35') *wa [?]ēnu [?]udnu yamīna bi[hu [?]ēbuna ya]šaddidu ḥuwwata* (36') [*wa
ya]ḥsulannanna*
(37') *wa [?]ēnu [?]udnu šam[?]ala bi[hu] malkuna [ya]šaddidu ḥuwwata [?]ebi[hu]* (38') *wa yaḥsulannanna*
(39') *wa qaṣirtā<ma>? pa^cnāhu ba^cluna yiḡtāru [hu]rāda wa [?]uhrā(40')ya
yakalliyu rašap*
(41') *wa [?]appuhu ka [?]appi [?]uṣṣuri [?]ilūma taba^cirūna ḥuwwata* (42') [*]^{r-1}ŠT wa yid[?]u*
(43') [] *lē ra[?]sihu dar^u malki huwati* (44') [*]^rH¹*
(45') [] *]D^rR-hu yaṣi[?]u šapšuna tapaṣillu(na)[!] ḥuwwati
hiyati*
(46') [] *malkuna yada ḥurādi yadallilu !*
(47') [] *]L^ruṣar-hu murḥay malki tinnaši[?]anna* (48') [*]^{r-1}bi
yadihu*
(49') [] *lē [?]atrati [?] ēnēhu wa ēnāhu bi liṣbihu* (50') *[[?]ebuna
ya]ṛpusu ḥuwwata*
(51') *[wa --]Buhu bi p̄ihu yaṣi[?]u [?]ebuna yissapi[?]u ḥuwwata*
(52') *wa [[?]ēnu] pa^canātu bihu ḥurāduna yihhapiku lē malki*
(53') *wa [--] lašān-hu ḥuwwatuna tipparišu*
(54') *B^{r-1}[--]I^{r-1}HR-hu bi pi^rtēhu malkunu yišlamu lē [?]ebihu*
(55') *wa [?]ēnu -]K^rB-ma bihu dar^u ḥuwwati hiyati yiḥhasilu*
(56') *wa [?]ilūma taba^cirūna ḥuwwata hiyati*
(57') *wa ēnāhu (or: [?]ēnuhu) [bi] liṣbihu malkuna ya^cāzizu [!]alē ḥuptiḥu*
(58') *wa HR wa [?]R bihu malkuna yaba^ciru [?]ebahu*
(59') *wa [?]ēnu yadu šam[?]ala bihu huwwatu [?]ebi tiḥlaqu*

Notes

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

- (1) correct {åt} to {n} and restore {tått šin ḫ. [k t]’l’dn’}; {tått} either an irregular plural (the feminine plural morpheme would be attached to the feminine singular stem) or a mistake for {tåt} /tu?åtu/; {mådtn} the {-n} is enclitic (as in all cases in this text of a common noun which is the first word of an apodosis and is singular absolute).
- (3) perhaps restore {[rgb]n}.
- (12) restore {[rgm]} after {mtn}, as in lines 7 and 18?
- (19) {tp} 3f.s. imperfective, Gp-stem, √NPY /tuppū/ ← /*tunpayu/.
- (32') {thy_t} read {th<t>yt}.
- (33') {tqšrn} either 3m.pl. imperfective, D-stem, (subject lost in the break) or 3m.pl. imperfective, G-stem or Dp-stem, subject {ymy} ‘the days of the master will be short/shortened’).
- (34') {ymy} common noun m.pl. n. or a. (depending on how the preceding line is restored) + y-enclitic.
- (39') {qṣrt p'nh} the second word should be in the dual (because the plural is p'nt and, if it were singular, it should be specified as to ‘right’ or ‘left’) and it appears necessary to emend the adjective to agree in number; {ygtr} 3m.s. imperfective, Gt-stem, √GR.
- (44'-49') the number of signs missing at the beginning of lines 44'-49', 51' may only be estimated approximately.
- (45') {tpšlt} correct either to {tpšl⟨t⟩} or to {tpšln'} and analyze as a verb—or analyze as a nominal predicate (/tapšilatu/ ‘Šapšu (will be) the debasing of that land’).
- (46') {yddll} probably correct to {yd⟨d⟩ll}.

V. Letters

Text 21: A Military Situation (RS 4.475)

→ Plate

⇒ Photo

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

Text

Obverse

(1) *thm . iwrdr* (2) *l . plsy* (3) *rgm*

(4) *yšlm . lk*

(5) *l. trgds* (6) *w . l . klby* (7) *šmčt . htü* (8) *nhtü . ht* (9) *hm . inmm* (10) *nhtü . w . lakk* (11) *‘my . w . yd* (12) *ilm . p . k mtm* (*Lower edge*) (13) *‘z . mid* (14) *hm . ntkp* (*Reverse*) (15) *mčnk* (16) *w . mnmm* (17) *rgm . d . tšmč* (18) *tmt . w . št* (19) *b . spr . ‘my*

Translation

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

(4) May it be well with you.

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

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

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

Vocalized Text

(1) *tahmu iwriderri* (2) *lê pilsiya* (3) *rugum*

(4) *yišlam lêka*

(5) *lê targuddassi* (6) *wa lê kalbiya* (7) *šamačtu hatači* (8) *nahtaaūhatti* (9) *himma ēnumama* (10) *nahtaaū wa lačak* (11) *‘immaya wa yadu* (12) *‘ilima pā kī mōtuma* (13) *‘azzu mačda* (14) *himma natkapū* (15) *mačnūka* (16) *wa mannama* (17) *rigmu dū tišmaču* (18) *tammati wa šit* (19) *bisipri ‘immaya*

Notes

(7–8) {*htü nhtü*} a common noun in construct with the following verbal phrase.

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

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

→ Plate Text 22: *Talmiyānu and ’Ahātumilki to Their Lady (RS 8.315)*

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

Text***Obverse***

(1) 1 . ՚úmy . ՚ádtñy (2) rgm (3) t̄hm . tl̄myn (4) w . ՚áhtmlk . ՚bdk

(5) 1 . p̄n . ՚ádtñy (6) mrhqt̄m (7) qlny . ՚ilm (8) t̄gr̄k (9) t̄slmk (10) hnny . ՚mny (11) kll . mid (*Lower edge*) (12) šlm . (13) w ՚. ՚ápk . ՚ánk (*Reverse*) (14) nh̄t . tmny (15) ՚m . ՚ádtñy (16) mn̄m . šlm (17) rgm . t̄lb (18) 1 . ՚bdk***Translation***

(1) To my mother, our lady, (2) say: (3) Message of *Talmiyānu* (4) and *’Ahātumilki*, your servants:
 (5) At the feet of our lady (6) (from) afar (7) we fall. May the gods (8) guard you, (9) may they keep you well. (10) Here with the two of us (11) everything is very (12) fine. (13) And I, for my part, (14) have got some rest. There (15) with our lady, (16) whatever is well, (17) return word (of that) (18) to your servants.

Vocalized Text

(1) lê ՚ummiya ՚adattināyā (2) rugum (3) taḥmu talmiyāna (4) wa ՚ahātimilki ՚abdēki
 (5) lê pa᷑nē ՚adattināyā (6) marḥaqtama (7) qālānāyā ՚ilūma (8) taḡġurūki
 (9) tašallimūki (10) hannaniya ՚immānāyā (11) kalīlu ma᷑da (12) šalima
 (13) wa ՚apa ՚anāku (14) nāḥātu ՚ammāniya (15) ՚imma ՚adattināyā
 (16) mannama šalāmu (17) rigma ՚atibī (18) lê ՚abdēki

Notes

- (1) {՚ádtñy} common noun f.s.g. + pronominal suffix 1c.du.
- (6) {mrhqt̄m} common noun + *m*-enclitic.
- (8) {t̄gr̄k} 3m.pl. imperfective, G-stem, √N̄GR.

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

→ Plate

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

⇒ Photo

Text*Obverse*

(1) 1. mlkt (2) ȳmy . rgm (3) th̄m . mlk (4) bnk .

(5) 1 . p̄n . ȳmy (6) qlt . 1 . ȳmy (7) yšlm . il̄m (8) t̄rk . t̄slmk

(9) hl̄ny . ‘mny (10) kll . šlm (11) tmny . ‘m . ȳmy (*Lower edge*) (12) mn̄m . šlm (13) w . rgm . tt̄b . ly

Reverse

(14) bm . ty ndr (15) īt̄t . ‘mn . mlk[‘t̄] (16) w . rgmy . 1 [?] (17) lqt . w . pn (18) mlk . nr bn

Translation

(1) To the queen, (2) my mother, say: (3) Message of the king, (4) your son.

(5) At my mother's feet (6) I fall. With my mother (7) may it be well! May the gods (8) guard you, may they keep you well.

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

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

Vocalized Text

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

(5) lē pānē ȳmmiya (6) qālātu lē ȳmmiya (7) yišlam ȳilūma (8) taḡguruki tašallimūki

(9) halliniya ‘immāniya (10) kalīlu šalima (11) tammāniya ‘imma ȳmmiya (12) mannama šalāmu (13) wa rigma ṭatibī layya (14) bima ṭayyi nadarū (15) ȳittata ‘immānu malkati (16) wa rigamīya la (17) laqa<ḥ>at wa panū (18) malki nārū binū

Notes

(9) {‘mny} prep. + pron. 1c.s. + y-enclitic (/‘immān + ī + ya/).

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

→ Plate

⇒ Photo

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

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

Text***Obverse***

(1) t̄hm . ḫt̄lm[y]r̄n̄ (2) l̄tryl . ȳmy (3) rgm

(4) ȳslm . lk . ȳly (5) ȳgr̄t . t̄gr̄k (6) t̄slmk . ȳmy (7) td̄c . ky . r̄bt (8) l̄pn . ȳp̄s
 (9) w̄pn . ȳp̄s . nr̄ (10) by . m̄d . w̄ūm (11) t̄sm̄l . m̄ab̄ (12) w̄ ȳl . tw̄ln̄ (13)
 ‘tn̄ . h̄rd̄ . ȳnk̄ (14) ‘mny . šlm̄ (15) kll (*Lower edge*) (16) w̄ mn̄m . (17) šlm̄ .
 ‘m (*Reverse*) (18) ȳmy (19) ‘my . tt̄tb̄ (20) rgm

Translation

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

Vocalized Text

(1) taḥmu talmi[yā]na (2) lē tarriyelli ȳummiya (3) rugum
 (4) yišlam lēki ȳilūya (5) ȳugārit taḡgurūki (6) tašallimūki ȳummiya (7) tida᷑i
 kīya ‘arabtu (8) lē pan̄ ȳap̄s̄i (9) wa pan̄ ȳap̄s̄i nārū (10) biya ma᷑da wa
 ȳummī (11) tašammiḥ ma᷑abâ (12) wa ’al tiwwahilan (13) ‘ātinu h̄urādi
 ȳanāku (14) ‘immāniya šalima (15) kalīlu (16) wa mannama (17) šalāmu
 ‘imma (18) ȳummiya (19) ‘immaya taṭat̄ib̄ (20) rigma

Notes

- (4) {ȳly} common noun m.pl.n.abs. + y-enclitic.
 (6–7) {ȳmy td̄c} either a common noun f.s.g. functioning as a vocative + 1c.s. pronominal suffix followed by a jussive, G-stem, √YD̄c 2f.s. (this analysis is reflected in the translation and vocalization indicated here, lit., ‘O my mother, may you know’), or a common noun f.s.n. + 1c.s. pronominal suffix + y-enclitic followed by a jussive, G-stem, √YD̄c 3f.s. (/’ummīya tida᷑/, ‘may my mother know’).

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

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

→ Plate

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

⇒ Photo

Text

Obverse

- (1) ¹mlkt . ²u[m]³y⁴ (2) ¹gm . th¹m[] (3) mlk . bn¹k[]
 (4) ¹p¹n . ²u¹m¹y¹ (5) qlt¹. l¹y . ²u¹[m]y (6) yšlm . il[m] (7) tg¹r¹k .
 tš[l]¹m¹k
 (8) ¹h¹ny . ²mn¹y¹ [. š]lm (9) w . tm¹n¹ . ²m¹ [. u]my (10) mn̄m . š¹l¹[m] (11)
 w . rgm [. t̄tb .] l¹y

- (Lower edge) (12) hl¹n¹y . ²m¹n¹ (13) mlk . b . ty ndr (14) i¹t . w . ht (*Reverse*)
 (15) [-]sny . ²u¹drh (16) w . hm . ht . (17) l¹ . w . l¹kt (18) ²mk . w . hm (19) l¹ .
 l¹ . w . l¹km (20) il¹ák . w . át (21) ²umy . ál . t¹dh¹s¹ (22) w . áp . mhkm (23)
 b . lk¹ . ál . (24) t¹st

Translation

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

Vocalized Text

- (1) lē malkati ²u[mmi]ya (2) rugum taḥmu (3) malki biniki
 (4) lē pa¹nē ²ummiya (5) qālātu lēya ²u[mmi]ya (6) yišlam ²ilū[ma] (7)
 taggūrūki taša[lli]mūki
 (8) halliniya ²immāniya [ša]lima (9) wa ṭammāna ²imma ¹u[mmi]ya (10)
 mannama šalā[mu] (11) wa rigma [taṭibī] layya

(12) halliniya 'immānu (13) malki bi tayyi nadarū (14) 'itt̄ata wa hatti (15) [ya]sanniyu 'uddarahu (16) wa himma hatti (17) 'alâ wa la'iktu (18) 'immaki wa himma (19) lâ 'alâ wa la'ákuma (20) 'ilPaku wa 'atti (21) 'ummiya 'al tidħas̄i (22) wa 'apa mahakama (23) bi libbiki 'al (24) tašti

Notes

(12-13) {‘m^fn’ mlk} the king of Ugarit was with the Hittite king when he dictated this letter.

(15) restore {[y]sny} ?

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

→ Plate

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

⇒ Photo

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

Text

Obverse

(1) l . mlk . ḫgrt (2) ḫhy . rgm (3) thm . mlk . sr . ḫhk

(4) yšlm . lk . iłm (5) tğrk . tšlmk (6) hnny . ‘mn (7) šlm . t̄mny (8) ‘mk . mnñ
(9) rgm . tt̄b¹

(10) ánykn . dt (11) líkt . mšrm (12) hndt . b . sr (*Lower edge*) (13) mtt . by
 -^r₋₁ (14) gšm . ádr (*Reverse*) (15) nškh . w (16) rb . tm̄t (17) lqh . kl . dr^c (18)
 bd^fnh^lm . w . án^fk^l (19) k[l] ^r₋₁ dr^ch^lm (20) ^rk^ll ^r. n^lpš . (21) w ^r. á^lklhm .
 bd (22) r^fb^l [.] tm̄t . lqht (23) w . ttb . ánk . lh^m (24) w . ányk . tt (25) by .
 'ky . 'ryt (26) w . áhy . mhk (27) b . lbh . ál . yst

Translation

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

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

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

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

Vocalized Text

(1) lê malki ²ugārit (2) ²ahîya rugum (3) taḥmu malki ṣurri ²ahîka
 (4) yišlam lêka ²ilūma (5) taḡġuruka taṣallimūka (6) hannaniya ²immān̄
 (7) šalima ²tammāniya (8) ²immaka mannama šalāmu (9) rigma ṭatib
 (10) ²anayukana dāti (11) la'ikta miṣrēma (12) hannahadāti bi ṣurri (13)
 mētātu biya (14) gišmi ²aduri (15) naškahū wa (16) rabbu tamūtati (17)
 laqaha kulla ²dar'i (18) bîdēnahumu wa ²anāku (19) ku[lla] ²dar'i humu (20)
 kulla napši (21) wa ²aklahumu bîdē (22) rabbi tamūtati laqaḥtu (23) wa
 ṭatābu ²anāku lēhumu (24) wa ²anayuka tit (25) biya 'akkāyi 'arīyatū (26)
 wa ²ahûya mahaka (27) bi libbihu ²al yašit

Notes

- (10) {ānykn} common noun + pronominal suffix + *n*-enclitic (this noun is grammatically feminine, as may be seen from the feminine verbal forms of which it is the subject in the continuation of the text).
- (12–15) lit., ‘that (group of ships) in Tyre were dying (when) in a strong storm they found themselves’ (‘were dying’ = ‘were dead in the water’).
- (13) the two signs erased at the end of the line appear to have been {gš}, that is, the first two signs of the word *gšm*; the scribe began to write the word here, then seeing that the space was too short for the entire word on the lower edge, he erased what he had written and moved down to the next line and began the word again.
- (23) {w ²tb ānk} the verbal form is plausibly the infinitive (this explanation appears preferable to correcting the text to read {²tb²b}).
- (24) {tt} 3f.s. perfective $\sqrt{T}WY$, /²tawiyat/ → /tit/ or /tat/.

Text 27: *Tipṭiba'lu* to the King (RS 18.040)

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

→ Plate

⇒ Photo

Text

Obverse

(1) l . mlk . b^{c1}y (2) rgm (3) ^rt¹hm . tptb^{c1} (4) [c]^rb¹dk

(5) [l .]^rp^{c1}n . b^{c1}y (6) [šb]^rc¹d . šb^{c1}d¹ (7) ^rm¹[r]hqt¹m (8) qlt

(9) ²bdk . b . (10) lwsnd (11) ²ābṣr . (*Lower edge*) (12) ²m . mlk (13) w . ht .
 (14) mlk . syr (*Reverse*) (15) ns . w . tm^rny¹ (16) ydbḥ (17) mlg^rgm¹ (18) w . mlk . b^{c1}y (19) y^rd^{c1}

Translation

- (1) To the king, my master, (2) say: (3) Message of *Tiptiba'lu*, (4) your [se]rvant:
 (5) [At] the feet of my master, (6) [seve]n times, seven times, (7) (from) a[f]ar (8) do I fall.
 (9) As for your servant, in (10) *Lawasanda* (11) I am keeping an eye (on the situation) (12) along with the king. (13) Now (14) the king has just left in haste to (Mount) Sēyēra, (15) where (16) he is sacrificing (17) MLĞ'GM¹.
 (18) The king, my master, (19) must know (this).

Vocalized Text

- (1) lê malki ba'liya (2) rugum (3) tahmu tiptiba'li (4) ['a]bdika
 (5) [lê] pa'nê ba'liya (6) [šab]cida šab'ida (7) ma[r]haqtama (8) qâlâtū
 (9) 'abduka bi (10) lawasanda (11) 'abşuru (12) 'imma malki (13) wa hattî
 (14) malku Sēyēra (15) nâsa wa ḫammâniya (16) yidbaħu (17) MLĞ'GM (18)
 wa malku ba'liya (19) yida'

Note

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

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

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

Text

Obverse

- (1) l . ydrm . b'lny (2) rgm (3) t̄hm . pnht (4) w . yrmhd (5) 'bdk . p šlm (6) l b'lny . ilm (7) t̄grk . t̄slmk (8) l . p'ñ . b'lny (9) t̄nid . šb'd (10) mrhqtm . qlny
 (11) hlny . bn . 'yn (12) yštāl . 'm . ámtk (13) w . lâk . lh . w . khdn (14) w . ánk . hr̄s (15) lqht . w . hwt (*Lower edge*) (16) hbt . w lm . tb (17) bn . 'yn (*Reverse*) (18) w . lqh . tqlm (19) ksp . bd . ámtk

-
- (20) w tn . 'bdk (21) t̄mt . 'mnk (22) klt tn . ákl . lhm (23) w . k t̄sal (24) bt . 'bdk (25) w . k ymḡ (26) 'bdk . l šlm (27) 'mk . p l . yšb'l (28) hpn . l b'ly (29) mn̄m . it . l 'bdk

Translation

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

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

Vocalized Text

- (1) lê yadurma ba‘lināyā (2) rugum (3) taḥmu piḥaṭi (4) wa yarmihaddi
 (5) ‘abdēka pa šalāmu (6) lê ba‘lināyā ’ilūma (7) taggurūka tašallimūka (8) lê pa‘nē ba‘lināyā (9) ḥinē’ida šab‘ida (10) marḥaqtama qālānāyā
 (11) halliniya binu ‘ayāna (12) yišta”alu ‘imma ‘amatika (13) wa la’ak lêhu
 wa kaḥhidannannu (14) wa ‘anāku ḥarrāša (15) laqaḥtu wa ḥiwwētu
 (16) habbēta wa lêma tāba (17) binu ‘ayāna (18) wa laqaḥa ṭiqlêma
 (19) kaspa bîdē ‘amatika
 (20) wa ḥinā ‘abdāka (21) ḥammati ‘immānuka (22) kullatu tin ‘akla lêhumā
 (23) wa kā tiš’alū (24) bētu ‘abdēka (25) wa ki yamḡiyu (26) ‘abduka lê
 šalāmi (27) ‘immaka pa la yašab’ilu (28) ḥipâna lê ba‘liya (29) mannama ‘iṭu
 lê ‘abdkā

Notes

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

→ Plate **Text 29: The King to the Queen-Mother in the Matter of the Amurrite Princess (RS 34.124)**
 ⇒ Photo

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

Text

Obverse

(1) [l . mlkt . úmy] (2) [rgm] (3) [thm .] 'm¹[lk . bnk]
 (4) [l p]^cn . úmy ^r.¹ [qlt] (5) [l]^ry¹ . úmy šlm ^r.¹ [ilm] (6) [t]grk . tšl^rm¹[k]
 (7) 'h¹nny . 'mn . šl[m . kl]^rI¹ (8) tmny . 'mk- . mn̄m (9) šlm . rgm . tt̄ . ly
 (10) lm . tl̄kn . hpt̄ . hndn (11) p . mšm^ct . m^rlk¹ (12) ìnn . ìm . bn . q^rl⁻¹
 (13) ìm . bn . ályy . ìm (14) mšm^ct . mlk (15) 'w .¹ tlkn . tn . tnm (16) 'my .
 w . t̄brn . lby (17) w . lh̄t . bt . mlk . ámr (18) 'k¹y ^r.¹ t̄dbr . úmy (*Lower edge*)
 (19) l . pn . qrt (20) ìm . ht . l . b (21) m̄qt . yt^rbt¹ (*Reverse*) (22) qrt . p . mn
 (23) likt . ánk . lh̄t (24) bt . mlk . ámr (25) ybnn . hlk (26) 'm . mlk . ámr
 (27) w . ybl . hw . mīt (28) hr̄s . w . mrdtt . l (29) mlk . ámr . w . lq̄h . hw
 (30) šmn . b . qrnh (31) w . ysq . hw . l . rīš (32) bt . mlk . á^rmr¹ (33) mn̄m ^r.¹
 h̄^rt̄[...]^r.¹ (34) 'k¹y . úm^ry¹[...] (35) [...]r . h̄^rw¹[...] (36'–38' [...])
 (*Upper edge*) (39'–41' [...]) (*Left edge*) (42') [...]st̄ir . p . ú(43') [...]^r.¹t̄.
 kly . b . kpr (44') [...]hbk . w . ánk (45') [...]n̄itk

Translation

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

[. . .]

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

Vocalized Text

- (1) [lē malkati ²ummiya] (2) [rugum] (3) [taħmu] ma[lki biniki]
- (4) [lē pa]⁶nē ²ummiya [qälātu] (5) [lē]ya ²ummiya <y>šlam [²ilūma]
- (6) [ta]ǵǵuruki tašallimū[ki]
- (7) hannaniya ²immān̄ šali[ma kali]lu (8) ǵammāniya ²immaki mannama
- (9) šalāmu rigma taṭī<bī> layya
- (10) lēma tala⁷iķina hupta hannahdāna (11) pa mašma⁸tu malki (12) ²enuna
 ²imma binu QL⁹ - (13) ²imma binu ²alliyaya ²imma (14) mašma⁸tu malki
- (15) wa talikūna ḥinī ²tanūma (16) ²immaya wa taṭburīna libbaya (17) wa
 lūħatu bitti malki ²amurri (18) kīya tadabbiru ²ummīya (19) lē panī qarīti
- (20) ²imma hattī lē bi (21) mašūqati yāṭibatu (22) qarītu pa manna
- (23) la'iktu ²anāku lūħata (24) bitti malki ²amurri (25) yabnīnū halaka
- (26) ²imma malki ²amurri (27) wa yabala huwa mi¹⁰ta (28) ḥurāši wa mardēta!
 lē (29) malki ²amurri wa laqāha huwa (30) šamna bi qarnīhu (31) wa yaṣaqā
 huwa lē ra¹¹ši (32) bitti malki ²amurri (33) mannama HT[. . .] (34) kīya
 ²umm̄-ya [. . .] (35–41') [. . .] (42') [. . .] ŠT¹²IR pa ²ū (43') [. . .] killaya bi
 kapāri (44') [. . .]hib-ki wa ²anāku (45') [. . .] ūni¹³t-ki

Notes

- (1–3) the restoration of the address is based on epistolary usage, the space available, and the trace of a {¹m¹} in line 3.
- (5) {²umyšlm} probably correct to read {²umy <. y >šlm}.
- (9) {²tt} certainly correct to read {²tt}.
- (20) {l . b} either two prepositions forming a complex prepositional phrase (as is indicated in the vocalized text) or else asseverative /la/ + the preposition /bi/.
- (28) {mrđtt} a mistake for {mrđt} or an irregular plural?
- (33) {ht[. . .]} perhaps restore a form derived from the root HT², ‘to commit an error, to sin’.
- (42') {[. . .]štir} should be an imperfective, Gt-stem, from √Š'R, but the grammatical person is unknown.
- (44', 45') {[. . .]hbk}, {[. . .]nitk} plausibly restore {[. . .]á]hbk} and {[. . .]š]nitk} (in the first case, the grammatical number is unclear whereas in the second it must be singular [the plural would be written {šnātk} for /šāni²āt-ki/]; the grammatical case of both words is unknown because the context is lost).

→ Plate
⇒ Photo

Text 30: *'Anantēnu to His Master, Hidmiratu (RS 92.2010)*

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

Text

Obverse

(1) 1 ḥdmrt (2) b^cly . rgm (3) t̄hm . ḥnnntn (4) 'bdk . ilm (5) t̄grk . t̄slmk (6) 1 p^cn . b^cly (7) šb^cd . w šb^cd (8) mrhqt^cm (9) qlt . w hnn (10) 'm 'bdk (11) mīd . šlm (*Lower edge*) (12) w b^cly (13) šlm^rh¹ (*Reverse*) (14) w šlm (15) nkly (16) w šlm (17) bth . w šlm (18) šm^c rgmk (19) n^cm ḥt̄b (20) 'm 'bdk (21) w b^cly bt (22) 'bdh . ḥl (23) yb^cr (24) b ydh

Translation

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

Vocalized Text

(1) lē ḥidmirati (2) ba^cliya rugum (3) taḥmu 'anantēna (4) 'abdika 'ilūma (5) taḡġurūka tašallimūka (6) lē pa^cnē ba^cliya (7) šab^cida wa šab^cida (8) marḥaqtamā (9) qālātu wa hanna(na) (10) 'imma 'abdika (11) ma'da šalima (12) wa ba^cliya (13) šulmahu (14) wa šulma (15) nikkaliya (16) wa šulma (17) bētihi wa šulma (18) šāmi'i/ī rigmika (19) na'imi 'atta ṭatib (20) 'imma 'abdika (21) wa ba^cliya bēta (22) 'abdihi 'al (23) yaba^cir (24) bi yadihi

Note

(13) {šlm^rh¹} the lower wedge of the last sign is extended downwards, making difficult the epigraphic distinction between {h} and {i}; the meaning of the formula requires the reading of {h}.

Text 31: A Double Letter: The Queen to *'Urtēnu* and *'Ilīmilkū* to the Same (RS 94.2406)

→ Plate
⇒ Photo

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

Text

Obverse

(1) thm . mlkt (2) l . ḫrtn . rgm

(3) hlny . ḥnk . b ym (4) k ytnt [.] spr (5) hnd . ‘mk . w b ym (6) hwt . ḥnk . b mlwm (7) btt . w . ‘lm (8) ḫdnyh . b tlt (9) sngr . b rrb^{1c} (10) ḫng . w d^c

(11) w ḫt .^{r.1} klklk[...] (12) škn . l šmk[...] (13) w . kly . ‘bd[...] (14) ‘p .^{r.1} mḡy . th . w[...] (15) ḫršth . t^{r-1}[...]

(Lower edge)

(16) w . bt . ḫh^rd¹[...] (17) d . ḫdr[...] (Reverse) (18) d i^rt¹ . ḫd^{r-1}[...] (19) w .^{r-(-)}ḥ . w . ‘s^r[...] (20) mrḥṣm . bh[...]

(21) w . ḫt . b pk .^{r.1} ḫ^rl¹[...] (22) yṣi mnk ‘‘d m^rg¹[...] (23) w . ḫgrt . ‘i^rl^rā^rk¹[...] (24) w . i^rsm^c . ‘k¹ . l . ‘rb¹[...] (25) bk . ḥnk^m . ilāk

(26) ‘r-1sp m^{r-1}p . w i^rsp^rm (27) ‘w¹ g^rp¹m . ‘dbm (28) w l . ‘rb¹t . bk . l ‘rbt (29) ‘my . mlk . t^rlāk (30) w ri^rs^rk¹ . ḫlq

(31) thm . ilmlk . (32) l . ḫrtn . ḫhy rgm (33) yṣlm . lk . k lik[-] (34) ‘my . ky ḫš . w lā^rk¹ (Upper edge) (35) w ht ḥnk rgt (36) l pn . mlkt . lik[?] (37) w . ḫt . bt . ḫhd ly (Left edge) (38) w d^c . k yṣā[-] . ḫ^rp . mlkt (39) w ḫt . b pk . al . yṣi (40) mhk . ḫgrt

Translation

(1) Message of the queen: (2) To *'Urtēnu*, say:

(3) I was on the sea (4) when I gave this document (5) (to be delivered) to you. To(6)day at MLWM I lodged, tomorrow (8) (it will be) at *'Adaniya*, the third (day) (9) at *Sunnaḡara*, and the fourth at (10) *'Unuḡu*. You are now informed.

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

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

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

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

has not agreed to guarantee (25) you, then I'll send a(nother) message.

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

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

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

Vocalized Text

(1) taḥmu malkati (2) lē 'urtēna rugum

(3) halliniya 'anāku bi yammi (4) kī yatanātu sipra (5) hannadā 'immaka wa bi yōmi (6) huwati 'anāku bi MLWM (7) bātātu wa 'alâma (8) 'adaniyaha bi taliti (9) sunnâgara bi rabî'i (10) 'unugî wa da'

(11) wa 'atta kulkul-ka[...] (12) ŠKN lē šumika[...] (13) wa KLY 'BD[...]

(14) pa maǵaya TH wa[...] (15) 'irišt-h- T^r-'[...]

(16) wa bētu 'ahhadu[...] (17) dū 'ADR[...] (18) dū 'iṭu HD^r-'[...] (19) wa '-(-)'H wa Š[...] (20) murâḥhiṣ-ma BH[...]

(21) wa 'atta bi pîka 'al (22) yaşı' mannaka 'adê maǵā[yi--] (23) wa 'ugārit 'ilPaku [...] (24) wa 'išma'u kī lā 'arab[at] (25) bika 'anākuma 'ilPaku

(26) 'SP M^r-P wa 'ISPRM (27) wa G^rP^rM 'adūbūma (28) wa lā 'arabat bika lā 'arabat (29) 'immaya malka til'aku (30) wa ra'šuka ḥaliqū

(31) taḥmu 'il̄milki (32) lē 'urtēna 'ihîya rugum (33) yišlam lêka kī la'ik[t]

(34) 'immaya kiya ḥuš wa la'ak (35) wa hattî 'anāku rigma! (36) lē panî

malkati la'ik[tu] (37) wa 'atta bēta 'uhud layya (38) wa da' kī yaşa'a[t] 'apa

malkatu (39) wa 'atta bi pîka 'al yaşı' (40) mahaka 'ugārit

Notes

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

let RS 94.2406 took a ship back to Ugarit from the port serving *'Adanya*, the town on the Anatolian mainland from which the queen intended to head inland.

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

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

→ Plate

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

⇒ Photo

Text

Obverse

(1) ¹I¹ [.] mlkt . ádty. rgm (2) thm . skn . ^cbdk

(3) ¹I¹ [.] p]^cn . ádty . qlt (4) ¹I¹ [.] ádty . yşlm

(5) hlny . hnn . b .—(6) bt . mlk . kll (7) šlm . tmny (8) ^cm . ádty . mmm (9) w . rgm . tt_tb (10) ^cm . ^cbdb

(11) ^rw¹ [.] hln . ^šrm (*Lower edge*) (12) [d]d [.] ^šrm (13) w . hm̄s . dd
(*Reverse*) (14) gdl . w . hm̄s (15) dd . n^r (16) kd . šmn mr (17) kd . šmn . nr
(18) kd . hm̄s (19) kd . zt mm (20) d . znt . ádty (21) kllm . šnt

Translation

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

Vocalized Text

(1) lê malkati 'adattiya rugum (2) taḥmu sākini 'abdi ki
 (3) lê [pa]'nē 'adattiya qālātu (4) lê 'adattiya yišlam
 (5) halliniya hanna na bi (6) bēti malki kalilu (7) šalima ṭammāniya (8) 'imma
 'adattiya mannāma <šalāmu> (9) wa rigma taṭābi (10) 'imma 'abdi ha
 (11) wa hallina 'aṣrāma (12) [dū]du ši'ārima (13) wa ḥamišu dūdū (14) GDL
 wa ḥamišu (15) dūdū N'R (16) kaddu šamni murri (17) kaddu šamni nīri (18)
 kaddu ḥumṣi (19) kaddu zētī mēma (20) dū zānatī 'adattiya (21) kalīlāma
 šatinātu

Notes

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

→ Plate **Text 33: The Queen to Yarmihaddu on the Matter of a Missing Slave (RS 96.2039)**
 ⇒ Photo

Bordreuil, Hawley, and Pardee forthcoming: text 65; Pardee 2002b: 103.

Text

Obverse

(1) [t]ḥm . mlkt (2) l yrmhd (3) iḥy . rgm

(4) lḥt [.] ḥ¹n . bnšk (5) d lqht [.] ḥ¹[-(-)] (6) w ḥnk ḥ¹ ḥ¹[t] ḥ¹th¹ (7) ytnt . lk[?] (8) w ht . hn bnš hw (9) b gty ḥ¹ ḥbt (10) w ht . hn bnš ḥ¹[w] (11) ‘mm . ḥtth (*Lower edge*) (12) btk . tb (13) w ḥdn . ḥt (*Reverse*) (14) ḥ¹- (?)¹ . w yūḥd (15) hn bnš hw (16) w štnn¹ (17) bd . mlāk¹ty¹

(18) w k in¹ lk (19) w . l . likt (20) ‘m mlk (21) w ‘mkm . likt (22) ‘w¹ [.] ‘at¹ . bd (23) [m]¹lāk¹t¹y¹ (24) [š]tnn

Translation

- (1) [Me]ssage of the queen: (2) To *Yarmihaddu*, (3) my brother, say:
 (4) (As for) the (message)-tablet (in which I said) “Your servant (5) whom I took [. . .]; (6) and I, for my part, gave his w[if]e (7) to you; (8) and that servant (9) worked on my farm; (10) but t[hat] servant returned (11) to his wife (12) at your house; (13) and you are the ‘father’ (14) ḥ¹- (?)¹; so this servant must be (15) seized, (16) and deliver him (17) over to my messenger-party”;
 (18) Now, seeing that he has not moved, (19) and (that) I have not sent a message (20) to the king, (21) but to you have I sent (this message), (22–24) so now, you [must] deliver him over to my [mes]senger-party.

Vocalized Text

- (1) [ta]ḥmu malkati (2) lē yarmihaddi (3) ʔiḥīya rugum
 (4) lūḥatī hanna bunušuka (5) dū laqaḥtu . . . (6) wa ʔanāku ʔa[tta]tahu
 (7) yatanātu lēka (8) wa hatti hanna bunuš huwa (9) bi gittiya ḥabata
 (10) wa hatti hanna bunuš hu[wa] (11) ‘immama ʔattatihu (12) bētaka ṭaba
 (13) wa ʔadānu ʔatta (14) ḥ¹- (?)¹ wa yu²ḥad (15) hanna bunuš huwa
 (16) wa ṣatinannahu (17) bîdē mal²akatiya
 (18) wa kī ʔēnu hāliku (19) wa lā la²iktu (20) ‘imma malki (21) wa
 ‘immakama la²iktu (22) wa ʔatta bîdē (23) [ma]Pakatiya (24) [ša]tinannu

Notes

- (11) {‘mm} preposition + *m*-enclitic.
 (14) {yūḥd} either G-stem, active voice (indefinite subject, ‘may (someone) seize (him)’) or Gp (for the various ways of explaining the writing with {ū}, see §3.5 in the Grammar, p. 27).
 (19–21) a thinly veiled threat to take the case to the king if *Yarmihaddu* should ignore the queen’s repeated demand to return her slave.
 (21) {‘mkm} preposition + pronominal suffix 2m.s. + *m*-enclitic.

→ Plate **Text 34: *'ABNY to *'Urtētub/’Urtēnu** (RS 94.2284)**

⇒ Photo Bordreuil, Hawley, and Pardee forthcoming: text 67; Pardee 2002b: 113–14.

Text***Obverse***

(1) ḥm . ḥbny (2) l . ḫrt̪b . ḫrtn (3) ḥhy . rgm . hlny :

(4) bdn̪l . ytnt (5) išprm . w tlt- (6) ‘rmlht . w ḥrb^c spm

(7) w lb ḥhtk . mrṣ (8) ky . ḥbt w l ḫšál (9) ḫ ky . b ḥ . yr . k ḫnd šiln (10) w ṭbh . ḥlp . mrū (11) w ḫnd . ytn . ly

(12) ḥ npšk . w ḥ n[...] (13) hm ḫt . d ytn 'I¹ [...] (*Lower edge*) (14) w mrṣ . lby [...] (15) mīd . mly [...] (*Reverse*) (16) ḥgltn . 'I⁻¹[...] (17) ḥlny . b dbḥ[...](18) w lht . ḥpn . w kblm (19) iqnūm . ištūr (20) bhm . w hm . ḥk'g¹ (21) iqnā . štt bhm (22) w grṣ . bn̪l (23) w yqh . t'nk(24) w mn̪m . rgm . w ṭtb (25) bb . bn̪l . hl 'kd (26) w ḥtm . yd^ct . lb ḥhtk (27) k mrṣ . hm ibt . w ḥtn (28) tn hpnm . ḥdm (29) hyn . d znt . ly I ytn (*Upper edge*) (30) w ks . pā . ḥmht . ḥkydnt (31) hn ksp . d ytnt . ly (*Left edge*) (32a) lákh ḥškr (32b) l d hlkt . npšk (33) w mláktk . lm tšhr (34) 'my . l yd^ct . lby k mrṣ***Translation***(1) Message of *'ABNY*: (2) To *'Urtētub*, *'Urtēnu*, (3) my brother, say:
Here . . .(4) With *<Bi>ni'i lu* I (herewith) send (you) (5) two *'IŠPR* and three
(6) *'RMLHT* and four jars (of wine).(7) Now, the heart of your sister is sick (8) because they have treated me ill
and I was never consulted. (9) In the month of *Hiyyāru*—when nobody
consulted me—(10) a fattened bull was slaughtered (11) and nobody gave
me (any).(12) As you live, and as do [I], (13) (I swear that) nobody gave [me (any)]
(14) and my heart is sick, (15) very much so. MLY[. . .]. (16) *'Agaltēnu* [...]
(17) *'ALNY* in SACRIFICE [...].(18) Now as concerns the letter (regarding) a *ḥipānu*-garment and a pair of
leggings (that you sent me): (19) Some remain (made) (of) purple wool,
(20) partially. If I KĞ (21) any purple wool, I will certainly put (some of
those) with them. (22) When *Bini'i lu* is sent off, (23) he will take your reply
(i.e., my reply to your letter).

(24) Whatever is said (there), send (me) back a report (25) through!
Bini²ilu—he/it is/will be (in?) ‘KD. (26) Now, you know the heart of your sister, (27) how sick it will be if there is any (more) enmity. I’ll give (28) two ne<w>³ *hipānu*-garments (29) (for?) the wine from the provisions that were not given to me. (30) The cup ? (31) As for the money that you granted me, (32a) send it (to me) so I may cause (you) to sleep (32b) where your “soul” is going. (33) Why do you delay sending your messenger (34) to me? Don’t you know my heart, how sick it is?

Vocalized Text

(1) taħmu ¹ABNY (2) lē ²urtētub ³urtēnu (3) ⁴ah̄iya rugum halliniya
(4) bîdē bi¹nī²ilu yatanātu (5) ⁵IŠPRēma wa ḥalāta (6) ⁶RMLHāti wa ⁷arba⁸a sappīma
(7) wa libbu ⁹ah̄atika maruṣa (8) kīya ḥabatū wa lā ¹⁰uš¹¹alu (9) ¹²ū kīya bi
ḥiyyāri¹³ kī ¹⁴ēnudū ša¹⁵ilannī (10) wa ṭubaḥa ¹⁶alpu marī¹⁷u (11) wa ¹⁸ēnudū
yatana layya
(12) hē napšika wa hē na[pšiya] (13) himma ¹⁹iṭu dū yatana la[yya . . .]
(14) wa maruṣa libbīya [. . .] (15) ma²⁰da MLY[. . .] (16) ²¹agaltēnu [. . .]
(17) ²²ALNY bi dabħi[. . .]
(18) wa lūħatu *ħipāni* wa kiblēma (19) ²³iqna²⁴ūma ²⁵išta²⁶irū (20) bihumu wa
himma ²⁷AK²⁸ Ġ²⁹ (21) ³⁰iqna³¹a šatātu bihumu (22) wa guraša bini³²ilu (23) wa
yiqqaħu ta³³nāka
(24) wa mannama rigmu wa ḥatib (25) bîd³⁴ ē bini³⁵ilu halli ‘KD (26) wa
‘attama yada³⁶ āta libba ³⁷ah̄atika (27) kī maruṣa himma ³⁸ebatu wa ³⁹atinu
(28) tħinē *ħipānēma* ḥada<tē>ma⁴⁰ (29) hayyēna (?) dā zānatī layya lā yatana
(30) wa kāsu ? (31) hanna kaspu dū yatanāta layya (32a) la⁴¹akahu ⁴²ašahkiru
(32b) lē dī hālikat napšuka (33) wa mal⁴³aktuka lēma tašāħiřu (34) ⁴⁴immaya
lā yada⁴⁵ āta libbaya kī maruṣa

Notes

- (3) {hlny} either the first word of the formula of well-being intended as an abbreviation thereof or else the first word of the body (“Here . . .”); the two small wedges on the right edge are amenable to either interpretation (‘abbreviated formula’ or ‘this word is to be understood as pertaining to the following paragraph’).
- (4) {bdnil} read {bd nīl}; {bh.yr} read {b ḥyr}.
- (8) {ušal} 1c.s. imperfective, Gp-stem, √Š'L (the imperfective here expresses the duration of the events to which the writer refers).
- (9) {ind} the head of the small vertical wedge is not clearly visible, which gives the impression of a sign consisting of three wedges only (normally {h}).
- (12) probably restore {n[pšy]}.

- (14) {lby} common noun + pronominal suffix 1c.s. + y-enclitic.
 (20) {ák^rg¹} grammatical identification and meaning both unknown.
 (21) {iqnā} just above the center of the {q} a small wedge is visible which appears to be unintentional—it appears too small to require the reading of {t}, which in any case does not provide an intelligible text.
 (25) {bb} read {bd}.
 (26) {åtm} independent personal pronoun 2m.s. + m-enclitic.
 (28) {ḥdm} mistake for {ḥdṭm}?
 (29) {hyn} presentative particle + common noun (← /han/ + /yēna/)?
 (32) the “a” section of this line is written in the direction of the top of the tablet, the “b” section in the opposite direction (a writing strategy previously unattested in Ugaritic).
 (33) {tš̄hr} ← /*taša’ḥiru/.

→ Plate **Text 35: *Iwridēnu* Asks to Be Named before the King (RS [Varia 4])**

⇒ Photo Bordreuil 1982: 5–9; KTU 2.14; Pardee 2002b: 114.

Text

Obverse

-
- (1) thm . iwrd^rn¹ (2) l iwrpzn (3) bny . åhy . rgm (4) ilm . t̄rk (5) t̄slmk
 (6) iky . lh̄t (7) spr . d likt (8) ‘m . tryl (9) mhy . rgmt
 (10) w ht . åhy (11) bny . yšal (12) tryl . p rgmt (13) l mlk . šmy (*Lower edge*)
 (14) w l iytlm
 (Reverse) (15) w h[-] åhy (16) bny . yšal (17) tryl . w rgm (18) t̄tb . l åhk
 (19) l ádnk
-

Translation

- (1) Message of *Iwridēnu*: (2) To *Iwripuzini*, (3) my son, my brother, say:
 (4) May the gods guard you, (5) may they keep you well.
 (6) How is it with the message-tablet (7) that I sent (8) to *Tarriyelli*? (9) What has she said (about it)?
 (10) Now may my brother, (11) my son, inquire of (12) *Tarriyelli* and may she in turn mention (13) my name to the king (14) and to *Iyyatalmi*.
 (15) No[w] may my brother, (16) my son, make this inquiry of (17) *Tarriyelli* and return (18) word to your brother, (19) your father.

