The Combinatory Method in Ugaritic Exegesis

Lawrence N. Manross

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The Combinatory Method in Ugaritic Exegesis

Abstract
A great asset in the study and translation of any language is the possession of proper and sufficient tools. It is hoped that this work may be one such tool for the further study of Ugaritic. Naturally in the translation of any language known for such a short time there remain many rough spots, problematic words and phrases. Especially is this true in the texts fraught with 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.

Degree Type
Dissertation

Degree Name
Doctor of Philosophy (PhD)

First Advisor
Cyrus H. Gordon

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Third Advisor
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Subject Categories
Cultural History | History of Religion | Intellectual History | Jewish Studies | Language Interpretation and Translation | Religious Thought, Theology and Philosophy of Religion

Comments
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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

Cyrus H. Gordon

Solomon L. Skoss

Joseph Reider

Date January 22, 1951
FOREWORD

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 (s) is changed to (š) since it is a more correct rendering of the letter it represents. The (š) 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 . rdi
"The lament of [Da]niel, Man of Rp'j

anh . ęxr (19) [mt] hrmw
"The sigh of the Hero, Man of Hrmw."

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) .getCurrentUser(Usuario) { "input": "ibh rtr (36) mërma ."
"Her brothers arrange the weights

akth ḫa(37)bn mrna .
"Her sisters the stone weights of the balances."

mërma : This is translated from the context alone.

II. 'slings stone'

(krt:116) bɔk . əl . tâ'la (117) arth
"Thou shalt surely send thine arrow up to the city

abn . rdk . (118) mšnt .
"The stone of thine hands (in) the darkness

whn . špsm (119) bbb .
"And lo, at sunrise on the seventh
Then King Pbl will be sleeping."

adapt: cf. ַָּשַׁדְּנָה, 'darkness,' but cf. also ַָּשַׁדְּנָה, 'darkness, dawn.' Gordon in Ug. Lit., p.70, takes this to go with אִּסְעָא, 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) אֵרִּ֣ בָּהְנְם (18) יָדָי

"He roams the mountain upon stone"

.pause . by'rr

The canyons in the forest."

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

ydy: This is the equivalent of what we usually find written yד or יד. It is possibly a conflation of two roots, nדד, 'to go' and יד, 'to drive out.' yד, 'he goes' appears also in 2 Aqt:1:5,14,15.

psaltm: cf. Heb. קְפָל, 'to hew,' so possibly 'canyon' could be a secondary meaning and would form a contrast with אֵר, 'mountain.' cf. 300:rev. 4; 113:65 and 115:13 where ps1 is found meaning 'sculptor.'

A similar passage to that quoted above occurs in 62:2-3.
3. \textit{ibr}: This root is used parallel to \textit{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) \textit{w. ibr. lb'l} [vld]

"For a bull is born to Baal

(37) \textit{wrum. 1rkbb. 'rpt}

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

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

(75:I:30) \textit{bbm grum} (31) km. \textit{trm}

"On them are horns like bulls

\textit{wgbtt} (32) km. \textit{ibrm}

And humps like buffaloes."

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

(133:rev. 3) \textit{mlk. gb'h} [I]

"King of his hill [I]

(4) \textit{ibrklhm. dlb} [I]

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

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. \textit{mlk} sometimes looks like 'bull' and sometimes like 'horse' but unlike Hebrew all of the Ugaritic passages point to 'bull.'
4. agn: This occurs in the Birth of the Gods ritual and is that over which one cooks, probably a 'fire.'

(52:14)  lil . ist . šb'd . īzrm .

"Over the fire seven times the heroes
th[î h g] . bhlb .
Cook a kilē in milk
annh bimmat .
A lamb in butter

(15)  wil . agn . šb'dm . dū[ ]

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

It is found again when 'il cooks a bird.

(52:35)  ybh . ail . mat'lltm

'It takes two kindlings

(36)  mat'lltm . lris . agn

Two kindlings from the top of the flame

ybh . ra(š) . bbth (37) il

'It takes and places them in his house."

Gordon in UH, p. 274, has pointed to ክሶ, 'to kindle' and hence translates mat'lltm as 'two kindlings.' He also takes agn as parallel with fire. However, Gaster in Thespia, pp. 249-250, leans upon Heb. ificacion, 'basin' as a cognate and makes mat'lltm, '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'lltm appear in the same sense again in 52:31.
I. It is a common root for 'ear.'

(3 Aqht:22) bilan . tam . gedd

"Strike him twice on the head"

(23) titid . 'll . 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 Ugar. Lit., p. 20, translates 'nest.' This would seem to be the obvious meaning here but it may have a more general meaning as 'habitation.'

(II:III:44) trd bil (IV:45) baar m . sm

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

(1) mas kar (46) udnb

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

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

(6:23) a'il . budnk . " \[ \]

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

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

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

"The mountains will bring thee much silver"

(78) sb'am . nhammad . bry

The hills the best of gold

(1) This may be a D stem. cf.  \[ \], 'to repel (a thing from)."
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 Thesispis, 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 mbnd rather than making it a new source of materials. Cf. Heb. יָּרָה,"'to be splendid,' 'glorious,'

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

(55:27) kyra' wyahp mid [šew]

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

(28) dhlt ytnt wann vth [w]

[take] an old fig cake and old raisins

(29) wann bal yeq ahdb (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 cliché. If raš means 'to toss the head' as Gordon suggests in Ug. Lit., p. 129, then his translation 'whinnie' 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 [h][55] kn fr

"Thus Baal fell [like a bull

wthms · hš · 2[56] kn fr btk · mšms ds

Even Hadd succumbed [like a buffalo in the midst of Mšms --"

["
"He was separated from strength/leadership."

witkm: See under ann. No. 25

ittpq: This may be a Gt stem from the root *ntq* although one would expect *ittpq*. Cf. Aram *jdp*, 'to go out' or 'forth.'

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

(61) *gdsnil . ysh . balt*

"Ydsnil goes around his palt-field"

(62) *bsq1 . ysh . bsq1*

He sees the bsq1-plant in the palt-field

bsq1 ysh bsq1

The bsq1-plant he sees in the ysh-field

bsq1 ysh bsq1

The bsq1-plant he embraces and kisses

abh an bsq1

Would that I were a bsq1-plant!

(63) *ysh . bsq1*

The bsq1-plant flourishes in the palt-field

ysh bsq1

The ur-plant rises in the ysh-field.

tisptk . yd . aqht (67) *zar*

May the hand of Aqht the Hero gather thee

tstkl . barbm . asm

Place thee in the midst of the granary.

(65) *ysh . bsq1*

Ydsn (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 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. יָפֵן, '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'lt, 'thou hast arisen.' In 1 Aqht:160 it is of a 'root rising'
or 'flourishing.' In 86:5 it occurs as a personal name. \( \text{yn}^\text{a} \). It occurs in 67:4. There would seem to be but the one root represented unless the meanings of \( \text{yn}^\text{a} \) and \( \text{m}^\text{a} \) fall together. Cf. Arabic 'to be grown up.' For further study see \( \text{an}^\text{a} \), 1 Aqht:13.

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

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. \( \text{re}^\text{m} \), 'meadow' or 'reed-grass' growing beside water. Cf. Gen. 41:18 and Job 8:11 equaling the Egyptian.

(76:II:8) \[ \text{ltm} \text{num} (9) \text{tk} \text{an} \text{smk} \text{ml} \text{at} \text{r} \text{uum} \]

"Thereupon he sets face toward the reed-grass of \( \text{smk} \), ful of buffaloes."

'Anat goes to the same place in line 12.

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

(67:1:5) \[ \text{smk} \text{isci} \text{utm} (6) \text{z\text{rm}} \text{amtm} \]

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

The same meaning probably occurs in

(3 Aqht:3) \[ \text{tspi} \text{utm zr} \text{am} \]

"Eat utm zr \text{am} ."

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

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

(2) Not restored in UH.
The meaning of neither 1la 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 kram and since ï is a phoneme of high frequency in Hurrian but of low frequency in primitive Semitic.

12. av: See No. 260.

13. ikzi: This occurs only in the diplomatic text 116:8 as ikzi, and it stands by itself in broken context.

14. aklt: See No. 9.

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

(120:6) kkrm . bržl
"Two talents of iron

(7) mit . tiárm
A hundred cedar logs

(8) tltm . almg
Thirty almg logs."

almg: cf. Heb. וַיְךֶנ הָבָה , 'red sandal-wood' (??).

tiárm: cf. יַדָּר , a tree of Lebanon, in Isa. 60:15.

16. ilgsm: 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 . ksp
"The mountains will bring thee much silver,

(78) gb'm . mhmd . hrs
The hills the best of gold,

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

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

(51:V:100) wbn  bht  ksp  whrs
"And build a house of silver and gold

(bht thrm  ignim
A house of lapis gems."

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

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

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

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

(62) lbn  ybn  bt  lb'l
A house shall be built for Baal."

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

(137:55) tn  b'l  w'amb  bn  dgrn
"Bring to Baal and his hosts the son of your lord."

[Note: The following text seems to be a continuation of the previous, but it is not clear from the excerpt provided.]
The word is to be restored in a similar passage in 137:18.
Its final occurrence has the same usage.

(51:VIII:14) 

wmw (15) 'nn . ilm

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

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

18. amr: See No. 66.

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

I. mrr: 'to bless'

(1 Aqht:134) lthrk . alk brkt

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

(195) tmr . alkn . mrrt

Thou shalt prosper me that I may go prospered."

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

It is found in the amr form as follows:

(5:26) vmm . tmr . zbl . mlk

"May the heavens prosper Prince King

(27) vmm . tlak . ktl

The Heavens send dew

amr (28) bknm

I will prosper thy sons."

II. mr: 'lamb'

The noun usually written imr occurs in

(51:1:42) st . il . dat . 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) bhh . mr

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

(123:17) "I am a relative."  

20. unm: See No. 65

21. unm: This occurs in the cliché "I am. From the parallel it is clear that this means a 'relative.'"

(1 Aqht:198)  "I shall smite the smiter of my brother."

Dhorme reads 'umm, 'mother,' which would fit nicely here, but its occurrence in 49:IV:43 militates against this as well as a parallel in 1 Aqht:202 where it occurs.

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

(67:VI:14)  "He pours the dust of mourning upon his head."

'un is undoubtedly cognate of Heb. ; 'evil,' 'trouble.'

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

(1 Aqht:38)  "Thereupon Daniel, Man of Rem, imprecates"

'Clouds in the heat of evil.'  

(1) Restoration made from parallel in 1 Aqht:302
yr.

The early rains

Clouds that rain on the summer fruit."

The preceding translation of ל אקו: 36-41 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.

(67:11:22) \[ \text{yr} \cdot \text{un} \cdot \text{hd} \]

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

(67:11:14) \( \text{pm} \cdot \text{s} \cdot \text{nd} \cdot \text{lbt} \) (15) thw.

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

\( \text{bm} \cdot \text{bkt} \cdot \text{anhr} \) (16) bym

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

\text{pm} hi: cf. Piel of Heb. \( \text{נ} \cdot \text{נ} \), meaning "to prepare."

thw: Its parallel with "yw would support the translation. cf. various uses of Heb. \( \text{נ} \cdot \text{נ} \).

anhr: Gordon in \( \text{UH} \), p. 215, points to Acc. \( \text{נ} \text{הנ} \text{נ} \text{נ} \text{נ} \) as a possible support of the translation, "dolphin."

24. \text{an}: This root is used to describe the cry of \( \text{il} \) upon the receipt of the plea of the Virgin \( \text{Anat} \) on behalf of Baal.

(\( \text{nt}: \text{V}: \text{I}: \text{I} \)) \( \text{an} \cdot \text{lyh} \cdot \text{tr} \text{il} \cdot \text{abh} \)

"Loudly cries Tor \( \text{il} \) her father."

Again it occurs parallel to \( \text{adr} \) and \( \text{rbb} \) in describing the wails or entreaties of the women on behalf of the ailing \( \text{Krt} \).

(1) For treatment of this word see No. 64.
The holy entreaties are loud
Mighty entreaties
Entreaty broad of wing."

would seem to be the equivalent of Heb. י"ו", 'to entreat.' It occurs only here and in a parallel passage, 1:05:107-9. The root any is probably to be found in anyt, descriptive of soldiers.

Possibly to be understood as 'mighty ones who seized', the mind being a D participle. It occurs also in the badly broken text 83 which seems to be another list of great soldiers. It occurs twice and possibly three times as

'strong army'.

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

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

And Ltpn, God of Mercy, answers
One small of frame cannot run with Baal
Nor use a lance with Dagân's Son

The succumbed one."
One of the difficult problems of this passage is whether to read istrate 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 strate to be intelligent, understand. While the syntax is different, it is interesting to note Prov. 4:11, strate to know understanding; or Prov. 19:25, strate he will understand knowledge. It is found in 67:11:8 without context to help. It occurs again in 39:1:8 as a personal name. Ginsberg in ANET, p. 140, translates line 30, "Why, let's make Yadi! Yalham king." ena 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 Thespies, 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 Thespies, 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) npi * hi₂₁ [ ] (55) km trg

"Baal fell [ ] like a bull

(57) km br

Even Hadd succumbed[ ] like a buffalo."

Gordon in *Uh*, p. 239, refers to Acc. *kamāsu*.

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

(52:14) th₃₁ d * hblb

"Co[ok a kid] in milk

*annh* * bimah

A lamb in butter."

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

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

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

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

(127:35) km * aḥt * *mr* * mdw

"Because thou art a brother of the bed of disease

(36) *anat* * *mr* * zbln

A companion of the bed of sickness."

A parallel occurs in 127:50-52.

I. B. 'kind'

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

\[(\text{Int:V:35}) \text{ yd} \ [\text{th} \ \text{bt} \ \text{kan} \ [\text{st}] \]

"I kn[ow thee, daughter, when thou wert kind]"

(36) \text{kin} \cdot \text{bilht} \cdot \text{al} \ [\text{a}]\text{ki}(?)

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

qsl: 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. Heb. \text{w} \text{f} \text{y}, 'to be weak.'

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

\[(\text{Int:III:31}) \text{t} \text{g} \cdot \text{pnt} \ (32) \text{kahl} \]

"The corners of her back convulse

\text{ans} \cdot \text{dt} \cdot \text{qrh}

Weakened are those of her back."

\text{t} \text{s}: The root is \text{nas} like \text{zâs} . 'to shake, convulse.'

B. A parallel to A occurs in 51:11:19-20 and a similar usage in 1 Aqht:96.

C. Probably the same usage is found when 'Anat tells

\text{Ltpn} to smite (?) the head of Aqht. Note that apparently 'Anat did not intend to kill Aqht.

\[(\text{3 Aqht:10}) \text{ban} \text{t} \cdot \text{a} \ (11) \text{qadh} \]

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

III. Obscure passages because of fragmentary character

A. 128:V:27; 315:2

B. 1 Aqht:310 - \text{minâ}

IV. \text{Insâ} refers to people of some profession. See 3:27;9:3;

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

V. Probably represents an stem of the root \text{mns}, 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) \( \text{ap} \cdot \text{en} \cdot \text{bzl} \cdot \text{br} \cdot \text{sdnt} \)

"Whereupon Prince Baal attacks [the fields]

\( \text{ld} \cdot \text{byd} \)

A knife in his hand

\( \text{msht} \cdot \text{bn} \cdot \text{yan} \cdot \text{mha} \cdot \text{slmn} \)

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

39. \text{indk}: See No. 214

39. \text{sdnt}: This is found in a very difficult passage which seems to defy solution at the present.

(1 Aqht: 1:6) \( \text{ttb} \)

"She returns/breaks

\( \text{sa} \) \( \text{tlm} \cdot \text{kmr} \)

Lift mounds

\( \text{kry} \) \( \text{kmr usb} \cdot \text{bn} \)

Like the \( \text{sa} \) \( \text{na} \) of the harp of his fingers

\( \text{khr} \cdot \text{abn} \)

Like the whiteness of the stones of his mouth

\( \text{tthd} \cdot \text{sath} \cdot \text{ma} \cdot \text{by} \cdot \text{nu} \)

She takes his teeth and the food in

(1) Line 43 has \( \text{zh} \).

(2) Gordon in \text{UK}, p. 169, reads \( \text{yul} \cdot \text{d} \), but since in line 43 \( \text{sdnt} \) follows immediately after \( \text{br} \), I have restored it here. The \( \text{d} \) would then be the last letter of the first weapon which he takes.
(10) \textit{šētēm • ½tl ilm}
She puts whiteness like the heart of the gods

(11) \textit{yṯtn • āpm • mn • h • š}
And two

(12) \textit{aḥt • yṯn-kur • kur}
Aḥt, he answers/sees

(13) \textit{kāp• ½l • ṣdḥr}
for I appear god in the fences."

The above translation is that given by Gordon in \textit{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
Aḥt appears like a defeated one, a defeated one

When god shines forth in the hedges."

The text continues, explaining the meanings of various words and phrases.

\textit{tīm} is probably like Arabic, \textit{ṭūṣ}, 'furrow of the plough.'
\textit{mr} of line 7 may or may not be complete, but we have translated it as though it were related to Arabic, \textit{ṭūṣ}, 'dust raised by the wind, dust drift.'

\textit{mr} of line 12 is taken to be like the \textit{mr}, 'to drive out.'
\textit{kur} is taken as \textit{k} plus the root \textit{nw}, like Arabic \textit{jāh}, 'fire, heat of war.'

\textit{hrw} is taken as similar to Heb. \textit{yḏw}, 'thing cut, sharp instrument.'
akl may be a' stem of ykl, hence, 'to overcome.'

\( \sqrt{\text{kl}} \) is taken as \( \sqrt{\text{m}} \), like Heb. \( \text{ybl} \), 'to darken.'

\( \text{ehb} \) is the 3\text{rd} stem of hrb, possibly like the Heb. \( \text{yhl} \), 'to cut, mutilate.'

\( \text{kl} \) can be taken as 'dog' here since \( \text{klb ilm} \), 'the bitch of the gods' appears in 'nt:III:42 as a title for the fire god.

\( \text{gwn} \) may possibly mean 'wells.' Later a well is cursed because Aght was slain beside it. See I Aght:151-152, of. Arabic \( \text{كفر} \), 'a large well,' or \( \text{حفر} \), 'cavity in the ground.'

\( \text{ar} \) could be the \( \text{st} \) stem of \( \text{yrl} \), like Heb. \( \text{ybl} \), 'to shine forth' in Hiphil.

30. \text{up} \text{t}: 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.x:V:

(11) [\[\text{b} \text{n abum . upat}\]
builder of of stones ————
(12) [\[\text{l wpr utny}\]
- and the mountain of my loins."
(23) [\[\text{rks . bn . abum}\]
"bind builder of stones
(24) [\[\text{upat . "rb}\]
"- - - enters."

31. \text{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.
(2) נ * תל kd * abt *

"And a thousand pitchers of honey,
kd . šum . mr
A pitcher of oil of myrrh

(3) [arab: mat . hawm . 1th . achr

[ Four hundred hawm, a 1th of achr."

The same can be said for hawm 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 1th occurs, but it is used often in this inventory showing that it is a dry measure.

(12 plus 97:17) [ 1th . d]blt . 1th . amum

[ "a 1th of figs, a 1th of raisins"

It occurs also as a unit of measure in 12 plus 97: 4, 9, 10, 18.

32. ur: See No. 9.

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

('nt III:11) [ oyy * bare (12) mlhm]

"Cause war to cease from the earth;
št . b-prm . ḫwym
Place abundances in the dust;

(13) sk . šm . lkbd . ars

Pour peace to the midst of the earth;

(14) arbdā lkbd . 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 "At IV:66-69 and again in 
71-75 'Anat consents to the command in the same words by 
simply changing the verbs to the first person. This pas-
sage presents several obstacles since in addition to arbd, 
we are not certain of the meaning of arpy, mlbut, or ddym.
mlbut represents the root hlm and is found only in the above 
passages with the n prefix, except it occurs as mlbny in 
the badly broken context of 67:II:25. It probably means 
'war' or 'bread.' The translation of arpy will depend upon 
what meaning one chooses for mlbut or vice versa.

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

(137:36) [\text{by in}] \text{tr. abh. il} 
"Then Tor-'Il, his father, \text{answers},
'bdk \text{. b'l } \text{. y ymm} .
'Thy slave is Beal, 0 Seal;
'bdk \text{. b'l } (37) [\text{y ym}m \text{.}]
Thy slave is Beal, \text{[0 Se]al}.
bn \text{. dcm} \text{. asnkm} .
The Son of Dagan is thy prisoner!
hw \text{. ybl} \text{. arynm} \text{. kilm}
He will bring thy tribute like the gods!
(38) [\text{ybl} (1) \text{. wbn} \text{. age} \text{. 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 Ariana, the list of things brought is called arynm.
cf. 118:18. At the close of this list it is again so referred 
to. The context establishes the meaning as 'tribute,' but 
there is little doubt that this is a Hittite word. cf.

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

(118:24) argun . nqmd . mlk (25) urrt . dybl . lsmr

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

(26) mlk . rh . b'llh

The great king, his lord."

(90:1) tlt . dyse (2) bd . snnm (3) lsnkm (4) lskm (5) bnm . kkrn (6) alp . kbd (7) [m]itm . kbd

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

35. *arkty:* This combination of letters occurs only once and then in broken context. When the Virgin 'Anat threatens 'Il to induce him to permit a house to be built for Baal, she seems to list a number of things in which 'Il should not rejoice or be glad in the sense of being confident because she will make his grey hair run with blood. Unfortunately the ends of the lines containing these things are broken. However, the use of *bdlt* . *arkty* may suggest that 'Anat tells 'Il not to be confident because of his immense size. That the strength of a god was to some extent determined by his size is shown in the case of 'Ahtar, the successor of Baal. He was too small to fit the throne chair and he proved to be an incapable god. The presence of *gd* would suggest that the root of *arkty* is *ark*, 'long,' with the meaning of 'height' or 'stature' in this context.
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 · yhd · arl · ë[sw]
  "When arl seizes a horse,"
(18) št · nnh · št mk šr · grn
  take nnh, take char of the threshing floor,
(19) št · iy:n · hm · tdkn
  take warm iy:n mix them
(20) ahnh · w · ysq · b[aph]
  together and pour into the nose."

