CONTENTS, TEXTS AND CONTEXTS:
A CONTEXTUALIST APPROACH TO THE UGARITIC TEXTS
AND THEIR CULTIC VOCABULARY

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Annexe 1

PRIME TEXTS AND PRIME CONTENT IN CONTEXT:
THE TEXTS OF THE HIGH PRIEST'S LIBRARY (GP)
AND THE HURRIAN PRIEST'S HOUSE (PH)

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Figure 1. The 'Prime Contexts' 
with the general vicinities of GP circled in red and PH circled in Green 
(Adapted from the plan published as Figure 2 in TEO, I, p. 6)
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PRIME TEXTS AND PRIME CONTENT IN CONTEXT:
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With the practicalities of prime text identification explained, and the principles of prime-content recognition clarified, the time is right to present the documentary evidence recovered from the GP and PH archives. Within this Annexe the prime texts from these two distinct locations will appear transcribed, translated and arranged according to their respective find locations. The transliterated text is given as it appears in the most comprehensive collection of Ugaritic texts, namely, *KTU*. After each transcription my English translation is supplied along with brief explanatory notes and comments. These translations are not intended as comprehensive exegesis—whole theses can be and have been written about individual texts appearing below. Instead, they are intended as functional readings of the source material that present the prime texts and prime content in context.

Translating the longer poetic works would, of course, be a monumental undertaking that is rendered impracticable by limitations of time. As a result, the narrative poems are not presented in the follow pages. Fortunately, as has been shown already, these documents have been the focus of repeated and sustained attention. Given that the translation (if not the interpretation) of the texts is now fairly well understood, it seems appropriate to refer the reader to the relatively up-to-date (and conservative) translations offered in Nicolas Wyatt’s *Religious Texts from Ugarit: The Words of Ilumilku and his Colleagues*. It is important to stress that although the transcription and translation are omitted from the following pages, the contents of the poetic tablets are not excluded from the contextualist exercise. Indeed, a transcription and translation is duly provided

1 For example, the treatment of KTU 1.23 provided by J.L. Trujillo, ‘The Ugaritic Ritual for a Sacrificial Meal Honouring the Good Gods’ (unpublished PhD dissertation, Johns Hopkins University, 1973).
2 That is, the ‘Baal Cycle’ (KTU 1.1–1.6 [plus the various related fragments KTU 1.7; 1.8; 1.9; 1.10; 1.11]), the ‘Keret’ (KTU 1.14–1.16) and ‘Aqhat’ (KTU 1.17–1.19) poems, and the Rpm texts (KTU 1.20–1.22).
3 From the literature review supplied in Chapter 1.
Annexe 1. *Prime Texts and Prime Content in Context*

for all those passages where human service of gods is (seemingly) being referred to. At the same time, the physical locations of all the untranslated poetic text fragments are acknowledged as the respective findsite locations come under discussion. Unclassified texts (listed in *KTU* with the prefix ‘7.’), illegible tablets and uninscribed fragments (listed in *KTU* with the prefix ‘8.’) and unpublished texts (listed in *KTU* with the prefix ‘9.’) are treated in a similar fashion.

To help the reader navigate this treatment by text number, an Index following the *KTU* numbering system is provided.

1. *The Arrangement of the Prime Texts*

The presentation of the following text translations reflects the original physical distribution of the text fragments. Such an arrangement is a deliberate attempt to sidestep the distorting influence of the growing practice of using *KTU* numbering as the organisational principle.4 While it would, in principle, be possible to make use of a system of, say, numerical ascendancy as an aid to text presentation, it has already been argued that such an enterprise serves to ‘disconnect’ physically proximate text fragments, and so obscure the (potential) logical ordering imposed on the tablets by the ancient Ugaritic archivist(s).

In the following pages the GP and PH texts will be presented in two distinct sections. Within each section the texts are arranged together according to their topographical placement. In the case of the GP archive, the ‘Room’ serves as the primary subdivision; in the case of the PH archive, for which much less detailed topographical data is available, the primary division distinguishes between a ‘Room 10’ and ‘non-Room 10’ findsite location.