Vocalized Text

- (1) taḥmu ²iwridēna (2) lê ²iwripuzini (3) biniya ²aḥiya rugum (4) ²ilūma taḡġūrūka (5) tašallimūka
(6) ²ekaya lūḥatu (7) sipri dā la²iktu (8) ²imma ṭarriyelli (9) mahhiya ragamat
(10) wa hattī ²aḥūya (11) bin̄ya yiš²al (12) ṭarriyelli pa ragamat (13) lê malki šumaya (14) wa lê ²iyatalmi
(15) wa ha[tti] ²aḥūya (16) bin̄ya yiš²al (17) ṭarriyelli wa rigma (18) ṭaṭib lê ²aḥīka (19) lê ²adānika

Notes

- (3, 10–11, 15–16, 18–19) {bn-}, {āḥ-}, {ādn-} the social relationship of the correspondents is expressed as existing on two levels, equality (“brothers”) and superiority-inferiority (“father . . . son”), but the text does not provide the data necessary to determine what the real-life relationship was (for example, an older brother who has acted as father to a younger brother since the death of their father . .).
- (9) {mhy} ← /mah + hiya/.
- (10) {āḥy} in the French edition, the copy incorrectly read {āzy}.
- (11, 16) {bny} common noun m.s.n. + pronominal suffix 1c.s. + y-enclitic.
- (15) {h[-]} restore {h[t]} or {h[m]}.

VI. Legal Texts

→ Plate Text 36: A Suzerainty Treaty between *Tuppilulumia* and *Niqmaddu*
⇒ Photo (RS 11.772⁺)

Virolleaud 1940a: 260–66; CTA 64; KTU 3.1; Pardee 2001b.

Text

Obverse

(1') $\Gamma^{-1}[\dots]$ (2') $\Gamma^m[\dots]$ (3') $m\tilde{g}[\dots]$ (4') $\check{s}p[\check{s}\dots]$ (5') $qI[\dots]$

(6') w ml^rk[...] ſh (7') 'mn . [...] (8') iky r.¹[...] (9') w l^{r-1}[...]

(10') *w* nqmd . [. .] (11') [-] *m*n . *šp*[*s* . . .] (12') *b*^l*h* . *šlm* . *l*⁻¹[. . .] (13') *mlk* . *rb* . *b*^l*h*[. . .] (14') nqmd . *mlk* . *úgr*[*t* . . .] (15') *phy*

(16') w t^pllm . mlk . 'r'[b] (17') m^sm^t . 1 nqmd . '[-]---[---(-)]št (18') h' l'ny
 . árgmn . d[---(-) n]qmd (19') l špš . árn . tⁿ[---(-)]mn (20') 'šrm . tql . kbd [.
 k]s . mn . hrš (21') w á'rb^{c1} . ktnt . w [?] 'útl'b (*Lower edge*) (22') [--]š . m^at
 phm (23') [-][š^b] .] 'má'l't . iqnu (*Reverse*) (24') árgmn . nqmd . mlk (25')
 úgr't . ! d ybl . 1 špš (26') 'm^alk . rb . b^{c1}lh

(27') ks . ḥṛṣ . ktn . mít . phm (28') 'm'it . iqní . l mlkt

(29') ks . ḥrs . ktⁿ . m̄t . phm (30') m̄t . iqn̄ . ɻl ɻtryn

(31') ks . ksp . ktn . mi^t . phm (32') m^ri^lt . iqni ! l^rtp^lnr

(33') [kt]^rn . m^rit ph^rm¹ (34') [] hbrtn[r]

(35') [ph]^r m¹ (36') [hbrtn]^r¹ tn

(37') [] (38') [] 1.1 skn. []

(39') []^rm¹it phm . 1^rs¹[. . .]

(40') []^r₃⁻¹[]^r₂⁻¹[]

.....

Translation

Obverse

- (1') ^{r-1}[...] (2') to [...] (3') ARRIVED [...] (4') the Su[n ...] (5') FALLEN [...] (6') And KING[... *Muk*]ish (7') to [...] (8') how [...] (9') and to ^{r-1}[...] (10') *Niqmaddu* [...] (11') [-] with the Su[n, great king,] (12') his lord, remained at peace. [The Sun,] (13') great king, his lord, [the fidelity of] (14') *Niqmaddu*, king of Ugarit, (15') did see.
- (16') *Tuppilulûma*, gr[eat] king, (17') set up a covenant for *Niqmaddu* [...].
- (18') Here is the tribute that[Ni]qmaddu [will bring] (19') to the Sun (goddess) of *Arinna*: tw[elve] minas, (20') twenty shekels (of gold) and a [gob]let of gold (weighing) a mina; (21') four *kutunu*-garments and a [?]uṭbu-garment; (22') [fi]ve hundred (shekels' weight) of red-dyed cloth; (23') [fiv]e hundred (shekels' weight) of blue-dyed cloth. (24') (This is) the tribute of *Niqmaddu*, king of (25') Ugarit, that he is to bring to the Sun, (26') great king, his lord.
- (27') A goblet of gold, a *kutunu*-garment, one hundred (shekels' weight) of red-dyed cloth, (28') one hundred (shekels' weight) of blue-dyed cloth, for the queen;
- (29') a goblet of gold, a *kutunu*-garment, one hundred (shekels' weight) of red-dyed cloth, (30') one hundred (shekels' weight) of blue-dyed cloth, for the crown prince;
- (31') a goblet of silver, a *kutunu*-garment, one hundred (shekels' weight) of red-dyed cloth, (32') one hundred (shekels' weight) of blue-dyed cloth, for the *Tupanuru*;
- (33') [a goblet of silver, a *kutu]nu*-garment, one hundred (shekels' weight) of red-dyed cloth, (34') [one hundred (shekels' weight) of blue-dyed cloth, for] the *Huburtanu[ru]*;
- (35') [a goblet of silver, a *kutunu*-garment, one hundred (shekels' weight) of re]d[-dyed cloth], (36') [one hundred (shekels' weight) of blue-dyed cloth, for the] second [*Huburtanu]u*;
- (37') [a goblet of silver, a *kutunu*-garment, one hundred (shekels' weight) of red-dyed cloth,] (38') [one hundred (shekels' weight) of blu]e-[dyed cloth], for the governor of [...];
- (39') [] one hundred (shekels' weight) of red-dyed cloth, for the ^rŠ[...].
- (40') []^rA-⁻¹[]^r. --⁻¹[...]
-

Vocalized Text

- (1') ^{r-1}[...] (2') [‘]imma[...] (3') MĞ[...] (4') šap[š-...] (5') qāla [...] (6') wa malku[... mugi]šhi (7') [‘]immānu [...] (8') [?]ekaya [...] (9') wa

lē^r . . .]
 (10') wa niqmaddu [. . .] (11') [-] 'immānu šap[ši . . .] (12') ba'lihu šalima
 [wa šapšu] (13') malku rabbu ba'luhu [. . .] (14') niqmaddi malki
 'ugāri[t . . .] (15') pahaya
 (16') wa tuppilulūma malku ra[bbu] (17') mašmatta lē niqmaddi [. . .] šāta
 (18') halliniya 'argamanu dū [yabilu ni]qmaddu (19') lē šapši 'arinna ḫinā
 ['ašrihu] manū (20') 'ašrāma tiqlu kubda [kā]su manū ḥurāṣu (21') wa 'arba'u
 kutunātu wa 'uṭlbu (22') [ḥami]šu mi[?]ātu pahmu (23') [ḥami]šu mi[?]ātu
 'iqna[?]u (24') 'argamanu niqmaddi malki (25') 'ugārit dū yabilu lē šapši
 (26') malki rabbi ba'lihu
 (27') kāsu ḥurāṣu kutunu mi[?]tu pahmi (28') mi[?]tu 'iqna[?]i lē malkati
 (29') kāsu ḥurāṣu kutunu mi[?]tu pahmi (30') mi[?]tu 'iqna[?]i lē 'utriyani
 (31') kāsu kaspu kutunu mi[?]tu pahmi (32') mi[?]tu 'iqna[?]i lē tupanuri
 (33') [kāsu kaspu kutu]nu mi[?]tu pahmi (34') [mi[?]tu 'iqna[?]i lē] ḥuburtanu[ri]
 (35') [kāsu kaspu kutunu mi[?]tu pah]mi (36') [mi[?]tu 'iqna[?]i lē ḥuburtanu]ri
 ṭanâ
 (37') [kāsu kaspu kutunu mi[?]tu pahmi] (38') [mi[?]tu 'iqna[?]i lē sākini []
 (39') [] mi[?]tu pahmi lē 'Š'[. . .]
 (40') []^rA-¹[]^r. --¹[. . .]

Notes

General: the restorations indicated primarily in the translation are the result of comparison with several Akkadian texts of the same type (RS 17.227, etc.).

- (6') {[. . .]šh} restore {[. . . mg]šh}.
- (12') restore {[w špš]} at the end of the line.
- (13') a word expressing fidelity is to be restored at the end of the line.
- (18') restore {[ybl]} in the lacuna (see line 25').
- (19') restore {[‘Šrh]} in the lacuna.
- (21') recent collation has shown the reading {'uṭl'b}, a type of garment, to be likely.
- (22', 23') restore {[hm]š} at the beginning of the line.
- (23', 28'-39') {iqnū} and {iqni} show that the plural form /mi[?]ātu/ is followed by the nominative, whereas the singular /mi[?]tu/ is followed by the genitive.
- (31'-40') the restorations indicated in the translation of lines 31'-38' are based on the parallel texts in Akkadian; these texts do not, however, provide good parallels for the restoration of lines 39'-40'.

Text 37: A Real-Estate Transfer (RS 16.382)

→ Plate

Virolleaud 1957, text 8; KTU 3.5; Hawley and Pardee 2002–3.

⇒ Photo

Text*Obverse*

Impression of dynastic seal (with syllabic inscription)

(1) l . ym . hnd (2) 'm^ttmr . bn (3) nqmp^c . ml^rk¹ (4) úgrt . ytn (5) šd ^r.¹ kdgd^l
 (6) d ^r.¹ s^ttn ¹ d . b šd (7) ^r-mt¹ [.] ^ry¹d . gth (*Lower edge*) (8) [-]^rd¹ [.] z^rt¹h
^r.¹ yd . (9) [-]rmh . yd (10) [-]lklh (*Reverse*) (11) ^rw ¹ ytn . nn (12) l ^r.¹ b^qln
 . bn . (13) kltn . w l (14) bnh . ^cd¹ [.] ^clm (15) šhr . tl^rt¹t (16) bnš bnšm .
 (17) l . yqhnn . bd (18) b^qln . bn . kltn (19) w bd . bnh . ^cd (20) ^clm . w ^unt ^r.¹
 (21) ^ri¹n [.] bh

(*Upper edge*) (22) [m(i)š]^rmn¹ (23) [^cm^ttmr .] b^rn¹ (*Obverse, above seal impression*) (24) [nqmp^c . ml]^rk¹ (25) [úgrt]

Translation

(1) On this day, (2) *'Ammiittamru*, son of (3) *Niqmêpa^c*, king of (4) Ugarit, has given (5) the land of *Kuduǵadal*, (6) which was (previously) transferred (to him), which is situated in the fields of (7) ^r-MT¹, with its buildings, (8) [wi]th its olive orchard, with (9) its [vine]yard, with (10) [ever]ything pertaining to it— (11) (all) this he has given (12) to *Ba'�anu*, son of (13) *Kilitēnu*, and to (14) his sons forever. (15) In the future, (16) no member of the (royal) personnel (17) may take (this property) from the possession of (18) *Ba'�anu*, son of *Kilitēnu*, (19) nor from the possession of his sons for(20)ever. As for the ^unu_{ttu}-tax, (21) there is none on this (land). (22) [Se]jal of (23) [*'Ammiittamru*], son of (24) [*Niqmêpa^c*, kin]g of (25) [Ugarit].

Vocalized Text

(1) lê yômi hannahdî (2) ^cammittamru binu (3) niqmêpa^c malku (4) ^ugârit
 yatana (5) šadâ kuđugâdal (6) dâ šutana dâ bi šadî (7) ^r-MT¹ yada gitthu
 (8) [ya]da zêtihu yada (9) [ka]rmihu yada (10) [ku]lkulihu (11) wa
 yatânnunnannu (12) lê ba'�ina bini (13) kilitêna wa lê (14) banîhu ^{adê} ^câlamî
 (15) sahra ^ctalâtata (16) bunušu bunušuma (17) lâ yiqqaħannannu bîdê
 (18) ba'�ana bini kilitêna (19) wa bîdê banîhu ^{adê} (20) ^câlamî wa ^unuttu
 (21) ^unenu bihu
 (22) [ma(^c)ša]mânu (23) [^cammittamri] bini (24) [niqmêpa^c mal]ki
 (25) [^ugârit]

Notes

(6) {štn} 3m.s. perfective, Šp-stem, √YTN.

- (7) perhaps read {^rhmt¹} and identify this place name with the one attested once in syllabic script in the form {AN.ZA.GÀR um-ma-ti} (Nougayrol 1955: 80), which would indicate the vocalization /hummati/.
- (8) restore {[y]^rd¹} in this series of terms referring to the components of the property.
- (9) restore {[k]rmh}, for vineyards are often mentioned in the Akkadian contracts of this type and the term is found here below in Ugaritic (text 39:17, RS 94.2965).
- (10) restore {[k]lkh} on the pattern of the Akkadian contracts, where a reference to “everything else” often appears at the end of the list of specific components (for example, {qa-du gáb-bi mi-me-šu} RS 16.250:9 [PRU III, p. 85]); the term is well preserved here below in text 39:18 (RS 94.2965).
- (11) {ytn . nn} infinitive (/yatānunnannu/) or perfective (/yatanannannu/).
- (16) {bnš bnšm} singular + singular + *m*-enclitic.
- (22) {[m(i)š]^rmn¹} the word for ‘seal’ is attested in three forms ({mišmn}, {mášmn}, and {mšmn}) and which of those possibilities is to be restored here is uncertain because the space available is about midway between what is expected for one of the longer or shorter forms.

→ Plate **Text 38: How ‘Abdimilku May Bequeath His Property (RS 94.2168)**

⇒ Photo Bordreuil and Pardee forthcoming: text 56.

Text

Obverse

(1) 1 . ym . hnd (2) 1^r.¹ pn . ‘mṭṭmr (3) bn . nqmp^c (4) mlk . úgrt

(5) bhtm . šdm . d . ytn (6) mlk 1 . ‘bdmlk (7) w . 1 . bnh . ú . 1 (8) bn . bt . mlk
 (9) ú . 1 . bn . šrdth (10) ú . 1 . bn . ámhth

(11) d . ihb . ‘bdmlk (12) b . bnh . 1 . bnh . hwt (13) ytn . ‘bdmlk (14) bhth .
 šdh (15) ‘m^rh (*Lower edge*)

(16) ‘w¹ . ‘bdmlk (17) bnh . km (*Reverse*) (18) lbh . yškn . l^rh¹m (19) hm . lb .
 ‘bdmlk (20) bhl . bnh . w . km (21) lbh . ybhl . hm

(22) hm . lbh . bhl (23) bnh bn . bt . mlk (24) w . km . lbh (25) ybhl . hm . w . hm
 (26) lbh . bhl . bn . šrdth (27) ú . bn . ámhth (28) w . km . lbh (29) ybhl . hm

Translation

- (1) On this day, (2) in the presence of ‘Ammittamru, (3) son of *Niqmêpa*‘,
 (4) king of Ugarit (the following decision was handed down):
 (5) (As regards) the houses (and) the fields that the king (6) has given to
 ‘Abdimilku (7) and to his sons, whether to (8) sons by the daughter of the
 king, (9) or to sons by his free-born wives, (10) or to sons by his female
 servants,
 (11) the one whom ‘Abdimilki will prefer (12) among his sons, to that son
 (13) ‘Abdimilku may give (14) his houses, his fields, (15) and his pasture
 lands.
 (16) Moreover ‘Abdimilku, (as regards) (17) his sons, as (18) he wishes he
 may dispose (of his property) to them. (19) If ‘Abdimilku wishes (20) to
 dismiss his sons, as he wishes (21) he may dismiss them.
 (22) If he wishes to dismiss (23) his sons by the daughter of the king, (24) as
 he wishes (25) he may dismiss them. If (26) he wishes to dismiss his sons by
 his free-born wives (27) or his sons by his female servants, (28) as he wishes
 (29) he may dismiss them.

Vocalized Text

- (1) lê yômi hannahâdî (2) lê panî ‘ammittamri (3) bini niqmêpa‘ (4) malki
 ‘ugârît
 (5) bahatûma šadûma dû yatana (6) malku lê ‘abdimilki (7) wa lê banîhu ’ô lê
 (8) banî bitti malki (9) ’ô lê banî şaradâtihu (10) ’ô lê banî ‘amahâtihi
 (11) dâ ‘ihhaba ‘abdimilku (12) bi banîhu lê binihu huwati (13) yatinu
 ‘abdimilku (14) bahatîhu šadîhu (15) mar‘îhu
 (16) wa ‘abdimilku (17) banîhu kama (18) libbihu yašakkînu lêhumu
 (19) himma libbu ‘abdimilki (20) bahala banîhu wa kama (21) libbihu
 yibhaluhumu
 (22) himma libbu bahala (23) banîhu banî bitti malki (24) wa kama libbihu
 (25) yibhaluhumu wa himma (26) libbu bahala banî şaradâtihu (27) ’ô
 banî ‘amahâtihi (28) wa kama libbihu (29) yibhaluhumu

Notes

- (10–11) the horizontal dividing line marks the passage from the protasis to the apodosis.
 (11) {ihb} the writing with {i} shows the base of the D-stem to have been /qittala/ (or that there was regressive vowel harmony in the G-stem /’ahiba/ → /’ihiba/, less likely because such vowel harmony usually occurs when the second vowel is long).
 (20) *et passim*) BHL, ‘dismiss, set free’, used to express the possibility open to the father of dismissing one or more of his sons, usually with a gift, while preferring another as the principal heir to the paternal estate (the

term used in the Akkadian of Ugarit to describe the process is *zukkû*, lit., ‘to purify, i.e., to declare free of further obligations’, while *zakû*, lit., ‘to be pure’, is used to describe the state of the sons concerning whom decisions of this type have been carried out).

→ Plate **Text 39: *Yabnинu Acquires Real Estate (RS 94.2965)***

⇒ Photo Bordreuil and Pardee forthcoming: text 57.

Text

Obverse

(1) gr̄ . ḡny (2) d . pth̄ . ybnn (3) yd . 'psh (4) yd . nhlh (5) yd . gr̄h (6) w . 'psh (7) 'n'pk . kwr (8) d . hlk . b . nhl (9) w . 'p̄s . b'l (10) 'almg (*Lower edge*)
 (11) bnš . l . yqh (12) 'psm . hnmt (*Reverse*) (13) bd . ybnn (14) 'd . 'l'm

(15) w . gt . ḡrt (16) yd . šdh (17) yd . krmh (18) yd . klkh

(19) w . y . bnn (20) b . šdm . hnmt (21) ḡnt . mhkm (22) l . ybl (*Upper edge*)
 (23) ḡntm . bth (24) ybl

Translation

(1) Regarding the “mountain” of *'Agañayu* (2) that *Yabnинu* opened up,
 (3) with its boundary stones, (4) its water course, (5) its upland section:
 (6) its boundaries are (7) the spring of KWR (8) which runs into the water-course (9) and the boundary with the owners of (10) 'ALMG-trees; (11) no member of the (royal) personnel may remove (12) these boundary stones (that is, the property that they mark off) (13) from the possession of *Yabnинu* (14) forever.
 (15) And the farming installation (associated with the village) of *'Arutu*,
 (16) with its fields, (17) with its vineyards, (18) with everything pertaining to it (has also become the property of *Yabnинu*).
 (19) *Yabnинu* (20) for these fields (21) is not required to pay (22) any *'unuttu*-tax. (23) Nevertheless (for) his (principal) house (24) he must continue to pay the *'unuttu*-tax.

Vocalized Text

(1) gūru 'aganāyi (2) dū pataḥa yabnинu (3) yada 'upasīhu (4) yada naḥlihu
 (5) yada gūrihu (6) wa 'upaṣūhu (7) napku KWR (8) dū halaka bi naḥli
 (9) wa 'upaṣū ba'ālī (10) 'almuggi (11) bunušu lā yiqqaḥu (12) 'upasīma
 hannamati (13) bîdē yabnинu (14) 'adē 'ālamī
 (15) wa gitu 'aruti (16) yada šadīha (17) yada karamīha (18) yada kulkuliha
 (19) wa yabnинu (20) bi šadīma hannamati (21) 'unutṭa mahakama (22) lā
 yabilu (23) 'unutṭama bētihu (24) yabilu

Notes

- 19) {y . bnn} the word-divider is an error.
 20) {šdm} apparently refers to the second property only because no “fields” were mentioned in connection with the first.
 23) {ùntm} the -m is enclitic and marks the contrast between this stipulation and the preceding one.

Text 40: A *marzihu*-Contract (RS [Varia 14])

→ Plate

Miller 1971; KTU 3.9; Friedman 1979–80.

⇒ Photo

Text*Obverse*

(1) mrzh̄

(2) d qny (3) šmmn (4) b . btw

(5) w št . ibsn (6) lwm . wm . ág(7)rškm . (8) b . bty (9) ksp hmšm (*Lower edge*) (10) $\overset{\circ}{\text{r}}\overset{\circ}{\text{l}}\overset{\circ}{\text{s}}$ ^c (*Reverse*) (11) w šm.mn (12) rb . ál . ydd (13) mt . mrzh̄ (14) w yrgm . 1 (15) šmmn . tn . (16) ksp . tq̄l d 'mnk (17) tq̄lm . ys^c (18) yph̄ . iħršp (19) bn . údrnn (20) w . 'bdn (*Upper edge*) (21) bn . sgld

Translation

(1) *Marzihu*-association
 (2) founded by (3) *Šamumānu* (4) in his house.
 (5) He has set aside his storeroom (6) for them. “If I (7) expel you (8) from my house, (9) fifty (shekels) of silver (10) I must pay.” (11) *Šamumānu* (12) is the president. No member (13) of the *marzihu* may arise (14) and say to (15) *Šamumānu*: “Give (back) (16) the shekel of silver that you’re holding.” (17) (Should this happen, the member) must pay two shekels (of silver). (18) Witness(es): *'Iħirašap*, (19) son of *'Uđurnana*, (20) and *'Abdīnū*, (21) son of *Sigilda*.

Vocalized Text

(1) marzihu
 (2) dū qanaya (3) šamumānu (4) bi bētiwu (or: bētihu ¹)
 (5) wa šāta *'ibūsāna* (6) lēwumu (or: lēhu¹mu) wimma (or: wa $\overset{\circ}{\text{i}}\overset{\circ}{\text{m}}$ ma)
'ag(7)rušukumu (8) bi bētiya (9) kaspa ħamišima (10) *'issa*^u (11) wa
 šamumānu (12) rabbu *'al* yiddad (13) mutu marzihu (14) wa yargum lē
 (15) šamumānu tin (16) kaspa tq̄la dā *'immānuka* (17) tq̄lēma yissa^u
 (18) yāpiħu *'iħirašap* (19) binu *'uđurnana* (20) wa *'abdīnū* (21) binu sigilda

Notes

- (4) {btw} either phonetic writing (*/bêtihu/* ← */bêtihu/*) or scribal error for {bth}.
- (5) {št} probably 3m.s. (one would expect the 1c.s. form to be written {št} for */šatati/*).
- (6) {lwm} either phonetic writing (*/lêwumu/* ← */lêhumu/*) or scribal error for {lhm} ‘to them’ (if taken as an error for {lkm}, ‘to you’, the sentence would be in the form of direct speech, unlikely for the reason indicated in the previous note); {wm} either phonetic writing (*/wimma/* ← */wa'imma/* or */wahimma/*) or scribal error for {whm/wim}.
- (10) {is^c} 1c.s. imperfective, G-stem, √NS^c.
- (11) {šm . mn} the word-divider is an error.
- (12) {ydd} 3m.s. jussive, N-stem, √DD.
- (18) {ihṛšp} the first vowel of this personal name has assimilated by vowel harmony to the second (*/ahî/* → */ihî/*) as may occur also in the common noun (see above, text 31, RS 94.2406:32).

VII. Administrative Texts

Text 41: Wine for Royal Sacrificial Rites (RS 19.015)

Virolleaud 1965: text 4; *KTU* 1.91; Pardee 2000a: 489–519.

→ Plate

⇒ Photo

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
(1) yn . d . ykl . bd . ^r [. . .]	Wine that is to be consumed under the supervision of [. . .]
(2) b . dbḥ . mlk ———[. . .]	during the royal sacrificial rites:
(3) dbḥ ḥpn	the sacrifices (for the gods of Mount) <i>Sapunu</i> ;
(4) ^r tzgm	the TZG-sacrifices;
(5) ^r i'lib	(the sacrifices for) <i>'Ilu'ibî</i> ;
(6) ^r i'l bldn	(the sacrifices for) the Gods-of-the-Land;
(7) [p]dry . bt . mlk	(the sacrifices for) <i>Pidray</i> (in) the royal palace;
(8) [-]lp . iżr	(the sacrifices for/of) [-]LP <i>'IZR</i> ;
(9) [-]rz	(the sacrifices for/of) [-]RZ;
(10) k . t'rb . ^t trt . šd . bt ^r . m'lk	(the sacrifices for) when <i>'Aṭtaru-Šadî</i> enters the royal palace;
(11) k . t'rbn . ršpm . bt . mlk	(the sacrifices for) when the <i>Rašapūma</i> enter the royal palace;
(12) ḥlū . dg	(the sacrifices for/of) <i>HL'U DG</i> ;
(13) ḥdtm	(the sacrifices of) the new moons;
(14) dbḥ . b'q----. k . tdd . b'lt . bhtm	the sacrifices for <i>Ba'lu</i> ; (the sacrifices for) when <i>Ba'latu-Bahatîma</i> arises;
(15) b . gb . ršp . šbī	(the sacrifices) in the sacrificial pit of <i>Rašap Šaba'i</i> ;
(16) [] ^r m'm	[] ^r M'M;
<i>Lower edge</i>	
(17) [] ^r -1 . iłn	[] ^r -1 <i>'ILN</i> ;
(18) [] . şmd [.] r[-] ^r ş'pd ^r --[. . .]	[] . <i>ŞMD</i> [.] R[-] ^r Ş'PD ^r --[. . .];
(19) [] ^r -1	[] ^r -1;
(20) [-] ^r -1[--]clt	[-] ^r -1[--]cLT.

Reverse

- (21) *lb'nl'm* —— [.] *šr . yn*
 (22) *hlb . gngnt . tl̥t . y[n]*

(23) *bṣr . ſr . yn*
 (24) *nnú* —— [.] *árbc . yn*
 (25) *šql* —— *tl̥t . yn*
 (26) *šmny* —— *. kdm . yn*
 (27) *šmgy* —— *. kd . yn*
 (28) *hzp* —— *. tšc . yn*
 (29) *'b'lir* —— *. ſr [.]
 'mṣ'[b]'-l'm hsp*
 (30) *'h'lpty* —— *. kdm ' .
 mṣ'[b . . .]*
 (31) *'a'lgm* —— *. árbc ' .
 mṣ'[b . . .]*
 (32) *šrš* —— *. šb^c . mṣb[. . .]*

(33) *rqd* —— *. tl̥t . mṣb . 'w^w
 . '[-][. . .]*
 (34) *úhnp* —— *. tt — . mṣb*

(35) *tgmr . 'y^yn . mṣb . š[. . .]*
 (36) *w . hs[p .] tn . kbd[. . .]*

Labnuma: ten (*kaddu-measures of*) wine,
Halbu Ganganati: three (*kaddu-measures
 of*) wine,
Baſiru: ten (*kaddu-measures of*) wine,
Nanu'u: four (*kaddu-measures of*) wine,
Šuqalı: three (*kaddu-measures of*) wine,
Šamnāyu: two *kaddu-measures of wine*,
Šammigāyu: one *kaddu of wine*;
Hizpu: nine (*kaddu-measures*) of wine;
Bi'iru: ten (*kaddu-measures of* *mṣb-*
 wine, X *kaddu-measures of hsp-wine*;
Hupatāyu: two *kaddu-measures of*
 mṣb-wine . . . ;
Agimu: four (*kaddu-measures of*
 mṣb-wine . . . ;
Surašu: seven (*kaddu-measures of*
 mṣb-wine . . . ;
Raqdu: three (*kaddu-measures of*
 mṣb-wine and . . . ;
'Uhnappu: six (*kaddu-measures of*
 msb-wine).

Total: wine (and) *mṣb-wine*: seventy-four
 (*kaddu-measures*);
hsp-wine: X-TENS and two (*kaddu-*
 measures).

Vocalized Text

- (1) yênu dû yiklû bîdê 'R'[...] (2) bi dabahî malki
 (3) dabhu şapuni (4) tazugğuma (5) ?ilu'ibî (6) ?ilû bildâni (7) [pi]dray bêta
 malki (8) [-]LP ?IZR (9) [-]JRZ (10) ki ti'rabu 'attartu şadî bêta malki (11) kî
 ti'rabûna raşapûma bêta malki (12) HL'U DG (13) hudağuma (14) dabhu
 ba'li--- ki tiddâdu ba'latu bahatîma (15) bi gâbbi raşap şaba'i (16)
 [] M'M (17) [] T'-1 ILN (18) [] \$MD[-]R[-]T'S'PD'...
 [. . .] (19) [] T'-1 (20) [-]T'-1[-]LT
 (21) labnuma 'aşru yênu (22) halbu ganganati taşlâtû yê[nu] (23) başıru 'aşru
 yênu (24) nanu'u 'arba'u yênu (25) şuqalu taşlâtû yênu (26) şamnâyu
 kaddâma yênu (27) şammigâyu kaddu yênu (28) hizpu tiş'u yênu (29) bi'iru
 'aşru 'MŞ'[B] T'-1 M HSP (30) hupatâyu kaddâma 'MŞ'[B . . .] (31) ?agimu
 ?arba'u M'S'[B . . .] (32) şuraşu şab'u MSB [...] (33)raqdu talâtû MSB wa

[. . .] (34) *ʔuhnappu tītū MŞB*

(35) tagmaru yēni MŞB ša[b^cūma 'arba^cu kubda] (36) wa HS[P] tīnā kubda
[. . .]

Notes

- (2) lit., ‘sacrifices of the king’—*dbħ* refers to the sacrifices in the narrow sense of the word and to the accompanying feast.
- (3–20) each entry refers to a royal sacrificial rite.
- (21–34) list of the towns that sent wine and the type and quantity from each.
- (35) working from the numbers in the preceding list, it appears necessary to restore {š[b^cm]} + {[ärb^c]}) + {[kbd]}, though the order of the last two terms is uncertain since *kbd* may either precede or follow the second element of a compound number.

Text 42: An Account Text for *Yabninu* (RS 15.062)

Virolleaud 1957: text 127; KTU 4.158; Pardee 2000b: 24–41.

→ Plate

⇒ Photo

Text

Obverse

(1) *tt* . *måt* . *ksp* (2) *htbn* . *ybnn*

(3) *ärb^cm* . 1 . *mít* . *šmn* (4) *ärb^cm* . 1 . *mít* . *tišr* (5) *tt* . *tt* . *b* . *tql* . *tl̄t* . 1 . *šrm* . *ksphm* (6) *šstm* . *b* . *šb^cm* (7) *tl̄t* . *måt* . *trm* . *b* . *šrt* (8) *mít* . *ådrm* . *b* . *šrt* (9) *šr* . *ydt* . *b* . *šrt* (10) *hmš* . *kkrm* . *şml^{f1}* (*Lower edge*) (11) *šrt* . *ksph* (12) *hmš* . *kkr* . *qnm* (13) *tl̄t* . *w* . *tl̄t* . *ksph* (*Reverse*) (14) *ärb^c* . *kkr* (15) *ålgbt* . *ärb^ct* (16) *ksph* (17) *kkk* . *šrt* (18) *šb^ct* . *ksph*

(19) *hmš* . *mqdm* . *d* *nyn* (20) *b* . *tql* . *dprn* . *åhd* (21) *b* . *tql* (22) *hmšm* . *rgz* . *b* . *hmst*

Translation

- (1) Six hundred (shekels) of silver: (2) the *Yabninu* account:
- (3) one hundred and forty (pieces) of pine-wood, (4) one hundred forty (pieces) of cypress-wood, (5) six of each for (one) shekel (so that) their (total price in) silver is twenty-three (shekels) of silver; (6) two mares for seventy (shekels each); (7) three hundred doves for ten (shekels per hundred); (8) one hundred pins (?) for ten (shekels); (9) ten “handles” for ten (shekels each); (10) five talents (of the aromatic plant) *şumlalû*, (11) its (total price in silver being) ten (shekels); (12) five talents of reeds, (13) three (shekels per talent for one kind) and three (shekels per talent for another kind being) the (price of each talent in) silver; (14) four talents (15) of (local) green stone (?) four

(shekels) (16) (being) its (total price in) silver; (17) (one) talent of wool,
 (18) seven (shekels) (being) its (total price in) silver;

(19) five MQDM DNYN (20) for (one) shekel (per piece); one (piece) of
 juniper-wood (21) for (one) shekel; (22) fifty (pieces) of walnut-wood for
 five (shekels per piece).

Vocalized Text

- (1) *t̄t̄tu mī'āti kaspu* (2) *ḥiṭbānu yabnini*
- (3) *'arba'ūma lē mī'ti šamnu* (4) *'arba'ūma lē mī'ti t̄i'iššaru* (5) *t̄t̄tu t̄t̄tu bi*
tiqli talāṭatu lē 'ašrēma kaspuhumā (6) *šūsatāma bi šab'ima* (7) *talāṭtu mī'āti*
turrūma bi 'ašrati (8) *mī'tu 'adarūma bi 'ašrati* (9) *'ašru yadātu bi 'ašrati*
- (10) *ḥamišu kakkarūma šumlalū* (11) *'ašratu kaspuhu* (12) *ḥamišu kakkarū*
qanīma (13) *talāṭatu wa talāṭatu kaspuhu* (14) *'arba'u kakkarū* (15) *'algabaṭi*
'arba'atu (16) *kaspuhu* (17) *kakkaru ša'arti* (18) *šab'atu kaspuhu*
- (19) *ḥamišu MQDM D NYN* (20) *bi tiqli diprānu 'ahhadu* (21) *bi tiqli*
- (22) *ḥamišūma ḫrguzu bi ḥamišati*

Notes

- (3 *et passim*) the unit of sale of the various items mentioned in this text is only indicated in the case of the talent (*kk*).
- (3–5) the phrase *tt tt* is to be taken as indicating that the pine and cypress pieces were saplings exchanged in bundles of six.
- (5, 6) *ksp* + pronominal suffix indicates the total price for a given entry while *b* followed by a figure indicates the unit price.
- (8) these pins (if that is indeed the meaning of the word) were, like doves (line 7), sold by the hundred.
- (12–13) as is shown by the singular pronominal suffix on *ksp*, referring to the talent rather than to *qnm*, which is a plural, and the repetition of the number (*tlt w tlt*), the price formula here is mixed, apparently reflecting the presence in this lot of several kinds of reeds: this peculiar way of stating the price, by the total price of a talent of each type of reed, leads to the conclusion that the total silver equivalence for these reeds was fifteen shekels.

→ Plate Text 43: An Account Text for Bronzeworkers (RS 18.024)

⇒ Photo Virolleaud 1965: text 101; *KTU* 4.337; Pardee 2000b: 41–56.

Text

Obverse

- (1) *'s¹pr . ḥtbn . sbrdnm*

(2) ḥmš- . kkrm . ḥlp- ¹ kb^rd¹ (3) tlt . l . nskm . b̄rtym (4) bd . ȳrtn . w . tt . māt . brr (5) b . tmnym . ksp tlt . kbd

(6) ḥmš . ḥlp . tlt . l . h̄lby (7) bd . tlm̄i . b . ȳrm̄ . ḥm̄st (8) kbd . ksp

(9) kkrm . ūrt . štt . bd . gg[. . .] (10) b . ūrt . ksp

(11) tlt . ūtbm . bd . ḥlh̄n . b . ūrt^t [.] ¹k¹sp

(12) r̄t . l . ql . d . ybl . prd . (*Lower edge*) (13) b . tq̄l . w . nsp . ksp

(14) tm̄n . lb̄sm . w . m̄slt (15) l . ūdmym . b . tm̄nt . ūrt . ks^rp¹

(*Reverse*) (16) ūb̄m . lb̄s . d . ūrb . bt . mlk (17) b . m̄it . ḥm̄st . kbd . ksp

(18) tlt . ktnt . bd . ḥn^rmy (19) b . ūrt . ksp . b . ḥn^r

(20) tq̄lm . hr̄s . b . tm̄nt . ksp

(21) ūrt . ks^rp¹ . b . ḥlp . ūb̄d . ūb̄n . m[. . .]

(22) tš̄c . ūin . b . tš̄t . ksp

(23) m̄slt . b . tq̄l . ksp

(24) kdw̄t . l . grgyn . b . tq^r[l][. ksp]

(25) ḥm̄sm . ūmt . b . tq^r[l][. ksp]

(26) ūk¹kr . w . ūml¹th̄ . tyt . ū-[-][. . .] (27) [b .] ūb̄[t . w .] ūn¹sp . ksp

(*Upper edge*) (28) [tg]^rm¹r . ūk¹[sp .] tlt . māt

Translation

(1) Bronzeworkers' account text:

(2) five talents, one thousand (shekels) (3) of copper for the founders of *Bi'irātu*, (4) entrusted to *'Urtēnu*, and six hundred (shekels) of tin, (5) for eighty-three (shekels) of silver;

(6) five thousand (shekels) of copper for a man from (the town of) *Halbu*, (7) entrusted to *Talmi'u*, for twenty-five (shekels) (8) of silver;

(9) two talents of wool cloth, entrusted to GG[. . .], (10) for ten (shekels) of silver;

- (11) three *'uṭbu*-garments, entrusted to *'Alīhanni*, for ten (shekels) of silver;
 (12) (one) *rīṭu*-garment, for the messenger who travels on mule-back,
 (13) for one and a half shekels of silver;
 (14) eight *lubūšu*-garments and (one) *mašallatu*-garment, (15) for persons from (the town of) *'Udmu*, for eighteen (shekels) of silver;
 (16) seventy *lubūšu*-garments, which were delivered to the royal palace,
 (17) for one hundred and five (shekels) of silver;
 (18) three *kutunu*-garments, entrusted to *'Annarummiya*, (19) for ten (shekels) of silver, (*'Annarummiya* being established) in (the town of) *'Aru*;
 (20) two shekels of gold for eight (shekels) of silver;
 (21) ten (shekels) of silver for (one) male bovid, (which was) entrusted to *bn m[. . .]*;
 (22) nine (heads) of caprovids for nine (shekels) of silver;
 (23) (one) *mašallatu*-garment for (one) shekel of silver;
 (24) (one) *kiddawaṭtu*-garment, for *Girgiyannu*, for (one) shekel [of silver];
 (25) fifty ropes (or straps) for (one) shekel [of silver];
 (26) (one) talent and one *maltaḥu*-measure of the *asa foetida*-plant[. . .]
 (27) [for] sev[en] (shekels) and a h]alf of silver;
 (28) [tot]al si[lver]: three hundred (shekels).

Vocalized Text

- (1) *sipru ḥiṭbāni sabardennīma*
 (2) *ħamišu kakkarūma 'alpu kubda* (3) *ṭalṭu lē nāsikīma bi'irātiyyīma*
 (4) *bîdē 'urtēna wa ṭiṭṭu mi'āti barūru* (5) *bi tamāniyīma kaspi ṭalāṭati kubda*
 (6) *ħamišu 'alpu ṭalṭu lē ħalbiyyi* (7) *bîdē talmi'i bi 'ašrēma ħamišati*
 (8) *kubda kaspi*
 (9) *kakkarāma ša'artu šatūtu bîdē GG[. . .]* (10) *bi 'ašratī kaspi*
 (11) *ṭalāṭu 'uṭbūma bîdē 'alīhanni bi 'ašratī kaspi*
 (12) *rīṭu lē qāli dī yabala pirdu* (13) *bi ṭiqli wa naṣpi kaspi*
 (14) *tamānū lubūšūma wa mašallatu* (15) *lē 'udmiyyīma bi tamānatī 'ašratī kaspi*
 (16) *šab'ūma lubūšu dū 'arabū bēta malki* (17) *bi mi'ti ħamišati kubda kaspi*
 (18) *ṭalāṭu kutunātu bîdē 'annarummiya* (19) *bi 'ašratī kaspi bi 'ari*
 (20) *ṭiqlāma ħurāṣu bi tamānatī kaspi*
 (21) *'ašratu kaspu bi 'alpi bîdē bini M[. . .]*
 (22) *tiš'u ša'nu bi tiš'ati kaspi*
 (23) *mašallatu bi ṭiqli kaspi*
 (24) *kiddawaṭtu lē girgiyanni bi ṭiqli [kaspi]*
 (25) *ħamišūma summattu bi ṭiqli [kaspi]*
 (26) *kakkaru wa maltaḥu tiyātu [. . .]* (27) [bi] *šab'a[ti wa] naṣpi kaspi*
 (28) [tag]maru ka[spi] *ṭalāṭu mi'āti*

Note

- (12) {d ybl prd} lit., ‘whom a mule bears’.

Text 44: A Ration List for Royal Workers (RS 19.016)

Viroilleaud 1965: text 11; *KTU* 4.609; Pardee 1999: 30–58.

→ Plate

⇒ Photo

<i>Text</i>	<i>Translation</i>
<i>Obverse</i>	
(1) spr . hpr . bnš mlk . b yrḥ it̄t̄[bnm]	Ration text of the royal personnel (in service) during the month of <i>'IT̄TBÑM</i> .
(2) ršpāb . rb šrt . mryñ	<i>Rašap'abû</i> , decurion, (and his men:) <i>Maryānu</i> ,
(3) pğdn . ilb̄l . krwn . lbn . 'dn	<i>Puğidenni</i> , <i>'Ilîba'lu</i> , <i>Kurwānu</i> , <i>Labnu</i> , <i>'Adānu</i> ,
(4) hyrn . md̄t	<i>Hiyyārānu</i> , <i>MDT̄</i>
(5) šm̄n . rb šrt . kkln . 'bd . âbşn	<i>Šam'ānu</i> , decurion, (and his men:) <i>Kukulanu</i> , <i>'Abdu</i> , <i>'Abîsanu</i> ,
(6) šdyn . ünn . dqn	<i>Šaduyānu</i> , <i>'Unenna</i> , <i>Diqnu</i> .
(7) 'bd̄nt . rb šrt . mnḥm . tb̄m . sh̄r̄ . 'zn . ilhd	<i>'Abdi'anatu</i> , decurion, (and his men:) <i>Munah̄himu</i> , <i>Tub'ammu</i> , <i>Sahuru</i> , <i>'Uzzīnu</i> , <i>'Ilîhaddu</i> .
(8) bn̄l . rb šrt . lkn . yp̄n . t̄[]	<i>Bini'alu</i> , decurion, (and his men:) <i>Lukanu</i> , <i>Yap'ānu</i> , <i>T̄[. . .]</i> .
(9) yshm . bd . übn . krwn . t̄gd . 'm̄n̄hm	YSHM under <i>'Ubinu</i> : <i>Kurwānu</i> , <i>Tēgida</i> , <i>Munah̄himu</i> .
(10) 'ptrm . šm̄ rgm . skn . qrt . ---	'PTRM, “who listens to the word of” the prefect of the city.
(11) hgbn . šm̄ . skn . qrt	<i>Hagbānu</i> , “who listens to < the word of>?” the prefect of the city.
(12) ngr krm . 'bdādt . b̄ln . yp̄mlk	Vineyard guards: <i>'Abdi'adattu</i> , <i>Ba'lānu</i> , <i>Yapa'amilku</i> .
(13) t̄rm . mnḥm . klyn . 'dr̄sp̄ . glmn	Doormen: <i>Munah̄himu</i> , <i>Kiliyanu</i> , <i>'Adîrašapu</i> , <i>Ğalmānu</i> ,

- (14) [ā]ʳb¹ǵl . ṣṣn . grn *‘Abīǵilu, Sīšānu, Gūrānu.*
- (15) šib . mqdšt . ‘dmlk . t̄ph .
mrtn Drawers of water for the sanctuaries:
‘Adimilku, TTPH, Marṭānu.
- (16) h̄gelm . ı []n .
pbn . ndbn . sbd Arrow-makers: ?I[]N,
Pabnu, NDBN, SBD.
- (17) šrm . t[]ʳ⁻¹ . gpn Singers: T[]ʳ⁻¹ , *Gupanu.*
- (18) hr̄š ‘b¹[htm .]ʳ⁻¹[-]ʳ⁻¹n .
‘bdyrh . h̄dt̄n . ytr House-builders: []N, *‘Abdiyarihu,*
Hudṭānu, Yatru,
- (19)  db¹[]h̄dt̄n . yhm̄n .
bn̄l ?Adība¹lu, [], *Hudṭānu, Yaḥminu,*
Bini¹ilu.
- (20) ‘dn . w .  ldgn . h̄tbm *‘Adānu* and *‘Il̄dagānu*: wood-cutters.
- (21) td̄glm .  ln . b⁹rl¹n . ‘k¹ldy TDGLM: *‘Ilānu, Ba¹lānu, Kiliđeyu.*
- (22) tdn .  rg[]ʳ⁻¹t . ‘zn .
mtn .  [--]ʳm¹g TDN  RG[:]T, *‘Uzzīnu, Mattēnu,*
‘A[]ʳM¹G
- (23) hr̄š qtn[]dqn . b⁹ln Makers of “small objects”: [],
Dignu, Ba¹lānu,
- (24)  ltn .  bd . ʳ⁻¹[]ʳ⁻¹n *‘Galtēnu, ‘Abdu,  [-]N.*
- (25) nsk . h̄dm . klyn[.] ʳ⁻¹[-]qjn
.  bdilt . btl Casters of arrowheads: *Kiliyanu,*
 [-]QN, ‘Abdi¹ilatu, Batūlu,
- (26)  annmnu .  dy . klby . dqn *‘Ananimennu, ‘Adāyu, Kalbiya, Diqnu.*
- (27) hr̄tm .  gbn . ‘dn .
ynhm[.]ʳ⁻¹ Plowmen: *Hagbānu, ‘Adānu, Yanḥamu,*
[]ʳ⁻¹.
- (28) hr̄š . mrkbt . ‘z¹n¹[.]  b¹ln .
t¹b¹[]ʳp¹ .  b¹nbđ[.] árt̄n Chariot-makers: *‘Uzzīnu, Ba¹lānu,*
TB[]ʳP¹,  B¹NBD, ‘Artēnu.