The end of text 56 contains iy:n 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 mār 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 št · mhd šr 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) ١٥٩٩٩٩٩٩٩٨٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩٩_|
Even a present of the father of Adm."

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

(2:18) w·gör'h·tr·mēr·mēr·bin(?·ugr·

"And offer a bull, an offering, an offering, (0) son of Ugarit,  
w·wpv·tμhn̄· (19)·wpv·yman·wpv·tμnn·wpv·[

And [drive out] Tμhn̄, and drive out Yman, and drive Tμnn, and drive out [·] Ugr

(20)·wpv·ngmd·wšn·ypkm

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

The root wšn occurs also in 2:24, 26, 31, and 32 with obviously the same meaning, but line 24 gives added strength to the above translation.

(24) wšn·ypkm·ld·b·hm·wλ·t'·

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

That 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) wtb·lmnr·m·b·mēr·bt·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.'
(1 ti III:1) ḫt rīmt (2) lirth ḫmēr.

"Place corals on her chest as a gift
1. ḫmēr alīyn (3) b‘l

For the love of Alīyn Baal."

rīmt: The above translation is that given by Gordon in
Ug. Lit., p. 18; and in Ub, p. 269, he refers to
gēre (Ezek. 27:16 and Job 28:18).

alīyn: This occurs in 'nt:VI:9 with the sense of 'to go.'
See No. 247, II.

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

39. Ḫṣyt: See No. 262.

40. Ḫṣir: See No. 546.

41. Ḫts: The only occurrence of this formation is found in the begin-
ning of text 68 which contains preliminaries to Prince Baal's
writing of Sea.

(68:3) [ ] Ḫbrm . Ḫmlbd [ ]

[ ] in the sea, valley of destruction.

bym . Ḫbrm . m [ ]

In the sea two bosoms - [ ]

(4) [txt(?)] . nhr . tl’m . tm Ḫbrm . Ḫts Ḫṣaqa

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

I take Ḫts to be the ti form from the root nīyw. cf. Heb. nē'
and its use in the Piel, 'to test' or 'prove.' The tD form would then be 'to test for oneself.'

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

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

42. ittpq: See No. 8.

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

(3 Aqht:24) таі. km (25) rh. нпш

"Let ther go out like breath his soul

km • itl • brth .

Like wind, his spirit

km (26) qтr • baph .

Like smoke from his nose."

Gordon in Ug. Lit., p. 93, translates 'gust.' Herdner in Syria, XXVI, 1949, fasc. 1-2, translates 'un soupir(?)'.
The root occurs also in the same phraseology in 1 Aqht:88 and 93 and is probably to be restored in 3 Aqht:36. It is found alone in 'nt:pl. ix:11:9 because of broken context.

brth: 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. 64 for occurrences with another meaning.

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

Its single occurrence is:
(37:III:23) \( \text{mad} \cdot \sin \) [\( \text{r} \)](24) \( \text{itm} \cdot \text{mut} \) [\( \text{r} \)]

"An abundance of looks at the meeting place."

\( \text{itm:} \) This may be \( \text{it, 'there is'} \) plus \( \text{mu} \).

\( \text{atf:} \) This has a variety of usages in Ugaritic as in other Semitic languages.

\( \text{l. 'after':} \)

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

(2 Aqht: I:23) \( \text{masu} \cdot \text{atfr} \) [\( \text{r} \)](23) \( \text{liye} \)

"Sends out incense from the dust\( \text{atfr} \cdot \text{atfr} \)

A soldier after him."

Parallel passages in 2 Aqht:I:47 and II:3. Usage as 'after' found also in 8:7,8.

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

(131:II:1) \( \text{tum} \cdot \text{barb} \cdot \text{hkly} \) [\( \text{r} \)]

"Right in the midst of my palace\( \text{tum} \cdot \text{hkly} \)

(2) \( \text{tdd} \cdot \text{atfr} \)

They go after him

\( \text{tdd} \cdot \text{il} \) [\( \text{ym} \)]

The deities go [\( \text{ym} \)]."


C. The Virgin 'Anat follows Qds.

(51:IV:16) \( \text{qds} \cdot \text{yuhdm} \cdot \text{atfr} \)

"Qds begins to light the way\( \text{qds} \cdot \text{yuhdm} \cdot \text{atfr} \)

(17) \( \text{amu} \cdot \text{kkbb} \cdot \text{liym} \)

Even Amur, like a star in front\( \text{amu} \cdot \text{kkbb} \cdot \text{liym} \)

(18) \( \text{atr} \cdot \text{btlt} \cdot \text{int} \)

(1) In some places \( \text{atfr} \) could be rendered 'place' like Acc. \( \text{asarn} \), 'place' but no text establishes this usage clearly.
Afterwards, the Virgin 'Anat.'

II. 'toward'

(42:II:7) klh • te[θ] (6) limnh

"As with the heart of a ew[λ] toward her lamb
lm • lb • in[θ] (9) atr b'l

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

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

(52:6) my • lmr • bn den

"Woe to the people of Dagan's Son

(7) my • bmt • atr • b'l

Woe to the multitude of Baal."

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

IV. 'march,' like Heb. ׀ נָּפַש , 'to go, march.'

A.

(krt:93) mlrtb, kmr (94) atr .

"And by the myriads Kmyr-troops marching
tn • tn • hlk

Two by two proceeding

(95) atr • tlt • klhm

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 Acht:VI:35) mt • uhrt • mh • yrh

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

(35) mh • yrh • mt • atryt

What does man get as his fate?

ゝぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬぬuję

Hoariness is poured [on] the head.
46. utryn: This is used of a dignitary in the court of Shuppiluliuma.

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

(118:29) ka - hra - ktn - mit - pbm

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

(30) mit - igni - lutryn

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

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

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

ktn: This is found in similar passages in 118:27-28; 31-32, and
probably to be supplied in 33-34. ktn occurs in 118:21 in
broken context. It would suggest 'tunic' like Heb.

but we cannot be certain.

47. bir:

I. A place name

It occurs along with a number of other place names in

(65:2) bir - hru - (5) uskn arb

"Bir: five; Uskn:four."

cf. 113:30 for similar usage.

II. bn birth, a personal name

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

III. Other occurrences

A. Occurs as bir[ ] in 514: rev. 4, a difficult and
broken passage.

B. The only other occurrence possibly represents a dif-
ferent root.
(6:24) krtqt • mr -?-? (25) kalbst • bir • mlak

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

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

48. bur: See No. 104.

49. bht: See No. 163.

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

(51:VII:17) yrth • blm • bblthm

"Let a casement be opened in the house

(18) ur[8]t • bfrb bkl(19)m

A window in the midst of the palace

- wy[p]th • bdqt • irpt

And let a cleft of the clouds be opened."

The above translation of Gordon in Ug. Lit., p. 36, is probably correct. Note Heb. 17, 'breach' or 'gap.'

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

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

(57:II:10) thm • aliyn • b'il

"The word of Aliyn Baal

hwt • aliy (ll) grdm

The message of Aliy Qrdm

bht • lbn • ilm mt

Greetings to the son of the gods, Mot!

(12) 'bdk • an • wd'ilmk

Thy slave I am even thine forever."

This is in line with Gordon in Ug. Lit., p. 39, who translates bht as 'hail.' Gastor in Thespis, p. 169, gives quite a different meaning, 'design to show grace.' This same
message occurs again when it is actually delivered to Moth

52. bkm: See No. 220.

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

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

(55:2) b - yma a \[\]
"When a horse tosses its head"

(22) blu St - yma b - a [ph]
Inject blu at into his nose."

\(\textit{at}: \text{ This occurs only here also and may refer to 'parings.'}\)
\(\textit{cf. } \frac{\text{d}}{b} \text{, 'to pare.'}\)

55. bmr: See No. 261.

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

(63:1) bnsm - ta (2) bnsm - w - bmr
"(For) the priests seven measures and a homer"

(3) gns - ta (4) bnsm - w - bmr
"(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 tla.

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) tla sp bns teva (7) ar b sm tlbn prwady
"Thirty jars for the bns of the tuppap, four
jars for the bns of the Pravady."
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 ¹urt 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. 19)  
[<ad] kbyy  ·  bd  ·  ibmz  
"The [field] of Kbyy in the hand of Ibmz"

(20)  
[<ad]  bn  ·  ašmr  ·  bd  ·  bus  ·  ašlkz  
"The [field] of the son of Gšmr in the hand of the bus of Ašlkz."

B. Probably a personal name

(100:5)  
bt  ·  ibm  ·  trw [m]  
"Daughter, spea[k] to Bros [k] [k] [k]"

(6)  
lašm  ·  išbm  ·  b [l]  
"May you have peace, verily peace in [k] [k] [k]."

It is quite likely that this tablet begins with [lrs]š  ·  ššš meaning "to my friend." The ššš equals the ana mbšš in the Nuzu letters and of the Amarna letters.

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

(Krt:100)  
raši  ·  trh (101)  hot  
"And let the newly-wed groom go out"  
"rhš  ·  ltn (102)  ašš  
"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)  
lm  ·  th'ra  
"Why do you lead me [false]ly"

(61)  
mn  ·  y rh  ·  lm [m]
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. 319.

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

(17) amrr - kkbkb - lpm
"Yea Amrr, like a star, in front."

IV. Used of Baal flashing lightning.

('nt:IV:69) yêt (70) b'il - mdh - yb'r
"Let Baal place , let him flash his lightning."

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

(67:V:6) wat - dh (8) 'rptk - rhk - mdk (8) mtrtk
"And thou, take thy clouds, thy wind, thy lightning, thy rain."

See No. 258 for another usage of mdl.

58. bhr (t):

It occurs parallel to lekt 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.

(‘ntipl. ix:III:8) št - lekt - n
"Place on the thickets - ."

(9) db - bhr - t
"Put in the open places - ."

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

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

(51:VII:5) 1l hq - bhr
"'Il laught in the mountain"

(6) km - yilm - bspn
Like the gods in Sapan."

The combination 4ak appears also by itself in a broken context in 118:38.

50. baal: See No. 9

60. br: I. This equals the Aram. 产业集聚, "son."

(236:3) brv + 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 + dmtv: Son of Dmtv


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

(51:1:34) kht + il + altar

"Il's throne

kht (25) bsr + hdm + il

A dais above 'Il's footstool

(66) dprəa + bbr

Which glisters in purity."

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

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

III. brt occurs in 38:4, a difficult and fragmentary passage.

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

61. br: 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.

\((\text{int}:1:4) \quad \text{tn} \cdot \text{ry} \cdot \text{nr} (5) \quad \text{w} \cdot \text{ml\text{im}} \text{nh}\)

"Arise, prepare that I might serve him"

\((8) \quad \text{vb} \cdot \text{rd} \cdot \text{t} \cdot \text{lp} \cdot \text{wh} (7) \quad \text{bhr} \cdot \text{ml} \cdot \text{ht}\)

He slices the breast before him with a sharp knife

\((8) \quad \text{ag} \cdot \text{mr} \cdot \text{rd}\)

You, the breast of a fatling."

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{as} as breast. It occurs in 77:39 as the name of a goddess.

62. \text{brd}: I. 'to flee' (equals Heb. \(\text{m\text{im}}\))

\((1 \text{ Aqht I:154}) \quad \text{int} \cdot \text{brd} \cdot \text{ph} \cdot \text{ml\text{im}} \cdot \text{nt} \cdot \text{pdr} \cdot \text{dr}\)

"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. \(\text{ml\text{im}}\))

Parallels Isa. 27:1. My fellow student, Izz-Al Din al-Yasin, pointed out that \(\text{brd}\) means 'evil.'

\((87:1:1) \quad \text{ktmhs} \cdot \text{lt} \cdot \text{bt} \cdot \text{brd}\)

"Because you did smite Ló\text{tn}, the evil serpent"

\((8) \quad \text{tk} \cdot \text{lv} \cdot \text{bt} \cdot \text{altn}\)

Did finish off the serpent, crooked Ló\text{tn}

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

(2) This translation became apparent when it was pointed out in class by my fellow student and friend, Izz-Al Din al-Yasin, that Arabic \(\text{brd}\) was a common word for 'breast' as of a sheep. It occurs in the same sense in 51:III:42-43; and VI:57-59.
Even the ruler of seven heads."

The above passage is repeated though badly broken in 67:27-30. Also lines 2-5 above are found in 'nt:III:38-39 except that מִיָּדָ is exchanged for יִתְּבוּ.

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

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

(67:1:16) בְּקָר . בְּקָר . תָּאְד (17) מִיָּד . מִיָּד . מִיָּד . מִיָּד

"Or the pools that the buffaloes crave.

בְּקָר . בְּקָר . מִיָּד

Yea, the spring of the craving of the hinds

(19) בְּקָר . מִיָּד . מִיָּד . מִיָּד

Or forsooth, forsooth, the soul

בְּקָר (19) מִיָּד

Yea, the appetite of the asses."

There seems little doubt that this is a correct translation.

In UH, p. 220, Gordon offers Heb. מְדַד and Arabic מְדַד as parallels of בְּקָר. The Acc. מְדַד, 'to grasp,' would support his translation of מְדַד.

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

64. בְּרִית: I. 'spirit,' cf. No. 45.

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

(2 Aqht V:16) מִיָּד . מִיָּד . מִיָּד . מִיָּד

"Hear Lady Duty,"
bd (17) imr bphd
Prepare a lamb from the flock

lnps . k [s] r (18) whas
For the soul of Ktr-and-Has

lbrt . hyn d (19) hrs yd
For the appetite of the Hym of the Handicraft."

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

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

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

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

(9:10) yrthl . mlk . brr
"The king departs justified."

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

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

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

\(\text{IV:76} \) \(\text{lk} \cdot \text{lk} \cdot \text{inn} \cdot \text{ilm} \)

"God God 0 retainers of the gods"

\(\text{77} \) \(\text{atm} \cdot \text{batm} \cdot \text{ye are slow}

\(\text{wan} \cdot \text{ant} \cdot \text{but I am fast.}"

Gordon offers this translation in Ug. Lit., p. 21. In taking be as 'slow' he follows H. Louis Ginsberg and then points to Heb. \(\text{v\:\:v\:} \) in Exodus 52:1. be occurs only here and in a similar speech by Ktr-and-\(\text{ss} \) in 'nt:pl.ix:III:18.

\(\text{66}. \) This is found only in the two instances of the above cliché and must mean 'fast' if be is to be taken as 'slow.'

\(\text{inn} \) See No. 17.

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

\(\text{IV:26} \) \(\text{tib} \cdot \text{be\:} \)

"\(\text{enter into si.}\"

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

68. bthpt: This is usually divided as bth hpt and ~ in II Kings 15:15 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: 'descent, death.'

\(\text{VIII:5} \) \(\text{sa} \cdot \text{ap} \cdot \text{b} \cdot \text{atm} \)

"Lift the mountain upon the hands"

\(\text{6} \) \(\text{hbb} \cdot \text{lar} \cdot \text{rhtm} \)

The hill on the top of the palms.
(7) **wrd. bthpt** (8) are.

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

tarp. by(7) rkm. are.

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

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

69. **gbzdmlay.** It occurs but once. It is found in a song to the

goddesses of Ktrt. The word-division is problematic
but it likely refers to 'plants' of a certain place
or kind.

(77:42) **yr4t** (43) **b'rgzn.**

"Going down among the flowers

**gbzdmlay**

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 **b'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) **b'rgzn [**tukn abd]**

"'rgz-plant [they are compounded together]

(11) **w ** y4q [baph]**

and injected into the nose."

Possibly **b'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. gad: I. 'kid' like Heb. ܠܸܐ ܢܲܐ.

("nt:II:2) kpr. šb. bnt. rh.

"Like the fruit of the seven daughters of wind
gdm (3) wnhhm
Kids and hares."

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

II. 'tendon' like Heb. ܠܸܐ ܢܲܐ.
Aqht tells 'Anat to take tendons of the buffalo along with other materials to Kyr-and-yas that he might make for her a composite bow.

(2 Aqht VI:20) adr gdm (21) dlhmm

"The mightiest of sinews of the Lebanons
adr. gdm. brumm
The mightiest of tendons from buffaloes
(23) adr. qmr. by'ilmm

The mightiest of horns from wild goats."

This translation is given by Gordon in Uc. Lit., p. 30.

qmr: This probably equals the Arabic ܡܪܕ , 'tendon' or 'sinew.' Aqht occurs again in line 23 in the same sense with bull.

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

71. dnr: See No. 29.

72. sm: See No. 27a, II.

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

(5:27) smr (22) nrm

"I will bless thy sons

kbk ܒܒ _blm (29) rmn. asr

Stares without thy seeing I will decree."
If the above translation be correct azrzt is the L. Sg. qtl of the ' stem: cf.  ל in Esther 2:1.

II. azrzm: 'decreed ones of the Sea'

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

(52:59) tqtyn . wtlv

"They labor and they bring forth

tld 'ilm nwm .

They bear the lovely [gods]

azrzm

Decreed ones of the Sea

(1)

(59) bn . ym

Yea, sons of Sea."

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

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

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

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

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

(70) wtn . qlh . b'rpt

Yea, he gives his voice in the clouds

(2)

(71) srh . lars . brqn

He flashes lightning on the earth."

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

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

(2) This occurs only here but cf.  שָׁנָר , 'to flash(lightning).'
appears only two lines away. Ginsberg in ANET, p. 133, renders it "snow" apparently seeing a possibility of metathesis from the Heb. root מָיָּה.

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

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

(77:41) butt h (42) 11 b'1 gml .

"Daughters of the New Moon

Lord of the sickle."

76. **gmn**: This word is found only in the account of Sun making sacrifices for Baal after his dead body has been buried in 319. It occurs six times, counting the probable restorations, giving the purpose of the enumerated sacrifices.

(63:18) tbh . ֹבָּם (19) rimm . kwmn . alimn (20) b'1

"She sacrifices seven buffaloes as an offering for Aliyn Baal

tbh . ֹבָּם . alimn (21) [ksp] mn . alimn b'1 etc.

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

77. **gmn**: 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 1 to r is quite possible under the influence of the m.

(49:VI:14) alymn . rint . b'1 (15) lpwy

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

bum . umv . l1 (16) ny .

Destroyed sons of my mother

(1) A Goetze in JBL, LXX, 1938, pp. 407-410, has interpreted b'1 gml as a divine epithet equaling the Acc. bal gml, "Lord of the sickle."
They shake each other like camels.

They gore like buffaloes.

They bite like serpents.

They trample like lions."

puy: cf. Heb. יקָּשׁ, 'to cleave to pieces' or Arabic Қا۳ق, 'to split.'

mab: 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."

lam: 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 Ugaritica, p. 45, renders yt'în 'they shake each other.'

cf. Arabic نَقِف, 'to shake a thing,' or نَقِف, 'to shake (a bough).
$\text{gmr}$ is found as a personal name in 137:46; 300:14, 23, 23 and probably in 302:4.

76. $\text{gmr}$: This root is not known to us apart from its one occurrence in the Ugaritic Literature, but its meaning is fixed quite certainly by its parallel.

(75:1:12) $i\lambda \cdot y\tau\beta\alpha \cdot \text{bm} \cdot (13) \text{lb}$

"Il laughs in the heart"

$\text{wy}g\nu \cdot \text{bm} \cdot \text{kbd}$

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

79. $\text{gmr}$: This is found but twice, once in this form and once in assimilated form, $\text{gyr}$.

(51:VII:47) $y\upsilon\tau\nu\alpha \cdot \text{mt} \cdot (48) \text{bun} \nu h$

"Not calls from his soul"

$y\upsilon\tau\nu\alpha \ yd\nu \cdot (49) \text{bun} \nu h$

Yea, the beloved is instructed in his kidneys."

Gordon in Ug. Lit., p. 56, translates 'meditates in his inwards' and Ginsberg in ANET, p. 128, translates 'thinks in his heart.' I take $y\upsilon\tau\nu\alpha$ to be a $\text{gt}$ of $y\upsilon\tau\nu \alpha$ with metathesis on the basis of 127:26 quoted below. I feel that 'kidneys' is perhaps an accurate translation of $\text{gmr}$ since we have other words for 'heart' and 'liver' and since 'kidneys' is used in the O. T. in a similar sense, cf. Psa. 16:7. ἐφικτό ψυχής καὶ πνεῦμα, καὶ καρδία ψυχής.

The other occurrence is even a closer parallel.

(127:25) $\text{gr} \cdot y\tau\beta \cdot y\tau\beta \cdot \text{lhh} \nu l$

"Then Yab returns to the palace"

(1) $\text{yab}$ is a dialectal variant of $\text{shq}$ 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.

He saddles an ass, he hitches a donkey

He places harness of silver

Of gold decorations."

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

III. Personal name of one of Baal’s messengers. See 67:1:12.

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

I Aqht 153) אַּמָּה אָֽהַּיָּ֝עַן בַּֽעַרּ.

"Aqht the Hero was smitten"

(1) cf. Heb. בָּאָֽהַּיָּ֝עַן. 'to bind, join, harness;' also כָּֽהַּיָּ֝עַן and Acc. semādu. This is a common root for 'stick' in Ugaritic. semādu in 317:1,3 and 318:1,9 may refer to yoke of oxen like Heb. בָּאָֽהַּיָּ֝עַן.
and. gr bt 4l
Who dwelt longest in the house of 'Il
(154) int. brn. n'imh.
But now he has passed away, even to eternity
int. par. ar
Now and from generation to generation."

and: This is the elative form of the root, mdd. cf. 300, 'long'

(2:27) wrd. lms.l pr
"And now to return to the story
m ) s r mxr. bt. urt.
An offering, an offering, 0 daughter of Ugarit
wnr. ar (23) lmr. urt
Yea, drive out sojourners of the walls of Ugarit."

