The Combinatory Method in Ugaritic Exegesis

Lawrence N. Manross

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

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Solomon L. Skoss

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THE COMBINATORY METHOD IN UGARITIC EXEGESIS

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

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

by

Lawrence N. Manross

January - 1950
APPROVAL

This dissertation, entitled

THE COMBINATORY METHOD IN UGARITIC EXEGESIS

by

Lawrence N. Manross

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

Cyprus H. Gordon

Solomon L. Skous

Joseph Reider

Date January 22, 1951
In presenting this work I would like to express my sincere appreciation to The Dropsie College for Hebrew and Cognate Learning for making possible these past few years of study and to the Professors of the College under whom it has been my privilege to study, especially to Professor Cyrus H. Gordon, who has counseled me in the preparation of this dissertation and in whose department I have majored. I consider it a unique privilege to have studied at The Dropsie College.
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CHAPTER I.

INTRODUCTION

A. PURPOSE

A great asset in the study and translation of any language is the possession of proper and sufficient tools. It is hoped that this work may be one such tool for the further study of Ugaritic. Naturally in the translation of any language known for such a short time there remain many rough spots, problematic words and phrases. Especially is this true in the texts fraught with lacunae. The thought has been expressed that one of the great needs in Ugaritic studies is a concordance, and undoubtedly this would be a real asset. This present work is an attempt to solve the difficulties and to offer a satisfactory translation of the problematic words and phrases; however, the real value of this endeavor may prove to be not that which is solved, but rather the bringing together in one work of all of these problems with the citations of their occurrences. Thus it will serve as a concordance of all the difficult words and will actually cite them in context so that one will not need to leaf back and forth through the whole of the literature to ascertain the context of the various appearances. This should prove helpful to others in the study of these passages and of special utility as new texts are discovered containing any of these words. Thus the purpose of this study is to bring together in one work all the problematic words and phrases of the extant Ugaritic literature, giving such interpretations of the same as seem possible at the present status of the study, as a tool for further research on these problems.
We can be thankful that the new endeavors of M. Cl. F. A. Schaeffer and M. Ch. Virellesaud have already brought forth additional tablets including the highly significant alphabetic tablet, and we anticipate eagerly additional discoveries to illuminate further this period of history and to clarify some of the obscure portions of the Ugaritic literature now in our possession.

B. METHOD

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

I have attempted to translate all passages cited, but these are not to be taken as final. In each case the verity of the translation must be weighed in the light of the evidence given. In some cases
where the meaning is highly doubtful, this has been expressed.

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

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

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

THE PROBLEMATIC WORDS

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

(2 Aqht: I:17) abynt (18) [d]nil : mt . ydi
"The lament of Daniel, Man of Rp·

anh . ñrk (19) [mt] hrmwy
"The sigh of the Hero, Man of Heroy."

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

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

(77:35) ñbh yr tr (36) mrrm .
"Her brothers arrange the weights.

āktth la (37) bn mnm
"Her sisters the stone weights of the balances."

mrrm : This is translated from the context alone.

II. 'sling stone'

(krt:116) ḫkr . al . ṭāl (117) gtrth
"Thou shalt surely send thine arrow up to the city

abr . ydk . (118) mādnt .
"The stone of thine hands (in) the darkness

wbn . ṣpm (119) bkh .
"And lo, at sunrise on the seventh
Then King Pbl will be sleeping."

adapt: cf.  לֹא דֹהַ , 'darkness,' but cf. also פַּלְפַּל , 'darkness, dawn.' Gordon in Ug. Lit., p.70, takes this to go with אָמָה , translating it 'sunrise' but why would seem to break the passage and also gives emphasis to the coming of morning.

III. 'stone' - uncertain

(67:VI:17) אָרְץ. בָּבָּן (18) רַדְו

"He roams the mountain upon stone

סֵלֶם . בְּבֵית

The canyons in the forest."

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

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

סֵלֶם: cf. Heb. מָלָה , 'to hew,' so possibly 'canyon' could be a secondary meaning and would form a contrast with אָרְץ , 'mountain.' cf. 300:rev. 4; 113:65 and 115:13 where סֵלֶם is found meaning 'sculptor.'

A similar passage to that quoted above occurs in 62:2-3.
3. *ibr:* This root is used parallel to *rum* in announcing to Baal that a bull calf has been born to him as a result of his copulation with the heifer.

(76:III:36) \(\text{y} . \text{ibr} . \text{ль} \) [\(\text{רל}d\)]

"For a bull is brought to Baal"

(37) \(\text{vr} \) \(\text{īrkb} . \text{rpt}\)

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

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

(75:I:30) \(\text{bhm} \) \(\text{грл} \) (31) \(\text{km} . \text{тм}\)

"On them are horns like bulls"

\(\text{wgtt} \) (32) \(\text{km} . \text{ibrn}\)

"And humps like buffaloes."

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

(133:rev. 3) \(\text{mlk} . \text{гбк} \) [\(\text{1}\)]

"King of his hill"

(4) \(\text{ibrklm} . \text{dlb} \) [\(\text{1}\)]

"Chief of all of them which are to him"

It is doubtful if the root is to be found in 51:VII:56 or its parallel, 51:frag:9. See No. 382, I. It is interesting that the Heb. \(\text{רל} \) sometimes looks like 'bull' and sometimes like 'horse' but unlike Hebrew all of the Ugaritic passages point to 'bull.'
4. 

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

(52:14) 'il . išṭ . šb'd . ẓarm .

"Over the fire seven times the heroes th[b g]d . bḥlb .
Coo[λ x a ki]e in milk
annh bitmat .
A lamb in butter

(15) w[. 3] . agn . šb'dm . dgs [ ]

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

It is found again when 'Il cooks a bird.

(52:35) yabh . il . mat'ltm

"'Il takes two kindlings

(36) mat'ltm . lris . agn

Two kindlings from the top of the flame

yabh . vr〈š〉 . bbth (37) il

'Il takes and places them in his house."

Gordon in ibn, p.274, has pointed to ʾlš, 'to kindle'

and hence translates mat'ltm as 'two kindlings.' He also

takes agn as parallel with fire. However, Gaster in Thespis,

pp. 249-250, leans upon Heb. ʾlš, 'basin' as a cognate

and makes mat'ltm, 'two cupped handfuls.' Thus he pictures

'Il bringing water from the sea by the handfuls and cooking

the bird in the basin. Lines 40-41 would argue against this

since the bird is actually roasted over the fire and coals

with no water involved. Again the preposition 'il would

hardly be used in 52:15 if a basin were meant. agn and

mat'ltm appear in the same sense again in 52:31.
I. It is a common root for 'ear.'

(3 Aqht:22) hlern. tum. gedd

"Strike him twice on the head"

(23) tliie. 'l. udn

Three times above the ear

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

(\textit{nt:III:44}) trd bil (IV:45) bevirn. smn

"Of the one who drove out Baal from the

(1) mass k'ar (45) udnh

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

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

(6:23) sll. budnk. \[ \]

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

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

(51:V:77) tblk. shr. rld. ksp

"The mountains will bring thee much silver"

(78) gb'il. mhmd. hre

The hills the best of gold

(1) This may be a D stem. cf. \(\dot{\text{a}}\), 'to repel (a thing from)."
(79) yblk . udr . ilqsm

They will bring thee glorious gems."

Its only other occurrence is found in 51:V:102 which is the statement of the fulfillment of the above promise.

Gordon in Ug. Lit., p. 33, translates 'mines,' taking udr as the source of the ilqsm. Gaster, in Thespesis, p. 173, offers 'tall trees' and 'logs' respectively for udr and ilqsm with double question marks. It seems best to me to take udr as parallel with mid and mbmd rather than making it a new source of materials. Cf. Heb. נא "to be splendid," 'glorious,'

7. ahm: This root is of single occurrence found only in Hippocratic prescriptions.

(55:27) kyraš wyahp mid [šew]

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

(28) dbld ynt wamim ytn[ad]

[take] an old fig cake and old raisins

(29) wamh bal yaq ahdh (30) banh

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

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

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

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

"Thus Baal fell like a bull

wkm [s] ha . r[زل] (56) kn ibr btk . psms dz"

Even Hadd succumbed — like a buffalo in the midst of Psms —
"He was separated from strength/leadership."

\textbf{wtkms:} See under \textbf{ann. No. 25}

\textbf{ittpq:} This may be a Gt stem from the root \textit{ntq} although one would expect \textit{ittpq}. Cf. Aram \textit{\textit{pr}}\textsubscript{50}, 'to go out' or 'forth.'

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

\textbf{(1 Aqht:61)} \textit{ydn}i\textit{l} . \textit{ysb} . \textit{palt}h

"Ydnil goes around his palt-field"

\textbf{(62)} \textit{b\textsubscript{sq}l} . \textit{yph} . \textit{b\textsubscript{p}alt}t .

He sees the \textit{b\textsubscript{sq}l}-plant in the palt-field

\textit{he [a] l} (63) \textit{yph} . \textit{by\textsubscript{lm}} .

The \textit{b\textsubscript{sq}l}-plant he sees in the y\textsubscript{gl}-field

\textit{bs\textsubscript{ql} . y [\textsubscript{hb} q} (64) \textit{w\textsubscript{yn}g\textsubscript{q}} .

The \textit{b\textsubscript{sq}l}-plant he embraces and kisses

\textbf{ahl} . \textit{an bs [q\textsubscript{l}]}

Would that I were a \textit{bs [q\textsubscript{l}]}-plant!

\textbf{(65)} \textit{y\textsubscript{np}'} . \textit{b\textsubscript{p}alt} . \textit{b\textsubscript{sq}l}

The \textit{b\textsubscript{sq}l}-plant flourishes in the palt-field

\textit{y\textsubscript{np} by\textsubscript{gl}} (66) \textit{ur}

The ur-plant rises in the y\textsubscript{gl}-field.

\textbf{tispk} . \textit{yd} . \textit{aqht} (67) \textit{\textsubscript{3}zr} .

May the hand of Aqht the Hero gather thee

\textbf{t\textsubscript{st}k} . \textit{b\textsubscript{rb}m} . \textit{asm}

Place thee in the midst of the granary.

\textbf{(68)} \textit{y\textsubscript{dn}h} . \textit{ysb} . \textit{aklth} .

Y\textsubscript{dn}h (=Daniel?) goes around his aklt-field
He sees the ear in the akl-field.

The ear rises in the hmdrt-field.

The ear he embraces and kisses.

Would that I were an ear!

May the ear rise in the akl-field;

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

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

Place thee in the midst of the granary."

Since Daniel has already cursed the earth with a seven-year drought on account of the news of bloodshed apparently gained through the divinations of Pgt, it would seem that this passage is to be interpreted in that light.

Hence this is a time of scarcity with consequent preciousness of every article of food. All of the untranslated words are peculiar to this passage. Cassuto has identified ahl with the Heb. יָֽעָר, 'would that.' Some difficulty arises with yp' as to whether we have one or two roots represented by this writing. yp' is found in 'nt :III:34 and IV:48-49 in the sense of an enemy 'arising' against Baal. The root is established in (137:3) at . yp't, 'thou hast arisen.' In 1 Aqht:160 it is of a 'root rising'
or 'flourishing.' In 86:5 it occurs as a personal name.

In 86:5 it occurs in 67:IV:8. There would seem to be but the one root represented unless the meanings of \( \text{yn} \) and \( \text{zm} \) fall together. Cf. Arabic \( \text{ \( \mathcal{a} \) ٤٥٤} \), 'to be grown up.' For further study see \( \text{an} \), 1 Aqht:13.

10. \( \text{ah} \):

I. often 'brother'

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

(76:II:8) \( \text{lytn} \) \( \text{pum} \) (9) \( \text{tk} \) \( \text{ah} \) \( \text{smk} \) \( \text{ml} \) [at \( r \)] \( \text{umm} \)

"Thereupon he sets face toward the reed-grass of smk, ful of buf/faloes."

'Anat goes to the same place in line 12.

11. \( \text{ut} \): It seems to be some poison which if eaten will result in death.

(67:I:5) \( \text{ank} \) \( \text{ispi} \) \( \text{utm} \) (6) \( \text{zram} \) \( \text{amtm} \)

"I will eat \( \text{utm} \) \( \text{zram} \) so that I may die."

The same meaning probably occurs in

(3 Aqht:3) \( \text{tspi} \) \( \text{utm} \) \( \text{\( \mathcal{a} \) \( \mathcal{e} \)} \) \( \text{\( g \) \( m \)} \)

"Eat \( \text{utm} \) \( \text{\( \mathcal{a} \) \( \mathcal{e} \)} \) \( \text{\( g \) \( m \)} \)."

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

(1) Ginsberg in \( \text{ANET} \), p. 142, footnote 2, suggests this as "Semachonitis, the modern Lake \( \text{\( \mathcal{f} \) \( \mathcal{e} \)} \) in Galilee?"

(2) Not restored in \( \text{UH} \).
The meaning of neither ša nor npr is known here. See No. 250 for one other occurrence of npr. Ut may be a Hurrian word in that it occurs twice with šará and since šá is a phoneme of high frequency in Hurrian but of low frequency in primitive Semitic.

12. ay: See No. 260.

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

14. aktl: See No. 9.

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

(120:6) šárm . břšt
  "Two talents of iron"

(7) mit . tišrm
  A hundred cedar logs

(8) štérm . almg
  Thirty almg logs."

almg: cf. Hebrew, הדרەד , 'red sandal-wood' (?).  
tišrm: cf. שדך , a tree of Lebanon, in Isa. 60:13.

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

(51:V:77) tblk . šrm . mid . kšp
  "The mountains will bring thee much silver,

(78) gbšm . mhm ñ . hrr
  The hills the best of gold,

(79) yblk udr ilqsm
  They will bring thee glorious gems."

Since it is used parallel to kšp and hrr, it is perhaps
some semi-precious stone. The quotation above is the promise of the materials for the construction of Baal's house. The fulfillment of the promise is recorded in similar language in 51:V:100-102. The continuation of the text given above would point to 1lgm being lapis-lazuli.

(51:V:30) wbn . bht . ksp . whrs
"And build a house of silver and gold

(51) bht thrm . ignim
A house of lapis gems."

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

(51:IV:59) p'db . am . 'nn . atrt
"Am I both to act as a lackey of Asherah

(60) p'db . ank . ahd ult
And am I to act like the holder of a trowel?

(61) hm . ant . atrt . tbln
If the handmaids of Asherah will make the bricks

(62) lbnt ybn . b† . lb'1
A house shall be built for Baal.""

The above translation is that of Gordon in Ug. Lit., p.32. It is quite likely that ult is some instrument used in making bricks though not necessarily so. It seems evident that 'nn refers in the passage above to some being subservient to the great gods. Again it would seem to be the equivalent of X'1Y in the O. T. Cf. PqY X'1Y in Joshua 5:14. Sea demands that 'Il surrender Baal with his hosts.

(137:35) tm . b†1 . w'amh . bm . dcn
"Bring to Baal and his hosts, the arm of men."

(200:20).
The word is to be restored in a similar passage in 137:18. Its final occurrence has the same usage.

(51:VIII:14) וְ֤הִרְצָהּ֣ (15) 'mn . ʾlm

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

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

18. amd: See No. 62.

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

I. ʾmr: 'to bless'

(1 Aqht:184) ʾlbrkn . ʾlk ʾhrkt

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

(193) ʾmr . ʾlk ʾmrk

Thou shalt prosper me that I may go prospered."

It also occurs in 2 Aqht I:25,36 and 138:II:15.

It is found in the amr form as follows:

(5:26) ʾmm . ʾmr . zbl . mlk

"May the heavens prosper Prince King"

(27) ʾmm . tlk ʾml . mrem

The Heavens send dew

ʾmr (38) bnkn

I will prosper thy sons."

II. mr: 'lamb'

The noun usually written imr occurs in

(51:1:42) ʾr . ʾl . dqt . kmr

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

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

(121:1:10) לָבָ֑ה ʾmr

III. mr(?): 'to drive out' See No. 26a.
IV. The only other occurrence remains obscure.

(133:17) *1 smr - yu

20. **unt**: See No. 53

21. **unt**: This occurs in the cliche *1 - wmt. From the parallel it is clear that this means a 'relative.'

(1 Aqht:196) 1mka • mbk • akh

"I shall smite the smiter of my brother

akly m (197) kly • \[\]_1 • wmt

I shall destroy the destroyer of my [relative]."

Dhorme reads ḫmm, 'mother,' which would fit nicely here, but its occurrence in 49:IV:43 militates against this as well as a parallel in 1 Aqht:292 where ë occurs.

blyt • *1 • wmtk

"At night, thy relative [ ] ."

23. **unt**: It occurs in the description of the mourning of ltpn, God of Mercy, over the death of Baal.

(67:VI:14) yeq • *nr (15) un • lrish

"He pours the dust of mourning upon his head

*nr • pltt (16) _1 • addh

The dust of wallowing upon his pate."

un is undoubtedly cognate of Heb. *'i'il*, 'evil,' 'trouble.'

*nr occurs only here and the meaning is quite certainly fixed by parallel *ppm; un occurs again in the imprecation of Daniel upon nature because of the slaying of Aqht.

(1 Aqht:30) apnk • dnil • mt (39) rsh • rly

"Thereupon Daniel, Man of Rsh, imprecates

*rpt • b (40) hm • un

*Clouds in the heat of evil

(1) Restoration made from parallel in 1 Aqht:292
The early rains

Clouds that rain on the summer fruit.

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

(67:II:23) [\[ \] ] r . un . hd

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

(67:II:14) pnh . s . nds . lbit (15) thw .

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

(1)

hm . brrt . anhr (16) bym

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

pnh: cf. Piel of Heb. \nJ\( \), meaning "to prepare."

thw: Its parallel with ym would support the translation. cf. various uses of Heb. \n\( \) J\( \).

anhr: Gordon in Uh, p. 215, points to Acc. náheru as a possible support of the translation, 'dolphin.'

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

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

"Loudly cries Tor 'Il, her father."

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

(1) For treatment of this word see No. 64.
(125:7) **hlm . qds** (a) **any**

"The holy entreaties are loud

**hlm . adr** .

Mighty entreaties

**hlm (9) rhp . mknt**

Entreaty broad of wing."

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

(319:1) **anyt . mihd**[t], possibly to be understood as 'mighty ones who seized[...]', the **mihd** being a D participle. It occurs also in the badly broken text S3 which seems to be another list of great soldiers. It occurs twice and possibly three times as **sbn . any**[...](S3:7,10 and possibly S3:1)

'mighty army'[...].

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

(49:1:20) **bl . mmlk . rd' . ylnn**

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

(21) **wr̄n . ltpn . il d(p)i** (22) **d**.

And Ltpn, God of Mercy, answers

**dq** . **amm . lryz** (23) **'m . b'i**.

One small of frame cannot run with Baal

**ly'db . wrn** (24) **'m . bn . dzn**.

Nor use a lance with Dagan's Son

**ktmm**

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

I have taken this to be related to the Arabic ▼ וֹדֵעַ, 'to be intelligent, understand.' While the syntax is different, it is interesting to note Prov. 4:11, יִדְעַו, 'to know understanding' or Prov. 19:25, יִדְעַו 'he will understand knowledge.' It is found in 67:6:21 without context to help. It occurs again in 80:1:6 as a personal name. Ginsberg in ANET, p. 140, translates line 20, "Whv. let's make Yadi' Yalham king." אָבָא is some feature of the successor of Baal, which if it be too small (dg) will render him impotent to rule in a manner befitting the throne of Baal. Gaster in Thespis, p. 197, translates 'strength.' Gordon in Ug. Lit., p. 44, offers 'frame.' The latter is suggested by the next lines which inform us that the actual successor, 'After the Terrible', was too small for the throne. Neither his feet reached the footstool nor his head the top.

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

This is problematic and none of the suggestions made thus far are satisfactory. Ginsberg in ANET, p. 140, renders 'Glory-Crown,' while Gordon in Ug. Lit., p. 44, translates, 'When the parley is finished.' Gaster in Thespis, p. 197, offers 'very well, then.' I suggest
a possible metathesis in a tD stem of the root, *kms*, which occurs in the tD stem to describe Baal coming to his doom.

(75:II:54) *npâl bu [\(\ !_\) (55) *km tr*

"Baal fell[ ] like a bull

verum - "hâ - p [\(\ !_\) (56) *km abr"

even Hadd succumbed[ ] like a buffalo."

Gordon in *UG*, p. 239, refers to Acc. *kamûsu*.

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

(52:14) *th[\(\ ![h\) d - bhlh*

"Go[ok a kî]d in milk

*anûh bimût*

A lamb in butter."

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

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

1. A. 'companion' - of. *šâš\(\ ![ib\) , 'to be polite, kind, social.'

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

(127:55) *km - alût - *îrî - mdw*

"Because thou art a brother of the bed of disease

(36) *ânât - *îrî - zblw*

A companion of the bed of sickness."

A parallel occurs in 127:50-52.

1. B. 'kind'

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

\[(\text{nt:V:35}) \text{ yd} \] \[\text{bt} \cdot \text{kan} \]

"I know [saw thee] daughter, when thou wert kind."

\[(36) \text{ kin} \cdot \text{bil} \cdot \text{al} \]

When there was no [sorcery] among the goddesses."

\[\text{alst:} \] We cannot be certain of the meaning, but cf. 

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

II. 'to be weak' - cf. Hebr. \[\text{vay} \] \[\text{ak} \] 'to be weak.'

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

\[(\text{nt:III:31}) \text{ tse} \cdot \text{pnt} \] \[\text{kalh} \]

"The corners of her back convulse weakened are those of her back."

\[\text{tse:} \] The root is \[\text{nas} \] like \[\text{rak} \], 'to shake, convulse.'

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

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

\[(3 \text{Aqht:10}) \text{ banat} \] \[\text{Odah} \]

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

III. Obscure passages because of fragmentary character

A. 123:V:27; 315:2

B. 1 Aqht:310 = minah

IV. In\[\text{a} \] ref. refers to people of some profession. See 3:27;9:3;

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

V. Probably represents a stem of the root \[\text{na} \] cf.
"to seize, catch" or 'to attack, to charge.'

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

(137:38) * ap - am - bal - b'l (39) * dadmt

"Whereupon Prince Baal attacks [the fields]

[ ] d - byd

A knife in his hand

msht - bm - ymn - mhw - glm

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

28. *indt: See No. 214

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

(1 Asht:1:6) * teh[ ]

"She returns/breaks]

sa (7) tlm - kmr [ (y/y) dh

Lift mounds - - -[ her hands

kmr (8) kmr usab'h

Like the sa[na] of the harp of his fingers

khmr - abn (9) ph

Like the whiteness of the stones of his mouth

tihd - sath - wakl - b(l/t)wm

She takes his teeth and the food in - - -

(1) Line 45 has xbl.

(2) Gordon in UK, p. 168, reads [ yul]d, but since in line 45 dadmt follows immediately after b'l, I have restored it here. The d would then be the last letter of the first weapon which he takes.
(10) Ленин · кнд ома
She puts whiteness like the heart of the gods

(11) ырн · арн · не — — н · и
And two — — — — — — — —

(12) ахт · ырн · кур · кур
Aght, he answers/sees — — — —

(13) кнд · ырн · басрт
for I appear god in the fences."

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

Another possible translation would be:

"She breaks
She raises furrows like the dust
Her hands are like
Like fire her fingers
Like the sharpness of stones her mouth
She seizes (him) in his sleep and overcomes (him) in the darkness
She mutilates the dog of the gods
And two large wells
Aght appears like a defeated one, a defeated one"

When god shines forth in the hedges."

*ilm is probably like Arabic, ١١٩١٩٩٠٣, 'furrow of the plough.'

nr of line 7 may or may not be complete, but we have translated it as though it were related to Arabic, ١٠٩٠٣٠٢١, 'dust raised by the wind, dust drift.'

nr of line 13 is taken to be like the nr, 'to drive out.'

kwr is taken as к plus the root nwн, like Arabic ١٠٩٠٣٠٢١٢١, 'fire, heat of war.'

hrн is taken as similar to Heb. ١٠٩٠٣٠٢٠٨٠٨٠٨٠٨٠٨٠٨٠٨, 'thing out, sharp instrument.'
aâl may be a stenom of yâl, hence, 'to overcome.'

(yâl)mm is taken as 'mm, like Heb. ליל, 'to darken.'

'tâhâl is the 3rd stem of hâl, possibly like the Heb. יָל, 'to cut, mutilate.'

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

dûm may possibly mean 'wells.' Later a well is cursed because Aght was slain beside it. See I Aght:151-152, of. Arabic جرف, 'a large well,' or جرف, 'cavity in the ground.'

kêt could be the 3 stenom of yâl, like Heb. יָל, 'to shine forth' in Hiphil.