Within the subdivisions of the GP and PH archives, the texts are arranged according to findsite. A principle of numerical ascendancy adds a logical sequence whenever multiple findsites are attested. Thus, hypothetically, texts arising from ‘findsite 1’ will be presented before texts retrieved from ‘findsite 100’. In those cases where two or more texts share the same findsite, data relating to the vertical axis comes into play—tablets discovered from shallower depths will appear before those recovered lower down in the strata. In the event that two or more texts present the same topographical coordinates, the *KTU* numbering is invoked as the deciding factor—collocated texts are treated in the order in which they appear in the *KTU* volume. Finally, this ‘*KTU* factor’ assists in the arrangement of GP and PH texts for which no detailed findsite location is

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4 Discussed at Chapter 2 of the main body, pp. 132-33.
available; within each archive these ‘findsite unspecified’ texts are listed together in a catchall subdivision.

While, admittedly, this schema introduces an element of randomness into the presentation of the material—after all, a consecutive findspot numbering does not always mean that the ‘points topographiques’ are topographically proximate—an arrangement by findspot minimises the distorting reliance on KTU and its unexplained classification system. More to the point, by arranging the texts by findsite location the documents from Ugarit’s GP and PH are put back into something like their original context.

2. A Visual Guide to the Classification of Prime Content

Because the GP and PH documents function as the prime texts from which the prime content of cultic vocabulary is garnered, and because the terminology identified will play a pivotal role in the next stage of the contextualist process, it seems useful to indicate the classification of the elements of cultic vocabulary while laying out the source material. Accordingly, a system of graphic emphasis is imposed on the transcribed texts appearing below. This visual guide to the classification of lexemes is designed as an aid to the reader—presenting the texts in this way transparently illustrates the line of interpretation adopted in the translation while also providing the reader with a useful indication of whether and where the words and phrases appear in the database of cultic vocabulary that will be discussed Chapter 5 of the main body.

The nine elements of cultic vocabulary defined in the main part of Chapter 4 are indicated in the transcribed texts using the following system of colour coding and highlighting:

Element 1: **Divine Names**
Element 2: **Personal Names**
Element 3: **Geographical Names**
Element 4: **Cultic Jargon**
Element 5: **Cultic Commodities**
Element 6: **Cultic Locations**
Element 7: **Cultic Times and Events**
Element 8: **Cultic Personnel**
Element 9: **Cultic Actions**

The relationship between these nine classifications and the structure of the database will be outlined in Chapter 5. For the time being, it is necessary to clarify the rules governing the colour coding of identified lexemes.
a. **Unclassified Terms**

First of all, it should be noted that all lexemes appearing in regular black typeface are understood as 'unclassified' terms—that is, the words presented unhighlighted and unboxed in the transcription are considered as lexemes that fall outside the criteria for definition as an element of cultic vocabulary laid out above. As a result, such words and phrases do not appear in the database.

b. **Compound Forms**

Because the cultic vocabulary consists of expressions made up of combinations of words that function independently also as cult terminology, such combined elements cannot be represented visually by means of the imposition of a single colour or highlight. The system of colour coding is designed to accommodate such composite terminology. Note, for example, the construction *bt b'1 ugrt* (e.g. KTU 1.46.16). Applying the rule that all DNs are indicated using a blue box highlight (e.g. *b*), that all GNs are indicated using blue font colour (e.g. *ugrt*), and that all cultic locations are indicated using red diagonal highlight (e.g. *bt b'1 ugrt*), results in the combined representation *bt b'1 ugrt*. What this combination of colours graphically illustrates is that *b'1 ugrt* appears as an entry in the section dealing with DNs, that *ugrt* appears in the section dealing with GNs, and that the whole phrase *bt b'1 ugrt* appears in the section dealing with cultic locations.

c. **Uncertain Classifications**

Even in better-preserved portions of text it is not possible to be 100 per cent certain about the classification of all lexemes. Regrettably, due to the limitations of the word-processing package used in the preparation of this section (Microsoft Word 2000), only a limited range of easily distinguishable font colours and highlighting combinations are available. As such, it will not be possible to allocate a separate colour to questionable or alternative classifications. In those cases where the interpretation of a word or phrase is considered to be ambiguous in relation to the rules of lexeme classification outlined above, the 'most likely' reading of the word or phrase is indicated in the transcription. At the appropriate place in the database the reader will be made aware of any alternate interpretations and will be directed to the corresponding database location. Thus, the visual guide to classification is not a hard and fast statement of lexeme classification—instead, it presents the preferred interpretation and a shortcut to the location of lexemes within the cultic vocabulary database.