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

84. agrt: Probably a reduplicated stem of the R. type of gr. It occurs
but once.
(52:66) tm. kurr. lbrm. ml'am. 3h. 3nt (67) bm
"There you shall wander by the stones and by the trees
seven complete years."

85. grds: This word occurs in an account of the impoverishing of a
household.
(krt 21) v'n. h'r (23) krt
"Krt sees his sons
v'n. h'r mk
He sees his sons impoverished

(23) mrd. grds. t'bth
Great is the destruction of his sitting."

mi. cf. Heb. -'an. 'to be poor' or -'ar in the sense of
impovery.

grds: My fellow student, Clifford W. F. Hansen, called my
attention to the Syriac 3, 'to destroy.'
htk: This is used as a parallel for bm and ab.

Gordon in *UB*, 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 . dgm which equals the more common title for Baal, bm . dgm.

(49:IV:34) thm . tr . 11 . abk

"The message of Tor-Ill, 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. str: 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 Iqm . str

"In the hand of Iqm Gtr"

(21) whd . Ytrhd (22) b'1

And in the hand of Ytrhd Baal."

Note the Acc. ras·yum, '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'rbi? . tttrt . h.r . -? (3) bt mlk

"When Astarte enters the house of the king."

In lines 3-8 there is an enumeration of offerings to be made, as sheep and cattle. Then we have a parallel with line 1.
(5:9) סֶלֶמָּה . תִּרְבּוּתָה . גֶּרֶם (10) בּוּל
"Going up, Gērm enters the house of the king"

כּלָּה . הָעָמָה . (11) לֹוֶתָה . וֹרֶתָה . לְגַתֶר
A shekel of gold for Sun and Moon, for Gērm.

In lines 12-25 there is a list of other metals to be offered for Astarte or Gērm with accompanying ritual.

C. Other occurrences as a personal name are 66:4; 84:9; 500:rev.20; 521:III:7.

II. Other

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

(18:16) הָנַדְּקֵד . שֵּׁלֶג . כָּדִי . גֶּרֶם
"Lord of gold for Sun and Moon, for Gērm."

B. The word stands alone in broken context in 18:16 and 5:17.

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

(73:II:21) גֶּרֶם . דַּבָּט . בּוּלְט . יַע
t
"The horns of thy strength, O Virgin 'Anat"

(22) גֶּרֶם דַּבָּט בּוּלְט . יַע
"The horns of thy strength, Baal will anoint."

'Strength' was suggested by H. Louis Ginsberg, Apud Gordon in UE, 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.

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

(51:1:57) נַלָּה . יֵלְבֶד . שֶׁלֶג . גְּבִילָבָל (59) בּוּל
"The shoes of 'Il which he wears (lit. receives upon him)"
Gold overflows them (i.e., they are gold plated)."(1)

(39) tlb̄m ̜ 1l ̜ dmla
The table of 'Il which is full

(40) mm̄ ̜ dbbn̄ ̜ d (41) md̄t ̜ ara
All manner of beasts(1) of the foundation of the earth."

qblbl: This is found only in this passage, the reduplicated stem of qbl, probably equaling \( \overline{\text{qbl}} \), 'to receive, to accept."

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

mmm: This is the equivalent of minum̄e, 'whatever, all,' in the Nuzu letters.

89. dbṭ: See No. 459.
90. ḍbr: See No. 357.
91. ddym: See No. 33.
92. ḏy(m): An epithet of Môt, it occurs once where Baal makes an end of Môt. It may equal \( \overline{\text{dy}} \), 'to be sagacious.'

(49;V:1) ȳhd ̜ b̄l ̜ bn ̜ ̜ atrt
"Baal seizes the son of Asherah"

(2) ṛhm ̜ w̄ḥ₇e̜ bkṭb
The mighty one he smites upon the shoulder

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

(2) Ginsberg in probably right when he suggests that these are rhytons shaped like animals. cf. ANET, 9, 132.
(3) *daw* - *yada* - head

The sagacious one he crushes with a stick."

93: *dll*: I. "tribute"

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

(51:VIII:45) *dll* - *al* - *ilak* - *ilm* (46) *ilm* - *mt*

"Tribute I will not send to the god Môt

*idd lydd* (47) *ll* - *izr*

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

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

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

II. *'poor'"


"You have not judged the case of the widow

*ldnt* (47) *bn* *qsr* - *nw*

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

*ldv* (48) *tin* (1) *dl*

Nor driven away the oppressors of the poor."

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


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

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

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

"River is strong
yn lywnk.
Sea is not brought low
lmn. pnth
His vertebrae are not convulsing
lydin (18) tmnh
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.

Psalm 119:29 ἔσσω ἀν, ἔσσω ἀν, Ecclesiastes 10:18 or better yet

ynk: The root is uncertain. cf. Heb. ἔσσω, 'to be brought low.'

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

(nte:III:31) ἔσσω. ἔσσω. τὰ

"Above hay face sweats
tis. rmt (52) klnh
The vertebrae of her back convulse."

A similar passage occurs in 51:II:19.

tmn: This would seem to be equal to the Heb. ἔσσω. ἔσσω. τὰ

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

(52:25) ἔσσω. ἔσσω. ἔσσω

"Sun fructifies their branches

(26) wmbm

And the grapes."

*myp*: This occurs only here though *bh* is found as a personal name in 400:III:10 and *bh* occurs as a place name in 109:10; 112:9; and 113:7. It meaning is questionable.

96. *dn*: See No. 165, I.

97. *dn*: 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) *dn* (51:III:16) *bh* (19) *bt*

"A sacrifice of shame"

(2) *dn* (20) *bt*

And a sacrifice of whoredom

(21) *amht*

And a sacrifice of the vice of handmaidens

(22) *bh* *amht* *ltbt*

For in it is the shame for baseness

And in it is the vice of handmaidens."

*dn*: cf. Hosea 4:1 - (i, j, k) (j, n, l)

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

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

*dhmm*: a likely noun formation from the root *dhmm*. cf. Arabic *f 'blame, vice' or *f 'to blame one another'.

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

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

(2) Dittography
wbt: note the t prefix noun forms especially common with weak roots. cf. Arabic ُبَجَر, "to revile, to abase."

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

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

(127:10) ֹוֹתָּה, ֵﬠֲרָה, ִמַּה, ִבִּדְת

"And she returns to wash him of sweat."

The verbal form also occurs as in 'nt:III:31, ֵפִּי, ֵזֵד, 'this face sweats.'

II. 'Acquaintance,' probably corresponding to Heb. נְגָּף from נְגָּף:

(62:rev. 48) ֵדָק, ֵקִרְנ, ֵהֶבְּרָק

"Unto thee (is) Kır, thy companion

(49) ֵגָּשֶא, ֵדְתָק

Even Has, 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 Sapân.

(51:V:83) ֵפִּי, ֵבִּלְת, ֵנְת

"The Virgin 'Anat rejoices

d's (83) דִּמָע

The feet dance

wfr, ֵרָא

Even move (upon) the earth."

Probably 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. נְגָּף. Other occurrences are 76:II:11, 23, 29 and III:16, all with the same connotation, motion.
(76:II:11)  tšu ḫnū · wtr · b'p

"She lifts wing and goes by flight."

(76:II:28)  wtr · blkt (29) šr · blkt · wtr · bḥ (?) l

"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 d plus r. "Anat goes on a hunt and kills several kinds of cattle which are described as:

(124:14)  kḥq (15)  l'brw

"Like silver for the merchants
st · khr · l'brw

Olive-oil of gold for the merchants
ka (16)  ḏpr · ṭlhn

Like small cattle of the chase of the table."

of. Arabic  ג, "flee."

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

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

(76:III:6)  lů · ḫnūn · *šlm

"No one is like our stem[al] creatress

(7)  ḏbrd  ḫrən

Like - - - of our establisher

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

(137:16) tn . ilm . dtq

"Give up, O gods, him whom ye harbor

dtn . hnr

Yea, him whom the multitudes harbor."

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

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

(107:rev:13) bwr h11

"By the spear of 'Il

(13) bnt h11

By the hnt of 'Il

(14) bsm h11

By the stick of 'Il

(15) bdt h11

By the dtn of 'Il

(16) bwr h11

By the burning of 'Il

(17) bnh h11

By the hnt of 'Il

(18) bdy h11

By the hdy of 'Il."

dtm, hnt, hnr, and hdy are found only in this text.

104. dt(t): I. It occurs in 'Il's reply to the Virgin 'Anat giving her permission to punish Aqht. cf. יָָיָה יִהוּד , 'to hit, strike, drive away.'
It seems likely that m'qh is the common Semitic root 'aqb and used here with the m prefix with the secondary meaning of 'enemy' referring to Aqht. However, Gordon may be right in taking ḫḏ as 'joy,' and then suggesting 'heels' for m'qh. See Ug. Lit., p. 91.

II. The same root may be represented in ḫḏ 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)  ḫḏ  ḫw/h b'lā

"The assemblage of ḫl and the Divine Cong[una]ll of Baal"
this would seem to fit in naturally as a burnt offering, but cf. Arabic ʿairīṣ, 'to roast (a sheep)' and ʿayṣ, '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 Reschef as a burnt offering although the word ʿarṣ 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) ṣeml. ubry (18) Lev

"May my brother hearken to my voice

whybt. baḥ/mth

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

The translation and restoration are questionable, cf. Arabic ʿabā, 'to become abject,' and Heb. ʾpîy, 'guilt, trespass.' Restoration not in UH.

106. hbn't: This is of unknown meaning. It occurs in the Wedding of Nikkal and the Moon. Its parallel, prbht, is likewise unknown. (77:47) ʿllbh wnlkh

"Her dowry and her trousseau

(1) (48) tatʾ ʾm hbn't

(2)

(49) tatʾ ʾm prbht

- - - - - toward - - - -

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

(1) This could be the of exclamation, and thus both verbs would be 5.f.s. or l.s.

(2) It is useless to etymologize on these verbs until we know the meanings of hbn't and prbht.
Krt awakes, and 'twas a dream

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

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

Ginsberg in ANET, p. 144, translates likewise:

"Kurt awoke, and (lo, it was) a dream;
The Servant of Il, and (lo, it was) a fantasy -- ."

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

(77:40)  saf ilht ktrer

"I will sing of the Kiirt goddesses of the New Moon/shouting, swallows "

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. hmm: (nhmm): 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) hirt occurs elsewhere as 'staff.' See 49:VI:29; 52:8,9, etc.

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

(3) cf. classic epic style: "Anna virumque cano -- ."
(Kt:26) yrb bhbr.
"He enters into his room

wyhk
And he weeps

(27) bnm wnn wyfn.
While repeating words, he sheds tears

(28) ttnn adn'h (29) km tltn awh
His tears are poured out like shekels to the earth

(30) klmk tt rh
Like fifth weights on his bed

(31) b brk whn
In his weeping he falls asleep

(32) b'm'h nmnt
In his incriminating drowsiness

(33) stn tlun
Yea, sleep overcomes him

(34) wkbr nmnt
And he lies down (in) drowsiness

(35) wmm
And he sleeps."

nmnt: 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 npm as npm qms, probably to be taken as 'small lamb.' See 124:14 and 51:VI:43 for this usage.

b'tt: found only here

13: found only here. cf. Acc. l'l'un, 'power.'

110. lwk: This word occurs but once, and the context is too broken to be intelligible.
(6:3) hnya • ary • bar
            "... - [ ] = scarce."

116. hnya: Its only occurrence is parallel to hmd which would seem to establish its meaning.

(75:1:26) b'll • hmdm • yhdm
            "Baal verily delights in (them)"

(39) bn dan • yhrrm
            The Son of Dagan rejoices in (them)."

117. b'lrm: See No. 181, II

118. wpt: See No. 324

119. wth: See No. 37

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

(77:12) lysh zdn [ ]
            "For his love she - - - [ ] ."

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

116. zdn: 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'ynm • lznth [ ]
            "They replied to - - - [ ]."

117. z't: See No. 279

118. z't: 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 II. The meaning is uncertain.

(3 Agnt:I:28) wshyn • bnh bbt .
            "So that a son of his may be in the house
            šnr • bwrh (27) bklh .

A root in the midst of his palace
nsb • skm • ilibh • bdc

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

(23) xtr • nm • lars

Who lays his people to rest on the earth

misu • 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 ANET, p. 150, breaks the passage differently and translates the pertinent section, taking xtr as a noun as follows:

"Who sets up the stelae of his ancestral spirits.

In the holy place the protectors of his clan."

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


(3 Aqht:38) tsn • ksr • hhbh

"She makes him like an eagle in her hands

km • dik (29) btrth

Like a bird in her fists."

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

(1nt:II:11) 'tkt[ ] (13) rist • lbwth

"She loads [ ] heads upon her back

'antas[ ] (15) kpt • hhbh

She hangs [palms from her hands."

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

'tkt: This occurs also in fragmentary text 131:2 and 'tk is probably an epithet of Hqt in the following:
I. mbr . mid ilm . ar(10) g m.

"I smote the beloved of the earth gods, Mbr

kpl . il . 'tk

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

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

VI:3.

III. Occurrences in highly fragmentary passages are


120. hdb: One of the three symbols of Tlb, 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 . htlb

"Get thee out of Tlb!

(15) atm . yph (16) lbktv

Come Moen to lbktv.

eas (17) atrt.

The handmaid of Asherah

ah (18) krk

Take thy bandages

hdb

Thy clothes

(19) htlb

Thy swaddling bands.

wtr (20) hbln . tkn

And go into Abn of the midst

(21) btk . mbr (22) ldsy

Into the midst of the wilderness of ldsy.

(23) kwr . amt (24) jpr . jwm yr

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

The root ke', corresponding to the Acc. kəš, "to bind."

This has exegetical support only.

This may correspond to Heb. אֶבֶּל, "to swaddle."

131. *hwt: I. 'to live'

(76:11:30) *hwt . *shšt

"mayest thou live, O my sister!"

II. 'animal,' like the Syriac.


"The bowl of Yl, a small creature like a lamb

(45) šikšt . *hwt . *šma

Steles like the animals of Yma

(44) *šbh . *ššm . *šrḥšt

In which are buffaloes by the myriads."

132. *hšt: 'Anat uses the word in speaking to 'Il, preparatory to asking him for a house for Baal. It may mean 'to obtain.'

cf. Arabic {šāb}, 'to obtain a thing.'

(1nt:5:38) *ššk . *šl . *šhm

"Thy word, O 'Il, is wise.

*ššk (39) *šm . *šlm

Thy wisdom is eternal.

*ššk . *ššt . *ššk

Life thy word obtains."

Gordon in Ug, Lit., p. 25, 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. 71:14, 'to halve, divide into parts' but this necessitates the adding of a preposition and reading hztk and also ignoring the preposition on hzn. An identical passage occurs in 51:IV:41-43 except that hzn 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 hzn, '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.

71. hzn, 'arrow.'

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

"Thine arrows thou shalt surely send upward toward the city

abn . ydk

Yea, the sling stone of thy hand."

133. hly: 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'1

"Soldiers of Baal"

9) mbr . 'mt

And soldiers of 'Anat

tm . yhmn . hyl(10) . zbl .

There hasten the forces of the Prince,

mlk . 'llmy

(Yea), of King 'lmy."

hly is probably to be restored in 133:12 where it appears along with yhmn.
This probably represents the root, ḫb, equaling the Arabic ُهُبُتُ، ‘to hasten.’ It occurs only in the two instances cited above with a possible third occurrence in text 127.

(187:5?) τὰλν· ὑbgbl

"May there fall in Byblos

(53) ἀτκ· ὑbgtnk

Thy years in thy haste??.

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

(3:48) ῥαμ· ὑt[№]

"Word he ret[оμα]

(47) b·[σβ]· ὑbgbl· ὑρς· ὑρς· ὑw· ἱλυμ


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 УМ.

(9:9) ἀχλτ· ὑρς ὑρς ὑκλ(10)(hObject]

"A head of large cattle, Setting Sun-and Hλ[ yöm]."

125. ἁλν: This root is found parallel to ὑκπα, ‘knees,’ and has been commonly translated as ‘thighs.’ It is used in the description of ‘Anat’s mighty warring where she wades in blood knee deep and then ἁλν deep. I believe we should take this as ‘neck’ on the basis of Arabic ُهُلُقُ، ‘throat,’ thus making her war all the more gory.
(*nt:II:27) krbrm • tلل bdm (28) ﷻr
"As knee deep she wades in the blood of soldier
hlgm . hman1 . mhsm
Neck deep in the gore of troops."
The m on hlr and hlg is adverbial.
An identical passage is found in *nt:II:15-15.
hlg may be read in text 117.
(117:10) rmyw • 1h(17)lat • w • pn (18) mlk • nrbl'n
"My word, we shall bring to the neck and face of the king."

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

126.lm'drt: See No. 9.

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

(125:28) sh • ahtk (29) ttnt .
"Summon thy sister Octavia
by . hnhh
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. mm'nt: 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. ﷡n(ך) in Gen. 30:38, 39, 41 and the Eg. hmt,
'vulva, cow,' and hnt, 'woman, wife.' Perhaps refer-
ence should also be made to the Arabic
used in different forms to express various desires of
a pregnant woman, probably secondary meanings.

(52:40) \(\text{\textit{nuu}} \cdot \text{\textit{s\text{\textit{h}}}m} \cdot \text{\textit{y\text{\textit{a}}} \frac{\text{\textit{q}}}{\text{\textit{i}}}}\)

"Now he bows down, he kisses their lips"

(50) \(\text{\textit{bn}} \cdot \text{\textit{s\text{\textit{h}}}m} \cdot \text{\textit{mta}}\)

To their lips are sweet

\(\text{\textit{mta}} \cdot \text{\textit{k\text{\textit{r}}}m} \text{\textit{m/t}}\)

Sweet like grapes

(51) \(\text{\textit{bn}} \cdot \text{\textit{naq}} \cdot \text{\textit{nu}}\)

From kissing and conceiving

\(\text{\textit{bbq}} \cdot \text{\textit{hmunt}} \)

From the embrace of pregnancy

\(\text{\textit{tut}} [\text{\textit{men}] }\)

They go into labor"

(52) \(\text{\textit{tlm}} \cdot \text{\textit{shr}} \cdot \text{\textit{v\text{\textit{a}}l\text{\textit{m}}} \)

They bear dawn and dusk."

A similar passage is found in 52:55-56. Gordon in
\(\text{\textit{Ug. Lit.}}, \text{p. 61, renders } \text{\textit{hmunt}} \text{ as 'childbirth.'} \) Rene
\(\text{\textit{Largenent in } La \text{\textit{Naissance de L'Aurore}}, \text{p. 24, trans-}\)
lates it as 'la volupte.'"

In the Legend of Aght, 21l’s blessing upon Daniel
with the promise of a son is given but the account of
the fulfillment is probably to be restored in \(\text{\textit{2 Aght}}: \text{II:}41-47. \text{The blessing is quoted below.}

(\(\text{\textit{2 Aght}}:\text{I:}39) \text{\textit{l\text{\textit{m\text{\textit{r}}h}}} \cdot \text{\textit{y\text{\textit{l}}} \)

"On his couch he will ascend

(40) \(\text{\textit{bn}} \cdot \text{\textit{naq}} \cdot \text{\textit{at\text{\textit{th}}} \)

\(\text{\textit{from kissing his wife}}\)

(41) \(\text{\textit{bbq}} \cdot \text{\textit{hmunt}} \)

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

(2 Aqht:I:16) \textit{mk bōb' \textit{hmn}}

"Behold on the seventh day

(17) \textit{\textit{w}ēvarb \ b'il \ bhnt \ } \textit{baal draws near with his entreaty."

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

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

130. \textit{hspt}: 'to gather'

I. Pgt gathers water (dew from the barley)

(1 Aqht:50) \textit{\textit{hmr} \ pgt}.

"Hear Pgt

\textit{tknt \ m [r]}

Who shoulders water [er]

(51) \textit{hspt \ le'lr \ tl}.

Gathers dew from the barley."

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

II. 'Anat gathers water to wash herself

('nt:IV:86) \textit{thspn \ mh}.

"She gathers her water

\textit{wtrhs}

That she may wash herself

75.
(87) **Dew of heaven**

\[
\begin{align*}
\text{smn} & \quad \text{smn} \\
\text{smn} & \quad \text{smn}
\end{align*}
\]

Oil of earth." 

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

The meaning of smn is fairly certain from the context.

However, we do have Arabic \( \text{\textsuperscript{t}k} \text{\textsuperscript{a}s} \), 'to pick out' or 'suck(dates)' 'to reap(corn).'

131. h'm: (5:31) **Oil of the Rgm plant**

(22) wtn h'm

And two measures of

(23) kdm + yd + pr

Two pitchers of wine of the fruit

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

rom: This is probably the name of a plant. cf. Arabic \( \text{\textsuperscript{t}k} \text{\textsuperscript{a}s} \), 'plant of the class \text{pentandria}.

132. hmn: See No. 123

133. hsa: See No. 234, II

134. hreq(m): Its single occurrence is parallel to krmn, 'vineyards.'

\( (77:22) \) atn \( \text{\textsuperscript{t}d} \) krmn

'I will make her field like a vineyard

\( (23) \) \( \text{\textsuperscript{t}d} \) ddm hreqm

The field of her love like a flower garden.'

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

n. of a plant.

(1) The final m is adverbial.
A parallel passage is found in 'nt:II:38-39. The meaning of ḫsq is fairly certain from the context. However, we do have Arabic ḫtn, 'to pick out' or 'cull(dates),' 'to reap(corn).'

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

Rqm: This is probably the name of a plant. Cf. Arabic ḍāmā, 'plant of the class pentandria.'

132. ḫnn: See No. 185

133. ḫm: See No. 254, II

134. ḫnn(m): Its single occurrence is parallel to kmm, 'vineyards.'

(1) (77:22) atn ṣsch kmm

'I will make her field like a vineyard

(23) ḏd ḏdh ḫppm

The field of her love like a flower garden.'

Gordon in UH, p. 229, has pointed out the Acc. ʿrmnq, n., of a plant.