30. upât: This form occurs but twice, both of which are found in 'Anat in badly broken contexts with other unknowns. Its root is uncertain and the context is too broken to suggest a meaning. Both occurrences are found in 'nt:pl.xV:

(11) [ ] bân abûm . upât
    "builder of of stones

(12) [ ] l war abûn
    [ ] and the mountain of my loins."

(23) [ ] rks . bn . abûn
    "bind builder of stones

(24) [ ] upât . frb
    [ ] * * * enters."

31. aghr: Its single occurrence is found in the inventory list of text 12 plus 97. No more can be said than that it probably represents some food.
(1) "And a thousand pitchers of honey,
kd · bwn · mrx
A pitcher of oil of myrrh.

(2) w · ālp · kād · nbt ·
"And a thousand pitchers of honey,
kād · bwn · mrx
A pitcher of oil of myrrh.

(3) [arb · mat · bwn · lth · achr]
Four hundred bwn, a lth of achr."
The same can be said for bwn above except that it occurs in two other places and bears the same meaning, 12:11 and 96:9.
Text 12 is the only place where lth occurs, but it is used often in this inventory showing that it is a dry measure.

(12 plus 97:17)
[ lth · d ] blt · lth · amm
[a lth of fgs, a lth of raisins]

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

32. ur: See No. 9.

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

('nt III:11)
[ qrrw · baw · (12) mlbt ·
"Cause war to cease from the earth;
št · b'prn · dcm
Place abundances in the dust;
(13) sk · šlm · 1kbd · ars
Pour peace to the midst of the earth;
(14) arbbād 1kbd · šdm
(Yea), prosperity to the midst of the field."

The above quotation is the delivery of the message for 'Anat to the messengers. In 'nt IV:52-54 the messengers

(1) This might be an 'oil' instead of 'honey.'
deliver it word for word. In 118:66-69 and again in 71-75 'Anat consents to the command in the same words by simply changing the verbs to the first person. This passage presents several obstacles since in addition to arbd, we are not certain of the meaning of gryv, mlhmt, or ddyn. mlhmt represents the root lhm and is found only in the above passages with the m prefix, except it occurs as mlhmy in the badly broken context of 67:II:23. It probably means 'war' or 'bread.' The translation of gryv will depend upon what meaning one chooses for mlhmt or vice versa.

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

(137:26) \[\text{my in} \] tr * abh * il
"Then Tor-'Il, his father, \[\text{answers} \]
'bdk * b'l * y ymn '
'Thy slave is Beal, O Seal!
'bdk * b'l (37) \[y ym/m \]
'Thy slave is Beal, \[0 Seal \]!
bn * dkm * asrkum *
The Son of Dagan is thy prisoner!

hw * ybl * argunk * kilm
He will bring thy tribute like the gods!

(38) \[ \] ybl \[wbn * ads * mnhyk \]
He will bring, like the deities, thy gift!"

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

(1) k is probably to be read here in place of \(w\) since we have kilm and since \(k\) and \(w\) are so similar in the original.
arkamas, (acc. arkaman), 'tribute.' Tribute to Shuppiluliuma would be a likely means of the word entering Ugaritic as a loan from Hittite.

(118:24) argun . nom . mlk (25) uurt . dvbl . isw

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

(26) mlk . rb . b'ilh

The great king, his lord."

(90:1) tlt . dyae (2) bd . smmn (3) larnm (4) lnkm (5) tmn . kcrm (6) alp . kbd (7) ]mun . ltm . kbd

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

35. arkty: This combination of letters occurs only once and then in broken context. When the Virgin 'Anat threatens 'Il to induce him to permit a house to be built for Baal, she seems to list a number of things in which 'Il should not rejoice or be glad in the sense of being confident because she will make his grey hair run with blood. Unfortunately the ends of the lines containing these things are broken. However, the use of bxlilt . arkty may suggest that 'Anat tells 'Il not to be confident because of his immense size. That the strength of a god was to some extent determined by his size is shown in the case of 'Aṭtar, the successor of Baal. He was too small to fit the throne chair and he proved to be an incapable god. The presence of gad would suggest that the root of arkty is arg. 'Long,' with the meaning of 'height' or 'stature' in this context.
36. arl: Its only occurrence is in the Hippocratic prescription, text 56. It is the name for some ailment of a horse, the nature of which we do not know since only the prescription for treatment is given us. Furthermore, several of the ingredients compounded in the prescription are also unknown.

(56:17) k · yhdc · arl · ʃsw

"When arl seizes a horse,"

(18) ṣt · nnh · ṣt mk · ṣr · grn

take nnh, take cha[ff of the threshing floor],

(19) ṣt · iryn · hm · tdkm

take warm iryn [mix them]

(20) ahdb · w · yq · b[aph]

together and pour into [the nose] ."

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

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

(1) Though there are many restitutions to the above text, yet they are fairly certain on the basis of other occurrences in texts 55 and 56.
could take from a threshing floor besides dust or dirt and be able to inject same into the nose of a horse.

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

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

('nt III:16) "my . p 'nk . tsmn .

"To me let thy feet run

"my (17) twth . išdāk

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

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

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

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

(Krt 135) udm . yntt . ʾl

"Udm is a gift of 'Il
Even a present of the father of Adm."

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

(2:18) \text{w} \cdot \text{šūrk} \cdot \text{tr} \cdot \text{mēr mēr bin(?) ugr}.

"And offer a bull, an offering, an offering, (0) son of Ugarit,
\text{w} \cdot \text{wāpy} \cdot \text{tmhnē (19) wāpy} \cdot \text{yman} \cdot \text{wāpy} \cdot \text{trans wāpy} \cdot \text{ugr}.

And [drive out] Tmhnsē, and drive out Yman, and drive
Tmn, and drive out [ ] Ugr.

(20) \text{wāpy} \cdot \text{ngmd} \cdot \text{usn} \cdot \text{ypkm}

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

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

(24) \text{usn} \cdot \text{ypkm} \cdot \text{ld} \cdot \text{hm} \cdot \text{wL} \cdot \text{t}.

"Your beautiful offering for a sacrifice and for an offering."

That \text{mēr} is to be translated 'offering' seems to be suggested since the main theme of the text is offerings and sacrifices for forgiveness. It occurs in duplicate and somewhat as an introductory element. Note its prominence in

(2:27) \text{wēb} \cdot \text{lmbr} \cdot \text{mēr mēr} \cdot \text{bt} \cdot \text{ugr}

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

Although the first eleven lines of text 2 are practically all gone, yet what words do remain would lend weight to mēr mēr being very near the head of the tablet also. Furthermore, the word occurs again with the probable meaning of 'gift.'
(nt III:1) ḫtr ḫam (2) līrth = mfr.

"Place corals on her chest as a gift

1. dd = alīm (3) b'il

For the love of Aliyn Baal."

ğırt: The above translation is that given by Gordon in

Ug. Lit., p. 18, and in IH, p. 269, he refers to

יַבְרָה, (Ezek. 27:16 and Job 28:16).

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

See No. 247, II.

납: in 2:18-20 above it seems to refer to the common prac-
tice of sacrificial offerings to drive out one's foes.

cf. ֶָָ (to drive out). Other instances of the
same usage are 2:4, 10 and 11. Another example of this
usage of납 is quoted under No. 286. However, this
translation is weakened by the fact that Nymb, the king
of Ugarit, occurs immediately after납 as though he
were the object.

30. ḫzyt: See No. 262.
40. ḫstir: See No. 346.
41. ḫts: The only occurrence of this formation is found in the begin-
ing of text 68 which contains preliminaries to Prince Baal's
writing of Sea.

(68:3) [ wbym = mahlāb ]

[ ]and in the sea, valley of destruction,

bym = irtm = m [ ]

In the sea two bosoms—[

(4) [txt(?)] nhr = tl'ām = tm hrbn = its ansa

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

I am myself.

I take ḫts to be the td form from the rootRAP. cf. Heb. ʾnū ]
and its use in the Piel, 'to test' or 'prove.' The tD form
would then be 'to test for oneself.'

mnhlabd: This is probably related to the Heb. 'valley'
plus a m prefix for the idea of 'place,' plus abd, 'destruc-
tion.' This is a fitting description of the place where Sea
is to be destroyed.

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

42. ittpq: See No. 8.

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

(3 Aqht:24) \( \text{tai. km (25) rh. npsh} \)

"Let ther go out like breath his soul

\( \text{km \cdot itl \cdot brth} \).

Like wind, his spirit

\( \text{km (26) qtr \cdot baph} \).

Like smoke from his nose."

Gordon in Ug. Lit., p. 93, translates 'gust.' Herder in
Syria, XXVI, 1949, fasc. 1-2, translates 'un soupir(?)'.
The root occurs also in the same phraseology in 1 Aqht:68
and 93 and is probably to be restored in 3 Aqht:36. It is
found alone in 'nt:pl. ix:II:9 because of broken context.

brlt: As used above and in corresponding passages in 1 Aqht:68
and 93 and 3 Aqht:37, it must equal nps with the meaning of
'soul' or 'spirit.' See No. 54 for occurrences with another
meaning.

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

Its single occurrence is:
(37:III:23) \textit{mu}d \cdot \textit{sin} y] \quad (24) \textit{it}m \cdot \textit{mu}d \quad \textit{L}

\textit{Itm}.

This may be \textit{it}, 'there is,' plus \textit{mu}.

45. \textit{attr}.

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

\textit{1. 'after'\textsuperscript{1}}

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

(2 Aqht:II:23) \textit{ma}su \cdot \textit{attr} (23) \textit{Lnpz}

Sends out incense from the dust.

\textit{Attr} \cdot \textit{attr}

A soldier after him.

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

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

(131:II:1) \textit{tmm} \cdot \textit{hbrk} \cdot \textit{hklw} \cdot \textit{L}

'Right in the midst of my palace.'

(2) \textit{tdd} \cdot \textit{attr}

They go after him.

\textit{tdd} \cdot \textit{ll [wpn]}

The deity [go [.]'.

A similar usage obtains in 18:8, II and 5:23-34.

C. The Virgin 'Anat follows Qde.'

(51:IV:16) \textit{Qde} \cdot \textit{yhdml} \cdot \textit{stx}

'Qde begins to light the way."

(17) \textit{maru} \cdot \textit{kkbrk} \cdot \textit{Lnpz}

Even \textit{maru}, like a star in front.

(18) \textit{attr} \cdot \textit{btlt} \cdot \textit{int}

\textit{1. In some places \textit{attr} could be rendered 'place' like Acc. \textit{asanu}, 'place' but no text establishes this usage clearly.}
Afterwards, the Virgin 'Anat.'

II. 'toward'

(49:II:7) klh * ta [t] (6) limr
"As with the heart of a ew[1] toward her lamb

lm * lb * ln [t] (9) atr b'l
So is the heart of 'An [at] toward Baal.'

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

(53:6) my * lim * bn dnn
"Woe to the people of Dagan's Son

(7) my * bnl t * atr * b'l
Woe to the multitude of Baal.'

An exact parallel occurs in 37:VI:24-25.

IV. 'march!' like Heb. יָמַלֵל , 'to go, march.'

A.

(krt:93) mrbrt. knyr (94) atr *
"And by the myriads Knyr-troops marching

tn * tn * hlk
Two by two proceeding

(95) atr * tbl * klm
Marching by threes, all of them.'

B. A parallel passage occurs in krt:162-163.

V. Other occurrences

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

B. atryt

(2 Aqht:VI:35) mt * uhryt * mh * yh
"As for man, what does he get as his destiny?

(35) mh * yh * mt * atryt
What does man get as his fate?

spsg * ysk (37) [1] ris
Hoariness is poured [on] the head.
46. \textit{utryn}: This is used of a dignitary in the court of Shuppiluliuma. The suggestion of Prof. C. Wieland on the basis of an Accadian parallel tablet at Ugarit, Apud Gordon in \textit{Ug. Lit.}, p. 21, to translate 'prince' is probably correct. Nqum brings as tribute a cup for the \textit{utryn} of equal grandeur to that of the queen. Only the king himself receives a better one. Others receive cups of lesser ornamentation.

(118:29) \textit{kr} \cdot \textit{hra} \cdot \textit{ktn} \cdot \textit{mit} \cdot \textit{pbm}

"A cup of gold studded with a hundred carbuncles (and)"

(30) \textit{mit} \cdot \textit{agn} \cdot \textit{utryn}.

a hundred (stones) of \textit{napsis-lazuli} for the Prince."

(Gordon in \textit{Ug. Lit.}, p. 221)

This also occurs in 300:6 as a personal name, \textit{bn utryn}.

\textit{ktn}: This is found in similar passages in 118:27-28; 31-32, and probably to be supplied in 33-34. \textit{ktn} occurs in 118:21 in broken context. It would suggest 'tunic' like Heb. $\overline{\text{נינ}}$, but we cannot be certain.

47. \textit{bir}: I. A place name

It occurs along with a number of other place names in

(65:2) \textit{bir} \cdot \textit{hmr} \cdot (3) \textit{uskn arb}.

"Bir: five; Uskn:four."

cf. 113:30 for similar usage.

II. \textit{bn birn}, a personal name

Occurs in 301:1:7 and 325:13 among list of personal names.

III. Other occurrences

A. Occurs as \textit{bir} in 314: rev. 4, a difficult and broken passage.

B. The only other occurrence possibly represents a different root.
(6:24) krtqt • mr -?• (25) kdlbst • bbr • mlak

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

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

48. bur: See No. 104.

49. bbt: See No. 163.

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

(51:VII:17) rpth • hln • bbt (19)

"Let a casement be opened in the house

(18) ur[b]t • bbr bkl (19)

A window in the midst of the palace

ly [b] th • bbt • rpt

And let a cleft of the clouds be opened."

The above translation of Gordon in Ug. Lit., p. 36, is probably correct. Note Heb. ‘72, 'breach' or 'gap.'

The same cliche is found in 51:VII:25-28.

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

(67:II:10) thm • aliyn • bil

"The word of Aliyn Baal

bht • aliy (11) qdm •

The message of Aliy Qdm

bht • lmn • ilm mt

Greetings to the son of the gods, Mot!

(12) bdk • an • wd lmk

Thy slave I am even thine forever."
message occurs again when it is actually delivered to M6t in 69:2:7:17–20.

52. bkn: See No. 220.

53. bl: See No. 189.

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

(55:21) k - x-var - asw

"When a horse tosses its head"

(22) bl - St - x-var - b - a[ph]

Inject bl at into his nose."

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

55. bm: See No. 261.

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

(63:1) kbnm - tê  (2) bnm - w - bm

"(For) the priests seven measures and a homer"

(3) qdm - tê  (4) bnm - w - bm

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

It occurs several times as a measure in text 83 which lists allotments to soldiers. Probably also in 41:3, a short text and badly broken, where it occurs with tlm.

II. A. Possibly a certain class of court personnel or 'servants' in a more general sense. It is found as such in a rations text for court personnel.

(93:6) tlm sp bnm tvar (7) arî bnm - tlrw - bnm - prswdy

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

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

(200: rev. 18)  
\[ \text{[field]} \text{of Kbyy in the hand of Ibrüz} \]

(20)  
\[ \text{[field]} \text{of the son of Güm in the hand of the bus of Áglkz.} \]

B. Probably a personal name

(100:5)  
\[ \text{bt \cdot ibn\cdot trk[m]} \]

"Daughter, spea[k] to Bus \]

(6)  
\[ \text{[l]lmt \cdot l]lm \cdot b} \]

"May you have peace, verily peace in \]

It is quite likely that this tablet begins with \[ \text{[ur]le\cdot r} \]

meaning "to my friend." The urle equals the ana mubhi of the Nuru letters and of the Amarna letters.

57. \[ \text{bfr} \]

I. With \[ \text{[b]} \] "to lead to another;"

(Krt:100)  
\[ \text{wysa \cdot trh (101) hot} \]

"And let the newly-wed groom go out

\[ \text{yrb\cdot lnm (102) atth} \]

Let him lead his wife to another;"

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

(125:60)  
\[ \text{lm \cdot bfr[m]} \]

"Why do you lead me \{falsely\}"

(62)  
\[ \text{mn \cdot yr[b] \cdot lnm} \]
How many months has Krt been like a sick one?"

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

(51:IV:16) qds - yuhdm - šb'r
"Qds begins to light the way"

(17) amrr - kkkk - lpmn
Yea Amrr, like a star, in front."

IV. Used of Baal flashing lightning.

(11nt:IV:69) vš' (70) b'1 - mdh - ybr
"Let Baal place, let him flash his lightning."

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

(67:V:6) wat - qh (2) ṭršt - ṣnk - mdk (8) mtrtk
"And thou, take thy clouds, thy wind, thy lightning, thy rain."

See No. 238 for another usage of md'.

58. b'h (t):
It occurs parallel to ls'kt in the message of Tor- 'Il to Ktr- and Hes. The ends of the lines are broken off so there is little hint as to context.

(11ntpl. ix:III:8) št - ls'kt - n
"Place on the thickets -"

(9) ḥb - b'hrt - t
"Put in the open places - ."

Cf. Heb. ḥb and ḥb, the latter in Isa. 19:7.
It occurs in another place, but probably represents the preposition b plus šr.

(51:VII:5) il - ḥq - bgr
"I'll laughed in the mountain"

(6) km - y - 1lm - bspn
Like [ ] gods in Sapan."

The combination lekk appears also by itself in a broken context in 11:39.

50. baal: See No. 9

60. br: I. This equals the Aram. [ ] , "son."

(1:3:5) br = any = man

"My son, my brother, speak."

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

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

"Son of Tptb. [ ] (Judge Baal) [ ] [ ]

(3) br . dmty [ ] [ ] [ ]

Son of Dmty [ ] [ ]


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

(51:1:34) kht . il . alt.

"'Il's throne

kht (35) br.b . hdm . il

A dais above 'Il's footstool

(36) dprwa . bbr

Which glisters in purity."

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

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

III. brt occurs in 52:4, a difficult and fragmentary passage.

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

61. brd: This occurs but once as a verb. It is found in 'Anat in a
passage dealing with the preparation of a great feast for Baal.

(1) \( \text{mr} \) or \( \text{ml} \) (5) \( \text{ml} \times \text{ml} \)

"Arise, prepare that I might serve him"

(6) \( \text{brd} \) or \( \text{ld} \) \( \text{lwm} \)

He slices the breast before him with a sharp knife

(7) \( \text{brd} \) or \( \text{ml} \)

You, the breast of a fattling."

That \( \text{brd} \) means 'to slice' seems apparent in that it is something which is done with the knife. This is made almost certain if we translate \( \text{brd} \) as breast. It occurs in 77:39 as the name of a goddess.

62. \( \text{ml} \): I. 'to flee' (equals Heb. \( \text{ml} \))

(1) Aqht I:154 (1) \( \text{ml} \) \( \text{ml} \) \( \text{ml} \) \( \text{ml} \) \( \text{ml} \)

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

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

II. Used as descriptive of Leviathan (equals Heb. \( \text{ml} \))

Parallels Isa. 37:1. My fellow student, Izz-Al Din al-Yasen, pointed out that \( \text{ml} \) means 'evil.'

(67:1:1) \( \text{ml} \) \( \text{ml} \) \( \text{ml} \) \( \text{ml} \)

"Because you did smite Lôtâ, the evil serpent"

(2) \( \text{ml} \) \( \text{ml} \) \( \text{ml} \)

Did finish off the serpent, crooked Lôtâ

(1) \( \text{ml} \) occurs several times always as descriptive of \( \text{brd} \) except in 34:11 where it may be a personal name. cf. "good." Hence 'аналь' is an apt translation here.

(2) This translation became apparent when it was pointed out in class by my fellow student and friend, Izz-Al Din al-Yasen, that Arabic \( \text{ml} \) was a common word for 'breast' as of a sheep. It occurs in the same sense in 51:III:43-45; and VII:57-59.
(3)  שֵּׁלַע  מֵאָבִי  וְרָאִים

Even the ruler of seven heads."

The above passage is repeated though badly broken in 67:27-30. Also lines 2-3 above are found in 'nt:III:32-39 except that מָתִית is exchanged for תּוּלָי.

'גלוות: This equals 'גלוות as evidenced from the Heb. parallel in Isa. 27:1.

63. בּקֵי: The word occurs but once. It is found in the message of מָטִית to Baal and is parallel with מָטִית - 'spring.'

(67:1:16) בּקֵי  בְּקֵי  תְּקָד (17) " - -

"Or the pools that the buffaloes crave

בּקֵי  בְּקֵי  אֱלֻד

Yea, the spring of the craving of the hinds

(19) בּקֵי  בּקֵי  בּקֵי  נָדַב

Or forsooth, forsooth, the soul

בּקֵי (19) בּקֵי

Yea, the appetite of the asses."

There seems little doubt that this is a correct translation.

In UH, p. 220, Gordon offers Heb. רֵחַ הָאָדָם and Arabic as parallels of בּקֵי. The Acc. תְּקָד, 'to grasp,' would support his translation of תְּקָד.

בּקֵי: Its repetition here suggests the possibility of it being a declaratory interjection. It may equal the Heb. לִדֵּי.

64. בּוּט: I. 'spirit,' cf. No. 45.

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

(2 Aqht V:16) שְׁמִי  מָט  דְּנִי

"Hear Lady Duty;"
Prepare a lamb from the flock

For the soul of Ktr-and-Hss

For the appetite of the Hym of the Handicraft.

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

The sense of the passage seems to demand that we translate this as 'flock' and this is further supported by the Acc. puḥādu.

Other instances of the same usage are found in 67:1:15 and 127:12.

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

"The king departs justified."

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

We have the Arabic jāṣ used in stem VIII with the meaning, 'to depart.' (1)

(1) If this etymology be correct we need not read yrthā. However, since the letter l in the original is distinguished from the s simply by one additional line, it might be better to read yrthā than to posit a new word.
66. bō: This word is used by the Virgin 'Anat is speaking to lesser beings prior to setting off for the Lord of Sapan's crest.

(int: IV: 76) lk . lk . inn . ilm

"Cтг Cтг. 0 retainers of the gods

(77) stm . بتیم

Ye are slow

wan . vnt

But I am fast."

Gordon offers this translation in Ug. Lit., p. 21. In taking bō as 'slow' he follows H. Louis Ginsberg and then points to Heb. כו כו in Exodus 32:1. bō occurs only here and in a similar speech by Kttr-and-Yss in int:pl.ix:III:18.

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

inn: See No. 17.

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

(int:pl.x:v:26) ל תיבל . bō

"[ enters into ]

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

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

(51:VIII:5) בט . טט . 1 . ydm

"Lift the mountain upon the hands

(6) ffb . lar . rhtm

The hill on the top of the palms
(7) **wrd**. *bthptt (9) are*.
And go down into the place of the dead of the earth

**tbr**. *by (7) rnm. are*

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

A similar passage is found in 67:15-17. **hpt** occurs elsewhere by itself but with a different meaning. See No. 165.

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

(77:43) **yr`t (45) b`rgzn**.

"Going down among the flowers

**gbztm` (44) llay**

Among the plants of - - - - - - - ."

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

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

(56:10) **`rgzn** [ **t̂ukn ahb**]

"rgz-plant [ they are compounded together]

(11) **w+ rsg [bapkh]**

and injected into the nose ."

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

(2 Chr:2:2) kōr + šb + bnt + rh.

"Like the fruit of the seven daughters of wind

gdm (3) wahnba

Kids and hares."

Another example would be Im 52:14 providing the restoration is correct. See No. 26. The reading of 221:14 is questionable also.

II. 'tendon' like Heb. יְִדָא.

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

(2 Aqht VI:20) aḥr ḥqmb (21) dlhm

"The mightiest of sinews of the Lebanons

aḥr + gdm + brumm

The mightiest of tendons from buffaloes

(23) aḥr + ḥrqmt + ḥlm

The mightiest of horns from wild goats."

This translation is given by Gordon in Uc. Int., p. 90.


Ḥqmb: This probably equals the Arabic ḥsq, 'tendon' or 'sinew.' Aqht occurs again in line 25 in the same sense with bull.

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

71. ḥdr: See No. 29.

72. ḥhl: See No. 276, II.

73. ṣdr: I. 'degree'. It occurs once as a verb.

(6:27) ṣdr (28) ḥlhm

"I will bless thy sons

ḥm b ḥlm (29) ḥm + ṣdrt

States without thy seeing I will decree."
If the above translation be correct agzrm is the 1. Sg. qtl of the ' stem. cf. קְרֵא in Esther 2:1.

II. agzrm: 'decreed ones of the Sea'

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

(52:58) tqttnn = wtltn

"They labor and they bring forth
tld [ilm] n'mm .
They bear the lovely [gods]
agzrm
Decreed ones of the Sea (1)

(59) bn = vm

Yea, sons of Sea."