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5 See the explanation of Column I in Chapter 5 of the main body (p. 190).
3. The GP Archive

Figure 2. The GP Archive
(A reproduction of the plan published as Figure 7 in TEO, I, p. 25)
Excavated between 1929 and 1932, the ‘house of the High Priest’ occupies a central position on Ugarit’s Acropolis mound. Originally identified as a ‘library’ by Schaeffer, the now widely accepted identification of the structure as the house of the ‘High Priest’ is based on the appearance of five bronze tools bearing the inscription *rḥkhnm* (KTU 6.6–6.10) and similar references in colophons to alphabetic tablets. Reconstructive calculations suggest that the building complex covered an area of 400 m² (measuring approximately 24 m x 30 m) and comprised at least 24 rooms. The presence of a staircase in Room 2 indicates that the building had an upper storey which, as van Soldt pointed out, need not have been as extensive as the ground floor. The entire building was destroyed by a fire that led to its subsequent abandonment.

The archaeological reports for the excavations carried out between 1929 and 1932 are notoriously difficult to fathom and a number of studies have been dedicated to the reconstruction of the GP structure and the distribution of ‘points topographiques’ within it. Already summarised in Chapter 1, the work carried by van Soldt, Appa and Petersen provide essential background for understanding the GP building and the texts recovered there.

In the following treatment of the GP archive, texts from the following generalized locations will be treated:

1. GP Room 1
2. GP Room 7
3. GP Various Locations
4. GP Unspecified

The principle is that texts that were found together are presented alongside each other in transcription and translation.

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8 Van Soldt, *SAU*, p. 213.


Annexe 1. *Prime Texts and Prime Content in Context*

a. GP Room 1

![Figure 3. GP Room 1 (detail from map appearing as Fig. 2, p. 5)](image)

**KTU 1.23.1-29**

<table>
<thead>
<tr>
<th>Excavation number:</th>
<th>RS 2.002</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find location:</td>
<td>GP Room 1</td>
</tr>
<tr>
<td>Point topographique:</td>
<td>209 (<em>TEO</em>, I, p. 26; <em>SAU</em>, p. 536)</td>
</tr>
<tr>
<td>Depth:</td>
<td>Unspecified</td>
</tr>
<tr>
<td>Genre:</td>
<td>Myth, incantation</td>
</tr>
</tbody>
</table>

**Transliteration**

1. * iqra . īlm . n'[mm] [ ]
   
   w ysmm . bn . šp [ ]
   
   ytm . qrt . l 'y[ ]
   
   b mldr . špm . yd[ ]

5. * l rishm . w ys[ ]xm *
   
   lhm . b lhm . ay . w šy . b hmr ym ay
   
   ślm . mlk . ślm . mlkt . rbm . w šmm

10. * ysmdnm . šmdm . gpn . yšgl . šdmth km gpn *

---

*šb'd . yrgm . 1 d w 'rbm . t'nyn*
For a summary of the use of the recurring gentilics (qty, ddmy, hry, hty alty and gbr) and the difficulties in ‘fixing’ the geographical locations see Wyatt, RTU, p. 344 nn. 10 and 11.

The meaning of qrzbl is uncertain. Van Selms’ translation ‘the raging(?) prince’ (‘CTA 32: A Prophetic Liturgy’, p. 239) does not sit comfortably in the present context. Wyatt and del Olmo Lete leave it untranslated, though the former (RTU, p. 344 n. 13) conjectures that a military defeat or some other reason for a sense of injustice in Ugarit is called into mind with qrzbl. Note that M.C. Astour (‘Places Names’, in Fisher [ed.], RSP, II, pp. 249-369 [327 §96]) identifies qrzbl as a TN, modern-day Karzbil.

Literally ‘shortness of spirit’.