(1) The final m is adverbial.
This combination of letters occurs as a noun in the formula for Amat's triple insignia:

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

A relationship with the imperative ḫn (S1: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:

\[ \text{dh} \cdot \text{yllm} \cdot \text{ḥn} \cdot \text{bllttn} \] (‘nt:pl. x:IV:7).

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.

\[ (56:15) \text{w} \cdot \text{pr} \cdot \text{ḥrɐ́} \]

"And the fruit of ḥrɐ́t." The same occurs in 55:11 and is probably to be restored in 56:29.

See No. 85.

See No. 120.

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

\[ (‘nt:pl.x:IV:7) \text{dh} \cdot \text{yllm} \cdot \text{ḥn} \cdot \text{bllttn} \]

"That they do not go speedily in — — — — — — — — — — — — — — ."

In the dust — — — — — — — — — — — — — — — — — — ."

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:20)  šab (61) \ah1 \ayt

"Prepare food for the city

(62) \htt \lbt \hbr

Wheat for the house of Hbr."

(128:IV:19) \tr \hbr \rht

"The bulls of Great Hbr

(30) \hbr \trrt

Little Hbr

(21) \bt \krt \thun

They enter the house of Krt."

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

142. \hbrtnµ: 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 \igni \hbrtnµ

"[a hundred lapis gems] for the \hbrtnµ."

We have secured the vocalization from the occurrence of the title in Mesopotamia, cf. a-na \awêl-hu-bur-ta-nu-\pl, cited in Syria 21, 1940, p. 254,255.

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

(51:II:8) \stt \htpr \link

"She places \htpr on the fire.

(9) \hbrt \lzz \nhmm

\hbrt on the top of the coals."
144. **hbt**: It occurs in text 2 which consists of rituals and sacrifices to be used to protect the city of Ugarit from outside invaders. Gordon in **UH**, p. 230, has pointed to Acc. habatu, 'to plunder.'

(2:13) **ulp · hbt kn**.

"Chief of your spoilers

**ulp · md[llk]n**.

Chief of your opp[ressors]."

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

Parallel passages occur in 2:22 and 30.

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

(51:VIII:12) **mk · ksu** (13) **th th**

"Lo the throne of his sitting

**hh · ars** (14) **nhlth**

The gate of the land of his inheritance."

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

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

146. **ht**: See No. 107.

147. **hmm**: This as well as **tbth** is to be taken as a casting of silver having to do with the making of a crown for 'Il if **kt** is to be translated 'crown.'
(51:1:30) \(\text{ydm} \cdot \text{hym} \cdot \text{wtbth}\)

"He casts hym and tbt".

(51) \(\text{kt} \cdot \text{il} \cdot \text{k} \cdot \text{rbtm}\)

The crown of 'il of two myriads.

(52) \(\text{kt} \cdot \text{il} \cdot \text{ntb} \cdot \text{bkrp}\)

The crown of Il adorned with silver.

(33) \(\text{nhr} \cdot \text{a} \cdot \text{k} \cdot \text{bmm} \cdot \text{hrx}\)

Plated with gold."

Gordon in UH, p. 23, suggests \(\text{kt}\) equaling the Heb.

\(\text{nt:\text{VI:10}}\)

stands for the god, Ktr.

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

148. \(\text{nht:}\) See No. 109

149. \(\text{nmdrt:}\) This is found only in the hippataric prescriptions and designates some horse ailment.

(55:6) \(\text{k} \cdot \text{mvd} \cdot \text{sw} \cdot \text{nmdrt} \cdot \text{ntib}\)

"If a horse then seized".

150. \(\text{mp:}\) See No. 468

151. \(\text{hwn:}\) See No. 31

152. \(\text{hst:}\) I. 'to consider' or 'to reflect upon'.

(51:IV:56) \(\text{ly} \cdot \text{vl} \cdot \text{ntb} \cdot \text{mk} \cdot \text{vbek}\)

"If the love of king 'ill makes you consider'

\(\text{nht} \cdot \text{tr} \cdot \text{trk}\)

Yea, the affection of Tor overcomes you."

Gordon in UH, p. 251, has pointed to Acc. \(\text{hassu, 'consider,'}

\(\text{trk:}\) occurs only in the above passage and in

(77:28) \(\text{mbr} \cdot \text{ly} \cdot \text{ntb} \cdot \text{rbm} \cdot \text{vkn}\) (1)

(1) \(\text{mp:}\) occurs but this once and the translation has only exegetical support unless Arabic, 'to forgive' might tie in with a meaning like 'to indulge (someone in something)' here.
"Attar will consent to marry Ybrdmy to thee.

The daughter of his father

The lion will be won over."

(128:III:25) wthss. attr. (36) ndrh

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

(1 Aqht:28) bn‘si (29) *nh

"on lifting her eyes

vfrhn. (30) bmn.

Lo, she sees in the threshing floor

vhrb. (31) vtly.

dries, it droops

vshp. ib.

The ib sinks."

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

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

154. htr: See No. 143.

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

(krt:87) wysi. ‘ān. m‘

"Let the multitudes of M' go forth

(68) abuk. ul mad

Thy host a great force
(69)  $\text{til} \cdot \text{mat} \cdot \text{rbt}$  
Three hundred myriads

(70)  $\text{hpt} \cdot \text{dbl} \cdot \text{spr}$  
Mercenaries without number

(71)  $\text{tun} \cdot \text{dbl} \cdot \text{hr}$  
Reserves without reckoning."

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

(126:5)  $\text{arh tzw l'glh}$  
"As a cow moos for its calf"

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

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

bthptt occurs twice. See No. 68.

156. $\text{hr}$: See No. 104

157. $\text{hr}$: I. One of the compartments of the house of the king

(5:1)  $\text{k trbi(?) \cdot ttrt \cdot hr \cdot -(?) \ (2 \ bt mlk}$  
"When Astarte enters the banquet hall in the house of the king."

These two letters occur in 5:5 as $\text{hr}$ but may be a different word.

II. Other occurrences

(6:16)  $\text{hr} \cdot \text{m} \cdot \text{wmdhth}$  
" - \ and altars

(17)  $\text{hr} \cdot \text{l'k} \cdot \text{kbbt}$  
$\text{hr} \cdot \text{upon the stars.}"
This probably represents a different word than that of text 5.

\( \text{\textit{hr}}(wz) \) is found in 98:4 but the text is obscure.

158. \textit{hrhrtm}: The single occurrence of this combination of letters is found in 129:15 if the first letter be correct, \textit{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 \textit{hrhrtm} with the reduplicated Heb. \( \text{\textit{hrrh}} \), 'heat.'

159. \textit{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 \( \text{\textit{br}} \), 'to beat off (the leaves of a tree), to pick grapes.'

(52:38) \textit{yr} \* \textit{brhm} \* 'gr.

"He shoots in the heavens a bird
\textit{hrt}
He plucks (it)
\textit{yr} (39) \textit{brhm}
He sets (it) on the coals."

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

(51:V:75) \textit{sh} \* \textit{hrr} \* \textit{bbhtk}

"Call the bulls into thy house
\textit{ybt} \* \textit{brbr} \* \textit{hklk}

The gazelles in the midst of thy palace."

Gordon in Ug. Lit., p. 33, suggests 'bulls' and 'gazelles' as tentative in the light of 123:IV:15-20 where guests are
so-called. Ginsberg in ANET, p. 133, takes these words to represent materials brought into the house for the conflagration which occurs later.

"Summon weeds into thy house,

Herbs into the midst of thy palace."

This same message is delivered in 51:V:91-95 and put into action in 51:V:98-99.

h'r'n is found also in 106:rev:12 along with other obscure words.

161. h'r'n: I. a mountain or a place name

(\text{nt:pl.ix:III:21}) \quad \text{idr} \quad \text{lvt} \quad \text{b n mm 'm ltnq}

"Thereupon he set \text{f a face toward Ltnq}.

(22) \quad \text{il qddid} \quad \text{God of Mercy}

\text{tk h'r'n \quad n}

In the midst of the mountai'n.

Gordon in UH, p. 252, has pointed to hura'mu, 'mountain.'

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

II. Found as a personal name in 321:rev.,III:40, bn \cdot h'r'n.

162. h'r't: This represents a place where Baal and Aqht are buried among the spirits of the earth.

(62:17) \quad \text{wtqbrnh} \quad .

"And she buries him

\text{tsnn} \quad \text{b h'r't (18) aln} \quad \text{are}

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

Wherever the spirits were thought to dwell is that which h'r't means. Izz-Al-Din al-Yasin has suggested the Arabic \text{h r't}, 'vast expanse of desert.' A similar cliché occurs with reference to Baal again in 67:V:5-6 and three times with reference to Aqht: 1 Aqht:III-111-112;136-137;140-141.
1. Baal speaks to his enemies threatening them; their reaction is stated; then he speaks again.

(51:VII:32) ḥābān (33) rīq
"I will treat harshly the bound ones.

The early ones, the back they jump
ib b'il tiḥd (36) ḫwn.

The enemies of Baal cling to the forests
ānu. ḫd. ḫpt (37) ḫr.

The foes of Hadd to the sides of the Mountain
wān. alīyn (38) b'il

Then Alīyn Baal answers
ib ḫd-.

Enemies of Hadd
lm. the

Why do you fear
(39) lm. the. rīq. dārn

Why do you fear the arms of our bravery?

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

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

'to be bound.' The only other occurrence of this root is in 6:24 and would seem to picture Ašerah clothing herself in the garb of a messenger. See No. 47.

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

thā': cf. Arabic قَنَحَنْ, 'to fear.' It should be noted that
the root is not certain and other translations are possible. Gordon in *Ug. Lit.*, p. 36, translates "

\[\text{ti\:āh} \] as 'seize' thus depicting an invasion by the enemies of Baal and so translates the as 'in-

vade.' Arabic "

\[\text{ṣāq} \] , 'to pass through' would support this rendering. Gordon takes \[\text{āsh} \] to be the same root. Ginsberg does likewise in *AHK*, p. 135, but translates 'quake.'

\[\text{ntā}: \text{may equal Heb. } \text{pā}: \text{'arms.'} \]

\[\text{dāmr}: \text{The word division is problematic. I have translated as though the root were } \text{dāmr}, \text{equaling the Arabic } \text{dāmr}, \text{'}bravery.' \]

II. Part of a compound name of a god, \[\text{āl lā}: \text{, (107:9)} \]

III. A noun formation probably representing a different root, possibly equaling the Heb. \[\text{nū}: \text{, 'to be silent.'} \]

Ilhu speaks to his father, Krt, concerning his old age and sickness, pondering the question as to whether a god dies.

\[\text{(125:2) } \text{k[k]lh } \text{ bbtk } \text{ nntq} . \]

"Like a [dog thy pupils grow dim}

\[\text{kimr (3) ap } \text{ nttk} . \]

Like a cur also (is) thy silence

\[\text{ap } \text{ ah } \text{ ik nttq (4) tttm} . \]

So, Father, like mortals will you die

\[\text{uhttk } \text{ lntn (5) ttq} . \]

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 1.pl. is born out from the context which points to Ilhu speaking alone with Krt.
bbtk: cf. 11' y 72 , 'pupil of his eye,' Zech. 2:12.

'tq: is probably equal to Heb. y/J, 'to grow old.' cf.

Psa. 6:8: 'Jrrr y 3' 0 w Jrry 'J77y
'mine eye waxes dim because of mine enemies.' 'tq
occurs elsewhere as the passing of days. cf. 49:II:23.

164. ym: See No. 163, I

165. hôt: See No. 163, III.

166. hzz: Found only in the Legend of Krt, it probably refers to a
class of troops. It is evidently non-Semitic. It is
parallel with kmyr, likely another class of soldiers.

(krt:92) hlk . lelum . hzz
"There go hzz by the thousands

(93) mlrbt . kmyr

And by the myriads kmyr."

Ginsberg in ANET, p. 143, translates:

"They march in thousands serried
And in myriads massed."

167. hôt: This is of single occurrence and in a badly broken
context. It is found with rh.

(6:34) al . l'm . rh . hôt . lpt
"L I - spirit of hôt . L - - ."

168. ht: By magic and the use of a wand S'tqt rides Krt of his
illness. The accomplished fact is recorded in these
words.

(127:13) mt . dm . ht .

"Death then is cut off
S'tqt (14) dm . lan
S'tqt then prevails."

The ht probably is the root h't. See No. 169

A similar passage is 127:1-2 where the command is given
that سنغ overcome the illness. The imperative form،
ح، occurs there in place of لان as above. The root is
probably وج/،، corresponding to the Arabic
"to rule, to be set over."

168. ح: 'to cut up.' This probably is related to the Egyptian
حو، 'to carve' as used in Sinuhe.

I. Mot describes how he dealt with Baal.

(49:II:21) نس ank aliyn ح1
"I track Aliyn Baal

(22) دبن ank (k<imz) بح
I make him like a lamb in my mouth

(23) حلي bthmny bتح hw
Like a kid in my jaws he is cut up."

نس: This may equal Arabic نسح، '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 مث
lest he make them like a lamb in his mouth, etc.

bthmny: Its meaning is fairly well fixed by the parallel,
'mouth.'

II. The root occurs several times in the epistle of
Iwirisarri to Piay as follows:

(54:7) حمط hti (8) nhtu
"I have heard that they were slashed sorely:
ht (9) hm inmm
Lo, if there is nothing(i.e., no help)

(10) nhtu
They will be cut up."

III. See No. 168 for another possible occurrence.

170. ح: This is an instrument with which 'Anat scatters the god
Möt. 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) ti[h (31) bn . ilm . mt .
"She seizes the god Mot
bhrb (52) tbd:nn .
With a sword she splits him
bbtr . tdr (33)nn
With a fork she scatters him."

171. tbd: See No. 227.

172. thr: It occurs only as mthr and might be another name for Sea.

(137:40) ilk [tmbh(?) mlak (41) yr]
"How can you smite the messengers of Sea?
[t'/dt . tpt . nhr .
[Base] series of Judge River
mlak . mthr . yhr?]
Messengers of Mthr . . . ."

173. tlb: It is found only in a fragmentary portion of text 57.

(67:IV:2) wtlb
"And for seeking . . . ."

(3) mit . rh
A hundred . . .

(4) t? at
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. ttn: 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.

(67:1:22) mat·bi'l

"And I will catch, O Baal

[mat·it'ink

I will pierce you sorely

(27) mat: This could be equated with מַט , 'to catch,' if the interpretation be correct.

175. mah: 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 toilette of the goddesses. of the Phoenician murex trunculus from which 'royal purple' was made.

(1 Aqht:203) trth[a]

"She wash[es] herself

(204) wtdm.

And she rouges

tidm·bdpy

A rouging from the husk

(205) dalp·sd·mah·bym·t

Of a thousand acres, mah in the sea -[ ]-

It occurs again at the end of an account of the ablutions of 'Anat.

('nt:IV:89) tpp·mahm·dalp·sd

"The harua leap by the thousand acres

[mah·bym] (20)

The mah-fish in the sea by the myriad of hectares."

(Gordon, Ug. Lit., p. 21)
The zuh bym is restored from a parallel passage, 'nt:
II:42-43.

Ginsberg, in ANET, p. 127, translates quite differently
and he does connect it with the toiletry of 'Anat.

"She rubs herself in with ambergris

From a sperm-whale."

176. żme: See No. 267.
177. zph: See No. 194, II
178. ybm: This root is common only in the epithet of 'Anat,
ybm limm, (var. with assimilation ywm limm). 'The
Ybm of Nations.' Taking this in the sense of the
Hebrew יבשנה , '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,
'brotber-in-law.'

(49:1:3) ż  żrh . ybm . limm

" - - a brother-in-law to the gods"

(125:94) ybhm . ūb'

"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. ydr: See No. 3.

180. ydr: 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) vasrum • tilym l. Iyrum

(65) nav • vrr • x [ ]

ydr: This is undoubtedly a verb and should be separated from pmrm, but the root may be any of the possible combinations with one weak letter.

tilym: This looks like 1 with two weak letters. Ugaritic does have the root 1" , "to overcome."

nav: If the reading be correct, this could mean "perpetually."

of. Heb. nYj , "perpetual."


vrr: See No. 478 for other occurrences.

181. ydr: See No. 526.

182. ykl: See No. 29.

183. ylb: See No. 472.

184. yb: This occurs in the account of the fierce battle waged by the Virgin *Anat.

(1nt:II:50) ihtsb • bn • tilmn .

"Battles between the two tables

ybh (31) • tt • bm • km .

Sheding -- the blood of soldiers

vas • man (52) • lm • ba .

Pouring oil -- from a bowl."

(Gordon, Ug. Lit., p. 18)

Possibly ybh is "filling," in which case ba would be "into a bowl." cf. Egyptian mh, "to fill."

185. yd: I. The root is probably na , equal with Heb. yd .
to tear away' or in the Niphal, 'to remove.' When Nót and Baal are fighting, Sun appears and threatens Nót with the vengeance of 'Il.

(49:VI:28) ıkr . al . ımšk . ı (27) il . abk

"How will not Tor-Il, thy father, hear thee?

I . ıa . alt (28) tbtk

Will he not tear away the props of thy throne?"

A similar cliché occurs in 129:17-18 where apparently Sea II threatens someone in a similar manner.

II. nominal use as 'remover'

(1 Aqht:159) ımšk . ban . al (160) ıa

"May thy roots not flourish in the earth

ımšk . ıgy . bd . nmkk

(1) May thy head be lowered in the hand of thy remover."

166. ıbdár: This is a word used in a descriptive sense of Arıy, 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 Harrian text.

(1nt:III:2) l . ıd . aliyn (3) b'l

"For the love of Aliyn Baal

ıd . ıd . bt . ar

The affection of ıdarya, daughter of light

(4) ahbt tyı . bt . ıb

The devotion of tyı, daughter of rain

ıd . array (3) bt . ıbdár

The love of array, daughter of ıbdár."

ıbdár: 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 imš. 

187. yr: see No. 9.
188. y: see No. 307, III.
189. yr: see No. 9.
190. yr: see No. 95.
191. ypt: I. This probably represents the plural form corresponding to Heb. נק 'a', 'fair, handsome.' The obvious meaning in Ugaritic is 'cow' since it parallels alp. It could be a term applied to extra fine animals.

(76:III:3) alp ° lbtlt ° 'nt

"An ox for the Virgin 'Anat[...]

(4) wypt lybat ° li [mm]

Yea, prime creatures for the Sister-in-Law of Na[...]"

II. Its only other occurrence is in a short and badly broken text.

(20:1) l° lri [...]

(2) ypt ° l's [...]

(3) halm ° [...]

(4) btk ° b [...]

(5) ĝyk [...]

(6) b[t [...]

About the only clear word is btk.

192. yr: see No. 307.
193. yr: see No. 22.
194. yrk: I. Found in text 76 if the reading be correct.

(76:III:25) wtkyynn(?) ° b ° --

"And she covers him(?) with -- --"
(26) \[\text{t\textsuperscript{h}ph} \cdot \text{mal\textsuperscript{h}} \]
\[\text{her kins man, even her offspring} \]
(27) \[\text{lh\textsuperscript{h} \cdot \text{zr\textsuperscript{h}}} \]
\[\text{her young} \]
(28) \[\text{v\textsuperscript{k} \cdot \text{t\textsuperscript{h}} \cdot \text{h}\textsuperscript{h} \cdot \text{zr} (29) \text{mal\textsuperscript{h}}} \]
\[\text{... she goes up into the mountain of Mal\textsuperscript{h}.} \]
\[\text{\textit{arh}:} \text{See No. 472, V., possibly} \text{\textit{v\textsuperscript{k}}} \text{to be read as in 154:6.} \]
\[\text{\textit{shph}:} \text{in line 26 probably refers to her child if the translation of} \text{\textit{zr}} \text{be correct.} \]
\[\text{\textit{shp}:} \text{in line 27 is probably a verbal form.} \]

II. \text{v\textsuperscript{k}} occurs again in another broken and obscure text.

(1)
(6:14) \[\text{lm} \cdot \text{kyrk} \cdot \text{i} \cdot (\text{\textit{f}}\text{\textsuperscript{t}})\text{thm} \]

(15) \[\text{lm} \cdot \text{tzhph} \cdot \text{lpit} \]

None of the words in these lines are known or found elsewhere except \text{lpit}, 'to the corners.'

195. \text{v\textsuperscript{k}}: See No. 432.

196. \text{kd\textsuperscript{t}}: I. Probably some kind of insect which comes in huge numbers. It is parallel to \text{ibrym}, 'locusts' and is expressive of the numerical quantity of 'Anat's slaying. Gordon has suggested 'grasshoppers' in \text{Ug. Lit.}, p. 17.

('nt:II:9) \[\text{thh} \cdot \text{kd\textsuperscript{t}} \cdot \text{v\textsuperscript{i} [\text{\textit{s}}]} \]

"Under her like grasshoppers are heads"

(10) \[\text{\textit{il} \cdot \text{kirby} \text{\textit{m} \cdot kp} \]

Beside her like locusts are hands

\[\text{k \cdot n\textsuperscript{m} (11) \text{\textit{gr\textsuperscript{m}} \cdot kp \cdot mhr}} \]

Like thorn bushes heaped the hands of soldiers."

Ginsberg in \textit{ANAT}, p. 133, translates \textit{kd\textsuperscript{t}}, \textit{ibrym}, \textit{gr\textsuperscript{m}} as sheaves, locusts, and grasshoppers, respectively.

(1) The root is obscure and more than likely has no relation to I above.
kgd: is found in 23:10 and 131:8, but the text is fragmentary.

gasm: cf. Heb. יִֽים, 'thorn bush.'

grmn: cf. Heb. יָדָ֣ו, 'heap.'

II. kdm occurs as a personal name in 64:22; 305:8; 309:26; and 310:4.

197. kzym: See No. 13.

198. kha: This occurs twice but without sufficient context to give us much hint as to meaning.

(nten:pl.x:IV:10) kren · bklat yd

(11) kall · kha · tua

(12) tcr · il · bnh · tr

For kall, kha, and tcr it seems useless to hazard a guess at this point. kha does occur again but without help to us.