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

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

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

(51:V:69) b'l = r'dn = 'dn = tkt = b'lt

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

(70) wtn = qlh = b'rpt

Yea, he gives his voice in the clouds
(2)

(71) srt = lars = brqm

He flashes lightning on the earth."

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

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

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

48.
appears only two lines away. Ginsberg in *ANET*, p. 133, renders it *snow* apparently seeing a possibility of metathesis from the Heb. root יָצַר.

This is a doubtful reading. It is probably a verb telling what Baal does in the _glī_. It also occurs several times in 319 before names and paralleled with _br_.*son.* In these last instances it may mean *offspring.*

75. _glī:_ It occurs as part of an epithet of the Ktīt goddesses.

(77:41) _bāt h_ (42) _lī bīl _glī._

"Daughters of the New Moon
Lord of the sickle."

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

(63:13) _ttbh_ • _bām_ (19) _rām_ • _kām_ • _alīn_ (20) _bīl_

"She sacrifices seven buffaloes as an offering for Alīn Baal

_ttbh_ • _bām_ • _alīn_ (21) [ _kām_ _alīn_ _bīl_ etc.

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

77. _būm:_ This occurs as one of the animals with which the fighting of Mot with Baal is likened. Ginsberg may well be right in *ANET*, p. 141, where he suggests *camels.* The shift from _l_ to _r_ is quite possible under the influence of the _m._

(49:VI:14) _būm_ • _raṭt_ • _bīl_ (15) _̄lūy_

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

_bām_ • _raṭt_ • _bīl_ (16) _̄lūy_

Destroyed sons of my mother

(1) A Goetze in *JBL*, *VIII*, 1938, pp. 407-410, has interpreted _bīl _glī_ as a divine epithet equaling the Acc. _bał _gām._ "Lord of the sickle."
They shake each other like camels.

They gore like buffaloes.

They bite like serpents.

They trample like lions.

*"to cleave to pieces" or Arabic *"to split.*

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

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

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

(1) Gordon in *Ug. Lit.* p. 48, renders *yt* 'n "they shake each other." cf. Arabic *"to shake a thing" or *"to shake (a bough)."
gwr is found as a personal name in 137:46; 300:14, 25, 23 and probably in 302:4.

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

(75:1:12)  il · yzkh · bm (13) lb
"Il laughs in the heart

wygj . bm · xbd
Yea, chuckles in the liver." (Gordon, Ug. Lit., p. 53)

79. gwn: This is found but twice, once in this form and once in assimila-
ted form, gwn.

(51:VII:47)  vstr · mt (48) bnsn
"Not calls from his soul

vstr ydd (49) bnsn
Yea, the beloved is instructed in his kidneys."

Gordon in Ug. Lit., p. 56, translates 'meditates in his in-
wards' and Ginsberg in ANET, p. 156, translates 'thinks in his
heart.' I take vstr to be a st of vtr with metathesis on the
basis of 127:26 quoted below. I feel that 'kidneys' is perhaps
an accurate translation of gwn since we have other words for
'heart' and 'liver' and since 'kidneys' is used in the O. T.

The other occurrence is even a closer parallel.

(127:25)  ap · yd · ytb · lhl
"Then Yad returns to the palace

(1) zhg is a dialectal variant of shq in text 75.
And his kidneys instruct him."

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

(51:IV:9) mtl. n. smd. plb.
"He saddles an ass, he hitches a donkey"

(10) n. gpmn. n. ksp.
He places harness of silver

(11) n. vpl. n. nbnm.
Of gold decorations."
Who dwelt longest in the house of ills

But now he has passed away, even to eternity

Now and from generation to generation.”

This is the elative form of the root, mdd. cf. ̀nô, ‘long’

“And now to return to the story

An offering, an offering, 0 daughter of Ugarit

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

The root ̀nr also occurs with this writing. See No. 277.

Probably a reduplicated stem of the R. type of or. It occurs
but once.

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

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

“Krt sees his sons

He sees his sons impoverished

Great is the destruction of his sitting.”

cf. Heb. ̀nô, ‘to be poor’ or ̀nô in the sense of
impovery.

My fellow student, Clifford W. E. Hansen, called my
attention to the Syriac ̀nô, ‘to destroy.’
htk: This is used as a parallel for bn and ab.

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

A similar cliché occurs in krt.10-11 where htkn is probably to be emended to htkh on the basis of krt 21.

In 76:III:35 we have htk . dgn which equals the more common title for Baal, bn . dgn.

(49:IV:34) thm . tr . 41 . abk

"The message of Tsr-?Il, thy father"

(35) hwt . ltnm . htkh

The word of Ltnm, thy parent."

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

86. gr: I. a personal name or epithet

A. Part of a compound name for Baal

- A portion of a letter to the high priest reads

(18:20) bd lqm . gr

"In the hand of Lqm Gtr"

(21) wbd . ytrhd (22) bl

And in the hand of Ytrhd Baal."

Note the Acc. ras'um, 'mighty,' which makes a suitable title for Baal. cf. Ham. 3,23 - a-na il'uras

ra-as-ri-im.

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

(5:1) k t'trbi? . 'trtr . hr . -b (2) bt mlk

"When Astarte enters the house of the king."

In lines 3-8 there is an enumeration of offerings to be made, as sheep and cattle. Then we have a parallel with line 1.
(26) šôn . tīrûm . gôn . (10) bt mlk

"Going up, Gôn enters the house of the king"

tal . hwr . (11) lôfû . ywrh . lôtr

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

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

Other occurrences as a personal name are 66:4; 34:9; 300:rev:20; 521:III:7.

II. other

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

(18:16) [ ] lôhd . š . d . gôn

"— sheep of the flock/strong."

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

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

(73:II:21) gôn . dbat . btt . int

"The horns of thy strength, 0 Virgin 'Anat"

(22) gôn dbat bîl . ywšh

The horns of thy strength, Baal will anoint."

"Strength" was suggested by H. Louis Ginsberg, Apud Gordon in VH, p. 40, note 5, with a reference to Deut. 33:25,

but this is its only occurrence in the Bible and its meaning is none too certain. In ANET, p. 142, Ginsberg offers no translation of dbat.

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

(51:1:57) nûl . il . d . qblbl . (36) šln

"The shoes of 'Il which he wears (lit. 'receives upon him)"
Gold overflows them (i.e., they are gold plated)."(1)

The table of 'Il which is full

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

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

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

This is the equivalent of minumne, 'whatever, all,' in the Nuzu letters.

An epithet of Môt, it occurs once where Baal makes an end of Môt. It may equal ḫal, 'to be sagacious.'

'Baal seizes the son of Asherah

The mighty one he smites upon the shoulder

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

Ginsberg is probably right when he suggests that these are rhytons shaped like animals. cf. ANET, §. 132.
(3) **dlmn** *yματ* *βεκν*.

The sagacious one he crushes with a stick."

93. **dlmn** I. 'tribute'

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

(51:VIII:45) **dlmn** *el* *ilak* *lab* (46) **lmn** *mt*

"Tribute I will not send to the god Ḫéṣ

[i]dd lydd (47) **il** *āṣr*.

Submission to 'It'a beloved, the hero.'

My friend, Izzer-al Din al-Yassin, pointed out that the Arabic *yματ* was used with the meaning 'to pay special love to.'

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

II. 'poor'

(127:45) **lttn** (46) *dn* *almt*.

"You have not judged the case of the widow

[lttn] (47) *bt* *qr* *mr*.

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

[lttn] (48) *tn* (1) *dl*

Nor driven away the oppressors of the poor."

Dhorne sees 'poor' in **dlmn** in 105:25, 26 and 28 but the language is unestablished in this text as yet.


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

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

(1) *tn* occurs only here and its meaning must be conjectured from the context.
(68:17) nhr • tž.

"River is strong
ynk.

Sea is not brought low

It was on path

His vertebrae are not convulsing

lydir (19) tmh

His countenance is not fallen."

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

\[ \text{Psalm 119:29} \]

ymk: The root is uncertain. cf. Heb. \( \text{ynk} \), 'to be brought low.'

nag: In its other two occurrences it appears without the \( \text{n} \) but with the same meaning. Its use in the above text reflects a D or N stem. It occurs as a personal name in 44:III:15. cf. \( \text{nt:III:31} \), 'to shake, convulse.'

\( \text{nt:III:31} \)  ltn \( \cdot \) nkh \( \cdot \) tš

"Above hay face sweats

ťš. rnšt (32) kslh

The vertebrae of her back convulse."

A similar passage occurs in 51:II:19.

tmn: This would seem to be equal to the Heb. \( \text{tmn} \).

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

(52:25) špē nypkt. dlîtmh

"Sun fructifies their branches

(36) wmbm

And the grapes."
This occurs only here though ba. ypr is found as a personal name in 400:III:10 and ypr occurs as a place name in 109:10; 118:9; and 115:7. It meaning is questionable.

95. dmr: See No. 165, I.

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

(1) (51:III:16) dbh (19) btt

"A sacrifice of shame"

wdbh . {wdbh} (20) dnt

And a sacrifice of whoredom

wdbh . tdmn (21) amnt

And a sacrifice of the vice of handmaids

kbb . btt . ltb

For in it is the shame for baseness

(22) wdbh . tdmn . amnt

And in it is the vice of handmaids."

dnt: cf. Hosea 4:1 - (וַדֶּבֶה) וַדֶּבֶה הָנַעֲדֵי "Whoredom and wine and new wine take away the heart."

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

tdmn: a likely noun formation from the root dmn. cf. Arabic ُطَرَبَةَ , 'blame, vice' or ُطَرَبَةَ , 'to blame one another.'

ltbt: could be the preposition ָל plus a noun formation with the pre-fix of a root.

(1) Ginsberg in ANET, p. 132, translates this as 'banquet.'
(2) Dittography
98. $d'$ (t): Two words of different meaning and derivation appear as this homograph.

I. the noun, 'sweat,' corresponding to Heb. $\text{\textit{y\textbf{y}}}$

(127:10) $\text{\textit{wtdh.n. trhs.mn.b'd't}}$

"And she returns to wash him of sweat."

The verbal form also occurs as in 'nt:III:31, $\text{\textit{mnh.td'}}$;

'his face sweats.'

II. 'Acquaintance,' probably corresponding to Heb. $\text{\textit{y\textbf{y}'}}$

from $\text{\textit{y\textbf{y}}}$

(62:rev. 43) $\text{\textit{'dk.ktrn.hbrk}}$

"Unto thee (is) Kfr, thy companion

(49) $\text{\textit{whe's.d'tk}}$

"Even Hes, thy acquaintance."

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

(51:V:33) $\text{\textit{mnh.b'tlt.'nt}}$

"The Virgin 'Anat rejoices

$\text{\textit{t'd's.(33).n'mn}}$

The feet dance.

$\text{\textit{wfr.a'n}}$

Even move (upon) the earth."

Probably $t'd's$ is to be restored in 'nt:V:12 and 2 Aqht VII:46 on the basis of this passage.

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

$\text{\textit{y\textbf{y}'}}$

Other occurrences are 76:II:11, 28, 29 and III:16, all with the same connotation, motion.
(76:II:11) "She lifts wing and goes by flight."

(76:II:28) "And she moves at a walk
She goes at a walk
Yea, she moves at a dance."

One other occurrence is 76:III:18.

100. ḏpr: I. This combination of letters occurs in 37:V:2 as ḏprk.
The context is so broken that there is no hint as to meaning.

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

(124:14) "Like silver for the merchants
Olive-oil of gold for the merchants
Like small cattle of the chase of the table."

Of Arabic: 'flee.'

III. ḏpr stands alone in broken context in 56:34.

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

(76:III:6) "No one is like our stem [al] creatress
Like -- of our establisher

(1) This entire translation is very problematic. For further study of any see No. 405."
102. dtg: This represents a d plus the root way, cf. ת"א ת, 'to harbor.' It occurs in a passage in which Judge River demands that the gods surrender Baal to him.

(137:16) "tn : ilm : dtgh .

"Give up, O gods, him whom ye harbor
dtyn : hnt

Yea, him whom the multitudes harbor."
The words occur again when the message is actually delivered to 'Il in 137:34-35.

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

(107:rev:12) barh il

"By the spear of 'Il

(13) bnt il

By the nnt of 'Il

(14) bsmd il

By the stick of 'Il

(15) bdtm il

By the dtm of 'Il

(16) bryn il

By the burning of 'Il

(17) bknit il

By the knit of 'Il

(18) bdyn il

By the adyn of 'Il."

dtn, knnt, nnt, and adyn are found only in this text.

104. dt(t): I. It occurs in 'Il's reply to the Virgin 'Anat giving her permission to punish Aght. cf. נו, 'to hit, strike, drive away.'
(3 Aqht rev:18) ḫā · dit · bkbdk ·

"Lay hold of that which is in thy liver

fat · b[ar] (19) lrtk ·
Place (it) in the midst of thy breast
dt · vdt · m'qb

Thine enemy shall surely be driven away."

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

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

(1:7) dr il wp[ b] b'il ·

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

(8) gdit · elm ·

[A head of large cattle (as a) peace offering
gdit · wburm · [b] (9) xnst · ilmu ·

A head of large cattle even as a heave offering [and] as a burnt offering of the gods
b'ilm · dit · wkm · hum (10) ṯrph · mlu! (?) n ·

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

ur[m]: this would seem to be a passive formation of the stem.


(1) If these be translated correctly, this is the first time a heave offering or a meal offering has been recognized in Ugaritic.

(2) This fractional element is problematical and awkward.
64.

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

105. hbt:

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

(18:17) *wym * ubby (18) lcv

"May my brother hearken to my voice

whybt * bad/mth

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

The translation and restoration are questionable. cf.

Arabic: *ḥb, 'to become abject,' and Heb. *ḥb, 'guilt, trespass.' Restoration not in UH.

106. hbt: This is of unknown meaning. It occurs in the Wedding of Nikkal and the Moon. Its parallel, *ḥbht, is likewise unknown.

(77:47) *ḥbh r'mah

"Her dowry and her trousseau

(1) (46) ṭat *ĥbht

— — — toward — — —

(2)

(49) ṭat *ḥbh

— — — toward — — — — ."

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

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

(2) It is useless to etymologize on these verbs until we know the meanings of ḫdr and *ḥbh.
(Krt 154) krt * vht * whlm
"Krt awakes, and 'twas a dream"

(155) tbd * tll * whdrt
The Servant of 'll, and 'twas a theophany."

(Gordon in Ug. Lit., p. 71)
Ginsberg in ANET, p. 144, translates likewise:
"Korot awoke, and (lo, it was) a dream;
The Servant of 'll, and (lo, it was) a fantasy -- ."

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

(77:40) šfr ilht krt
"I will sing of the Krt goddesses"

bn (41) t hll * annt
Daughters of the New Moon/shouting, swallows

bat h (42) il b'il gm
Daughters of the New Moon/shouting, Lord of the Sickle.

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

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

(1) hnt occurs elsewhere as 'staff.' See 49:71:29; 52:6,9, etc.

(2) Gordon suggests a possible play on the words with the different meanings used alternately. See Ug. Lit., p. 53, n. 1.

(3) cf. classic epic style: "Anna virumque cano -- ."
(Kt: 26) ćirb. bharh.

"He enters into his room

wykh.

And he weeps

(27) bit ymm. wykh.

While repeating words, he sheds tears

(29) tatan. adth (29) la. tilm. ar̂ m̂ h

His tears are poured out like shekels to the earth

(30) beth . mth

Like fifth weights on his bed

(31) bo. bkh. ymm

In his weeping he falls asleep

(32) beth . amr̂ m

In his lacrimating drowsiness

(33) šnt. itum

Yes, sleep overcomes him

(34) wykh. amr̂ m

And he lies down (in) drowsiness

(35) wmm

And he sleeps."

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

qms: The root is in doubt here although it appears twice in the literature in connection with lmr as lmr. qms, probably to be taken as 'small lamb.' See 1:44:14 and 11:VI:23 for this usage.

hyt: found only here

î : found only here. cf. Aq. 11'um, 'power.'

110. hyw: This word occurs but once, and the context is too broken to be intelligible.
(6:5) hrr • arf • bar
   "- - - [-] = scarce."

112. hrr: Its only occurrence is parallel to hmd which would seem to establish its meaning.

(75:1:36) h'1 • hmdm • yhdmn
   "Baal verily delights in (them)"

(39) ba'dan • yhrra
   The Son of Dagan rejoices in (them)."

113. hām: See No. 161, II

114. mpt: See No. 324

114. mpt: See No. 37

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

(77:12) lydh zdn [ ]
   "For his love she = = = [ ] ."
   The word is probably to be restored in 77:8.

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

("nt:pl.x:iv:18) t'nym • lzntr [ ]
   "They replied to = = = [ ] ."

117. zṭ: See No. 279

118. ztn: This occurs in the enumeration of the functions of a son, who, it is hoped, will be born to Daniel through the intercession of the deities to 111. The meaning is uncertain.

(3 Lqht:1:26) wsn • bnh bbt .
   "So that a son of his may be in the house
   ztn • bnh (27) hkh .
   A root in the midst of his palace
nsb • skn • ilibh • bdb
One who sets up the stela of the ancestral gods in the shrine

(23) ntr • inh • lars
Who lays his people to rest on the earth
m'su • qtrh (23) l'pr
Sends out his incense from the dust."
The above is the translation given by Gordon in Ug. Lit., p. 96. Ginsberg in AMIT, p. 150, breaks the passage differently and translates the pertinent section, taking ntr as a noun as follows:

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

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


(3 Aqht:38) t'sm • kmr • hhbkh
"She makes him like an eagle in her hands

km • dly (29) bt'rh
Like a bird in her fists."

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

(1nt:II:11) 'tkt [ ] (12) rist • lbwth
"She loads [ ] heads upon her back

'snat [ ] (13) l'pt • hhbkh
She hangs [ ] palms from her hands."

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

'tkt: This occurs also in fragmentary text 151:2 and
'tkt is probably an epithet of Hqt in the follow-
ing:
(14) מִּתְחָלֵת מִידִיָּה • ar(4l)3 mt

"I smote the beloved of the earth gods, Môt

'ìl • Il • 'tk

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

II. 'hba' is probably a place name in 110:10 and 2 Aqht:

VI:8.

III. Occurrences in highly fragmentary passages are


120. ādg: One of the three symbols of Tla', the handmaid of Asherah.

Quite possibly these are indicative of her position as a

mid-wife, since in the lines following the quotation given

below there is labor and travail followed by offspring

being born, apparently to Baal.

(75:1:14) zi • at • ātlā

"Get thee out 0 Tla'!

(15) ātm • yph • ldmšy •

Come Moon to Emšy!

emt (17) ātrt •

The handmaid of Asherah

ch (18) kaḥek •

Take thy bandages

ḥdkt

Thy cloths

(19) ḥtlk:

Thy swaddling bands

wāl (20) hln • tkn

And go into Aln of the midst

(21) btk • mlbr (22) ilšiy

Into the midst of the wilderness of 'Ilšiy.

(22) krv wmt (24) jpr • ān ṣrd

The handmaid didst the dust (with) a mighty hand..."
The scribe in text 75 writes original Semitic d as p regularly.

knn: This may be a noun formation of the root ka',
corresponding to the Acc. knn, 'to bind.'

hst: This has exegetical support only.

htr: This may correspond to Heb. /šâl/, 'to swaddle.'

121. htr: 1. 'to live'

(76:11:30) htr. ech

'mayest thou live, O my sister.'

II. 'animal' like the Syriac א"ג תו .

(61:1:42) s̑t. 11. dot. kamr

'The bowl of 11, a small creature like a lamb

(45) shmt. htr. ymn

Stelae like the animals of Ymn

(44) dhb. rmus. lrbht

In which are buffaloes by the myriads.'

122. hst: 'Anat uses the word in speaking to 11, preparatory to asking him for a house for Baal. It may mean 'to obtain.'

cf. Arabic سًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًسًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًsًs°

('nt:V:38) thmsk. 11. hlm

'Thy word, O 11, is wise

bmsk (39) 1m. 'lm

Thy wisdom is eternal

htr. htr. thmsk

Life thy word obtains.'

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

"lucky life, thy word," on the basis of

'lucky.' Ginsberg in ANET, p. 158, breaks the passage differently --

"Thy decree, O El, is wise:
Wisdom with ever-life thy portion

Thy decree: 'Our king's Puissant Baal .......'

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

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

y 1

krt:116) hzk . al . ts'1 (117) qrbh .

"Thine arrows thou shalt surely send upward toward the city

abn . ydk

Yea, the sling stone of thy hand."

183. hvly: It occurs only in texts connected with Aqht. The meaning is fixed by its parallel, mbr, 'soldiers' as well as by cognates.

(124:8) mbr b'il

"Soldiers of Baal

(9) wahr . 'nt

And soldiers of 'Anat

tm . yhrn . hv1(10)y . zbl .

There hasten the forces of the Prince,

mlk . 'llmy

(Yea), of King 'llmy."

hyly is probably to be restored in 123:18 where it appears along with yhrn.
yhm: This probably represents the root, ḥšp, equaling the Arabic اذاء, 'to hasten.' It occurs only in the two instances cited above with a possible third occurrence in text 127.

(127:57) ṯsn • bgbl

"May there fall in Byblos

(58) ṣntk • bhp?nk

Thy years in thy haste??"

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

(3:46) ṛqm • ṣt [b

"Word he set [ums

(47) b [ṣb] • abu • ṣp • w. hlym


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

(9:9) ṣḏlt • ṣb ṣp • ṣhl [10] ym

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

125. hlq: This root is found parallel to ḥrkm, 'knees,' and has been commonly translated as 'thighs.' It is used in the description of 'Anat's mighty warring where she wades in blood kne[e] deep and then hlq deep. I believe we should take this as 'neck' on the basis of Arabic وهي, 'throat,' thus making her war all the more gory.
(*nt:II:27) kbrkm . tāll hdm (28) ƙar

"As knee deep she wades in the blood of soldier

hlm . hμn' mhkm
Neck deep in the gore of troops."

The m on hkm and hlm is adverbial.

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

hlm may be read in text 117.

(117:18) nwyy . lh(17)lqt . w . pn (18) mlk . nrb'nn

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

nrb'nn: If this is the correct reading it would be the N

stem used in a weakened reflexive sense.

126. lmūrt: See No. 9.

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

(125:28) sh . aḥtk (29) ttnmt .

"Summon thy sister Octavia

bt . hmːh
From the house of her gentle guardian."

This translation is offered by Gordon in Ug. Lit., p. 78.

Ginsberg in AMET, p. 147, translates as follows:

"Call thy sister Thitmanet,

A maid whose passion is strong."

128. hmːt: The word occurs in connection with the wives of Il
prior to their giving birth and also with the wife of
Daniel prior to her bearing a son. Gordon in Uh, p.
228, has given the linguistic evidence. He refers to
the Heb. ḫn (v) in Gen. 30:35,39,41 and the Eg. hmt,
'vulva, cow,' and hmt, 'woman, wife.' Perhaps ref-
ference should also be made to the Arabic
used in different forms to express various desires of a pregnant woman, probably secondary meanings.

(52:49) \textit{wâbr} \textit{• sôthim} \textit{• 7}

"Now he bows down, he kisses their lips"

(50) \textit{bn} \textit{• sôthim} \textit{• nôtma}

Lo their lips are sweet

\textit{nôtma} \textit{• kîrân m/t}

Sweet like grapes

(51) \textit{bn} \textit{• nâq} \textit{• wâbr}

From kissing and conceiving

\textit{bîbhq} \textit{• hâmêt}

From the embrace of pregnancy

\textit{tôtt} \textit{• nên}

They go into labor

(52) \textit{tôbn sôr} \textit{• wâlâm}

They bear dawn and dusk."

A similar passage is found in 52:55-56. Gordon in \textit{Us. Lit.,} p. 61, renders \textit{hâmêt} as 'childbirth.' Rene Largenent in \textit{La Naissance de L'Aurore,} p. 24, translates it as 'la volupté.'

In the Legend of Aqht, \textit{71}’s blessing upon Daniel with the promise of a son is given but the account of the fulfillment is probably to be restored in \textit{2 Aqht: II:}41-47. The blessing is quoted below.

(2 Aqht:1:39) \textit{lînè} \textit{• y’il}

"On his couch he will ascend"

(40) \textit{bn} \textit{• nâq} \textit{• sôth} \textit{•}

\textit{from kissing his wife}

(41) \textit{bîbhq} \textit{• hâmêt}

\textit{from his embrace pregnancy}
129. hmm: 'entreaty'. By the process of offerings and incubation Baal draws near to Daniel. Daniel is desperate because he has no son. After Baal's entreaty to 'Il on behalf of Daniel, a son is promised.

(2 Aqht:1:16) mk ṣāḥ' hnm

"Behold on the seventh day

(17) ṭmāb b'ḥl ṣāḥ

[Then] Baal draws near with his entreaty."