Lower edge

- (29) [-]ʳk¹mm . klby . kl[-]ʳy¹ .
dqñ[. . .] [-]KMM: *Kalbiya, KL[-]Y, Diqnu [],*
- (30)  u¹ntn . árt̄n . bd  . nr  .
[. . .] *‘Untēnu, ‘Artēnu under NR  [-] [],*
- (31) ‘zn . w ymdšr . bd . ánsny *‘Uzzīnu* and *Yamudšarru* under *?ANSNY.*

Reverse

- (32) nsk . ks^rp¹ [.] ^rt¹mrtn . Silversmiths: *Tamartēnu, Kōtarmalku*, → Plate
ktrmlk ⇒ Photo
- (33) yḥmn . ḥhm^rl¹k . bdrpū . Yaḥminu, Ḥah̄imilku, ‘Abdirapa’u, ‘Adānu,
ādn [.] ^rt¹-(-)¹ T^r-(-)¹
- (34) bdn ^r.¹ qln . mtn . ydln Badunu, QLN, Mattēnu, Yadlinu.
-
- (35) b^cl ^rc¹dtt . tlgn . ytn Makers of ^rc¹DTT: TLGN, Yatanu.
-
- (36) b^cl tgptm . krwn . ilšn . Makers of TGPTM: Kurwānu, ²Ilišānu,
āgyn ²Agiyanu.
-
- (37) mnn . šr . ȳgrt . dkr . yṣr Muninu, singer of Ugarit. Dakaru, potter.
-
- (38) tḡgl̄n . hm̄š . ddm Taguḡlinu: five *dūdu*-measures.
-
- (39) [-(-)]^r-r¹ . hm̄š . ddm [-]^r-R¹: five *dūdu*-measures.
-
- (40) []^ry¹[...] []^rY¹[...]
- (41) [] []
- (42) [] lhm [] JLHM
- (43) [] []
- (44) [] []
- (45) []^r-n []^r-N
- (46) [] []
- (47) [] []
- (48) [] dd^rm¹[] [] X] *dūdu*-measures.

Left edge

- (49) t̄l . l . ūrm . bn[š mlk . -] . Twenty-six (types of) royal personnel[]
ḥzr . lqḥ . h^rp¹[r] (who are) in service ? (and who) have
received rations.

- (50) *‘st . ‘srh . bn[š mlk . - .] hzr .* Eleven (persons belonging to) the royal personnel [] (who are) in service ?
 (51) *b'l . šd* (and who are) land owners.

Notes

General remark: the vocalized text of the introduction and of the colophon, the only sections for which the presentation of a separate vocalized text is worth-while, is indicated below in these notes.

- (1) vocalized text: /sipro ḥipri bunuši malki bi yarḥi ?ITT[BNM]/.

(11) {ṣm^c. skn} perhaps emend to {ṣm^c <rgm>. skn}.

(20) {ḥṭbm} the scribe first wrote {ḥḥbm} then erased the lower wedge of the second {ḥ} but without completely effacing the left part of this wedge.

(35) {r^cdtt} the form of the first sign is somewhere between {c} and {t}.

(49–51) vocalized text: /tittu lē ‘ašrēma bunušū malki -] HZR lāqīḥū ḥipri | ‘aštē ‘ašrihu bunušū malki -] HZR | ba‘alū šadī/.

→ Plate
⇒ Photo

Text 45: A Ration List with Village Names (RS 86.2213)

Bordreuil and Pardee 2001: text 36.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) mlk ——— tn . ḥprm	<i>Mulukku</i> : two (units) of mulukku tīnā ḥiprāma rations;	
(2) ār ——— tlt	' <i>Aru</i> : three;	'aru ṭalāṭu
(3) gb'ly ——— ḥhd	<i>Gib'älāya</i> : one;	gib'älāya 'ahħadu
(4) ȳlm ——— ḥhd	' <i>Ullamu</i> : one;	'ullamu 'ahħadu
(5) m'rby ——— ḥhd	<i>Ma'rabāyu</i> : one;	ma'rabāyu 'ahħadu
(6) ȳbr'y ——— tn	' <i>Ubūr'āyu</i> : two;	'ubur'āyu tīnā
(7) m'r ——— ḥhd	<i>Mu'aru</i> : one;	mu'aru 'ahħadu
(8) ȳrny ——— ḥhd	' <i>Araniya</i> : one;	'araniya 'ahħadu
(9) šrt ——— ḥhd	Ša'artu: one;	ša'artu 'ahħadu
(10) bq't ——— s'q ——— ḥhd	<i>Baq'atu, Sa'aqu</i> : one;	baq'atu sa'aqu 'ahħadu
(11) 'n'lq'p'at ——— ḥhd	' <i>Ēnuqap'at</i> : one;	'ēnuqap'at 'ahħadu
(12) uškn ——— arb'	' <i>Uškanu</i> : four;	'uškanu 'arba'u
<i>Lower edge</i>		
(13) šbn ——— ḥhd	Šubbanu: one;	šubbanu 'ahħadu
(14) ṭbq ——— ḥhd	<i>Tibaqu</i> : one;	ṭibaqu 'ahħadu
<i>Reverse</i>		
(15) rqd ——— tn	<i>Raqdu</i> : two;	raqdu tīnā
(16) šrš ——— ḥhd	Šurašu: one.	šurašu 'ahħadu

Text 46: Leaders of Ten and Their Men (RS 94.2050⁺)

Bordreuil and Pardee forthcoming: text 24.

→ Plate
⇒ Photo

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Column I</i>		
<i>Upper edge</i>		
(1) [b] ^r n ¹ [.] gl ^d . ---- '5 ¹	<i>Binu-Gal^cadi</i> five,	binu gal ^c adi ḥamišu
<i>Obverse</i>		
(2) 'w ¹ nhlh . ----- '1	and his heir X,	wa naḥaluhu X
(3) [b] ^r n ¹ . špšm . ----- '1	<i>Binu-Šapšuma</i> X;	binu šapšuma X
(4) [b] ^r n ¹ . ḥmdn . ----- 2	<i>Binu-’Ammadāni</i> two,	binu ’ammadāni ṭinā
(5) [b] ^r n ¹ . ṣnnr . ----- 5	<i>Binu-Ṣānunūrī</i> five,	binu ṣānunūrī ḥamišu
(6) [bn] . yrm . ----- 2	<i>Binu-Yarimmi</i> two,	binu yarimmi ṭinā
(7) [bn] . ḥ ^l rpšḥ . ----- 2	<i>Binu-’Aripšaḥi</i> two,	binu ’aripšaḥi ṭinā
(8) [] b ^r n . ----- 2	<i>Binu-Gab^cāna</i> two,	binu gab ^c āna ṭinā
(9) [] šy . ----- 1	[] ŠY one,	[] ŠY ’ahḥadu
(10) [] ^r -y . ----- 1	[] ^r -Y one,	[] ^r -Y ’ahḥadu
(11) [b] ^r n ¹ [.] brzn . ----- 1	<i>Binu-Burzani</i> one,	binu burzani ’ahḥadu
(12) 'w ¹ nhlh . ----- 1	and his heir one,	wa naḥaluhu ’ahḥadu
(13) 'b ¹ n . kdn . ----- 1	<i>Binu-Kudūna</i> one,	binu kudūna ’ahḥadu
(14) 'b ¹ n . sbtn . ----- 1	<i>Binu-Ṣabṭāna</i> one,	binu ṣabṭāna ’ahḥadu
(15) 'b ¹ [n .] tlgn . ----- 2	<i>Binu-TLGN</i> two,	binu TLGN ṭinā
(16) bn . ársw . ----- 2	<i>Binu-’Arsuwa</i> two,	binu ’arsuwa ṭinā
(17) 'bd . mlk . ----- 4	‘Abdimilku four,	‘abdimilku ’arba ^u
(18) bn . úlb . ----- 2	<i>Binu-’Ullubi</i> two,	binu ’ullubi ṭinā
(19) bn . rt . ----- 2	<i>Binu-RT</i> two;	binu RT ṭinā
(20) 'b ¹ n . hrmln . ----- 1	<i>Binu-HRMLN</i> one,	binu HRMLN ’ahḥadu
(21) [b] ^r n ¹ . qtñ . ----- 6	<i>Binu-Qutani</i> six,	binu qutani ṭit̪u
(22) [b] ^r n ¹ . tgđn . ----- 4	<i>Binu-Tagidāna</i> four,	[bi]nu tagidāna ’arba ^u
(23) [b] ^r n ¹ . išb ^q l . ----- 3	<i>Binu-’Išiba^cli</i> three,	[bi]nu ’išiba ^c li ṭalātu
<i>Lower edge</i>		
(24) bn . ksd . ----- 1	<i>Binu-KSD</i> one,	binu KSD ’ahḥadu
(25) bn . ḥnyn . ----- 2	<i>Binu-Ḥanyani</i> two,	binu ḥanyani ṭinā
<i>Reverse</i>		
(26) bn . mm̄y . ----- 2	<i>Binu-Mamīya</i> two,	binu mamiya ṭinā
(27) bn . gpn . ----- 1	<i>Binu-Gupani</i> one,	binu gupani ’ahḥadu
(28) bn . plwn . ----- 1	<i>Binu-PLWN</i> one,	binu PLWN ’ahḥadu
(29) bn . ġrgn . ----- 1	<i>Binu-’Gurgāna</i> one;	binu ġurgāna ’ahḥadu
(30) bn . ḥptn . ----- 1	<i>Binu-’Aputēna</i> one,	binu ’aputēna ’ahḥadu
(31) bn . úbyn . ----- 2	<i>Binu-’Ubbiyani</i> two,	binu ’ubbiyani ṭinā

(32) bn . šty . ----- 2	<i>Binu-Šattuya</i> two,	binu šattuya ḫinā
(33) klt̪b . ----- 2	<i>Kilitēub</i> two,	kilitēub ḫinā
(34) [b]¹n¹ . bdn . ----- 1	<i>Binu-Baduni</i> one,	binu baduni ḥahadu
(35) [b]¹n¹ . ḥdmn . ----- 6	<i>Binu-Hudmuni</i> six,	binu ḥudmuni ṭittu
(36) [b]¹n¹ . s¹b¹l ----- 2	<i>Binu-Sibili</i> two,	binu sibili ḫinā
(37) [bn] . spr . ----- 1	<i>Binu-Şupari</i> one,	binu şupari ḥahadu
(38) [] lyngrn . ----- 3	[] JYNGRN three,	[] JYNGRN ṭalātu
(39) [b]¹n¹ [.] btry . ----- 4	<i>Binu-BTRY</i> four	binu BTRY ḥarba <u>u</u>
(40) ¹ w¹ [.] nhlh . ----- 1	and his heir one;	wa naḥaluhu ḥahadu
(41) [b]¹n¹ . šyn . ----- 1	<i>Binu-Şuyānu</i> one,	binu şuyāna ḥahadu
(42) [b]¹n¹. ¹ bd . ḥmn . 2	<i>Binu-'Abdiḥamanu</i> two,	binu 'abdiḥamani ḫinā
(43) [b]n . ddy . ----- 1	<i>Binu-Dudāya</i> one,	binu dudāya ḥahadu
(44) [b]¹n¹ . ḥbrn . ----- 3	<i>Binu-Tabrāna</i> three,	binu ṭabrāna ṭalātu
(45) [b]n . iltr . ----- 1	<i>Binu-'Iluṭarru</i> one,	binu 'iluṭarru ḥahadu
(46) [b]n . t¹l¹d . ----- 1	<i>Binu-T¹D¹D</i> one,	binu T¹D¹D ḥahadu

*Column II**Obverse*

(47) bn . hrpt . ----- 1	<i>Binu-ḤRPT</i> one,	binu ḤRPT ḥahadu
(48) bn . sgryñ . ----- 1	<i>Binu-Sugriyāna</i> one,	binu sugriyāna 'ahhadu
(49) bn . n ^c mn . ----- 1	<i>Binu-Nu'māna</i> one,	binu nu'māna ḥahadu
(50) bn . trnn . ----- 1	<i>Binu-Turanana</i> one;	binu turanana ḥahadu
(51) brdd . ----- 2	BRDD two,	BRDD ḫinā
(52) w ^u db ¹ rh . ----- 1	and his heir by oath one,	wa ^u DBRuhu 'ahhadu
(53) bn . mlkym . ----- 1	<i>Binu-Milkiyama</i> one,	binu milkiyama 'ahhadu
(54) bn . ntp . ----- 3	<i>Binu-Natappi</i> three,	binu natappi ṭalātu
(55) bn . šmtr . ----- 1	<i>Binu-ŞMTR</i> one,	binu ŞMTR ḥahadu
(56) w ^u dbrh . ----- 1	and his heir by oath one,	wa ^u DBRuhu 'ahhadu
(57) bn . ḥnzs . ----- 1	<i>Binu-Ḥanizarri</i> one,	binu ḥanizarri ḥahadu
(58) bn . īlmyn . ----- 1	<i>Binu-‘Ālamiyāna</i> one,	binu ‘ālamiyāna 'ahhadu
(59) w nhlh . ----- 1	and his heir one,	wa naḥaluhu ḥahadu
(60) w . nhlh . ----- 1	and his heir one,	wa naḥaluhu ḥahadu
(61) bn . mglb . ----- 3	<i>Binu-Maglibi</i> three.	binu maglibi ṭalātu

*Column III**Reverse*

(62) rb . ſrt	Leaders of ten:	rabbū 'ašarti
---------------	-----------------	---------------

(63) bn . špšm	<i>Binu-Šapšuma,</i>	binu šapšuma
(64) bn . trnn	<i>Binu-Turanana,</i>	binu turanana
(65) bn . mglib	<i>Binu-Maglibi,</i>	binu maglibi
<i>Column IV</i>		
(66) b ^r n ¹ [.] ġrgn	<i>Binu-Ğurgāna,</i>	binu ġurgāna
(67) bn . btry	<i>Binu-BTRY,</i>	binu BTRY
(68) bn . rt	<i>Binu-RT.</i>	binu RT

Notes

General note on the structure of this text: comparison with RS 94.2064 indicates that the figure in each line refers to the number of persons under the control of the individual named, either as his personal assistants (*n^crm*) or as the quota of men that he is providing to perform service-duty to the king; the six names of “leaders of ten” in lines 62–68 appeared earlier in the text, though the order of mention is different in the two sections, and we have set off each of these names in lines 1–61 with a semicolon on the hypothesis that the text consists of a list of groups of “ten” (an administrative fiction, given that the actual number of persons named per group varies from three to sixteen) with the name of the leader placed at the end of each list of members.

- (8) restore {[bn . g]b^cn} on the basis of RS 94.2064:29.
- (17) in spite of the word-divider, this is a compound personal name (“servant of [the god] Milku”), not an administrative title (“servant of the king”), as is shown by line 42, where a word-divider separates the two elements of a personal name preceded by *bn*.
- (38) {yngrn} finds no parallel in the onomasticon of Ugarit, and we must consider the possibility that it is the beginning of the name that is lost in the lacuna rather than the word *bn* ‘son’.
- (46) the traces remaining of the second sign appear to indicate the reading {t^rd^ld}, though this personal name is presently unknown.
- (51) the {r} of the personal name contains an extra wedge, which appears to be a simple error.
- (52, 56) {w ūdbr} appears to fill the slot of {w nhlh} and may designate someone who has been chosen and sworn to heirship because the patron has no natural heir.

Text 47: A Sale of Ebony-Wood (RS 94.2392⁺)

→ Plate
⇒ Photo Bordreuil and Pardee forthcoming: text 40.

Text***Obverse***

- (1) []kr . hbn . d . mkr (2) []t . māt kbd (3) ^rb¹ ārb^cm . šmn (4) w . krsim̄
 (5) kkr . hbnm . tn (6) d mnht (7) ^rb¹ šb^c . šm^rn¹
 (8) tt . ktnm . b [ā]rb^c (9) šmn w . krsī
 (10) tgmr . šmn (11) ḥmšm . kd . kbd (12) w . tlt . krsāt (13) l . ḥtqlny
 (*Lower edge*) (14) ^rw¹ ūrm̄ . t̄mn (15) [k]bd . šmn (*Reverse*) (16) [l .] ^rālty

Translation

- (1) [Six ? t]alents of ebony, (belonging to the) merchant(-category),
 (2) (plus) [si]x² hundred (shekels), (3) in exchange for forty (*kaddu*-measures) of (olive) oil (4) and two *kurrusa'*u(-measures) (of olive oil).
 (5) One talent of ebony, (in) two (pieces), (6) (belonging to the) tribute(-category), (7) in exchange for seven (*kaddu*-measures) of (olive) oil.
 (8) Two *kutunu*(-garments) in exchange for [f]our (9) *kaddu*(-measures) of (olive) oil and one *kurrusa'*u(-measure) (of olive oil).
 (10) Total of (olive) oil: (11) fifty-one *kaddu*(-measures) (12) and three *kurrusa'*u (-measures) (of olive oil) (13) to the 'Ashqelonite.
 (14) And twenty-eight (15) *kaddu*(-measures) of (olive) oil (16) [to] the Alashian.

Vocalized Text

- (1) [t̄t̄tu ki]kkarū habūni dī makkāri (2) [ti]t̄tu mi²ātu kubda (3) bi 'arpa'īma
 šamni (4) wa kurrusa'ēma
 (5) kikkaru habūnēma tīnē (6) dī manahāti (7) bi šab'i šamni
 (8) tītā kutunāma bi [P]a]rba'i (9) šamni wa kurrusa'i
 (10) tagmaru šamni (11) ḥamīšūma kaddu kubda (12) wa t̄lātū kurrusa'ātu
 (13) lē 'atqalāniyyi
 (14) wa 'ašrāma t̄amānū (15) [ku]bda šamni (16) [lē] 'alatiyyi

Notes

General note on the structure of this text: the first four paragraphs appear to deal with a three-part transaction (pieces of ebony-wood for resale, two trunks of ebony for tribute, and two *kutunu*-garments, all this exchanged

for fifty-one *kaddu*-measures of olive oil, about 560 liters) whereas the fifth deals with a second transaction in which the medium of exchange for the olive oil is not indicated (perhaps silver at a standard rate).

- (1, 2) judging from the available space, restore {[*tt* . k]kr} and {[*tt*]t} rather than *tl̥t* in each case.
- (1, 5) the practical distinction between the categories of wood is not clear, perhaps simply that the “tribute”-category was intended to serve as tribute to the Hittite sovereign.
- (4, 9, 12) the three principal forms of the common noun *kurrusa’u* are encountered in this text: {kṛsim} the dual in the oblique case after the preposition *bi*, {kṛsi} the singular in the genitive after the same preposition, {kṛsat} the plural in the nominative (or the genitive).

Text 48: Provisions for a Month (RS 94.2600)

Bordreuil and Pardee forthcoming: text 49.

→ Plate

⇒ Photo

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) <i>tt</i> . dd . šrm	Six <i>dūdu</i> (-measures) of barley	tittu dūdū ši‘ārūma
(2) w . mtl̥tm	plus two-thirds (of a measure);	wa matlatāma
(3) hm̥š . ̥sr . yn	fifteen <i>kaddu</i> (-measures) of wine;	hamišu ‘ašru yēnu
(4) šb̥ . dd . gdl	seven <i>dūdu</i> (-measures) of GDL	šab̥u dūdū GDL
(5) w . pr̥s	plus one half (of a measure);	wa parīšu
(6) mtl̥tm . n̥r	two-thirds of a <i>dūdu</i> (-measure) of N̥R;	matlatāma N̥R
<i>Lower edge</i>		
(7) hm̥š . šin	five caprovids;	hamišu şa ² nū
<i>Reverse</i>		
(8) hm̥š . ydt . ̥sqm	five ‘portions ?’ of ̥UŞQM;	hamišu yadātu ? ̥UŞQM
(9) tl̥tm . prqt tyt	thirty PRQT of <i>asa foetida</i> ;	talatūma PRQT tiyātu
(10) kt̥ . kmn	one <i>kitu</i> (-vessel) of cumin;	kitu kamūnu

(11) kt . sbbym	one <i>kītu</i> (-vessel) of black cumin; kītu sibibiyūma	
(12) mlā . ḥpnm	two handfuls of	malā'ā ḥupnēma
(13) hswn . ḥrb	dried thyme;	haswannu ḥaribu
<i>Upper edge</i>		
(14) kršū . w . t̄t . šmn	one <i>kurruṣa'ū</i> (-measure) and one <i>kurruṣa'ū wa ṭa'ittu</i> <i>ṭa'ittu</i> (-measure) of (olive) oil	
(15) k . ksm	as KSM.	ka KSM
<i>Left edge</i>		
(16) b . yrḥ	In the month of	bi yarḥi
(17) ib'l̄t . tb	'ib'alatu (which?) repeats.	?ib'alati tābi

Notes

Right edge: on the photograph, one sees several partially erased remnants of a previous text.

- (2) the fraction refers to the measure named in the preceding line.
- (12) lit., ‘two fulnesses of two cupped hands’.
- (17) the meaning of the phrase ‘(which?) repeats’ is unknown, though the reference may be to an intercalary month.

Texts 49–51: Debit Accounts Owing to *Muninuya*

→ Plate

⇒ Photo

Text 49: RIH 84/04

Bordreuil 1995: 3–5; cf. *CAT* 4.791.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) spr . ksp	Document of silver	sipru kaspi
(2) mnny	of <i>Muninuya</i> :	muinuya
(3) ttm . ksp	sixty (shekels) of silver	tittūma kaspu
(4) 'l . yrmn	owed by <i>Yarimānu</i> ;	'alē yarimāna
(5) šb'm . tqlm	seventy-two shekels	šab'ūma ṭiqlāma
(6) kbd . ksp	of silver	kubda kaspu
(7) 'l . ḥnnntn	owed by <i>'Anantēnu</i> ,	'alē 'anantēna
(8) bn . yrm	son of <i>Yarimmu</i> ;	bini yarimmi

(9) ḡrb'm . ksp	forty (shekels) of silver	[?] arba'ūma kaspu
(10) 'l . tmrtn	owed by <i>Tamartēnu</i> ,	'alē tamartēna
(11) bn . ӯrmy	son of [?] <i>Urumiya</i> ;	bini [?] urumiyi
(12) ḡrb'm . ksp	forty (shekels) of silver	[?] arba'ūma kaspu
<i>Lower edge</i>		
(13) 'l . bnīl	owed by <i>Bini'ilu</i> ,	'alē bini'ilu
(14) bn . krwn	son of <i>Kurwānu</i> ;	bini kurwāna
<i>Reverse</i>		
(15) ttm . ksp	sixty (shekels) of silver	tittūma kaspu
(16) 'l . ḡbg̚l . bn . tdny	owed by [?] <i>Abīgilu</i> , son of <i>Tidinaya</i> ;	'alē 'abīgili bini tidinaya
(17) ḡrb'm . ksp	forty (shekels) of silver	[?] arba'ūma kaspu
(18) 'l . tlmyn . bn . lly	owed by <i>Talmiyānu</i> , son of [?] <i>Iliya</i> ;	'alē talmiyāna bini ?iliya
(19) tt̚ . kbd . tl̚tm	thirty-six (shekels)	tittatū kubda [?] talātūma
(20) ksp . 'l . y'drn	of silver owed by [?] <i>Ya'dirānu</i> ,	kaspu 'alē ya'dirāna
(21) bn ¹ . ytrm . šlmy	son of <i>Yatarmu</i> , from [?] <i>Šalmāyu</i> ;	bini yatarmi šalmiyyi
(22) 'šrm . ksp	twenty (shekels) of silver	'ašrāma kaspu
(23) 'l . r̚pmlk . šlmy	owed by <i>Rašapmalku</i> , from [?] <i>Šalmāyu</i> ;	'alē rašapmalku šalmiyyi
(24) ḡ'r'b't . 'šrt	Fourteen (shekels)	[?] arba'atu 'ašratu
(25) 'k'sp . 'l . gln	of silver owed by <i>Gallānu</i> ,	kaspu 'alē gallāna
(26) 'bn ¹ . ḡmdn . šlmy	son of [?] <i>Ammadānu</i> , from [?] <i>Šalmiyā</i> .	bini [?] ammadāna šalmiyyi

General Note

In these three texts that represent extracts from accounts of a certain *Muninuya*, '*l* expresses the existence of a debt ('on' = 'debit account of'), '*m* the repayment of a loan ('with' = 'credited to')—apparently the idea is that the money has reached the creditor 'with' the debtor); this usage of '*l*' is well attested in the administrative texts whereas '*m* in the meaning of 'credited to' is very rare.

→ Plate Text 50: RIH 84/06

⇒ Photo Bordreuil 1995: 3–5; CAT 4.792.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) [mít .] 'k ^l sp [.] 'm .	One hundred (shekels) of silver, credited to	mi ^l tu kaspu 'imma
(2) [bn . r] ^r q ^l dn .	<i>Binu-Raqdāna</i> ;	bini raqdāna
(3) ['śrt] . ksp . 'm	ten (shekels) of silver credited to	'aśratu kaspu 'imma
(4) [śzn .] ḥbty	<i>Śuzīnu</i> , from <i>Hubatāyu</i> ;	śuzīna ḥubatiyyi
(5) ['śr] ^r m ¹ . ksp . 'm	twenty (shekels) of silver credited to	'aśrāma kaspu 'imma
(6) [śpś] ^r n ¹ . ȳ ^r šk ^l ny	<i>Šapšānu</i> , of <i>'Uškanu</i> ;	śapšāna ȳuškaniyyi
<i>Lower edge</i>		
(7) ['śrt .] ksp [.] 'm	ten (shekels) of silver credited to	'aśratu kaspu 'imma
(8) [--]n . bn . drt	[--]N, son of DRT,	[--]N bini DRT
<i>Obverse</i>		
(9) [uš] ^r k ^l ny	from <i>'Uškanu</i> .	ȳuškaniyyi

→ Plate Text 51: RIH 84/33

⇒ Photo Bordreuil 1995: 3–5; CAT 3.10.

<i>Text</i>
<i>Obverse</i>
(1) sprn mnḥ . ȳd . mnny
(2) mít . ksp . 'l . bn . rqdn
(3) 'śrt . ksp . 'l . śzn . ḥbty
(4) 'śrm . ksp . 'l . śpśn (5) uškny .
(6) 'śrt . ksp . 'l . bn . (7) drt . uškny

(8) ḥmšt . ḫrt . ksp (9) ^rcl . ‘my . b̄ry

Lower edge

(10) [ḥm]št . ksp . ՚l . t̄ngb (11) [b]^r ՚ly

Reverse

(12) [t]tm . ksp . ՚l . ^rb^clyn . ḥtb

(13) šb^cm . tqlm [.] kbd . ksp . ՚l (14) ḡnn̄tn . bn . yrm

(15) ḡrb^cm ksp . ՚l . tmrtn (16) bn . ṵrmy

(17) ḡrb^cm ksp . ՚l . bn̄l (18) bn . krwn

(19) tt̄m . ksp . ՚l . ḡbgl (20) bn . t̄dny

Upper edge

(21) ḡrb^cm . ksp . ՚l . tlmyn (22) bn . ՚ly

Translation

(1) Document of loans of (= made by) *Muninuya*:

(2) one hundred (shekels) of silver owed by *Binu-Raqdānu*;

(3) ten (shekels) of silver owed by *Šuzīnu*, from *Hubatāyu*;

(4) twenty (shekels) of silver owed by *Šapšānu*, (5) from *’Uškanu*;

(6) ten (shekels) of silver owed by *Binu-(7)DRT*, from *’Uškanu*;

(8) fifteen (shekels) of silver (9) owed by *’Ammiya*, from *Bi’iru*;

(10) [fi]ve (shekels) of silver owed by *TNGB*, (11) from *[Bi]’iru*;

(12) [si]xty (shekels) of silver owed by *Ba’liyānu*, wood-cutter;

(13) seventy-two shekels of silver owed by (14) *’Anantēnu*, son of *Yarimmu*;

(15) forty (shekels) of silver owed by *Tamartēnu*, (16) son of *’Urumiya*;

(17) forty (shekels) of silver owed by *Bini’ilu*, (18) son of *Kurwānu*;

(19) sixty (shekels) of silver owed by *’Abīgilu*, (20) son of *Tidinaya*;

(21) forty (shekels) of silver owed by *Talmiyānu*, (22) son of *’Iliya*.

Vocalized Text

(1) siprānu minḥi ^rūdi muninuya

(2) mi^rtu kaspu ‘alē bini raqdāna

(3) ‘aṣratu kaspu ‘alē šuzīna ḥubatayyi

(4) ‘aṣrāma kaspu ‘alē šapšāna (5) ^ruškaniyyi

(6) ‘aṣratu kaspu ‘alē bini (7) DRT ^ruškaniyyi

(8) ḥamišatu ‘aṣratu kaspu (9) ‘alē ‘ammiya bi’iriyyi

- (10) [hami]šatu kaspu ‘alê TNGB (11) [bi]’iriyyi
 (12) [ti]t̄ūma kaspu ‘alê ba’iyāna ḥāt̄ibi
 (13) šab’ūma tiqlāma kubda kaspu ‘alê (14) ’anantēna bini yarimmi
 (15) ’arba’ūma kaspu ‘alê tamartēna (16) bini ’urumiya
 (17) ’arba’ūma kaspu ‘alê bini’ili (18) bini kurwāna
 (19) t̄ūma kaspu ‘alê ’abīgili (20) bini ṭidinaya
 (21) ’arba’ūma kaspu ‘alê talmiyāna (22) bini ’iliya

Notes

- (1) {ūd} Gp participle, \sqrt{D} , ‘borne by’: {mn̄h ūd} ‘amount given to and owed by someone = loan’.
 (6–7) {bn drt} the debtor is designated here by his patronym alone whereas in RIH 84/06:8 (text 50), the person’s own name is partially preserved before the patronym.

General Note on the Accounts of MNYY:

These three texts may plausibly be arranged in the following order: according to RIH 84/33, *Muninuya* loaned money to twelve persons who are identified by name or patronym along with the amount of the loan. RIH 84/06:1–9 records the repayment of the first four debts of RIH 84/33 (lines 2–7). The tablet recording the repayment of the loans recorded in RIH 84/33:8–12 (‘MY, TNGB and B’LYN) has not been recovered. RIH 84/04 is the latest text for it contains records both of new loans and, in lines 5–18, of debts still outstanding, for the five names and amounts of these lines correspond to those set down in RIH 84/33:13–21.

→ Plate **Text 52: Boats to Carchemish (RIH 83/22)**
 ⇒ Photo Bordreuil in Bordreuil et al. 1984: 431–32; *CAT* 4.779.

<i>Text</i>	<i>Translation</i>	<i>Vocalized Text</i>
<i>Obverse</i>		
(1) t̄šm . t̄lt̄	Ninety-three (shekels)	tiš’ūma ṭalāṭatu
(2) w nsp . kbd	and a half,	wa naṣpu kubda
(3) ksp . hbl . rišym	silver of the boatmen of	kaspu ḥābilī
	<i>Ra’šu —</i>	ra’šiyīma
(4) l ytn . ksphm	they have indeed given their sum;	la yatanū kasbahumu

- (5) **ḥmšt** . 1 **‘šrm** twenty five (shekels of this amount in the form of)
 (6) **d iqni** . **ārb‘m** bluish purple (worth that amount), forty

Lower edge

- (7) d ktn (shekels in the form) of *kutunu*(-garments). dū kutuni

Reverse

- | | | |
|-------------------------------------|--|--|
| (8) árb ^c . māt . ḥmšm | Four hundred fifty- | 'arba'ū mi'ātu
ḥamišūma |
| (9) šb ^c t . w nsp . kbd | seven (shekels) and a half, | šab ^c atu wa naṣpu
kubda |
| (10) ksp . d . lqh .
bdn | silver that <i>Badunu</i> has taken | kaspu dū laqahā
badunu |
| (11) d mlk . w q̄l | from the king; it has not been | dā malki wa 'alē |
| (12) ḥwt . l ḥt̄b . | debited to the national
account: | huwwati lā ḥut̄ibā |
| (13) d ḥnyt . grgmšh | (this is the price) of boats
(going) to Carchemish. | dū 'aniyyāti
gargamīsha |

Notes

- (1–7) The first two paragraphs may be interpreted as recording the payment of an account by the boatmen of the port city of *Ra'su*, partly in silver (28.5 shekels), partly in two types of cloth (25 and 40 shekels); this amount may correspond either to the repayment of a debt or to these boatmen's participation in the transaction recorded in the following paragraph. In the latter case, the total price of the boats would have been 551 shekels (93.5 + 457.5).

(3) {*hbl* *rišym*} the absence of morphological agreement between the noun and the adjective may be owing to scribal error (read {*hbl*_m *rišym*}), to {*hbl*} functioning as a collective, or to the structure being that of the genitive of identification (according to the vocalization proposed above, 'the boatmen of the inhabitants of *Ra'su*' = 'the boatmen who are inhabitants of *Ra'su*').

VIII. Abecedaries

→ Plate **Text 53: An Abecedary (RS 12.063)**

⇒ Photo Viroilleaud 1951: 22–23; 1957: text 184; *KTU* 5.6

Text

- (1) ḡ b g ḡ d h w z ḡ t y k š l
- (2) m ḡ n z s ḡ p ḡ q r t
- (3) ḡ t i ḡ u s

→ Plate **Text 54: A Double Abecedary (RS 24.281)**

⇒ Photo Herdner 1978a: 63–64; *KTU* 5.20

Text

Obverse → Reverse → Obverse

- (1a) ḡ b g ḡ ḡ d l h w z ḡ t y k š l m ḡ n z s ḡ p ḡ
- (1b) q ḡ r ḡ t ḡ g t i ḡ u s
- (2b) q r ḡ t ḡ g t i ḡ u s
- (2a) ḡ b g ḡ d h w [z ḡ t y k] ḡ s l l m ḡ n z s ḡ p ḡ

General Note: the two alphabets on this tablet were inscribed by different hands. The first is more regular and seems to have been that of the teacher while the second would be the student's copy. The latter began writing the signs at the bottom of the tablet and when he had followed around the tablet to where he met the first signs inscribed on the obverse he had to place the last eight signs above the previously inscribed line rather than below as the teacher had done.

→ Plate **Text 55: A Double Abecedary with Place Names (RS 94.2440)**

⇒ Photo Bordreuil and Pardee forthcoming: text 81.

Text

Obverse → Reverse

- (1) ḡ b g ḡ d h w z ḡ t y k š l m ḡ n z s ḡ p ḡ q r t ḡ g t i ḡ u s

Obverse → Reverse → Obverse

- (2) ḡ b g ḡ d h w z ḡ t y k š l m ḡ n z s ḡ p ḡ q r t ḡ g t i ḡ u s

Obverse

(3) åtlg

Reverse

(4) mlk . år

(5) hlb rpš

Upper edge

(6) hlb krd

General Note: these two inscriptions of the alphabet appear to have been inscribed by the same person who, judging from the irregularities, would have been a student. In the first abecedary as well as in the place names, there are four examples of the {r} written with an extra wedge (lines 1, 4, 5, 6).

Concordance of Text Numbers

Text number with excavation number	Edition	KTU/CAT
1. RS 3.367 i.....	<i>CTA</i> 2 iv.....	1.2 iv
2. RS 2.[014] ⁺ iii–iv.....	<i>CTA</i> 3 iii–iv.....	1.3 iii–iv
3. RS 2.[003]+ i.....	<i>CTA</i> 14 i.....	1.14 i
4. RS 2.[004] i.....	<i>CTA</i> 17 i.....	1.17 i
5. RS 2.002	<i>CTA</i> 23	1.23
6. RS 24.244	<i>Ugaritica</i> V 6	1.100
7. RS 24.258	<i>Ugaritica</i> V 1	1.114
8. RS 1.001	<i>CTA</i> 34	1.39
9. RS 1.002	<i>CTA</i> 32	1.40
10. RS 24.260	<i>Ugaritica</i> V 11	1.115
11. RS 24.266	<i>Ugaritica</i> VII, p. 31–39	1.119
12. RS 24.643	<i>Ugaritica</i> V 9	1.148
13. RS 34.126	<i>RSO</i> VII 90	1.161
14. RS 6.021	<i>Syria</i> 16 (1935), p. 177–80	6.13
15. RS 6.028	<i>Syria</i> 16 (1935), p. 177–80	6.14
16. RS 25.318	<i>Ugaritica</i> VII, p. 147–54	6.62
17. RIH 78/20	<i>Syria</i> 57 (1980) 346–50	1.169
18. RS 92.2014	<i>RSO</i> XIV 52	
19. RS 17.120	<i>RSO</i> II	1.85
20. RS 24.247 ⁺	<i>Ugaritica</i> VII, p. 44–60	1.103 + 1.145
21. RS 4.475	<i>CTA</i> 53	2.10
22. RS 8.315	<i>CTA</i> 51	2.11
23. RS 11.872	<i>CTA</i> 50	2.13
24. RS 15.008	<i>PRU</i> II 15	2.16
25. RS 16.379	<i>PRU</i> II 13	2.30
26. RS 18.031	<i>PRU</i> V 59	2.38
27. RS 18.040	<i>PRU</i> V 63	2.40
28. RS 29.093	<i>Ugaritica</i> VII, p. 75–78	2.70
29. RS 34.124	<i>RSO</i> VII 88	2.72
30. RS 92.2010	<i>RSO</i> XIV 50	
31. RS 94.2406	unpublished	
32. RS 94.2479	unpublished	
33. RS 96.2039	unpublished	
34. RS 94.2284	unpublished	
35. RS [Varia 4]	<i>Semitica</i> 32 (1982), p. 5–9	2.14

Text number with excavation number	Edition	KTU/CAT
36. RS 11.772+	CTA 64	3.1
37. RS 16.382	PRU II 8	3.5
38. RS 94.2168	unpublished	
39. RS 94.2965	unpublished	
40. RS [Varia 14]	AnOr 48 (1971), p. 37–49	3.9
41. RS 19.015	PRU V 4	1.91
42. RS 15.062	PRU II 127	4.158
43. RS 18.024	PRU V 101	4.337
44. RS 19.016	PRU V 11	4.609
45. RS 86.2213	RSO XIV 36	
46. RS 94.2050+	unpublished	
47. RS 94.2392+	unpublished	
48. RS 94.2600	unpublished	
49. RIH 84/04	<i>Umwelt</i> , p. 3–5	cf. 4.791
50. RIH 84/06	<i>Umwelt</i> , p. 3–5	4.792
51. RIH 84/33	<i>Umwelt</i> , p. 3–5	3.10
52. RIH 83/22	CRAI 1984, p. 431–32	4.779
53. RS 12.063	PRU II 184	5.6
54. RS 24.281	<i>Ugaritica</i> VII, p. 63–64	5.20
55. RS 94.2440	unpublished	

Excavation no.	Text no.	Edition	KTU/CAT
RIH 78/20	17	Syria 57 (1980) 346–50	1.169
RIH 83/22	52	CRAI 1984, p. 431–32	4.779
RIH 84/04	49	<i>Umwelt</i> , p. 3–5	cf. 4.791
RIH 84/06	50	<i>Umwelt</i> , p. 3–5	4.792
RIH 84/33	51	<i>Umwelt</i> , p. 3–5	3.10
RS 1.001	8	CTA 34	1.39
RS 1.002	9	CTA 32	1.40
RS 2.002	5	CTA 23	1.23
RS 2.[003]+ i	3	CTA 14 i	1.14 i
RS 2.[004] i	4	CTA 17 i	1.17 i
RS 2.[014]+ iii–iv	2	CTA 3 iii–iv	1.3 iii–iv
RS 3.367 i	1	CTA 2 iv	1.2 iv
RS 4.475	21	CTA 53	2.10
RS 6.021	14	Syria 16 (1935), p. 177–80 ...	6.13
RS 6.028	15	Syria 16 (1935), p. 177–80 ...	6.14
RS 8.315	22	CTA 51	2.11

Excavation no.	Text no.	Edition	KTU/CAT
RS 11.772+	36	<i>CTA</i> 64	3.1
RS 11.872	23	<i>CTA</i> 50	2.13
RS 12.063	53	<i>PRU</i> II 184	5.6
RS 15.008	24	<i>PRU</i> II 15	2.16
RS 15.062	42	<i>PRU</i> II 127	4.158
RS 16.379	25	<i>PRU</i> II 13	2.30
RS 16.382	37	<i>PRU</i> II 8	3.5
RS 17.120	19	<i>RSO</i> II	1.85
RS 18.024	43	<i>PRU</i> V 101	4.337
RS 18.031	26	<i>PRU</i> V 59	2.38
RS 18.040	27	<i>PRU</i> V 63	2.40
RS 19.015	41	<i>PRU</i> V 4	1.91
RS 19.016	44	<i>PRU</i> V 11	4.609
RS 24.244	6	<i>Ugaritica</i> V 6	1.100
RS 24.247 ⁺	20	<i>Ugaritica</i> VII, p. 44–60	1.103 + 1.145
RS 24.258	7	<i>Ugaritica</i> V 1	1.114
RS 24.260	10	<i>Ugaritica</i> V 11	1.115
RS 24.266	11	<i>Ugaritica</i> VII, p. 31–39	1.119
RS 24.281	54	<i>Ugaritica</i> VII, p. 63–64	5.20
RS 24.643	12	<i>Ugaritica</i> V 9	1.148
RS 25.318	16	<i>Ugaritica</i> VII, p. 147–54	6.62
RS 29.093	28	<i>Ugaritica</i> VII, p. 75–78	2.70
RS 34.124	29	<i>RSO</i> VII 88	2.72
RS 34.126	13	<i>RSO</i> VII 90	1.161
RS 86.2213	45	<i>RSO</i> XIV 36	
RS 92.2010	30	<i>RSO</i> XIV 50	
RS 92.2014	18	<i>RSO</i> XIV 52	
RS 94.2050 ⁺	46	unpublished	
RS 94.2168	38	unpublished	
RS 94.2284	34	unpublished	
RS 94.2392 ⁺	47	unpublished	
RS 94.2406	31	unpublished	
RS 94.2440	55	unpublished	
RS 94.2479	32	unpublished	
RS 94.2600	48	unpublished	
RS 94.2965	39	unpublished	
RS 96.2039	33	unpublished	
RS [Varia 4]	35	<i>Semitica</i> 32 (1982), p. 5–9 2.14
RS [Varia 14]	40	<i>AnOr</i> 48 (1971), p. 37–49 3.9

KTU/CAT	Text no.	Excavation no.	Edition
1.2 iv	1	RS 3.367 i.....	<i>CTA</i> 2 iv
1.3 iii–iv	2	RS 2.[014] ⁺ iii–iv...	<i>CTA</i> 3 iii–iv
1.14 i	3	RS 2.[003]+ i.....	<i>CTA</i> 14 i
1.17 i	4	RS 2.[004] i.....	<i>CTA</i> 17 i
1.23	5	RS 2.002	<i>CTA</i> 23
1.39	8	RS 1.001	<i>CTA</i> 34
1.40	9	RS 1.002	<i>CTA</i> 32
1.85	19	RS 17.120	<i>RSO</i> II
1.91	41	RS 19.015	<i>PRU</i> V 4
1.100	6	RS 24.244	<i>Ugaritica</i> V 6
1.103 + 1.145	20	RS 24.247 ⁺	<i>Ugaritica</i> VII, p. 44–60
1.114	7	RS 24.258	<i>Ugaritica</i> V 1
1.115	10	RS 24.260	<i>Ugaritica</i> V 11
1.119	11	RS 24.266	<i>Ugaritica</i> VII, p. 31–39
1.148	12	RS 24.643	<i>Ugaritica</i> V 9
1.161	13	RS 34.126	<i>RSO</i> VII 90
1.169	17	RIH 78/20	<i>Syria</i> 57 (1980) 346–50
2.10	21	RS 4.475	<i>CTA</i> 53
2.11	22	RS 8.315	<i>CTA</i> 51
2.13	23	RS 11.872	<i>CTA</i> 50
2.14	35	RS [Varia 4].....	<i>Semitica</i> 32 (1982), pp. 5–9
2.16	24	RS 15.008	<i>PRU</i> II 15
2.30	25	RS 16.379	<i>PRU</i> II 13
2.38	26	RS 18.031	<i>PRU</i> V 59
2.40	27	RS 18.040	<i>PRU</i> V 63
2.70	28	RS 29.093	<i>Ugaritica</i> VII, p. 75–78
2.72	29	RS 34.124	<i>RSO</i> VII 88
3.1	36	RS 11.772+	<i>CTA</i> 64
3.5	37	RS 16.382	<i>PRU</i> II 8
3.9	40	RS [Varia 14].....	<i>AnOr</i> 48 (1971), pp. 37–49
3.10	51	RIH 84/33	<i>Umwelt</i> , p. 3–5
4.158	42	RS 15.062	<i>PRU</i> II 127
4.337	43	RS 18.024	<i>PRU</i> V 101
4.609	44	RS 19.016	<i>PRU</i> V 11
4.779	52	RIH 83/22	<i>CRAI</i> 1984, p. 431–32
4.791	49	RIH 84/04	<i>Umwelt</i> , p. 3–5
4.792	50	RIH 84/06	<i>Umwelt</i> , p. 3–5
5.6	53	RS 12.063	<i>PRU</i> II 184
5.20	54	RS 24.281	<i>Ugaritica</i> VII, p. 63–64
6.13	14	RS 6.021	<i>Syria</i> 16 (1935), pp. 177–80