(126:IV:6) kha · km'r

199. klnvr: This is made up of the root kl', 'both.' cf. Arabic שְׁבָּנָי, 'both.' After proclaiming Baal as the king, the following cliché occurs.

('nt:V:41) klnvr ash (42) nbln.

"Let both of us enjoy his chalice"

klnvr · nbl · 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.

This might well come from Arabic نَقَبَشَ, '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 mb1, comparing it with Arabic جَعَلَ, 'to wet' but also 'to enjoy.'

200. klt: When Krt falls asleep, he is given instructions in a vision concerning ritual and sacrifice by which he is to obtain a son. klt occurs in krt:69 in these instructions. It is found again with the same usage where it is recorded that Krt carries out the instructions.

"krt:159) 1gh imr, (160) dhh, bydh

"He takes a lamb of sacrifice in his hand"

(161) 1la, klatm

A kid in both of them

(162) klt, 1lmh, dnzl

Loaves of his bread of hospitality

(163) 1gh, marr, sr, db[l]

He takes the heart of a sacrificial bird

(164) wsa, bal, htt, ym

He pours wine in a cup of silver

(165) bal, hra, abt

Honey in a cup of gold."

klt, dnzl, and marr occur only here and in parallel passage, krt:65-72.

Gordon has suggested the 'loaves' for klt, but this has been conjectured from the context.

dnzl probably represents the root nzl, and it may prove to be
related to Arabic لزور "to give hospitality to, to lodge, to entertain."

Ginsberg in ANET, p. 145, translates line 69 which is parallel to line 162 except for a change of pronominal suffix on الله, "All thy most tempting food."

\textit{msra}: meaning is conjectural.

201. \textit{msry}: See No. 165.


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 لزور, "to cover" and be used in the sense of the Heb. لزور, "to cover, to forgive." Note in 9:1, سح . نب, 'forgiveness of soul' which would lend support to this suggestion.

(9:15) لزور . نب . لزور
"...and peace offerings ---"

(16) لزور . نب . نب
"---"

\textit{nps} is found only here with a prefix if the root is نب.

(23:7) لزور . نب . نب
"Birds and ---"

(8) لزور . نب . نب
"--- and there is no bird ---."

204. \textit{kms}: See No. 25.

205. \textit{knt}: 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) لزور . نب . لزور
"The dwelling of the brides, entitled:

(55) لزور ال . نب ال
The dwelling Pdry, daughter of light
(56) mall ṭlv bt rb
   The shelter of ṭlv, daughter of rain

(57) mtb ārs (y) bt ṭȳbd̄r
   The dwelling of ārs daughter of ṭȳbd̄r.
   cf. Heb. 7:13 in Pual, 'betitled' or Arabic 'siš, 'to surname,' This same cliche is found in 51:1:15-19 and 'nt:pl:vi:IV:5-6.

207. kmr: See No. 29.
208. kmt: See No. 103.
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 m lms (10) lryh.
   "And two cups, fifteen units."
   (5:19) ksm m tltim
   "Cups, thirty."

II. Represents root ksm, 'spelt.' cf. Heb. plmōd, 'spelt.'
   (1) 125:III:3) sblt 'sm . ārs.
   "Ears, trees of the earth
   (4) lksm m m̄yt . 'n
   For spelt, waters of the well
   (5) lārs m ʃ b̄l
   For the earth, the r[ai]n of Baal
   (6) wldt m tr . 'ly (7) n'm
   And for the field, the rain of the Good
   Exalted one
   lārs m tr b̄[l]
   For the earth, the rain of Ba[1]
   (6) wldt m tr . 'ly (9) n'm
   And for the field, the rain of the Good

(1) Note this is probably a dialectical variant of sblt. Cf. Judges 12:6.
For the wheat, in the well, in the tillage.

Spelt upon - like perfumes."

miyt: cf. Arabic pl. 'waters.'

Gordon in Ug. Lit., p. 80, has offered 'tillage' as a possibility for nā-, and 'perfumes' for 'trtm. cf. Heb. γ ' , 'to till' and Arabic, 'perfume.'

III. That which a filial son eats for his father in the house of the god. It is probably to be understood as 'shares,' a figurative usage derived from 'cups.'

This is the sense in which Obermann in How Daniel Was Blessed with a Son, p. 5, took the passage below.

(2 Aqht: I: 31)  [aḥd . ydh . ḫkrn .]

"One who takes his hand in drunkenness.

m'msh (32) [k]  ṣb' ūn .

One who carries him when he is sated with wine.

ṣw ' · knh ' bt ' h'il

One who eats his shares in the house of Baal.

(33) [ ? m ṭnth bt ' il

This portion in the house of god."

Similar passages occur in 2 Aqht: II: 4-6 and in 19-22 supporting the above restorations except that mut must be restored entirely in these two passages.

212. k't: This occurs only in the brief text 58.

(58: 1)  šr (2) k't (3) [ ] š

"Ten/pour k't of [ ] -

šr (4) šg

Ten/pour šg."
213. **kty**: See No. 120.

214. **kr**: The root is uncertain. It occurs among other unknowns in an obscure section after the account of the slaying of Lûtân.

(67:14) **ttkh** • **ttrp**

"Arise, — — —

ēm • kr (5) indk

The heavens gird thee like —

snk isni • utm (6) ērm • emt

I will eat utm ērm 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.

**ttrp**: This is found only here with no indication of meaning, although it would seem to be a verb form of 2 m.s. like **ttkh**.

**utm ērm**: This would seem to be some poisonous substance. See No. 11. for other occurrences.

215. **lnd**: (var. kzd) See No. 65.

216. **kdrpr**: See No. 282.

217. **kfr**: See No. 36.

218. **tf**: See No. 147.

219. **ktm**: See No. 46.

220. **ktz**: The root is uncertain and its meaning is not fixed. It occurs but once.

(51:VII:40) **ln** • **b'l** • **gzm** • **ydh**

"Baal's eyes guide his hands"

(41) **ktz** • **arz** • **bmnh**

As the cedar swings in his right hand

(42) **kkn** • **vth** • **b'l** • **lbthth**

Silently Baal returns to his house."
101.

gdm: 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. ktram: (krt:15) .Term · akn · lh

(1) "Flesh of mother was established for him"

(16) mltt · ktram · tmt

A third died as bulls."

The word division of ktram is the problem. Ginsberg takes the root as ktr and renders 'in health' in ANET, p. 143.

222. 1a: 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. נָבֵר, 'to dry up.'

(49:11:24) nrt · ilm · m'nu · shrut

"The luminary of the gods, Sun, burns"

(35) 1a · šmm · byd · bm · 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) ﷕ ﷕ . ﷙ ﷖ ﷖ ﷚ ﷖ ﷖ ﷖ ﷚ 

"Abundant rain thou didst send, O God.

(1) For a similar idiom to express 'brother' or 'sister' cf. Heb. ﷕ ﷕ , 'his brother' or ﷕ ﷕ , 'his sister.' This is also found in Ugaritic, (49:VI:15) bmn umy, '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 Psa. 68 the earth is pictured as dried up.

223. See No. 109.

224. See No. 168.

225. Jbun: This occurs but once in the literature, and the reading is uncertain.

(189:19) enk - in bt [Ly K] jm

"As for me, [I have] no house [like] the gods

Nor a court [like] the deities

Jbun and his court are.

(To) the womb I'll descend

banay - then ktm

When I'm reborn the Ktm will wash me."

(Gordon, Ug. Lit. p. 13.)

226. Jm: See No. 25.

227. In: This occurs in the Legend of Aqht each time the filial duties of a son are enumerated.

(2 Aqht:I:29) enm - atrh.

"The soldier after him

thb - lnt (59) [h?] ish.

Who files the tablets of his vault

gru - iwh - lnt.

Who drives away the one who is a prowler of his lodging."

atr: See No. 45 for complete list of usages.

thb: cf. Arabic طيبة, '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 Tehipilla and others of Nuzi.

interpreted here in conformity with thq.

I have taken this as a gentilic formation from the root 'wš, like the Arabic عَاصِس, 'to prowl about by night (man or beast).'

For other duties of a good son see Nos. 118 and 211.

Similar passages occur in 2 Aqht:II:17-19 and 2-3 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:12) לֹא יָהַד יָמָּה יִתְּלַח תַּלְדַּת

"I do not get up day, and must goes up

(8) יִתָּמ יִבְּשׁוּבְשׁ שַׁם לַבְּשׁ שַׁם

"I am wine from Hbs."

223. ḥak: See No. 58.

229. "lam: See No. 77.

230. ḫayv: See No. 77.

231. ḥay: The translation of this word is hypothetical. We know of no certain cognate and the context will not allow a definite analysis. It is found in a passage describing the actions of 'Il when he is joyous.

(49:III:14) שְּמָה יִתְּמ יִתָּר הָיְדָה

"'Ilm, God of Mercy, rejoices"
(15) p'nh lhzm : ydpd  
He sets his feet on the footstool
(16) wryru : lrb ywbn  
And he -- -- -- and he laughs."

p'rq: a common Semitic word, but the exact shade of meaning  
depends upon the meaning of lrb.

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 'll 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 Aqbt:II:10. Obermann in  
How Daniel Was Blessed with a Son, p. 7, translates,  
"He spreads his jaws and laughs." He suggests on p.  
24 a possible etymological relation to Arabic lsb,  
'a ravine, gap, cleft.' Herder in Syria, XXVI,  
1949, face. 1-2, p. 4, offers "ses traits(?) so de-  
tendent et il rit." p'rq could be 'to take off' like  
Heb. 'p'qd', in Ex. 33:2 pointing to lrb as some  
article of clothing.

232. Itbt: See No. 97.
233. lth: See No. 31.
234. mvt: See No. 211.
235. mxt: The meaning is fairly well established by its parallel imr.  
(127:20) tthh : imr : wlbm  
"She prepared a lamb and he eats  
(21) mxt : wryru  
A young sheep and he dines."

A parallel passage is found in 197:17-18.
236. mād: See No. 236.

237. mādāt: A place of burial, the place of interment of the remains of Aqht after they were extracted from the eagle.

(1 Aqht:146) vbhr + wqbr
"He weeps and bury's

(147) vbhr + m + bmm + bmm ---
"He buries him in the grave with ---."

238. mād: I.'lightning' - See No. 57.

II. 'to saddle, to harness.'

(51:IV:6) všrt + qd + wmr [H]
"qd'-and Ammr gives heed

(9) mād + f'r
He saddles an ass

and + phš
He harnesses a donkey."

Similar passages occur in 1 Aqht:53-53:57-58 and to be restored in 51:IV:4.

239. mād: This word is used in a passage dealing with the fierce fighting of 'Anat.

('nt:II:15) mbr + gmr + (16) šbm
"With a staff she drives out the young men

(Jol k + gšt + mnt
She sits on the back of her bow

(17) whln + 'nt + lšt + tmnša
And lo, 'Anat arrives at her house.'

This is but a desperate attempt to make sense out of these words. cf. Arabic šbb 'a young man' and šbn 'to settle in (a town).'

šbm: occurs in 'nt:III:37 meaning 'to muzzle' (Tamim). Probably the same meaning occurs in 49:I:2 though the word stands
alone in broken context. cf. Arabic ʿt to muzzle.

240. mhyt: Its only occurrence is preceded by four lines almost entirely gone, and it ends the stichos.

(97:VI:5) ksm mhyt

241. mal: 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) ṭhd bth sgr

"Let the solitary man close his house

(97) almt ṭkr (96) ṭkr .

Let the widow indeed be hired

zbl ʿram (99) yū .

The sick man take up (his) bed

ʿwr mal (100) ymzl

The one-eyed indeed be armed."

mal: The translation is only conjecture from context.

242. mzw: See No. 267.
243. mk: See No. 94.
244. mks: See No. 266.
245. mlh: See No. 61.
246. ml: See No. 193.
247. mαλ(?): I. This occurs in an inventory list as some oil-yielding substance.

(120:11) \[ \text{avm kk} \ (\text{rev.}) \] \[ \text{mr} \]

"\[ \text{Tw} \text{enty talen} ts \] of \[ \text{mr} \]

(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) [١] َمَنَّ نَفْسٌ
Twenty of nefs

(14) [١] َمَنَّ ١٥؟
Twenty of oil of nefs.

nfs: This may be equated with Arabic َدَمَّ which is used for 'wool,' among other things, rather than َنَفْسٌ, 'soul.'

II. It occurs parallel to nafs where nafs means 'soul.' It may be the plural of water, but should be taken here in the sense of 'blood.'

(125:34) َلَكَ ١٥ ١٥ ١٥ ١٥
"Let her not place her blood in the fields"

(35) َمَسَكَتَ ١٥ ١٥
The going out of her soul on the roofs."

munkt: This may be a synonym for ١٥ or it may be compared with َرُدُّ, 'roof.'

mm: The above interpretation is further strengthened by the appearance of ١٥ which may mean 'life blood,' although it is probably a place name.

(‘nt:VI:7) [١٥] َبَرَكَّ رَبَّ عُمَّ
"Cross Gbl

*br (9) q'1
Cross Q'1

*br. iht (9) nps'mm
Cross Iht-Nps'mm.

'amar (10) l'day. a'trt
Be gone, O Fisherman of Asherah!

mâ. l'dîs. 'amar
Go, O ١٥-Amarri!

'amar: Meaning is conjectured from its parallel, mû(y).
248. mnd': 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) יֵלְדוּן.

The son, Ilmi, instructs his sister, Octavia, concerning the illness of Krt.

(125:24) tilt ∙ yrzm ∙ km[re] ∙

"Three months like a sick one"

(85) arbi ∙ kw ∙ k[rt] ∙

Four K[rt] like an invalid.

(86) mnd' ∙ krt ∙ mg ∙

The knowledge of Krt has arrived.

(87) wbr ∙ tbr ∙ q[ ] ∙

And the grave besieges (1).

(88) tbr ∙ tbr ∙ tbr[?][ ] ∙

It besieges, it strikes, it numbs.

(89) km ∙ nbrt ∙ tbr[ ] ∙

Like the smiting of a gate.

(90) km ∙ ṣkltt[ ] ∙

Like the destroying.

mr: Read by restoring the final y.

tbr: cf. Uth. 5090Τ, 'to strike a blow.'

tbr: cf. 77:14 <5, 'to sleep' but also 'to be numbed.'

ṣkltt: cf. (51:V:72) yklahn "Let him complete it (a house)."

249. mnhlabd: See No. 41.

250. mnr: I. 'counting'

(77:44) žpm(2) ∙ l(45) ∙ ṣmid(2) ∙

"To Lţpm 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.”

II. ‘part’ of various uses of Heb. 11:15. After cutting and grinding not to pieces, Anat buries his parts that the birds will not eat him.

(49:II:35) tdr'mn sirh. ltikl (36) 'arə

“She plants him that the birds may not eat his remnants

math. likly (37) npr

Nor a wanderer destroy his pieces

[sir - ləir - yəh]

Remnant calls to remnant.”

npr: cf. Arabic ⲧ особа, ‘to be scared away’ or as a noun, ‘fugitive.’ It is found also in 137:18 but in broken context with unknowns.

See No. II.

sir: It stands alone in 76:I:18 and is probably found in 'ātir in 3 Aqht:15. See No. 349.

III. bn. manv, a personal name in 311:2

IV. A final occurrence might be found in 73:rev.3 though the reading is uncertain and the context is broken on both sides.

251. man: I. ‘to lower’ or ‘to drop.’

It is used only in connection with 'Il letting down his staff.

(52:37) 11. bth. nht

"'Il lowers his rod
II. 1l. yumm, n't y'dh

"II drops the staff of his hand."

The meaning would seem to be fairly well established by its parallel nht. The participial form yumm occurs with the same meaning in 52:40, 44, and 47.

II. As part of a personal name in 15:13; 60:1; 6:84:9; and 5:5:7.

III. From may contain this root in 'nt:1:2. See No. 390.

253. mas: Found only in the hippiatric prescriptions, it must have something to do with urination, possibly 'salt water.'

(55:8) lytn mas at alal

"let him urinate salt water, put qlq1-herbs"

of. Arabic لامع, '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. m'y: This occurs in a rather long line in which only ym and 'ttr are translatable.

(189:12) bvm · ym · ym'y(?) im lok · 'ttr · dm

254. m'r: I. These letters occur often as a personal name.

II. Its one other occurrence is of doubtful meaning.

(129:4) sb mr il 1k - 1l[s]

"Call the carpenter god, 1k-Il[s]."

(5) watth · nart [i] lht

And his wives, the carpenter god[s]esses

(6) bdr · kr'm

If outside or if inside "

The translation of br, the only basis for the rendering of m'k, is likewise very doubtful since it occurs nowhere else in the literature.
255. \textit{ma'int}: This uncertain reading is found in the Birth of the Gods text.

\begin{align*}
(52:75) \text{\textit{ma'int} \cdot \text{i} \text{m} \cdot \text{lg \, ynh}} & \quad \text{I}
\end{align*}

"\ldots \ldots for a hin, a log of his wine.\]

Large, in \textit{La Naissance de l'Aurore}, p. 25, reads

\begin{align*}
\text{\textit{m'h ut} \cdot \text{i} \text{m} \cdot \text{lg \, ynh [\text{ala]}} & \quad \text{and translates, "celui qui}
\end{align*}

atteint les portes vers ces choses son log à vin(est plein)."

256. \textit{mad}: Some food supply to be prepared prior to the going forth to invade Udm is indicated for this word by its parallels.

\begin{align*}
(\text{krt:80}) \text{\textit{d} \text{b} (\text{al}) \text{akl} \cdot \text{\textit{lo} \text{\textit{y} \text{\textit{r} \text{t}}}} & \quad \text{"Prepare food for the city}
\end{align*}

\begin{align*}
(22) \text{\textit{h} \text{tt} \cdot \text{i} \text{b} \cdot \text{\textit{h} \text{b} \text{r}} & \quad \text{Wheat for the daughter of ybr}
\end{align*}

\begin{align*}
(33) \text{\textit{yip} \cdot \text{i} \text{m} \cdot \text{\textit{d} \text{\textit{w}}} & \quad \text{Bake bread of the fifth}
\end{align*}

\begin{align*}
(34) \text{\textit{mad \, tdt} \cdot \text{i} \text{yr} \text{hm}} & \quad \text{\textit{Mad-food of the sixth month."}
\end{align*}

A parallel occurs in \textit{krt:174-175}.

257. \textit{mad}: An offering to Baal, appearing only in Krt, which is to be made prior to the going forth to invade Udm.

\begin{align*}
(\text{krt:77}) \text{\textit{krd} \cdot \text{\textit{b'l} (78) \text{b} \text{\textit{d} \text{\textit{b} \text{h} \text{kh}}}} & \quad \text{"Present Baal with thy sacrifices}
\end{align*}

\begin{align*}
\text{\textit{i} \text{m} \cdot \text{\textit{d} \text{\textit{m} \text{\textit{r}}} (79) \text{\textit{mad\,k}},} & \quad \text{The son of Dagan with thy provisions." (1)}
\end{align*}


\textit{mad}: cf. Arabic stem IV, \(\text{\textit{rd\,t}}\), "to present, offer."
258. mah: See No. 77.

259. mcm: When Krt threatens invasion of Udm, King Pbl of Udm offers tribute that Udm might be spared.

(krt:126) ɐh : k̦sə .
"Take silver

wyrq : hra .
(127) Even gold

(127) yd . məmb .
A share of her estate

w'bd : 'lm .
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 for ever;"

Parallel passages occur in krt:54, 138-140, and 252-255.

260. mr: The root is uncertain but the meaning is fixed as 'to drive out' by its being parallel with gr'ə, 'to drive out.'

(68:16) ktr əmdəm ynht
"Ktr brings down two clubs

wyr' : sımhum .
And he announces their names

(19) səm : at . aymr .
Thy name, thou art Driver!

aymr : mr : ym .
O Driver, drive out Sea

mr ym (20) lksəh .
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 अयर is substituted for अवर and अय for अर. अयर, अयवर, and अयर are the names of the two clubs with which Paul makes an end of Sea. The अय element is a prefix here which stands alone elsewhere as an exclamation, e.g., same usage in Proverbs 31:4.

(53:6) लम + बिम अय
"Eat bread, ay!

चेंटिय + बिम वॉ अय
And drink wine, ay!"

mr: This probably occurs again in 66:2 with the meaning "to drive out" and possibly again in 1 Aqht 1:12. See No. 29. अयवर, 'driver' is found once more in 137:6.

261. mrr: I. 'to bless'. See No. 19, I.

II. The phrase mrrt + तल + बनr describes the place where Aqht was slain, elsewhere described as being by a well.

(1 Aqht:156) यू + मर्र + तल + बनr
"He went to the arbor of date clusters.

(157) यू + अ + यसह
He lifts his voice and shouts

यल + mrr + (158) तल + बनr
"Woe to thee, arbor of date clusters!

d.rlok + अह + अक्ष (159) गउर
Alongside which Aqht the Hero was smitten!"

The above translation is that offered by Gordon in UG. Lit., pp. 98-99. In the footnote on these same pages he explains that he takes the mrrt to come to mean "arbor" from mrr.
to defend' like mlll comes to mean 'house' from literal meaning of 'shade-giver.' And since 'll can mean 'grapes' he takes the derivative tdl to mean 'fruit clusters.'

In bar, he sees the Egyptian bar 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 bar should give us some connection with gr, 'well,' alongside which it was previously stated that Aght was also 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 f, 'to moisten (dates), to soak in water.' The following is a partial description of the bounteous table of King 'Ilmy.

(134:15) 16(16)dmr * thm
"like a field of fruit is the table"

bd'1 * bd'1 (17) mlm
Blossoms upon blossoms, kingly

bn * ym * ztm * ym * tak
Behold a day he pours the wine of tak

(18) mrt * ym * ztm *
Must, the wine of ztm

ym * lbd (19) F11
Wine, not of gleanings

ym * lzyt *
Wine, most costly.

*mg * nd (20) lhm *
Of the first ripened of the blossoms of Lebanon
The dew of must 'Il has cultivated.'