Following the readings of del Olmo Lete (‘The Sacrificial Vocabulary of Ugarit’, p. 40) and Xella (TRU, p. 258), Wyatt maintains: ‘It is not three kinds of sacrifice, but two technical terms qualifying the generic “sacrifice”’ (RTU, p. 345 n. 14).

I have elected to restore the text here on the basis of l. 35, which provides an instruction for the preceding liturgy to be repeated. The fact that the same sacrificial victim is specified at the close of the two sections (ll. 17, 25) supports this assumption (cf. ll. 34, 43 and ll. 26, 35). (Wyatt speculates that another male/female doublet would have preceded the surviving sections, possibly with an ox/bull as the sacrificial victim [see Wyatt, RTU, p. 342].) It is possible to observe a pattern in the text: (1) a ram offering for males (ll. 9-17), (2) a ram offering for females (ll. 18-25), (3) a donkey offering for males (ll. 26-34), (4) a donkey offering for females (ll. 35-43). While I have reconstructed the text of l. 18 (using l. 35) in line with this theory, two important details must be acknowledged. First, the lacuna as shown in KTU is not large enough to allow the reconstruction (an inspection of the tablet may help to resolve the matter). Second, the reading ‘daughters of Ugarit’, and therefore the pattern of male–female alternation, hangs upon the acceptance of a scribal error in l. 35 (bt. ugrt = b<n>t. ugrt). It has to be conceded that the uncorrected reading bt. ugrt ‘house [i.e. dynasty] of Ugarit’ makes good sense as it stands, but the use of feminine forms in ll. 23 and 40 supports the change to a feminine subject.

See Wyatt (RTU, p. 345 n. 17) for a discussion of the significance of donkeys in Ugarit and elsewhere. The reading tr is not beyond doubt—del Olmo Lete (CR, p. 150) notes that aphaeresis of t might account for the present reading. A number of interpreters have read tr (variant of more common tr) ‘bull’: Caquot, ‘Un sacrifice expiatoire’, p. 206; Van Selms, ‘CTA 32: A Prophetic Liturgy’, p. 242.

Attempts have been made to identify yman and ‘rmt as TNs: see Astour (‘Place Names’, p. 352) for yman (cf. KTU 1.4.1.43); for ‘rmt, which has been ‘corrected’ to read drmn, a district within the kingdom of Ugarit, see Caquot (‘Un sacrifice expiatoire’, p. 206).

KTU’s transcription a[x]lt is uncertain, having been read originally as nrt. A number of interpretations can be offered for att: (1) reading sing. to refer to ‘his wife’, that is, the wife of the foreign resident; (2) again reading sing., this time in reference to the queen, the wife of Niqmad (mentioned in l. 28); or (3) reading as plur. as an inclusio that extends the atonement to all foreign residents and their wives. The latter reading is adopted here and is supported by the apparent parallel with ‘the daughters of Ugarit’ in the preceding line.

**KTU 1.41**

<table>
<thead>
<tr>
<th>Excavation number:</th>
<th>RS 1.003 + RS 2.[005]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find location:</td>
<td>RS 1.003: GP Room 1</td>
</tr>
<tr>
<td></td>
<td>RS 2.[005]: GP</td>
</tr>
<tr>
<td>Point topographique:</td>
<td>RS 1.003: 300 (TEO, I, p. 16; SAU, p. 532)</td>
</tr>
</tbody>
</table>
Annexe 1. Prime Texts and Prime Content in Context

Depth:
RS 2.005: Unspecified (TEO, I, p. 26; SAU, p. 536)
RS 1.003: Unspecified
RS 2.005: Unspecified

Genre:
List (sacrifices)

Transliteration

1. \( \text{b yr} \text{h . [riš ym . } \text{b ym . ħdt] } \)
\( \text{šmr . [uṭk . l ] . šlmn] } \)

2. \( \text{b ṭlt } [\text{šrt . yrthš . mlk . brr}] \)
\( \text{b ṭrb } [\text{šrt . riš . argm]} \)