KTU/CAT	Text no.	Excavation no.	Edition
6.14	15	RS 6.028	<i>Syria</i> 16 (1935), pp. 177–80
6.62	16	RS 25.318	<i>Ugaritica</i> VII, pp. 147–54
Edition	Text no.	Excavation no.	KTU/CAT
<i>AnOr</i> 48 (1971), p. 37–49	40	RS [Varia 14]	3.9
<i>CRAI</i> 1984, p. 431–32	52	RIH 83/22	4.779
<i>CTA</i> 2 iv	1	RS 3.367 i	1.2 iv
<i>CTA</i> 3 iii–iv	2	RS 2.[014]+ iii–iv	1.3 iii–iv
<i>CTA</i> 14 i	3	RS 2.[003]+ i	1.14 i
<i>CTA</i> 17 i	4	RS 2.[004] i	1.17 i
<i>CTA</i> 23	5	RS 2.002	1.23
<i>CTA</i> 32	9	RS 1.002	1.40
<i>CTA</i> 34	8	RS 1.001	1.39
<i>CTA</i> 50	23	RS 11.872	2.13
<i>CTA</i> 51	22	RS 8.315	2.11
<i>CTA</i> 53	21	RS 4.475	2.10
<i>CTA</i> 64	36	RS 11.772+	3.1
<i>PRU</i> II 8	37	RS 16.382	3.5
<i>PRU</i> II 13	25	RS 16.379	2.30
<i>PRU</i> II 15	24	RS 15.008	2.16
<i>PRU</i> II 127	42	RS 15.062	4.158
<i>PRU</i> II 184	53	RS 12.063	5.6
<i>PRU</i> V 4	41	RS 19.015	1.91
<i>PRU</i> V 11	44	RS 19.016	4.609
<i>PRU</i> V 59	26	RS 18.031	2.38
<i>PRU</i> V 63	27	RS 18.040	2.40
<i>PRU</i> V 101	43	RS 18.024	4.337
<i>RSO</i> II	19	RS 17.120	1.85
<i>RSO</i> VII 88	29	RS 34.124	2.72
<i>RSO</i> VII 90	13	RS 34.126	1.161
<i>RSO</i> XIV 36	45	RS 86.2213	
<i>RSO</i> XIV 50	30	RS 92.2010	
<i>RSO</i> XIV 52	18	RS 92.2014	
<i>Semitica</i> 32 (1982) 5–9	35	RS [Varia 4]	2.14
<i>Syria</i> 16 (1935) 177–80	14	RS 6.021	6.13
<i>Syria</i> 16 (1935) 177–80	15	RS 6.028	6.14
<i>Syria</i> 57 (1980) 346–50	17	RIH 78/20	1.169
<i>Ugaritica</i> V 1	7	RS 24.258	1.114
<i>Ugaritica</i> V 6	6	RS 24.244	1.100

Edition	Text no.	Excavation no.	KTU/CAT
<i>Ugaritica</i> V 9	12	RS 24.643	1.148
<i>Ugaritica</i> V 11	10	RS 24.260	1.115
<i>Ugaritica</i> VII, pp. 31–39	11	RS 24.266	1.119
<i>Ugaritica</i> VII, pp. 44–60	20	RS 24.247 ⁺	1.103 + 1.145
<i>Ugaritica</i> VII, pp. 63–64	54	RS 24.281	5.20
<i>Ugaritica</i> VII, pp. 75–78	28	RS 29.093	2.70
<i>Ugaritica</i> VII, pp. 147–54	16	RS 25.318	6.62
<i>Umwelt</i> , pp. 3–5	49	RIH 84/04	cf. 4.791
<i>Umwelt</i> , pp. 3–5	50	RIH 84/06	4.792
<i>Umwelt</i> , pp. 3–5	51	RIH 84/33	3.10
unpublished.....	31	RS 94.2406	
unpublished.....	32	RS 94.2479	
unpublished.....	33	RS 96.2039	
unpublished.....	34	RS 94.2284	
unpublished.....	38	RS 94.2168	
unpublished.....	39	RS 94.2965	
unpublished.....	46	RS 94.2050 ⁺	
unpublished.....	47	RS 94.2392 ⁺	
unpublished.....	48	RS 94.2600	
unpublished.....	55	RS 94.2440	

Glossary*

- ¹U conjunction ‘and’ /²ū/ **11** (RS 24.266):13^{bis}; **13** (RS 34.126):12, 26; **17** (RIH 78/20):5; **18** (RS 92.2014):1; **29** (RS 34.124):42'; **34** (RS 94.2284):9
- ¹U conjunction ‘or’ /²ô/ ← /*²aw/ **5** (RS 2.002):63, 64; **9** (RS 1.002):2' et passim in this text; **38** (RS 94.2168):7, 9, 10, 27
- ¹AB common noun ‘father’ /²abû/ ← /*²abawu/? **3** (RS 2.[003]): i:37, 41, 43; **4** (RS 2.[004]): i:23'; **7** (RS 24.258):14; **9** (RS 1.002):[24'], 33', 41'
- ¹ABSN personal name /²abîšanu/ **44** (RS 19.016):5
- ¹ABĞL personal name /²abîgîlu/ **44** (RS 19.016):14; **49** (RIH 84/04):16; **51** (RIH 84/33):19
- ¹IB common noun ‘enemy’ /²êbu/# ← /*²aybu/ **1** (RS 3.367) i:8', 9', 39'; **2** (RS 2.[014]): iii:37', iv:4, 5; **20** (RS 24.247):[7], 9, 10, 16, 17, [35'], 37', [50'], 51', 54', 58', 59'
- ¹IBT common noun ‘enmity’ /²êbatu/ **34** (RS 94.2284):27
- ¹BD verb ‘perish’ (Gt-stem) **3** (RS 2.[003]): i:8', 24
D-stem ‘destroy’ **1** (RS 3.367) i:3'; **6** (RS 24.244):5, 11, 16, 22, 27, 32, <34c>, 37, 42, 47, 54, 60
- [/*²BY]: ¹ABYN adjective ‘destitute, poor’ /²abyānu/ **4** (RS 2.[004]): i:16'
- ¹UBYN personal name /²ubbiyanu/ **46** (RS 94.2050):31
- ¹ABYNN: see ¹BY
- ¹ABN common noun ‘stone’ /²abnu/ **2** (RS 2.[014]): iii:23'; **5** (RS 2.002):66; **6** (RS 24.244):1; **20** (RS 24.247):1
- ¹UBN personal name /²ubinu/ **44** (RS 19.016):9
- ¹ABNY personal name, feminine, vocalization and etymology unknown
34 (RS 94.2284):1

*The order of alphabetization is that used at Ugarit for the 27 principal consonantal phonemes. As for the 3 additional signs, roots and words beginning with *alif* are always in first position irrespective of which *alif*-sign is used, and words written with both {s} and {š} are under a single heading at {s}. Because the glossary is organized by roots, root lemmas are provided when only derived forms are attested in the Selection of Texts. The consonantal root is to be taken as an abstraction when primitive forms, nouns or particles, are listed under a lemma that reflects the consonantal substructure of a word, e.g., [PM] for the primitive noun /²ummu/. Hollow roots are listed under their biconsonantal form, usual in Ugaritic. Vocalizations attested by a syllabic vocabulary entry or in another type of syllabic text are followed by #; vocalized proto-Ugaritic nominal forms are marked with an asterisk (e.g., /²êbu/# ← /*²aybu/). All attestations of all words attested in the Selection of Texts are included, but only these words—this is not a glossary of the Ugaritic language.

- ?IBSN common noun ‘storehouse, storeroom’ /*ibūsānu*/ **40** (RS [Varia 14]):5
 ?IB^cLT month name (fourth of the lunar year = December–January) /*ib^calatu*/ **11** (RS 24.266):1, 11; **48** (RS 94.2600):17
- ?ABSN: see ?AB
- ?IBR common noun ‘bull’ /*ibbīru*/ (← /*abbīru*/??) **11** (RS 24.266):29’
- ?UBRY: see BR^c
- ?ABGL: see ?AB
- ?AGZR: see GZR
- ?AGYN personal name /*agiyānu*/ **44** (RS 19.016):36
- ?AGM place-name /*agimu*/ **41** (RS 19.015):31
- ?AGN common noun ‘cooking pot’ /*agannu*/ **5** (RS 2.002):15, 31, 36
- ?AGNY place-name /*aganāyu*/ **39** (RS 94.2965):1
- ?AGPTR personal name /*agaptarri*/ **16** (RS 25.318):1
- ?UGR part of compound divine name (see GPN W ?UGR) ‘field’ /*ugāru*/ **2** (RS 2.[014]⁺) iii:36’
- ?UGRT place-name ‘Ugarit’ /*ugārit*/ (rarely /*ugārītu*/??) **9** (RS 1.002):10’, [18’], 26’, <26’, 35’, 36’; **11** (RS 24.266):3, 10 ({*ū*^grt}); 12, 22’; **13** (RS 34.126):33; **24** (RS 15.008):5; **26** (RS 18.031):1; **31** (RS 94.2406):23, 40; **36** (RS 11.772⁺):14’, 25’; **37** (RS 16.382):4; **38** (RS 94.2168):4; **44** (RS 19.016):37
- ?H: ?AH common noun ‘brother (either familial or social)’ /*ahū*/
 ← /**ahawu*/? pl. /*ahhūma*/ **3** (RS 2.[003]⁺) i:9; **4** (RS 2.[004]) i:19’, 20’; **26** (RS 18.031):2, 3, 26; **31** (RS 94.2406):32 ({*i*hy}); **33** (RS 96.2039):3 ({*i*hy}); **34** (RS 94.2284):3; **35** (RS [Varia 4]):3, 10, 15, 18
 ?AHMLK personal name /*ah̄milku*/ (‘my brother is [the god] *Milku*’) **44** (RS 19.016):33
- ?IHRSP personal name /*iḥrāšap*/ (‘my brother is [the god] *Rašap*’) **40** (RS [Varia 14]):18
- ?AHT common noun ‘sister’ /*ahātu*/ ← /**ahawatu*/? **34** (RS 94.2284):7, 26
- ?AHMLK personal name, feminine /*ah̄atumilkū*/ (‘sister of [the god] *Milkū*’) **22** (RS 8.315):4
- ?HD verb ‘take, hold, seize’ **4** (RS 2.[004]) i:30’, 34’; **19** (RS 17.120):12, 15; **20** (RS 24.247⁺):7, 17; **31** (RS 94.2406):37; **33** (RS 96.2039):14
- ?AHMLK: see ?AH
- ?UHNP place-name /*uhnappu*/ **41** (RS 19.015):34
- ?HR verb ‘be behind, late’]: Š-stem ‘cause delay’ **34** (RS 94.2284):33 ({*tšhr*})
- ?UHRY common noun ‘posternity’ /*ührāyu*/ **20** (RS 24.247⁺):39’–40’
- ?IHRSP: see ?AH
- ?AHMLK: see ?AH
- ?D verb ‘bend, load (with)’ **51** (RIH 84/33):1
- ?AD common noun ‘father, papa’ /*adu*/ **5** (RS 2.002):32^{bis}, 43^{bis}

- [?]ADB^L personal name /[?]adība^qlu/ ('[the god] Ba^qlu is my father') **44** (RS 19.016):19
- [?]ADN common noun 'father, lord' /[?]adānu/# **33** (RS 96.2039):13
- [?]ADN personal name /[?]adānu/ ('[god-X is the] father [of this child']') **35** (RS [Varia 4]):19; **44** (RS 19.016):33
- [?]ADT common noun 'lady' /[?]adattu/ ← /*[?]adān(a)tu/ **22** (RS 8.315):1, 5, 15; **32** (RS 94.2479):1, 3, 4, 8, 20
- [?]UDN common noun 'power (← paternal power)' /[?]udānu/ **2** (RS 2.[014]⁺) iv:2
- [?]ID : see D
- [?]UDBR: see DBR
- [?]IDK: see D
- [?]ADM common noun 'man, humanity' /[?]adamu/ **3** (RS 2.[003]⁺) i:37, 43; **17** (RIH 78/20):14, 15
- [?UDM place-name]: [?]UDMY gentilic /[?]udmiyyu/ **43** (RS 18.024):15
- [?]UDM^T: see DM^C
- [?]UDN (← [?]DN) common noun 'ear' /[?]udnu/ **20** (RS 24.247⁺):35', 37'
- [?]DN verb 'listen, give ear' **18** (RS 92.2014):8
- [?]ADNY place-name /[?]adaniya/ **31** (RS 94.2406):8
- [?DR 'be/become powerful']: [?]ADR adjective 'powerful' /[?]aduru/# **26** (RS 18.031):14
- [?]ADR common noun 'pin (?)' /[?]adaru/ **42** (RS 15.062):8
- [?]IDRP: see R^šP [?]IDRP
- [?]HB verb 'love' **29** (RS 34.124):44' ({[?]hbk})
- D-stem 'love intensely' **38** (RS 94.2168):11
- [?]AHBT common noun 'love' /[?]ahbatu/ **2** (RS 2.[014]⁺) iii:7'
- [?]IWRDN personal name /[?]iwridēnu/ **35** (RS [Varia 4]):1
- [?]IWRDR personal name /[?]iwridarri/ **21** (RS 4.475):1
- [?]IWRPZN personal name /[?]iwripuzini/ **35** (RS [Varia 4]):2
- [?]ZR verb 'gird' **4** (RS 2.[004]) i:2', [3'], [6'], [7'], 7', [9'], 9', 10', 11', 12', [13'], 21', 22'
- M[?]IZRT common noun 'belted garment' /ma[?]zaratu/ **4** (RS 2.[004]) i:[5'], 15'
- [?]AHD number adjective 'one' /[?]aḥhadu/ **10** (RS 24.260):14; **31** (RS 94.2406):16; **42** (RS 15.062):20; **45** (RS 86.2213):3–5, 7–11, 13–14, 16
- [?]AHDH adverb 'together (← as one)' /[?]aḥḥadaha/ **7** (RS 24.258):31'; **19** (RS 17.120):6, 8, 11, [22], 28, 32
- [?]UTB common noun '(type of garment)' /[?]uṭbu/ **43** (RS 18.024):11
- [?]AY emphatic particle /[?]āya/ **5** (RS 2.002):6^{bis}
- [?]AYMR proper name /[?]āyamiri/ **1** (RS 3.367) i:19'^{bis}
- [?]IYTLM personal name /[?]iyatalmi/ **35** (RS [Varia 4]):14
- [?]IK adverb 'how? how is it that?' /[?]ēka/ ← /*[?]ayka/ **2** (RS 2.[014]⁺) iii:36'
- [?]IKY extended form /[?]ēkaya/ **35** (RS [Varia 4]):6; **36** (RS 11.772⁺):8'

- [PKL verb ‘eat’]: ?AKL common noun ‘food’ /*paklu*/ **14** (RS 6.021):3; **19** (RS 17.120):12, 15; **26** (RS 18.031):21; **28** (RS 29.093):22
- [PŠ common noun ‘fire’]: ?IŠT common noun ‘fire’ /*pistu*/# **5** (RS 2.002):14, 41, 44, 48
- ?IŠT divine name (ditto) **2** (RS 2.[014]⁺) iii:45'
- [PŠ verb ‘give’]: ?IŠB'L personal name /*pisba'lū*/ (‘gift of [the god] *Ba'lū*’) **46** (RS 94.2050⁺):23
- ?UŠHR(Y) divine name, feminine /*pūšharā*/*pūšharaya*/ **8** (RS 1.001):13; **10** (RS 24.260):2, 12'; **12** (RS 24.643):8, [37]
- ?IŠD common noun ‘leg’ /*pīšdu*/# **2** (RS 2.[014]⁺) iii:20'
- ?UŠK common noun ‘testicle’ /*pūšku*/ **20** (RS 24.247⁺):14
- ?UŠKN place-name /*pūškanu*/ **45** (RS 86.2213):12
- ?UŠKNY gentilic /*pūškaniyyu*/ **50** (RIH 84/06):6, 9; **51** (RIH 84/33):5, 7
- ?AŠKR: see ŠKR
- ?AŠKRR: see ŠKR
- ?ŠM: M'PIŠMN, M'AŠMN or MŠMN common noun ‘seal’ /*ma'šamānu*/ (→/*ma'ašamānu*, /*mašamānu*/?) **37** (RS 16.382):22 (it is uncertain which form is to be restored in this text)
- ?IŠPR common noun, meaning unknown **31** (RS 94.2406):26; **34** (RS 94.2284):5
- ?UŠPĞT common noun ‘(type of garment)’ /*pūšpagğatu*/ **12** (RS 24.643):21
- ?UŠR common noun ‘penis’ /*pūšaru*/ **20** (RS 24.247⁺):47'
- ?AL particle: see L negative particle
- ?IL common noun ‘god’ /*pilu*/# **2** (RS 2.[014]⁺) iii:29', 32', 39'; **4** (RS 2.[004]) i:2', 6', [7'], 9', [10'], [12'], 12', 21'; **5** (RS 2.002):1, 13, 19, 23, 28, 29, 58, 60, 67; **7** (RS 24.258):2, 3, 6; **12** (RS 24.643):9, 23; **17** (RIH 78/20):13^{bis}; **20** (RS 24.247⁺):41', 56'; **21** (RS 4.475):12; **22** (RS 8.315):7; **23** (RS 11.872):7; **24** (RS 15.008):4; **25** (RS 16.379):6; **26** (RS 18.031):4; **28** (RS 29.093):6; **29** (RS 34.124):[5]; **30** (RS 92.2010):4; **35** (RS [Varia 4]):4; **41** (RS 19.015):6
- ?IL divine name /*pilu* **2** (RS 2.[014]⁺) iii:39', 43', 44', 45', 46'; **3** (RS 2.[003]⁺) i:36, 41; **4** (RS 2.[004]) i:23', 32', 34'; **5** (RS 2.002):31, 33, 34^{bis}, 35^{bis}, 37^{bis}, 39, 42^{bis}, 45^{bis}, [48], 49, 52, 53, [56], 59, 60; **6** (RS 24.244):3; **7** (RS 24.258):1, 12, 14^{bis}, 15, 17, 21, 22; **8** (RS 1.001):2, 7; **9** (RS 1.002):7', [24'], 25'^{bis}, 33', 34', <34'>, 41', [42'], 42'; **11** (RS 24.266):6, 14; **12** (RS 24.643):2, 10, 25
- ?IL'IB common noun ‘god of the father, ancestral deity’ /*pilu'ibī*/ **4** (RS 2.[004]) i:26', 44'
- ?IL'IB divine name (same vocalization) **12** (RS 24.643):[1], 10, 23; **41** (RS 19.015):5
- ?ILB'L personal name /*pilibā'lū*/ (‘my god is [the god] *Ba'lū*’) **44** (RS 19.016):3

- ¹IL BT divine name ‘the god of the house/palace’ /*pilu bēti*/ **8** (RS 1.001):13; **10** (RS 24.260):3, 7, 9
- ¹ILDGN personal name /*pilidagan*/ (‘my god is [the god] Dagan’) **44** (RS 19.016):20
- ¹IL DDMM compound divine name /*pilū dadmima*/ ‘the gods of Dadmuma’ **12** (RS 24.643):42–43
- ¹ILHD personal name /*pilihaddu*/ (‘my god is [the god] Haddu’) **44** (RS 19.016):7
- ¹ILY personal name /*piliya*/ (← /ili + ya/) **49** (RIH 84/04):18; **51** (RIH 84/33):22
- ¹IL LB[-]N compound divine name /*pili LB[-]N*/ ‘the gods of Labana’ **12** (RS 24.643):43
- ¹ILMLK personal name /*pilmilku*/ (‘my god is [the god] Milku’) **31** (RS 94.2406):31
- ¹ILN personal name /*pilānu*/ **44** (RS 19.016):21
- ¹IL QRT compound divine name ‘the gods of the city’ /*pilū qarīti*/ **12** (RS 24.643):40 ({[il q]fr't})
- ¹ILTR personal name /*piluṭarru*/ (‘*Ilu* is ruler’) **46** (RS 94.2050⁺):45
- ¹IL T^DR B^L compound divine name ‘Auxiliary-Gods-of-*Ba'lu*’ /*pilū ta'diri ba'li*/ **12** (RS 24.643):8
- ¹ILT ²ASRM compound divine name ‘the goddess/²Ilatu of ¹ASRM (the meaning of the second element is uncertain)’ **8** (RS 1.001):11
- ¹ILT MGDL compound divine name ‘the goddess/²Ilatu of the tower’ /*pilatu magdali*/ **8** (RS 1.001):11
- ¹ILTM HNQTM compound divine name ‘the strangling goddesses’ /*pilatāma hāniqatāma*/ **8** (RS 1.001):18
- [PL verb ‘be/become strong’]: ¹ULNY common noun ← adjective ‘the strong one’ /*pūlāniyyu*/ **1** (RS 3.367) i:5’
- ¹AL¹Y(N): see L²Y
- ¹ULB personal name /*ullubu*/ **46** (RS 94.2050⁺):18
- ¹ALGBT_T common noun ‘(type of soft stone, perhaps local green stone)’ /*algabatū*/ **42** (RS 15.062):15
- ¹ALHN personal name /*alihannu*/ **43** (RS 18.024):11
- ¹ILH divine name /*pilāhu*/ **8** (RS 1.001):5
- ¹ILHM divine name, plural, ‘offspring of ¹Ilu’ /*pilāhūma*/ **8** (RS 1.001):3, 5^{bis}, 9
- ¹ULKN divine name (ancestor of the kings of Ugarit), vocalization unknown **13** (RS 34.126):4
- ¹ILŠN personal name /*ilišānu*/ (‘pertaining to [the god] ¹Ilišu’) **44** (RS 19.016):36
- ¹ALYY personal name /*alliyaya*/ **29** (RS 34.124):13

- [PLM]: [?]ALMT ‘widow’: [?]ULMN common noun ‘widowhood’ /[?]ulmānu/ **5**
 (RS 2.002):9
- [?]ULM place-name /[?]ullamu/ **45** (RS 86.2213):4
- [?]ALMG common noun ‘(type of tree)’ /[?]almuggu/ **39** (RS 94.2965):10
- [?]JLN: see [?]JL
- [?]ALP common noun ‘bovid’ /[?]alpu/ **8** (RS 1.001):2, 5; **11** (RS 24.266):12; **12**
 (RS 24.643):[1], 2, [2^{bis}], 3, [3^{bis}], 4^{bis}, [4], 9, 10, 26, 27, 28, 44^{bis}, [44],
45; **14** (RS 6.021):3; **15** (RS 6.028):3; **34** (RS 94.2284):10; **43** (RS
 18.024):21
- [?]ALP number noun ‘thousand’ /[?]alpu/ **2** (RS 2.[014]+) iii:[1]; **43** (RS
 18.024):2, 6
- [?]ALTY gentilic ‘Cypriot’ /[?]alatiyyu/ **9** (RS 1.002):[20'], 29', 37'; **47** (RS
 94.2392+):16
- [?]M: [?]AMT common noun ‘female servant’ /[?]amatu/, pl. /[?]amahātu/ **28** (RS
 29.093):12, 19; **38** (RS 94.2168):10, 27
- [?]IM conjunction ‘or’ /[?]imma/ (see also HM) **29** (RS 34.124):12, 13^{bis}, 20; **40**
 (RS [Varia 14]):6'
- [?]UM: see [?]MM
- [?]AMDN personal name /[?]ammadānu/ **46** (RS 94.2050+):4; **49** (RIH 84/04):26
- [PMM]: [?]UM common noun ‘mother’ /[?]ummu/ **3** (RS 2.[003]+) i:6, 9, 15; **5**
 (RS 2.002):33^{bis}; **6** (RS 24.244):1, 2, 8^{bis}, 14[!], 14, 19^{bis}, 25^{bis}, 30^{bis},
 <34a^{bis}>, 35^{bis}, 40^{bis}, 45^{bis}, 51^{bis}, 57^{bis}; **22** (RS 8.315):1; **23** (RS 11.872):2,
 5, 6, 11; **24** (RS 15.008):2, 6, 10, 18; **25** (RS 16.379):1, 4, 5, 9, 21; **29**
 (RS 34.124):[1], 4, 5, 18, 34
- [?]AMR place-name ‘Amurru’ /[?]amurru/ **29** (RS 34.124):17, 24, 26, 29, 32
- [?]IMR common noun ‘lamb’ /[?]immiru/ **11** (RS 24.266):10
- [?]UDR: see NDR/NDR
- [?]UDRNN personal name /[?]udurnana/ **40** (RS [Varia 14]):19
- [?]IN particle expressing absence or non-existence /[?]ēnu/ ← /*ayn-/ **4** (RS
 2.[004]) i:18'; **20** (RS 24.247+):4, 7, 9, 10, 12, 14, 15, 26', 27', 28', 30',
 31', 35', 37', [52'], 55', 59'; **33** (RS 96.2039):18; **37** (RS 16.382):21
- [?]IND indefinite pronoun, negative ‘no one’ /[?]ēnudū/ **34** (RS 94.2284):9, 11
- [?]INMM doubly extended form of the basic particle /[?]ēnumama/ **21** (RS
 4.475):9
- [?]INN extended form of the basic particle /[?]ēnuna/ **29** (RS 34.124):12
- [?]INBB mountain name /[?]inbabu/ **6** (RS 24.244):20
- [?]NH verb ‘groan, sigh’ **4** (RS 2.[004]) i:17'
- [?]ANHB common noun ‘(beauty product from the sea)’ /[?]anhabu/ **2** (RS
 2.[014]+) iii:1
- [NY]: [?]ANY common noun ‘group of boats’ /[?]anayyu/ **26** (RS 18.031):10, 24
- [?]ANYT common noun ‘boat’ /[?]aniyyatu/ **52** (RIH 83/22):13

- [?NY verb ‘to meet’]: T²ANT common noun ‘communication, meeting’ /ta²natu/ ← /*ta²natu/ ← /*ta²nayatu/ **2** (RS 2.[014]⁺) iii:24'
- ?ANK independent personal pronoun 1c.s. /panāku/# ← /*²an + ²āku/ **2** (RS 2.[014]⁺) iii:28'; **18** (RS 92.2014):2; **22** (RS 8.315):13; **24** (RS 15.008):13; **26** (RS 18.031):18, 23; **28** (RS 29.093):14; **29** (RS 34.124):23, 44'; **31** (RS 94.2406):3, 6, 25, 35; **33** (RS 96.2039):6
- ?N²S verb ‘be/become weak, sick’ **2** (RS 2.[014]⁺) iii:35'
- ?AN²T common noun ‘weakness, sickness’ /panašatu/ **17** (RIH 78/20):15
- ?PIN²S common noun ‘man’]: ?IN²S ?ILM collective divine name ‘men (who have become) gods’ /ināšu ²ilīma/ **8** (RS 1.001):22
- ?UNN personal name /unenna/ **44** (RS 19.016):6
- ?ANNH common noun ‘mint’ /ananihu/ **5** (RS 2.002):14
- ?ANNMN personal name /animennu/ **44** (RS 19.016):26
- ?ANNTN personal name /anantēnu/ **30** (RS 92.2010):3; **49** (RIH 84/04):7; **51** (RIH 84/33):14
- ?ANSNY personal name, vocalization and etymology unknown **44** (RS 19.016):31
- [?NP]: ?AP common noun ‘nose, nostrils (in the dual), tip (whence) nipple, (whence also) anger (← the redness/heat of the angry person’s nose)’ /appu/# ← /*²anpu/ **5** (RS 2.002):24, 59, 61; **9** (RS 1.002):22', 31', 39'; **19** (RS 17.120):4, 6, 8, 11, 14, 17, 19, [22], 29, [32]; **20** (RS 24.247⁺):6, 30', 41'^{bis}
- ?INR common noun ‘puppy, hound’ /ināru/ **7** (RS 24.258):13
- ?ANRMY personal name /annarummiya/ **43** (RS 18.024):18
- [?NT]: ?ATT common noun ‘woman, wife’ /attatu/ ← /*²antatu/ **3** (RS 2.[003]⁺) i:12, 14; **4** (RS 2.[004]) i:39'; **5** (RS 2.002):39^{bis}, 42^{tris}, 43, 46, 48, 49, 52, 60, 64; **9** (RS 1.002):36'; **10** (RS 24.260):8; **33** (RS 96.2039):6, 11
- ?UNT common noun ‘(type of tax or service)’ /unuṭtu/# **37** (RS 16.382):20; **39** (RS 94.2965):21, 23
- ?UNG place-name /unuǵu/ **31** (RS 94.2406):10
- ?UNTN personal name /untēnu/ **44** (RS 19.016):30
- ?SP verb ‘gather’ (Gt-stem) **3** (RS 2.[003]⁺) i:18
- ?ASRM: see ?ILT ?ASRM
- ?AP common noun: see ?NP
- ?AP adverb: see P
- ?APHM ditto
- ?APK ditto
- ?APN(K) ditto
- [?PQ denominal verb ‘block (like a stream)’]: N-stem ‘be blocked up (like a stream)’ **17** (RIH 78/20):12
- ?APQ common noun ‘stream, canal’ /apīqu/ **17** (RIH 78/20):12

- ?APTN personal name /²aputēnu/ **46** (RS 94.2050⁺):30
?UŞB^c: see SB^c
- ?UŞQM common noun, meaning unknown **48** (RS 94.2600):8
?IQN^U common noun ‘lapis-lazuli, (whence) wool dyed in a shade of blue’ /²iqna²u/ **5** (RS 2.002):21; **34** (RS 94.2284):19, 21; **36** (RS 11.772⁺):23’, 28’, 30’, 32’, [34’], [36’], 38’ ({[iqn]i}); **52** (RIH 83/22):6
- ?PR verb ‘burn, shine’]: ?UR common noun ‘fire, flame’ /²ūru/ **8** (RS 1.001):8; **11** (RS 24.266):13
[PR]: ?IRT common noun ‘heart, breast’ /²iratu/# **1** (RS 3.367) i:3’; **2** (RS 2.[014]⁺) iii:5’
- ?AR divine name, feminine, daughter of Ba²lu, ‘Shower’ /²arû/ **2** (RS 2.[014]⁺) iii:6’
- ?AR place-name /²aru/ **43** (RS 18.024):19; **45** (RS 86.2213):2; **55** (RS 94.2440):4
?RB: ?URBT ‘(latticed) window’ /²urubbatu/ **17** (RIH 78/20):3
?ARBDD: see RBD
?ARB^c: see RB^c
- ?ARGMN common noun ‘tribute’ /²argamanu/ **36** (RS 11.772⁺):18’, 24’
?ARW common noun ‘lion’ /²arwu/ **16** (RS 25.318):2
?ARY common noun ‘clan’ /²aryu/ **4** (RS 2.[004]) i:19’, 21’
?RK verb ‘be/become long, extend’ **5** (RS 2.002):33, 34
?RŠ verb ‘ask’ **3** (RS 2.[003]⁺) i:42
?ARŠ divine name in the form of a G-participle /²ārišu/ **2** (RS 2.[014]⁺) iii:43’
?IRŠT common noun ‘desire’ /²irištu/# **31** (RS 94.2406):15
?ARŠH place-name (← Hurrian name for the Tigris) /²araššihu/ **6** (RS 24.244):63, 64
?URMY personal name /²urumiya/ **49** (RIH 84/04):11; **51** (RIH 84/33):16
?ARN place-name, Anatolian /²arinna/ **36** (RS 11.772⁺):19’
?IRN common noun ‘(species of animal)’ vocalization unknown **20** (RS 24.247⁺):33’
?ARNY place-name /²araniya/ **45** (RS 86.2213):8
?ARSW personal name /²arsuwa/ **46** (RS 94.2050⁺):16
?ARPŠH personal name /²aripšahu/ **46** (RS 94.2050⁺):7
?ARŞ (← *²RD) common noun ‘earth’ /²arşu/# **1** (RS 3.367) i:5’, 23’, 26’; **2** (RS 2.[014]⁺) iii:14’, 16’, 24’, 28’; **3** (RS 2.[003]⁺) i:29; **4** (RS 2.[004]) i:27’, 45’; **5** (RS 2.002):62; **7** (RS 24.258):22; **13** (RS 34.126):2, 9, 21^{bis}; **17** (RIH 78/20):14; **18** (RS 92.2014):12
?ARŞY divine name, feminine, daughter of Ba²lu, ‘Earthy’ /²arşay/ **2** (RS 2.[014]⁺) iii:7’; **12** (RS 24.643):7
?ARŞ W ŠMM divine name, binomial, ‘earth and heaven’ /²arşu wa šamûma/ **12** (RS 24.643):5, 24

- [?]IRĞN common noun ‘fennel’ /[?]irğānu/ **19** (RS 17.120):17, 28
- [?]ART place-name /arutu/ **39** (RS 94.2965):15
- [?]IRT: see [?]R
- [?]ARTN personal name /[?]artēnu/ **44** (RS 19.016):28, 30
- [?]URTN personal name /[?]urtēnu/ (diminutive of [?]URTTB) **18** (RS 92.2014):14; **31** (RS 94.2406):2, 32; **34** (RS 94.2284):2; **43** (RS 18.024):4
- [?]URTB personal name /[?]urtētub/ **34** (RS 94.2284):2
- [?]IT particle expressing existence ‘be’ /[?]iṭu/ **5** (RS 2.002):74; **31** (RS 94.2406):18
- [?]IT + L (preposition) = ‘have, possess’ /[?]iṭu lē/ **2** (RS 2.[014]⁺) iii:21'; **4** (RS 2.[004]) i:20'; **5** (RS 2.002):[71], 72; **28** (RS 29.093):29; **34** (RS 94.2284):13
- [?]UTHT divine name, ‘incense burner’ /[?]uṭhatu/ **12** (RS 24.643):43 ({[?]u¹[tbt]})
- [?]ITM: see ŠGR-W-[?]ITM
- [?]ATQLNY: see TQL
- [?]ATR common noun ‘place’ /[?]aṭru/ **4** (RS 2.[004]) i:28', 46'; **20** (RS 24.247⁺):2'
- [?]ATR preposition ‘after, behind (← in the place of)’ /[?]aṭra/ **6** (RS 24.244):77; **13** (RS 34.126):20^{bis}
- [?]UTRYN common noun ‘crown prince’ /[?]utriyanu/# **36** (RS 11.772⁺):30'
- [?]ATRT common noun ‘place’ /[?]aṭratu/ **20** (RS 24.247⁺):49'
- [?]ATRT divine name, feminine /[?]aṭiratu/# **5** (RS 2.002):13, 24, 28; **8** (RS 1.001):6; **12** (RS 24.643):7, 31; **17** (RIH 78/20):16
- [[?]TT]: [?]ITT common noun ‘offering, gift’ /[?]iṭṭatu/ **23** (RS 11.872):15; **25** (RS 16.379):14
- [?]ATT: see [?]NT
- [?]ITBNM month name, eleventh of the lunar year, vocalization unknown **44** (RS 19.016):1 ({[?]iṭ¹t¹[bnm]})
- [?]AĞLTN personal name /[?]agaltēnu/ **34** (RS 94.2284):16
- [?]AT independent personal pronoun ‘you’ /[?]atta/# (← /*[?]an + ta/) (2m.s.), /[?]atti/ (← /*[?]an + ti/) (2f.s.) **1** (RS 3.367) i:11', 19'; **25** (RS 16.379):20; **30** (RS 92.2010):19; **31** (RS 94.2406):11, 21, 37, 39; **33** (RS 96.2039):13, 22; **34** (RS 94.2284):26
- [?]TY verb ‘arrive, come’ **2** (RS 2.[014]⁺) iii:28'
- [?]ATLG place-name /[?]atalligu/ **55** (RS 94.2440):3
- [?]ITNN: see YTN

B preposition ‘in, within, by (means of), from (within)’ /bi/# **1** (RS 3.367)
 i:3'^{bis}, [4]', 6'^{bis}, 14', 16', 21', 24', 28', 30', 38'; **2** (RS 2.[014]⁺) iii:2, 14', 15', 29', 30'^{bis}, 31'^{bis}, 32', iv:1; **3** (RS 2.[003]⁺) i:20, 24, 25, 26, 27, 32, 35, 36, 38; **4** (RS 2.[004]) i:15', 16', 25'^{bis}, 26', 30', 32', 33', 40', [43'], 43', 44'; **5** (RS 2.002):4, 6^{bis}, 14^{bis}, 24, 27, 36, 38, 51, 56, 59, 61, 62, 63,

64^{bis}, 74; **6** (RS 24.244):3, 61, 64, 65; **7** (RS 24.258):1^{bis}, 11, 14, 15, 21, 27'; **8** (RS 1.001):8; **9** (RS 1.002):22'^{bis}, [22'], 31^{tris}, 39'^{bis}, [39']; **10** (RS 24.260):3, 7, 10, 11; **11** (RS 24.266):1^{bis}, 4, 9, 11, 20'^{bis}, 22'^{bis}; **15** (RS 6.028):3; **17** (RIH 78/20):7^{bis}, 8^{tris}, 15, 16; **19** (RS 17.120):3, 4^{bis}, 6, 8, 11, 14, 17, 19, [22], 29, [32]; **20** (RS 24.247⁺):1, 3, 5, 9, [11], 12, 14, 26', 27', 31', 35', 37', 48', 49', 51', 52', 54', 55', [57'], 58', 59'; **21** (RS 4.475):19; **23** (RS 11.872):18; **24** (RS 15.008):10; **25** (RS 16.379):13, 23; **26** (RS 18.031):12, 27; **27** (RS 18.040):9; **29** (RS 34.124):20, 30, 43'; **30** (RS 92.2010):24; **31** (RS 94.2406):3, 5, 6, 8, 9, 21, 25, 28, 39; **32** (RS 94.2479):5; **33** (RS 96.2039):9; **34** (RS 94.2284):9, 17, 20, 21; **37** (RS 16.382):6, 21; **39** (RS 94.2965):8, 20; **40** (RS [Varia 14]):4, 8; **41** (RS 19.015):2, 15; **42** (RS 15.062):5, 6, 7, 8, 9, 20, 21, 22; **43** (RS 18.024):5, 7, 10, 11, 13, 15, 17, 19^{bis}, 20, 21, 22, 23, 24, 25, [27]; **44** (RS 19.016):1; **47** (RS 94.2392⁺):3, 7, 8; **48** (RS 94.2600):16; **52** (RIH 83/22):10

BD compound preposition ‘in the hand(s) of’ /bîdi/bîdê/ (B + D [\leftarrow YD])
1 (RS 3.367) i:13', 15', 21', 23'; **4** (RS 2.[004]) i:<34'>; **5** (RS 2.002):8^{bis}; **26** (RS 18.031):21; **28** (RS 29.093):19; **33** (RS 96.2039):17, 22; **34** (RS 94.2284):4, 25'; **37** (RS 16.382):17, 19; **39** (RS 94.2965):13; **41** (RS 19.015):1; **43** (RS 18.024):4, 7, 9, 11, 18, 21; **44** (RS 19.016):9, 30, 31

BDN extended form /bîdêna/ **26** (RS 18.031):18

BY extended form /biya/ **26** (RS 18.031):13, 25

BM extended form /bima/ **3** (RS 2.[003]⁺) i:31; **4** (RS 2.[004]) i:<34'>, 39'; **5** (RS 2.002):51, 56; **23** (RS 11.872):14

BN extended form /bina/ **5** (RS 2.002):[23], 59, 61

B' verb ‘enter’ **6** (RS 24.244):72; **17** (RIH 78/20):18^{bis}

B'IR place-name /bi[?]iru/ (‘well’) **41** (RS 19.015):29

B'IRY gentilic **51** (RIH 84/33):9, 11

[B'RT place-name /bi[?]irâtū/ (‘wells’)]: gentilic B'IRTY /bi[?]irâtîyyu/ **43** (RS 18.024):3

BBT place-name, Anatolian /bibitta/ **6** (RS 24.244):31

BD: see B

BDN personal name /badunu/ **44** (RS 19.016):34; **46** (RS 94.2050⁺):34; **52** (RIH 83/22):10

BHL verb ‘liberate, allow to leave freely’ **38** (RS 94.2168):20, 21, 22, 25, 26, 29

BHTM see BT

[BHM]: BHMT common noun ‘cattle’ /bahimatu/ **20** (RS 24.247⁺):2, 8, 15, 16, 34'

BKY verb ‘weep’ **3** (RS 2.[003]⁺) i:26, 31, 39; **13** (RS 34.126):15

N-stem ‘be bewept’ **13** (RS 34.126):13

BKR common noun ‘firstborn’ /bikāru/ **11** (RS 24.266):31’

BL: see BLY

BLDN common noun ‘land, country’ /bildānu/ **41** (RS 19.015):6

BLY: BL negative particle ‘not’ /balū/ (← common noun ‘nothingness’) **4** (RS 2.[004]):i:20’

[BLL verb ‘mix’]: BL common noun ‘mix, (whence) drink’ /billu/ **17** (RIH 78/20):7, 16

BLN common noun ‘(plant name)’ /billānu/ **19** (RS 17.120):18

BL‘ verb ‘swallow’ **13** (RS 34.126):16

BM: see B

BN common noun ‘son’ /binu/, pl. /banūma/ **3** (RS 2.[003]⁺) i:9; **4** (RS 2.[004]) i:3', 8', 10', 13', 18', 20', 22', 25', 42'; **5** (RS 2.002):2, 65; **6** (RS 24.244):74, 75; **9** (RS 1.002):7', [24'], 25^{bis}, 26', 33', 34', <34'>, 41', [42'], 42'; **16** (RS 25.318):1; **17** (RIH 78/20):15; **18** (RS 92.2014):10; **23** (RS 11.872):4; **25** (RS 16.379):3; **28** (RS 29.093):11, 17; **29** (RS 34.124):[3], 12, 13; **35** (RS [Varia 4]):3, 16; **37** (RS 16.382):2, 12, 14, 18, 19, 23; **38** (RS 94.2168):3, 7, 8, 9, 10, 12^{bis}, 17, 20, 23^{bis}, 26, 27; **40** (RS [Varia 14]):19, 21; **43** (RS 18.024):21; **46** (RS 94.2050⁺):1 et passim in this text; **49** (RIH 84/04):8, 11, 14, 16, 18, 21, 26; **50** (RIH 84/06):[2], 8; **51** (RIH 84/33):2, 6, 14, 16, 18, 20, 22

BNPIL personal name /bini'ili/ (‘son of [the god] ’Ilū’) **34** (RS 94.2284):4!, 22, 25; **44** (RS 19.016):8, 19; **49** (RIH 84/04):13; **51** (RIH 84/33):17

BT common noun ‘daughter’ /bittu/ ← /*bintu/ **2** (RS 2.[014]⁺) iii:6', 7', 8', 46'; **5** (RS 2.002):45^{tris}; **6** (RS 24.244):1^{tris}; **9** (RS 1.002):35'; **29** (RS 34.124):17, 24, 32; **38** (RS 94.2168):8, 23

BN preposition ‘between, among’ /bēna/ ← /*bayna/ **1** (RS 3.367) i:14', 16', 22', 25', 40'

BN verb ‘understand’ **2** (RS 2.[014]⁺) iii:26', 27'

Lt-stem ‘recognize’ **17** (RIH 78/20):17

BN'IL: see BN

BNY verb ‘build, create’ **4** (RS 2.[004]) i:24'

BNWT common noun ‘creatures, descendants’ /bunuwwatu/ **4** (RS 2.[004]) i:24'; **6** (RS 24.244):62

YBNN personal name /yabnīnu/ **29** (RS 34.124):25; **39** (RS 94.2965):2, 13, 19!; **42** (RS 15.062):2

BNŠ common noun ‘(member of) the (royal) personnel’ /bunušu/# **33** (RS 96.2039):4, 8, 10, 15; **37** (RS 16.382):16^{bis}; **39** (RS 94.2965):11; **44** (RS 19.016):1, 49, 50

B'D preposition ‘with respect to an opening, (whence) behind, (or) with respect to’ /ba'da/ **5** (RS 2.002):70; **6** (RS 24.244):70^{bis}, 71

B'DN extended form /ba'dāna/ **2** (RS 2.[014]⁺) iii:33'