\( \text{āl} \): cf. \( \text{לב} \), 'vine-blossom.' Appears in 'nt:VI:8 as a place name.

\( \text{ltk} \) and \( \text{srnm} \) are probably the fruits from which the wine is manufactured or they could be cities famous for wine production.

\( \text{lsryt} \): cf. \( \text{לָרְיָתָה} \), 'to be considerable, to be rich.' Hence this would be an elative with the aleph prefix. \( \text{mt} \).

\( \text{lsryt} \) occurs in 3 Aqht:rev.22 with the words gone on both sides. cf. 8:1 for another possible occurrence.

\( \text{šng} \): cf. \( \text{סַנְג} \), 'to begin to ripen.'

\( \text{amḗ} \): cf. Aramaic \( \text{נְבָּה} \), 'blossoms.' The dropping of the final \( y \) occurs several times in Ugaritic. See UH, Parc. 5:15, p. 23, for examples.

263. \( \text{mā́r} \): See No. 38.

264. \( \text{mā́ltm} \): See No. 4.

265. \( \text{mth} \): This is a unit of measure used to indicate the distance to Ugr and Inbb.

\( \text{('nt:IV:79) \text{tn} \cdot \text{mtpdm} (60) \text{tht} \cdot \text{nt} \cdot \text{ars} \) \)

'Two mtpd under the springs of the earth

\( \text{tht} \cdot \text{mth} \cdot \text{šyrm} \)

'Three mth into the depths.'

\( \text{mtpdm} \): This is likewise a measure of distance. The root is probably \( \text{tpd} \) and this occurs in 49:III:15; 51:IV:29; and 2 Aqht:II:11 with the meaning 'to set (the feet),' hence, \( \text{mtpd} \) is a likely formation for a unit of measure, the final \( m \) indicating the dual.

\( \text{šyrm} \): cf. \( \text{רְמָן} \), '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.

(51:12:3) **ahdt. plkh**

"She seizes her spindle"

(4) **plk. (t'/g)lt**

The spindle of victory

**bsm**

With a club driving him out

**mks. bnh**

Pulverizing his flesh

(5) **tmt. mdh. bvm. tn**

She carries away his garment from the two seas

(7) **npynh. bnhm**

Driving him out from the two rivers."

**t'/g)lt**: Taking the reading t'lt, this could be a derivative from the root 'ly, like ל, 'to overcome.'

This would be in line with the common practice of appelling names to sticks.

**bsm**: Though the line is broken it would seem reasonable to supply ֶ and read ֶm, '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. וְיָאָה, '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 ֶחָשְׁבָּא, 'to grind a thing, break in pieces.' md: of. Heb. ֶחָשָׁב, 'garment.'

257. ֶתֶק: This word which is of single occurrence is of unknown meaning. Other words in the context are also obscure.

(128:1) ֶתֶק [hand] ֶתֶק [hand]

(2) ֶתֶק [hand] ֶתֶק [hand]

The thirsty one she --- hand

(3) ֶתֶק [hand] ֶתֶק [hand]

She causes him to be --- ֶתֶק ֶתֶק ֶתֶק

in judgment

ֶתֶק: The meaning is very doubtful but it could come from the root ֶתֶק, like Heb. יָדָש, 'be thirsty' or of. יָדָש, 'thirsty.'

ֶתֶק: This is an י stem of the root ֶתֶק. The preformative י is always assimilated to the י. of. יָדָש, 'he is seated,' (51:4). The meaning of the word is unknown.

266. ֶת: The final letter is uncertain in its single occurrence.

It occurs in a badly broken hippie prætext. It is probably a 2. m. s. verb as it is given below.

(56:25) ֶת [hand] ֶת [hand]

"seed" ֶת [hand] ֶת [hand]

(26) ֶת [hand] ֶת [hand]

--- ֶת [hand] ֶת [hand]

(27) ֶת [hand] ֶת [hand] ֶת [hand]

mi ֶת [hand] ֶת [hand]

(28) ֶת [hand] ֶת [hand]

and pla ֶת [hand] ֶת [hand]
239. nab: See No. 325.

240. nar: Found parallel with hwt it would seem to mean 'to prosper, be in health,' but we have only this one occurrence.

(51:VI:20)\[\text{\text{\textit{wmu} . sh . wsh}}\]

"And he lifts his voice and shouts"

(51:VI:20)\[\text{\text{\textit{hwt . aht . mar}}}\]

Mayest thou live, sister, and shine."

\text{\textit{nar}} could be a f. participle of nyr, 'to shine' with the t missing.

271. nit: See No. 103.

272. nbd: See No. 528.

273. nbl: See No. 199.

274. nbl: I. 'flames'

After the construction of Baal's house, fire sweeps the building for seven days, and this root is used parallel to \text{\textit{ist}} to describe that conflagration.

(51:VI:22)\[\text{\text{\textit{tat . ist . bbhtm}}}\]

"A fire is set in the house"

(51:VI:23)\[\text{\text{\textit{nblat . bbklm}}}\]

(\text{\textit{Yea}}, flames in the palace."

Again it is that which eats into the house.

(51:VI:24)\[\text{\text{\textit{hnu . vm . wtm}}}\]

"Behold, a day, even two

\text{\textit{tikl (25) ist . bbhtm}}

Fire eats into the house

\text{\textit{nblat (28) bbklm}}

Flames into the palace."

Similar instances are found in 51:VI:25, 30, and 33.

II. nblm: 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) \[ \text{\textit{kab} \textit{t} (3) \textit{shl} \textit{ph} } \]

"Like the seven cries of his mouth
\[ \text{\textit{man} (4) \textit{nbluh} } \]
Yea, his eight shrieks."

(Gordon in Ugar. Lit., p. 56)

275. \textit{nbluh}: See No. 274, II.

276. \textit{nbt}: See No. 147.

277. \textit{ngr}: I. 'carpenter'

\[ \text{\textit{vsh} \textit{ngr} \textit{il ilc} (8) \textit{ilc} } \]

"He calls the carpenter god, Ils-Ils
\[ \text{ngr \textit{bt bll} } \]
Carpenter of the house of Baal.

It occurs also in 126:4, 11, and 12. The f. pl. occurs in 126:IV:5, 6, and 13. cf. Acc. \textit{naggarru} from Sumerian \textit{nangar}, 'carpenter.'

II. 'to hew, hack up.'

This occurs in the directions for Krt's invasion of Udm.

\[ \text{\textit{krt:II}0) \textit{wfr} \textit{nm} \textit{rmm} } \]

"And hack up the cities
\[ \text{\textit{rm} (111) \textit{drmm} } \]
Saw up the villages
\[ \text{\textit{sf} \textit{badm} (113) \textit{hthh} } (1) \]
Disperse from the fields its wood gatherers
\[ \text{\textit{brmt} \textit{hrmt} } \]
From the threshing-floor the straw pickers."

\[ \text{\textit{grl} cf. \textit{hrsh} 'to hew(wood)' or \textit{hrsh}, 'to destroy, throw down. } \]

(1) No \textit{h} occurs in the parallel.
šmr: cf. ʼnshar, 'to saw (wood).'

pdr: occurs in 51:VII:8, 10, and in 127:6-7, also parallel with ʼhm, 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.

št: the š is probably the 2 m. s. suffix. cf. ʼṣaṣṣ, 'to disperse widely (cattle).'

A parallel passage to the whole occurs in krt:213-216.

276. ngs: See No. 169.

279. nhgt: This is the noise which the ass of King Pbl makes, hence 'braying.'

(1) (krt:119) wld · yšn · pbl (120) mlk ·

"And king Pbl will be sleeping
(1) (2)
lq̄r · tist · ib̄rī
Until the sound of the bellowing of his bull

(121) lq̄l · nhgt · hbrb
Until the voice of the braying of his ass

(122) lq̄lt · alp · hrt ·
Until the lowing of the plow ox
z̄gt (123) klb · spr ·
(Until) the bark of the howling dog
wl̄ak (124) ml̄akm ·
Then he will send messengers."

z̄gt: most of these words are fixed in meaning by the animal with which they are used. The root here is probably z̄gd. cf. Arabic ʼrag, 'to groan (of a camel). It is interesting to note that z̄g(? occurs as a verb in-

(1) gr like ql is a general term used of various sounds. Its one other occurrence is (2 Aqht:VI:14) km · btm · qgr - "He makes a noise like a serpent."

(2) tist occurs as a variant in the parallel passage, line 223.
indicating the sound of a cow.

(123:1:5) **ayh tzg l'ghh**

"The cow moos to her calf."

spr: cf. Acc. sarârût, 'cry, howl."

The fulfillment of the above prediction is found in krt: 222-227.

280. **m(w)h**: This is like the Heb. *nnl, '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.

(123:4) **'m . krt . mlswnh**

"To Krt, say to him"

(5) **ayh tzg l'ghh**

As a cow moos for her calf

(6) **bn . knt . lurnhmn**

So the sons of mercenaries for their mothers

(7) **ktnhm . udvm**

When the Udmites rest."

**mlswnh**: Here is a problem. It occurs again in krt:125 in the same sense. *swm* appears in 329:8 as a personal name.

**tzg**: See No. 279.

281. **n(w)m**: See No. 243.

282. **mzl**: See No. 200.

283. **nlt**: This expresses the action of the feet of the individual receiving bad news or in moments of excitement.
(‘nt:III:29) him · ‘nt · tbn · ilm

"As soon as 'Anat sees the gods

bh · n'tmm (30) ttt · h'dn ·

At (that moment) the feet leap on the plain

kel · t'tbr

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. ṁkt: See No. 243.

285. Ṁnh: See No. 36.

286. *nqv: There are two instances where this root may occur, but

the context is too broken to be sure.

(51:III:5) L J al · yns

"L J let him not tempt

(133: rev. 7) ṃm · hvm b'?l ysv · y L

A number of renderings would be possible for this line, but

the missing context prohibits any suitable translation. cf.

Heb. ḥə ḥə l, 'to test, tempt.'

287. n'mt: See No. 353.

288. ṓrs: See No. 94.

289. n̂nv: See No. 38.

290. n̂v: See No. 9.

291. n̂pq: See No. 8.

292. n̂qr: See No. 250.

293. n̂ps: I. 'soul, spirit'

This is the most common usage and appears often. See No.

205.

II. 'appetite'

This usage as one of the functions of the 'soul' is

quite common also. See No. 205.
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. ʿanu ʾ occurs once with unknown meaning. See No. 203.

V. ʿaswum appears once in int:VI:8 as part of a place name and may mean 'life blood.' See No. 247, II.

294. ʿs: This is found in an inventory list along with other food items.

(18 plus 97:1) ʾlth · ṣḥlt

"A ʾlth of ṣḥlt"

(5) l ʾanum · tt · mat · ns · tltm · šr
   l raisins, six hundred ns, thirty birds

(6) l hms [m · lm] r · ṣkm
   l fifty homes of ṣkm."

These transliterated words occur only in this text and their meanings are unknown.

295. nhsy: See No. 190.

296. nshr: This expresses the state in which ʾṣtqḥ enters the house of Krt to cast out his disease. Since it is parallel with ṣḥt it would seem to mean 'crying.'

(127:4) ṣḥt · ṭšy · ṣḥthu

"Weeping she goes in and enters

(5) ʾṣnh · ṣḥ · ṣm

Crying she enters in."

297. nqbrw: See No. 81.

298. nqpt: The meaning is fixed by its two occurrences. In each case it is parallel with ʾnten and means 'a period of time.'

(52:66) ʾn · ṭḥkkr · lḥbrwn · mlʾšn ·

"There you shall wander by the stones and trees ṣbr · ʾnten (87) ʾnten

Seven full years"
(Yea), eight cycles."

The other passage in which it is found is 75:11:46.

299. **ux**: See No. 211.

300. **ns**: See No. 174.

301. **nab**: 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 צ ] 'to blow.'

(nte 1.x:16) [ם נב , ח נ ] blowing, in answering/seeing

(7) [ם בק , ע נ ] weeping, he answers/sees."

302. **ngs**: This word occurs in the Legend of Aqht in connection with Pta preparing herself to go forth to slay the murderer of her brother, Aqht. Its meaning is questionable.

(l Aqht:206) [תלב , נב , ע ]

"She puts on the garb of a hero

tš • (ה/י) [ם נב (ד/ה) ]

She places [her] hand on her saber

hrb • tš • bt [ת ]

Yea, a sword she places in [her] hand."

t'rth: The translation is conjectured from its being parallel to hbd in 5 Aqht:28-29. See No. 119.

303. **nsr**: See No. 277.

304. **ntg**: See No. 163, I.

305. **sin**: This represents that part of the garment of Môt by which

'Anat seizes him in the first round of their battle.'
(49:11:9) šīhā : m [?1] (10) bān = lps

"She seizes his [t] by the edge of (his) covering
tāsāq [a] (11) bān = all

She clutches him by the end of (his) garment."

lps: Partial assimilation of t to p before š.

tāsāq: This appears only here and is translated from its parallel, tāhd.

tā: This is likely to be taken as representing the root, tāy, like Heb. \\

asi , 'end.' However, it could be tāsi , 'cut' in which case the translation of sin

would be changed accordingly

306. abbyūn: This combination of letters represents some kind of
food, possibly a wine. It occurs in an inventory list.

(12:plus 97:9) [ammu • 1th • abbyūn

jamin, a 1th of abbyūn

't • 1th • šāmn

a 1th of sesame.'

307. šbm: Of single occurrence, it stands alone in 67:VI:3, a frag-

mentary portion of the text.

308. šhr: See No. 509.

309. šwm: See No. 280.

310. šk: The only text where it appears is too fragmentary to be

of help in arriving at a meaning.

(125:91) šrym • lbl [?

" -- - -- not to [?

(92) b [ßry [?

- reply [?

(93) lbl • šk • w [?

not to -- = [?

šry: This appears in 32:3 but there too the context is

broken badly.
311. **skn**: I. 'stela'  

(69:1) **skn** . **ds'lyt** (2) **tryl** . **ldgn**  

"The stela which Tryl raised up for Dagan."

Other instances of this usage are 2 Aqht:1:27, II:16 and 51:I:43.

II. Possibly 'weak, destitute.' cf. 'poor, weak.'

(75:II:52) **wmzah** . **sr** . **ylhm**  

"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. **mnu skn** occurs in 113:63-64 meaning 'commanders of skn.'  

It is a military classification, and the **skn** may be related to Heb  

'q'dā, 'governor.' **skn** occurs in other texts as a classification, possibly a guild.

V. The **s** stem is found of the same word as II; cf. Arabic stem IV,  

'skn', 'to become weak, destitute.'

(51:I:21) **b'skn** m'  

"Be humble!

(22) **mzn** . **rbt** . **atrt** **ym**  

Beseech Lady Asherah of the Sea

(23) **mz'** . **anyt** . **ilm**  

Entreat the Greatess of the Gods."
312. smd: See No. 262.

313. smk: See No. 247.

314. s'm': See No. 147.

315. smnt: See No. 108.

316. s't: See No. 277, II.

317. sgr: This is one among several other hapaxlegomena which occur in the beginning of text 124, a text about the rpum. It would seem to be a portrayal of the marching of the host of King 'Illmy.

(124:4) ydk. sgr. tnq. sptk.

"Thy hands, -- -- kiss thy lips

\[\text{tm (5) \ tkm} \ \text{bn} \ \text{tnk.}\]

There shoulder to shoulder

\[\text{nhm} \ \text{gym} \ \text{il (6) blmt.}\]

Brothers, 'Il sets up in the race

\[\text{t'l m} \ \text{ytd} \ \text{sm} \ \text{il} \ \text{mtm.}\]

There let the name of 'Il be praised, 0 men

(7) y'td. bryn. sm. il. s'arm

Let the name of 'Il be given our blessing, 0 heroes

(8) \text{tn} \ \text{tnq} \ \text{rnu} \ \text{b'l}

There march the shades of Baal

\[\text{mhr b'l.}\]

The soldiers of Baal

(9) wmr. 'nt.

And the soldiers of 'Anat.

\[\text{tm} \ \text{ybn} \ \text{hyl (10) y} \ \text{zbl} \ \text{mlk} \ \text{'llmy.}\]

There hasten the forces of Prince King, 'Illmy."

The above translation contains much conjecture. We have no certainty for the meanings of sgr, gym, t'd, t'd, or tnq.
For hmu see No. 123. tmq occurs in 301:rev.IV:5 and 304:2 as a personal name.

316. aag²: See No. 528.
319. srmr: See No. 222.
320. ərm: See No. 200.
321. lbo: See No. 136.
322. 'bo: See No. 317.
323. 'd: Several roots occur with this writing.

I. the preposition 'until'

(51:V:106) t'db. kau

"A chair is placed"

(109) wytth. lymm. aliyn (110) b'il

And he is seated at the right of Aliyn Baal

'id. lhm. s't'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'd. One would expect the preformative m.

(1)

(137:22) ytrb. krt. 1'dh

"Krt returns to his audience hall"

(23) ytrb. lkai. mlk

He sits on the throne of kingship

(24) lhtb. lht. drkt

On the dais, on the chair of sovereignty."

III. 'lute' - cf. ١٥٣, 'aloes-wood, lute.'

(52:12) əb'd. yrhm. '1. '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.
wirbm · t'ynyn
And the choir responds.

wirbm · cf. p·!·i, 'to be sweet, melodious (voice).'

Largement in *La Naissance De L'Aurore*, p. 22, reads: ab'd · wrym · il · 'd wirbm · t'ynyn and accordingly translates, "Sept fois il dit: 'sur le 'd' et les Assaillants répondent:" Thus he makes this a cultic ritual. The h is difficult to distinguish from the k when the original text is not clear.

324. l'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) d il · el · ilak · ilm (46) ilm · mt

"Tribute I will not send to the god, Mot

l'dd lydd (47) il · ëzr

Submission to the Beloved of 'Il, the Hero."

d'il: See No. 93.

II. The tD or tL formation occurs when Baal is insulted and appears before the Assembly of the gods.

(51:III:10) y[ ] · aliyh b'il

"Aliyn Baal is[ ]"

(11) x't'dd · rkh 'rpt

The Rider of the Clouds is humiliated

(12) ] · ydd · wyqlan

] he goes and he jeers

(13) wqm · wwrqln · btk (14) p[lh]z · bm ilm

He rises and spits in the midst of the Assembly of the gods."

gls: cf. m·l, 'to contract (the lip).' See No. 27, IB

for other occurrences.
A parallel passage is found in 51:12-13.

III. t'ādn stands alone in a broken line in 67:25.

325. t'ādn: Several words have this same writing.

I. "season"

(51:59) wnp t'ādn mtrh

"And - - - time of his rain"

(69) b'1 y'ādn t'ādn

Baal appoints the seasons."

wnp: could be another name for Baal, but not known elsewhere. May be an exclamation.

cf. Aram | y, 'season;' and Acc. addânu.

II. "plain"

(68:39) hlm n't bnh ilm

"As soon as 'Anat sees the gods

bh n'im (30) ttt b'dn

At it( that moment) the feet leap on the plain."

The same is probably to be read in 51:17. cf. Acc. addânu, 'plain.'

III. "army, host, force"

(krt:65) t'ādn ngb wṣī

"Let the host of Ngb go out

(66) štu šbi ngb

The forces of the host of Ngb."

The same usage occurs in krt:67 and is to be restored in 176.

IV. a personal name: 53:2; 51:4; 51:6; 321:1.

V. a problematic usage is found in 75:53-54. See No. 511.
336. 'dt: See No. 503.

337. 'trtrm: See No. 211.

338. 'trtrm: See No. 334.

339. 'llmu: The fragmentary character of the text in which it once occurs prohibits any suggestion as to meaning.

\[ (\text{nt:pl.x:IV:5}) = = t \cdot 'llmu \]

330. 'ls: See No. 11.

331. 'numyn: 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.

\[ (51:\text{frag. 6}) \quad '\text{bn gpp} \cdot (7) \ '\text{waar} \]

"Look, Gupan-and-Ugar"

\[ ' \text{bn} \cdot '\text{llmt} \]

Sons of Glmt

\[ (8) \quad '\text{numyn} \]

\[ '\text{numyn} \]

\[ ' \text{bn} \cdot '\text{llmt} \]

Sons of Glmt

332. 'ms: This root has the general sense of 'raise up.' It can be used for the act of loading something upon another or of building a building.

I. 'to load'

A. 'Anat requests Sun to load the body of Aliyn Baal upon her.

\[ (62:12) \quad '\text{ms m} \cdot '\text{ly} \cdot '\text{aliyn} \cdot '\text{b'il} \]

"Load on me, Aliyn Baal"

\[ (13) \quad '\text{tm}' \cdot '\text{nrt} \cdot '\text{ilm} \cdot '\text{sp} \]

The Luminary or the Gods, Sun hearkens

\[ (14) \quad '\text{tau aliyn} \cdot '\text{b'il} \cdot '\text{lrtp} \ (15) \ '\text{nt} \]

She raises Aliyn Baal to the shoulders of 'Anat."
E. The D participle is used in the sense of 'supporting' another. This is the duty of a son to his father.

(2 Aqht:1:31) \( \frac{\text{a} \text{bdh} \cdot \text{vdh} \cdot \text{bshkrn}}{\text{must}} \)

"Who takes his hand in drunkenness

\( \frac{\text{m} \text{mnh}}{\text{supports}} \) (32) \( \frac{\text{k} \text{bsh} \cdot \text{yu}}{\text{when he is sated with wine}.} \)

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) \( \frac{\text{h} \text{trm} \cdot \text{wklhnh}}{\text{A house of cedars, let him build it}} \)

(73) \( \frac{\text{bm} \cdot \text{bt} \cdot \text{lbnt} \cdot \text{y} \text{menh}}{\text{Lo, a house of bricks, let him erect it}.} \)

333. *mr: See No. 22.

334. *nt: This is used in describing how S'tqt exorcised the disease from Krt.

(187:8) \( \frac{\text{h} \text{ttn} \cdot \text{tnt} \cdot \text{lttrttn}}{\text{With staves she beat the illness}} \)

(9) \( \frac{\text{zbln} \cdot \text{lt} \cdot \text{ykh}}{\text{The sickness upon its head}.} \)

*nt: cf. \( \frac{\text{ttrttn}}{\text{to beat with a stick}}, \) *trttn: is translated from context only.