Ginsberg has taken this interpretation in ANET, p. 150, and has aptly pointed out that Baal performed a similar role for Krt in 128:11:12ff.

The verbal form of hmm occurs in 76:1:12 while it is found as a personal name in 107:8 and 323:IV:5.

130. ḫsp: 'to gather'

I. Pgt gathers water (dew from the barley)

(1 Aqht:50) ṣm' ṣgt

"Hear Pgt

tknt .toHexString[y]

Who shoulders water [or]

(51) ḫsp ṣl'rx ḳl

Gathers dew from the barley."

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

II. 'Anat gathers water to wash herself

(1nt:IV:86) ṣḥpm ḳḥ

"She gathers her water

wtrhs

That she may wash herself
A parallel passage is found in 'nt:II:38-39.

The meaning of ḥm is fairly certain from the context. However, we do have Arabic ʾlāma, 'to pick out' or 'cull(dates), 'to reap(corn),' as in:

131. ḥm: (5:31) ʾsmn ṭmn

"Oil of the ṭmn plant"

(22) ṭmn ḡm

And two measures of

(23) ḡm ṭn ṭx

Two pitchers of wine of the fruit

On exegetical grounds ḡm would seem to be a measure of some kind.

ṛmn: This is probably the name of a plant. cf. Arabic ʾlam, 'plant of the class pentandria.'

132. ṭmn: See No. 125

133. ḡm: See No. 254, II

134. ḥrnq(m): Its single occurrence is parallel to ṭmn, 'vineyards.'

(77:22) ʾtm ṣdh ṭmn

"I will make her field like a vineyard"

(23) ṣd ṭmn ḥrnq

The field of her love like a flower garden."

Gordon in Uh, p. 229, has pointed out the Acc. ṭmnqqu:

n. of a plant.

(1) The final m is adverbial.
A parallel passage is found in "nt:II:38-39.

The meaning of  has is fairly certain from the context.
However, we do have Arabic ُ، *to pick out* or *cull(dates,*) ُ، *to reap(corn)*.

131. h'm: (3:21) ُ، ُ، ُ،

"Oil of the Rqm plant"

(22) ُ، h'm

And two measures of

(23) ُ، ُ، ُ،

Two pitchers of wine of the fruit

On exegetical grounds h'm would seem to be a measure of some kind.

Rqm: This is probably the name of a plant. cf. Arabic ُ، ُ، , * plant of the class pentandria."

132. hpp: See No. 185

133. hs: See No. 254, II

134. hraq(m): Its single occurrence is parallel to krum, 'vineyards.'

(1) ُ، ُ، ُ،

"I will make her field like a vineyard"

(23) ُ، ُ، ُ،

The field of her love like a flower garden."

Gordon in "nt, p. 229, has pointed out the Acc. ُ، n., of a plant.

(1) The final m is adverbial.
135. hrs: See No. 29

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

\[ \text{htr} \text{ tsk} \text{ tsk} (\text{nt:III:15, IV:55, pl ix:II:21}) \]; all three with the suffix -\text{t}, 'thy.' Of these three parallel nouns only \text{htr}, 'tree,(grape)vine' is definable, and so provides the only possible clue to the meaning.

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

\[ \text{dl} \cdot \text{ylmn} \cdot \text{htr} \cdot \text{ba} \]

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

(56:15) \text{w} \cdot \text{pr} \cdot \text{htr} \text{t} \\
"And the fruit of htr t ."

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

138. htr: See No. 55.

139. htr: See No. 120.

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

\[ ('nt:pl x:IV:7) \text{dl} \cdot \text{ylmn} \cdot \text{htr} \cdot \text{ba} \]

"That they do not go speedily in -

(8) b pr \cdot \text{hblttn} .

In the dust - - - - - - - - ."

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

(krt:30) 1ab (61) orl . agryt

"Prepare food for the city

(62) htt . lbt . hbr

Wheat for the house of Hbr."

(138:IV:19) tr . hbr rbt

"The bulls of Great Hbr

(20) hbr . trt

Little Hbr

(21) bt . krt . thun

They enter the house of Krt."

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

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

(118:34) [mit iqni] lhbbrn[r]

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

We have secured the vocalization from the occurrence of the title in mesopotamia. cf. a-na awelbu-bur-tamu-ra, cited in Syria 21, 1940, p. 254,255.

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

(51:II:8) ətt . hptr . list

"She places hptr on the fire"

(9) hbrt . lzn . hbrn

Hbrt on the top of the coals."
144. **hbt**: It occurs in text 2 which consists of rituals and sacrifices to be used to protect the city of Ugarit from outside invaders. Gordon in **UN** p. 230, has pointed to Acc. *habatū*, 'to plunder,' (2:13) ulp . *hbtkn*.

"Chief of your spoilers

ulp . md [lk] n .
Chief of yo[u]r [op]ressors."

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

Parallel passages occur in 2:22 and 30.

145. **hh**: I. This word occurs only in the Baal and 'Anat cycle in connection with Môt's land of inheritance. It may mean 'gates' or 'opening.' cf. Arabic  ג'א , 'aperture in a wall,' or see Eth.  גא 'door.'

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

"Lo the throne of his sitting

hh . ars (14) nhlth
The gate of the land of his inheritance."

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

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

146. **kt**: See No. 107.

147. **hym**: This as well as *tbth* is to be taken as a casting of silver having to do with the making of a crown for 'Il if *kt* is to be translated 'crown.'
(31:1:30) ysa   hkm   mtbth
"He casts hkm and mtbth"

(31) kt   il   dt   rbtm
The crown of 'Il of two myriads

(32) kt   il   nbt   bhrp
The crown of Il adorned with silver

(33) bhrp(h/a(t   bhr   hre
Plated with gold."

Gordon in *UH*, p. 25, suggests kt equaling the Heb.

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

149. *hmrt*: See No. 109

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

(55:6) [k   yhd]   swm   hmrt   w[ ]   k
"[When] hmrt [seizes] a horse then".

150. *hm*: See No. 468

151. *hm*: See No. 31

152. *has*: I. 'to consider' or 'to reflect upon'

(31:IV:56) hwh   yd   il   mlk   (50) yhsk.
"If the love of king 'Il makes you consider
ahbt   tr   t'rkk
Yes, the affection of Tor overcomes you."

Gordon in *UH*, p. 251, has pointed to Acc. hsssu,
'consider.'

trr: occurs only in the above passage and in

(77:26) vbr(1) ftr t(rev:29) th lk ybrmy.

(1) *spr* occurs but this once and the translation has only exegetical support unless Arabic jaz, 'to forgive' might tie in with a meaning like 'to indulge(someone in something) here.'
"Attar will consent to marry Yb’dmy to thee.

The daughter of his [father] 

lbu y’rrr.

The lion will be won over."

(128:III:25) wthss · atrt (26) ndrh

"And Asherah considers her vows."

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

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

(1 Aqht:28) bn]ši (29) inh

"on lifting her eyes

wtpns (30) bnrn.

Lo, she sees in the threshing floor

y’hrb (31) yzly.

dries, it droops

yhp · ib (31.

The ib sinks."

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

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

154. hnr: See No. 145.

155. ḥnt: This refers to a class of soldiers, possibly mercenaries.

cf. Heb. yhđgh, 'free (from a master).'

(krt:87) wṣāi · ṣn · mī

"Let the multitudes of M' go forth

(68) abuk · ul mad

Thy host a great force
(89) \( \texttt{til} \cdot \texttt{mat} \cdot \texttt{rbt} \)
Three hundred myriads

(90) \( \texttt{hpt} \cdot \texttt{dbl} \cdot \texttt{spr} \)
Mercenaries without number

(91) \( \texttt{tan} \cdot \texttt{dbl} \cdot \texttt{hr} \)
Reserves without reckoning."

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

(128:5) \( \texttt{arh} \cdot \texttt{tzr} \cdot \texttt{1'glh} \)
"As a cow moos for its calf"

(6) \( \texttt{bn} \cdot \texttt{hpt} \cdot \texttt{lumhthm} \)
So the sons of mercenaries for their mothers."

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

\( \texttt{bthptt} \) occurs twice. See No. 68.

156. \( \texttt{hat} \): See No. 104

157. \( \texttt{hr} \): I. One of the compartments of the house of the king

(5:1) \( \texttt{k t'rbi(?) \cdot ttrt \cdot hr \cdot -(?) (2) bt mlk} \)
"When Astarte enters the banquet hall in the house of the king."

These two letters occur in 5:5 as \( \texttt{hr} \) but may be a different word.

II. Other occurrences

(6:16) \( \texttt{m} \cdot \texttt{m} \cdot \texttt{wmdbht} \)
"- - and altars

(17) \( \texttt{hr} \cdot \texttt{1'1} \cdot \texttt{khkbt} \)
\( \texttt{hr} \) upon the stars."

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

These two letters occur in 5:5 as \( \texttt{hr} \) but may be a different word.

II. Other occurrences

(6:16) \( \texttt{m} \cdot \texttt{m} \cdot \texttt{wmdbht} \)
"- - and altars

(17) \( \texttt{hr} \cdot \texttt{1'1} \cdot \texttt{khkbt} \)
\( \texttt{hr} \) upon the stars."
This hr probably represents a different word than that of text 5.

\( h(w/z) \) is found in 08:4 but the text is obscure.

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

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

(52:38) vr - bmm - əgr

"He shoots in the heavens a bird

vr

He plucks (it)

yat (39) lpm

He sets (it) on the coals."

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

(51:V:75) sh - hrn - bbhtik

"Call the bulls into thy house

(76) צִבּ - הבּ - הֶלַק

The gazelles in the midst of thy palace."

Gordon in Ug. Lit. p. 35, suggests 'bulls' and 'gazelles' as tentative in the light of 128:IV:5-30 where guests are
so-called. Ginsberg in ANET, p. 133, takes these words to represent materials brought into the house for the conflagration which occurs later.

"Summon weeds into thy house,
Herbs into the midst of thy palace."

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

hnm is found also in 108:rev:12 along with other obscure words.

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

(\text{nt:pl.ix:III:21}) \text{idr} . lvt [ n nmm 'm ltpn]

"Thereupon he set a face toward Ltkn."

(22) \text{il ēnpd} .

God of Mercy

tk hrν [ n]

In the midst of the mountai[n .]

Gordon in \text{UH}, p. 252, has pointed to hurnanu, 'mountain.'

Much the same phraseology is found in \text{nt:pl.ix:II:23}.


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

(52:17) \text{wtqbrnh} .

"And she buries him

\text{tstn} . bht (16) \text{ilm} . \text{are}

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

Wherever the spirits were thought to dwell is that which hρt means. Izz-Al-Din al-Yasin has suggested the Arabic hrνn, 'vast expanse of desert.' A similar cliche occurs with reference to Baal again in 67:V:5-6 and three times with reference to Aqht: 1 Aqht:111-112;136-137;140-141.
163. *ha* : Probably these two consonants represent more than one root.

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

(51:VII:33)  

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<td>abn</td>
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"I will treat harshly the bound ones.

(34)  

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<td>qdmyn</td>
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The early ones, the back, they jump

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<td>ib</td>
<td>b'lt tihd</td>
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The enemies of Baal cling to the forests

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<td>snu</td>
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The foes of Hadd to the sides of the Mountain

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<td>wnr</td>
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Theyn Aliyn Baal answers

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Enemies of Hadd

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Why do you fear

(39)  

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Why do you fear the arms of our bravery?"

*bha* : I take *bha* to be a different root constituting the threat of Baal. cf. Arabic قَاذَض, "to treat harshly."

*rta* : I have translated *rta* as though equal to Heb. pual,  

/יִתָן/ "to be bound." The only other occurrence of this root is in 6:24 and would seem to picture Asherah clothing herself in the garb of a messenger.

See No. 47.

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

*thn* : cf. Arabic قَاذَض, "to fear." It should be noted that
the root is not certain and other translations are possible. Gordon in Ug. Lit., p. 36, translates \( ti.\ jh \) as 'seize' thus depicting an invasion by the enemies of Baal and so translates \( t\h \) as 'in- vade.' Arabic \( \ddot{c} \dot{c} \), 'to pass through' would support this rendering. Gordon takes \( \text{hsh} \) to be the same root. Ginsberg does likewise in AMET, p. 135, but translates 'quake.'

\( \text{ntq} \): may equal Heb. \( \text{p\,w} \), 'arms.'

\( \text{dmw} \): The word division is problematic. I have translated as though the root were \( \text{dmw} \), equaling the Arabic \( \text{d\,m\,w} \), 'bravery.'

II. Part of a compound name of a god, \( \text{il\,h\,} \), (107:9)

III. A noun formation probably representing a different root, possibly equaling the Heb. \( \text{nw\,n} \), 'to be silent.' Ilmu speaks to his father, Krt, concerning his old age and sickness, pondering the question as to whether a god dies.

\[(125:2) \quad \text{k\,k\,lb} \cdot \text{bbtk} \cdot \text{ntq} \]

"Like a\[\text{dog} \] thy pupils grow dim

\( \text{kmn} \) (3) \( \text{ap} \cdot \text{ntk} \)

Like a cur also (is) thy silence

\( \text{ap} \cdot \text{nh} \cdot \text{ik\,ntq} \) (4) \( \text{ntn} \)

So, Father, like mortals will you die

\( \text{whtk} \cdot \text{lntn} \) (5) \( \text{ntq} \)

Truly thy silence is given over to old age."

Similar passages are found in 125:15-19 and 100-103.

(1) That these verbs are to be taken as of the \( N \) stem rather than l.pl. is born out from the context which points to Ilmu speaking alone with Krt.
bbtk: cf. מְלֹך = 'Pupil of his eye,' Zechar. 2:12.
'tq: is probably equal to Heb. יַעֲשֶׂה, 'to grow old.' cf.
Psa. 6:8: רֹצֶ֫ה/יַעֲשֶׂה יָרְאָה הַיָּמִֽים
'mine eye waxes dim because of mine enemies.' 'tq occurs elsewhere as the passing of days. cf. 49:II:26.

164. יָבָן: See No. 163, I
165. הָגָט: See No. 163, III.
166. הָזָז: Found only in the Legend of Krt, it probably refers to a
class of troops. It is evidently non-Semitic. It is
parallel with קָמֵי, likely another class of soldiers.
(krt:22) בָּלָק = לָלֹחֹ֑מ = הָזָז
"There go הָזָז by the thousands
(93) מְלֹֽבִֽך = קָמֵי
And by the myriads קָמֵי."
Ginsberg in ANET, p. 143, translates:
"They march in thousands serried
And in myriads massed."

167. הָגָט: This is of single occurrence and in a badly broken
context. It is found with רְח.
(5:34) מַלָּא = רְח + הָגָט / לֹֽכֶ֑ד
" impoverishes his spirit of הָגָט / לֹֽכֶ֑ד."

168. הַת: By magic and the use of a wand סִתְּטַט rides Krt of his
illness. The accomplished fact is recorded in these
words.
(127:13) מָלֵֽכ = דְּמ = הַת
"Death then is cut off
סִתְּטַט = דְּמ = לָאָנ
S'tqt then prevails."
The הַת probably is the root הַת. See No. 169
A similar passage is 127:1-2 where the command is given
that S'tqt overcome the illness. The imperative form,  לְתַמַּה, occurs there in place of לְתַמַּה as above. The root is probably מָלַיְנ, corresponding to the Arabic  قَبِلَة, 'to rule, to be set over.'

169. hti: 'to cut up.' This probably is related to the Egyptian hti, 'to carve' as used in Sinuhe.

I. Mot describes how he dealt with Baal.

(49:II:21) nes ... aliyah b'il

"I track Aliyn Baal"

(22) dbnn ank ... bpv

I make him like a lamb in my mouth

(23) kli ... bthmay ... htu hw

Like a kid in my jaws he is cut up."

nes: This may equal Arabic  قَبِلَة, 'to track(game).'

The same cliche is found in 51:VIII:17-20 where the messengers of Baal are told not to draw near to Mot lest he make them like a lamb in his mouth, etc.

bthmg: Its meaning is fairly well fixed by the parallel, 'mouth.'

II. The root occurs several times in the epistle of Iwirisarri to Play as follows:

(54:7) hmt ... b'li (s) nhtu

"I have heard that they were slashed sorely:

ht (9) hm ... inmm

Lo, if there is nothing (i.e., no help)

(10) nhtu

They will be cut up."

III. See No. 168 for another possible occurrence.

170. htr: This is an instrument with which 'Anat scatters the god Mot. It may be a winnowing fork. It could be a knife
of some sort since in 49:V:10-19, Mot speaks to Baal and testifies that he experienced scattering with the sword.

(49:II:30) thead (L) bm: ilm: mt:

"She seizes the god Mot

bhrb (52) tbqnn .

With a sword she splits him

btr: tdr (53)nn

With a fork she scatters him."

171. tbq: See No. 227.

172. thr: It occurs only as mthr and might be another name for Sea.

(137:40) lk [tmb (v) mllk (41) ym]

"How can you smite the messengers of Sea

[t]\dt . tpt . mhr .

[Emi]series of Judge River

mllk . mthr . ymb?

Messengers of Mthr . . . . ."

173. tlb: It is found only in a fragmentary portion of text 67.

(67:IV:2) wtlb .

"And for seeking .

(3) mit . rh .

A hundred . .

(4) tlb . a

-- seek . . . . . . . . . . . . . . .

(Gordon in Ug. Lit., p. 41)

We note Arabic , 'to seek' but the fragmentary character of the above text prohibits any certainty as to its correctness.

174. t'm: It is found in Mot's threat to Baal. While this is a common Heb. root for 'load' it might correspond to a less common Heb. usage as in Isa. 14:19.
pierced with a sword." Line 27 below could have contained the instrument.

(67:1:23) mat * bi't

"And I will catch, O Baal

[t]m * it'ink

I will pierce you sorely

(27)

mat: This could be equated with 'to catch,' if the interpretation be correct.

175. muh: This is some creature of the sea and it is possible that it is a particular fish from which an extraction was used to make rouge as in each case where it is used it would seem to be a part of the toilery of the goddesses of the Phoenician murex trunculus from which 'royal purple' was made.

(1 Aqht:303) trth [e]

"She wash[es] herself

(204) wt'adm:

And she rouges

tidim * ba'lyv

A rouging from the husk

(205) dalp šd * muh * bvm * t[ ]

Of a thousand acres, muh in the sea -[ ]-

It occurs again at the end of an account of the ablutions of 'Anat.

(*nt:IV:69) t̨pp * amham * dalp * šd

"The harua leap by the thousand acres

[muh bvm (20)]

The [muh-fish in the sea by the myriad of hectares]."

(Gordon, Ug. Lit., p. 21)
The zuh bym is restored from a parallel passage, 'nt: II:42-43.

Ginsberg, in ANAT, p. 127, translates quite differently and he does connect it with the toiletry of 'Anat.

"She rubs herself in with ambergris.
From a sperm-whale."

176. zuh: See No. 267.
177. zph: See No. 194, II
178. ybm: This root is common only in the epithet of 'Anat, ybm lmn, (var. with assimilation ymmt lmn). 'The Ybm of Nations.' Taking this in the sense of the Hebrew /ld, 'childless widow who is to marry a brother of her deceased husband' in accordance with the rules of levirate marriage, the epithet could be translated 'The-Widowed-Sister-in-Law of Nations.' The significance of the epithet remains obscure. The root may occur in two other passages without the (t) suffix. Both passages are broken and somewhat obscure but have been translated, 'brother-in-law.'

(49:1:3) L ybm. ybm. lilm

"[ ] -- a brother-in-law to the gods"

(125:94) ybmh. mb[ ]

"her brother-in-law, seven [ ]"

The above translations are those offered by Gordon, in Ug. Lit. pp. 43, and 79 respectively. Any certainty must await more evidence.
179. ydv: See No. 3.

180. ydv: This occurs in an obscure section of 1 Aqht. The lacunae, uncertain readings, and hapaxlegomena prohibit any sensible translation at this point.

(1 Aqht:64) vaspm - tlim - Ivpnm
(63) nawy - Htt - y

ydv: This is undoubtedly a verb and should be separated from pm - as , but the root may be any of the possible combinations with one weak letter.

tlim: This looks like 1 with two weak letters. Ugaritic does have the root 1', 'to overcome.'

nawy: If the reading be correct, this could mean 'perpetually.'

cf. Heb. נפק , 'perpetual.'

Htt: See No. 475 for other occurrences.

181. yh: See No. 526.

182. yh: See No. 29.

183. yh: See No. 472.

184. yh: This occurs in the account of the fierce battle waged by the Virgin 'Anat.

(*nt:II:50) ihtsb - bh - tlim -

"Battles between the two tables

vnh (31) -it - bm - yw

Shedding - - - the blood of soldier

vsh - am (52) -lm - bh

Pouring oil - - - from a bowl."

(Gordon, Ug, Itt., p. 18)

Possibly vnh is 'filling,' in which case bh would be 'into a bowl.' cf. Egyptian mh, 'to fill.'

186. ye: I. The root is probably na, equal with Heb. ū.ū
to tear away' or in the Niphal, 'to remove.' When
not and Baal are fighting, Sun appears and threatens
not with the vengeance of 'Il.
(49:VI:28) .Imp • al • ṭem'k • at (27) it • abk
How will not Ter-Il, thy father, hear thee?
1 • ṣa' • at (28) tbtk
Will he not tear away the props of thy throne?
A similar cliché occurs in 129:17-18 where apparently Sea
II threatens someone in a similar manner.
II. nominal used as 'remover'
(1 Aqht:159) ṭem'k • barm • al (160) yan
May thy roots not flourish in the earth
riš • ḫiy • ḫd • ṭem'k
May(thy) head be lowered in the hand of thy
remover."

166. ṣ'bdr: This is a word used in a descriptive sense of Aray, one
of the daughters of Baal. Its meaning is unknown. It
occurs only in this sense, except, perhaps, it is to be
found in 57:1, a Hurrían text.

(1'n:III:2) 1 • ḫd • alym (3) h'1
For the love of Aley Yn
yd ḫdy • bt • ar
The affection of Ḫdy, daughter of light
(4) eḥbt ṭly • bt • ṭb
The devotion of Ṭly, daughter of rain
dd • ḥray (5) bt • ṣ'bdr
The love of ḥray, daughter of ṣ'bdr."

ṣ'bdr: This may well be non-Semitic. It is probably some
phenomenon of nature.

(1) On any translation one may choose, it would be necessary to
supply some pronominal suffix to riš.
These three daughters occur again with their respective epithets in 'nt:IV:pl. vi:IV:3-5; 'nt:V:49-51 (restored); 51:1:17-19; 51:IV:53-57 and 130:11-13.

191. vpt: I. This probably represents the plural form corresponding to Heb. נַדֵּד from נִדְדָל, 'fair, handsome.' The obvious meaning in Ugaritic is 'cow' since it parallels alp. It could be a term applied to extra fine animals.

(76:III:3) alp * lbtlt * 'nt [?

"An ox for the Virgin 'Anat [?

(4) vpt lybat * li [?

Yea, prime creatures for the Sister-in-Law of Na[?]

II. Its only other occurrence is in a short and badly broken text.

(30:1) [?

(2) vpt * ls [?

(3) hâlm * [?

(4) btk * b [?

(5) gyk [?

(6) bt * [?

About the only clear word is btk.

192. vgt: See No. 357.

193. vtr: See No. 22.

194. vkr: I. Found in text 76 if the reading be correct.

(76:III:25) wtxzynn (?) * b --

"And she covers him (?) with -- --"
(26) יָרַח - מַלּות
- תורה, kins man, even her offspring
(27) יָרַח - בַּר
- her young
(28) וְרָק , תָּל , b'ח; y (29) מַלּות
- - - she goes up into the mountain of Malat."

য়াহ: See No. 472, V, possibly יָרַח to be read as in 154:6.

מים: in line 26 probably refers to her child if the translation of y be correct.

ר: in line 37 is probably a verbal form.

II. וְרָק occurs again in another broken and obscure text.

(1)
(6:14) לַמָּו - בַּרְק [ l . (v)תַּהמ .
(15) לַמ . בָּצֶה . לָקָה

None of the words in these lines are known or found elsewhere except לָקָה, 'to the corners.'

195. מַלּות: See No. 482.

196. בַּר: I. Probably some kind of insect which comes in huge numbers. It is parallel to יְרֵם, 'locusts' and is expressive of the numerical quantity of 'Anat's slaying.

Gordon has suggested 'grasshoppers' in UG. Lit., p. 17.

('nt:II:9) בָּשֶׁת - בַּרְק - מַלּות

"Under her like grasshoppers are heads"

(10) יָרַח - בַּרְק b

Beside her like locusts are hands

ב - נָמ (11) בָּשֶׁת . בַּר . מַל

Like thorn bushes heaped the hands of soldiers."