- B'L common noun ‘master, owner’ /ba^clu/# **7** (RS 24.258):20; **13** (RS 34.126):20, 21; **15** (RS 6.028):2; **17** (RIH 78/20):2; **20** (RS 24.247⁺):34', 39'; **27** (RS 18.040):1, 5, 18; **28** (RS 29.093):1, 6, 8, 28; **30** (RS 92.2010):2, 6, 12, 21; **36** (RS 11.772⁺):12', 13', 26'; **39** (RS 94.2965):9; **44** (RS 19.016):51
- B'L divine name (weather god) /ba^clu/ **1** (RS 3.367) i:8', 9', 13', 15', 21', 23', 27', 28', 31', 32', 36' {b^clm}; **2** (RS 2.[014]⁺) iii:6', 13', 37', 47', iv:4, 6; **4** (RS 2.[004]) i:16', 31'; **6** (RS 24.244):9; **8** (RS 1.001):6, 7, 14; **11** (RS 24.266):9, 15, 25', 27', 28', 30'^{bis}, 31', 32'^{bis}, 33'^{bis}, 34'; **12** (RS 24.643):3, [3^{bis}], 4^{bis}, [4] ({b^clm} all six times), 8, 11 quadris ({b^clm}), 12^{bis} ({b^clm}), [43] ({b^clm}), 44, [44^{bis}] ({b^clm}^{bis}); **41** (RS 19.015):14
- B'L[?]UGRT divine name ‘Ba^clu of Ugarit’ /ba^clu [?]ugārit/ **11** (RS 24.266):3, 12, 21'-22'
- B'L ḤLB divine name ‘Ba^clu of Aleppo’ /ba^clu ḥalbi/ **12** (RS 24.643):26
- B'LYN personal name /ba^cliyānu/ **51** (RIH 84/33):12
- B'LM divine name (plural expressing the various manifestations of Ba^clu as a collectivity) /ba^clūma/ **8** (RS 1.001):9; **11** (RS 24.266):6
- B'LN personal name /ba^clānu/ **37** (RS 16.382):12, 18; **44** (RS 19.016):12, 21, 23, 28
- B'L [?]SPN divine name ‘the Ba^clu of (the mountain) Ṣapunu’ /ba^clu ᷱapuni/ **8** (RS 1.001):10; **12** (RS 24.643):[2], 10', 27
- B'L R[?]KT divine name, hypostasis of Ba^clu, identification, meaning, and vocalization of second element unknown **11** (RS 24.266):2
- B'LT BHTM divine name, feminine ‘the lady of the houses = of the palace?’ /ba^clatu bahatīma/ **8** (RS 1.001):21; **41** (RS 19.015):14
- B'L (← P'L) verb ‘manufacture (a garment)’ **28** (RS 29.093):27
- B'L DTT common noun, profession name, substantivized participle, ‘maker of DTT (meaning unknown)’ /bā^cilu DTāti/ **44** (RS 19.016):35
- B'L TĞPTM common noun, profession name, substantivized participle, ‘maker of TĞPTM (meaning unknown)’ /bā^cilu TĞPTīma/ **44** (RS 19.016):36
- [B'R verb ‘burn’]: D-stem ‘destroy’ **20** (RS 24.247⁺):41', 56', 58'; **30** (RS 92.2010):23
- BSQL common noun ‘(green) outer layer, shell’ /biṣqalu/ **19** (RS 17.120):5
- BŞR verb ‘observe’ **27** (RS 18.040):11
- BŞR place-name /baśiru/ **41** (RS 19.015):23
- BQL common noun ‘groats’ /buqlu/ **19** (RS 17.120):32
- BQ[?]T place-name /baq^catu/ **45** (RS 86.2213):10
- BRDD personal name, vocalization and etymology unknown (perhaps /baraddaddu/, ← /barad + hadd-/ ‘by the hail of [the god] Haddu’) **46** (RS 94.2050⁺):51

- BRZN personal name /burzanu/ **46** (RS 94.2050⁺):11
 BRK verb ‘bless’ (D-stem?) **4** (RS 2.[004]) i:23', <34'^{bis}, 34'
 BRLT common noun ‘throat’ /būrlātu/ **4** (RS 2.[004]) i:37'
 BR^c: ’UBR^cY place-name /ubur^cāyu/ **45** (RS 86.2213):6
 BRQ common noun ‘lightning’ /baraqu/ **2** (RS 2.[014]⁺) iii:26'
 BRR verb ‘be/become pure, clean’ **11** (RS 24.266):5
 BRR common noun ‘tin’ /barūru/ **43** (RS 18.024):4
 BT_N common noun ‘serpent’ /baṭnu/ **2** (RS 2.[014]⁺) iii:41'; **6** (RS 24.244):74, 75; **17** (RIH 78/20):3; **18** (RS 92.2014):4, 6
 BT_T verb ‘scatter, make fly in all directions’ **1** (RS 3.367) i:28', 29', 31'
 BĞY verb ‘explain’ **2** (RS 2.[014]⁺) iii:29'
 BT common noun ‘house, household’ /bētu/ ← /*baytu/; pl. BHTM
 /bahatūma/ **1** (RS 3.367) i:5'; **3** (RS 2.[003]⁺) i:7; **4** (RS 2.[004]) i:25', 31', 32', [43']; **5** (RS 2.002):36; **6** (RS 24.244):67, 70^{bis}, 71, 72; **7** (RS 24.258):1, 12, 17; **8** (RS 1.001):12, 21; **10** (RS 24.260):3^{bis}, 7, 9, 11; **11** (RS 24.266):3, 8, 9, 14, 22'; **12** (RS 24.643):18; **13** (RS 34.126):32[!], 33; **17** (RIH 78/20):18; **28** (RS 29.093):16, 24; **30** (RS 92.2010):17, 21; **31** (RS 94.2406):16, 37; **32** (RS 94.2479):6; **33** (RS 96.2039):12; **38** (RS 94.2168):5, 14; **39** (RS 94.2965):23; **40** (RS [Varia 14]):4, 8; **41** (RS 19.015):7, 10, 11, 14; **43** (RS 18.024):16
 BT verb ‘stay, lodge’ **31** (RS 94.2406):7
 BT common noun ‘daughter’: see BN ‘son’
 [BTL common noun ‘young man’]: BTL personal name /batūlu/ (‘young man’) **44** (RS 19.016):25
 BTLT common noun ‘girl of marriageable age’ /batūlatu/ **2** (RS 2.[014]⁺) iii:11'
 BTRY personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):39, 67

 G common noun ‘voice’ /gū/ (← /*gVyu/) **1** (RS 3.367) i:6'; **2** (RS 2.[014]⁺) iii:36'; **3** (RS 2.[003]⁺) i:27 ({gmm}: G); **5** (RS 2.002):14
 GB common noun ‘goblet’ /gūbu/ **7** (RS 24.258):5
 [GBB]: GB common noun ‘back, (whence) body’ /gabbu/ **17** (RIH 78/20):5; **18** (RS 92.2014):14
 GB^c common noun ‘hill’ /gab^cu/ **2** (RS 2.[014]⁺) iii:31'
 GB^cN personal name /gab^cānu/ **46** (RS 94.2050⁺):8 ({[g]b^cn})
 GB^cLY place-name /gib^calāya/ **45** (RS 86.2213):3
 GG common noun ‘roof’ /gaggu/ **4** (RS 2.[004]) i:32'
 GD common noun ‘coriander’ /giddu/ **5** (RS 2.002):14; **19** (RS 17.120):20, 25
 [GDL verb ‘be/become big’]: GDLT common noun ‘cow (← large female animal)’ /gadulatu/ **8** (RS 1.001):3, 5, 8^{bis}, 13^{tris}, 14^{bis}, 15^{tris}, 18, 19, 21; **11** (RS 24.266):6^{bis}, 7, 7 {g<d>lt}; **12** (RS 24.643):9

- GDL common noun ‘(food product, perhaps a type of flour)’ vocalization
 unknown **32** (RS 94.2479):14; **48** (RS 94.2600):4
- GHR verb ‘sound aloud’ **18** (RS 92.2014):11
- [GZR verb ‘cut’]: GZR common noun ‘delimitation’ /gazaru/ **5** (RS 2.002):63^{bis!}
- [?]AGZR common noun ‘something that cuts off, delimits’ /[?]agzaru/ **5** (RS 2.002):[23], 58, 61
- GŠM common noun ‘storm’ /gišmu/ **26** (RS 18.031):14
- GLB: MGLB personal name /maglibu/ **46** (RS 94.2050⁺):61, 65
- GLN personal name /gallānu/ **49** (RIH 84/04):25
- GL'D personal name /gal'adu/ **46** (RS 94.2050⁺):1
- GMŠ adjective ‘smooth, hairless’ /gamīšu/ **20** (RS 24.247⁺):3
- GMR: TGMR common noun ‘total’ /tagmaru/ **41** (RS 19.015):35; **43** (RS 18.024):28 ({[tg]’m¹r}); **47** (RS 94.2392⁺):10
- [GN]: GT common noun ‘(wine/oil press, whence) farming installation with its buildings’ /gittu/ ← /*gintu/ **33** (RS 96.2039):9; **37** (RS 16.382):7; **39** (RS 94.2965):15
- GN divine name element: see RŠP GN
- G'R verb ‘cry out, yell, rebuke, make a loud noise (said of a sick horse)’ **1** (RS 3.367) i:28'; **7** (RS 24.258):11, 14; **19** (RS 17.120):2, 23
- GP common noun ‘edge’ /gīpu/ **5** (RS 2.002):30^{bis}
- GP common noun, meaning unknown **31** (RS 94.2406):27
- GPN common noun ‘vine’ /gapnu/ **5** (RS 2.002):9, 10, 11
- GPN-W-UGR divine name, binomial, messengers of *Ba’lu*, /gapnu wa’ugāru/ ‘Vine and Field’ **2** (RS 2.[014]⁺) iii:36'
- GPN personal name /gupanu/ **44** (RS 19.016):17; **46** (RS 94.2050⁺):27
- GR verb ‘sojourn, live in a place as a resident alien’ **5** (RS 2.002):66^{bis}
- GR common noun ‘resident alien’ /gēru/ **9** (RS 1.002):18', [26'], 35'
- GR verb ‘attack’ **11** (RS 24.266):26'
- GRGMŠ place-name ‘Carchemish’ /gargamiš/ **52** (RIH 83/22):13
- GRGYN personal name /girgiyannu/ **43** (RS 18.024):24
- GRDŠ verb ‘crush, destroy’ **3** (RS 2.[003]⁺) i:11, 23
- GRŠ verb ‘drive away, send away’ **1** (RS 3.367) i:12'^{bis}; **2** (RS 2.[014]⁺) iv:2; **4** (RS 2.[004]) i:29', 47'; **17** (RIH 78/20):9; **34** (RS 94.2284):22; **40** (RS [Varia 14]):6–7
- YGRŠ proper name /yagrušu/ **1** (RS 3.367) i:12'^{bis}
- GRN common noun ‘threshing floor’ /gurnu/ **19** (RS 17.120):13, 16
- GTR divine name, god of war, ‘the Strong One’ /gaṭaru/# **12** (RS 24.643):[38?]
- GT: see GN

- [HBL verb ‘mutilate’]: HBLY divine title (attributed to the goddess ‘*Anatu*, lit., ‘mutilated’) /ħablay/ **8** (RS 1.001):17
- HBTNR title of a Hittite official /ħuburutanuru/ **36** (RS 11.772⁺):34’, 36’ ({[ħbrtn]’r¹})
- HBT verb ‘belong to the *huptu*-class, serve as a *huptu*’ **33** (RS 96.2039):9
- HPT (← HBT) common noun ‘member of the *huptu*-class (in service, civil or military)’ /ħuptu/ ← /*ħubt₁/ **20** (RS 24.247⁺):57’; **29** (RS 34.124):10
- HBT verb ‘oppress’ **9** (RS 1.002):21’, 30’, 38’; **34** (RS 94.2284):8
- [HBT place-name /ħubatāyu/ = /ħupatāyu/]: HBTY gentilic /ħubatiyyu/ **50** (RIH 84/06):4; **51** (RIH 84/33):3
- HDMN personal name /ħudmunu/ **46** (RS 94.2050⁺):35
- HZR common noun ‘(type of service)’ vocalization unknown **44** (19.016):49, 50
- HT common noun ‘stick, staff’ /ħattu/ **5** (RS 2.002):8, 9, 37, 40, 43, 47; **7** (RS 24.258):8; **17** (RIH 78/20):1, 2, 5^{bis}, 14
- HT^o verb ‘sin, act improperly’ **9** (RS 1.002):19’, 22’, 23’; **17** (RIH 78/20):5
- HT^o common noun ‘sin, misdeed’ **29** (RS 34.124):33 ({ħ^rt¹[?]}))
- HYR month name /ħiyyāru/ **12** (RS 24.643):23; **34** (RS 94.2284):9’
- HYRN personal name /ħiyyārānu/ (‘born in the month of Ḫiyyāru’) **44** (RS 19.016):4
- HL^U DG name of a sacrificial rite, meaning unknown **41** (RS 19.015):12
- HLB place-name ‘Aleppo’ /ħalbu/ **12** (RS 24.643):26; **19** (RS 17.120):20
- HLB GNGNT place-name /ħalbu ganganati/ **41** (RS 19.015):22
- HLBY gentilic, person from one of the towns named HLB /ħalbiyyu/ **43** (RS 18.024):6
- HLB KRD place-name /ħalbu karradi/ **55** (RS 94.2440):6
- HLB RPŠ place-name /ħalbu rapši/ **55** (RS 94.2440):5
- HLMZ nominal epithet of the divinity ’UŠHR ‘(kind of reptile)’ /ħulmizzu/ **10** (RS 24.260):2, 4, 12
- HLŞ common noun ‘oppression’ /ħulşu/ **17** (RIH 78/20):7
- HLQ verb ‘perish’ **20** (RS 24.247⁺):4, [6], 18, 59’; **31** (RS 94.2406):30
- D-stem ‘destroy’ **20** (RS 24.247⁺):15, 16
- HMPAT common noun ‘melted butter’ /ħim²atu/ **5** (RS 2.002):14
- HMŠ cardinal number ‘five’ /ħamišu/; pl. ‘fifty’ /ħamišūma/ **5** (RS 2.002):57; **8** (RS 1.001):9; **12** (RS 24.643):20; **13** (RS 34.126):29; **32** (RS 94.2479):13, 14; **36** (RS 11.772⁺):22’ ({[ħm]š}), 23’ ({[ħm]’š¹}); **40** (RS [Varia 14]):9; **42** (RS 15.062):10, 12, 19, 22^{bis}; **43** (RS 18.024):2, 6, 7, 17, 25; **44** (RS 19.016):38, 39; **47** (RS 94.2392⁺):11; **48** (RS 94.2600):3, 7, 8; **51** (RIH 84/33):8, 10; **52** (RIH 83/22):5, 8
- HMŠ ordinal number ‘fifth’ /ħamīšu/ **4** (RS 2.[004]) i:11’; **11** (RS 24.266):20’

- HMŠ verb ‘do five times’ (D-stem) **3** (RS 2.[003]+) i:18 (Dp-participle)
HMŠM plural of /ħamišu/ ‘fifty’ /ħamišūma/
HMŠT common noun ‘five(-shekel) weight’ /ħamišatu/ **3** (RS 2.[003]+) i:30
HMR common noun ‘wine (← ferment, bubble)’ /hamru/ **5** (RS 2.002):6
HDMRT personal name /ħidmiratu/ **30** (RS 92.2010):1
HDĞL common noun (← Hurrian), ‘arrow maker’ (← Ugaritic *hȝ/hd*, ‘arrow’, + Hurrian /ħuli/ occupational designation) /ħiddigulu/ **44** (RS 19.016):16
HNDRT common noun ‘(plant name: grown in the place Ḫundurašu)’ /ħunduraṭu/ **19** (RS 17.120):7
HNZR personal name /ħanizarru/ **46** (RS 94.2050+):57
HNYN personal name /ħanyanu/ **46** (RS 94.2050+):25
HSWN common noun ‘thyme’ /ħaswannu/ **48** (RS 94.2600):13
[HPY]: HPN common noun ‘(type of garment)’ /ħipānu/ **12** (RS 24.643):19; **28** (RS 29.093):28; **34** (RS 94.2284):18, 28
HPN: see HPY
HPT: see HBT
HPTY place-name /ħupatāyu/ (= /ħubatāyu/) **41** (RS 19.015):30
[HSY]: HST common noun ‘half’ /ħaṣṭu/ ← /*ħaṣayatu/ **8** (RS 1.001):10
HR verb ‘whinny (unnaturally when the horse is sick)’ **19** (RS 17.120):5, 7
[HR place-name ‘the Hurrian land’]: HRY gentilic ‘person of Hurrian origin’ /ħurriyyu/ **9** (RS 1.002):[20'], 29', 37'
HR: see HRR
HR' verb ‘defecate’ **19** (RS 17.120):9
HR'U common noun ‘feces’ /ħur'u/ **7** (RS 24.258):21
HRB adjective ‘dry, dried’ /ħaribu/ **48** (RS 94.2600):13
HRD common noun ‘troops, army’ /ħurādu/ **20** (RS 24.247+):39', 46', 52'; **24** (RS 15.008):13
HRT verb ‘pluck (feathers)’ **5** (RS 2.002):38
HRY: see HR place-name
HRMLN personal name, vocalization and etymology unknown **46** (RS 94.2050+):20
[HRP]: HRPN adjective ‘autumnal’ /ħurpānu/ **7** (RS 24.258):31' ({ħrpn'})
HRŞ common noun ‘gold’ /ħurāṣu/# **2** (RS 2.[014]+) iii:47'; **29** (RS 34.124):28; **36** (RS 11.772+):20', 27', 29'; **43** (RS 18.024):20
HRŞP common noun ‘(a body part, perhaps a tendon)’ /ħarsuppu/ (if the word means ‘tendon’) **20** (RS 24.247+):27'
[HRR]: HR common noun ‘(hole, whence) nostril’ /ħurru/ **20** (RS 24.247+):6, 30'
HT place-name ‘Hatti’ /ħatti/ **25** (RS 16.379):16
HTY gentilic ‘person from Hatti’ /ħattiyu/ **9** (RS 1.002):20', 29', 37'

[HT² verb ‘strike’]: N-stem **21** (RS 4.475):8, 10

HT²U common noun ‘blow’ /ḥatau/ **21** (RS 4.475):7

D form of the common noun YD ‘hand’ that appears with the preposition B
/bidi/ ← /bi yadi/: see B and YD

D/DT determinative/relative pronoun /dū/# **1** (RS 3.367) i:10'; **2** (RS 2.[014]⁺) iii:[1], 26', 35', 42'; **3** (RS 2.[003]⁺) i:8; **4** (RS 2.[004]) i:18', 29', 47'; **5** (RS 2.002):74; **6** (RS 24.244):62; **7** (RS 24.258):6, 7, 29'; **14** (RS 6.021):1; **15** (RS 6.028):1; **16** (RS 25.318):2; **17** (RIH 78/20):1; **18** (RS 92.2014):1; **19** (RS 17.120):3; **21** (RS 4.475):17; **26** (RS 18.031):10; **31** (RS 94.2406):17, 18; **32** (RS 94.2479):20; **33** (RS 96.2039):5; **34** (RS 94.2284):13, 29, 31, 32b; **35** (RS [Varia 4]):7; **36** (RS 11.772⁺):18', 25'; **37** (RS 16.382):6^{bis}; **38** (RS 94.2168):5, 11; **39** (RS 94.2965):2, 8; **40** (RS [Varia 14]):2, 16; **41** (RS 19.015):1; **42** (RS 15.062):19?; **43** (RS 18.024):12, 16; **47** (RS 94.2392⁺):1, 6; **52** (RIH 83/22):6, 7, 10, 11, 13

DM extended form that functions as a conjunction ‘for’ /dāma/ **2** (RS 2.[014]⁺) iii:20'

?ID adverb ‘at that time’ /[?]ida/ **10** (RS 24.260):1

?IDK adverb ‘then’ /[?]idaka/ **6** (RS 24.244):63

D^Y verb ‘fly (away)’ **20** (RS 24.247⁺):42'

[DB ← *DB verb ‘flow’]: MDB common noun ‘flow(ing waters)’ /madūbu/ ← /*madūbu/ **5** (RS 2.002):34, 35

[DBB verb ‘speak’]: DBB common noun ‘tormenter (← who speaks evil of)’ /dābibu/ **17** (RIH 78/20):1, 9; **18** (RS 92.2014):9, 13

DBH verb ‘slaughter, sacrifice’ **7** (RS 24.258):1; **10** (RS 24.260):1; **11** (RS 24.266):8, 13; **27** (RS 18.040):16

N-stem **9** (RS 1.002):15' ({[ndb]h}), 23' ({[ndb]^rh¹}), 32', 41'

DBH common noun ‘sacrifice’ /dabhu/# **5** (RS 2.002):27; **8** (RS 1.001):17; **9** (RS 1.002):23' ({<d>bh^rm¹}), 23' ({d[bhṇ]}), 32'^{bis}, [40'], 40'; **12** (RS 24.643):1; **13** (RS 34.126):1; **34** (RS 94.2284):17; **41** (RS 19.015):2, 3, 14

MDBH common noun ‘altar’ /madbahu/, pl. MDBHT /madbahātu/ **8** (RS 1.001):20

DBLT common noun ‘clump of dried figs’ /dabilatu/ **19** (RS 17.120):31

[DBR verb ‘speak, lead’]: D-stem ‘speak’ **29** (RS 34.124):18

?UDBR common noun ‘sworn (heir, i.e., he who has been made to speak)?’ /[?]udbaru/? **46** (RS 94.2050⁺):52, 56

MDBR common noun ‘steppe-land (← where one leads herds of caprovids)’ /madbaru/ **5** (RS 2.002):4, 65, 68

DG common noun ‘fish’ /dagu/ **5** (RS 2.002):63

[DGL]: MDGL B'L 'UGRT divine name, meaning of first element uncertain, perhaps ‘place of observation’ (or correct to MGDL ‘tower’) **11** (RS 24.266):12

- DGN divine name /dagan/ ← ‘grain’ **6** (RS 24.244):15; **12** (RS 24.643):[2], 10, 26; **14** (RS 6.021):2; **15** (RS 6.028):2
- DD (← *DD) verb ‘arise’ (N-stem) **5** (RS 2.002):63; **40** (RS [Varia 14]):12; **41** (RS 19.015):14
- DD common noun ‘love’ /dādu/ **2** (RS 2.[014]⁺) iii:5', 7'
- DDYM common noun ‘(offerings that produce) love’ /dādāyūma/ **2** (RS 2.[014]⁺) iii:15'
- DD common noun ‘(dry measure [perhaps about fifty liters])’ /dūdu/ **32** (RS 94.2479):12, 13, 15; **44** (RS 19.016):38, 39, 48; **48** (RS 94.2600):1, 4
- DDY personal name /dudāyu/ **46** (RS 94.2050⁺):43
- DDMŠ divine name /dadmiš/ **12** (RS 24.643):8, [34]
- DDMM **12** place-name ‘the region around Aleppo’ /dadmuma/ **12** (RS 24.643):43
- DDMY gentilic ‘person from Dadmuma’ /dadmiyyu/ **9** (RS 1.002):20', 28' ({|ddm}y}), 37'
- DDN divine name (ancestor of the kings of Ugarit) /didānu/ **13** (RS 34.126):3, 10
- DHS verb ‘suffer distress’ **25** (RS 16.379):21
- DK(K) verb ‘bray, pulverize’ **19** (RS 17.120):3, 6, 8, 11, 14, 17, 19, 22, 28
- DLY: YDLN personal name /yadlinu/ (‘he [a divinity] drew [this child] as in the act of drawing water’) **44** (RS 19.016):34
- DLP verb ‘slump’ **1** (RS 3.367) i:17', 26'
- [DLL verb ‘be/become poor, destitute’]: D-stem ‘impoverish, cast down’ **9** (RS 1.002):21', 30', 38'; **20** (RS 24.247⁺):7, 46'
- DLT common noun ‘destitution, feebleness’ /dullatu/ **5** (RS 2.002):25
- DM common noun ‘blood, (whence) juice (liquid from a plant)’ /damu/# **7** (RS 24.258):31'
- DM^c verb ‘shed tears’ **3** (RS 2.[003]⁺) i:27, 32, 40; **13** (RS 34.126):14
- DM^cT common noun ‘tear’ /dim^catu/ (pl. ?UDM^cT /udma^cātu/) **3** (RS 2.[003]⁺) i:28; **13** (RS 34.126):16
- DN^pIL personal name ‘*Ilu* is my judge’ /dānī^pilu/ **4** (RS 2.[004]) i:[1'], 6', 9', 12', 14', 17', 35', 36'
- [DNY verb ‘be near, approach’]: D-stem ‘make near’ **11** (RS 24.266):22'
- D^cT: see YD^c
- DPRN common noun ‘juniper’ /diprānu/# **19** (RS 17.120):[23]; **42** (RS 15.062):20
- DQN personal name /diquu/ **44** (RS 19.016):6, 23, 26, 29 ({dqn[...]}))
- [DQQ verb ‘be/become fine’]: DQT common noun ‘ewe/nanny (← small female [animal])’ /daqqatu/ **8** (RS 1.001):1^{bis}, 3, 4^{bis}, 16^{bis}, <16>, 18; **11** (RS 24.266):7
- DQT divine name, feminine /daqqītu/ **8** (RS 1.001):15

- [DR verb ‘form a circle, dwell’]: DR ‘circle, generation (period of time)’ /dāru/ **1** (RS 3.367) i:10^{bis}
- DR **'IL** W PHR B'L compound divine name ‘the Circle of **'Ilū** and the Assembly of **Ba'lu'** /dāru **'ili** wa puḥru ba'li/ **8** (RS 1.001):7
- DR BN **'IL** compound divine name ‘the Circle of the Sons of **'Ilū**’ /dāru banī **'ili**/ **9** (RS 1.002):7', 25', 33'-34', 42' ({'d'[r . bn il]})
- YDRM personal name /yadurma/ **28** (RS 29.093):1
- [DRK verb ‘stride, step on’]: DRKT common noun ‘sovereignty, dominion’ /darkatu/ **1** (RS 3.367) i:10', 13', 20'; **2** (RS 2.[014]+) iv:3; **3** (RS 2.[003]+) i:42
- DR^c/DR^c common noun ‘seed’ /darču/darču/ **19** (RS 17.120):[24]; **20** (RS 24.247+):14, 43', 55'; **26** (RS 18.031):17, 19
- MDR^c common noun ‘sown (place)’ /madraču/ **5** (RS 2.002):69^{bis}, 73
- DRT personal name, vocalization and etymology unknown **50** (RIH 84/06):8; **51** (RIH 84/33):7
- [DT^c]: DTT ‘(vegetal offering)’ /datčatu/ ← /*data^catu/ **8** (RS 1.001):9
- DGT^c common noun ‘(type of offering)’ **5** (RS 2.002):15 ({dg[. . .]})
- DT: see D
- [H presentative particle /ha/]
- H(N) extended form ‘here (is), look, behold’ /han/ (the /n/, if it was present, has assimilated to the following consonant) **28** (RS 29.093):16; **34** (RS 94.2284):29
- HN extended form ‘here (is), look, behold’ /hanna/ **4** (RS 2.[004]) i:5'; **5** (RS 2.002):46, 50, 55; **7** (RS 24.258):28'; **9** (RS 1.002):17', 25', 34', 43'; **11** (RS 24.266):24'; **17** (RIH 78/20):16; **20** (RS 24.247+):2, 34'; **33** (RS 96.2039):4, 8, 10, 15; **34** (RS 94.2284):31
- HND extended form functioning as a demonstrative pronoun/adjective /hannadū/ ← /hanna + dū/ **31** (RS 94.2406):5; **37** (RS 16.382):1; **38** (RS 94.2168):1
- HNDN extended form functioning as a demonstrative pronoun/adjective /hannadūna/ ← /hanna + dū + na/ **29** (RS 34.124):10
- HNDT extended form functioning as a demonstrative pronoun/adjective /hannadūti/ ← /hanna + dū + ti/ **26** (RS 18.031):12
- HNMT extended form functioning as a demonstrative pronoun/adjective /hannamati/ ← /hanna + ma + ti/ **39** (RS 94.2965):12, 20
- HNN extended form ‘here (is), look, behold’ /hannana/ ← /*ha + n + na + na/ **30** (RS 92.2010):9; **32** (RS 94.2479):5
- HNNY extended form of HNN /hannaniya/ ← /*ha + n + na + ni + ya/ **22** (RS 8.315):10; **26** (RS 18.031):6; **29** (RS 34.124):7

- HL extended form ‘here (is), look, behold’ /halli/ ← /*ha + n + li/ **5** (RS 2.002):41, 44, 47; **34** (RS 94.2284):25
- HLH extended form /halliha/ ← /*ha + n + li + ha/ **5** (RS 2.002):32^{tris}, 33
- HLM extended form /hallima/ ← /*ha + n + li + ma/ **2** (RS 2.[014]⁺) iii:32'; **6** (RS 24.244):6, 11, 17, 22, 28, 33, <34d>, 38, 43, 48, 54
- HLN extended form /hallina/ ← /*ha + n + li + na/ **32** (RS 94.2479):11
- HLNY extended form ‘look, behold, here’ /halliniya/# ← /*ha + l + li + ni + ya/ **23** (RS 11.872):9; **25** (RS 16.379):8, 12; **28** (RS 29.093):11; **31** (RS 94.2406):3; **32** (RS 94.2479):5; **34** (RS 94.2284):3; **36** (RS 11.772⁺):18'
- HT extended form ‘here (is), look, behold’ /hatti/ ← /ha + n + ti/ **1** (RS 3.367) i:8', 9'^{bis}; **21** (RS 4.475):8; **25** (RS 16.379):14; **27** (RS 18.040):13; **29** (RS 34.124):20; **31** (RS 94.2406):35; **33** (RS 96.2039):8, 10; **35** (RS [Varia 4]):10, 15 ({h^{r1}l})
- HBN common noun ‘ebony wood’ /habūnu/ **47** (RS 94.2392⁺):1, 5
- HBR verb ‘bow down’ **2** (RS 2.[014]⁺) iii:9'; **5** (RS 2.002):49, 55
- [HDD divine name /hadad/ (absolute form); HD divine name /haddu/ (cased form)]; YRMHD personal name /yarmihaddu/ ([the god] Haddu has laid the foundations [of this child]) **28** (RS 29.093):4; **33** (RS 96.2039):2
- HDM common noun ‘footstool’ /hidāmu/ **13** (RS 34.126):14
- HW independent/demonstrative personal pronoun, 3m.s. /huwa/# **4** (RS 2.[004]) i:38'; **5** (RS 2.002):70, 75; **9** (RS 1.002):24'^{bis}, 32', 33', 41', [41']; **29** (RS 34.124):27, 29, 31; **33** (RS 96.2039):8, 10, 15
- HWT oblique form /huwati/ **20** (RS 24.247⁺):43'; **31** (RS 94.2406):6; **38** (RS 94.2168):12
- HY independent/demonstrative personal pronoun, 3f.s. /hiya/ **35** (RS [Varia 4]):9 ({mhy} ← /mah + hiya/)
- HYT oblique form /hiyati/ **2** (RS 2.[014]⁺) iii:10'; **20** (RS 24.247⁺):45', 55', 56'
- HM independent personal pronoun, 3c.du. /humā/ **5** (RS 2.002):68, 69, 71
- [HM independent personal pronoun 3m.pl.]: HMT independent personal pronoun, 3m.pl., oblique form /humati/ **1** (RS 3.367) i:36'
- [HW]: HWT common noun ‘word, speech’ /huwātu/# **1** (RS 3.367) i:6'; **2** (RS 2.[014]⁺) iii:13', 22'; **18** (RS 92.2014):9, 10
- HZP place-name /hizpu/ **41** (RS 19.015):28
- HY: see HW personal pronoun
- HYT: see HW personal pronoun
- HKL common noun ‘palace’ /hēkalu/ **4** (RS 2.[004]) i:26', 43'; **6** (RS 24.244):72; **7** (RS 24.258):2

- [HKR verb ‘sleep deeply’]: Š-stem, ‘cause/allow to sleep’, **34** (RS 94.2284):32a
- HL, HLH:** see H
- HLK verb ‘go’ (without /h/ in /YQTL/ forms) **5** (RS 2.002):16, 27, 67; **7** (RS 24.258):17; **29** (RS 34.124):15, 25; **33** (RS 96.2039):18; **34** (RS 94.2284):32b; **39** (RS 94.2965):8
- Gt-stem **11** (RS 24.266):34’
- HLM verb ‘strike’ **1** (RS 3.367) i:14’, 16’, 21’, 24’; **7** (RS 24.258):8
- HLM (particle), HLN, HLN_Y: see HL under H
- HM independent pronoun 3c.du.: see HW personal pronoun
- HM conjunction ‘either/or’ /himma/ (see also [?]IM) **3** (RS 2.[003]):i:42; **5** (RS 2.002):39, 42, 71, 72; **11** (RS 24.266):28’; **19** (RS 17.120):3, 4; **21** (RS 4.475):9, 14; **25** (RS 16.379):16, 18; **34** (RS 94.2284):13, 20, 27; **38** (RS 94.2168):19, 22, 25
- HMLT common noun ‘throng, crowd, horde’ /hamul(l)atu/ **2** (RS 2.[014]):iii:28’
- HMT: see HW personal pronoun
- HN, HND, HNDN, HNDT, HNMT, HNN, HNN_Y: see H
- [HPK verb ‘turn over/around’]: N-stem ‘turn’ **20** (RS 24.247⁺):52’
- HRY verb ‘conceive, be/become pregnant’ **4** (RS 2.[004]) i:[40’] ({[hrt]} verbal noun), [41’] ([hr] verbal noun); **5** (RS 2.002):51, 56
- [HRNM place-name]: HRNMY gentilic /harnamiyyu/ **4** (RS 2.[004]) i:[2’], 18’, 36’, 37’
- HT: see H
- W conjunction /wa/ **1** (RS 3.367) i:3’ et passim
- WT_H: see YT_H
- ZBB verb ‘foam (of serpents’ venom)’ **18** (RS 92.2014):1
- [ZBL verb ‘bear, support’]: ZBL common noun ‘Highness (as title), prince’ /zabūlu/ **1** (RS 3.367) i:7’, 8’, 14’, 16’, 22’, 24’, 29’
- ZBLN common noun ‘illness’ /zabalānu/ **3** (RS 2.[003]):i:17
- ZBR verb ‘prune’ **5** (RS 2.002):9^{bis}
- ZD common noun ‘breast’ /zadū/ ← /dadū/ (see DD) ← /*tadayu/ **5** (RS 2.002):24
- [ZN verb ‘feed’]: ZNT common noun ‘food, provisions’ /zānatu/ **32** (RS 94.2479):20; **34** (RS 94.2284):29
- [ZRM verb ‘flow’]: ZRM common noun ‘flow’ /zarmu/ **17** (RIH 78/20):14
- ZT common noun ‘olive, olive tree, olive orchard’ /zētu/ **7** (RS 24.258):31’; **32** (RS 94.2479):19; **37** (RS 16.382):8
- ZTR common noun ‘monument (with inscribed figures)’ /zittaru/ **4** (RS 2.[004]) i:27’, [45’]

H: see **HYY**

- HB** divine name, identification uncertain **7** (RS 24.258):19
 [HBL verb ‘bind’]: HBL common noun ‘boatman’ /ħābilu/ **52** (RIH 83/22):3
HBQ verb ‘hug’ **4** (RS 2.[004]) i:40'; **5** (RS 2.002):51, 56
HBR common noun ‘companion’ /habiru/ **5** (RS 2.002):76; **17** (RIH 78/20):10
HGBN personal name /ħagbānu/ **44** (RS 19.016):11, 27
HGR verb ‘gird’ **5** (RS 2.002):17
HDR common noun ‘(private) room’ /ħuduru/# **3** (RS 2.[003]⁺) i:26
HDT common noun ‘new moon, new moon festival’ /ħudtū/ **41** (RS 19.015):13
HDT adjective ‘new’ /hadatū/ **34** (RS 94.2284):28'
HDTN personal name /ħudtānu/ (‘born at the time of the new moon’) **44** (RS 19.016):18, 19
 [HW]: **HWT** common noun ‘country, land’ /ħuwwatu/# **20** (RS 24.247⁺):1, 3, 4, 5, 6, 7, 16, 35', 37', 41', 45', 50', 51', 53', 55', 56', 59'; **52** (RIH 83/22):12
 [HWY verb ‘live’]: D-stem ‘repair’ **28** (RS 29.093):15
 Št-stem ‘bow down’ **2** (RS 2.[014]⁺) iii:10'
HTB common noun, profession name, substantivized participle, ‘wood gatherer’ /ħāṭibū/ **44** (RS 19.016):20; **51** (RIH 84/33):12
HYY verb ‘live’ **4** (RS 2.[004]) i:36'
H common noun ‘life’, /ħayyu/ in the absolute case (*/ħayy/ → /*ħay/ → /ħē/) **34** (RS 94.2284):12^{bis}
HŠ verb ‘hasten’ **2** (RS 2.[014]⁺) iii:18'; **31** (RS 94.2406):34
HLB common noun ‘milk’ /ħalabu/ **5** (RS 2.002):14
HLL verb ‘be/become clean, pure, absolved of cultic responsibility’ **11** (RS 24.266):4, 24'
 D-stem ‘purify → restore to non-cultic state’ **11** (RS 24.266):23'
 Š-stem ‘cause to be purified’ **10** (RS 24.260):6
HLM common noun ‘dream’ /ħulumu/ **3** (RS 2.[003]⁺) i:35
 [HMY verb ‘protect’]: YHMN personal name /yahminu/ **44** (RS 19.016):19, 33
HMT common noun ‘wall, rampart’ /ħāmītu/ ← /ħāmiyatū/, pl. **HMYT** /ħāmiyātu/ **9** (RS 1.002):[18'], 36'; **11** (RS 24.266):27', 29', 36'
 [HMM verb ‘be/become hot’]: HMHMT common noun ‘conception (← heat)’ /ħamħamatu/ **4** (RS 2.[004]) i:40', 41'; **5** (RS 2.002):51, 56
HMS common noun ‘vinegar’ /ħamiṣu/ **32** (RS 94.2479):18
HMR common noun ‘(plant name)’ **19** (RS 17.120):17, 28
HMT: see **YHM**
HD (← **HZ**) common noun ‘arrow’ /ħiddū/ **44** (RS 19.016):25

- HDRT: common noun ‘(plant of the lettuce category)’ /ħadratu/ **19** (RS 17.120):14, 27
- HNN verb ‘favor, have pity on’ **4** (RS 2.[004]) i:16’ (verbal noun HNT)
- HZR common noun ‘court(yard)’ /ħaziru/ **6** (RS 24.244):68; **7** (RS 24.258):18
- HSL verb ‘devour, consume’ **20** (RS 24.247⁺):36’, 38’, 55’
- HSP common noun ‘(type of wine)’ (precise meaning and vocalization unknown) **41** (RS 19.015):29, 36
- HPN common noun ‘handful’ /ħupnu/ **48** (RS 94.2600):12
- HPR common noun ‘rations’ /ħipru/ **44** (RS 19.016):1, 49; **45** (RS 86.2213):1
- HR common noun ‘(part of the body)’ (precise meaning and vocalization unknown) **20** (RS 24.247⁺):58’
- HRB common noun ‘sword’ /ħarbu/ **1** (RS 3.367) i:4’
- HRYT place-name, vocalization unknown **6** (RS 24.244):36
- [HRŠ verb ‘make, manufacture’]: HRŠ common noun ‘artisan’ /ħarrāšu/# **28** (RS 29.093):14
- HRŠ BHTM common noun, profession name ‘house builder’ /ħarrāšu
bahatima/ **44** (RS 19.016):18 ({ħrš 'b[htm]})
- HRŠ MRKBT common noun, profession name ‘chariot maker’ /ħarrāšu
markabāti/ **44** (RS 19.016):28
- HRŠ QTN common noun, profession name ‘maker of “small objects”
(basically of wood)’ /ħarrāšu qaṭuni/ **44** (RS 19.016):23
- HRN divine name /ħôrānu/ (← /*ħawrānu/) **6** (RS 24.244):58, 61, 67; **17** (RIH 78/20):9
- HRPT personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):47
- [HRR verb ‘be/become hot’]: L-stem ‘heat up, cook, roast’ **5** (RS 2.002):41,
44, 48
- [HRT verb ‘plow’]: HRT common noun, profession name ‘plowman’
/ħarrātu/ **44** (RS 19.016):27
- MHRTT common noun /maħratatu/ ‘plow’ **15** (RS 6.028):3
- HTB verb ‘count, calculate’ **52** (RIH 83/22):12
- HTBN common noun ‘account’ /ħitbānu/ **42** (RS 15.062):2; **43** (RS 18.024):1
- [HTK verb ‘exercise paternal power’]: HTK ‘family (of the father)’ /ħatku/ **3** (RS 2.[003]⁺) i:21, 22
- HTKN same /ħatkānu/ **3** (RS 2.[003]⁺) i:10
- HTP common noun ‘(type of sacrifice)’ /ħitpu/ **11** (RS 24.266):32’
- TB adjective ‘good’ /tābu/# **5** (RS 2.002):14
- TBH verb ‘slaughter’ **34** (RS 94.2284):10
- TBQ verb ‘shut’ **4** (RS 2.[004]) i:28’, [47’]
- TBQ place-name /ħibaqu/ **45** (RS 86.2213):14

TBRN personal name /ṭabrānu/ **46** (RS 94.2050⁺):44

TH verb ‘reconstitute surface of a mud roof (with a stone roof roller)’ **4** (RS 2.[004]) i:32’

TDD personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):46 ({t' d' d})

THL common noun ‘spleen’ /ṭihālu/ **20** (RS 24.247⁺):12

[TLL: common noun ‘dew’]: TLY divine name, feminine, daughter of *Ba’lu*, ‘Dewy’ /ṭallay/ **2** (RS 2.[014]⁺) iii:7’

TRD verb ‘drive away’ **2** (RS 2.[014]⁺) iii:47’

Y particle, vocative ‘O’ /yā/ **5** (RS 2.002):40, 43, 46, 64, 65, 69; **11** (RS 24.266):28’, 29’

YBL verb ‘carry, bring’ **5** (RS 2.002):52, 59; **6** (RS 24.244):2, 8, 14, 19, 25, 30 ({b<l>}), <34a>, 35, 40, 45, 51, 57, 66–67, 67; **29** (RS 34.124):27; **36** (RS 11.772⁺):[18'], 25’; **39** (RS 94.2965):22, 24; **43** (RS 18.024):12

YBMT common noun ‘sister-in-law’ /yabimtu/ **2** (RS 2.[014]⁺) iii:12’ (!)