335. *mn: See No. 17.

336. *mq: See No. 262.

337. *nt: I. 'a goddess, the Virgin 'Anat';

II. the plural form of *yn, 'spring'

(1nt:IV:79) \( \frac{\text{t} \text{tm} \cdot \text{mtb} \text{dm} \text{(30)} \text{tnt} \cdot \text{nt} \cdot \text{are}}{\text{Two mtbdm under the springs of the earth}} \)

\( \frac{\text{tlt} \cdot \text{mth} \cdot \text{grm}}{\text{Three mth into the depths}.} \)

*grm: cf. \( \frac{\text{h} \text{c}, \text{cavern(in the earth)}}{\text{'hole, cavern(in the earth)'}} \)
III. possibly 'furrows' - From 49:III:2-13 we gather that the earth is suffering drought and the gods desire fruitage upon the earth that they may know that Baal is alive. 'Il now gives a message to the Virgin 'Anat to deliver to Sun concerning this.

(49:IV:26) pl. ʼint. šdn. yepe

"Dried up are the furrows of the fields, O Sun"

(26) pl. ʼint. šdn

Dried up are the furrows of the fields

il. ʼatk (27) bīl ʼint. mhrtt

'Il has appointed thee, Lord of the furrows of the plows

(28) iy. aliyn. bīl

Where is Aliyn Baal?

(29) iy. ʼbl. bīl. ʼars

Where is Prince Baal of the earth?"


pl. ʼint: This is the real problem of the passage.

Gordon in Ugarit., p. 46, translates "Over the furrows," while Ginsberg in ANET, p. 441, offers "Parch'd is the furrow of Soil." It is tempting to take ʼint as 'springs' but the mhrtt mitigates against it. (cf. ʼat, 'plow') If we take pl to be related to ʼal, 'desert, waterless plain,' the idea of 'furrow' is further strengthened. pl occurs several times in text 60, a Hurrian text.

ytk: 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 'y'.

\[ \text{krt:288} \] \[ tn \ (289) \ ] \[ lv \cdot mtt \cdot hry \]
"Give me Lady Hry"

\[ \text{290} \] \[ n'nt \cdot \text{abh} \]
Good of stock

bkrk
Thy firstborn

\[ \text{291} \] \[ dkn'm \cdot 'nt \ (292) \ ] \[ n'mh \]
Who like the delicacy of 'Anat is her delicacy

\[ \text{km} \cdot \text{tum} \ (293) \ ] \[ ttrt \cdot \text{tum} \]
Like the beauty of Astarte is her beauty

\[ \text{294} \] \[ d'gh \cdot \text{ib igni} \]
Her eyes are bright lapis-lazuli

\[ \text{295} \] \[ 'p'p \cdot \text{ap} \cdot \text{trml} \]
Her eye-balls, gem bowls."

The meaning is determined from the sense of the parallel 'p'p.'

This equals the more common 'p'p which occurs in the parallel passage, Krt:143-148. See No. 467.

This may be the root yam. cf. yamant, 'pleasant, beauty' common to Ugaritic.

This meaning is determined from the sense of the parallel 'p'p.'

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 שז. שז and מֵּמָּה often parallel each other with the idea of 'entreating' and 'beseeching.'

of. 51:III:26, 29, 31, 35 and 51:II:23. It would seem that in the one occurrence of 'pp, it is used to replace the more common מֵּמָּה.

(51:II:10) תִּפְּנִי ְתִּפְּנִי ְתִּפְּנִי

"She beseeches Torah, God of Mercy"

(11) תֶּעָזַי ְבַּעַי ְבַּעַי

She entreats the Creator of creatures."

תֶּעָזַי: Besides the instances mentioned above, this root would seem to appear in תֶּעָזַית used with wine.

(62:42) אֶּל ְלִיתָמ ְלִיתָמ ְלִיתָמ

"Also you shall not eat the bread of exaltation לִיתָמ (44) יָא ְתֶּעָזַית.

You shall not drink the wine of entreaty."


341. לָא: See No. 339.

342. לֹא: See No. 70.

343. לְקַזְּמָה: See No. 68.

344. לְקַזְּמָה This is a name applied to the offspring of Baal. Its meaning is quite certain from its parallel.

(75:II:25) וּכְרַמ ְ זוֹל ְלַד

"Ugri: labor! bear!"

(26) אֲקַל ְ תִּבְרָק

The eater/s will bless thee

(27) וּלְדוּ לֶקְמ

And the consumers are born."

לְקַזְּמָה: While the meaning is derived from the context, yet it is interesting to note the Egyptian ולֶקְמ, 'food, provisions'

(1) cf. this root in Num. 17:10; Job 24:24; Ezek. 10:15, 17, and 19 although these are often emended to conform to ולֶקְמ.
in the plural form. May not this root have the double
meaning of 'eat' and 'food' like the root 'ki?
Baal's offspring are mentioned again in 75:1:37 under
the same appellation.

345. 'rbm:1. 'to enter' — of frequent occurrence.

II. A kind of personnel in drama or singing: those who enter
on the stage. It is so used in 52:7, 12, 18, and 26.
See No. 325, III, for an example.

III. 'rb and 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. n'rb is found in 500:rev. 15 where the usage is probably
technical since it is a list of fields assigned to guild
members.

346. 'rzm(m): See No. 69.

347. 'ry: See No. 310.

348. 'ry: We are not sure of the meaning of this word. The clue
probably lies in the end of the line which is broken.
Y'yn, soldier of 'Anat, discusses with her the proposed
slaying of Aqht.

(5 Aqht:12) at . \[1 qash\] (13) tshah .
"Thou on acc\[unt of his bow\] shalt smite him
qash . hwt . li \[hm\] .
Yea, his bow, himself you will not let \[live\]
(14) \[\text{The God od One, the Hero, has prepared dinner and}\]
(15) i\[tir\] . b\[zdn\] . wm\[re\]
He is left in the territory and he will have
stopped to rest himself."
137.

istir: Gordon in Uh, p. 208, has suggested the possibility of St stem from 'wr, 'to be light.' Ginsberg in ANAT, p. 152, translates "He is left..." apparently taking it as a Gt of the root s'rr. This translation is adopted above.

n'ra: The translation assumes this as an N stem of 'ra.

cf. ʾre, 'to alight for rest during the night.'

349. ʾrr: See No. 152, I.

350. ʾry: See No. 227.

351. ṭd: 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) ṭṭd · tkI

"Make ready! Complete I."

Since the next few lines talk about bricks, this translation does have some justification. See 51:V:72 where kI is used in the sense of 'completing' a building. cf. Heb. 7J/ in the Piel, 'to make ready.'

352. ṭk: See No. 119.

353. ṭq: See No. 163, III.

354. (/t)ṯqhm: See No. 194, II.

355. ṣdd: 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) ḫnt (25) ṣṭ/dd · kbdh · bshq.

'*Anat swells her liver with laughter

vmlu (26) ḫbh · bsmht.

Her heart is filled with joy

kbd · 'nt (27) ṣṭy.

The liver of 'Anat rejoices.'
and various formations having to do with a lump or swelling.

The root may be *ṣyt* or *ṣṣy*. The translation is conjectural.

356. ġdyn: See No. 102.

357. ġṭ: 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) ṣm. ṣm. lkrt (43) ṣt.

"Hear, O Krt of ṣt!"

Give heed!

wtq. udn

And be alert of ear!

(43) ḫz. ḫzm. tdbr

Like a contender of the contenders do you rule?

(44) Ṽrm. Ṽtw.

And mountains do you occupy?

ṣlt (45) bālt. ydk.

You have caused your hands to fall into error

ltn (46) ḏn. almut.

You have not judged the case of the widow

ltnt (47) tpt asr. npš.

Nor adjudicated the cause of the broken of spirit."

tog: Gordon in Ūb, p. 286, points to base ḫt, 'to be awake, cautious.'

dž: of. ḥār, 'to contend with.'

dbr: of. gbr, 'to rule, manage.' Found only in text 127 in verbal form.

twy: of. ḫr, 'to settle (in a place).' Hence, Ysb
accuses Krt of not having done any conquering.

**ālît** cf. ʿālāt, 'to make a mistake.'

**gār** cf. ʿāqrā, 'to fail.'

358. Ṣzv: See No. 339.

359. Ṣzv: See No. 191, II.

360. Ṣzv: See No. 265.

361. ālîl: A part of the reed used as one of the materials in fashioning the composite bow of Aqkt. At least these materials are those which Aqkt 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 Aqkt:VI:20)  

<table>
<thead>
<tr>
<th>adr</th>
<th>qdm</th>
<th>dlbmn</th>
</tr>
</thead>
</table>

"The mightiest of the sinews of Lebanon

| adr | gdm | brum
|-----|-----|------|

The mightiest tendons from the buffaloes

(23) | adr | qrrt | by'lm
|-----|-----|-----|

The mightiest of the horns from wild goats

| mthf | l'm | b'qht | tr |

The strongest(??) from the sinews of the bull

| adr | bālīl | qnm
|-----|------|-----|

The mightiest from the stalks of the reeds

(24) | tā | ʾlrtr | ṯwbs | ybl | ʾāṣl | l(n/k)

Give to Ḵtr-and-Hez that he might make a bow for thee."

ālīl: Its only occurrence is the above. ʿāl 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) al (16) tgrb • lhm • ilm (17) mt.
"Do not draw near to the god, Môt
al • x'dbn (18) kimr • bph
Lest he make thee like a lamb in his mouth
klll • bttbrn (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:19) yhdy • ilm • wqna
"He cuts cheek and chin
(20) ytl (1) xrn'h
He lacerates his forearm
yhr (21) kyn splb .
He plows the chest like a garden
kmq • ytl (22) bmt .
Like a trench he lacerates the back."

A similar passage describing the mourning of 'Anat occurs in 62:3-5.

ytl: The meaning is fairly well established by its parallel, hrt, and its use with kmq in line 21.

xrn'h: Gordon in UH, p. 275, points to ' י ה ' 'forearm,' and refers to 77:45 where י is used for י, 'of.' For further study see UH, Para. 5.1.

(1) Herdner in RBS-Babylonica, 1942, pp. 45 and 49, renders this as the 'humeral bone of the arm' in the light of Job 31:22.
363. šlt: See No. 357.
364. šîp: Its single occurrence is unintelligible because of the fragmentary nature of the text about it.

(2 Aqbt: VI:12) [mb šîp that brg]
"[brg] . . . . . . deeps lightning."

365. šfr: See No. 152, I.
366. šmr: The meaning is uncertain in its single occurrence. It may mean 'fertile ground' or 'greenish clay' as has this meaning. Gupan-and-Ugar are given instructions to enter the netherworld.

(61:VIII:1) idr . al . ttn . nm

"Then you shall surely set face

(2) im šfr . trgzz
Toward the mountain of Trqzz

(3) im šfr . tgq
Toward the mountain of Trq

(4) im . tlm . šmr . ara
Toward the furrow of greenish clay of the earth."

367. šmr: Several words occur under this writing.

I. The common word for 'mountain.'

II. May be a proper name in 85:6, 9 which text, I believe, is a list of mighty soldiers.

III. Probably represents the root š/mr, like šâfr, 'to burn with anger against.' It describes the reaction of Sea after the threat of Baal.

(85:6) [šâfr . rm . lvx]
"From his mouth verily the word goes forth

hâphth . hâth ."

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. prbm: See No. 196.

369. pdr: This is an epithet of 'Il. Several etymologies are possible, so until we find the word in Ugaritic apart from an epithet, 'mercy' or some such translation will have to suffice.

(67:VI:11)  sank . ltpm . il (12)  plyd . yrd . lksi

"Thereupon Ltpm, God of Mercy, goes down from his throne."

Other occurrences are 49:I:12, 22; III:10, 14, etc; 'ntipl. ix:III:22; 51:II:10; IV:68; 49:III:4, 10, 14. Note also 77:45 where plcd occurs in place of plcm.

370. puy: See No. 77.

371. mult: See No. 9.

372. ntr: See No. 277, II.

373. nwy: This occurs in the text of tribute from Nqmd, King of Ugarit, to the great Hittite King, Shuppiluliuma. The context is partially broken, but it may mean 'my declaration.' of. y\[1\] 'to pronounce (a word, a discourse).'

(116:13)  mlk . rb . b'ilh

"The great king, his lord\[1\]

(14)  nqmd . mlk . ugr [t

Nqmd, king of Ugarit [t]

(15)  nwy

My declaration."
374. ﬀ(u)q: This most frequently occurs in the S stem and would seem to equal the Heb. Hiph. of *[p] Goldberg: *to produce, furnish,* or *to obtain.*

I. *to furnish*

Beel throws a party and furnishes all the guests with wine.

(51:VI:47) ﬀ ănm • ktn • y.R.

"He furnishes the lamb gods with wine.

(48) ﬀ ilh . bpt 

He furnishes the one lamb goddesses with wine.

(49) ﬀ ănm • alm • y.R.

He furnishes the bull gods with wine.

(50) ﬀ ilh . arht [yn]

He furnishes the cow goddesses with wine.

(51) ﬀ ănm • ktn • y.

He furnishes the couch gods with wine.

(52) ﬀ ilh . bpt [yn]

He furnishes the chair goddesses with wine.

(53) ﬀ ilm • rhbt • ym

He furnishes the flagon gods with wine.

(54) ﬀ ilh • dcrt [yn]

He furnishes the jug goddesses with wine.

(55) cd • ilm • étm • alm

Until the gods eat and drink.

(56) wpg • mstn • td

And the sucklings are furnished.

Line 56 occurs again in 67: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 75:11:57 though it undoubtedly represents another root.

375. _pl_: See No. 337.
376. _pnh_: See No. 23.
377. _prbt_: See No. 106.
378. _pral_: 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) _Uhl_ · _mlk_ · _l_ · _pral_ · _sqmn_ · _h_ · _sg

"-L, king for/on terrace of sweets on the roof."

_sqmn_: This may be related to _.<>_, 'sweet.'

379. _prd_: See No. 330.

380. _prdm_: Though the text is broken preceding this group of letters, it might possibly be divided _prd_ and _mn(n)_ , thus making a parallel with the first stichos.

(*nt:I:1) _al_ · _tgl_ [·]

"Do not lower [·]"

(2) _prdm_: 

Let not a single one lower

'_bd_ · _al_ [yn] (3) _b'l_ 

Serve _Al_ [yn] Baal

_sq_ · _zbl_ · _b'l_ (4) _arp_ .

Honor the Prince Lord of the earth."

_prd_: cf. _to be alone, single, sole._
381. prsh: This occurs in the context of Baal with Sea. It describes what Sea does after Baal strikes him on the head with the magic club.

(66:35) vpsh. "Sea gives way

vol (36) lara .
He falls to the earth

tnen . nmth .
His vertebrae convulse

wydp . tmsh .
And his countenance falls

(27) vlt b'l . wyat . "Baal uproots and he dries up Sea

vido trt . nhfr .
He destroys Judge River."
This is its only occurrence and the meaning is unknown.

Because of the presence of rmt it may well be equated with ' 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 . šdk . ybn .

"Bag thy quarry, 0 my son .

(38) pr'm . šdk . ln .

Bag thy quarry, lo .

(39) sd . bkl?h .

Quarry into his palace (1) .

III. Pr(0) Occurs in 60:15, 22, 30, 36, and 37, the circle indicating a non-Semitic phoneme.

363. pr(0) See No. 30, II.

384. pd: This occurs in part of an ultimatum of Judge River to 'Il demanding that he give up Baal. cf. Heb.

(137:35) tn . b'1 . w'nnh .

"Give up Baal and his host

bn . dgn . artm . pzh .

The son of Dag'ash 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 5(y)(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; 52:15,16,68; 67:VI:38 and 75:1:34.
385. \( pt(w/y) \): This is found in the birth of the Gods text describing 'Il's intentions toward the two women.

(53:13) \( il \cdot at\mu \cdot kypt \)

"'Il, the two women, verily, he would entice."

cf. Heb. \( \text{שָׂנִ֑ן} \), 'to entice, seduce.'

Another possible occurrence is found in Nikkal and the Moon.

(77:8) \( in h(a/n) \cdot lyrh tzd \)

"He answers, lo, for her love she ...

(9) \( pt lbwr \cdot dm \)

enticing to her flesh my blood.

tzd: This is probably the root and may or may not have a suffix. Such a root appears in 'Anat.

(\( intip.x:V:25 \)) \( F \cdot at\mu v \cdot atzd \)

"I - my loins I - - -

(26) \( t'rb \cdot bei \)

enter into 

(27) \( tzd \cdot ltnq \)

|-- - - verily she breaks

(28) \( lnr \)

on the earth."

386. \( ptq \): This is the only occurrence in the literature and naturally the translation would have to be verified by more context.

387. \( as \): See No. 385.

388. \( a(w/y)d \): See No. 388.

389. \( shr \): If the reading be correct this root must mean something expressing defeat since it describes the action of Mot just before he falls to the earth after Baal smites him.
(49:V:3) dlwm · ywhb · bsmd
"The sagacious one he crushes with a stick

(4) shb mt.
Not crumples
wmpq · lbr
He reaches the earth."

390. sly: See No. 22.
391. smd: See No. 61.
392. smd: Its single occurrence is in a difficult and fragmentary passage. Its meaning is undetermined.

(76:III:8) b'l1 · ysrk · mli
"See — — fully."

393. spr: See No. 279.
394. sgr: See No. 376.
395. st: The root of the word is not known, but the context fixes the meaning to be the 'bedroom' of Daniel or a 'ritual chamber' for the incubation rite, apparently above the first floor of the house.

2 Aqht:I:14) vi · sth (15) dm(m)l
"[Daniel goes to his bedroom
vi · sth · v'1
He goes to his bedroom, he goes up
wskb (16) I mht
And he lies down[ clothes
pxln
And he spends the night."

A broken parallel to the above passage occurs in 2 Aqht: I:4-5.

396. qblbl: See No. 88.
397. qbt: This appears but once and in a very problematic line.
Previous lines tell of the fruitful earth evidencing that Baal is alive. Now Sun states:

(49:IV:42) \( \text{šdym} \cdot \text{in} \cdot b \cdot \text{qbt} \)

"Fields of wine appear in the cultivated ground."

(43) \( \text{blyt} \cdot [\text{i}] \cdot \text{unak} \)

In the night thy kinsman

(44) \( \text{wabat} \cdot \text{alyn} \cdot b'\l)

And I will search for Aliyn 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. ّقاب, 'to dig (the earth).'

398. qbt: See No. 54.

399. qbt: This occurs alone in 67:II:24, a broken line. Its meaning is not known.

400. qym: See No. 517.

401. ala: See No. 27, IB.

402. alq: See No. 252.

403. ane: See No. 109.

404. an: See No. 361.

405. any: I. The epithet of Asherah, 'crestress,' occurring frequently. (51:1:23; III:26, 30, 35; IV:32; frag 2)


III. It appears twice as a finite verb of questionable meaning.

A. Ytpn boasts:

(1 Aqht:219) \( \text{bym} \cdot \text{yêt} \cdot \text{ilm} \cdot \text{lm}(?) \cdot \left(\text{il} \cdot \text{m}\right) \)

"By the wine which Ilm drinks..."
dyqny\textsuperscript{17} \textsuperscript{zdn}.

Who created the residence

\textsuperscript{rd} \textsuperscript{mbst} \textsuperscript{a} \textsuperscript{qht} \textsuperscript{g} \textsuperscript{zr}

The hand that smote A[qht the Hero."

\textsuperscript{zdn} See No. 417.

B. In the dream of Krt \textsuperscript{6} he appears with promises.

(krt:56) \textsuperscript{mrkbt} \textsuperscript{btrbs bn} \textsuperscript{amt}

"A chariot from the yard of the son of a handmaid

\textsuperscript{im} \textsuperscript{am} \textsuperscript{agny}

\textsuperscript{exalt}, I will increase."

agny: This might be an stem like \textsuperscript{tst}, 'to satisfy' from \textsuperscript{tst}, 'to acquire.'

406. \textsuperscript{q'l}: See No. 232.

407. \textsuperscript{q't}: See No. 106.

408. \textsuperscript{ag}: See No. 357.

409. \textsuperscript{ag} \textsuperscript{(r)}: See No. 305.

410. \textsuperscript{sam}: See No. 196.

411. \textsuperscript{q's}{t}: This appears as a synonym for \textsuperscript{q's} \textsuperscript{bow.'}

(1 Aqht:14) \textsuperscript{imhsh} \textsuperscript{kd} \textsuperscript{il} \textsuperscript{qath}

"I smote him on account of his bow.

(15) \textsuperscript{imhsh} \textsuperscript{il} \textsuperscript{ges'\textsuperscript{th}}

"I smote him on account of his bow."

The same usage parallel with \textsuperscript{q's} occurs also in 78:II:7;

2 Aqht:V:3, 13, 28; and VI:19.

q's\textsuperscript{t}: Ginsberg in \textit{ANAT}, 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.
415.QRV: This occurs as part of a proper name for Baal of the A and B type.

(*nt:III:10) \textit{thn alym} \textit{h} \\
"The message of Alyn Baal

\textit{hwt (11) aly} \textit{QRV}

The word of Ady QRV."

This epithet occurs also in *nt:IV:52; 51:VIII:34, 35; and 67:II:11 and 18.

416. QRV: This word is peculiar to text 318. It would seem to be a designation for a certain class of men, possibly soldiers. The names of five QRV are given with their alternates.

417. QRV: This always occurs parallel to \textit{\textbar{2y}} and in the same cliché. \textit{\textbar{2y}} is likewise confined to this same cliché except for two instances which are given below.

I. the 'residence' of 'II

(40:1:6) \textit{tyly} \textit{2y} \textit{7} \textit{II}

"She comes to the estate of 'II

\textit{wtby} \textit{QRV} \textit{7} \textit{II}

And she enters the residence of the king, the father of 'mm."