Ginsberg in ANAT, p. 133, translates בַּרְק, יְרֵם, ל to sheaves, locusts, and grasshoppers, respectively.

(1) The root is obscure and more than likely has no relation to I above.
kdR: is found in 23:10 and 131:8, but the text is fragmentary.

asm: cf. Heb. יִֽפְרָק, 'thorn bush.'

asm: cf. Heb. טֹ֖רְקִי, 'heap.'

II. kdm occurs as a personal name in 64:22; 305:8; 309:26; and 310:4.

197. kzyo: See No. 15.

198. khes: This occurs twice but without sufficient context to give us much hint as to meaning.

\[(\text{nt:pl.x:IV:10})\; \text{kren} \cdot \text{bklat yd} \]
\[(11)\; \text{kmal} \cdot \text{khe} \cdot \text{tus} \]
\[(12)\; \text{tkr} \cdot \text{il} \cdot \text{bnh} \cdot \text{tr} \]

For kmal, khes, and tkr it seems useless to hazard a guess at this point. khes does occur again but without help to us.

\[(126:IV:8)\; \text{khes} \cdot \text{kmr}\]

199. klnv: This is made up of the root kl, 'both.' cf. Arabic ﺟـ: 'both.' After proclaiming Baal as the king, the following cliché occurs.

\[(\text{nt:V:41})\; \text{klnv ash} (42) \text{nbln} . \]

"Let both of us enjoy his chalice

klnv \cdot nbl \cdot kah

Let both of us enjoy his cup."

Gordon in Ug. Lit., p. 23, has suggested that this is a drinking scene. This view is supported by the context of a parallel passage in 51:IV:45-46 where a few lines previously the gods are eating and drinking. Ginsberg in AMET, p. 133, offers a tentative translation, interpreting the passage as a call for tribute to Baal.

"All of us must bear his gift,

All of us must bear his purse."
Everyone of the words given above occur only in the passage quoted and its parallel in text 51.

\( \text{\textit{g2}} \): This might well come from Arabic \( \text{\textit{تَّقَيَّشُ}} \), 'to engrave.' That this could well be applied to a chalice is indicated by 51:1:40-44 where the dishes would seem to be engraved or painted. See No. 121.

I have suggested 'to enjoy' for \( \text{\textit{mbl}} \), comparing it with Arabic \( \text{\textit{تَّقَيَّشُ}} \), 'to wet' but also 'to enjoy.'

200. \( \text{\textit{klt}} \): When Krt falls asleep, he is given instructions in a vision concerning ritual and sacrifice by which he is to obtain a son. \( \text{\textit{klt}} \) occurs in krt:69 in these instructions. It is found again with the same usage where it is recorded that Krt carries out the instructions.

\( \text{\textit{krt}:159} \) \( \text{lgh, inr} \cdot \text{(160) dbh. bydh} \)

"He takes a lamb of sacrifice in his hand"

(161) \( \text{\textit{llh}, klattn} \).

A kid in both of them

(162) \( \text{\textit{klt}, lhmh, dnzl} \).

Loaves of his bread of hospitality

(163) \( \text{lgh, marr, lsr, db}\n\)

He takes the heart of a sacrificial bird

(164) \( \text{\textit{wsg}, bal, htt, vn} \).

He pours wine in a cup of silver

(165) \( \text{\textit{bal}, hra, abt} \).

Honey in a cup of gold."

\( \text{\textit{klit}, dnzl, and marr} \) occur only here and in parallel passage, krt:66-72.

Gordon has suggested the 'loaves' for \( \text{\textit{klt}} \), but this has been conjectured from the context.

\( \text{\textit{dnzl}} \) probably represents the root \( \text{\textit{nzl}} \), and it may prove to be
related to Arabic  \( \overset{\text{\textsuperscript{\textdagger}}}{\text{\textpi}} \), 'to give hospitality to, to lodge, to entertain.'

Ginsberg in \textit{ANET}, p. 143, translates line 69 which is parallel to line 162 except for a change of pronominal suffix on \( \text{lhm} \), "All thy most tempting food."

\textit{morr}: meaning is conjectural.

201. \textit{kmyr}: See No. 166.


203. \textit{kmm}: This is found twice in the literature but with no indication as to meaning. One wonders if this might be cognate to Arabic  \( \overset{\text{\textdagger}}{\text{\textpi}} \), 'to cover' and be used in the sense of the Heb.  \( \overset{\text{\textdagger}}{\text{\textpi}} \), 'to cover, to forgive.' Note in 9:1, \( \overset{\text{\textdagger}}{\text{\textpi}} \text{h} \cdot \text{npv} \), 'forgiveness of soul' which would lend support to this suggestion.

(9:15) \( \overset{\text{\textdagger}}{\text{\textpi}} \text{w} \cdot \text{lum} \cdot \text{knm} \)

and peace offerings

(16) \( \overset{\text{\textdagger}}{\text{\textpi}} \text{k} \cdot \text{mn} \cdot \text{tnp} \)

\( \overset{\text{\textdagger}}{\text{\textpi}} \cdot \text{[n]} \cdot \text{[n]} \)

\textit{npv} is found only here with a prefix if the root is \( \overset{\text{\textdagger}}{\text{\textpi}} \).

(23:7) \( \overset{\text{\textdagger}}{\text{\textpi}} \text{lam} \cdot \text{w} \cdot \text{[n]} \)

"Birds and"

(3) \( \overset{\text{\textdagger}}{\text{\textpi}} \text{nn} \cdot \text{w} \cdot \text{in} \cdot \text{sr} \cdot \text{[n]} \)

and there is no bird"

204. \textit{knw}: See No. 25.

205. \textit{knr}: See No. 29.

206. \textit{kny}: This occurs three times in the literature, each time having to do with the famous daughters or brides of Baal.

(51:IV:54) \( \overset{\text{\textdagger}}{\text{\textpi}} \text{w} \cdot \text{kl} \cdot \text{knyt} \)

"The dwelling of the brides, entitled:

(55) \( \overset{\text{\textdagger}}{\text{\textpi}} \text{w} \cdot \text{dr} \cdot \text{bt} \cdot \text{ar} \)

The dwelling Pdry, daughter of light
(56) m'lt lty h' rb
The shelter of lty, daughter of rain

(57) m'rb arc jy h' r'bd
The dwelling of Arsy daughter of r'bdir.

cf. Heb. 7:15 in Pual, 'betitled' or Arabic ــ، 'to surname.' This same cliche is found in 51:1:15-19 and 'nt:pl.vi:IV:3-5.

207. kmr: See No. 29.
208. kmr: See No. 105.
209. ksa: See No. 211.
210. ksm: See No. 120.
211. ksm: I. In some instances it is simply the dual or plural form
of ksm, 'cup,' though the Heb. has the feminine formation.

(1:9) ksm - lms (10) l'rh
"And two cups, fifteen units."

(3:19) ksm - til'l
"Cups, thirty."

II. Represents root ksm, 'spelt.' cf. Heb. pl.m'vs'm, 'spelt.'

(125:III:5) sblt lsm . arc
"Laws, trees of the earth

(4) lksm . nyt . l
For spelt, waters of the wall

(5) lars m l'x . b'1
For the earth, the r[ai]n of Baal

(6) wlad . mtr . ilv (7) n'm
And for the field, the rain of the Good

(8) wlad . mtr . ilv (9) n'm
And for the field, the rain of the Good

(1) Note this is probably a dialectical variant of sblt. Cf. Judges 12:6.
For the wheat, in the well, in the tillage.

Spelt upon — like perfumes."

Gordon in Ug. Lit., p. 80, has offered 'tillage' as a possibility for nr- and 'perfumes' for trtm. cf. Heb. 'to till' and Arabic, bskm, 'perfume.'

III. That which a filial son eats for his father in the house of the god. It is probably to be understood as 'shares,' a figurative usage derived from 'cups.' This is the sense in which Obeinmann in How Daniel Was Blessed with a Son, p. 5, took the passage below.

(2 Aqht: I: 31) [g]hd · ydh · bskm

"One who takes his hand in drunkenness.

One who carries him when he is sated with wine.

One who eats his shares in the house of Baal.

Similar passages occur in 2 Aqht: II: 4-6 and in 19-22 supporting the above restorations except that must must be restored entirely in these two passages.

212. k'î: This occurs only in the brief text 58.

(58:1) šrr (2) k'î (3) [ ]

"Ten/pour k'î of [—].

šrr (4) sg

Ten/pour sg."
213. **kra**: See No. 120.

214. **kra**: The root is uncertain. It occurs among other unknowns in an obscure section after the account of the slaying of Lôtân.

(67:1:6) **ttkh** • **tttrp**

"Arise, ... --

énm • **kra** (5) **indk**

The heavens gird thee like --

enk ispi • utn (6) **érm** • *entn*

I will eat utn **érm** that I may die."

**ttkh**: This appears again in 67:1:30 and probably the remainder of the cliché is to be restored in the missing lines. See No. 526.

**tttrp**: This is found only here with no indication of meaning, although it would seem to be a verb form of 2 m.s. like **ttkh**.

**utn **érm**: This would seem to be some poisonous substance.

See No. 11 for other occurrences.

215. **kâd** (var. **kâd**): See No. 65.

216. **kâdp**: See No. 232.

217. **kâr**: See No. 33.

218. **kt**: See No. 147.

219. **ktm**: See No. 46.

220. **ktaz**: The root is uncertain and its meaning is not fixed. It occurs but once.

(51:VII:40) **tn** • **bl** • **gdn** • **ydh**

"Baal's eyes guide his hands"

(41) **ktaz** • **arz** • **bmnh**

As the cedar swings in his right hand

(42) **blm** • **vtb** • **bl** • **lbthth**

Silently Baal returns to his house."
101.

adm: cf. Arabic 'to precede, to lead the way to.'

bkm: 'Weeping' does not seem to fit the context since Baal immediately declares he will not submit to Môt. Then following a period of reflection in lines 47-49, he declares himself as sole ruler over the gods. Perhaps

bkm equals the Arabic 'to be dumb, to be silent.'

221. ktəm: (krt:15) tar um · akn lh

(1) "Flesh of mother was established for him"

(16) mttt · ktəm · tmt

A third died as bulls."

The word division of ktəm is the problem. Ginsberg takes the root as ktr and renders 'in health' in ANET, p. 143.

222. la: The problem is to determine the root. Is it a verb or a preposition? Ginsberg in ANET, p. 140, takes it as a preposition, and Gordon in Ug. Lit., p. 45, regards it as a verb. I believe it to be a verb like the Heb.  ה"ח, 'to dry up.'

(49:II:24) nrt · ilm · ṣmn · ʒhrzt

"The luminary of the Gods, Sun, burns"

(35) la · ʒmn · ḫyä · bn · ilm · mt

The heavens dry up on account of the god, Môt."

A similar passage is found in 51:VIII:21-24.

Already many interesting parallels have been pointed out between Ugaritic and Psalm 68. Here is another, though perhaps not as striking as others.

(Psa. 68:10) מ"ח יי יגメイン יג"ח

"Abundant rain thou didst send, O God."

(1) For a similar idiom to express 'brother' or 'sister' cf. Heb.  ה"ח "his brother" or "his sister."

This is also found in Ugaritic, (49:VI:15) bm wmy, 'sons of my mother' paralleling 'brother.'
Thine inheritance which was dried up thou didst establish."

In the Ugaritic the heavens are drying up while in Ps. 68 the earth is pictured as dried up.

223. \[n\]: See No. 109.

224. \[t\]: See No. 168.

225. \[b\]: This occurs but once in the literature, and the reading is uncertain.

(120:19) \[e\] - \[i\] in \[k\] 

"As for me, I have no house like the gods

Nor a court like the deities

When I'm reborn the Ktru will wash me."

(Gordon, Ugaritic Lit. p. 12.)

226. \[l\]: See No. 25.

227. \[n\]: This occurs in the Legend of Aqht each time the filial duties of a son are enumerated.

(2 Aqht: I:89) \[a\] - \[u\]

"The soldier after him

Who files the tablets of his vault

Who drives away the one who is a prowler of his lodging."

\[a\]: See No. 45 for complete list of usages.

\[u\]: cf. Arabic بْطْبَةٰ, 'to cover, to adapt a thing, to

(1) The reading is established from parallel passages.
ahut (a book)." It is not impossible to conceive that an important duty of a good son would be to take proper care of the tablets, especially the contracts, in the light of the extensive transactions of such individuals as Telifilia and others of Nun.

interpreted here in conformity with nal.

I have taken this as a gentile formation from the root , like the Arabic , to prowl about by night (man or beast). For other duties of a good son see Nos. 118 and 211.

Similar passages occur in 2 Aqht:II:17-19 and 3-3 though the latter is mostly restored. This word occurs in one other place if the reading be correct, and may refer to a plant.

(2 Aqht:VI:3) [\_ ]  ym - n'l trt
[\_ ]  day, and must go up

(8) [\_ ]  ym - 's y lbb
[\_ ]  's y wine from Hbb.

223. Isk: See No. 56.
229. lam: See No. 77.
230. lnu: See No. 77.
231. lab: The translation of this word is hypothetical. We know of no certain cognate and the context will not allow a definite analysis. It is found in a passage describing the actions of 'll when he is joyous.

(49:III:14) \~m\~h \_ ltm\_ 81 \_ dnid
"Ltm, God of Mercy, rejoices
[15] p'nb lhdm · wtpd
He sets his feet on the footstool

[16] wbyru · lab yvha
And he — — — and he laughs."

prq: a common Semitic word, but the exact shade of meaning depends upon the meaning of lab.

Ginsberg in ANET, p. 140, translates, "And parts his jaws and laughs." Gordon in UG. Lit., p. 36, renders, "He breaks formality and laughs." The same description of II is found in 51:IV:28. The same phrasology is used of Daniel when he receives news of the birth of his son in 2 Aqht:II:10. Oberson in How Daniel Was Blessed with a Son, p. 7, translates, "He spreads his jaws and laughs." He suggests on p. 24 a possible etymological relation to Arabic lab, 'a ravine, gap, cleft.' Herdner in Syria, XXVI, 1949, fasc. 1-2, p. 4, offers "see traits (?) se de
tendent et 11 mit." prq could be 'to take off' like Heb. P7'0, in Ex. 33:2 pointing to lab as some article of clothing.

232. lttb: See No. 97.
233. lth: See No. 91.
234. mitt: See No. 211.
235. mw: The meaning is fairly well established by its parallel imr.

[127:30] ttbb · imr · wllhm
"She prepared a lamb and he eats"

[21] mw · bymn
A young sheep and he dines."

A parallel passage is found in 127:17-18.
236. māl: See No. 236.

237. māqāt: A place of burial, the place of interment of the remains of Aqht after they were extracted from the eagle.

(1 Aqht:146) ṣibq - ṣwqbr
"He weeps and buriess

(147) yqbr - ʾm - hmdt - bmm -
He buries him in the grave with -- ."

238. māl: I. "lightning" — See No. 57.

II. "to saddle, to harness."'

(51:IV:6) ʾwiʿm - ʿad ʾl - ʾwmr ʾz
"qds- and - Amr gives heed

(6) māl - ʾr
He saddles an ass

and - ḥl
He harnesses a donkey."

Similar passages occur in 1 Aqht:52-53;57-58 and to be restored in 51:IV:4.

239. mān: This word is used in a passage dealing with the fierce fighting of 'Anat.

(*nt:II:15) ʾmbr - ṣarāʾ - (16) ʾābāz
"With a staff she drives out the young men

lqšl - ṣtth - mnt
She sits on the back of her bow

(17) whlm - ʾnt - lbth - ṯwyl
And lo, 'Anat arrives at her house."

This is but a desperate attempt to make sense out of these words. cf. Arabic لُسْبَا "a young man" and لُسْبَا "to settle in (a camp)."

ʾābāz occurs in *nt:III:37 meaning 'to muzzle' (Tamin). Probably the same meaning occurs in 49:1:2 though the word stands
alone in broken context. cf. Arabic Ṯḥitat, "to muzzle."

240. Ṯḥyt: Its only occurrence is preceded by four lines almost entirely gone, and it ends the stichos.

(67:VI:5) ḫmn Ṯḥyt

241. ṯzl: This describes something a blind or one-eyed man does, especially in time of war. These are instructions for the various classes of citizens preparatory to the invasion of Udm.

(krt:96) ṭḥd Ṯth ṯxr

"Let the solitary man close his house"

(67) ḥmnnt Ṯkr (96) ṯṭkr .

Let the widow indeed be hired

zbl Ṯṭmn (99) ṭyu.

The sick man take up (his) bed

 рассматривает "the translation is only conjecture from context."

242. Ṯsm: See No. 267.

243. Ṯk: See No. 94.

244. Ṯkr: See No. 266.

245. Ṯlḥ: See No. 61.

246. Ṯll: See No. 193.

247. Ṯm(?): I. This occurs in an inventory list as some oil-yielding substance.

(120:11) [x] Ṯmn . ḫk [x] (rev.) [x] Ṯm

"Twenty talents of [x]"

(1) Gordon has aptly pointed to Matt. 9:6; Mark 2:9,11; Luke 5:24,25; John 5:5-12 for a similar expression meaning 'to be cured.'
(13) [n] nps
Twenty of nps

(14) [n] zt nps (?)
Twenty of oil of nps.

nps: This may be equated with Arabic which is used for 'wool,' among other things, rather than 'soul.'

II. It occurs parallel to nph where nps means 'soul.' It may be the plural of water, but should be taken here in the sense of 'blood.'

(125:34) al zt badm nph
"Let her not place her blood in the fields"

(35) benikt sat npsm
The going out of her soul on the roofs."

benikt: This may be a synonym for adm or it may be compared with , 'roof.'

npsm: The above interpretation is further strengthened by the appearance of npsm which may mean 'life blood,' although it is probably a place name.

(13) [b] r gbl
"Cross Gbl"

[br] (2) q'il
Cross Q'il

[br iht (2) npsm]
Cross Iht-Npsm.

[amr (10) lds atr]
Be gone, O Fisherman of Asherah!

m* lds amrr
Go, O Cds-Amrri

amr: Meaning is conjectured from its parallel, m(y).
248. **mnt**: Its only occurrence is in an obscure portion of the Krt Legend. Gordon in *Ug. Lit.*, p. 79, suggests 'knowledge' on the basis of Aramaic (Mandaean) $\gamma \gamma \delta \delta$. The son, Ilmi, instructs his sister, Octavia, concerning the illness of Krt.

(125:24) $\text{tlt} \cdot \text{yrhm} \cdot \text{km}[\text{ra}]$

"Three months like a sick one"

(35) $\text{ark} \cdot \text{kdw} \cdot \text{krt}$

Four $\text{krt}$ like an invalid

(36) $\text{mnt} \cdot \text{krt} \cdot \text{mt}$

The knowledge of Krt has arrived.

(37) $\text{wbr} \cdot \text{tsr} \cdot \text{q}$

And the grave besieges (1)

(38) $\text{tsr} \cdot \text{tnm} \cdot \text{tnm}$

It besieges, it strikes, it numbs

(39) $\text{km} \cdot \text{nkyt} \cdot \text{tsr}$

Like the smiting of a gate

(40) $\text{km} \cdot \text{sklht}$

Like the destroying

**mr**: Read by restoring the final y.

*tnm*: cf. 4th. $\text{tnm}$, 'to strike a blow.'

*tnm*: cf. $\text{tnm}$, 'to sleep' but also 'to be numbed.'

*sklht*: cf. (51:V:73) $\text{yklhn}$ "Let him complete it (a house)."

249. **mnlabd**: See No. 41.

250. **mt**: I. 'counting'

(77:44) $\text{lzn} (2) \cdot \text{iq} (45) \cdot \text{spid} (2)$

"To Lzn God of Mercy"

(1) If the translation be correct, the grave is pictured as fighting to make Krt its subject. However, qbr is masculine and so it does not agree with the verbs.

(2) Note variants from the more usual writings.
in my mouth is their number

On my lips their counting:"

"part" of various uses of Heb. "n 50. After cutting and grinding not to pieces, 'Anat buries his parts that the birds will not eat him."

"She plants him that the birds may not eat his remnants"

Nor a wanderer destroy his pieces

"Remnant calls to remnant."

npr: cf. Arabic 'śir, 'to be scared away' or as a noun, 'fugitive.' It is found also in 137:12 but in broken context with unknowns.

See No. II.

śir: It stands alone in 76:1:18 and is probably found in āṭir in 3 Aqht:15. See No. 349.

III. bn  ānmy: a personal name in 311:2

IV. A final occurrence might be found in 73:rev.3 though the reading is uncertain and the context is broken on both sides.

254. ām: I. 'to lower' or 'to drop.'

It is used only in connection with 'Iš letting down his staff.

"Iš lowers his rod"
Il • yann • mt yâh

"Il drops the staff of his hand."

The meaning would seem to be fairly well established by its parallel mîh. The participial form yannâa occurs with the same meaning in 52:40, 44, and 47.

II. As part of a personal name in 15:18; 60:15; II:16; 84:9; and 315:7.

III. From may contain this root in ‘nt:1:2. See No. 330.

253. mas: Found only in the hippiatric prescriptions, it must have something to do with urination, possibly 'salt water."

\[(55:8) \text{ lytn mas at alal} \]

"Let him urinate salt water, put qalq-herbs of Arabic ماء ماء ماء ماء ماء, 'salt water, undrinkable water.' The beginning of line 9 is missing. See 56:9 for another occurrence.

alal: this occurs only here and is another element to be compounded in a prescription to be injected into the horse's nose.

253. mî'î: This occurs in a rather long line in which only ym and 'ttî are translatable.

\[(139:18) \text{ bvm • ym • ym'î (?) im} \text{ tok • 'ttî • dtm} \]

254. mî'î: I. These letters occur often as a personal name.

II. Its one other occurrence is of doubtful meaning.

\[(136:4) \text{ sh mar il îla} \text{ il'î} \]

"Call the carpenter god, Ilâ-Il'î."

\[(5) \text{ matth • nrt [1] lht} \]

And his wives, the carpenter [god]nesses

\[(6) \text{ kha • kan'î} \]

If outside or if inside "

The translation of ha, the only basis for the rendering of mî'î, is likewise very doubtful since it occurs nowhere else in the literature.
255. **chief**: This uncertain reading is found in the Birth of the God's text.

(52:75) **chief** · lnw · lg ynh

"... for a hin, a log of his wine."

Largement in *La Naissance dell'Aurora*, p. 25, reads

**m'h ut** · lnw · lg ynh and translates, "celui qui atteint les portes vers ces choses son log à vin(est plein)."

256. **med**: Some food supply to be prepared prior to the going forth to invade Udm is indicated for this word by its parallels.

(krt:69) **eb** (61) ak1 · lacry

"Prepare food for the city"

(krt:62) **ht** · lbt · hbr

Wheat for the daughter of hbr

(krt:63) **vip** · lm · chum

(krt:64) **med tdt** · yrmn

Med-food of the sixth month."

A parallel occurs in krt:174-175.

257. **med**: An offering to Baal, appearing only in Krt, which is to be made prior to the going forth to invade Udm.

(krt:77) **kd** · b'l (78) bddkh

"Present Baal with thy sacrifices"

lnw · dkn (79) bmodk

The son of Dedan with thy provisions."


**med** cf. Arabic stem IV, \(\text{ṣ̣ād} \), "to present, offer."
When Krt threatens invasion of Udm, King Pbl of Udm offers tribute that Udm might be spared.

(krt:126) ʿḥ . kṣʾ ṭ
"Take silver

wṛg . ḫr

(127) Even gold

(127) yḏ . mḥmb.

A share of her estate

wʾbd . ʿlm

And a permanent slave." (Gordon, Ur. Lit., p. 70.)

It would seem that the question marks should be removed and this accepted as the translation. However, Ginsberg, in ANET, p. 144 offers,

"Take silver and yellow-glittering gold;

Friendship by covenant and vassalage forever;"


The root is uncertain but the meaning is fixed as 'to drive out' by its being parallel with ʿḥr, 'to drive out.'

(ktr amḏm yḥt)

"Ktr brings down two clubs

wḥpʾr . ʾmḥhm

And he announces their names

(19) ʾmḳ . ʿṭ . ʾyṃr

Thy name, thou art Driver!

ʾyṃr . ʿḥ . ṭm

O Driver, drive out Sea

ʿḥ . ṭm (20) lḥsḥ.

Drive out Sea from his throne
River from the seat of his sovereignty."

This is an exact repetition of lines 11-13 with the exception that here ayàr is substituted for ayàru and m. for m. ayàru and ayàr are the names of the two clubs with which Paul makes an end of Sea. The ay element is a prefix here which stands alone elsewhere as an exclamation. cf. same usage in Proverbs 31:4.