YBNN: see BNY

[YGY verb ‘suffer’]: TG common noun ‘pain’ /tôgû/ ← /*tawgayu/ **17** (RIH 78/20):1, 2

YGRŠ proper name: see GRŠ

YD common noun ‘hand, forearm (with hand), foreleg (of animal)’ /yadu/ **1** (RS 3.367) i:14’, 16’; **4** (RS 2.[004]) i:30’; **5** (RS 2.002):33, 34^{bis}, 35, 37, 40, 44, 47; **10** (RS 24.260):6; **20** (RS 24.247⁺):15, 28’, 46’, 48’, 59’; **21** (RS 4.475):11; **30** (RS 92.2010):24

D form of YD used with the preposition B in the contracted form BD:

see B

YD preposition ‘with (← as regards the hand, perhaps a pun on Akkadian *qadu* ‘with’, similar to *qātu* ‘hand’) /yada/ **37** (RS 16.382):7, 8^{bis}, 9; **39** (RS 94.2965):3, 4, 5, 16, 17, 18

YD common noun ‘(type of handle)?’, pl. /yadātu/ **42** (RS 15.062):9; **48** (RS 94.2600):8

[YDD ‘love’ (← /*WDD]): YD common noun ‘love’ /yaddu/ **2** (RS 2.[014]⁺) iii:6’

MDD ‘beloved’ /môdadu/ ← /*mawdadu/ **2** (RS 2.[014]⁺) iii:38’, 43’

YDY verb ‘throw down, out’ **6** (RS 24.244):5, 11, 17, 22, 27, 32, <34c>, 38, 42, 48, 54, 60, 64; **11** (RS 24.266):28’, 35’; **17** (RIH 78/20):1

YDLN: see DLY

YD^c verb ‘know’ **2** (RS 2.[014]⁺) iii:26’, 27’; **7** (RS 24.258):6, 7; **18** (RS 92.2014):1; **24** (RS 15.008):7; **27** (RS 18.040):19; **31** (RS 94.2406):10, 38; **34** (RS 94.2284):26, 34

D^cT common noun ‘knowledge (particularly of magic)’ /da^ctu/ **17** (RIH 78/20):10

YD^c (← /*WD^c) verb ‘perspire’ **2** (RS 2.[014]⁺) iii:34’

YDRM: see DR

[YHL (\leftarrow *WHL) verb ‘be/become discouraged’]: N-stem **24** (RS 15.008):12

[YHM verb ‘be/become hot’]: HMT common noun ‘venom (\leftarrow heat)’

/himatu/ **6** (RS 24.244):6, 11, 17, 22, 28, 33, <34d>, 38, 43, 48, 54, 60, 68 ({ $h\langle m \rangle t$ })

YHMN: see HMY

YHR common noun ‘(type of) venomous lizard’ /yaharu/ **6** (RS 24.244):73

YŠN verb ‘sleep’ **3** (RS 2.[003] $^+$) i:31

ŠNT common noun ‘sleep’ /šinatu/ **3** (RS 2.[003] $^+$) i:33

[YŠR verb ‘be/become straight’]: YŠR common noun ‘legitimacy’ /yušru/ **3** (RS 2.[003] $^+$) i:13

MŠR common noun ‘rectitude’ /mêšaru/ \leftarrow /*mayšaru/ **9** (RS 1.002):26 bis , 35 bis

YLD verb ‘give birth’ **4** (RS 2.[004]) i:41'; **5** (RS 2.002):52, <52>, 53 bis , 58 bis , 60 bis ; **20** (RS 24.247 $^+$):1 $^!$, 2 $^?$

Š-stem ‘engender’ **5** (RS 2.002):65

YLD common noun ‘child’ /yaldu/ **5** (RS 2.002):53

YLK: see HLK

YM common noun ‘day’ /yômu/# **4** (RS 2.[004]) i:5', 8', 11', 15', 32', 33'; **5** (RS 2.002):23 $^{[bis]}$, 58, 59, 61 bis ; **10** (RS 24.260): 14; **11** (RS 24.266):1; **20** (RS 24.247 $^+$):34'; **31** (RS 94.2406):5; **37** (RS 16.382):1; **38** (RS 94.2168):1

YM common noun ‘sea’: see YMM

YMPAN place-name, vocalization unknown **9** (RS 1.002):27'

YMDŠR: see MDD

[YMM]: YM common noun ‘sea’ /yammu/ **2** (RS 2.[014] $^+$) iii:2; **5** (RS 2.002):30, 33, 34, 63; **31** (RS 94.2406):3

YM divine name (same form and meaning) **1** (RS 3.367) i:3 bis , 7', 12 bis , 14', 16', 17', 19 bis , 22 bis , 25 bis , 27' [29]', 32', 34'; **2** (RS 2.[014] $^+$) iii:39'; **3** (RS 2.[003] $^+$) i:20; **8** (RS 1.001):13; **12** (RS 24.643):9, [41]

YMN common noun ‘right hand’ /yamînu/ **4** (RS 2.[004]) i:<34'>; **5** (RS 2.002):63; **20** (RS 24.247 $^+$):26', [28'], 35'

verb, /qatlal/-stem, ‘take in the right hand’ **5** (RS 2.002):37, 40, 44, 47

[YN]: YNT common noun ‘dove’ /yônatu/ \leftarrow /*yawnatu/ **8** (RS 1.001):1; **11** (RS 24.266):10

YN common noun ‘wine’ /yênu/ \leftarrow /*yaynu/ **4** (RS 2.[004]) i:31'; **5** (RS 2.002):6, [72], 74, 75, 76; **7** (RS 24.258):3 ({ $y\langle n \rangle$ }), 16; **34** (RS 94.2284):29; **41** (RS 19.015):1, 21, 22, 23, 24, 25, 26, 27, 28, 35; **48** (RS 94.2600):3

YNHM: see NHM

YNQ verb ‘suck, nurse’ **5** (RS 2.002):24, 59, 61

YSM adjective ‘beautiful’ /yasîmu/ **5** (RS 2.002):2

- Y^cBDR: see ‘B’
 [Y^cD verb ‘assemble’]: ‘DT common noun ‘assembly’ /‘idatu/ **6** (RS 24.244):3
- Y^L common noun ‘mountain goat’ /ya^clu/ **17** (RIH 78/20):4
- Y^cDRN: see ‘DR’
 YPH common noun, substantivized participle, ‘witness’ /yāpihu/ **40** (RS [Varia 14]):18
- [YPY verb ‘be/become beautiful’]: Rt-stem ‘make oneself beautiful’ **2** (RS 2.[014]⁺) iii:1
- YP common noun ‘beauty (whence) well-being’ /yupû/ ← /*yupyu/ **9** (RS 1.002):28’, 30’, 32’, 36’, 39’, 40’
- NPY ‘manifesting beauty (whence) well-being’ /nôpayu/ ← /*nawpayu/ **9** (RS 1.002):1’ et passim in this text
- YP^c verb ‘arise, come forth’ **2** (RS 2.[014]⁺) iii:37’, iv:4, 5
 YP^cMLK personal name /yapa^camilku/ (‘[the god] Milku has arisen’) **44** (RS 19.016):12
- YP^cN personal name /yap^cānu/ **44** (RS 19.016):8
- Y^cS^y/Y^cZ^y verb ‘exit, go/come forth’ **1** (RS 3.367) i:6’, 30’; **17** (RIH 78/20):2; **20** (24.247⁺):45’, 51’; **31** (RS 94.2406):22, 38, 39
 Š-stem **1** (RS 3.367) i:2’; **4** (RS 2.[004]) i:27’, 45’
- Z^cU common noun ‘exiting, extent’ /zi^cu/ **2** (RS 2.[014]⁺) iii:2
- Y^cSH common noun, profession name, meaning unknown **44** (RS 19.016):9
- Y^cSQ verb ‘pour out’ **19** (RS 17.120):4, 6, 8, 11, 14, 17, 19, 22, 29, 32; **29** (RS 34.124):31
- Y^cSR common noun, profession name, substantivized participle, ‘potter (he who forms)’ /yâsiru/# **44** (RS 19.016):37
- YRH common noun ‘moon (whence) month’ /yarhu/ **11** (RS 24.266):1; **44** (RS 19.016):1; **48** (RS 94.2600):16
 YRH divine name, ‘moon deity’ /yarihu/ **6** (RS 24.244):26; **7** (RS 24.258):4; **8** (RS 1.001):14; **12** (RS 24.643):5, 29
- YRH KTY divine name ‘the Kassite moon deity’ /yarihu kattiyu/ **8** (RS 1.001):19
- YRD verb ‘descend, come/go down’ **3** (RS 2.[003]⁺) i:36; **7** (RS 24.258):22; **8** (RS 1.001):20; **13** (RS 34.126):21, 22; **17** (RIH 78/20):14¹
- YRY verb ‘cast, shoot’ **5** (RS 2.002):38^{bis}
- YRM: see RM
- YRMN: see RM
- YRMHD: see RMY and HD
- YRT verb ‘take possession of, inherit’ (Gt-stem) **2** (RS 2.[014]⁺) iii:47’
 YRT ‘heirship’ /yurtu/ **3** (RS 2.[003]⁺) i:25
- YTB verb ‘sit (down), dwell, stay’ **5** (RS 2.002):8, 29, 56; **6** (RS 24.244):7, 13, 18, 24, 29, 34, <34e>, 39, 44, 50, 56; **7** (RS 24.258):14, 15; **29** (RS 34.124):21

- TBT common noun ‘the act of sitting or dwelling’ /t̪ibtu/ **3** (RS 2.[003]⁺) i:23
- MTBT common noun ‘seat’ /môtabatu/ ← /*mawṭabatu/ **5** (RS 2.002):19
- YTN adjective ‘old’ /yaṭana/ **19** (RS 17.120):31^{bis}
- YTQ verb ‘tie (up)’ **6** (RS 24.244):6, 11, 17, 22, 28, 33, <34d>, 38, 43, 48, 54
- YTR personal name /yatru/ **44** (RS 19.016):18
- YTH ← WTH verb ‘hasten’ (D-stem) **2** (RS 2.[014]⁺) iii:20’
- YTN verb ‘give’ **1** (RS 3.367) i:6’; **5** (RS 2.002):3, 71, 72; **6** (RS 24.244):63, 73^{bis}, 75; **28** (RS 29.093):22; **31** (RS 94.2406):4; **33** (RS 96.2039):7; **34** (RS 94.2284):4, 11, 13, 27, 29, 31; **37** (RS 16.382):4, 11; **38** (RS 94.2168):5, 13; **40** (RS [Varia 14]):15; **52** (RIH 83/22):4
- Š-stem ‘send, have delivered, transfer’ **32** (RS 94.2479):21; **33** (RS 96.2039):16, 24; **37** (RS 16.382):6
- ?ITNN common noun ‘gift (at marriage)’ /?itnānu/ **6** (RS 24.244):74, 76
- YTN personal name /yatanu/ (‘he [a god] has given’) **44** (RS 19.016):35
- [YTR verb ‘be/become abundant’]: YTRM personal name /yatarmu/ **49** (RIH 84/04):21
- K preposition ‘like’ /ka/ **2** (RS 2.[014]⁺) iv:1; **3** (RS 2.[003]⁺) i:43; **5** (RS 2.002):33, 34^{bis}, 35, 50, [55]; **7** (RS 24.258):22; **17** (RIH 78/20):3^{bis}, 4^{bis}; **20** (RS 24.247⁺):41’; **48** (RS 94.2600):15
- KM extended form /kama/ **1** (RS 3.367) i:13’, 15’, 21’, 24’; **3** (RS 2.[003]⁺) i:29, 30; **4** (RS 2.[004]) i:19^{bis}, 20’, 21’; **5** (RS 2.002):11; **6** (RS 24.244):68, 69, 73^{bis}; **7** (RS 24.258):5, 21; **38** (RS 94.2168):17, 20, 24, 28
- KM extended form functioning as adverb ‘then’ /kama/ **2** (RS 2.[014]⁺) iii:8’
- KM extended form, vocally and consonantly, ‘thus’ /kāma/ **18** (RS 92.2014):8
- KMM doubly extended form functioning as adverb ‘also’ /kamāma/ **12** (RS 24.643):11^{quadris}, 12^{bis}; **18** (RS 92.2014):12
- K conjunction /ki/ **1** (RS 3.367) i:29’, [29’]; **3** (RS 2.[003]⁺) i:39; **4** (RS 2.[004]) i:[31’]; **5** (RS 2.002):39; **11** (RS 24.266):26’; **12** (RS 24.643):18; **19** (RS 17.120):2, 5, 7, 9, [12], 15, 18, 20, 23, 30; **20** (RS 24.247⁺):[1]; **21** (RS 4.475):12; **28** (RS 29.093):23, 25; **31** (RS 94.2406):4, 24, 33, 38; **33** (RS 96.2039):18; **34** (RS 94.2284):9, 27, 34; **41** (RS 19.015):10, 11, 14
- KY extended form /kīya/ **24** (RS 15.008):7; **29** (RS 34.124):18, 34; **31** (RS 94.2406):34; **34** (RS 94.2284):8, 9
- KM extended form /kīma/ **7** (RS 24.258):28’
- [KBD verb ‘be/become heavy, important’]: D-stem ‘honor’ **2** (RS 2.[014]⁺) iii:10’

- KBD common noun ‘liver (whence) within’ /kabidu/# **2** (RS 2.[014]⁺) iii:16’, 17’; **8** (RS 1.001):2; **11** (RS 24.266):21’
- KBD adverb used to link elements of compound numbers /kubda/ **36** (RS 11.772⁺):20’; **41** (RS 19.015):[35], 36; **43** (RS 18.024):2, 5, 8, 17; **47** (RS 94.2392⁺):2, 11’; **49** (RIH 84/04):6, 19’; **51** (RIH 84/33):13; **52** (RIH 83/22):2, 9
- KBKB common noun ‘star’ /kabkabu/ **2** (RS 2.[014]⁺) iii:25’; **5** (RS 2.002):54
- KBL common noun ‘legging’ /kiblu/ **34** (RS 94.2284):18
- KD common noun ‘(liquid measure [about eleven liters])’ /kaddu/# **32** (RS 94.2479):16, 17, 18, 19; **41** (RS 19.015):26, 27, 30; **47** (RS 94.2392⁺):11
- KDW_T common noun ‘(type of garment)’ /kiddawaṭtu/ **43** (RS 18.024):24
- KDN personal name /kudūnu/ **46** (RS 94.2050⁺):13
- KHP verb ‘be/become bent down, prostrate’ **19** (RS 17.120):30
- KWR place-name, vocalization unknown **39** (RS 94.2965):7
- [KHD verb ‘hide’]: D-stem ‘refuse, reject’ **28** (RS 29.093):13
- KHT_T common noun ‘seat, chair, throne’ /kaḥtu/ **1** (RS 3.367) i:13’, 20’; **2** (RS 2.[014]⁺) iv:3
- KKLN personal name /kukulanu/ **44** (RS 19.016):5
- KKR common noun ‘talent (unit of weight [about twenty-eight kilograms])’ /kakkaru/# **42** (RS 15.062):10, 12, 14, 17; **43** (RS 18.024):2, 9, 26; **47** (RS 94.2392⁺):1 ({[k]kr}), 5
- KŠM common noun, form and meaning unknown (may be a plural form) **48** (RS 94.2600):15
- KŠP common noun ‘sorcerer’ /kaššāpu/ **17** (RIH 78/20):9; **18** (RS 92.2014):9, 13
- [KŠR (← *KSR) verb ‘break’]: MKŠR ‘something that has been broken up’ /makšaru/ **19** (RS 17.120):12, 16
- KL: see KLL
- KL?: KL'AT common noun ‘pair’ /kil'patu/ **5** (RS 2.002):57
- KLB(T) common noun ‘dog, bitch’ /kalbu/kalbatu/ **2** (RS 2.[014]⁺) iii:45’; **7** (RS 24.258):5, 12 ({k'lb}), 29’
- KLBY personal name /kalbiya/ **21** (RS 4.475):6; **44** (RS 19.016):26, 29
- KLY verb ‘be used up, disappear’ **31** (RS 94.2406):13?; **41** (RS 19.015):1 D-stem ‘finish off, bring to an end’ **1** (RS 3.367) i:27’; **2** (RS 2.[014]⁺) iii:39’, 46’; **20** (RS 24.247⁺):40’; **29** (RS 34.124):43?
- KLYN personal name /kiliyanu/ **44** (RS 19.016):13, 25
- [KLL]: KL common noun ‘all’ /kullu/ **3** (RS 2.[003]⁺) i:24; **10** (RS 24.260):10; **26** (RS 18.031):17, 19, 20
- KLKL common noun ‘all’ /kulkulu/ **31** (RS 94.2406):11; **37** (RS 16.382):10; **39** (RS 94.2965):18
- KLL common noun ‘all’ /kalīlu/ **22** (RS 8.315):11; **23** (RS 11.872):10; **24** (RS 15.008):15; **29** (RS 34.124):7 ({[kl]¹}); **32** (RS 94.2479):6, 21
- KLT common noun ‘all’ /kullatu/ **28** (RS 29.093):22

- KLDY personal name /kiliðēyu/ **44** (RS 19.016):21
 KLTN personal name /kilitēnu/ **37** (RS 16.382):13, 18
 KLTTB personal name /kilitētub/ **46** (RS 94.2050⁺):33
 KM: see K, conjunction and preposition
 KMM: see K, preposition
 KMN common noun ‘cumin’ /kamūnu/ **48** (RS 94.2600):10
 KMT divine name: see ZZ-W-KMT
 KDĞDL personal name /kuðugadal/ **37** (RS 16.382):5
 KN verb ‘to be’ **3** (RS 2.[003]⁺) i:15; **4** (RS 2.[004]) i:25’, 42’; **20** (RS 24.247⁺):3, 5
 Š-stem ‘establish’ **4** (RS 2.[004]) i:41’
 KN adjective ‘solid, unmovable’ /kīnu/ **5** (RS 2.002):54
 MKNT common noun ‘place, establishment’ /makānatu/ **3** (RS 2.[003]⁺) i:11
 [KNR common noun ‘lyre’ /kinnāru/#]: divine name **12** (RS 24.643):9, 43’
 KS common noun ‘cup’ /kāsu/ **4** (RS 2.[004]) i:[34’]; **34** (RS 94.2284):30; **36** (RS 11.772⁺):20’, 27’, 29’, 31’, [33’], [35’], [37’]
 KS’U common noun ‘chair, throne’ /kussa²u/ **1** (RS 3.367) i:7’, 12’, 20’; **2** (RS 2.[014]⁺) iv:2; **6** (RS 24.244):7, 12, 18, 23, 29, 34, <34e>, 39, 44, 49, 56; **13** (RS 34.126):13, 20
 KSD personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):24
 KSL common noun ‘(collective) sinews of the back, back’ /kislū/ **2** (RS 2.[014]⁺) iii:33’, 35’
 KSM/KSM common noun ‘emmer wheat’ /kussumu/# **4** (RS 2.[004]) i:31’; **8** (RS 1.001):9
 KSP common noun ‘silver, money’ /kaspu/# **2** (RS 2.[014]⁺) iii:46’; **28** (RS 29.093):19; **34** (RS 94.2284):31; **40** (RS [Varia 14]):9, 16; **42** (RS 15.062):1, 5, 11, 13, 16, 18; **43** (RS 18.024):5, 8, 10, 11, 13, 15, 17, 19, 20, 21, 22, 23, [24], [25], 27, 28 ([¹k¹[sp]]); **44** (RS 19.016):32; **49** (RIH 84/04):1, 3, 6, 9, 12, 15, 17, 20, 22, 25; **50** (RIH 84/06):1, 3, 5, 7; **51** (RIH 84/33):2, 3, 4, 6, 8, 10, 12, 13, 15, 17, 19, 21; **52** (RIH 83/22):3, 4, 10
 KPR verb ‘expiate’ **29** (RS 34.124):43’
 KPTR place-name, ‘Crete’ /kaptāru/ **6** (RS 24.244):46
 KRWN personal name /kurwānu/ **44** (RS 19.016):3, 9, 36; **49** (RIH 84/04):14; **51** (RIH 84/33):18
 KRY verb ‘give a feast’ **7** (RS 24.258):14
 KRM common noun ‘vine, vineyard’ /karmu/ **37** (RS 16.382):9; **39** (RS 94.2965):17; **44** (RS 19.016):12
 KRS’U common noun ‘(container and measure [smaller than the *kaddu*])’ /kurrusa²u/ **47** (RS 94.2392⁺):4, 9, 12; **48** (RS 94.2600):14

- KR^c common noun ‘middle part of lower leg’ /kara^cu/ **20** (RS 24.247⁺):15, 28’
- KRPN common noun ‘drinking vessel, goblet’ /karpānu/ **4** (RS 2.[004]) i:<34’
- KRR verb ‘return, come/go back, retrace one’s steps’ **6** (RS 24.244):62
- KRT proper name /kirta/ **3** (RS 2.[003]⁺) i:1, 10, 11, 22, 38, 39
- KT common noun ‘(small container and measure)’ /kītu/ **12** (RS 24.643):22^{bis}; **48** (RS 94.2600):10, 11
- [KTR ‘be/become healthy, able’]: KTR common noun ‘health’ /kitru/ **3** (RS 2.[003]⁺) i:16
- KTR divine name (artisan deity, ‘the skilled one’) /kōtaru/# **1** (RS 3.367) i:11’, 18’; **8** (RS 1.001):<14>; **12** (RS 24.643):6, 30
- KTR-W-HSS divine name, binomial, ‘skilled and intelligent’ /kōtaru wa hāsīsu/) **1** (RS 3.367) i:7’; **6** (RS 24.244):46
- KTRMLK personal name /kōtārmalku/ ([‘the god] Kōtaru is king’) **44** (RS 19.016):32
- KTRT compound divine name, seven goddesses who deal with procreation from conception to birth (‘midwives’) /kōtarātu/ **12** (RS 24.643):5, 25
- KTN common noun ‘(type of garment)’ /kutunu/; pl. KTNT /kutunātu/ **36** (RS 11.772⁺):21’, 27’, 29’, 31’, 33’ ({[kt]¹n¹}), [35'], [37']; **43** (RS 18.024):18; **47** (RS 94.2392⁺):8; **52** (RIH 83/22):7
- KTP common noun ‘shoulder, cut of meat (from the shoulder)’ /katipu/ **1** (RS 3.367) i:14’, 16’; **7** (RS 24.258):11, 13
- Š common noun ‘ram (of sheep)’ /šū/ (← /*šayu/) **8** (RS 1.001):2, 5, 6^{tris}, 7^{bis}, 10, 11^{tris}, 19; **9** (RS 1.002):17’, 25’; **10** (RS 24.260):4, 9, 12; **11** (RS 24.266):2, 21’; **12** (RS 24.643):[1], 2, [2^{bis}], 3, [3^{bis}], 4, [4^{bis}], 5^{tris}, [5], 6^{quadr}, 7^{quintis}, 8^{quadr}, 9^{tris}, 10^{bis}, [10^{bis}], 23, 24, 25^{bis}, 26^{bis}, 27, 28, 29^{bis}, 30^{bis}, 31^{bis}, 32^{bis}, 33, [34], 34, [37], [38^{bis}], [39], 39, 40, [40], [41^{bis}], 42, [42^{bis}], 43^{bis}, [43^(bis)], 44, [44^{bis}], 45
- Š’IB common noun, profession name, substantivized participle ‘drawer of water’ /šā’ibu/ **44** (RS 19.016):15
- Š’L verb ‘ask (a question)’ **3** (RS 2.[003]⁺) i:38; **28** (RS 29.093):23; **34** (RS 94.2284):8, 9; **35** (RS [Varia 4]):11, 16
- tD-stem ‘make repeated demands’ **28** (RS 29.093):12
- Š’R verb ‘remain behind’ (Gt-stem) **29** (RS 34.124):42’ ({[?]štir}); **34** (RS 94.2284):19
- Š’IR common noun ‘flesh’ /si^cru/ # **20** (RS 24.247⁺):11
- [ŠBY verb ‘capture’]: ŠBY common noun ‘captive’ /šabyu/ **1** (RS 3.367) i:29’, 30’
- ŠBM verb ‘muzzle’ (Gt-stem) **2** (RS 2.[014]⁺) iii:40’
- ŠBN place-name /šubbanu/ **45** (RS 86.2213):13

- ŠB^c cardinal number ‘seven’ /šabču/; pl. ‘seventy’ /šabčūma/ **2** (RS 2.[014]⁺) iii:42'; **3** (RS 2.[003]⁺) i:8; **5** (RS 2.002):20, 66; **11** (RS 24.266):4; **12** (RS 24.643):19; **13** (RS 34.126):30; **41** (RS 19.015):32, 35 ({š[b'č]m}); **42** (RS 15.062):6, 18; **43** (RS 18.024):16, 27; **47** (RS 94.2392⁺):7; **48** (RS 94.2600):4; **49** (RIH 84/04):5; **51** (RIH 84/33):13; **52** (RIH 83/22):9
- ŠB^c ordinal number ‘seventh’ /šabiču/ **4** (RS 2.[004]) i:15'; **11** (RS 24.266):1, 22'
- ŠB^c verb ‘do seven times’ (D-stem) **3** (RS 2.[003]⁺) i:20 (Dp-participle)
- ŠB^D adverb, multiplicative, ‘seven times’ /šabčida/ (← /šabča'ida/) **5** (RS 2.002):12, 14, 15 ({šb^čdm}); **27** (RS 18.040):6^{bis}; **28** (RS 29.093):9; **30** (RS 92.2010):7^{bis}
- ŠB^c (← *ŠB^c) verb ‘be/become satiated’ **4** (RS 2.[004]) i:31'
- ŠB^c common (or verbal) noun ‘satiety’ /šubču/ **7** (RS 24.258):3, 16
- ŠB^N common noun ‘satiety’ /šabčānu/ **5** (RS 2.002):64
- ŠGR-W-?ITM divine name, binomial, god of the mixed herds of sheep and goats /šaggar wa ?itum/ **12** (RS 24.643):31
- [ŠHN verb ‘be/become hot’]: N-stem ‘grow hot’ **13** (RS 34.126):18^{bis}
- ŠD common noun ‘field, arable land, country-side’ /šadū#/ (← /*šadVyu/) **2** (RS 2.[014]⁺) iii:17'; **5** (RS 2.002):13^{tris}, 28^{bis}, 68; **12** (RS 24.643):18; **37** (RS 16.382):5, 6; **38** (RS 94.2168):5, 14; **39** (RS 94.2965):16, 20; **41** (RS 19.015):10; **44** (RS 19.016):51
- ŠDYN personal name /šaduyānu/ **44** (RS 19.016):6
- ŠDMT compound common noun ‘field-of-a-man’ /šadūmuti/ **5** (RS 2.002):10
- [ŠD:] ŠT common noun ‘lady’ /šittu/ ← /*šidtu/ ← /*šid(a)tu/ **5** (RS 2.002):61
- [ŠDD verb ‘ruin’]: D-stem ‘ruin’ **20** (RS 24.247⁺):35', 37'
- [ŠDD]: ŠD common noun ‘(surface measure)’ /siddu/ **2** (RS 2.[014]⁺) iii:[1]
- ŠH common noun ‘bush’ /šihu/, pl. /šihātu/ **6** (RS 24.244):65
- [ŠHR common noun ‘dawn’]: divine name, in binomial ŠHR-W-ŠLM ‘Dawn-and-Dusk’ /šahru wa šalimu/ **5** (RS 2.002):52, 53; **6** (RS 24.244):52
- ŠHR TLTT adverbial phrase ‘in the future (← at dawn [= tomorrow] and on the third [day] [= day after tomorrow])’ /šahra ṭalāṭata/ **37** (RS 16.382):15
- ŠHT: see ŠH
- ŠYN personal name /šuyānu/ **46** (RS 94.2050⁺):41
- ŠKB verb ‘lie down’ **3** (RS 2.[003]⁺) i:34; **4** (RS 2.[004]) i:4', 14', [39']
- [ŠKH verb ‘find’]: N-stem ‘be located (← be found/find oneself)’ **26** (RS 18.031):15
- [ŠKN verb ‘settle’]: D-stem ‘put, establish’ **38** (RS 94.2168):18
- [ŠKR verb ‘be/become drunk’]: ŠKR common noun ‘drunkenness’ /šukru/ **7** (RS 24.258):4, 16
- ŠKRN common noun ‘drunkenness’ /šikkarānu/ **4** (RS 2.[004]) i:30'

- ²ASKR common noun ‘drinking party’ /*aškaru*/ **7** (RS 24.258):15
²ASKRR common noun ‘henbane’ /*aškuraru*/ **19** (RS 17.120):13
ŠLH common noun ‘sword’ /*silhu*/ **3** (RS 2.[003]): i:20
ŠLYT: see LT
[ŠLL (← ŠLL)]: MŠLT ‘(type of garment)’ /*mašallatu*/ **12** (RS 24.643):19; **43** (RS 18.024):14, 23
ŠLM verb ‘be/come well, at peace with’ **20** (RS 24.247):54’; **21** (RS 4.475):4; **22** (RS 8.315):12; **23** (RS 11.872):7, 10; **24** (RS 15.008):4, 14; **25** (RS 16.379):6, 8; **26** (RS 18.031):4, 7; **28** (RS 29.093):26; **29** (RS 34.124):5¹, 7; **30** (RS 92.2010):11; **31** (RS 94.2406):33; **32** (RS 94.2479):4, 7; **36** (RS 11.772):12’
D-stem ‘provide with well-being’ **5** (RS 2.002):7^{bis}, 26; **22** (RS 8.315):9; **23** (RS 11.872):8; **24** (RS 15.008):6; **25** (RS 16.379):7; **26** (RS 18.031):5; **28** (RS 29.093):7; **29** (RS 34.124):6; **30** (RS 92.2010):5; **35** (RS [Varia 4]):5
ŠLM common noun ‘well-being, peace’ /*šalāmu*/ **2** (RS 2.[014]): iii:16’; **11** (RS 24.266):24’; **13** (RS 34.126):31^{bis}, 32^{bis}, 33^{bis}, 34; **22** (RS 8.315):16; **23** (RS 11.872):12; **24** (RS 15.008):17; **25** (RS 16.379):10; **26** (RS 18.031):8; **28** (RS 29.093):5; **29** (RS 34.124):9; **30** (RS 92.2010):13, 14, 16, 17; **32** (RS 94.2479):8 ({<šlm>})
ŠLM divine name, ‘the ultimate, the last (whence) Dusk’ (see ŠHR-W-ŠLM) /*šalimu*/# **8** (RS 1.001):8
[ŠLM(Y) place-name /*šalmāyu*/]: ŠLMY gentilic /*šalmiyyu*/ **49** (RIH 84/04):21, 23, 26
ŠLMM common noun, *plurale tantum* ‘sacrifice of well-being’ /*šalamūma*/ **8** (RS 1.001):4; **10** (RS 24.260):9; **12** (RS 24.643):10
ŠM common noun ‘name’ /*šumu*/ (pl. ŠMT) **1** (RS 3.367) i:11^{bis}, 18’, 19’, 28’; **5** (RS 2.002):18; **31** (RS 94.2406):12; **35** (RS [Varia 4]):13
[ŠM]: ŠMT common noun ‘carnelian (the stone and the color)’ /*šamtu*/ **5** (RS 2.002):21
ŠMPAL common noun ‘left (hand)’ /*šam’alu*/ ← /*šam’alu/ **5** (RS 2.002):64; **20** (RS 24.247):[9], 10, 11, 37’, 59’
ŠMGY place-name /*šammigāyu*/ ← /*šamnigāyu/ **41** (RS 19.015):27
[ŠMH verb ‘rejoice’]: D-stem ‘put in a state of rejoicing’ **24** (RS 15.008):11
ŠMD verb ‘destroy’ (Gt-stem) **2** (RS 2.[014]): iii:40’
[ŠMY]: ŠMM common noun pl. ‘heavens’ /*šamūma*/# ← /*šamayūma/ **2** (RS 2.[014]): iii:24’, 26’; **5** (RS 2.002):38^{bis}, 62^{bis}; **6** (RS 24.244):1, 52
ŠMM divine name: see ²ARŞ-W-ŠMM
ŠMMN personal name /*šamumānu*/ **40** (RS [Varia 14]):3, 11¹, 15
ŠMN common noun ‘oil (usually olive oil)’ /*šamnu*/ **11** (RS 24.266):24’; **12** (RS 24.643):21; **29** (RS 34.124):30; **32** (RS 94.2479):16, 17; **47** (RS 94.2392):3, 7, 9, 10, 15; **48** (RS 94.2600):14

- ŠMN common noun ‘(species of pine or fir)’ /šamnu/ **42** (RS 15.062):3
 ŠMNY place-name /šamnāyu/ **41** (RS 19.015):26
 [ŠMN]: ŠMT common noun ‘cord, strap, tether’ /šummattu/
 (← */šummantu/) **43** (RS 18.024):25
 ŠM^c verb ‘hear, listen’ **11** (RS 24.266):34'; **21** (RS 4.475):7, 17; **31** (RS 94.2406):24
 ŠM^cN personal name /šam^cānu/ **44** (RS 19.016):5
 ŠM^c RGM common noun, profession name, substantivized participle ‘he
 who listens to the word of X’ /šāmi^cu rigmī/ **30** (RS 92.2010):18; **44**
 (RS 19.016):10, 11 ({šm^c <rgm>?})
 MŠM^cT common noun ‘royal guard (← those who listen and obey)’
 /mašma^ctu/ **29** (RS 34.124):11, 14
 ŠMT common noun ‘carnelian’: see ŠM
 ŠMT common noun ‘cord’: see ŠMN
 ŠMTR personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):55
 [ŠN]: ŠNT common noun ‘year’ /šanatu/# **5** (RS 2.002):66
 ŠN^p (← *ŠN^p) verb ‘hate, be the enemy of’ **29** (RS 34.124):45' ({[š]nítk})
 ŠNY verb ‘change (for the worse)’ **9** (RS 1.002):28', 30', 32', 36', 39', 40'
 [ŠNN]: ŠNT adjective ‘in a liquid state’ /šannatu/ **12** (RS 24.643):22
 ŠNPT: see NP
 ŠNT common noun ‘sleep’: see YŠN
 ŠNT common noun ‘year’: see ŠN
 ŠNT common noun ‘liquid’: see ŠNN
 ŠR (← ŠR) common noun ‘hair’ /ša^cru/ **7** (RS 24.258):29'; **20** (RS 24.247⁺):3 ({š[‘r']})
 ŠR common noun ‘barley’ /ši^cāru/; attested only in the plural, expressing
 ‘(multiple) grains of barley’ **32** (RS 94.2479):12; **48** (RS 94.2600):1
 ŠRT common noun ‘wool’ /ša^cartu/# **12** (RS 24.643):20 ({[š][‘rt']}); **42**
 (RS 15.062):17; **43** (RS 18.024):9
 ŠRT place-name /ša^cartu/ **45** (RS 86.2213):9
 [*ŠP]: ŠPT common noun ‘lip’ /šapatu/ **1** (RS 3.367) i:6'; **5** (RS 2.002):49, 50,
 55^{bis}, 61, 62; **18** (RS 92.2014):11; **20** (RS 24.247⁺):32'
 ŠP common noun ‘barren hilltop’ /šapū/ ← /*šapayu/ **5** (RS 2.002):4
 ŠPH common noun ‘offspring, family’ /šaphu/# **20** (RS 24.247⁺):13, 29'
 ŠPH common noun, ‘family (as an abstract concept)’ /šuphu/ **3** (RS
 2.[003⁺] i:24
 ŠPK verb ‘pour out’ **18** (RS 92.2014):12
 ŠPŠ common noun ‘sun’ /šapšu/# **11** (RS 24.266):4, 23'
 ŠPS divine name, feminine, ‘sun-deity’ **5** (RS 2.002):25, 54; **6** (RS
 24.244):2^{bis}, 8^{bis}, 14^{bis}, 19^{bis}, 25^{bis}, 30^{bis}, <34a^{bisbis}, 40^{bis}, 45^{bis},
 51^{bis}, 57^{bis}; **12** (RS 24.643):7, 32; **13** (RS 34.126):18, 19; **20** (RS
 24.247⁺):45'

- ŠPŠ title of the Sun-king, Hittite or Egyptian /šapšu/ **24** (RS 15.008):8, 9; **36** (RS 11.772⁺):4', 11', 19', 25'
- ŠPŠM personal name /šapšuma/ ('pertaining to [the goddess] Šapšu') **46** (RS 94.2050⁺):3, 63
- ŠPŠN personal name /šapšānu/ ('pertaining to [the goddess] Šapšu') **50** (RIH 84/06):6; **51** (RIH 84/33):4
- ŠPŠ PGR divine name 'Šapšu of the corpse' (expresses function as psychopomp) /šapšu pagri/ **8** (RS 1.001):12, 17
- ŠPL verb 'be/become low' **5** (RS 2.002):32; **13** (RS 34.126):22
- ŠQ common noun 'thigh' /šāqu/ **20** (RS 24.247⁺):9, 26'
- [ŠQY verb 'drink (or give to drink)': D-stem 'serve drink' **4** (RS 2.[004]) i:[3'], [8'], 10', 13', 22'
- ŠQY common noun 'libation (or libator?)' **10** (RS 24.260):11
- ŠQL place-name /šuqalu/ **41** (RS 19.015):25
- [ŠR verb 'sing']: ŠR common noun, profession name, substantivized participle, 'singer' /šāru/ **5** (RS 2.002):22; **44** (RS 19.016):17, 37
- MŠR common noun 'song' /mašīru/ **2** (RS 2.[014]⁺) iii:5'
- ŠR common noun 'prince': see ŠRR
- ŠR common noun 'stalk': see ŠRR
- ŠRŠ common noun 'root (whence) scion' /šuršu/ **4** (RS 2.[004]) i:19', 20', 25', [43']
- ŠRŠ place-name /šurašu/ **41** (RS 19.015):32; **45** (RS 86.2213):16
- ŠR^c common noun, meaning unknown **12** (RS 24.643):21
- ŠRP (← *ŠRP) common noun 'burnt-offering' /šurpu/ **8** (RS 1.001):4, 17; **11** (RS 24.266):21'; **12** (RS 24.643):9
- [ŠRR]: ŠR common noun 'prince' /šarru/ divine name, in binomial MT-W-ŠR 'Man and Prince' /mutu wa šarru/ **5** (RS 2.002):8
- [ŠRR]: ŠR common noun 'stalk, shoot' /šurru/ **7** (RS 24.258):30'
- ŠRR adjective 'true' /šarrīru/ **1** (RS 3.367) i:33', 35', 37'
- ŠT verb 'put, place, establish' **2** (RS 2.[014]⁺) iii:15'; **5** (RS 2.002):36 ({yš<t>}), 38; **7** (RS 24.258):29'; **17** (RIH 78/20):13^{bis}; **21** (RS 4.475):18; **25** (RS 16.379):24; **26** (RS 18.031):27; **34** (RS 94.2284):21; **36** (RS 11.772⁺):17'; **40** (RS [Varia 14]):5
- MŠT common noun 'putting, where one puts' /mašītu/ **2** (RS 2.[014]⁺) iii:4'
- ŠT common noun '(dry measure)' /šūtu/ **19** (RS 17.120):2, 10^{bis}, 12, 13, 15, 16^{bis}, 18, 26, [26]
- ŠT common noun 'lady': see ŠD
- ŠTY verb 'drink' **5** (RS 2.002):6, 72; **7** (RS 24.258):3^{bis}, 16, 31'; **17** (RIH 78/20):7
- ŠTY verb 'weave' **43** (RS 18.024):9
- ŠTY personal name /šattuya/ **46** (RS 94.2050⁺):32

ŠTT (\leftarrow ŠTT) verb ‘scatter, dismember’ **1** (RS 3.367) i:27’

L particle, emphatic, ‘certainly’ /la/ **1** (RS 3.367) i:2’, 3’, 7’, 32’, 33’, 34’, 35’, 37’; **2** (RS 2.[014]⁺) iii:38’, 39’, 40’; **4** (RS 2.[004]) i:23’; **6** (RS 24.244):63; **10** (RS 24.260): 10; **11** (RS 24.266):11, 13; **23** (RS 11.872):16; **28** (RS 29.093):27; **52** (RIH 83/22):4

L particle, negative ‘not’ /lā/# **1** (RS 3.367) i:6’, 17^{tris}; **2** (RS 2.[014]⁺) iii:26’, 27^{bis}, iv:5; **3** (RS 2.[003]⁺) i:12; **5** (RS 2.002):64; **7** (RS 24.258):7; **18** (RS 92.2014):1, 3, 5, 6, 7, 8; **19** (RS 17.120):9^{bis}; **20** (RS 24.247⁺):13, 29’; **25** (RS 16.379):19; **31** (RS 94.2406):24, 28^{bis}; **33** (RS 96.2039):19; **34** (RS 94.2284):8, 29, 34; **37** (RS 16.382):17; **39** (RS 94.2965):11, 22; **52** (RIH 83/22):12

²AL particle, negative /pal/ **17** (RIH 78/20):11^{bis}, 12, 18, 19; **24** (RS 15.008):12; **25** (RS 16.379):21, 23; **26** (RS 18.031):27; **30** (RS 92.2010):22; **31** (RS 94.2406):21, 39; **40** (RS [Varia 14]):12

L preposition ‘at, towards, (from) at’ /lē/# (\leftarrow /*lay(a)/) **1** (RS 3.367) i:5'^{bis}, 8’, 12’, 13’, 20^{bis}, 23’, 26’; **2** (RS 2.[014]⁺) iii:5'^{bis}, 9’, 11’, 12’, 16’, 17’, 21’, 37’, 38’, iv:2, 3^{bis}, 4^{bis}, 6^{bis}, **3** (RS 2.[003]⁺) i:1, 9, 15; **4** (RS 2.[004]) i:18’, 20’, 27’, 28’, 38’, [42'], [45'], [46']; **5** (RS 2.002):3, 5, 31, 36, 39, 41^{bis}, 44, 45, 48^{bis}, 52, 54^{bis}, 57^{bis}, 59, 62^{bis}, 63, 66^{bis}, [71], [72]; **6** (RS 24.244):2, 8, 14, 19, 25, 30, <34a>, 35, 40, 45, 51, 57, 67, 68; **7** (RS 24.258):2, 7, 10, 13, 17, 18, 29; **8** (RS 1.001):2, 12, 19, 21, 22; **9** (RS 1.002):3’ et passim in this text; **10** (RS 24.260):2, 3, 4, 5, 9, 11, 12, 13; **11** (RS 24.266):2, 6, 7, 8, 12, 14, 15, 16, 21’, 27’, 28’, [29'], 34’, 35’, 36’; **13** (RS 34.126):20; **14** (RS 6.021):2, 3; **15** (RS 6.028):2; **16** (RS 25.318):2; **17** (RIH 78/20):5, 6, 10, 14^{bis}, 15, 17; **18** (RS 92.2014):14^{bis}, 15; **20** (RS 24.247⁺):43’, 52’, 54’; **21** (RS 4.475):2, 4, 5, 6; **22** (RS 8.315):1, 5, 18; **23** (RS 11.872):1, 5, 6, 13; **24** (RS 15.008):2, 4, 8; **25** (RS 16.379):1, 4, 5, 11; **26** (RS 18.031):1, 4, 23; **27** (RS 18.040):1, [5]; **28** (RS 29.093):1, 6, 8, 13, 22, 26, 28, 29; **29** (RS 34.124):[1], [4], 9, 19, 20, 28, 31; **30** (RS 92.2010):1, 6; **31** (RS 94.2406):2, 12, 32, 33, 36, 37; **32** (RS 94.2479):1, 3, 4; **33** (RS 96.2039):2, 7; **34** (RS 94.2284):2, 11, 13, 29, 31, 32b; **35** (RS [Varia 4]):2, 13, 14, 18, 19; **36** (RS 11.772⁺):9’ ?, 17’, 19’, 25’, 28’, 30’, 32’, [34'], [36'], 38’, 39’; **37** (RS 16.382):1, 12, 13; **38** (RS 94.2168):1, 2, 6, 7^{bis}, 9, 10, 12, 18; **40** (RS [Varia 14]):6, 14; **42** (RS 15.062):3, 4, 5; **43** (RS 18.024):3, 6, 12, 15, 24; **44** (RS 19.016):49; **47** (RS 94.2392⁺):13, [16]; **52** (RIH 83/22):5

LY extended form /lēya/ **29** (RS 34.124):5 ({[l]f'y¹})

LM extended form /lēma/ **7** (RS 24.258):12

LM extended form functioning as interrogative adverb ‘why?’ /lēma/ (L + M) **28** (RS 29.093):16; **29** (RS 34.124):10; **34** (RS 94.2284):33

- LN extended form /lēna/ **4** (RS 2.[004]) i:29', [48']; **6** (RS 24.244):5^{bis}, 10, 11, 16^{bis}, 21, 22, 27^{bis}, 32^{bis}, <34c^{bis}>, 37^{bis}, 42^{bis}, 47, 48, 53, 54, 59, 60
- L PN compound preposition /lē panî/ **13** (RS 34.126):15; **17** (RIH 78/20):2; **24** (RS 15.008):8; **29** (RS 34.124):19; **31** (RS 94.2406):36; **38** (RS 94.2168):2
- L particle, vocative, may be formally identical to the preposition **1** (RS 3.367) i:8^{bis}, 28', 29'; **4** (RS 2.[004]) i:23', 24'
- L^Y verb ‘be/become able, powerful; overpower’ [D-stem?] **3** (RS 2.[003]⁺) i:33
- [’]AL^IY adjective ‘most powerful’ (title of *Ba^{clu}*) /[’]al^Iyu/ **2** (RS 2.[014]⁺) iii:14'
- [’]AL^IYN same /[’]al^Iyānu/ **1** (RS 3.367) i:28', 31'; **2** (RS 2.[014]⁺) iii:5', 13'
- TL^IYT common noun ‘power, victory’ /tal^Iyatu/ **2** (RS 2.[014]⁺) iii:31'
- L^Y (\leftarrow *L^W?) verb ‘be/become weak’ **6** (RS 24.244):68
- L^K verb ‘send (whence) send a message/messenger’ **21** (RS 4.475):10; **25** (RS 16.379):17, 19, 20; **26** (RS 18.031):11; **28** (RS 29.093):13; **29** (RS 34.124):23; **31** (RS 94.2406):23, 25, 29, 33, 34, 36; **33** (RS 96.2039):19, 21; **34** (RS 94.2284):32a; **35** (RS [Varia 4]):7
- D-stem ‘send (intensively)’ **29** (RS 34.124):10
- ML^AKT common noun ‘embassy, messenger party’ /mal^Aktu/ **33** (RS 96.2039):17, 23; **34** (RS 94.2284):33
- L^IIM divine name /li^Imu/ **2** (RS 2.[014]⁺) iii:12' {limm}
- LB common noun ‘heart’: see LBB
- LB[-]N place-name, precise form uncertain **12** (RS 24.643):43
- LB^U common noun ‘lion’ /laba^u/ **17** (RIH 78/20):4
- [LBB]: LB common noun ‘heart’ /libbu/ **8** (RS 1.001):8; **25** (RS 16.379):23; **26** (RS 18.031):27; **29** (RS 34.124):16; **34** (RS 94.2284):7, 14, 26, 34; **38** (RS 94.2168):18, 19, 21, 22, 24, 26, 28
- LB^Š verb ‘dress’ **17** (RIH 78/20):12
- LB^Š common noun ‘garment’ /lubūšu/ **43** (RS 18.024):14, 16
- LBN personal name /labnu/ **44** (RS 19.016):3
- LBNM place-name /labnuma/ **41** (RS 19.015):21
- [LGG]: LG common noun ‘(small container and liquid measure)’ /luggu/ **5** (RS 2.002):75; **12** (RS 24.643):21
- [LH^Š verb ‘whisper’]: D-stem ‘charm (serpents)’ **6** (RS 24.244):5, 11, 16, 21–22, 27, 32, <34c>, 37, 42, 47, 53, 59
- LH^ŠT common noun ‘whispering’ /lahāštu/ **2** (RS 2.[014]⁺) iii:23'
- LWSND place-name /lawasanda/ **27** (RS 18.040):10
- LHN verb ‘serve food/drink’ (D-stem) **5** (RS 2.002):75
- LH: LHT common noun ‘tablet’ /lūhatu/ **29** (RS 34.124):17, 23; **33** (RS 96.2039):4; **34** (RS 94.2284):18; **35** (RS [Varia 4]):6