3. \( \text{w n } \text{šm . [b šlt . bhtm . šrt . l inš] } \)
\( \text{ilm . w } \text{s } \text{d[d . šls . š . ihm . mlk]} \)
\( \text{yṭb . brr [.] w } \text{mhy x } \text{w qra] } \)
\( \text{ym . [šlt . y [rb . t] } \)
\( \text{k } \text{gm[.] xš . w [.] x } [\text{dqt m]} \)

4. \( \text{w ynt . g[r] t . y[d] db 1 [nt]} \)
\( \text{w al[p . šl ] [.] w } \text{b ur[b t ] } \)
\( \text{ytk . gdl t . ilhm . [kmm . w šnm]} \)
\( \text{dqt [.] šgp . <dqt > šrt . w } \text{s[šmn . dqt m]} \)
\( \text{ilh [.] alp . w } \text{s [i . ilm . gdlt . ilhm]} \)

5. \( \text{b l [.] š . akal [.] š . [k] mmn [.] w } \text{šnm . š]} \)
\( \text{šnt [.] šgp . š [dr . il . w phr . b l]} \)
\( \text{gdlt . šlm [.] gdl t . w b ur [m . lb]} \)
\( \text{rmst šlmn [.] b . šlmn . w mlu . dtt . w]} \)
\( \text{ksm . šlm [.] mlu . w } \text{m } \text{r[b]} \)

6. \( \text{d yqh [.] b ] [ . ml ] k . dh . šmn . mr]} \)
\( \text{šmn . rqlh [.] b ] [ . mttn [.] w ynt . qrt]} \)
\( \text{w n . htm [.] w } \text{b } \text{gr . arbt . šr]} \)
\( \text{kmn . ynt . prs . qmlh . m[l]} \)
\( \text{mdhl . bt . šft [.] śfr[m . l . spn . š]} \)

7. \( \text{l šlm . s . w l [1 . vrh]} \)
\( \text{gdlt [.] bmk [.] gdlt . b šlt . bhtm]} \)
\( \text{š [mr . l inš . ilm . gdlt]} \)
\( \text{šrtm . dqt . š[ps . gdlt . rš]} \)
\( \text{[p . ] šrp [.] w } \text{s[šmn . kmm . dqt m]} \)

low.e.

8. \( \text{[j ] bh . gdlt . [šlmn . gdlt . l]} \)
\( \text{dqt . škmn . w . š[šmn . dqt]} \)

rev.
\( \text{[šlt ] bh . dqt m . b } \text{nbk . šrp . w]} \)
Annexe 1. Prime Texts and Prime Content in Context

Translation

1. In the month [of ‘First-of-the-Wine’, 1 on the day of the new moon] a bunch of grapes [is to be cut for El as a peace-offering 2].

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On the thirteenth (day) the king is to wash himself (to be) purified. 3

On the fourteenth (day), the first of the tributes: 4

then two rams to [the goddess of the temples 5; a pair of birds to the companions] of the gods 6; and a ram (and) a jar (of oil) to Ilsh 7; a ram to the divine ones. The king

will sit, purified and [washed 8 ] [and declare]

the day. [Subsequently he is to enter ]

As a gift [ ] and [ ] [two ewes]

and a town pig is to be offered to Anat;