(52:6) lit. blim ay

"Eat bread, ay!

wity : blum ym ay

And drink pur-wine, ay!"

mrr: This probably occurs again in 68:2 with the meaning "to drive out" and possibly again in 1 Aqht 1:12. See No. 29. ayàr, "driver" is found once more in 137:6.

261. mrr: I. "to bless" See No. 19, I.

II. The phrase mrrt · tāl · bnr describes the place where Aqht was slain, elsewhere described as being by a well.

(1 Aqht:156) ym · mrrt · tāl · bnr

"He went to the arbor of date clusters"

(157) ym · sā · wysh

He lifts his voice and shouts

ylk · mrrt · tāl · bnr

"Woe to thee, arbor of date clusters!

d'ilk · wml · aght · (158) āzr

Alongside which Aqht the Hero was smitten!"

The above translation is that offered by Gordon in Uq. Lit., pp. 98-99. In the footnote on these same pages he explains that he takes the mrrt to come to mean 'arbor' from mrr.
'to defend' like pull comes to mean 'house' from literal meaning of 'shade-giver.' And since pull can mean 'grapes' he takes the derivative tell to mean 'fruit clusters.'

In bnr he sees the Egyptian bnr meaning 'date tree.' This is a plausible interpretation and it is not likely that any more can be done with it until new evidence appears. Ginsberg in ANET, p. 154, simply transliterates. My own feeling is that bnr should give us some connection with gr, 'well,' alongside which it was previously stated that Agq was alain but I have no etymological evidence.

262. mrt: This only occurs in text 122 and is parallel with ym, 'wine.' It is obviously a wine of some kind. It may have some relation to * to moisten (dates), to soak in water." The following is a partial description of the bounteous table of King 'Ilmy.

(134:15) ba(15) do- ?glm

'Like a field of fruit is the table

ba'll = ba'll (17) mleq
Blossoms upon blossoms, kingly

hm = ym = yeq = ym = tak
Behold a day he pours the wine of tak

(18) mrt = ym = ymm

Must, the wine of ymm

ym = bld (19) fll
Wine, not of gleanings

ym = jaryt
Wine, most costly.

mp = sm (20) lbmn
Of the first ripened of the blossoms of Lebanon
timrūt = yhrūt ʿil

The dew of must 'Il has cultivated.'

'all; cf. יָרָע, 'vine-blossom.' Appears in 'nt:VI:8 as a place name.

tmk and awm are probably the fruits from which the wine was manufactured or they could be cities famous for wine production.

iryt; cf. יָרָע, 'to be considerable, to be rich.' Hence this would be an elative with the aleph prefix. mt.

iryt occurs in 3 Aqht:rev.28 with the words gone on both sides; cf. 8:1 for another possible occurrence.

inj; cf. יָרָע, 'to begin to ripen.'

ar; cf. Aramaic יָרֵא, 'blossoms.' The dropping of the final ר occurs several times in Ugaritic. See UH, Pana. 5:15, p. 23, for examples.

233. ʿār: See No. 38.


265. mṭh: This is a unit of measure used to indicate the distance to Ugr and Inbb.

('nt:IV:29) tr. mṭbd (60) tḥt. 'nt. ara

"Two mṭbd under the springs of the earth

tḥt. mṭh. ʾēyrm

Three mṭh into the depths."

mṭbd: This is likewise a measure of distance. The root is probably tpd and this occurs in 49:III:15; 51:IV:29; and 2 Aqht:II:11 with the meaning 'to set (the feet),' hence, mṭbd is a likely formation for a unit of measure, the final m indicating the dual.

ʾēyrm: cf. יֵרָמ, 'hole, cavern, pit (in the earth).'

This word occurs but once. It is found in a passage where Asherah is fighting with an unknown opponent.

(51:11:3)  
\[
\text{ahd} \cdot \text{plkh}.
\]

"She seizes her spindle."

(4)  
\[
\text{plk} \cdot (t'g)\text{lt}.
\]

The spindle of victory

(5)  
\[
\text{bsh} \cdot (5) \text{npynh}.
\]

With a club [b] driving him out

(6)  
\[
\text{mt} \cdot \text{muh} \cdot \text{bym} \cdot \text{tn}.
\]

She carries away his garment from the two seas

(7)  
\[
\text{npynh} \cdot \text{bwhm}.
\]

Driving him out from the two rivers."

(t'g)\text{lt}: Taking the reading t'lt, this could be a derivative from the root 'ly, like לכ, 'to overcome.'

This would be in line with the common practice of appeasing names to sticks.

bsh?:

Though the line is broken it would seem reasonable to supply \(ד\) and read \(唾\), 'club.'

npynh:

By taking this word as a participle, Asherah is the subject in all of the passage which seems to be most consistent. cf. לכ, 'to expel, drive away.' Though neither npynh nor mks have feminine endings as one would expect, yet their absence is not impossible and it is the only way that gives the spindle meaning. See No. 38 for further examples of npy.

mks:

If the m be a preformative this must be a participle though it does not agree with Asherah. It
is translated as though it were a D participle from the root יס, 'to grind a thing, break in pieces.'
md: cf. Heb. (י)7ב, 'garment.'

267. mtk: This word which is of single occurrence is of unknown meaning. Other words in the context are also obscure.

\[ (128:1) \]

mtk [hand]

\[ (2) \]

mmən · yd · mtkt

The thirsty one she --- hand

\[ (3) \]

mtktna (Then)

She causes him to be --- in judgment

mmən: The meaning is very doubtful but it could come from the root ע, like Heb. עו, 'be thirsty' or cf. נב, 'thirsty.'

mtktna: This is an 5 stem of the root tkr. The preformative 5 is always assimilated to the t. cf. טב, 'he is seated;' (51:V,105). The meaning of the word is unknown.

268. mtl: The final letter is uncertain in its single occurrence.

It occurs in a badly broken hippiatric text. It is probably a 2. m. s. verb as it is given below.

\[ (56:25) \]

mtl [seed]

\[ (26) \]

mtlt [pl]

\[ (27) \]

mm [p]

\[ (28) \]

w · k [p]

and pla [ce]
269. nap: See No. 325.

270. nar-: Found parallel with hwt it would seem to mean 'to prosper, be in health,' but we have only this one occurrence.

(76:II:19) ᵃ㎜ᵘ . ˢʰ . ᵃ㎜ʰ

"And he lifts his voice and shouts"

(20) hwt ˢʰᵗ . ᵃ㎜ʳ-

Mayest thou live, sister, and shine."

nar- could be a f. participle of nvr, 'to shine' with the t missing.

271. nit: See No. 103.

272. nbđ: See No. 528.

273. nbl: See No. 199.

274. nbł: I. 'flames'

After the construction of Baal's house, fire sweeps the building for seven days, and this root is used parallel to ᵃ㎜ᵗ to describe that conflagration.

(51:VI:22) ᵃ㎜ᵗ ᵃ㎜ᵗ . ᵃ㎜ʰᵗᵐ

"A fire is set in the house"

(23) nbłᵃᵗ . ᵃ㎜ʰˡᵐ

(Yea), flames in the palace.

Again it is that which eats into the house.

(51:VI:24) ᶜⁿ ᶜⁿ . ʷᵗⁿ ,

"Behold, a day, even two

ᵗⁱᵏˡ (25) ᵃ㎜ᵗ ᵃ㎜ʰᵗᵐ

Fire eats into the house

nbłᵃᵗ (26) ᵃ㎜ʰˡᵐ

Flames into the palace."

Similar instances are found in 51:VI:23, 30, and 33.

II. nbłᵃⁿ: This occurs but once. It is found in text 8 parallel with ghl, another hapaxlegomenon.
However, note that both readings are open to question.

(8:2) \[ \tilde{\text{kab}} \text{t (5) shl \_ ph} \]

"Like the seven cries of his mouth

\text{want (4) nbluh.}

Yes, his eight shrieks."

(Gordon in Ug. Lit., p. 56)

275. nbluh: See No. 274, II.

276. nbt: See No. 147.

277. ngr: I. 'carpenter'

\[
\text{(136:IV:7) } \text{vuh \_ ngr \_ il il} b \text{\_ (8) ilb} \\
\text{He calls the carpenter god, Ils-Ils}
\]

\[ \text{ngr \_ bt bt} \]

Carpenter of the house of Baal.


II. 'to hew, hack up.'

This occurs in the directions for Krt's invasion of Udm.

\[
\text{(krt:110) } \text{wet \_ nh \_ \_ rm} \\
\text{And hack up the cities}
\]

\[ \text{\_ rm (111) pmr} \\
\text{Saw up the villages}
\]

\[
\text{s\_t \_ badm (113) htbh} \\
\text{Disperse from the fields its wood gatherers}
\]

\[ \text{bnmt \_ hst} \\
\text{From the threshing-floor the straw pickers.}"

\[ \text{gnt: cf. } \text{\_ nist, 'to hew(wood)' or } \text{\_ jst, 'to destroy, throw down.}
\]

(1) No \_ occurs in the parallel.
šrt: cf. ﺘﺷ، 'to saw (wood).'

pr: occurs in 51:VIII:8, 10, and in 137:6-7, also parallel with šrt, so the meaning is fixed. It is probably the name of a deity in 22:4; 23:5; and a personal name in 29:3.

š't: the š is probably the 2 m. s. suffix. cf. لع، 'to disperse widely (cattle).'

A parallel passage to the whole occurs in krt:313-316.

275. ns: See No. 169.

279. nhbt: This is the noise which the ass of King Pbl makes, hence 'braying.'

(krt:119) wî . vęn . pbl (120) mîk ·

"And king Pbl will be sleeping
(1) (2)
lîr . tîst . ibrî

Until the sound of the bellowing of his bull

(121) lîl . nhbt . hurb ·

Until the voice of the braying of his ass

(122) lît . alp . hrt ·

Until the lowing of the plow ox

zît (123) klîb . spr ·

(Until) the bark of the howling dog

wîlak (124) mlakm ·

Then he will send messengers."

zît: most of these words are fixed in meaning by the animal with which they are used. The root here is probably zîd. cf. Arabic ﺞَر، 'to groan (of a camel). It is interesting to note that zît (?) occurs as a verb in-

(1) or like qî is a general term used of various sounds. Its one other occurrence is (2 Aqht:VI:14) bêt . btn . xfr - "He makes a noise like a serpent."

(2) tîst occurs as a variant in the parallel passage, line 223.
indicating the sound of a cow.

(128:1:5) \texttt{arp tz\={
\char'128}} l'\={
\char'128}\texttt{alh}

"The cow moos to her calf."

\texttt{spr}: cf. Acc. sam\={
\char'128}aru, 'cry, howl.'

The fulfillment of the above prediction is found in krt: 222-227.

280. \texttt{n(w)m}: This is like the Heb. \texttt{\textbackslash n} \texttt{\textbackslash l}, 'to rest.' 'Rest' would seem to be the appropriate meaning since loneliness overtakes the soldier not when he is in the thick of the battle but rather when he is not fighting. When the Udmites were on good behaviour so that there was no need to fight them, the soldiers of Krt longed for home. The only occurrence of this word is given below.

(128:4) \texttt{\textbackslash m . krt . m\textbackslash swmh}

"To Krt, say to him"

(5) \texttt{arp tz\={
\char'128}} l'\={
\char'128}\texttt{alh}

As a cow moos for her calf

(6) \texttt{bn . kpt . lum\textbackslash thm}

So the sons of mercenaries for their mothers

(7) \texttt{ktnhm . ud\textbackslash mn}

When the Udmites rest."

\texttt{m\textbackslash swmh}: Here is a problem. It occurs again in krt:125 in the same sense. \texttt{swm} appears in 329:8 as a personal name.

\texttt{tz\={
\char'128}}: See No. 279.

281. \texttt{n(w)m}: See No. 243.

282. \texttt{nzl}: See No. 200.

283. \texttt{n\textbackslash t\textbackslash t}: This expresses the action of the feet of the individual receiving bad news or in moments of excitement.
(‘nt:III:29)  hlm . ’nt . tnh . ilm

"As soon as ’Anat sees the gods

bh . n'im (30) ttt . b'dn .

At (that moment) the feet leap on the plain

kel . ttbr

The back breaks."

This same usage is to be found in 1 Aqht:94:51:VII:35
and to be restored in 51:II:17. cf. ḫ, 'to jump, leap.'

284. nḥyt: See No. 243.

285. nḥh: See No. 36.

286. *nay: There are two instances where this root may occur, but
the context is too broken to be sure.

(51:III:5)  L  j. al . yms

"L  j  let him not tempt

(133: rev. 7)  l'm . bym b'll ysv . v

A number of renderings would be possible for this line, but
the missing context prohibits any suitable translation. cf.
Heb. נָּא , 'to test, tempt.'

287. n'mt: See No. 356.

288. n's: See No. 94.

289. nay: See No. 36.

290. nph: See No. 9.

291. npl: See No. 8.

292. npr: See No. 250.

293. nps: I. 'soul, spirit'

This is the most common usage and appears often. See No.
203.

II. 'appetite'

This usage as one of the functions of the 'soul' is
quite common also. See No. 203.
III. A foodstuff of some kind, possibly an oil. It is thus found once in an itemized assignment of goods, 120:15. See No. 247 for quotation.

IV. temū occurs once with unknown meaning. See No. 203.

V. ḫnqmn appears once in 1nt:VI:8 as part of a place name and may mean 'life blood.' See No. 247, II.

294. ns: This is found in an inventory list along with other food items.

(12 plus 97:4) 1th · šlīt

"A 1th of šlīt"

(5) 1 amōt · tr · mat · ns · ālm · šr

I raisins, six hundred ns, thirty birds

(6) 1 bhtm · [m · ālm · r · škm

I fifty homes of škm."

These transliterated words occur only in this text and their meanings are unknown.

295. nshy: See No. 180.

296. nprt: This expresses the state in which štqt enters the house of Krt to cast out his disease. Since it is parallel with bkt it would seem to mean 'crying.'

(127:4) bkt · tšly · vrũ

"Weeping she goes in and enters

(5) nprt · tũ · mnu

Crying she enters in."

297. nqbrm: See No. 81.

298. nqpt: The meaning is fixed by its two occurrences. In each case it is parallel with šnt, and means 'a period of time.'

(52:66) tũ · šm · labmn · wššm

"There you shall wander by the stones and trees šm · šnt (57) tũt

Seven full years
124.

(Yea), eight cycles."

The other passage in which it is found is 75:II:46.

299. nr: See No. 211.

300. ns: See No. 174.

301. nēb: We cannot be certain of the meaning since it occurs but once and then in a fragmentary text. It may be 'blowing.'

ch. Heb. "א"נ, 'to blow.'

\("nti:pl.x:v:6\)  \(\text{nēb} \cdot \text{bēn}\)

\(\text{blowing, in answering/seeing}\)

\((?)\)  \(\text{bēn} \cdot \text{yēn}\)

\(\text{weeping, he answers/sees.}\)

302. n̄q: This word occurs in the Legend of Aqht in connection with Pēt preparing herself to go forth to slay the murderer of her brother, Aqht. Its meaning is questionable.

(l Aqht:206)  \(\text{tlb} \cdot \text{nē} \cdot \text{kər} \)

"She puts on the garb of a hero

\(\text{tēt} \cdot (h/y)\)

\(\text{She places [her] hand on her saber}\)

\(\text{hrb} \cdot \text{tēt} \cdot \text{bt} \cdot \text{th}\)

Yea, a sword she places in [her] fis [t]."

t'rh: The translation is conjectured from its being parallel to hbd in 5 Aqht:28-29. See No. 119.

303. n̄r: See No. 277.

304. n̄g: See No. 163, I.

305. sin: This represents that part of the garment of Mōt by which "Anat seizes him in the first round of their battle."
(49:11:9) ลำะ • 秣[4] (10) บิน • ลำะ

"She seizes [4] by the edge of (his) covering

ลำะ • 秣[5] (11) บิน • ลำะ

She clutches [4] by the end of (his) garment."

ลำะ: Partial assimilation of ลำะ to ลำะ before ลำะ.

ลำะ: This appears only here and is translated from its parallel, ลำะ.

ลำะ: This is likely to be taken as representing the root,

ลำะ, like Heb. יָט, 'end.' However, it could be ลำะ, 'cut,' in which case the translation of ลำะ would be changed accordingly.

306. ลำะ: This combination of letters represents some kind of food, possibly a wine. It occurs in an inventory list.

(12:plus 97:9)

ลำะ • ลท • ลำะ

ลำะ, a ลท of ลำะ

ลำะ • ลท • ลำะ

ลำะ, a ลท of sesame."

307. ลำะ: Of single occurrence, it stands alone in 67:VI:3, a fragmentary portion of the text.

308. ลำะ: See No. 509.

309. ลำะ: See No. 280.

310. ลำะ: The only text where it appears is too fragmentary to be of help in arriving at a meaning.

(125:91) ลำะ • ลำะ • ลำะ

ลำะ • ลำะ • ลำะ

ลำะ • ลำะ • ลำะ

ลำะ • ลำะ • ลำะ

ลำะ: This appears in 32:3 but there too the context is broken badly.
I. *stela*

(69:1) skn: ds'lyt (2) tryl: ldgn

"The stela which Tryl raised up for Dagan."

Other instances of this usage are 2 Aqht:1:27, II:16 and 51:I:43.

II. Possibly 'weak, destitute.' cf. 3[1]:20, 'poor, weak.'

(75:II:52) wuzah: sr: ylyh

"And his relatives found him...

(53) bskn: skum.

While he was weaker than the weak

b'dn (54) 'dm.

While he was stiller than the still.

kn: mpl: b'il

Thus Baal fell.

'dm: the correctness of this rendering depends upon the accuracy of the translation of skn.

III. tskn occurs in 102:9, but the language of this text is problematical.

IV. mru skn occurs in 113:63-64 meaning 'commanders of skn.' It is a military classification, and the skn may be related to Heb p'a, 'governor.' skn occurs in other texts as a classification, possibly a guild.

V. The $ stem is found of the same word as II; cf. Arabic stem IV, $, 'to become weak, destitute.'

(51:1:21) bskn m'

"Be humble!"

(22) mcn: rbt: atm ym

Beseech Lady Asherah of the Sea

(23) m'z: amy: ilm

Entreat the Greatress of the Gods."

311. skn: I. 'stela'
312. *smd*: See No. 262.

313. *smk*: See No. 247.

314. *smr*: See No. 147.

315. *smt*: See No. 108.

316. *s't*: See No. 277, II.

317. *sgr*: This is one among several other hapaxlegomena which occur in the beginning of text 124, a text about the *r'pum*. It would seem to be a portrayal of the marching of the host of King 'Illmy.

(124:4) *ydk* • *sgr* • *tnaq* • *sptk* •

"Thy hands, -- -- kiss thy lips

*tm* (5) *tkm* • *bn* • *tmk* •

There shoulder to shoulder

*ahm* • *gym* • *il* (6) *blmt* •

Brothers, 'Il sets up in the race

*vl* • *ytd* • *sm* • *il* • *mtm* •

There let the name of 'Il be praised, 0 men

(7) *ytd* • *ytd* • *brkm* • *sm* • *il* • *gzm* •

Let the name of 'Il be given our blessing, 0 heroes

(8) *tm* • *tnq* • *rnu* • *b'l* •

There march the shades of Baal

*mhr b'l* •

The soldiers of Baal

(9) *wmahr* • *'nt* •

And the soldiers of 'Anat.

*tm* • *yhp* • *hyl* (10) *y* • *zbl* • *mlk* • 'illmy •

There hasten the forces of Prince King, Illmy."

The above translation contains much conjecture. We have no certainty for the meanings of *sgr*, *gym*, *td*, *ytd*, or *tnq*. 
For bpm See No. 123. tmq occurs in 301:rev.IV:3 and 304:2 as a personal name.

318. akg₂: See No. 529.
319. sknm: See No. 222.
320. akr: See No. 200.
321. tbg: See No. 136.
322. tbg: See No. 317.
323. 'd': Several roots occur with this writing.

I. the preposition 'until'

(51:V:106) t'db. ksm

"A chair is placed"

(109) wytnb. lmm. aliyn (110) bit

And he is seated at the right of Aliyn Baal

'id. lhm. st[y]'

"Until he has eaten and drunk"

Other occurrences are 51:VI:55; 52:67; 62:9, and rev. 47,48.

II. possibly 'audience hall.' Gordon in Ug. Lit., p. 82, so translates in the legend of Krt. If this be correct, the root would be y'id. One would expect the preformative m.

(1)

(127:22) ytb. krt. 1'db

"Krt returns to his audience hall"

(23) ytb. lks. mlk

"He sits on the throne of kingship"

(24) lht. lkh. drkt

"On the dais, on the chair of sovereignty."

III. 'lute' - cf. yz, 'aloes-wood, lute.'

(52:12) ab'd. yrbm. 1l. 'd

"Seven times it is to be played upon the lute"

(1) This could be 'Krt sits' in which case the translation of 'd would have to be changed.
And the choir responds.

Largement in *La Naissance De L'Aurore*, p. 22, reads: 

"... and accordingly translates, "Sept fois il dit: 'sur le 'd' et les Assaillants répondent:' Thus he makes this a cultic ritual. The  is difficult to distinguish from the  when the original text is not clear.

324. 'dd: This would seem to mean 'subjection, submission.'

I. It is used in Baal's declaration that he will not surrender to Mot.

(51:VII:45)  dll · sl · ilak · lbm (46)  ilm · m't

"Tribute I will not send to the god, Mot

'dd lydd (47)  il · ḫṣr

Submission to the Beloved of 'Il, the Hero."

dll: See No. 93.

II. The ṭD or ṭL formation occurs when Baal is insulted and appears before the Assembly of the gods.

(51:III:10)  y [ ] aliyn b'1

"Aliyn Baal is [ ]

(11)  xt'dd · rkb 'rpt

The Rider of the Clouds is humiliated

(12)  ydd · wyclan

He goes and he jeers

(13)  ywm · wwpyn · btk (14)  p[ | ] · bm ilm

He rises and spits in the midst of the Assembly of the gods."

gls: cf.  ' to contract (the lip).' See No. 27, IB

for other occurrences.
A parallel passage is found in 51:II:12-13.

III. tidán stands alone in a broken line in 67:IV:25.
325. ṭid: Several words have this same writing.

I. 'season'

(51:V:38) wnap yr ṭid mtrh
"And -- -- time of his rain"

(59) h'il y'dn ṭid
Baal appoints the seasons."

nap: could be another name for Baal, but not known elsewhere. May be an exclamation.

cf. Aram 7Y , 'season;' and Acc. addāmu.

II. 'plain'

("nt:III:39) ḫlm n't ṭnh ilm
"As soon as Anat sees the gods"

bb p'm (30) ttt b'dn
At it( that moment) the feet leap on the plain."

The same is probably to be read in 51:II:17. cf. Acc. adīmu, 'plain.'

III. 'army, host, force'

(krt:85) ṭid ngb wṣi
"Let the host of Ngb go out"

(stu s'bš ngb
The forces of the host of Ngb."

The same usage occurs in krt:87 and is to be restored in 176.

IV. a personal name: 83:2; 314:rev. 3; 315:6; 321:I:8.

V. a problematic usage is found in 75:II:53-54. See No. 311.
326. 'idd: See No. 533.
327. 'ttrtm: See No. 311.
328. 'ttrtm: See No. 334.
329. 'ilum: The fragmentary character of the text in which it once occurs prohibits any suggestion as to meaning.

\[('nt:pl.x:IV:5) \rightarrow \text{'ilum.} \]

330. 'ls: See No. 11.
331. 'mym: This apparently refers to Gupan-and-Ugar, but its meaning is not known. Its occurrence in 'nt:frag:8 permits us to restore 51:VII:55.

(51:frag. 6) \[\text{Un gpa} \cdot (7) \text{waar.} \]
"Look, Gupan-and-Ugar
bn \cdot \text{Ilmt}
Sons of Ilmt

(8) \[\text{Unym.} \]
\[\text{Unym} \]
bn \cdot \text{Ilmt}
Sons of Ilmt"

332. 'ms: This root has the general sense of 'raise up.' It can be used for the act of loading something upon another or of building a building.

I. 'to load'

A. 'Anat requests Sun to load the body of Aliyn Baal upon her.

(62:13) \[\text{'ms m' \cdot lv \cdot aliyin \cdot b'il} \]
"Load on me, Aliyn Baal

(13) \[\text{'tim' \cdot nrt \cdot ilm \cdot sn} \]
The Luminary or the Gods, Sun hearkens

(14) \[\text{tau aliva \cdot b'il \cdot lkt} \rightarrow ('nt} \]
She raises Aliyn Baal to the shoulders of 'Anat."
B. The D participle is used in the sense of 'supporting' another. This is the duty of a son to his father.