- [L_H(H) verb ‘flow (of sap)’]: LHT common noun ‘sap, liquid’ /liħħatu/ **19** (RS 17.120):3
- [LHY]: LHT common noun ‘cheek, jaw’ /laħatu/ (← laħayatu/) **4** (RS 2.[004]) i:28', [47']
- LHM common noun ‘bread’ /laħmu/ **5** (RS 2.002):6, 71; **7** (RS 24.258):7; **17** (RIH 78/20):6
- LHM verb ‘eat’ **5** (RS 2.002):6, 72; **7** (RS 24.258):2; **10** (RS 24.260):8, 10; **17** (RIH 78/20):6
- D-stem ‘serve with food’ **4** (RS 2.[004]) i:2', 7', 10', 12', 21'
- Š-stem ‘cause to eat’ **6** (RS 24.244):6, 12, 17, 23, 28, 33, <34d>, 38, 43, 49, 55
- MLHMT common noun ‘bread offering’ /malħamatu/ **2** (RS 2.[014]⁺) iii:15'
- [LT ‘roll (up)’ ← LYT]: ŠLYT common noun ‘who produces coils, rolls up’ /šalyaṭu/ **2** (RS 2.[014]⁺) iii:42'
- LKN personal name /lukanu/ **44** (RS 19.016):8
- [LŠY verb ‘fall, be debased’]: verb ‘bring low’ (D-stem) **7** (RS 24.258):20
- LŠN common noun ‘tongue’ /lašānu/# **17** (RIH 78/20):12; **20** (RS 24.247⁺):31', 53'
- LL common noun ‘night’ /lēlu/ ← /*laylu/ **8** (RS 1.001):12
- LM: see L preposition
- LN verb ‘spend the night’ **4** (RS 2.[004]) i:5', 15'
- LN preposition: see L
- [LZY verb ‘burn, be very hot’]: LZT common noun ‘heat’ /lużatu/ ← /*lużayatu/ **17** (RIH 78/20):11
- LSM verb ‘run, leg it’ **2** (RS 2.[014]⁺) iii:19'
- LSB common noun ‘forehead’ /lišbu/ **7** (RS 24.258):29'; **20** (RS 24.247⁺):49', 57'
- LQH verb ‘take, receive’ **1** (RS 3.367) i:10'; **5** (RS 2.002):35, 36; **23** (RS 11.872):17'; **26** (RS 18.031):17, 22; **28** (RS 29.093):15, 18; **29** (RS 34.124):29; **33** (RS 96.2039):5; **34** (RS 94.2284):23; **37** (RS 16.382):17; **39** (RS 94.2965):11; **44** (RS 19.016):49; **52** (RIH 83/22):10
- LRGT place-name /larugatu/ **6** (RS 24.244):26
- LRMN common noun ‘pomegranate’ /lurmānu/ **5** (RS 2.002):50, [55]
- [LTH common noun ‘(fraction of a greater measure)’ /lithu/]: MLTH common noun ‘(LTH-container and measure?, perhaps 1/15th)’ /maltaħu/ **43** (RS 18.024):26

[*M interrogative/indefinite pronoun]

- [M interrogative/indefinite personal pronoun ‘who?, whoever’ /mī/]
- MN extended form /mīna/ **2** (RS 2.[014]⁺) iii:37'; **3** (RS 2.[003]⁺) i:38!;
- MNM extended form /mīnama/ **2** (RS 2.[014]⁺) iv:4

- [*M interrogative/indefinite impersonal pronoun ‘what?, whatever’ /ma/] LM interrogative adverb ‘why?’ /lēma/ (L + M): see L MH extended form /mah(a)/ ← /*ma + ha/ **5** (RS 2.002):53, 60; **35** (RS [Varia 4]):9 ({mhy} ← /mah + hiya/) MHK extended form functioning as indefinite pronoun /mahaka/ **26** (RS 18.031):26; **31** (RS 94.2406): 40 MHKM extended form functioning as indefinite pronoun /mahakama/ **25** (RS 16.379):22; **39** (RS 94.2965):21 MK extended form functioning as adverb ‘then’ /maka/ **4** (RS 2.[004]) i:15’ MN extended form of the interrogative pronoun ‘why?’ /mana/ **29** (RS 34.124):22 MNK extended form functioning as indefinite pronoun /mannaka/ ← /*ma + h + na + ka/ **31** (RS 94.2406):22 MNM extended form functioning as indefinite pronoun /mannama/ ← /*ma + h + na + ma/ **21** (RS 4.475):16; **22** (RS 8.315):16; **23** (RS 11.872):12; **24** (RS 15.008):16; **25** (RS 16.379):10; **26** (RS 18.031):8; **28** (RS 29.093):29; **29** (RS 34.124):8, 33; **32** (RS 94.2479):8; **34** (RS 94.2284):24 [M^P]: MPIT number noun ‘(one) hundred’ /mi^Ptu/# **12** (RS 24.643):20; **29** (RS 34.124):27; **36** (RS 11.772⁺):22’, 23’, 27’, 28’, 29’, 30’, 31’, 32’, 33’, [34’], [35’], [36’], [37’], [38’], 39’; **42** (RS 15.062):1, 3, 4, 7, 8; **43** (RS 18.024):4, 17, 28; **47** (RS 94.2392⁺):2; **50** (RIH 84/06):[1]; **51** (RIH 84/33):2; **52** (RIH 83/22):8 MPAB personal name /ma^Pabû/ **24** (RS 15.008):11 MPID adverb ‘completely, utterly, very’ /ma^Pda/ **3** (RS 2.[003]⁺) i:23; **19** (RS 17.120):30; **21** (RS 4.475):13; **22** (RS 8.315):11; **24** (RS 15.008):10; **30** (RS 92.2010):11; **34** (RS 94.2284):15 MPADT common noun ‘much, many’ /ma^Padatu/ **20** (RS 24.247⁺):1 MPIZRT: see ’ZR MPIYT common noun ‘well watered place’ /mā'iyyatu/ **17** (RIH 78/20):8 MBK: see NBK MGDL: see ’ILT MGDL MGŠH place-name ‘Mukish’ /mugišhi/ **36** (RS 11.772⁺):6’ ({[mg]šh}) MGLB: see GLB MH common noun ‘brain’ /muḥħu/ **4** (RS 2.[004]) i:38’ MHŞ verb ‘strike, smite’ **1** (RS 3.367) i:9’; **2** (RS 2.[014]⁺) iii:38’, 41’, 43’, 45’ Gt-stem **2** (RS 2.[014]⁺) iii:46’ MDB: see DB MDBHT: see DBH MDBR: see DBR MDGL: see DGL

[MDD verb ‘measure’]: YMDŠR personal name /yamudšarru/ (‘the [divine] prince measured out [this child]’) **44** (RS 19.016):31

MDD: see YDD

MDR^c: see DR^c

MDT personal name, vocalization and etymology unknown **44** (RS 19.016):4

MH: see M

MHR common noun ‘bride-price’ /muhru/ **6** (RS 24.244):73 ({<mhry>}), 74, 75

MHRTT: see HRT

MTT: see NTY

[MY common noun ‘water’]: MM /mêma/ **32** (RS 94.2479):19

MK (*MWK or *MKK) verb ‘sag, collapse’ **1** (RS 3.367) i:17’; **17** (RIH 78/20):11

MK particle: see M

MKŠR: see KŠR

MKN^T: see KN

MKR common noun ‘merchant’ /makkāru/ **47** (RS 94.2392⁺):1

MŠLT: see ŠLL

MŠMN: see ?ŠM

MŠM^cT: see ŠM^c

MŠR common noun ‘song’: see ŠR

MŠR common noun ‘rectitude’: see YŠR

MŠT: see ŠT

[ML² ‘be/become full’]: D-stem ‘fill’ **5** (RS 2.002):76; **11** (RS 24.266):31’, 32’

ML²U common noun ‘fullness’ /malāu/ **8** (RS 1.001):10; **48** (RS 94.2600):12

ML²AKT: see L²K

MLWM place-name, identification and vocalization unknown **31** (RS 94.2406):6

MLHMT: see LHM

MLK verb ‘reign’ **1** (RS 3.367) i:32’

MLK common noun ‘king’ /malku/# **3** (RS 2.[003]⁺) i:8; **5** (RS 2.002):7; **8** (RS 1.001):12; **10** (RS 24.260):1; **11** (RS 24.266):4, 5, 14, 24’, 25’;

12 (RS 24.643):18; **13** (RS 34.126):11, 12, 15, 25, 26; **20** (RS 24.247⁺):7^{bis}, 9, 10, 13, 17, 37’, 43’, 46’, 47’, 52’, 54’, 57’, 58’; **23** (RS 11.872):3, 18; **25** (RS 16.379):3, 13; **26** (RS 18.031):1, 3; **27** (RS 18.040):1, 12, 14, 18; **29** (RS 34.124):3 (‘m¹[lk], 11, 14, 17, 24, 26, 29, 32; **31** (RS 94.2406):29; **32** (RS 94.2479):6; **33** (RS 96.2039):20; **35** (RS [Varia 4]):13; **36** (RS 11.772⁺):6’ ({ml¹k¹[. . .]}), 13’, 14’, 16’, 24’, 26’; **37** (RS 16.382):3; **38** (RS 94.2168):4, 6, 8, 23; **41** (RS 19.015):2, 7, 10, 11; **43** (RS 18.024):16; **44** (RS 19.016):1, [49], [50]; **52** (RIH 83/22):11

- MLK common noun ‘reign, kingship, kingdom’ /mulku/ **1** (RS 3.367) i:10'; **2** (RS 2.[014]⁺) iv:2; **3** (RS 2.[003]⁺) i:41
- MLKT common noun ‘queen’ /malkatu/ **5** (RS 2.002):7; **23** (RS 11.872):1, 15; **25** (RS 16.379):1; **29** (RS 34.124):[1]; **31** (RS 94.2406):1, 36, 38; **32** (RS 94.2479):1; **33** (RS 96.2039):1; **36** (RS 11.772⁺):28'
- MLK divine name /milku/ **6** (RS 24.244):41
- ‘AHTMLK personal name, feminine /^ʔahātumilki/ **22** (RS 8.315):4
- MLKYM personal name /milkiyama/ (← /milki + ya + ma/) (‘pertaining to [the god] Milkū’) **46** (RS 94.2050⁺):53
- MLK place-name /mulukku/ **45** (RS 86.2213):1; **55** (RS 94.2440):4
- MLĞ meaning unknown, type of sacrifice? **27** (RS 18.040):17
- MM: see MY
- MMY personal name /mamīya/ **46** (RS 94.2050⁺):26
- MDR divine name, identification unknown /madara/ **12** (RS 24.643):39
- MDR: see NDR/NDR
- MN interrogative pronoun ‘who?’: see M
- [MN:] TMN common noun ‘body (← form), members of the body’ /tamūnu/ **1** (RS 3.367) i:18', 26'
- TMNT feminine variant /tamūnatu/ **17** (RIH 78/20):6; **18** (RS 92.2014):15
- MN common noun: see MNY
- MNDĞ common noun ‘(plant name)’ **19** (RS 17.120):4
- [MNH ‘bring, present (a gift), transfer’]: MNH common noun ‘what has been transferred (to someone)’ /minħu/ **51** (RIH 84/33):1
- MNHT common noun ‘tribute’ /manħatu/ **47** (RS 94.2392⁺):6
- MNHM: see NHM
- [MNY verb ‘count’]: MN common noun ‘mina’ /manû/ ← /*manVyu/ **36** (RS 11.772⁺):19', 20'
- MNT common noun ‘portion’ /manatu/ ← /*manayatu/ **4** (RS 2.[004]) i:32'
- MNT common noun ‘recitation, incantation’ /minūtu/ ← /*minūyatū/ **6** (RS 24.244):4, 9 ({mnty}), 15, 20, 26, 31, <34b>, 36, 41, 46, 52, 58, 70, 71, 79
- MNK: see M
- MNM: see M
- MNN personal name /muninu/ **44** (RS 19.016):37
- MNNY personal name /muninuya/ **49** (RIH 84/04):2; **51** (RIH 84/33):1
- [MSK verb ‘mix’]: MSKT common noun ‘mixture’ /maskatu/ **19** (RS 17.120):3
- [MSS verb ‘dissolve’]: D-stem **19** (RS 17.120):3, 10
- M᠁N: see NY
- M᠁R place-name /mu᠁ru/ **45** (RS 86.2213):7

- M^cRBY: see RB
- MPHRT: see PHR
- MŞB common noun ‘(type of wine)’ (precise meaning and vocalization unknown) **41** (RS 19.015):29, 30, 31, 32, 33, 34, 35
- MŞD place-name, identification and vocalization unknown **6** (RS 24.244):58
- MŞD common noun ‘prey’: see ŞD
- MŞMT: see ŞMD
- MŞQT: see ŞQ
- MŞRM place-name ‘Egypt’ /mişrāma/ (dual) **26** (RS 18.031):11
- MQDM common noun, meaning unknown **42** (RS 15.062):19
- MR place-name (town on the middle Euphrates) ‘Mari’ /mari/ **6** (RS 24.244):<34b>, 78
- MR verb ‘provide for the needs (of someone) (← supply with provisions)’ **4** (RS 2.[004]) i:24’, 35’
- MR^j adjective ‘fattened’ /marīu/ **34** (RS 94.2284):10
- MRDT: see RDY
- MRZH: see RZH
- [MRH]: MRHY common noun ‘weapon’ /murħay/ **20** (RS 24.247+):7, 47’
- MRHQ: see RHQ
- [MRT]: MRTN personal name /martānu/ **44** (RS 19.016):15
- MRY verb ‘expel, drive out’ **1** (RS 3.367) i:2’, 19’^{bis}
- MRYM: see RM
- MRYN personal name /maryānu/ **44** (RS 19.016):2
- MRKBT: see RKB
- MRMT: see RM
- MR^c: see R^cY
- MRŞ verb ‘be/become ill’ **34** (RS 94.2284):7, 14, 27, 34
- [MRR verb ‘be/become bitter’]: MR adjective ‘bitter’ /marru/ **19** (RS 17.120):7, [24]
- MRR common noun ‘myrrh’ /murru/ **32** (RS 94.2479):16
- ŞMRR common noun ‘venom (← causing bitterness)’ /šamriru/ **6** (RS 24.244):4, 10, 15, 21, 26, 31, <34b>, 36–37, 41, 47, 53, 59
- [MRR verb ‘pass’]: R-stem, ‘move (something) back and forth, agitate’ **18** (RS 92.2014):2
- MTBT: see YT_B
- [MTL]: TMTL common noun ‘(a container/measure)’ /tamṭīlu/ **19** (RS 17.120):25^{bis}, [27]
- MTN: see TNY
- MĞY verb ‘arrive’ **2** (RS 2.[014]+) iii:36’; **5** (RS 2.002):75; **6** (RS 24.244):67; **7** (RS 24.258):9; **28** (RS 29.093):25; **31** (RS 94.2406):14, 22 ({m^fgⁱ?}); **36** (RS 11.772+):3’ ({mgf?})
- MĞMĞ common noun ‘(plant name)’ /maǵmaǵu/ **19** (RS 17.120):5, [25], 27

- MT verb ‘die’ **1** (RS 3.367) i:32’, 34’; **3** (RS 2.[003]⁺) i:16; **7** (RS 24.258):21; **26** (RS 18.031):13
- MT common noun ‘death’ /môtu/ ← /*mawtu/ **6** (RS 24.244):65; **21** (RS 4.475):12
- TMTT common noun ‘(death →) shipwreck’ /tamūtatu/ **26** (RS 18.031):16, 22
- MT common noun ‘man’ /mutu/ **4** (RS 2.[004]) i:[1'], [2'], 17', 18', 35', [36'], [37'], 37', [42']; **5** (RS 2.002):40^{bis}, 46^{bis}, 48; **40** (RS [Varia 14]):13
- MT-W-ŠR divine name ‘Man-and-Prince’ /mutu wa šarru/ **5** (RS 2.002):8
- MTK: see NTK
- [MTN common noun ‘loin’]: MTNT common noun ‘loin, kidney’ /matunatu/ **8** (RS 1.001):2
- MTN personal name /mattēnu/ (of Hurrian origin?) **44** (RS 19.016):22, 34
- MTQ adjective ‘sweet’ /matuqu/ **5** (RS 2.002):50^{bis}, 55, [55]
- DBB divine name ‘Spark’ /dabību/ **2** (RS 2.[014]⁺) iii:46'
- DD common noun ‘breast’ /dadū/ ← /*dadayu/ (see also ZD) **5** (RS 2.002):59, 61
- DHRT common noun ‘dream, vision’ /dahratu/ **3** (RS 2.[003]⁺) i:36
- DKR personal name /dakaru/ **44** (RS 19.016):37
- DMR verb ‘make music, sing’ **4** (RS 2.[004]) i:28', 46'
- DNB common noun ‘tail’ /danabu/ **7** (RS 24.258):20
- DR^c: see DR^c
- N^oS verb ‘denigrate’ **4** (RS 2.[004]) i:29', [47']
- [NB]: NBT common noun ‘honey’ /nūbatu/ **12** (RS 24.643):22
- [NBK common noun ‘spring’ /nabaku/]: NPK common noun ‘spring’ /napku/ (← /*nabku/) **39** (RS 94.2965):7
- MBK common noun ‘spring’ /mabbaku/ ← /*manbaku/ **6** (RS 24.244):3
- NGS verb ‘approach’ **5** (RS 2.002):68; **7** (RS 24.258):19
- NH verb ‘rest’ **22** (RS 8.315):14
- MNH common noun ‘resting place’ /manūhu/ **1** (RS 3.367) i:3'
- NHT common noun ‘rest → chair, throne’ /nāhatu/ **2** (RS 2.[014]⁺) iv:3
- NHL common noun ‘stream bed (with or without water)’ /nahalu/ **6** (RS 24.244):68; **39** (RS 94.2965):4, 8
- NDY verb ‘throw down, off’ **4** (RS 2.004)⁺ i:3', 4', 13', 14', [15']
- NDR (← NDR) verb ‘vow’ **23** (RS 11.872):14; **25** (RS 16.379):13
- ?UDR common noun ‘vow’ /?uddaru/ ← /*?undaru/ **25** (RS 16.379):15!
- MDR common noun ‘that which is vowed’ /maddaru/ **11** (RS 24.266):30'
- [NHM verb ‘slumber’]: NHMMT common noun ‘slumber’ /nahamāmatu/ **3** (RS 2.[003]⁺) i:32, 34
- NHR common noun ‘river’ /naharū/ **3** (RS 2.[003]⁺) i:6; **6** (RS 24.244):3

- NHR divine name ‘River’ **1** (RS 3.367) i:4’, 13’, 15’, 17’, 20’, 22’, 25’, 27’, 30’; **2** (RS 2.[014]⁺) iii:39’
- NHŠ common noun ‘serpent’ /nahašu/ **6** (RS 24.244):4^{bis}, 6, <6>, 10^{bis}, 12^{bis}, 15, 16, 17, 18, 21^{bis}, 23^{bis}, 26, 27, 28^{bis}, 31, 32, 33^{bis}, <34b>, <34c>, <34d^{bis}>, 36, 37, 38^{bis}, 41, 42, 43^{bis}, 46, 47, 48, 49, 52, 53, 55^{bis}, 58, 59, 73, 75, 79
- NHL common noun ‘heir’ /naḥalu/ **46** (RS 94.2050⁺):2, 12, 40, 59, 60
- NHLT common noun ‘inheritance, personal possession’ /naḥlatu/ **2** (RS 2.[014]⁺) iii:30’
- [NHM verb ‘have pity on’; D-stem ‘comfort’]: MNHM personal name /munah̫imū/ (‘he who comforts’ ← D-stem participle) **44** (RS 19.016):7, 9, 13
- YNHM personal name /yanḥamu/ (‘he has had pity’ [Amorite form]) **44** (RS 19.016):27
- NHT verb ‘prepare’ **5** (RS 2.002):37, 40, 43, 47
- D-stem functioning as intensive **1** (RS 3.367) i:11’, 18’
- NTṬ verb ‘tremble, shake’ **2** (RS 2.[014]⁺) iii:33’
- [NTY verb ‘stretch out’]: MT common noun ‘rod, staff’ /matṭū/ ← /*manṭayu/ **5** (RS 2.002):37, 40, 44, 47
- MTT common noun ‘bed’ /matṭatu/ ← /*manṭayatu/ **3** (RS 2.[003]⁺) i:30
- NYN common noun, meaning unknown **42** (RS 15.062):19
- NYR: see NR
- [NKL divine name]: NKLY personal name /nikkaliya/ **30** (RS 92.2010):15
- [NKT ‘slaughter’]: N-stem **9** (RS 1.002):24’, 33’, 41’
- NKT common noun ‘slaughter’ /nakatu/ **9** (RS 1.002):24’, 33’, [41’]
- NŠ common noun (attested as pl.) ‘men, humanity, mankind’ /našūma/# **2** (RS 2.[014]⁺) iii:27’; **18** (RS 92.2014):10
- NŠ² (← NŠ¹) verb ‘lift up, carry, bear’ **2** (RS 2.[014]⁺) iii:35’; **5** (RS 2.002):37, 54, 65; **11** (RS 24.266):27’
- Gt-stem **9** (RS 1.002):16’, 24’, 25’, 33’^{bis}, 41’, 42’
- N-stem **20** (RS 24.247⁺):47’
- NŠB common noun ‘(a cut of meat)’ **7** (RS 24.258):10, 13
- NŠQ verb ‘kiss’ **4** (RS 2.[004]) i:39’; **5** (RS 2.002):49, 51, 55, 56
- NŠQ ← *NŠQ verb (D-stem) ‘destroy by burning’ **1** (RS 3.367) i:4’
- NŠR common noun ‘(bird of prey, type of hawk or eagle)’ /našru/ **1** (RS 3.367) i:13’–14’, 15’, 21’, 24’
- NDBN personal name, vocalization and etymology unknown **44** (RS 19.016):16
- NN²U common noun ‘ammi’ (type of plant) /nīni²u/ **19** (RS 17.120):15, 26
- NN²U place-name /nanu²u/ **41** (RS 19.015):24
- NS verb ‘flee, depart in haste’ **27** (RS 18.040):15
- NSY verb ‘banish’ **6** (RS 24.244):66
- Gt-stem **1** (RS 3.367) i:4’

- NSK verb ‘pour out’ **2** (RS 2.[014]⁺) iii:16’
 NSK common noun, profession name, substantivized participle ‘founder, metalworker’ /nāsiku/# (substantivized participle) **43** (RS 18.024):3
 NSK ḤDM common noun, profession name, ‘arrowhead maker’ /nāsiku hiddima/ **44** (RS 19.016):25
 NSK KSP common noun, profession name, ‘silversmith’ /nāsiku kaspi/ **44** (RS 19.016):32
 NS‘ verb ‘pay’ **40** (RS [Varia 14]):10, 17
 [N‘M verb ‘be/become good’] : D-stem ‘make good’ **19** (RS 17.120):1
 N‘M adjective ‘good’ /na^cimu/ **2** (RS 2.[014]⁺) iii:31’; **5** (RS 2.002):1, 23, 58, 60, 67; **30** (RS 92.2010):19
 N‘MN adjective ‘good’ /na^cmānu/ **3** (RS 2.[003]⁺) i:40
 N‘MN personal name /nu^cmānu/ (‘goodness [of a given deity]’) **46** (RS 94.2050⁺):49
 N‘MT common noun ‘goodness’ /nu^cmatu/ **5** (RS 2.002):27
 N‘R verb ‘expel’ (D-stem) **6** (RS 24.244):65 ({yn^crn'h})
 N‘R common noun (‘food product—perhaps a type of flour’) vocalization unknown **32** (RS 94.2479):15; **48** (RS 94.2600):6
 [NP verb ‘wave, wield’]: ŠNPT common noun ‘presentation offering (presented in up-lifted hands)’ /šanūpatu/ **8** (RS 1.001):10; **11** (RS 24.266):13
 NPY verb ‘expel, banish’ **20** (RS 24.247⁺):19
 NPY common noun: see YPY
 NPK: see NBK
 NPŠ common noun ‘throat, neck (whence) life (whence) human being’ /napšu/ **4** (RS 2.[004]) i:36’; **9** (RS 1.002):22’, 31’, 39’; **11** (RS 24.266):14, 15; **17** (RIH 78/20):16; **26** (RS 18.031):20; **34** (RS 94.2284):12^{bis}, 32b
 NPL verb ‘fall’ **1** (RS 3.367) i:5’
 Gt-stem **3** (RS 2.[003]⁺) i:21
 NPS common noun ‘outfit, uniform, garment’ /nipšu/ **4** (RS 2.[004]) i:33’
 NŞB verb ‘erect’ **4** (RS 2.[004]) i:26’, [44’]
 NŞP common noun ‘half-shekel (weight)’ /našpu/ **43** (RS 18.024):13, 27; **52** (RIH 83/22):2, 9
 [NŞŞ verb ‘fly’]: Š-stem ‘cause to fly/flee’ **2** (RS 2.[014]⁺) iv:1
 NQH verb ‘recover from illness’ **17** (RIH 78/20):5
 NQMD personal name, king of Ugarit /niqmaddu/ ← /*niqmīhaddu/ (‘[the god] Haddu is my retribution’) or /*niqmihaddu/ (‘[this child represents] retribution of [= from] [the god] Haddu’) **9** (RS 1.002):28’; **13** (RS 34.126):12, 13, 26; **36** (RS 11.772⁺):10’, 14’, 17’, 18’, 24’
 NQMP^c personal name, king of Ugarit /niqmēpa/ ← /*niqmīyapa^a/ (‘my retribution has arisen’) **37** (RS 16.382):3; **38** (RS 94.2168):3

- [NQP verb ‘go around’]: NQPT common noun ‘circuit, circle’ /niqpatu/ **5** (RS 2.002):67
- NR verb ‘burn (said of flames), shine’ **23** (RS 11.872):18; **24** (RS 15.008):9
 L-stem ‘make fire, make light’ **11** (RS 24.266):9
 NYR common noun ‘light producing’ /nayyāru/ **13** (RS 34.126):19
 NR common noun ‘fire’ /nīru/ **32** (RS 94.2479):17
 NRN personal name /nūrānu/ **16** (RS 25.318):2
- [NTK verb ‘bite’]: NTK common noun ‘(snake-)bite’ /niṭku/ **6** (RS 24.244):4,
 9, 15, 20, 26, 31, <34b>, 36, 41, 46, 52, 58, 79
- NĞŞ (← NĞD) verb ‘shake’ **2** (RS 2.[014]⁺) iii:34'
 N-stem ‘tremble, go slack’ **1** (RS 3.367) i:17', 26'
- NĞR ← *NZR verb ‘guard’ **22** (RS 8.315):8; **23** (RS 11.872):8; **24** (RS 15.008):5; **25** (RS 16.379):7; **26** (RS 18.031):5; **28** (RS 29.093):7; **29** (RS 34.124):6; **30** (RS 92.2010):5; **35** (RS [Varia 4]):4
 NĞR common noun, profession name, substantivized participle, ‘guard’ /nāğru/# **5** (RS 2.002):68, 69^{bis}, 70, 73; **44** (RS 19.016):12
- [NTB]: NTBT common noun ‘path’ /natibatu/ **11** (RS 24.266):33'
- [NTK verb ‘pour (out)’]: N-stem ‘pour forth (intransitive)’ **3** (RS 2.[003]⁺) i:28
 MTK common noun ‘libation’ /mattaku/ ← /*mantaku/ **11** (RS 24.266):25'
- NTP personal name /natappu/ **46** (RS 94.2050⁺):54
- Z'U: see YŞ'
- [ZHR]: ZR common noun ‘back(bone), top’ /zûru/ ← /*zuhru/ **2** (RS 2.[014]⁺) iii:35'; **17** (RIH 78/20):4
- ZZ-W-KMT divine name, binomial /zizzu wa kamātu/ **6** (RS 24.244):36
- [ZLL]: ZL ‘shadow, shade (whence) shade (of an ancestor)’ /zillu/ **13** (RS 34.126):1; **17** (RIH 78/20):8
- [ZMY]: ZM common noun ‘the state of being brown, faded, hard (of bread)’ /zumû/ **17** (RIH 78/20):7
- ZR: see ZHR
- ZRW common noun ‘gum’ /zurwu/ **12** (RS 24.643):22
- SBBYN common noun ‘black cumin’ /sibibiyyānu/; pl. SBBYM ‘grains of black cumin’ /sibibiyyūma/ **48** (RS 94.2600):11
- SBD personal name, vocalization and etymology unknown **44** (RS 19.016):16
- SBL personal name /sibilu/ **46** (RS 94.2050⁺):36
- SBRDN common noun ‘bronzeworker’ /sabardennu/ **43** (RS 18.024):1
- SGLD personal name /sigilda/ **40** (RS [Varia 14]):21
- SGR verb ‘close’ **6** (RS 24.244):70
- SGRYN personal name /sugriyānu/ **46** (RS 94.2050⁺):48

- SHR personal name /saħuru/ **44** (RS 19.016):7
 SDN-W-RDN divine name (ancestor of the kings of Ugarit), vocalization and etymology unknown **13** (RS 34.126):6, 23
 ŠZN personal name /suzīnu/ **50** (RIH 84/06):[4]; **51** (RIH 84/33):3
 SYR mountain name /sēyēra/ **27** (RS 18.040):14
 SK common noun ‘(type of cloth)’ /sakku/ **12** (RS 24.643):19
 SK common noun ‘thicket, lair’ /sukku/ **17** (RIH 78/20):4
 SKN common noun ‘stela’ /sikkannu/ **4** (RS 2.[004]) i:26’, [44’]; **14** (RS 6.021):1
 SKN common noun ‘governor, prefect’ /sākinu/# **32** (RS 94.2479):2; **36** (RS 11.772+):38’; **44** (RS 19.016):10, 11
 [SNY verb ‘be/become great, high’]: D-stem ‘increase, augment’? **25** (RS 16.379):15
 SNGR place-name /sunnaǵara/ **31** (RS 94.2406):9
 ŠSW common noun ‘horse’ /sūṣawu/ **19** (RS 17.120):1, 2, 5, 7, 9, 12, 15, 18, 20, 23, <30>
 ŠST common noun ‘mare’ /sūṣatu/ **42** (RS 15.062):6
 SSN common noun ‘fruit stalk of a date palm’ /sissinnu/ **6** (RS 24.244):66
 SP common noun ‘(container and liquid measure)’ /sappu/ **34** (RS 94.2284):6
 SP’ verb ‘serve food’ **4** (RS 2.[004]) i:31’
 N-stem ‘eat’ **20** (RS 24.247+):51’
 SPR verb ‘count’ **5** (RS 2.002):57
 MSPR common noun ‘account, recitation’ /masparu/ **9** (RS 1.002):35’
 SPR common noun ‘account (whence) written document’ /sipru/ **13** (RS 34.126):1; **19** (RS 17.120):1; **21** (RS 4.475):19; **31** (RS 94.2406):4; **35** (RS [Varia 4]):7; **43** (RS 18.024):1; **44** (RS 19.016):1; **49** (RIH 84/04):1
 SPRN common noun ‘document’ /siprānu/ **51** (RIH 84/33):1
 [‘B verb ‘be/become broad’] : Y‘BDR: divine name, feminine, daughter of Ba‘lu, ‘the circle/generation is broad’, /ya‘ibu + dāru/ **2** (RS 2.[014]+) iii:8’
 ‘BD common noun ‘servant’ /‘abdu/# **4** (RS 2.[004]) i:34’; **22** (RS 8.315):4, 18; **27** (RS 18.040):4, 9; **28** (RS 29.093):5, 20, 24, 26, 29; **30** (RS 92.2010):4, 10, 20, 22; **32** (RS 94.2479):2, 10
 ‘BD personal name /‘abdu/ (‘servant [of god-X]’) **44** (RS 19.016):5, 24
 ‘BD’ADT personal name /‘abdi’adattu/ (‘servant of [the goddess who bears the title of] Lady’) **44** (RS 19.016):12
 ‘BD’ILT personal name /‘abdi’ilatu/ (‘servant of the goddess’) **44** (RS 19.016):25
 ‘BDHMN personal name /‘abdihamanu/ (‘servant of [the god] Hamanu’) **46** (RS 94.2050+):42 ({‘bd . ḥmn})

- ‘BDYRH personal name /‘abdiyariħu/ (‘servant of [the god] *Yariħu*’) **44**
 (RS 19.016):18
- ‘BDMLK personal name /‘abdimilku/ (‘servant of [the god] *Milku*’) **38** (RS
 94.2168):6, 11, 13, 16, 19; **46** (RS 94.2050⁺):17 ({{‘bd . mlk)})
- ‘BDN personal name /‘abdīnu/ (‘servant’) **40** (RS [Varia 14]):20
- ‘BDNT personal name /‘abdi‘anatu/ (‘servant of [the goddess] ‘*Anatu*’)
44 (RS 19.016):7
- ‘BDRP^U personal name /‘abdirapa^Uu/ (‘servant of [the divine] ancestor’)
44 (RS 19.016):33
- ‘BK common noun (‘plant name’) (precise meaning and vocalization
 unknown) **19** (RS 17.120):26
- ‘BŞ verb ‘hurry’ **2** (RS 2.[014]⁺) iii:18’
- ‘GL common noun ‘calf’ /‘iglu/ **2** (RS 2.[014]⁺) iii:44’
- ‘D common noun ‘throne room (of king or god)’ /‘ādu/ **5** (RS 2.002):12;
11 (RS 24.266):9
- ‘D common noun: see ‘DY
- ‘D preposition and conjunction: see ‘DY
- ‘DB verb ‘prepare, arrange, place’ **5** (RS 2.002):63; **6** (RS 24.244):7, 12
 ({{y<‘db}), 18, 23, 29, 34, <34e>, 39, 44, 49, 55, 71; **7** (RS 24.258):4, 7,
 10, 12, 13; **31** (RS 94.2406):27
- ‘DB common noun ‘gift, offering (← something prepared, arranged,
 placed [before the recipient])’ /‘adūbu/ **5** (RS 2.002):54, 65
- ‘DY (← *‘DW[?]) verb ‘pass (by, on)’ **6** (RS 24.244):66
- ‘D common noun ‘duration, time’ /‘adû/ ← /*‘adyu/ **5** (RS 2.002):67
- ‘D preposition and conjunction ‘near, unto, to, until’ /‘adê/ ← /*‘aday/ **7**
 (RS 24.258):3, 4, 16^{bis}; **31** (RS 94.2406):22; **37** (RS 16.382):14, 19;
39 (RS 94.2965):14
- [‘DY verb ‘ornament oneself’]: ‘DY personal name /‘adāyu/ (‘ornament’) **44**
 (RS 19.016):26
- ‘DN personal name /‘adânu/ (‘ornament’) **44** (RS 19.016):3, 20, 27
- ‘DMLK personal name /‘adîmilku/ ([the god] *Milku* is my ornament’ or
 ‘[this child is] the ornament of [the god] *Milku*’) **44** (RS 19.016):15
- ‘DRŠP personal name /‘adîrašap/ ([the god] *Rašap* is my ornament’ or
 ‘[this child is] the ornament of [the god] *Rašap*’) **44** (RS 19.016):13
- ‘DM common noun ‘misery’ /‘udmatu/ **13** (RS 34.126):17^{tris}
- ‘DN : see ‘DY
- ‘DT common noun ‘heart of a reed’ /‘adattu/ **6** (RS 24.244):66
- ‘DT common noun (‘type of garment or cloth’) (precise meaning and
 vocalization unknown) **44** (RS 19.016):35
- ‘DT common noun ‘assembly’: see Y‘D
- [‘ZZ verb ‘be/become strong’]: D-stem ‘strengthen’ **20** (RS 24.247⁺):20
 L-stem: ‘be very strong’ **20** (RS 24.247⁺):57’

- ‘Z adjective ‘strong’ /‘azzu/ **1** (RS 3.367) i:17’; **11** (RS 24.266):26’, 28’, 35’; **21** (RS 4.475):13
- ‘Z common noun ‘strength, force’ /‘uzzu/ **20** (RS 24.247⁺):17
- ‘ZN personal name /‘uzzīnu/ **15** (RS 6.028):2; **44** (RS 19.016):7, 22, 28, 31
- ‘YN personal name /‘ayānu/ **28** (RS 29.093):11, 17
- ‘KD meaning unknown, place-name? **34** (RS 94.2284):25
- ‘KY place-name ‘Acco’ /‘akkāyu/ **26** (RS 18.031):25
- ‘ŠY verb ‘do (harm to someone)’ **4** (RS 2.[004]): i:29’, 47’
- ‘ŠR verb ‘put on a sacrificial feast’ **11** (RS 24.266):32’–33’
- ‘ŠRT common noun ‘sacrificial feast’ /‘ašratu/ **11** (RS 24.266):32’
- *‘ŠR (← ‘ŠR) cardinal number ‘ten’ /‘ašru/; dual ‘twenty’ /‘ašrāma/ **5** (RS 2.002):57; **11** (RS 24.266):5, 11; **32** (RS 94.2479):11; **36** (RS 11.772⁺):20’; **41** (RS 19.015):21, 23, 29; **42** (RS 15.062):5, 7, 8, 9^{bis}, 11; **43** (RS 18.024):7, 10, 11, 15, 19, 21; **44** (RS 19.016):49; **47** (RS 94.2392⁺):14; **48** (RS 94.2600):3; **49** (RIH 84/04):22, 24; **50** (RIH 84/06):[3], 5 ([‘šr]‘m¹]), [7]; **51** (RIH 84/33):3, 4, 6, 8; **52** (RIH 83/22):5
- ‘ŠRH extended form, used in numbers from eleven to nineteen /‘ašrihu/ **8** (RS 1.001):10; **36** (RS 11.772⁺):[19’]; **44** (RS 19.016):50
- ‘ŠRT common noun ‘group of ten (administrative unit)’ /‘ašartu/ **44** (RS 19.016):2, 5, 7, 8; **46** (RS 94.2050⁺):62
- ‘ŠTY cardinal number ‘one’ /‘aštayu/ **13** (RS 34.126):27
- ‘ŠT ditto /‘aštē/ **44** (RS 19.016):50
- ‘LG verb ‘stutter’ **17** (RIH 78/20):11
- ‘LY verb ‘ascend, go/come up’ **4** (RS 2.[004]): i:[4’], 14’, 38’; **11** (RS 24.266):33’; **18** (RS 92.2014):4, 6^{bis}; **25** (RS 16.379):17, 19
- Š-stem ‘present (a gift or offering)’ **14** (RS 6.021):1; **15** (RS 6.028):1; **16** (RS 25.318):2
- Št-stem ‘present (a gift) for the purpose of acquiring a benefit for oneself’ **5** (RS 2.002):31^{bis}, 35, 36
- ‘L preposition ‘on, above, to the debit of’ /‘alē/ ← /*‘alay/ **5** (RS 2.002):12, 14, 15; **18** (RS 92.2014):3, 6; **20** (RS 24.247⁺):57’; **49** (RIH 84/04):4, 7, 10, 13, 16, 18, 20, 23, 25; **51** (RIH 84/33):2, 3, 4, 6, 9, 10, 12, 13, 15, 17, 19, 21; **52** (RIH 83/22):11
- ‘LY common noun ‘height’ /‘alliyu/ **5** (RS 2.002):3
- ‘LM adverb ‘on the next day’ /‘alāma/ **31** (RS 94.2406):7
- ‘LN adverb ‘on high, above’ /‘alāna/ ← /*‘alayāna/ **2** (RS 2.[014]⁺): iii:34’; **13** (RS 34.126):19
- ‘LLMN: see TR ‘LLMN
- ‘LM common noun ‘undefined period of time’ /‘ālamu/ **1** (RS 3.367) i:10’; **5** (RS 2.002):42, 46, 49; **37** (RS 16.382):14, 20; **39** (RS 94.2965):14
- ‘LMYN personal name /‘ālamiyyāna/ **46** (RS 94.2050⁺):58

‘LM adverb: see ‘LY’

‘LN adverb: see ‘LY’

‘M preposition ‘with, toward, to the credit of’ /‘imma/ **2** (RS 2.[014]⁺) iii:19^{bis}, 24'; **5** (RS 2.002):69; **6** (RS 24.244):2, 9, 14, 19 ({‘m!’}), 25, 30, <34a>, 35, 40, 45, 51, 58, 78; **21** (RS 4.475):11, 19; **22** (RS 8.315):15; **23** (RS 11.872):11; **24** (RS 15.008):17, 19; **25** (RS 16.379):9, 18; **26** (RS 18.031):8; **27** (RS 18.040):12; **28** (RS 29.093):12, 27; **29** (RS 34.124):8, 16, 26; **30** (RS 92.2010):10, 20; **31** (RS 94.2406):5, 29, 34; **32** (RS 94.2479):8, 10; **33** (RS 96.2039):11 ({‘mm’}), 20, 21; **34** (RS 94.2284):34; **35** (RS [Varia 4]):8; **36** (RS 11.772⁺):2' ({‘m[. . .]’}); **50** (RIH 84/06):1, 3, 5, 7

‘MN extended form /‘immānu/ **2** (RS 2.[014]⁺) iii:25'; **22** (RS 8.315):10; **23** (RS 11.872):9, 15; **24** (RS 15.008):14; **25** (RS 16.379):8, 12; **26** (RS 18.031):6; **28** (RS 29.093):21; **29** (RS 34.124):7; **36** (RS 11.772⁺):7', 11'; **40** (RS [Varia 14]):16

‘MD common noun ‘pillar, column’ /‘ammūdu/ **17** (RIH 78/20):3

‘MY personal name: see ‘MM’

[‘MM]: ‘M common noun ‘(paternal uncle →) clan, people’ /‘ammu/ **4** (RS 2.[004]) i:27', [45']

‘MY personal name /‘ammiya/ **51** (RIH 84/33):9

‘MS verb ‘bear (on the shoulder), bear up, support’ **4** (RS 2.[004]) i:30'; **7** (RS 24.258):18

‘MRP’I personal name, king of Ugarit /‘ammurāpi’/ (‘the [divine] uncle is a healer’) **13** (RS 34.126):31

‘MTTMR personal name, king of Ugarit /‘ammīttamru’ ← /‘ammīyiqtamiru’ (‘the [divine] uncle has protected’) **13** (RS 34.126):11, 25; **37** (RS 16.382):2; **38** (RS 94.2168):2

[‘DR verb ‘help’]: Y‘DRN personal name /ya‘dirānu/ **49** (RIH 84/04):20

T‘DR common noun ‘help’ /ta‘diru/: see ‘IL T‘DR B‘L

‘N common noun ‘eye, spring’ /‘ēnu/ ← /*‘aynu/ **1** (RS 3.367) i:22', 25', 40'; **6** (RS 24.244):1; **11** (RS 24.266):27'; **20** (RS 24.247⁺):49^{bis}, 57'

‘N denominal verb ‘see, look at’ **3** (RS 2.[003]⁺) i:21, 22

‘NQP’AT place-name /‘ēnuqap’at/ **45** (RS 86.2213):11

‘NY verb ‘answer, respond, speak up’ **1** (RS 3.367) i:7', 34', 35'; **2** (RS 2.[014]⁺) iv:5; **5** (RS 2.002):12, 73

M‘N common noun ‘reply’ /ma‘nû/ **2** (RS 2.[014]⁺) iv:5; **21** (RS 4.475):15
T‘N common noun ‘reply’ /ta‘nû/ **34** (RS 94.2284):23

‘NT divine name, feminine /‘anatu/# **2** (RS 2.[014]⁺) iii:9', 11', 32'; **7** (RS 24.258):9, 11, 22, 26'; **8** (RS 1.001):7; **12** (RS 24.643):7

‘NT HBLY divine name, feminine /‘anatu ḥablay/ (‘Anatu [who has been] mutilated’) **8** (RS 1.001):17

‘NT-W-‘TTRT divine name, feminine, binomial /‘anatu wa ‘attartu/ **6** (RS 24.244):20

- [‘ZM verb ‘be/become powerful’]: ‘ZMNY common noun ← adjective ‘the powerful one’ /‘azūmāniyyu/ **1** (RS 3.367) i:5’
- ‘PS/‘P̄S common noun ‘boundary stone’ /‘upsu/ **39** (RS 94.2965):3, 6, 9, 12
- ‘PR common noun ‘dust’ /‘aparu/ **1** (RS 3.367) i:5’; **2** (RS 2.[014]⁺) iii:15’; **4** (RS 2.[004]) i:28’, [46’]; **13** (RS 34.126):22
- ‘PTRM personal name, vocalization and etymology unknown **44** (RS 19.016):10
- ‘Ş common noun ‘wood, tree, tree trunk’ /‘iṣu/# **2** (RS 2.[014]⁺) iii:23’; **5** (RS 2.002):66; **6** (RS 24.244):64, 65; **18** (RS 92.2014):3; **20** (RS 24.247⁺):2
- ‘SY (or ‘ŞŞ) verb ‘to hurry, press on’ **2** (RS 2.[014]⁺) iii:18’
- ‘SR common noun ‘bird’ /‘uṣṣūru/# **2** (RS 2.[014]⁺) iv:1; **5** (RS 2.002):38, 41, 44, 47, 62; **8** (RS 1.001):21; **11** (RS 24.266):20’, 20’–21’; **12** (RS 24.643):9; **13** (RS 34.126):30; **20** (RS 24.247⁺):41’
- [‘QL verb ‘be/become crooked, twisted’]: ‘QLTN adjective ‘twisting, twisted’ /‘aqallatānu/ **2** (RS 2.[014]⁺) iii:41’
- ‘QŞR adjective ‘scaly (lit., that has sloughed its skin)’ /‘aqşarū/ **6** (RS 24.244):5, 6, 10, 12, 16, 18, 21, 23, 27, 29, 32, 33–34 ({‘qş<r>}), <34c>, <34e>, 37, 39 ({‘q<(.>)şr’}), 42, 44, 47, 49, 53, 55, 59
- ‘QRB common noun ‘scorpion’ /‘aqrabu/ **18** (RS 92.2014):5, 7
- ‘QRBN common noun ‘(plant name)’ /‘uqrubānu/ **19** (RS 17.120):2, [26’]
- ‘R verb ‘awake’ **7** (RS 24.258):28’
- ‘R common noun ‘town, city’ /‘iru/ **6** (RS 24.244):62
- ‘R common noun ‘donkey’ /‘ēru/ ← /*‘ayru/ **9** (RS 1.002):26’, 34’, 43’; **11** (RS 24.266):16
- ‘RB verb ‘enter (whence) set (said of the sun), (also whence) stand as surely for, guarantee (+ B)’ **2** (RS 2.[014]⁺) iii:9’; **3** (RS 2.[003]⁺) i:26; **5** (RS 2.002):7, 12, 18, 26, 62, 71, 74; **11** (RS 24.266):4, 23’; **12** (RS 24.643):18; **24** (RS 15.008):7; **31** (RS 94.2406):24, 28^{bis}; **41** (RS 19.015):10, 11; **43** (RS 18.024):16
- M‘RBY place-name /ma‘rabāyu/ **45** (RS 86.2213):5
- ‘RGZ common noun ‘walnut (tree, wood, nut)’ /‘irguzu/ **19** (RS 17.120):5, 10; **42** (RS 15.062):22
- ‘RY adjective ‘naked, stripped’ /‘arīyu/ **26** (RS 18.031):25
- ‘RŞ common noun ‘bed’ /‘aršu/ **4** (RS 2.[004]) i:38’
- ‘RM adjective ‘naked’ /‘arumu/ **17** (RIH 78/20):13
- ‘RMLHT common noun, formation and meaning unknown **34** (RS 94.2284):6
- ‘RMT place-name, vocalization unknown **9** (RS 1.002):27’
- ‘RR common noun ‘tamarisk’ /‘ar‘aru/ **6** (RS 24.244):64, 65
- [‘RP]: ‘RPT common noun ‘cloud’ /‘urpatu/ **1** (RS 3.367) i:8’, 29’; **2** (RS 2.[014]⁺) iii:38’, iv:4, 6
- ‘TRB common noun ‘(plant name)’ (precise identification and vocalization unknown) **19** (RS 17.120):24