*nt:V:15-16 and *nt:pl.ix:III:23-24 (partially restored) are parallels to above.

II. The two exceptions of \textit{\textbar{2y}} to the above

A. In 1 \textit{Aqht:23} \textit{\textbar{2y}} is used in the same sense as above except that it is the 'estate' of Ltn instead of 'II.
B. In 52:61 ḫd occurs for the more common td, 'breast,' and note in 52:84 the same is written ḫd also.

418. qā: See No. 199.

419. qū(?): See No. 261.

420. rim: I. rum, 'buffalo' of. Heb. 271, 'wild ox.'

(63:16) ṭṭḥh ḫḥim (19) rum .

"She sacrifices seventy buffaloes

kōm . ḥliya (20) b'1

As an offering to Aliya Baal."

(Other occurrences are 49:VI:18; 51:I:44; 3 Aqht:VI:21)

II. rim: 'cerals.' See the one occurrence under No. 36.

421. rōf: I. '4th' and its derivatives

II. 'to fetch' or 'to bring'

A. the S stem

(2 Aqht:VI:12) bllk . gɑt . ybln

"Behold, he brings a bow

bllk (13) rōf . gɑt .

Lo, he fetches a bow."

B. Another probable occurrence of this root may be found in the N stem.

(11:rev. 14) intr . ty . ndr (15) itt . ḫmn . mlkt

"By Ty it has been vowed, 'Let there be life to the queen!'

(18) w . kqy . lḥ(17)lq̄t . w ḫn(18)mlkt arū'(?)

And my word will be brought to the knees and the face of the king."

422. rz: This occurs twice in a text dealing with the ḫum. The exact formation of the word is uncertain in each case due
to poor preservation of the text.

(122:1) \[ \text{l} \text{m(?)} \text{rz’y} \cdot \text{lk} \text{ bty} \]
   " \[ \text{l} \text{my} \quad \text{go to my house} \]

(122:5) \[ \text{l} \text{rz’y} \cdot \text{spmk} \cdot \text{yrr} \]
   " \[ \text{l} \text{my} \quad \text{thereupon} \quad \text{"} \]

423. \text{rhd: I. ‘broad, wide’ like Heb.} \[ \text{L} \text{\&} \text{\&} \]

(125:7) \[ \text{hlm} \cdot \text{gds} \cdot (3) \text{ any} \]
   "The holy entreaties are loud

   \[ \text{hlm} \cdot \text{adr} \]
   Mighty entreaties

   \[ \text{hl} \cdot (9) \text{ rhd} \cdot \text{mknt} \]
   Entreaty broad of wing."

II. ‘flagon’

A. Simply the flagon as such

(128:IV:15) \[ \text{yttb} \cdot \text{smn} \cdot \text{m} \text{ x} \text{ y} \text{ h} \]
   "She slaughters a fat \text{fat} \text{ l} \text{ in} \text{ g}"

(16) \[ \text{tph} \cdot \text{rht} \cdot \text{vn} \]
   She opens a flagon of wine."

Similar usage is found in 49:1:38.

B. ‘flagon(gods)’

(51:VI:53) \[ \text{ypq} \cdot \text{ilm} \cdot \text{rht} \text{ vn} \]
   "He furnishes the flagon gods with wine

(54) \[ \text{ypq} \cdot \text{ilht} \cdot \text{dkrt} \text{ vn} \]
   He furnishes the jug goddesses with \text{wine}."

424. \text{rhd: Its one occurrence stands in broken context and no connection}
   can be made.

(51:III:7) \[ \text{w} \cdot \text{dr} \cdot \text{dr} \]
   " \[ \text{and everlasting} \]

(8) \[ \text{vr} \cdot \text{wr’h} \]
   " \[ \text{-- and --} \]
425. ylm: See No. 65.

426. rhet: This probably is something worn, as an ornament, for the clothing.

(51:V:67) rhet d l hirtk

"AN ornament of
for thy breast."

427. rzz: This occurs but once and is likely a tL stem of *twz, 'to run.' The latter occurs once in 49:1:22.

(125:49) l yarb t rash

" l he draws near in his running

(50) l k mabh

l reaches her."

428. rim: See No. 249.

429. rum: See No. 359.

430. rmt: See No. 104.

431. rim: This word occurs in line 6 of text 135. Etymologically it might be 'thunder' like Heb. (I.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. xpat: Gordon in Ug. Lit., p. 67, suggests 'female shades' but the broken character of the text prohibits any certainty.

(Krt:3) l dmhr umt

" l of the river, mothers

(7X l xpat(?)

l female shades

ht (3) mlk ikdb(1)

Destroyed is the house of the king."

(1) This is the reading given clearly by Virieaulcud.
433. ʾqmr: See No. 131.
434. ʾš: See No. 85.
435. ṛty: See No. 185, i.
436. ṛty: This occurs along with ʿbmy. They may represent some kind of drink.

('int:pl.x:IV:0) ṛty * ṛty * ʿbmy.

"Serve ṛty of ʿbmy.

vrn [kn byl ]

He puts [a cup in the hand]

(10) kprn * bklt vā.

A goblet in both hands."

437. ṣl: See No. 87.

438. ṣb: I. 'to draw (water)'

(49:1:35) ṣbmn * brkbh

"I draw in flagons.

(52) abn * bknt

I draw in jars."

The f. participle, ṣbθt, 'a woman who draws water' occurs in 75:11:50; krt:113, 316.

II. ṣbθt, meaning is not fixed and the immediate context is somewhat obscure.

(125:50) k * ṣbh

"He reaches her.

wlm (51) ahθ * ṣb

And the lad —— his sister."

Ginsberg in ANET, p. 147, breaks the passage differently with quite a different translation.

(125:50) k * nγn * wlm

"[św]en as he arrives, it grows dark.

(51) ahθ * ṣb * ywθ

His sister kindles a lamp."
439. This word occurs in the directions which the Virgin 'Amat gives to Ytpn as to the manner in which he should put an end to Aqht. cf. Heb. י"ע, 'to be devastated.' See Isaiah 6:11.

(3 Aqht:22) הִלָּם . יִפְרָה . עֲבַד

"Strike him twice on the head"

(23) הִלָּם . יִפְרָה . עֲבַד

Three times above the ear

(24) דְּמָה . יִפְרָה (24) דְּמָה . יִפְרָה

Pour out (his) blood like a vanquished one

לִבְרִכָה . יִפְרָה . לִבְרִכָה

Like a slain one on his knees."

Ginsberg in ANAT, p. 152, translates:

"Strike him twice on the crown

Three times 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 לִבְרִכָה 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 י"ע and יִפְרָה as passives this picture is brought out.

440. י"ע: See No. 250.

441. יִפְרָה: See No. 56.

(1) A parallel passage in 3 Aqht:33-35 has the pronominal suffix.
442. šbh: See No. 338.
443. šbyyn: This combination of letters occurs after Baal has put an end to Sea. cf. Heb. "captive." Astarte rebukes Baal as follows:
(69:29) bt lalyn b[1]
"Shame to Aliyn Ba[al]
(29) bt lrbk tpt
Shame to the Rider of the Clouds
kblyn g[1 ym]
For our captive was prince Sea
[k?] (30) šbyyn tpt nhr
For our captive was Judge River.
Gordon in Ug. Lit., p. 16, translates 'captor' but why then would Baal be ashamed?

444. šlm: See No. 259.
445. šdyn: See No. 397.
446. šdp: See No. 2.
447. šhl: See No. 294.
448. šht: See No. 439.
449. šhp: See No. 194, I.
450. šyr: See No. 472.
451. šyt: See No. 324.
452. šlīl: See No. 248.
453. škm: See No. 294.
454. šlyt: See No. 62.
455. šmh: This appears near the end of 67:12 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 Virolet and cannot be confused with šmh.
456. `amk: See No. 10, II.

457. `amx(h/z)t: See No. 147.

458. `amtx: 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) ]byz \ uneasy \ in the month \ I \ I

(2) `amtx \ I \ I

459. `asmtm: This dual formation occurs in broken context with other obscure words.

(78:11:42) `asmtm \ db \ [ \ I

(43) trk \ tr'n a \ I

It would be useless to etymologize on these words until more context is obtained.

460. `am: See No. 66.

461. `am: Used only of Ltnp mourning for his father, Krt. It may be related to shipment, 'to sprinkle with dust,' and shipment, 'dust.'

(125:13) ykby (13) mnnm.

"He weeps and covers himself with dust

ytn \ gh (14) bky

He gives forth his voice in weeping."

462. `asmt: See No. 110.

463. `amn: See No. 104.

464. `ak: 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. `akm: See No. 311, V.

466. `akn: See No. 4.

467. `aph: This is undoubtedly related to Heb. 172, '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) *hm . siph . vitbi

"Lo, a scion is perished

(25) *wpbyrh . yr

And in his glory an heir."

In krt:152, 298, *siph refers to the promised 'heir' of Krt.

*wpbyrh: 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.

(135:9) *an (10) //k\ yr . bnm . il .

"Now is //k\ Krt a son of 'Il

*siph (11) ltpn . naq\r

The scion of Lt\p\n-and-Qds."

It also refers to Krt in krt:121, 105, and 111.

III. Used with *n\mt it refers to Hry, the daughter of King Phl, and parallels 'first-born.'

(krt:143) *tn . ly . *m\t . hry

"Give me Lady Hry

(144) *n\mt . *sph

The good of stock

bkrk

Thy first-born."

A parallel occurs in krt:289-290 where *sph is found. See under No. 338.

468. *sph: This occurs once. Providing the reading is correct. It is
parallel with bnwn, which may mean 'buildings.' The car-
penter god and the carpenter goddesses have been called to
construct a building for Baal. They are now given directions.

(136:IV:14) 1' . 1tkm . bnwn
"Go up to the shoulders of the buildings

(15) lnhnpt mšph (?)
To the peak of the houses."

hnupt: 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.
hanµµ in the Amarna Letters with the meaning, 'to
exercise ruthlessness.'

(3 Aqht:rev. 16) yd'tk . bt kanât .
"I knew thee, daughter, when thou
wast kind

wil [u bilht] (17) (q/q)i³
And there was n[o] jeering [among the
goddesses]

wtb³ . bt . hnp
But depart, daughter of ruthlessness."

hnp is found in 133:rev.8 but the context is too
broken to give the meaning.

gls: The reading is established from a similar cliche
found in 'nt:V:36)

469. špm: Its only occurrence is in the Birth of the Gods text unless
it should be that the špm . šdš of 'nt:pl.ix:II:11 is the
same word.

(52:4) ḫmrbr . špm . yd³ . lr
"In the wilderness of ḥmrbr . špm - [ ] - ."
špm has been translated variously as 'arid,' 'hills,' etc.,
but obviously further evidence is needed for certainty.
470. ṣab: See No. 305.

471. ṣab: ḫab avlt occurs at the end of line 19 of ‘nt:pl.x.V.: The forepart of the line is missing as is the case with all the lines of V. It may or may not have any relation to avlt, 'hinds.'

472. ṣr: Several roots appear under this writing.

I. 'singer' (root, ṣyr). See 300: right edge: 4, etc.

II. See ṣtr, 'to set off,' for a possible Gt of ṣyr.

III. Possibly the root Ṣr, 'to saw up.' See No. 277, II.

IV. Part of a divine name, Ṣr. Ṣr. 'Mt-and-Ṣr.' (52:8)

V. Occurs with other words to mean 'kinsman.'

A. Relatives of Baal

(75:II:49) ḫḥ[t : lḥb'm : ahh : ṣr : yml ]

"His seventy-seven brothers - 4"

(50) ṣr: ṣmym (51) ṣr : aḥyh msah

Yea, his eighty-eight kinsmen found him

(52) ṣr : ṣr : ylyh

And there found him his relatives."

ylyh: This might possibly be related to ṣ: ṣ, 'blood-kindred.'

B. In a broken line, 134:6, the order is inverted.

ylyh : ṣr ]

C. A child with the suffixed pronoun referring to its mother.

(75:III:26) ṣr : ṣrh .

"Her [kinsman."

See a fuller quotation and treatment under No. 194.

It is interesting to note the pronominal suffix on ṣr which makes us wonder if ṣy or ylyh should be supplied.
473. ṣrḥ: See No. 74.

474. ʿarr: 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 ʿṣṣr ṭārūm, 'to split, tear.'

(2 Aqht:VI:14) ʿṭḥ · ḫm · ṭmn · yqr

"like a serpent he hisses"

(15) ʿr(?) ʿṛ ṭmrk · ṭmr

"on (?) the earth, (her) clothing she rends."

475. ʾṣr: Found only in Aqht it is used to describe something the sea does.

(1 Aqht:44) ʿbl · ʿṭl · ʿbbl · thmtm · ʿbbl (45)

"Without dew Without rain Without the surging of the Two Deeps Without the goodness of the voice of Baal."

476. ʾṣr: Though this occurs quite a number of times, its meaning remains obscure.

I. It is found in a fragmentary section of text 68, lines 33, 35, and 37.

II. It is found again in 1 Aqht:85, a very obscure passage. See No. 180.

(1) Gordon is probably right in Ug. Lit., p. 35, in translating it as 'surging.' It is interesting to note that the Arabic uses these consonants for the Jordan River, ʿṣṣr ṭārūm. The ʿṣṣr ṭārūm (Muslim Canon Law) means 'the spring' (from which divine law flows).
III. In text 187 its parallel is doubtful.

(187:6) *ru . thu . m(h/i)

"The towns she enters ---"

(7) paru . thu . šrr

The cities she enters ---."

IV. šarr occurs in 77:36 as something that is used for scale weights. See No. 2. šarr might be the reading in 39:19.

477. ṣād(?): This writing occurs once, but we cannot be sure that this represents the entire word as the line is broken.

(49:IV:49) yād

478. wātr: This would seem to be a stem of a weak root, possibly ūvr. cf. ʾāš, 'to go, travel.'

(104:10) km . tdd (ll) ʾnt . sd .

"As ʾAnat goes to hunt

wātr . ʾnt . ūmm

She sets out by flight heavenward."

479. šbb: This is the name of a god which ʾAnat smites.

(*nt:III:40) musšt . med ilm . ar (41) ʾs mt

"I smote the beloved of the gods of earth, Môt

ʾsr . il . ʾtk

The calf of ʾIl, the hoary one

(42) musšt . klbt . ilm ĵšt

I smote the bitch of the gods, Fire

(43) klbt . bt . il . šbb .

I destroyed the daughter of ʾIl, Šbb."

Virolleaud in QÉROS, III, p. 72, compares ʾl šbb with ʾšbb which is etymologically possible since the Arabic is ʾšbb, 'fly.'
480. ʿād: See No. 417.
481. ʿāq: See No. 361.
482. ʿāyn: See No. 11.

483. ʿānt: Baal sends a message to 'Anat to the effect that he has a message, apparently a secret, to tell her, and accordingly asks her to come immediately. He describes his message as follows:

(ʿnt:III:19) ʿānn (20) ʾs

"Tis the message of the tree

wīḥāt · ʿābn

Even the whisper of the stone

(21) ʿānt · ʿāmm · ʾh · ʿārn

The groanings of the heavens to the earth."

The parallel passage in ʿnt:pl. ix:III:14 has tunt.

The root is probably ʿān plus a weak letter. cf. Heb.

[7 ʿān], 'to lament, groan.' cf. Isaiah 3:26 and 19:8.

The Arabic ʿān has the same meaning.

484. ʿām(?)ig: See No. 237.
485. ʿāsr: See No. 15.
486. ʿeb: See No. 147.
487. ʿemr: See No. 188.
488. ʿāmm: See No. 97.
489. ʿahw: See No. 23.
490. ʿād: See No. 335.

491. ʿabk: The crux of the matter is whether this is to be taken as a verb or a preposition with the pronominal suffix.

(ʿ2:42) ʿāp · ʿītūm (43) [tāʾim · tāmānt

"Also you shall not eat the [br]ead of exaltation

ʾlāṭ (44) ʿn · ʿāṣṭūn

You shall not drink the wine of entreaty
\(\text{šn̂} (45) \text{rpm} \cdot \text{thtk}\)

0 Sun, the deities are with thee

(45) \(\text{šn̂} \cdot \text{thtk} \cdot \text{ilnym}\)

0 Sun, the divinities are with thee."

Since \(\text{šn̂}\) is \(f\), \(\text{thtk}\) could be a verb with the prefix \(t\), but if so, it occurs only here and the meaning is obscure.

492. \text{tspm}: See No. 194, II.

493. \text{tyt}: This is found in an inventory list of food substances. It is some kind of food.

\((12 \text{ plus } 97:14)\)

\(\text{alp} \cdot \text{arb}^1 \cdot \text{mat} \cdot \text{tyt}\)

\"four thousand hundred tyt.\"

494. \text{tlyym}: See No. 160.

495. \text{tlm}: See No. 29.

496. \text{tlym}: See No. 41.

497. \text{tlsm}: See No. 56.

498. \text{tmm}: See No. 94.

499. \text{tmm}: See No. 248.

500. \text{tny}: See No. 436.

501. \text{tny}: See No. 205.

502. \text{tsm}: See No. 336.

503. \text{tïdt}: This occurs only in text 137. Its meaning is fixed generally by its parallel, \(\text{mlak}, \text{messanger}^2\). It is probably related to the Heb. \(\text{mlak}^3\), \text{testimony, witness}^4\). Messengers come from Sea and the gods are fearful. However, Baal promises to answer them.

\((137:28) \text{wank} \cdot \text{nym} \cdot \text{mlak} \cdot \text{ym}\)

\"And I will answer the messengers of Sea\"

\(\text{tïdt} \cdot \text{tpt} \cdot \text{nhr}\)

The ambassadors of Judge River."

\(\text{tïdt}\) is found with the same meaning in 137:22 and 23.
"It is used for an 'assembly (of gods)" in 138:II:7, 11 and possibly 51:VII:16.

504. (t'/q)t: See No. 266.

505. t'tn: See No. 77.

506. t'gyt: See No. 339.

507. t'xst: See No. 526.

508. t'gl: See No. 261.

509. t'ph: Since the context is one of eating this may equal 'apple.'

(181:II:10) ysp' . spu . q

"They will surely eat -

(11) t'ph . t'sr . shr

Apple(s) -- -- -- --

Both t'sr and shr are unknowns.

510. tpp: It occurs alongside anhm. If the latter is to be taken as 'haras' on the basis of the Acc. annabu or the Heb. J'll . . , then 'leap' is a good translation of tpp.

('nt:IV:89) tppp . anhm . dlp . sd

"The haras leap by the thousand acres

[ zah bym (90)]

The [zuh-fish in the sea by the myriad of hectares]."

(Gordon, Ug. Lit., p. 21)

The zah bym is restored from parallel passage, 'nt: II:42-45.

Ginsberg in AHIL, p. 127, translates quite differently.

"She rubs herself in with ambryrek

From a sperm-whale."

511. tpc: See No. 8.

512. tlr: Its only occurrence is in too fragmentary a portion of the text to establish a root or meaning.
(129:14)  (k/r)  •  tqr  mtnh
      „  
      ————  his loins."

513. tr?: See No. 99.
514. trn?: See No. 246.
515. trmnt?: See No. 339.
516. tr?: See No. 459.
517. trp?: See No. 214.
518. tr??: See No. 227.
519. tr?: See No. 355.
520. tstqdn: This combination of letters occurs in a very short and fragmentary epistle, 25:rev.7. The adjoining words are missing on both sides.
521. tist: See No. 279.
522. tir: This word expresses the relationship between 'Il and Sea. Since 'Il is expected, among other things, to break the scepter of the government of Sea it seems logical to take tir as equal to רט, 'blood-revenge.'

(129:16)  [vt]ir  •  tr  il  •  akk  l  •  mn  •  zbl  vm

"Tor 'Il, thy father, will seek revenge before before the face of Prince Sea."

The restoration is supplied from a parallel in 129:21.

523. trbnq: See No. 169.
524. tb?: See No. 317.
525. twy?: See No. 357.
526. tkh?: If the reading be correct the clearest use of this word occurs in the Wedding of Nikkal and the Moon.

(77:1)  əsr  nkl  wbl

"I will sing of Nikkal-and-IB"

(2)  hrrh  •  mlk  •  qg

Hrrh, King of Summer
King of the Festival

When the Sun goes down

The Moon comes up

He looks


tzst: Gordon in Ug. Lit., p. 63, suggests 'festival.'
sag: cf. Arabic ُئَنِسْبَةَ, 'to enter under ground.'
tkh: Translation conjectured from context.

This is probably a doubly weak verb and it may be related to لَمَّا, 'to direct one's look toward.'

II. tkh occurs once more in a passage recounting the love of Baal and 'Anat.

(132:1)  יִתְכַּחְתּוּדְוּ . בָּרוּבַּה (?)
                                                                  " he is passionate and he takes hold of her vagina

(2)  יִתְכַּחְתּוּדְוּ . בָּעוּדְוּ (?)
                                                                  she is passionate and takes hold of his testicles

(3)  הלֹא . יַנֵּבְדָה . לָלֶפ
                                                                  Aliyn Baal makes love by the thousand."

(Gordon, Ug. Lit., p. 53)

tkh could conceivably be translated as 'rise' here also.

See No. 214 for one other occurrence.

ynbd has only contextual support.

527. tkr: See No. 267.

528. ttk: See No. 74.

529. tlt: See No. 361.

530. tmk: See No. 262.
Because of broken lines no meaning can be conjectured from the context.

\[(67:III:26)\]

"The Beloved from the midst of "

\[(27)\]

"and go"

Line 25 likewise reads as 27 with the end broken off.

532. \textit{tmg}: See No. 317.

533. \textit{tpd}: See No. 265.

534. \textit{tq}: See No. 106.

535. \textit{tsr}: See No. 509.

536. \textit{tml}: See No. 239.

537. \textit{tsm}: See No. 93.

538. \textit{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.

\[(9:4)\]

"- and \textit{ttpl}: a large beast; \textit{sapan}: a small beast."
CHAPTER III.

INDICES

A. UGARITIC PASSAGES CITED

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