(2 Aqht:X:31)  
\[\text{[\text{ba} . \text{yd} . \text{bkrun}].}\]

"Who [he] takes his hand in drunkeness [m'msh \text{ (32)} k[\text{b} \text{f} \text{yn}]

Supports him [when] he is sated with wine."

A similar passage occurs in 2 Aqht:II:5-6; 19-20, and established the restorations.

II. 'to erect'

(51:V:72)  
\[\text{bt arzm . vklNh}.\]

"A house of cedars, let him build it.

(73) \[\text{hm . bt . lbnt . y'men}.\]

Lo, a house of bricks, let him erect it."

333. *mr: See No. 22.

334. *nt: This is used in describing how S'tqt exorcised the disease from Krt.

(127:8) \[\text{htm . t'nt . l'trptm}.\]

"With staves she beat the illness

(9) \[\text{zbln . 'l . rkh}.\]

The sickness upon its head."

*tnt: cf. 'trptm, 'to beat with a stick.'

*ttrptm: is translated from context only.

335. *nn: See No. 17.

336. *ng: See No. 262.

337. *nt: I. 'a goddess, the Virgin 'Anat'

II. the plural form of *yn, 'spring'

(1nt:IV:79)  
\[\text{tn . mtpdm \text{(30)} \text{tlt . int . are}}.\]

"Two mtpdm under the springs of the earth

\[\text{tlt . mth . t'ynm}.\]

Three mth into the depths."

*tynm: cf. j, 'hole, cavern(in the earth).'
III. possibly 'furrows' - From 49:III:2-13 we gather that the earth is suffering drought and the gods desire fruitage upon the earth that they may know that Baal is alive. II now gives a message to the Virgin Anat to deliver to Sun concerning this.

(49:IV:26) pl. int. ṣdm. ye₇₆

"Dried up are the furrows of the fields, O Sun

(46) pl. int. ṣdm

Dried up are the furrows of the fields

il. ṣṭk (27) b'il int. mḥtt

'Il has appointed thee, Lord of the furrows of the plows

(28) iy. aliyn. b'il

Where is Aliyn Baal?

(29) iy. zbl. b'il. ars

Where is Prince Baal of the earth?"


pl. int: This is the real problem of the passage.

Gordon in Ugar. Lit., p. 46, translates "Over the furrows," while Ginsberg in ANET, p. 141, offers "Parch'd is the furrow of Soil." It is tempting to take 'nt as 'springs' but the mḥtt mitigates against it. (cf. ṣḥr, 'plow') If we take pl to be related to wla, 'desert, waterless plain,' the idea of 'furrow' is further strengthened. pl occurs several times in text 60, a Hurrian text.

ṣṭk: Ginsberg, loc. cit., translates 'neglects' with Baal as the subject.
339. 'p'p: Found in a description of Lady Hry whom Krt desires for his wife, it probably means 'eye' as a poetic synonym for 'γ'.

(krt:283) tn (289) ly - mtt - hry

"Give me Lady Hry"

(n'nt:289) n'mt * abh

Good of stock

Thy firstborn

(dkn'm:290) n'mt (292) n'mh

Who like the delicacy of 'Anat is her delicacy

km - tsm (293) 'lttrt - tsmh

Like the beauty of Astarte is her beauty

(d'gh:294) ib igni

Her eyes are bright lapis-lazuli

(295) 'p'p - ap - trml

Her eye-balls, gem bowls."

n'mt: cf. emiah, 'well-being, delicate life.' It occurs often in Ugaritic and the idea of 'loveliness, goodness' is well established.

(abh: This equals the more common abh which occurs in the parallel passage, Krt:143-148. See No. 467.

(tsm: This may be the root yam. cf. yamamt, 'pleasant, beauty' common to Ugaritic.

(q: This meaning is determined from the sense of the parallel 'p'p.

(trml: The meaning must be conjectured from the context.

Gordon in Ug. Lit., p. 74, offers 'alabaster.'

339. 'pp: Found but once in the literature its area of meaning is
established by its parallel אָצַי. אָצַי and מָמַן often parallel each other with the idea of 'entreating' and 'beseeching.' cf. 51:111:26, 29, 31, 35 and 51:123. It would seem that in the one occurrence of 'pp, it is used to replace the more common מָמַן.

(51:11:10) תַּעַנְי תַּעַנְי תַּעַנְי תַּעַנְי
"She beseeches Tor, God of Mercy

(11) תַּעַץְי • בַּעַז • בַּעַז
She entreats the Creator of creatures."

אָצַי: Besides the instances mentioned above, this root would appear to appear in תַּעַץְי used with wine.

(62:22) אֶ֝זֶּז • לְבִיסָמ (43) לְבִיסָמ • לְבִיסָמ
"Also you shall not eat the bread of exaltation לְבִיסָמ (44) • לְבִיסָמ
You shall not drink the wine of entreaty."

340. אָצַי: See No. 138.
341. אָצַי: See No. 339.
342. אָצַי: See No. 70.
343. אָצַי: See No. 62.
344. אָצַי: This is a name applied to the offspring of Baal. Its meaning is quite certain from its parallel.

(75:25) נְאָץָּמ • נְאָץָּמ • נְאָץָּמ
"Ugра! labоr! beаr!

(26) נְאָץָּמ • נְאָץָּמ
The eater/s will bless thee

(27) נְאָץָּמ • נְאָץָּמ
And the consumers are born."

אָצַי: While the meaning is derived from the context, yet it is interesting to note the Egyptian אָצַי "food, provisions" of this root in Num. 17:10; Job 24:24; Ezek. 10:15, 17, and 19 although these are often emended to conform to נְאָץָּמ.
in the plural form. May not this root have the double meaning of 'eat' and 'food' like the root 'kI2'?
Baal's offspring are mentioned again in 75:1:37 under the same appellation.

345. 'rbm|I: 'to enter' - of frequent occurrence.

II. A kind of personnel in drama or singing: those who enter on the stage. It is so used in 52:7, 12, 16, and 26.
See No. 325, III, for an example.

III. 'rb m|I equals 'sunset' in 9:9.

IV. The gentilic m*rby is found in 64:26; 321:1:25 and is used as a place name in 113:57 and 91:6, the latter being a plural form.

V. m*rby is found in 500:rev. 13 where the usage is probably technical since it is a list of fields assigned to guild members.

346. 'nxz(m): See No. 69.
347. 'ny: See No. 310.

348. 'nya: We are not sure of the meaning of this word. The clue probably lies in the end of the line which is broken.
Yynm, soldier of 'Anat, discusses with her the proposed slaying of Aqht.

(5 Aqht:12) at · 1 qçth (13) twhsh ·
"Thou on account of his bow shalt smite him
gçth · hwt · li [huv]
Yea, his bow, himself you will not let live

(14) n[m] · kwr · st · twm · w ·
The God od One, the Hero, has prepared dinner and

(15) jister · b'dmn · wmtw
He is left in the territory and he will have stopped to rest himself.
istir: Gordon in Uh, p. 208, has suggested the possibility of St stem from 'wr, 'to be light.' Ginsberg in ANET, p. 152, translates "He is left..." apparently taking it as a Gt of the root s'ir. This translation is adopted above.

n'rs: The translation assumes this as an N stem of 'rs.

cf. 'nrs, 'to alight for rest during the night.'

349. 'rr: See No. 152, I.

350. 'ssy: See No. 227.

351. 'td: This word is of single occurrence and in broken context, but some hint as to the meaning can be derived aside from etymology.

(67:III:5) 'td . tk\]  

"Make ready! Complete  

Since the next few lines talk about bricks, this translation does have some justification. See 51:V:72 where kkl is used in the sense of 'completing' a building. cf. Heb. 7\] in the Piel, 'to make ready.'

352. 'tk: See No. 19.

353. 'tg: See No. 163, III.

354. (\t)qhm: See No. 194, II.

355. 'dd: This occurs only in 'Anat. In its one occurrence it is parallel with ml so the meaning is quite certain. Fighting brings 'Anat great joy so that:

('nt:II:24) 'nt (25) 'dd \ . kbdh . bs\q .

"Anat swells her liver with laughter

vml\u (26) \bh . bsmht .

Her heart is filled with joy

kbd . 'nt (27) t\yrt

The liver of 'Anat rejoices."
"add: of ' to be affected with a swelling' and various formations having to do with a lump or swelling.

tāvt: The root may be ṣvt or ṣṣv. The translation is conjectural.

356. ḡdūn: See No. 106.

357. ḡz: This is found only in the Legend of Krt. The son of Krt, Ysb, informs his father that he is no longer fit to rule.

(127:41) sm' . m' . lkrt (43) t'.

"Hear, O Krt of T',

istm'.

Give heed!

wtg' . udn

And be alert of ear!

(43) kēz . kzm . tdbr

Like a contender of the contenders do you rule?

(44) wērm . ttwv.

And mountains do you occupy?

šlt (45) šlt . ydk.

You have caused your hands to fall into error

ltān (46) dn . almt.

You have not judged the case of the widow

ltpt (47) tpt asr . nps.

Nor adjudicated the cause of the broken of spirit."

taq’i: Gordon in UN, p. 256, points to ḍākē, 'to be awake, cautious.'

ṭz: of. ṣā’ār, 'to contend with.'

dbr: of. ḏbr, 'to rule, manage.' Found only in text 137 in verbal form.

tyw: of. ḍbr, 'to settle (in a place).' Hence, Ysb
accuses Krt of not having done any conquering.

\( \text{gt}: \) cf. ِّلاّت, 'to make a mistake.'

\( \text{hjr}: \) cf. ِّلّم, 'to fail.'

358. ِّقز: See No. 339.

359. ِّقز: See No. 191, II.

360. ِّقز: See No. 365.

361. ِّقز: A part of the reed used as one of the materials in fashioning the composite bow of Aqht. At least these materials are those which Aqht tells 'Anat to secure to construct a similar bow for herself. 'Stem, stalk' would seem the most likely translation since it is about the only part of a reed that could be used in making a bow.

(1)

(2 Aqht:VI:20) ِّقز ِّغبُم (21) ِّدَبَنَم .

"The mightiest of the sinews of Lebanon

اِّدْر . ِّمَتَم . ِّبَرَم

The mightiest tendons from the buffaloes

(23) ِّقز . ِّجَنْت . ِّبَلَم .

The mightiest of the horns from wild goats

اِّدْر / ِّجَم (23) ِّبَأَبَتَت . ِّتَر

The strongest(??) from the sinews of the bull

اِّدْر . ِّقَلْلَ . ِّجَم

The mightiest from the stalks of the reeds

(24) ِّنَم . ِّلَجَرَ . ِّفَجَ . ِّبَلَم . ِّنَم ِّلَمَنَكَلَ.

Give to Kjr-and-Hss that he might make a bow for thee."

ِّقز: Its only occurrence is the above. ِّقز occurs as a personal name in 300:right edge:3.

(1) For treatment of this and other words of this quotation see No. 70.
This occurs with two other meanings.

I. probably 'jaws' as parallel with 'mouth'

(51:VIII:15)\[\text{al (16) tgrb} \cdot \text{lhm} \cdot \text{ilm (17) mt} .\]
"Do not draw near to the god, Met\]
\[\text{al} \cdot \text{y'dbn} . \text{(18) kumr} \cdot \text{bph} \]
Lest he make thee like a lamb in his mouth
\[\text{kili} \cdot \text{btbrm (20) qnh} \]
Like a kid crushed in his jaws."

II. It refers to a part of the arm which 'il lacerates in mourning for Baal.

(67:VI:13)\[\text{yhdv} \cdot \text{lhm} \cdot \text{wqNH} \]
"He cuts cheek and chin

(20) \[\text{ytl} \cdot \text{qn (1) \text{zr}h} \]
He lacerates his forearm
\[\text{yhr} (21) \text{kyn splb} . \]
He plows the chest like a garden
\[\text{k'mq} \cdot \text{ytl (22) bnt} . \]
Like a trench he lacerates the back."

A similar passage describing the mourning of 'Anat occurs in 62:3-5.

\[\text{tlt} : \text{The meaning is fairly well established by its parallel, hrt, and its use with 'mq in line 21.} \]
\[\text{zr} : \text{Gordon in UH, p. 275, points to f} , \text{'forearm,'} \]
and refers to 77:45 where \[\text{d} \] is used for \[\text{d} , \text{'of.'} \]
For further study see UH, Para. 5.1.

(1) Herdner in RB-Babylonica, 1942, pp. 45 and 49, renders this as the 'humeral bone of the arm' in the light of Job 31:22.
362. ˘dy: See No. 153.
363. ˘ht: See No. 357.
364. ˘n: Its single occurrence is unintelligible because of theragmentary nature of the text about it.

(2 Aqht:VI:12) ˘n ˘n that brw
" ˘n — — — — — deeps lightning."
365. ˘br: See No. 152, I.
366. ˘ar: The meaning is uncertain in its single occurrence. It
may mean 'fertile ground' or 'greenish clay' as ˘ar has this meaning. Gupan-and-Ugar are given instructions
to enter the netherworld.

(61:VIII:1) idr ˘m al ttn num
"Then you shall surely set face

(2) ˘m ˘r trı̂zz
Toward the mountain of Trı̂zz

(3) ˘m ˘r tmgs
Toward the mountain of Trag

(4) ˘m tm ˘r ard
Toward the furrow of greenish clay of the earth."
367. ˘r: Several words occur under this writing.

I. The common word for 'mountain.'

II. May be a proper name in 65:6, 9 which text, I believe, is
a list of mighty soldiers.

III. Probably represents the root y/wr, like ˘r, "to burn with anger against." It describes the reaction of
Sea after the threat of Baal.

(65:6) ˘ybh ˘m ˘wn ˘lys
"From his mouth verily the word goes forth
hepth ˘th.
From his lips his message
Yea, he gives his voice.

Prince Sea burns with anger beside (his) throne."

Later Sea is driven from his throne by the two famous clubs of Baal.

368. άγιον: See No. 196.

369. άπαθ: This is an epithet of ΙΙ. Several etymologies are possible, so until we find the word in Ugaritic apart from an epithet, 'mercy' or some such translation will have to suffice.


"Thereupon άπαθ, God of Mercy, goes down from his throne."

Other occurrences are 49:Ι:21, 22; III:10, 14, etc; 3ntiplt. ix:III:22; 51:II:10;IV:68; 49:III:4, 10, 14. Note also 77:45 where άμιδ occurs in place of άπαθ.

370. παύ: See No. 77.

371. καλτ: See No. 9.

372. παντ: See No. 277, II.

373. παντ: This occurs in the text of tribute from Ναμν, King of Ugarit, to the great Hittite King, Shuppiluliuma. The context is partially broken, but it may mean 'my declaration.'

(116:15) Ναμν, King of Ugarit.

My declaration."
374. 2(u)q: This most frequently occurs in the S stem and would seem to equal the Heb. Hiph. of ʾāq. "to produce, furnish," or "to obtain."

I. "to furnish"

Real throws a party and furnishes all the guests with wine.

(51:VI:47) ʾsq ʾilm · kmn · y [h

"He furnishes the lamb gods with wine"

(48) ʾsq · ilht · bpt · yn

He furnishes the one lamb goddesses with wine

(49) ʾsq · ilm · alm · y [h

He furnishes the bull gods with wine

(50) ʾsq · ilht · arht · yn

He furnishes the cow goddesses with wine

(51) ʾsq · ilm · khtn · yn

He furnishes the couch gods with wine

(52) ʾsq · ilht · bkt · yn

He furnishes the chair goddesses with wine

(53) ʾsq · ilm · bht · yn

He furnishes the flagon gods with wine

(54) ʾsq · ilht · dkr · yn

He furnishes the jug goddesses with wine

(55) ṭ · lhm · ʿtr · ṭlm

Until the gods eat and drink

(56) ṭsq · mrtn · tšn

And the sucklings are furnished..."

Line 56 occurs again in 57:IV:15.

II. "to obtain (a wife)." It is thus used in the account of the sad state of Krt.
"His rightful wife he did not obtain
Nor his proper betrothed."

III. *ittpa* occurs in 75:II:57 though it undoubtedly represents another root.

375. pl: See No. 337.
376. pnh: See No. 23.
377. prhht: See No. 106.
378. prxl: This occurs once in a text of ritual and sacrifice to various gods on certain days of the months. Its meaning is unknown, but it is probably a loan word. Its formation reminds us of *brzl*, 'iron.' It might possibly be a terrace or a garden on the roof.

(3:50) ־ל mlk l prxl qrn b ez

"- king for/on terrace of sweets on the roof."

*qrn*: This may be related to *jir<sub>+</sub>*, 'sweet.'

379. prd: See No. 380.
380. prdn: Though the text is broken preceding this group of letters, it might possibly be divided *prd* and *mn(n)*, thus making a parallel with the first stichos.

(‘nt:II:1) al tgl

"Do not lower"

(2) *prdn*

Let not a single one lower

*bd al* [yn] (3) b'l

Serve *Al* [yn] *Baal*

*sid zbl* b'l (4) *arp*

Honor the Prince Lord of the earth."

*prd*: cf. *חפ , 'to be alone, single, sole.'"
mn (n): See mn, 'to lower,' No. 251.

381. prah: This occurs in the context of Baal with Sea. It describes what Sea does after Baal strikes him on the head with the magic club.

(68:25) prah · vm ·
"Sea gives way"

vol (26) lava ·
He falls to the earth

tven · nth ·
His vertebrae convulse

wyly · tmw ·
And his countenance falls

(27) vy tl · wyt · vm ·
Baal uproots and he dries up Sea

vyly · trt · nh ·
He destroys Judge River."

ngs and dlm: See in parallel passage in 68:17,18, No. 94.

qt: The root is uncertain, but may be related to 'drag,' used in stem VIII with the meaning 'to uproot (a tree).'

st: The root here has several possibilities. It is translated above as though it were related to Heb. ג"כ, 'be dry, parched.'

382. pr't: I. 'eminent:

(51:frag.3) ln · gmn · (7) wgr · bn · zlm ·
"Look Gupan-and-Ugr, Sons of Zlm"

(8) twnm · bn · zlm[7]
"wnm, Sons of Zlm[7]"

(9) wlt · pr't
The lofty, the eminent."
This is its only occurrence and the meaning is unknown.

Because of the presence of *rnt* it may well be equated with יִזְבְּרְנָה, 'to ascend, etc.'

This occurs at the end of line 9, probably beginning another stichos, but we cannot say if it is to be rendered 'bulls' or not.


II. Of uncertain meaning with an *m* suffix.

(2 Aqht:V:37) *pr'm . sdrk . rdrn*

"Bag thy quarry, 0 my son"

(38) *pr'm . sdrk . hnn*

"Bag thy quarry, lo"

(39) *sd . hkkl'b*

Quarry into his palace

III. PrO Occurs in 60:15, 22, 30, 36, and 37, the circle indicating a non-Semitic phoneme.

383. pr: See No. 30, II.

384. pr: This occurs in part of an ultimatum of Judge River to 'Il demanding that he give up Baal. cf. Heb. 'O'.

(137:35) *tn . b'll . w'mnnh*

"Give up Baal and his host"

*bn . dgn . artm . pzh*

The son of Dagăin that I might inherit his gold/silver.

A parallel passage occurs in 137:18-19.

(1) Gordon in Ug. Lit., p. 39, so translates, and in UH, p. 264, suggests that the *m* of *pr'm* might conceivably go with the *sd*. See No. 257. The root *s(w/y)d* (cf. Heb. ?) 'to hunt' does seem to occur in 134:11; 2 Aqht:VI:40; and possibly the same root in a more generalized meaning of 'walking' or 'roaming' in 49:II:15; 52:16,68; 67:VI:36 and 75:1:34.
385.  וּכְּנֹ֣ב (ע/י): This is found in the birth of the Gods text describing 'Il's intentions toward the two women.

(52:39)  הָּלְּלִתִּים , כְּנֹב

"Il, the two women, verily, he would entice."

cf. Heb. יָסָּה , 'to entice, seduce.'

Another possible occurrence is found in Nikkal and the Moon.

(77:3)  אֶנֶּֽחָה אֲנֹֽב , לִימָּה תְּזֵא

"He answers, lo, for her love she - - -"

(9)  וּכְּנֹֽב לָּבָּרָה , נְּבֵע

enticing to her flesh my blood - - - ."

טֵזָא: This is probably the root and may or may not have a suffix. Such a root appears in 'Anat.

(וּנְּתֵלָה יָבֵל פִּתְפָא:25)  אֵֽעָנִּים אֲנֹֽב

" - - - my loins I - - -"

(ט)  לִימָּה הָּלֵֽבָּרָה

enter into - - -

(ט)  לִימָּה לָּבָּרָה

overly she breaks

(ט)  לִימָּה לָבָּרָה

on the earth."

טֵזָא: This is the only occurrence in the literature and naturally the translation would have to be verified by more context.

386. מַעַּט: See No. 385.

387. מַעַּט: See No. 212.

388. מַעַּט (ע/י): See No. 382.

389. מַעַּט: If the reading be correct this root must mean something expressing defeat since it describes the action of Mot just before he falls to the earth after Baal smites him.
(49:1:3) dkym - wbar - bmad

"The sagesone he crushes with a stick

(4) sym mt.
Not crumbles

wmsi - lars
He reaches the earth."

390. sly: See No. 22.

391. smd: See No. 31.

392. srd: Its single occurrence is in a difficult and fragmentary passage. Its meaning is undetermined.

(75:III:3) b'l - xkn - ml

"Baal -- fully"

393. spr: See No. 279.

394. sgr: See No. 373.

395. sti: The root of the word is not known, but the context fixes the meaning to be the 'bedroom' of Daniel or a 'ritual chamber' for the incubation rite, apparently above the first floor of the house.

2 Aqht:1:14) vi' - sth (15) [dm][il

"[Daniel goes to his bedroom

vi' - sth - y'il
He goes to his bedroom, he goes up

wskb (16) L miart
And he lies down

pyln
And he spends the night."

A broken parallel to the above passage occurs in 2 Aqht:

I:4-5.

396. qblbl: See No. 88.

397. qbl: This appears but once and in a very problematic line.
Previous lines tell of the fruitful earth evidencing that Baal is alive. Now Sun states:

(49:IV:42) šdym·'in·h·qbt

"Fields of wine appear in the cultivated ground"

(43) blyt·šl·watk

In the night thy kinsman

(44) ṭebot·'alyn·h·l

And I will search for Allyn Baal."

šdym: In all other occurrences this is a personal name. See 306:9; 315:3; and 321:IV:11.

qbt: Though the rendering is doubtful, cf. שָׁבַע, 'to dig

the earth'.

396. qbt: See No. 54.

399. qbt: This occurs alone in 67:II:24, a broken line. Its meaning

is not known.

400. qwm: See No. 217.

401. qdl: See No. 27, IB.

402. qdl: See No. 252.

403. anr: See No. 109.

404. qn: See No. 361.

405. qny: I. The epithet of Asherah, 'creatrix,' occurring fre-

quently. (51:II:25; III:26, 30, 35; IV:52; frag 2)

II. Possibly as a title for 'Anat. See 76:III:6, and No.

101.

III. It appears twice as a finite verb of questionable

meaning.

A. Ytpn boasts:

(1 Aqht:219) bwm·št·⅐lq(?)·⅐lš[l/š]l

"By the wine which ⅐lš drinks"
Who created the residence

The hand that smote A[gh]t the Hero."

See No. 417.

B. In the dream of Krt, A [il]l appears with promises.

(krt:56) mrkbt • btrbs bn • amt

"A chariot from the yard of the son of a handmaid

(57) [ ] mm • smny

[ ] - I will furnish

(56) [ ] mm • amid

[ ] exalt, I will increase."

smny: This might be an stem like ʔtqisi, 'to satisfy' from ʔtqis, 'to acquire.'

406. q't: See No. 262.

407. q't: See No. 106.

408. qg: See No. 357.

409. qg(Ү): See No. 305.

410. qam: See No. 196.

411. qam: This appears as a synonym for q't, 'bow.'

(1 Aqht:14) imshah • kd • 'l • qas'ith

"I smote him on account of his bow.

(15) imshah • 'l • qas'ith

I smote him on account of his bow."

The same usage parallel with q't occurs also in 76:II:7;
2 Aqht:V:5, 13, 28; and VI:19.

q/t: Ginsberg in ANET, p. 153, translates 'darts' but the whole story is woven about the bow. If 'darts' were to be mentioned at all, one would expect them to come first and then the bow.
This occurs as part of a proper name for Baal of the A and B type.

("nt:III:10) thu aliyu - b'll

"The message of Aliyu Baal

hut (11) aliyu - qrm

The word of Aliyu Qrm."

This epithet occurs also in 'nt:IV:52; 51:VIII:34, 35; and 67:II:11 and 18.

416. qrm: This word is peculiar to text 313. It would seem to be a designation for a certain class of men, possibly soldiers. The names of five qrm are given with their alternates.