- ‘TTR divine name, masculine, designating the evening star /‘attaru/# **12** (RS 24.643):5 ([‘t̪l̪]r̪]), 30
- ‘TTRT divine name, feminine, designating the morning star /‘attartu/ **1** (RS 3.367) i:28'; **6** (RS 24.244):<34b>, 77, 78; **7** (RS 24.258):9, 10, 23, 26' ([‘t̪l̪]r̪t̪]) (cf. ‘NT-W-TTRT'); **12** (RS 24.643):7, 38 ([‘t̪l̪]tr̪[t̪l̪]])
- ‘TTRT ŠD divine name, feminine, ‘*Attartu* of the field’ /‘attartu šadî/ **12** (RS 24.643):18; **41** (RS 19.015):10
- ‘TTRT place-name (town to the northeast of the Sea of Galilee) /‘attartu/ **6** (RS 24.244):41
- [‘TK verb ‘tie (up)’] : ‘TK divine name in the form of a G-participle /‘ātiku/ **2** (RS 2.[014]+) iii:44'
- ‘TN verb ‘guard, protect’ **24** (RS 15.008):13

- P common noun ‘mouth (whence) declaration’ /pû/ (/*pVyu/) **1** (RS 3.367) i:6'; **5** (RS 2.002):62, 64; **9** (RS 1.002):3' et passim in this text; **18** (RS 92.2014):11; **20** (RS 24.247+):51'; **31** (RS 94.2406):21, 39
- P conjunction ‘and’ /pa/ **4** (RS 2.[004]) i:5', 15'; **28** (RS 29.093):5, 27; **29** (RS 34.124):11, 22, 42'; **31** (RS 94.2406):14; **35** (RS [Varia 4]):12
- ?AP adverb ‘also, moreover’ /apa/ **1** (RS 3.367) i:2'; **22** (RS 8.315):13; **25** (RS 16.379):22; **31** (RS 94.2406):38
- ?APHM extended form ‘then, next’ /apahama/ **17** (RIH 78/20):8
- ?APN extended form ‘then, next’ /apanâ/ **4** (RS 2.[004]) i:1'
- ?APNK extended form /apanaka/ **4** (RS 2.[004]) i:[0']
- PN conjunction ‘lest, that . . . not’ /pana/ **7** (RS 24.258):12
- P adverb ‘here’ /pâ/ **21** (RS 4.475):12
- [P]: P^{IT} common noun ‘edge, border, temple (body part)’ /pi⁷tu/# **5** (RS 2.002):68; **20** (RS 24.247+):11, 54'
- P^M: P^{AMT} common noun ‘time (number of repetitions)’ /pa⁷matu/ **5** (RS 2.002):20; **8** (RS 1.001):20
- PBN personal name /pabnu/ **44** (RS 19.016):16
- [PGR common noun ‘cadaver’]: PGR common noun ‘mortuary offering/feast’ /pagrû/ ← /*pagra⁷u/ **14** (RS 6.021):2; **15** (RS 6.028):1
- PHR common noun ‘union, assembly’ /puhru/ **5** (RS 2.002):57
- PHR ?ILM compound divine name ‘the Assembly of the gods’ /puhru ?ilima/ **12** (RS 24.643):9
- PHR B^L: see DR ?IL W PHR B^L
- PHYR common noun ‘totality’ /puhayyiru/ [vocalization uncertain] **3** (RS 2.[003]+) i:25
- MPHRT common noun ‘assembly’ /maphartu/ **9** (RS 1.002):17' ([mpħ]r̪t̪), 25', <34>', 42'

- [PDR common noun ‘fat’]: PDRY divine name, feminine, daughter of *Ba'lu*, ‘Fatty’ /pidray/ **2** (RS 2.[014]⁺) iii:6'; **8** (RS 1.001):15; **12** (RS 24.643):6; **41** (RS 19.015):7
- PHY verb ‘see, perceive, contemplate’ **2** (RS 2.[014]⁺) iii:32'; **36** (RS 11.772⁺):15'
- PHL common noun ‘male (as reproductive agent) → stallion’ /pahlu/ **6** (RS 24.244):1
- PLHT ‘female’ (feminine of preceding) **6** (RS 24.244):1
- PHM common noun ‘glowing coal, wool dyed to a reddish hue’ /pahmu/ **5** (RS 2.002):39, 41, 45, 48; **36** (RS 11.772⁺):22', 27', 29', 31', 33', 35' ([ph]⁰[m¹]), [37'], 39'
- [PŠL verb ‘oppress’]: D-stem ‘oppress, abase’ **20** (RS 24.247⁺):45'
- PLG verb ‘divide, split’ **6** (RS 24.244):69
- PLG common noun ‘canal, stream (of water)’ /palgu/ **6** (RS 24.244):69
- PLD common noun ‘(type of garment)’ /palidu/# **12** (RS 24.643):21 (p¹l¹[d])
- PLWN personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):28
- PLSY personal name /pilsiya/ **21** (RS 4.475):2
- PNHT personal name, Egyptian origin /pinḥatū/ **28** (RS 29.093):3
- [PNY verb ‘turn’]: PNM common noun (plural only) ‘face’ /panūma/ **2** (RS 2.[014]⁺) iii:34'; **6** (RS 24.244):61, 63; **13** (RS 34.126):15; **16** (RS 25.318):2; **17** (RIH 78/20):2; **20** (RS 24.247⁺):33^{bis}; **23** (RS 11.872):17; **24** (RS 15.008):8, 9; **29** (RS 34.124):19; **31** (RS 94.2406):36; **38** (RS 94.2168):2
- [PNN]: PNT common noun ‘joint’ /pinnatu/ **1** (RS 3.367) i:17', 26'; **2** (RS 2.[014]⁺) iii:34'
- PZL verb ‘save’: N-stem ‘be saved’ **17** (RIH 78/20):15
- P^N common noun ‘foot’ /pa'nu/ **2** (RS 2.[014]⁺) iii:9', 19', 32'; **13** (RS 34.126):14; **20** (RS 24.247⁺):39', 52'; **22** (RS 8.315):5; **23** (RS 11.872):5; **25** (RS 16.379):4; **27** (RS 18.040):5; **28** (RS 29.093):8; **29** (RS 34.124):4; **30** (RS 92.2010):6; **32** (RS 94.2479):3
- P^RR verb ‘proclaim’ **1** (RS 3.367) i:11', 18'
- PQ verb ‘acquire, possess’ **3** (RS 2.[003]⁺) i:12; **20** (RS 24.247⁺):13, 29'
- PQQ common noun ‘(plant name)’ (identification and vocalization unknown) **7** (RS 24.258):30'
- PRD common noun ‘mule’ /pirdu/ **43** (RS 18.024):12
- PRY: PR common noun ‘fruit (whence) seeds (of certain plants)’ /pirû/ (← /*piryu/) **19** (RS 17.120):14, 24, 26, 27
- PRS/Ś common noun (‘dry measure [half of the *dūdu*-measure]’) /parīsu/ **48** (RS 94.2600):5
- PRSH̄ verb ‘lose equilibrium’ (N-stem) **1** (RS 3.367) i:22', 25'
- PRS common noun ‘breach, opening’ /parṣu/ **5** (RS 2.002):70
- PRŚ (← *PRŚ) verb ‘disperse, scatter’ **20** (RS 24.247⁺):53'

- PRQ: PRQT common noun ‘(container/measure)’ (identification and vocalization unknown) **48** (RS 94.2600):9
- PĞDN personal name /puǵidenni/ **44** (RS 19.016):3
- PTH verb ‘open’ **5** (RS 2.002):70^{bis}; **6** (RS 24.244):71, 72; **39** (RS 94.2965):2
- PTY verb ‘charm, convince, seduce’ (D-stem) **5** (RS 2.002):39
- Ş'IN common noun ‘caprovids’ /şa'nu/ **20** (RS 24.247⁺):1; **43** (RS 18.024):22; **48** (RS 94.2600):7
- ŞB'U common noun ‘army’ /şaba'u/ **41** (RS 19.015):15
- ŞBT personal name /şabtānu/ (‘the state of being held in the hand [of a god]’) **46** (RS 94.2050⁺):14
- ŞB^c: UŞB^c common noun ‘finger’ /uşba'u/ **1** (RS 3.367) i:14', 16', 21', 24'
- ŞD verb ‘hunt’ **5** (RS 2.002):16, 68; **7** (RS 24.258):23
- ŞD common noun ‘game’ /şēdu/ **7** (RS 24.258):1
- MSD common noun ‘prey’ /maşudu/ **7** (RS 24.258):1
- ŞDQ common noun ‘justice, right, legitimacy’ /şidqu/ **3** (RS 2.[003]⁺) i:12
- ŞH verb ‘cry out’ **2** (RS 2.[014]⁺) iii:36'; **5** (RS 2.002):32, 33, 39, 43, 46, 69; **7** (RS 24.258):2; **13** (RS 34.126):19; **18** (RS 92.2014):1, 2
- [ŞHR verb ‘be/become yellow, golden (in color)’]: L-stem ‘become golden brown (as a result of roasting)’ **5** (RS 2.002):41, 45, 48
- [ŞLY verb ‘pray’]: ŞLT common noun ‘prayer’ /şalītu/ ← /*şaliyytu/ **11** (RS 24.266):34'
- ŞMD verb ‘bind’ **5** (RS 2.002):10^{bis}
- ŞMD common noun ‘mace’ /şimdu/ **1** (RS 3.367) i:11', 15', 18', 23'
- MSMT common noun ‘treaty’ /maşmattu/ ← /*maşmadtu/ **36** (RS 11.772⁺):17'
- ŞML common noun ‘dried figs’ /şamlu/ **17** (RIH 78/20):7
- ŞMLL common noun ‘(kind of aromatic plant)’ /şumlalû/ **42** (RS 15.062):10 ({{şml^{r1}¹}})
- ŞMQ common noun ‘raisins’ /şimmūqu/ **19** (RS 17.120):31
- ŞMT verb ‘destroy’ (D-stem) **1** (RS 3.367) i:9'; **2** (RS 2.[014]⁺) iii:44'
- ŞNNR personal name /şānunūrî/ (‘my light is [the god] ŞN’ [cf. ?ABŞN]) **46** (RS 94.2050⁺):5
- Ş'Q place-name /şa'aqu/ **45** (RS 86.2213):10
- ŞPN mountain name /şapunu/ **2** (RS 2.[014]⁺) iii:29', iv:1; **6** (RS 24.244):9; **12** (RS 24.643):1, [2], 10, 27; **41** (RS 19.015):3
- ŞPN divine name derived from former **12** (RS 24.643):6, 29
- ŞPR verb ‘help, support, care for’ (D-stem) **5** (RS 2.002):25
- ŞPR personal name /suparu/ **46** (RS 94.2050⁺):37
- ŞSN personal name /şīşānu/ **44** (RS 19.016):14
- [ŞQ verb ‘be/become narrow’]: MSQT common noun ‘anguish, distress, difficult situation’ /maşūqatu/ **20** (RS 24.247⁺):19; **29** (RS 34.124):21
- ŞR place-name ‘Tyre’ /surru/ **26** (RS 18.031):3, 12

- ŞRD adjective ‘(pure, whence) of noble birth’ /şardu/ **38** (RS 94.2168):9, 26
 [ŞRR verb ‘be/become hostile’]: ŞRT ‘(state of being an) adversary’ /şarratu/
1 (RS 3.367) i:9'; **2** (RS 2.[014]+) iii:37', iv:4, 6
- ŞĞD verb ‘walk with long steps, take a walk’ **5** (RS 2.002):30
- ŞT common noun ‘(type of garment)’ /şitu/ **4** (RS 2.[004]) i:[4'], 13', 14'
- QB' verb ‘summon, invite’ **13** (RS 34.126):3, 10
- QBŞ common noun ‘assembly’ /qibūṣu/ **13** (RS 34.126):3, 10
- QDQD common noun ‘pate, head’ /qudqudu/ **1** (RS 3.367) i:21'–22', 24'
 [QDŞ ‘be/become holy’]: Ş-stem ‘sanctify, give to a divinity’ **11** (RS
 24.266):30', 31'
- QDŞ common noun ‘holiness, holy thing’ /qudšu/ **2** (RS 2.[014]+) iii:30'; **4**
 (RS 2.[004]) i:3', 8', [11'], 13', 22', 26', 44'; **18** (RS 92.2014):3
- QDŞ common noun ‘holy place, sanctuary’ /qidšu/ **10** (RS 24.260):7; **11**
 (RS 24.266):6, 33'; **17** (RIH 78/20):8
- QDŞ place-name ‘Qadesh (on the Orontes)’ /qidšu/ **5** (RS 2.002):65
- MQDŞ common noun ‘sanctuary’ /maqdāšu/; pl. MQDŞT /maqdāšātu/ **44**
 (RS 19.016):15
- [QDM verb ‘go before’]: D-stem ‘present (as an offering)’ **13** (RS 34.126):30
- QDM common noun ‘east’ /qidmu/ **6** (RS 24.244):62
- QDMY adjective ‘ancient’ /qadmiyyu/ **13** (RS 34.126):8, 24
- QT place-name /qaṭi/ **19** (RS 17.120):18
- QTY gentilic ‘person from (the town of) Qaṭi’ /qaṭiyyu/ **9** (RS 1.002):
 [19'], 28' ({q[ty]}), 36'
- QT̄T verb ‘commit turpitude’ (L-stem) **9** (RS 1.002):23', 31', 40'
- QT̄T common noun ‘turpitude’ /quṭṭatu/ **9** (RS 1.002):[22'], 31', 39'
- [QTN ‘be/become small’]: QT̄N common noun ‘small object’ /qaṭunu/: see
 HRŞ QT̄N
- QT̄N personal name /quṭanu/ **46** (RS 94.2050+):21
- QT̄R common noun ‘smoke, incense’ /quṭru/ **4** (RS 2.[004]) i:27', [46']; **17**
 (RIH 78/20):3
- QL verb ‘fall’ **1** (RS 3.367) i:23', 25'; **2** (RS 2.[014]+) iii:10'; **7** (RS
 24.258):21; **20** (RS 24.247+):1; **22** (RS 8.315):7; **23** (RS 11.872):6; **25**
 (RS 16.379):5; **27** (RS 18.040):8; **28** (RS 29.093):10; **29** (RS
 34.124):[4]; **30** (RS 92.2010):9; **32** (RS 94.2479):3; **36** (RS 11.772+):5'
 Ş-stem ‘cause to fall’ **5** (RS 2.002):10
- Şt-stem ‘arrive’ **6** (RS 24.244):68, 72; **7** (RS 24.258):17
- QL common noun ‘voice, message, messenger’ /qālu/ **6** (RS 24.244):2, 8, 14,
 19, 25, 30, <34a>, 35, 40, 45, 51, 57; **17** (RIH 78/20):2; **43** (RS
 18.024):12
- QLH divine name (identification unknown) **10** (RS 24.260):5, 13
- QLN personal name, vocalization and etymology unknown **44** (RS
 19.016):34

- QLQL common noun ‘cardamom’ /qulqullu/# **19** (RS 17.120):10
 QMH common noun ‘flour’ /qamħu/ **19** (RS 17.120):32
 QMS verb ‘shrink up, assume the fetal position’ **3** (RS 2.[003]⁺) i:35
 [QNY]: QN common noun ‘reed’ /qanû/ ← /*qanVyu/ **42** (RS 15.062):12
 QNY verb ‘acquire, make, possess’ **40** (RS [Varia 14]):2
 QNN verb ‘stand erect’ (L-stem) **18** (RS 92.2014):5, 7^{bis}
 QNS verb ‘crouch’ (Gt-stem) **5** (RS 2.002):51, 58
 QS: see QSS
 QSR verb ‘be/become short’ **20** (RS 24.247⁺):33'
 QSR adjective ‘short’ /qaśru/ **20** (RS 24.247⁺):39'
 QSRT common noun ‘shortness’ /quṣratu/ + NPŠ ‘throat’ = ‘impatience’ **9** (RS 1.002):22', 31', [39']
 QSRT common noun ‘lower part of the leg’ /qiṣratu/ **20** (RS 24.247⁺):10
 [QSS verb ‘to cut’]: QS common noun ‘feast (← cutting [of meat])’ /quṣṣu/ **7** (RS 24.258):2
 QR' verb ‘call, summon, invite’ **5** (RS 2.002):1, 23; **6** (RS 24.244):2, 8, 14, 19, 25, 30, <34a>, 35, 40, 45, 51, 57; **13** (RS 34.126):2, 4, 5, 6, 7, 8, 9, 11, 12
 QRB verb ‘be near, approach’ **3** (RS 2.[003]⁺) i:37; **4** (RS 2.[004]) i:16'; **17** (RIH 78/20):5
 Š-stem ‘bring near’ **9** (RS 1.002):26'
 QRB common noun ‘middle, midst’ /qirbu/; B QRB ‘in the midst of, within, in’ **4** (RS 2.[004]) i:25', 43'; **7** (RS 24.258):1
 QRD common noun ‘warrior, hero’ /qarrādu/ **2** (RS 2.[014]⁺) iii:14'; **11** (RS 24.266):26', 29', [35']
 QRZBL identification unknown **9** (RS 1.002):21' ({q[rzbl]}), 30', 38'
 [QRY verb ‘meet’]: D-stem ‘present’ **2** (RS 2.[014]⁺) iii:14'
 QRT common noun ‘town, village’ /qarîtu/# ← /*qariytu/ **5** (RS 2.002):3; **11** (RS 24.266):10; **12** (RS 24.643):40; **29** (RS 34.124):19, 22; **44** (RS 19.016):10, 11
 QRN common noun ‘horn’ /qarnu/ **7** (RS 24.258):20; **20** (RS 24.247⁺):11; **29** (RS 34.124):30
 QRT: see QRY
QT verb ‘drag (to/for oneself)’ **1** (RS 3.367) i:27'
 R-stem same **7** (RS 24.258):5
 [R'IM common noun ‘wild bovid’]: R'IMT common noun ‘lyre partially in the form of a bull’s head’ /ri'matu/ **2** (RS 2.[014]⁺) iii:4'
 R'IŠ common noun ‘head’ /ra'šu/ **1** (RS 3.367) i:38'; **2** (RS 2.[014]⁺) iii:42'; **5** (RS 2.002):5, 31, 36; **7** (RS 24.258):30'; **17** (RIH 78/20):19; **20** (RS 24.247⁺):43'; **29** (RS 34.124):31; **31** (RS 94.2406):30

- [R^IŠ place-name]: R^IŠY gentilic ‘from (the town of) Ra^ʔšu’ /ra^ʔšiyu/ **52** (RIH 83/22):3
- R^IŠYT common noun ‘first, best’ /ra^ʔšiyatu/ **11** (RS 24.266):25’
- R^Š denominal verb ‘have an illness of the head’ **19** (RS 17.120):18, 30
- [RBB verb ‘be/become great (particularly: in number)’]: RB adjective ‘numerous, great’; as a substantive ‘chief, leader’ /rabbu/# **2** (RS 2.[014]+) iii:39’; **5** (RS 2.002):54; **6** (RS 24.244):63; **13** (RS 34.126):19; **17** (RIH 78/20):16; **26** (RS 18.031):16, 22; **36** (RS 11.772+):13’, 16’; **40** (RS [Varia 14]):12; **44** (RS 19.016):2, 5, 7, 8; **46** (RS 94.2050+):62
- RB divine name, feminine, daughter of Ba^ʔlu, ‘rain (as many drops)’ /rabbu/ **2** (RS 2.[014]+) iii:7’
- [RBD verb ‘be calm’]: ?ARBDD common noun ‘calm’ /?arbadādu/ **2** (RS 2.[014]+) iii:17’
- [RB^C]: ?ARB^C cardinal number ‘four’ /?arba^cu/; pl. ‘forty’ /?arba^cūma/ **12** (RS 24.643):19; **13** (RS 34.126):28; **34** (RS 94.2284):6; **36** (RS 11.772+):21’; **41** (RS 19.015):24, 31, [35]; **42** (RS 15.062):3, 4, 14, 15; **45** (RS 86.2213):12; **47** (RS 94.2392+):3, 8; **49** (RIH 84/04):9, 12, 17, 24; **51** (RIH 84/33):15, 17, 21; **52** (RIH 83/22):6, 8
- RB^C ordinal number ‘fourth’ /rabi^cu/ **4** (RS 2.[004]) i:8’; **11** (RS 24.266):20’; **31** (RS 94.2406):9
- RB^C verb ‘do four times’ (D-stem) **3** (RS 2.[003]+) i:17 (Dp-participle)
- RGM verb ‘say’ **1** (RS 3.367) i:7’; **2** (RS 2.[014]+) iii:11’, 21’; **5** (RS 2.002):12; **21** (RS 4.475):3; **22** (RS 8.315):2; **23** (RS 11.872):2; **24** (RS 15.008):3; **25** (RS 16.379):2; **26** (RS 18.031):2; **27** (RS 18.040):2; **28** (RS 29.093):2; **29** (RS 34.124):[2]; **30** (RS 92.2010):2; **31** (RS 94.2406):2, 32; **32** (RS 94.2479):1; **33** (RS 96.2039):3; **34** (RS 94.2284):3; **35** (RS [Varia 4]):3, 9, 12; **40** (RS [Varia 14]):14
- RGM common noun ‘word’ /rigmu/ **1** (RS 3.367) i:6’; **2** (RS 2.[014]+) iii:20’, 22’, 27’; **5** (RS 2.002):52, 59; **20** (RS 24.247+):6, [12], 18; **21** (RS 4.475):17; **22** (RS 8.315):17; **23** (RS 11.872):13, 16; **24** (RS 15.008):20; **25** (RS 16.379):11; **26** (RS 18.031):9; **29** (RS 34.124):9; **30** (RS 92.2010):18; **31** (RS 94.2406):35 ({rgt}); **32** (RS 94.2479):9; **34** (RS 94.2284):24; **35** (RS [Varia 4]):17; **44** (RS 19.016):10
- [RDY]: MRDT common noun ‘(type of cloth)’ /mardētu/# ← /*mardaytu/ **29** (RS 34.124):28
- RDN: see SDN-W-RDN
- [RZḤ]: MRZḤ ‘(societal group devoted to the drinking of wine)’ /marziḥu/# **7** (RS 24.258):15; **40** (RS [Varia 14]):1, 13
- RHM divine name ← common noun ‘womb’ /rah̥mu/ **5** (RS 2.002):13
- RHM^C ditto /rah̥may/ **5** (RS 2.002):16, 28
- RHQ verb ‘be/become far off’
- D-stem ‘expel’ **17** (RIH 78/20):1 ({r[hq]})

- MRHQT common noun ‘far-off place, distance’ /marḥaqtu/ **22** (RS 8.315):6; **27** (RS 18.040):7; **28** (RS 29.093):10; **30** (RS 92.2010):8
- RHŞ verb ‘wash’ **4** (RS 2.[004]): i:33’
 Gt-stem ‘wash oneself’ **11** (RS 24.266):5
 D-stem ‘clean, cleanse’ **31** (RS 94.2406):20
- RT common noun ‘(type of garment)’ /rīṭu/ **43** (RS 18.024):12
- RKB verb ‘mount, be/get astride’ (active participle as a title of *Ba‘lu*) **1** (RS 3.367) i:8’, 29’; **2** (RS 2.[014]⁺) iii:38’, iv:4, 6
 RKB common noun, meaning unknown **12** (RS 24.643):20
 MRKBT common noun ‘chariot’ /markabtu/# **44** (RS 19.016):28
- RŞŞ verb ‘crush’ **3** (RS 2.[003]⁺) i:10, 22
- RŞ‘ verb ‘do evil’ **17** (RIH 78/20):6
 RŞ‘ adjective ‘evil’ /raša‘u/ **18** (RS 92.2014):10
- RŞP divine name, head of the netherworld /rašap/ **3** (RS 2.[003]⁺) i:19; **6** (RS 24.244):31, 77; **8** (RS 1.001):4, 7, <16>; **12** (RS 24.643):8; **20** (RS 24.247⁺):40’; **41** (RS 19.015):11 (pl.)
 RŞP'AB personal name /rašap'abû/ (‘Rašap is the father [of this child]’) **44** (RS 19.016):2
 RŞP'IDRP manifestation of *Rašap*, identification unknown /rašap'idrippi/ **12** (RS 24.643):32
 RŞP GN compound divine name ‘Rašap of [the place] Guni’ /rašap guni/ **16** (RS 25.318):2
 RŞPMLK personal name /rašapmalku/ (‘Rašap is king’) **49** (RIH 84/04):23
 RŞP SB'I divine name ‘Rašap of the army’ /rašap şaba'i/ **41** (RS 19.015):15
- RM verb ‘be/become high’ **5** (RS 2.002):32
 YRM personal name /yarimmu/ (← /yarim + ma + u [case-vowel]/ ‘[god-X] is up-lifted’) **46** (RS 94.2050⁺):6; **49** (RIH 84/04):8; **51** (RIH 84/33):14
 YRMN personal name /yarimānu/ (← /yarim + ān + u/ ‘[god-X] is up-lifted’) **49** (RIH 84/04):4
 MRMT common noun ‘height’ /marāmatu/ **17** (RIH 78/20):7
 MRYM common noun ‘height’ /maryamu/ **2** (RS 2.[014]⁺) iv:1; **6** (RS 24.244):9
 [RMY ‘cast (foundations)’]: YRMHD personal name /yarmihaddu/ **28** (RS 29.093):4; **33** (RS 96.2039):2
 [RMŞ verb ‘roast’]: RMŞT common noun ‘roast (offering)’ /ramaşatu/ **8** (RS 1.001):9
 [R'Y verb ‘lead flocks to pasture’]: MR‘ common noun ‘pasture-land’ /mar‘û/ **38** (RS 94.2168):15
 R'K: see B'L R'KT

- [R^{CC} verb ‘be/become bad’]: R^CT common noun/substantivized adjective
 ‘evil’ /ra^{CC}atu/ **17** (RIH 78/20):20
- RP² verb ‘heal’ **7** (RS 24.258):28’
 RP^PU common noun ‘shade (ancestor) (← healthy one)’ /rapa²u/ **13** (RS 34.126):2, 4, 5, 8, 9, 24
 RP^PU divine name (same form and meaning) **4** (RS 2.[004]) i:1’, 17’, 35’, 37’, 42’
- RPS verb ‘tread under’ **20** (RS 24.247⁺):50’
- RQD place-name /raqdu/ **41** (RS 19.015):33 ; **45** (RS 86.2213):15
 RQDN personal name /raqdānu/ **50** (RIH 84/06):2; **51** (RIH 84/33):2
- RQH common noun ‘perfume’ /ruqhi/ **12** (RS 24.643):21
- RQS verb ‘dance’ (Gt-stem) **1** (RS 3.367) i:13’, 15’, 20’, 23’
 [RTT]: RT common noun ‘dirt’ /rattu/ **4** (RS 2.[004]) i:33’
- RĞ verb ‘turn (back)’ **6** (RS 24.244):61 ({trgn⟨(w)⟩})
 [RĞB ‘be/become hungry’]: RĞB common noun ‘famine’ /raǵabu/ **20** (RS 24.247⁺):5, 19
- RT personal name, vocalization and etymology unknown **46** (RS 94.2050⁺):19, 68
- RTN common noun, meaning unknown **12** (RS 24.643):20
- [T³]: T³AT common noun ‘ewe/nanny’ /tu³atu/ **20** (RS 24.247⁺):1 (pl.
 /tu³atātu/)
- T³IT common noun ‘mud’ /ta³tu/ **4** (RS 2.[004]) i:33’ ({[t̪]t̪})
- T³AR common noun ‘blood relationship’ /ta³aru/ **3** (RS 2.[003]⁺) i:15
- TB verb ‘return, come/go back’ **9** (RS 1.002):35’; **28** (RS 29.093):16; **33** (RS 96.2039):12; **48** (RS 94.2600):17
- L-stem ‘turn’ **17** (RIH 78/20):19
- Š-stem (TTB ← *ŠTB) ‘cause to return’ **7** (RS 24.258):27’; **22** (RS 8.315):17; **23** (RS 11.872):13; **24** (RS 15.008):19; **25** (RS 16.379):[11]; **26** (RS 18.031):9, 23; **29** (RS 34.124):9¹; **30** (RS 92.2010):19; **32** (RS 94.2479):9; **34** (RS 94.2284):24; **35** (RS [Varia 4]):18
- TB^{CM} personal name /tub^Cammu/ (‘return, O [divine] paternal uncle’) **44** (RS 19.016):7
- TBR verb ‘break’ **2** (RS 2.[014]⁺) iii:33’; **29** (RS 34.124):16
- TBT: see YT^B
- TDNY personal name /tidinaya/ **49** (RIH 84/04):16; **51** (RIH 84/33):20
- [TDT]: TT cardinal number ‘six’ /tit¹tu/ ← /*tid¹tu/; pl. ‘sixty’ /tit¹uma/
 (← /*tid¹uma/) **13** (RS 34.126):29; **41** (RS 19.015):34; **42** (RS 15.062):1, 5^{bis}; **43** (RS 18.024):4; **44** (RS 19.016):49; **47** (RS 94.2392⁺):[1], 2 ({[t̪]t̪}); **48** (RS 94.2600):1; **49** (RIH 84/04):3, 15, 19; **51** (RIH 84/33):12, 19

- TDT ordinal number ‘sixth’ /tadītu/ **4** (RS 2.[004]) i:11’
- TDT verb ‘do six times’ (D-stem) **3** (RS 2.[003]⁺) i:19 (Dp-participle)
- TH common noun ‘disaster’ (etymology unknown) **31** (RS 94.2406):14
- TWY verb ‘receive (as guest), feed, take care of; stay as guest, lodge’ **26** (RS 18.031):24
- TT common noun ‘care’ /tātu/ ← /*tawayatu/ **17** (RIH 78/20):17
- TY common noun ‘tribute’ /tayyu/ **23** (RS 11.872):14; **25** (RS 16.379):13
- TKL verb ‘be bereaved (lose a child)’ **6** (RS 24.244):61
- TKL common noun ‘bereavement’ /tuklu/ **5** (RS 2.002):8
- TKMN-W-ŠNM divine name, binomial (two sons of *'Ilū*) /tukamuna wa šunama/ **7** (RS 24.258):18–19; **8** (RS 1.001):3, 6; **9** (RS 1.002):17’
 ({[tkmn w šn]m}), 25’ ({[tkmn . w šnm]}), 34’, 43’ ({[tkm'n'] [. w šnm]})
- [TKP verb ‘overcome’]: N-stem ‘be overcome’ **21** (RS 4.475):14
- TLGN personal name, either /talgānu/ (‘[child born when it had] snow[ed]’ ← /talu/ ‘snow’) or /tēlligani/ (Hurrian) **46** (RS 94.2050⁺):15
- TLHN common noun ‘table’ /tulħanu/; pl. TLHNT /tulħanātu/ **7** (RS 24.258):6, 8; **13** (RS 34.126):15
- TLT cardinal number ‘three’ /talātu/; pl. ‘thirty’ /talātūma/ **8** (RS 1.001):20;
12 (RS 24.643):20^{bis}; **13** (RS 34.126):28; **34** (RS 94.2284):5; **37** (RS 16.382):15; **41** (RS 19.015):22, 25, 33; **42** (RS 15.062):5, 7, 13^{bis}; **43** (RS 18.024):5, 11, 18, 28; **45** (RS 86.2213):2; **47** (RS 94.2392⁺):12; **48** (RS 94.2600):9; **49** (RIH 84/04):19; **52** (RIH 83/22):1
- MTLT fraction ‘third’ /maṭlaṭu/ **48** (RS 94.2600):2, 6
- TLT ordinal number ‘third’ /talītu/ **4** (RS 2.[004]) i:8’; **31** (RS 94.2406):8
- TLT verb ‘do three times’ (D-stem) **3** (RS 2.[003]⁺) i:16 (Dp-participle)
- TLT common noun ‘copper, bronze’ /talṭu/# **6** (RS 24.244):71; **43** (RS 18.024):3, 6
- TM adverb ‘there’ /tamma/ **1** (RS 3.367) i:4’; **5** (RS 2.002):66
- TMN extended form /tammāna/ **25** (RS 16.379):9
- TMNY extended form /tammāniya/ ← /tam + m(a) + ān + i + ya/ **22** (RS 8.315):14; **23** (RS 11.872):11; **26** (RS 18.031):7; **27** (RS 18.040):15; **29** (RS 34.124):8; **32** (RS 94.2479):7
- TMT extended form /tammati/ ← /tam + ma + ti/ **21** (RS 4.475):18; **28** (RS 29.093):21
- TMNY: TMN cardinal number ‘eight’ /tamānū/ ← /*t̄imāniyu/; fem. TMNT /tamānatu/ ← /*tamāniyatū/; pl. ‘eighty’ /tamāniyūma/ **3** (RS 2.[003]⁺) i:9; **5** (RS 2.002):19^{bis}, 67; **11** (RS 24.266):11; **43** (RS 18.024):5, 14, 15, 20; **47** (RS 94.2392⁺):14
- TMRG common noun ‘(plant name)’ **19** (RS 17.120):25
- TN verb ‘urinate’ (Gt-stem) **19** (RS 17.120):9
- TNT common noun ‘urine’ /tēnātu/ ← /*taynātu/ **7** (RS 24.258):21

TNGB personal name, vocalization and etymology unknown **51** (RIH 84/33):10

[TNY]: TN cardinal number ‘two’ /tinâ/ **5** (RS 2.002):22; **12** (RS 24.643):19; **13** (RS 34.126):[27]; **28** (RS 29.093):20; **34** (RS 94.2284):28; **36** (RS 11.772⁺):19'; **41** (RS 19.015):36; **45** (RS 86.2213):1, 6, 15; **47** (RS 94.2392⁺):5, 8

TN ordinal number ‘second’ /tanû/ **4** (RS 2.[004]) i:[6']; **36** (RS 11.772⁺):36'

TN^{ID} adverb, multiplicative ‘twice’ /tinêⁱda/ **28** (RS 29.093):9

TNY verb ‘say, announce, repeat’ **1** (RS 3.367) i:8'; **2** (RS 2.[014]⁺) iii:12', 22'; **3** (RS 2.[003]⁺) i:27; **12** (RS 24.643):22'; **29** (RS 34.124):15^{bis}

MTN common noun ‘response, return (to a recitation), repetition’ /matnû/# **20** (RS 24.247⁺):6, 12, 18

TNN common noun ‘archer, soldier, guard’ /tannânu/# **5** (RS 2.002):7, 26; **20** (RS 24.247⁺):17

[T^D]: T^CT common noun ‘(liquid measure [smaller than the *kaddu*])’ /ta^cittu/# ← /*ta^cidtu/ **48** (RS 94.2600):14

T^Y verb ‘(offer a *ta^cû*-sacrifice)’ **13** (RS 34.126):27^{bis}, 28^{bis}, 29^{bis}, 30 N-stem **9** (RS 1.002):6' ({Int^C[y¹]}, 24', 32', 41' ({n[t^Cy]}))

T^C common noun ‘(type of sacrifice) [function unknown]’ /ta^cû/ **8** (RS 1.001):1^{tris}; **9** (RS 1.002):[6'], 23', 24', 32'^{bis}, 40', 41'; **11** (RS 24.266):11

T^{CY} common noun ‘(offerer of the *ta^cû*-sacrifice)’ /ta^câyu/ **11** (RS 24.266):8; **17** (RIH 78/20):2

T^{CT}: see T^D

[T^{PT} verb ‘rule (clan or tribe)’]: common noun ‘ruler’ /tâpi^tu/ (substantivized G-participle) **1** (RS 3.367) i:4' ({[tp]^Ct¹}) 15', 16', 22', 25', 27', 30'

T^{PTB}L personal name /tip̄iba^tlu/ (‘[this child is owing to] the decision of [the god] *Ba^tlu*’) **27** (RS 18.040):3

TPLLM royal name (Hittite) /tuppilulûma/ **36** (RS 11.772⁺):16'

TQD common noun ‘almond’ /tuqdu/# **19** (RS 17.120):7, 24

TQL common noun ‘shekel (weight [about 9.5 grams])’ /tiqlu/ **3** (RS 2.[003]⁺) i:29; **28** (RS 29.093):18; **36** (RS 11.772⁺):20'; **40** (RS [Varia 14]):16, 17; **42** (RS 15.062):5, 20, 21; **43** (RS 18.024):13, 20, 23, 24, 25; **49** (RIH 84/04):5; **51** (RIH 84/33):13

ATQLNY gentilic ‘person from (the town of) Ashqelon’ /atqalâniyyu/ **47** (RS 94.2392⁺):13

TR common noun (title of *?Ilu*) ‘bull’ /ôru/ ← /*tawru/ **3** (RS 2.[003]⁺) i:41; **4** (RS 2.[004]) i:23'

TRYL personal name (Hurrian) (queen and queen-mother of Ugarit) /tarriyelli/ **13** (RS 34.126):32; **14** (RS 6.021):2; **24** (RS 15.008):2; **35** (RS [Varia 4]):8, 12, 17

- TRMN divine name /tarrummanni / **8** (RS 1.001):12, 15
- TR 'LLMN divine name (ancestor of the kings of Ugarit), vocalization unknown **13** (RS 34.126):7, 23–24
- TRR adjective ‘well watered’ /tarīru/ **6** (RS 24.244):64
- TRTY divine name, a manifestation of the weather deity (≈ Ba‘lu/Haddū), precise identification unknown /tarraṭiya/ **12** (RS 24.643):28
- TT: see TDT
- TPH personal name, vocalization and etymology unknown **44** (RS 19.016):15
- TGR common noun ‘gate, gateway’ /tagru/# **11** (RS 24.266):26’, 28’–29’, 35’; **13** (RS 34.126):34
- TGR common noun, profession name, substantivized participle ‘door-keeper’ /tāgīru/ **7** (RS 24.258):11; **44** (RS 19.016):13
- GB common noun ‘sacrificial pit’ /gabbu/ **41** (RS 19.015):15
- GBR identification unknown **9** (RS 1.002):4’, 20’, [29’], 38’
- GZR common noun ‘young man, hero’ /gazru/ **4** (RS 2.[004]) i:1’, 17’, 35’, 37’; **5** (RS 2.002):14, 17; **17** (RIH 78/20):1
- GLM common noun ‘boy’ /galmu/ **2** (RS 2.[014]⁺) iii:8’, iv:5; **3** (RS 2.[003]⁺) i:19, 40; **17** (RIH 78/20):10
- GLM divine name /galmu/ **11** (RS 24.266):7
- GLMN personal name /galmānu/ **44** (RS 19.016):13
- GLMT divine name, feminine /galmatu/ **8** (RS 1.001):19; **11** (RS 24.266):8
- GLTN personal name /galtēnu/ **44** (RS 19.016):24
- GNB common noun ‘bunch of grapes’ /gānabu/ **5** (RS 2.002):26
- GR common noun ‘mountain’ /gūru/ **2** (RS 2.[014]⁺) iii:29’, 30’; **39** (RS 94.2965):1, 5
- GRM-W-THMT divine name, binomial ‘Mountains and Waters-of-the-Abyss’ /gūrūma wa tahāmātu/ **12** (RS 24.643):6, 41
- GRN personal name /gūrānu/ **44** (RS 19.016):14
- GR (← *GWR?) verb ‘go lower, dive’ **1** (RS 3.367) i:6’
- GR (← *GYR?) verb ‘confront’ (Gt-stem) **20** (RS 24.247⁺):39’
- GRGN personal name /gurgānu/ **46** (RS 94.2050⁺):29, 66
- TPIŠR common noun ‘(species of cypress)’ /ti'iššaru/ **42** (RS 15.062):4
- TANT: see NY
- TB verb ‘leave, go away’ **3** (RS 2.[003]⁺) i:14
- TG: see YGY
- TGMR: see GMR
- TGDN personal name /tagidānu/ **46** (RS 94.2050⁺):22
- TGGLN personal name /taguglinu/ **44** (RS 19.016):38

- TDĞL common noun, profession name, ‘maker of TD (meaning unknown)’ **44** (RS 19.016):21
- TDN (+ ŠRĞ[. . .]?) common noun, profession name, meaning unknown **44** (RS 19.016):22
- THM common noun ‘abyss (of the fresh waters)’ /tahāmu/ ← /*tihāmu/ **5** (RS 2.002):30; **6** (RS 24.244):1
- THMT feminine variant of the same /tahāmatu/# ← /*tihāmatu/ **2** (RS 2.[014]+) iii:25'; **6** (RS 24.244):3
- THMT divine name: see GRM-w-THMT
- TZĞ common noun ‘(type of sacrifice)’ /tazugǵu/ **41** (RS 19.015):4
- THM common noun ‘message’ /taḥmu/ **2** (RS 2.[014]+) iii:13', iv:7; **21** (RS 4.475):1; **22** (RS 8.315):3; **23** (RS 11.872):3; **24** (RS 15.008):1; **25** (RS 16.379):2; **26** (RS 18.031):3; **27** (RS 18.040):3; **28** (RS 29.093):3; **29** (RS 34.124):[3]; **30** (RS 92.2010):3; **31** (RS 94.2406):1, 31; **32** (RS 94.2479):2; **33** (RS 96.2039):1; **34** (RS 94.2284):1; **35** (RS [Varia 4]):1
- THT preposition ‘under’ /taḥta/ **1** (RS 3.367) i:7'; **7** (RS 24.258):5, 8; **13** (RS 34.126):22, 23, 24, 25, 26'; **18** (RS 92.2014):4, 8
- THTY adjective ‘lower’ /taḥtiyyu/ **20** (RS 24.247+):32'
- TYT common noun ‘(name of plant and medication derived therefrom)’ /tiyātu/ **43** (RS 18.024):26; **48** (RS 94.2600):9
- TK preposition ‘midst’ /tōka/ ← /*tawku/ (substantive) **2** (RS 2.[014]+) iii:29'; **5** (RS 2.002):65; **6** (RS 24.244):63
- TŠ cardinal number ‘nine’ /tiš'u/; pl. ‘ninety’ /tiš'ūma/ **41** (RS 19.015):28; **43** (RS 18.024):22^{bis}; **52** (RIH 83/22):1
- TL¹IYT: see L¹Y
- TLGN personal name, vocalization and etymology unknown **44** (RS 19.016):35
- TLM¹ personal name /talmi¹u/ **43** (RS 18.024):7
- TLMYN personal name /talmiyānu/ **22** (RS 8.315):3; **24** (RS 15.008):1; **49** (RIH 84/04):18; **51** (RIH 84/33):21
- TL¹ common noun ‘neck’ /tala¹u/ **1** (RS 3.367) i:4'
- [TMM]: TM adjective ‘mature, complete’ /tammu/ **5** (RS 2.002):67
- TMN(T): see MN
- TMRTN personal name /tamartēnu/ **44** (RS 19.016):32; **49** (RIH 84/04):10; **51** (RIH 84/33):15
- TMTL: see MTL
- TMT: see MT
- TNN common noun ‘sea monster, dragon’ /tunnanu/# **2** (RS 2.[014]+) iii:40'
- T¹DR: see ¹DR
- T¹N: see ¹NY
- TPNR title of Hittite official /tupanuru/ **36** (RS 11.772+):32'
- TR common noun ‘dove’ /turru/ **10** (RS 24.260):5, 13; **42** (RS 15.062):7

- TRH verb ‘marry (said of bridegroom)’ **3** (RS 2.[003]⁺) i:14; **5** (RS 2.002):64
D-stem ‘marry (said of bride’s father)’ **3** (RS 2.[003]⁺) i:13
TRMN divine name (ancestor of the kings of Ugarit), vocalization unknown
13 (RS 34.126):5
TRNN personal name /turana-na/ **46** (RS 94.2050⁺):50, 64
TRT common noun ‘(type of wine)’ /tirātu/ **7** (RS 24.258):4, 16
TRT̄ divine name (ditto) **8** (RS 1.001):11, 16; **12** (RS 24.643):[39]
TRGDS personal name /tarḡuddassi/ **21** (RS 4.475):5
TḠD personal name /tēḡida/ **44** (RS 19.016):9
TḠPT common noun ‘(type of garment or cloth)’ **44** (RS 19.016):36
TTL place-name (town on the Balih) /tuttul/ **6** (RS 24.244):15