417. grn: This always occurs parallel to zyd and in the same cliché. zyd is likewise confined to this same cliché except for two instances which are given below.

I. the 'residence' of 'Il

(49:1:6) taly - zyd (7) il

"She comes to the estate of 'Il

wtbu - grn - (8) mlk - ab - trm

And she enters the residence of the king, the father of 'Il.


'nt:V:15-16 and 'nt:pl.ix:III:23-24 (partially restored) are parallels to above.

II. The two exceptions of zyd to the above

A. In 1 Aght:313 zyd is used in the same sense as above except that it is the 'estate' of Ltpm instead of 'Il.
B. In 52:6 lāḏ occurs for the more common td, 'breast,' and note in 52:84 the same is written ḫāḏ also.

416. ḫāḏ: See No. 199.

419. Ḫt(?): See No. 261.

420. ṭām: I. ṭām, 'buffalo,' cf. ḫāḏ, 'wild ox.'

(62:16) ṭām  ṭām (19) ṭām

"She sacrifices seventy buffaloes

ḳūm  ḥāya (20) bîl

As an offering to Aliyn Baal."

(Other occurrences are 49:VI:18; 51:I:44; 3 Aqht:VI:21)

II. ṭām: 'corals.' See the one occurrence under No. 36.

421. ṭēb': I. '4th' and its derivatives

II. 'to fetch' or 'to bring'

A. the S stem

(2 Aqht:V:12) ḫlā ḫāt ḫbān

"Behold, he brings a bow

ẖl  ḫā (15) ṭēb  ḫāt

Lo, he fetches a bow."

B. Another probable occurrence of this root may be found in the N stem.

(11:rev. 14) šm  ṭy  ṭnṣr (15) šm  šm  ṭlāk

"By ṭy it has been vowed, 'Let there be life to the queen.'"

(15) ṭēb  ṭēb  ṭēb  ṭēb  ṭēb  ṭēb (15) ṭēb  ṭēb  ṭēb  ṭēb

And my word will be brought to the knees and the face of the king."

422. ṭēb': This occurs twice in a text dealing with the ṭēb. The exact formation of the word is uncertain in each case due
to poor preservation of the text.

(122:1) \[ m(?)rz'y \cdot lk bty \]
"my -------, go to my house

(122:5) \[ rz'y \cdot spmk \cdot yrr \]
"my -------, thereupon -------.

423. rhd: L. 'broad, wide' like Heb. 2 \[ \text{---} \]

(125:7) \[ hlm \cdot gds \cdot (3) anv \]
"The holy entreaties are loud

\[ hlm \cdot adr \]
Mighty entreaties

\[ hl (9) rhd \cdot mknt \]
Entreaty broad of wing."

II. 'flagon'

A. Simply the flagon as such

(128:IV:15) \[ tblh \cdot gmn \cdot \[ml \cdot x \cdot J \] h \]
"She slaughters a fat [fat] 1 [lin] g

(16) \[ tblh \cdot rht \cdot vn \]
She opens a flagon of wine."

Similar usage is found in 49:I:38.

B. 'flagon(gods)'

(51:VI:53) \[ epq \cdot ilm \cdot rht \ yh \]
"He furnishes the flagon gods with wine

(54) \[ epq \cdot ilht \cdot dkr \ [yn] \]
He furnishes the jug goddesses with [wine]."

424. rhd: Its one occurrence stands in broken context and no connection can be made.

(51:III:7) \[ w \cdot dr \cdot dr \]
"and everlasting

(8) \[ vr \cdot wr\[d \]

--- and ---
425. rhl: See No. 65.

426. rhntt: This probably is something worn, as an ornament, for the clothing.

(51:V:67) rhntt . dr litk
"AN ornament of______ for thy breast."

427. rz: This occurs but once and is likely a ti stem of *traz, 'to run.' The latter occurs once in 49:1:22.

(125:49) L yarb . trazh
"L__ he draws near in his running
(50) L k . mabh
L - reaches her."

428. rny: See No. 248.

429. rnm: See No. 359.

430. rmt: See No. 104.

431. r'm: This word occurs in line 6 of text 133. Etymologically it might be 'thunder' like Heb. [Y] , but since the first seven lines of the text are gone entirely except for one, two or, at the most, three letters at the beginnings of the lines, we cannot assert its meaning here.

432. rpat: Gordon in Uv. Lit., p. 67, suggests 'female shades' but the broken character of the text prohibits any certainty.

(Xr:3) L dmhr . unt
"L__ of the river, mothers
(7r) L rpat(?)
L female shades
ht (3)m'lh . iktb(l)
Destroyed is the house of the [king]."

(1) This is the reading given clearly by Virilleaud.
This occurs along with tmy. They may represent some kind of drink.

(\textit{nt:pl:x:IV:0}) \textit{ay} $\rightarrow$ \textit{ta} $\rightarrow$ \textit{tmy} $\rightarrow$

"Serve \textit{ta} of \textit{tmy}"

\[\text{He puts a cup in the hand}\]

(10) krmn $\rightarrow$ bkl$t$ $\rightarrow$

A goblet in both hands."

\textit{si}: See No. 87.

\textit{sh}: I. "to draw (water)"

\begin{align*}
\text{(49:1:36)} & \quad \text{sbn} \rightarrow \text{brht} \\
\text{"I"} & \quad \text{draw in flagons} \\
\text{(53)} & \quad \text{abn} \rightarrow \text{bknt} \\
\text{"I"} & \quad \text{draw in jars.}" \\
\end{align*}

The f. participle, \textit{sh}, 'a woman who draws water' occurs in 75:II:60; krt:113, 216.

II. \textit{sh}, meaning is not fixed and the immediate context is somewhat obscure.

\begin{align*}
\text{(125:50)} & \quad k \rightarrow \text{m}$\gamma$h$ \\
\text{"I"} & \quad \text{he reaches her} \\
\text{\var{51} ahth} \rightarrow \text{sh} \\
\text{And the lad -- -- his sister.}"
\end{align*}

Ginsberg in ANAT, p. 147, breaks the passage differently with quite a different translation.

\begin{align*}
\text{(125:50)} & \quad k \rightarrow \text{m}$\gamma$h \rightarrow \text{\var{51}} \\
\text{"When"} & \quad \text{as he arrives, it grows dark} \\
\text{(51)} & \quad \text{ahth} \rightarrow \text{sh} \rightarrow \text{\var{51}} \\
\text{His sister kindles a lamp."}
\end{align*}
439.  This word occurs in the directions which the Virgin 'Anat gives to Ytpn as to the manner in which he should put an end to Aqht. cf. Heb. הער, 'to be devastated.' See Isaiah 6:11.

(3 Aqht:22)  him.  thm.  qd:d

"Strike him twice on the head

(23)  tilid.  'l.  udm

Three times above the ear

şık.  km  śiy (24)  dm .

Pour out (his) blood like a vanquished one

km.  śht.  lbrkḥ

Like a slain one on his knees."

śht: cf. Heb. כָּנַח, 'to slay, beat.'

Ginsberg in ANAT, p. 152, translates:

"Strike him twice on the crown

Thrice above the ear;

Pour out his blood like sap

Like juice to his knees."

Gordon in Ug. Lit., p. 93, translates:

"Spill, like a slayer, blood

Like a slaughterer on his knees."

Neither of these last two translations justifies the lbrkḥ in the passage. Is not this a picture of a defeated foe already down on his knees and about to be killed by his opponent? By taking ʾšʾr and ʾšht as passives this picture is brought out.

440.  ʾšʾr: See No. 250.

441.  ʾšrt: See No. 56.

(1) A parallel passage in 3 Aqht:33-35 has the pronominal suffix.
442. צ"ה: See No. 338.

443. ש"י: This combination of letters occur after Baal has put an end to Sea. cf. Heb. "א" כ י, 'captive.' Astarte rebukes Baal as follows:

(68:26) \( bt \) lalyn \( b[1] \)
"Shame to Allyn Ba[al]"

(29) \( bt \) lrkb \( tpt \)
Shame to the Rider of the Clouds

כ"יyn \( gb[1 \ ym] \)
For our captive was prince Sea

\( k? \) (30) \( cbyyn \ tpt \ nbr \)
For our captive was Judge River."

Gordon in UG. Lit., p. 16, translates 'captor' but why then would Baal be ashamed?

444.  שת: See No. 239.

445. ש"י: See No. 397.

446. ש"ד: See No. 2.

447. ש"ח: See No. 294.

448. ש"ט: See No. 439.

449. ש"ב: See No. 194, I.

450. ש"ר: See No. 472.

451. ש"ט: See No. 324.

452. ש"ת: See No. 248.

453. ש"מ: See No. 294.

454. ש"ט: See No. 62.

455. ש"מ: This appears near the end of 67:II standing alone in line 25 in broken context. Baal has declared himself a permanent slave of Mot and Mot is rejoicing in his victory. The reading is given clearly by Virolleaud and cannot be confused with ש"מ.
456. smk: See No. 10, II.
457. smx(h/z): See No. 147.
458. smtr: This occurs but once and is found in a ritual and sacrifice text. The fragmentary character of the text prohibits any definition of the word.

(5:1) byreh [ ]
"In the month [ ]"

(2) smtr [ ]

459. smtn: This dual formation occurs in broken context with other obscure words.

(75)II:42 smtn dbt [ ]

(43) tr , tr'n a [ ]

It would be useless to etymologize on these words until more context is obtained.

460. sm: See No. 66.

461. sm: Used only of Ltpn mourning for his father, Krt. It may be related to ʿṣṣ, 'to sprinkle with dust,' and ʿṣṣ, 'dust.'

(125:12) ybkv (13) wmmn .
"He weeps and covers himself with dust ytn · gh (14) bkg
He gives forth his voice in weeping."

462. smx: See No. 119.

463. hnt: See No. 104.

464. āsk: This occurs only in text 6, a fragment of Baal and 'Anat. Line six in which it occurs is broken on both sides leaving no clue as to meaning.

465. kskm: See No. 311, V.

466. k'll: See No. 4.

467. kph: This is undoubtedly related to Heb. ʾā̄ph, 'clan,'
family," and would seem to refer to one of prominence in a family as the 'heir' or 'father' or 'first-born.' It is peculiar to the Legend of Krt.

I. Equals the 'heir' — refers to descendant (possibly collectively) of Krt.

(krt:24) lmn • ṣph • rjtbd

"Lo, a scion is perished

(25) ᵇwphyrh • yrt

And in his glory an heir."

In krt:152, 286, ṣph refers to the promised 'heir' of Krt.

phyrh: It seems best to take this to be related to 'glory, nobleness' rather than phr as used elsewhere in Ugaritic as 'assembly, entirety' as some have suggested.

II. Equals the 'father' and refers to Krt himself.

(125:9) šph (10) [k] rjt • bmn • ḫl

"Now is [k] Krt a son of Ḫl

šph (11) ltpn • ṭmšt

The scion of Ltpn-and-Qds."

It also refers to Krt in krt:151, 105, and 111.

III. Used with n'amš it refers to Hry, the daughter of King Pbl, and parallels 'first-born.'

(krt:143) tn • ly • mtt • bry

"Give me Lady Hry

(144) n'amš • šbh

The good of stock

bknd

Thy first-born."

A parallel occurs in krt:289-290 where šbh is found. See under No. 338.

468. šbh: This occurs once providing the reading is correct. It is
parallel with bwn, which may mean 'buildings.' The carpenter god and the carpenter goddesses have been called to construct a building for Baal. They are now given directions.

(136:IV:14)  l 1 ltnm  bwn

"Go up to the shoulders of the buildings"

(15)   lnhupt ngrp (?)

To the peak of the houses."

nhupt: The root may be hnp. The whole translation is very tentative. hnp occurs with moral implications in 'Il's granting 'Anat's request for vengeance on Aqht. This may be related to Acc. hanpu, 'ruthlessness.' cf. hanpu in the Amarna Letters with the meaning, 'to exercise ruthlessness.'

(3 Aqht:rev. 16)   yd'tk  bt kanat

"I knew thee, daughter, when thou wert kind"

wi [n bilt] (17) (a/q)la

And there was n[jeering among the goddesses]

wtb  bt hnp

But depart, daughter of ruthlessness."

hnp is found in 133:rev.8 but the context is too broken to give the meaning.

kl: The reading is established from a similar cliche found in 'nt:V:36)

469. spm: Its only occurrence is in the Birth of the Gods text unless it should be that the J spm  'ab of 'nt:pl.ix:II:12 is the same word.

(52:4) bndbr  spm  yd J r

"In the wilderness of spm - - ."

spm has been translated variously as 'arid,' 'hills,' etc., but obviously further evidence is needed for certainty.
470. סֵּעִי: See No. 305.

471. סַּב: סַּב עַלָּת occurs at the end of line 19 of 'ntipl.x.Vi. The forepart of the line is missing as is the case with all the lines of V. It may or may not have any relation to עַלָּת, 'hinds.'

472. סָר: Several roots appear under this writing.

I. 'singer' (root, סָר). See 300: right edge: א, etc.
II. See סָר, 'to set off,' for a possible Gt of סָר.
III. Possibly the root מָר, 'to saw up.' See No. 277, II.
IV. Part of a divine name, מִסָּר. 'Mt-and-סָר.' (52:8)
V. Occurs with other words to mean 'kinsman.'

A. Relatives of Baal

(75:II:49) קָבָט • לָבּוּמ • אַהֲ • וֹלַד • ?

"His seventy-seven brothers - "

(50) וָמָנָט • לָתָנָמ (51) סָר • אָלִיפ • מַזַּה

Yea, his eighty-eight kinsmen found him

(52) מַזַּה • סָר • וַלְּה

And there found him his relatives."

שָׂר: This might possibly be related to סָר, 'blood-kindred.'

B. In a broken line, 134:6, the order is inverted.

שָׂר • וַלְּה •

C. A child with the suffixed pronoun referring to its mother.

(76:III:26) יָלֶד • שָׂרָה

"Her [kins]man."

See a fuller quotation and treatment under No. 194.
It is interesting to note the pronominal suffix on שָׂר which makes us wonder if שָׂר or ולְה should be supplied.
473. šarh: See No. 74.

474. šarn: The context, though broken, would seem to be the reaction of 'Anat at the sight of the approaching Aqht with his bow. If the reading be correct this could be like 'to split, tear.'

(2 Aqht:VI:14) [ ] \( \text{šnh} \cdot \text{km} \cdot \text{bt} \cdot \text{vr} \)

" \( \text{š} \)-like a serpent he hisses

(15) \( \text{l (?)} \)  \( \text{šr} \cdot \text{tm} \)

\( \text{š} \) on (? the earth, (her) clothing she rends."

475. šr: Found only in Aqht it is used to describe something the sea does.

(1 Aqht:44) \( \text{bl} \cdot \text{tl} \).

"Without dew

\( \text{bl} \cdot \text{rb} \).

Without rain

(45) \( \text{bl} \cdot \text{sr} \cdot \text{thtm} \).

Without the surging of the Two Deeps

\( \text{bl} \) (56) \( \text{tb} \cdot \text{ql} \cdot \text{bl} \).

Without the goodness of the voice of Baal."

476. šrr: Though this occurs quite a number of times, its meaning remains obscure.

I. It is found in a fragmentary section of text 68, lines 23, 35, and 37.

II. It is found again in 1 Aqht:85, a very obscure passage.

See No. 180.

(1) Gordon is probably right in Ug. Lit., p. 25, in translating it as 'surging.' It is interesting to note that the Arabic uses these consonants for the Jordan River, 

\( \text{šr} \cdot \text{šr} \cdot \text{šr} \).

The (Muslim Canon Law) means 'the spring' (from which divine law flows).
III. In text 137 its parallel is doubtful.

(137:5) *mu. thu. m(h/i)

"The towns she enters ---

(7) paru. thu. xyr

The cities she enters ---."

IV. marrm occurs in 77:36 as something that is used for scale weights. See No. 2. marr might be the reading in 39:19.

477. štd(?): This writing occurs once, but we cannot be sure that this represents the entire word as the line is broken.

(49:IV:49) štd

478. ṣtr: This would seem to be a Status of a weak root, possibly

ṣfr. cf. ʿlw, 'to go, travel,'

(134:10) km. td (11) in. ṣd.

"As 'Anat goes to hunt

ṣtr. in. ṣmm

She sets out by flight heavenward."

479. ṣbb: This is the name of a god which 'Anat smites.

(49:III:40) mšt. md ilm. ar (41) s mt

"I smote the beloved of the gods of earth, Môt

ṣr1. il. ūtk

The calf or 'Il, the hoary one

(42) mšt. klbt. ilm lšt

I smote the bitch of the gods, Fire

(43) klbt. bt. il. ṣbb

I destroyed the daughter of 'Il, ṣbb."

Virolleaud in QLMS, III, p. 72, compares il ṣbb with ʿl ṣbb which is etymologically possible since the Arabic is ʿl ṣbb, 'fly.'
480. ʿad: See No. 417.
481. ʿayl: See No. 361.
482. ʿanāq: See No. 11.

483. ʿant: Real sends a message to Anan to the effect that he has a message, apparently a secret, to tell her, and accordingly asks her to come immediately. He describes his message as follows:

(ʾnt:III:19) ṣaww (20) ʿas

"Tis the message of the tree

what ʿabn

Even the whisper of the stone

(21) ʿant ṣaww ʿān ʿarə

The groanings of the heavens to the earth."

The parallel passage in ʾnt:pl. ix:III:14 has ʿant.

The root is probably ʿn plus a weak letter, cf. Heb.


The Arabic ʾn has the same meaning.

484. ʿ(?)iqr: See No. 237.
485. ʿīr: See No. 15.
486. ʿbbih: See No. 147.
487. ʾāqr: See No. 138.
488. ṣdm: See No. 97.
489. ʿthw: See No. 23.
490. ʿzdi: See No. 385.

491. ʾbth: The crux of the matter is whether this is to be taken as a verb or a preposition with the pronominal suffix.

(62:42) ʾar qalḥam (43) ʾttrə ʿant

"Also you shall not eat the head of exaltation

ʾltvt (44) ʾn ʾtqy"t

You shall not drink the wine of entreaty
(45) ṣnp (45) ṣnp • ṭtk
O Sun, the deities are with thee.

(45) ṣnp • ṭtk • ilnym
O Sun, the divinities are with thee."

Since ṣnp is f., ṭtk could be a verb with the prefix t, but if so, it occurs only here and the meaning is obscure.

492. tspn: See No. 194, II.

493. tyt: This is found in an inventory list of food substances.
It is some kind of food.

(12 plus 97:14) [alp • arb• mat • tyt
"... four [tæ] n hundred tyt."

494. tlnym: See No. 160.
495. tlm: See No. 29.
496. tlm: See No. 41.
497. tln: See No. 56.
498. ttm: See No. 94.
499. ttm: See No. 248.
500. tnm: See No. 436.
501. tnm: See No. 205.
502. tsm: See No. 338.

503. t'ḍt: This occurs only in text 137. Its meaning is fixed generally by its parallel, mlak, 'messenger.' It is probably related to the Heb. ṭl̄l, 'testimony, witness.' Messengers come from Sea and the gods are fearful. However, Baal promises to answer them.

(137:28) wank • 'ny • mlak • ym •

"And I will answer the messengers of Sea

t'ḍt • tpt • nhw

The ambassadors of Judge River."

t'ḍt is found with the same meaning in 137:22 and 23.
"dt" is used for an 'assembly(of gods)' in 18:11:7, 11 and possibly 51:7:16.

504. (t'q)lt: See No. 266.
505. tin: See No. 77.
506. ṯṣy: See No. 339.
507. ṭṣ: See No. 536.
508. tāl: See No. 261.
509. ṭṭḥ: Since the context is one of eating this may equal [\(\text{\text{"apple"}}\)]

\(18:11:10\) ṭṣpā . ṣpu . q_ [\(\text{\"They will surely eat \"}\)]

\(11\) ṭṭḥ . ṭsr . shr [\(\text{\"apple(s)\"}\)]

Both ṭsr and shr are unknowns.

510. ṭpp: It occurs alongside ṣḥḥm. If the latter is to be taken as 'harae' on the basis of the Acc. ṣḥḥabu or the Heb. [\(\text{\"harae\"}\)], then 'leap' is a good translation of ṭpp.

\(\text{\"The harae leap by the thousand acres}\)

\[\text{\"zuh bym\" (90)}\]

The \[\text{\"zuh-fish in the sea by the myriad of hectares\"}\]

(Gordon, Ugar. Lit., p. 21)

The zuh bym is restored from parallel passage, 'nt:

11:43-45.

Ginsberg in ANET, p. 127, translates quite differently.

"She rubs herself in with ambermyrie

From a sperm-whale."

511. ṭp: See No. 8.

512. ṭsr: Its only occurrence is in too fragmentary a portion of the text to establish a root or meaning.
(\textit{nt:pl.x:V:14})

\[(k/r)\cdot \text{ tqr mtnh} \]

\[\lll \]

\[-\ldots-\ldots-\text{ his loins.} \]

515. \textit{tr?}: See No. 99.

514. \textit{trm}: See No. 248.

515. \textit{trmt}: See No. 339.

516. \textit{tr!}: See No. 459.

517. \textit{trp}: See No. 214.

518. \textit{trt}: See No. 227.

519. \textit{tr}·: See No. 355.

520. \textit{tstqmn}: This combination of letters occurs in a very short and fragmentary epistle, 25:rev.7. The adjoining words are missing on both sides.

521. \textit{tist}: See No. 279.

522. \textit{tir}: This word expresses the relationship between \textit{il} and \textit{Sea}. Since \textit{il} is expected, among other things, to break the scepter of the government of \textit{Sea} it seems logical to take \textit{tir} as equal to \[\lll \], 'blood-revenge.'

\[\text{(129:16)} \quad \lll \text{r}t \cdot \text{ tr il} \cdot \text{ aus l} \cdot \text{ mn} \cdot \text{ zbl wn} \]

"Tor - 'Il, thy father, will seek revenge before before the face of Prince \textit{Sea}."]

The restoration is supplied from a parallel in 129:21.

523. \textit{trbne}: See No. 169.

524. \textit{tbs}: See No. 317.

525. \textit{tw}·: See No. 357.

526. \textit{tkh}: If the reading be correct the clearest use of this word occurs in the Wedding of Nikkal and the Moon.

\[\text{(77:1)} \quad \lll \text{sr nkl wb} \]

"I will sing of Nikkal-and-\textit{ib} \]

\[\text{(2)} \quad \lll \text{hrhb} \cdot \text{ mlk} \cdot \text{ qw} \]

\text{Hrrhb, King of Summer}
hrēb m(5)lk · ṭqst
Hrēb, King of the Festival

When the Sun goes down
(4) yrh ytṛh.

The Moon comes up

ṛḥ[ ḍ]
He looks[ ḍ]...

ṛqst: Gordon in Ug. Lit., p. 63, suggests 'festival.'
sag: cf. Arabic عَنْصَرُ, 'to enter under ground.'
ṛkh: Translation conjectured from context.
ṛḥ: This is probably a doubly weak verb and it may be related to [ṛḥ], 'to direct one's look toward.'

II. ṭkh occurs once more in a passage recounting the love of Baal and 'Anat.

(132:1) ṭkh · wtwd · ṭḥs[ ḍ](?)

[ṛḥ] he is passionate and he takes hold of [ṛḥ] vagina

(2) ṭkh · wtwd · ṭḥs[ ḍ](?)

[ṛḥ] she is passionate and she takes hold of [ṛḥ] testicles

(3) aliy[ ḍ] ṭl• ynt[ ḍ] ṭlph

Aliyn Baal makes love by the thousand."

(Gordon, Ug. Lit., p. 53)

ṛkh could conceivably be translated as 'rise' here also.

See No. 214 for one other occurrence.

ynt[ ḍ] has only contextual support.

527. ṭkr: See No. 267.
528. ṭkt: See No. 74.
529. ṭlt: See No. 361.
530. ṭmk: See No. 262.
531. Because of broken lines no meaning can be conjectured from the context.

(67:III:26) ydd . bar[b]

"The Beloved from the midst [?]

(27) tum . wlk .[?]

--- and go[?]

Line 13 likewise reads as 27 with the end broken off.

532. tum: See No. 317.

533. tpd: See No. 265.

534. tqp: See No. 106.

535. tsp: See No. 509.

536. tml: See No. 339.

537. tsm: See No. 95.

538. ttpl: This combination of letters occurs only in a ritual and offerings text. The context is broken but it would seem to point to its being either a kind of offering or the personal name of a deity.

(9:4) la . w . ttpl . adlt . smpt . dqt (5)[?]

" --- and Ttpl: a large beast; Sapt: a small beast[?]."
### CHAPTER III.

#### INDICES

**A. UGARITIC PASSAGES CITED**

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