and an ox (and) a ram to El; and by the opening 9

\[\text{(written as an encircled '.)}\]
he will pour (out a libation)\(^{10}\); a cow (to the gods); (to) Th\[kmn and Shnm,]\n
a ewe; (to) Resheph, <a ewe>; as a holocaust and as a p\[eace-offering\]^\(^{11}\) two ewes\n
(to) ilh\(^{12}\). An ox and a ram [(to) the di\[vine ones; a c\[ow (to) the gods];\n
15 (to) Baal, a ram; (to) Athtar, [a ram; Thk\[mn and [Shnm, a ram;]\n
(to) Anat, a ram; (to) Resheph, a ram; [(to) the Generation of El and the Assembly of Baal,]\n
a cow; (to) Shalim, [a cow. And at midday in the robing-]\n
room of the god[s (and) lords\(^{13}\) and full goblets and]\n
thirty [full]\(^{14}\) cups. [And] as an offer[ing]\n
20 that he is to take to the royal sanctuary: an offering [of myrrh-oil,]\n
perfumed-oil, honey (as) a gift [and a (pair of) town pigeon(s)]\n
in two baskets. And in/at the libation site\(^{15}\) four[teen]\n
jugs of wine, a measure of flour on the st[eps of]\n
the altar of the sanctuary of the goddess. A pair of bird[s to Saphon; a ram]\n
25 to the Damsel; a ram and to [ to Yarih;]\n
a cow to Nikkal; [a cow to the Goddess of the Temples;]\n
[two birds] to the Companions [of the Gods; a cow]\n
(to) the di\[vine ones; a ewe (to) Shapsh; a cow (to) Resh-]\n
[eph.] As a holocaust and a pea\[ce-offering, ditto\(^{16}\) (a cow). Two birds]\n
low.e.\n
30 (to) [ilh; a heifer (to the divine ones; a heifer (to) El/the divine ones\(^{17}\);]\n
[a ewe (to) Thkmn and S[hnm; a ewe]\n
rev.\n
[(to) the goddess of the temple; two ewes at [the spring, a holocaust and]\n
[a peace-offering;] ditto (two ewes). A heifer to Ba[al Saphon;]\n
a ewe to Saphon; a heifer to [Baal]\n
35 of U\[ga\]rit; a ram to I\[jib; [ ]\n
and two [b]irds; to Ridn\(^{18}\) [ thirty times]\n
And (in) the [sanc]tuary of goddess of the [great templ[es, and upon]\n
[the a]ltars. On the fifth day [in the sanctuary of El: a shekel of sil-]\n
[ver] as a kbd offering\(^{19}\) and a sacrif[ice]\n
40 to Athirat; two birds [to the companions of the gods]\n
Return to the altar of Baal. A heifer to Baal,\(^{20}\)\n
a lamb to Saphon; and a lamb [to Baal of Ugarit.]\n
twenty-two times a ram [ ]\n
a ram, a jar of oil, (and) a cow. And [the purified king]\n
45 will reply with an announcement. On the sixth (day) two [jars of oil]\n
(will be) raised up, (and also) a heifer. [The purified king] will repl[y] with an\n
announcement.\n
On the se\[ve\]nth (day) as the sun sets, the day is desacrilised, at [s]un-s[e]lt\n
so too the king [is desacrilised]. And in the day of the new moon two rams\n
to [Athhtar].
When the king [is to sacrifice to prgl sgrn\(^{21}\) on the roof with fu[ur and four dwellings of foliage\(^{22}\) on it: a ram as a holocaust, an ox and a ram as a peace-offering. Seven times with all his heart the king will annou[nce]: 'the sun is setting'. And so the king is desacrilised. And they will d[res]s him in fine clothes, and he will wash his [face]. They will return/reinstall\(^{23}\) him to/in (his) sanctu[ary] and when he is there, he will [lift] [his] hands [to] heaven.

Notes

1 Also attested at KTU 1.87.1 and 4.182.32, yrh rýn is usually taken to be the month of the new vintage, corresponding to September–October. On the Ugaritic calendar see Olivier, ‘Notes on the Ugaritic Month Names’; Cohen, The Cultic Calendars of the Ancient Near East, pp. 377-81; de Vaux, Ancient Israel, pp. 178-94.


3 Perhaps related to Heb. הָרַמִּֽא, washing to a state of b" appears to be a specific requirement on the part of the king before he can participate in the cultic activity. The importance attached to the king's ritual purity might be drawn from the fact that brr is mentioned at all in this functional and (stylistically) minimalist document (cf. KTU 1.46.10; 1.87.4, 7, 49, 51, 55; 1.105.20; 1.106.27; 1.109.2; 1.112.11, 17; 1.119.5). Note that B.A. Levine and J.-M. de Tarragon ('The King Proclaims the Day: Ugaritic Rites for the Vintage [KTU 1.41//1.87]', RB 100 [1993], pp. 76-115) consider brr to be an epithet of the king, 'the purified king'.

4 Or perhaps 'first/beginning of the offerings' or 'offerings of the first(fruits)'. Del Olmo Lete speculates that rîs argm 'refers to the same rites of firstfruits that give the month its name, rîs ym, and is summarized in line 2: "a grape cluster will be cut for ilu as a peace offering"' (CR, p. 113 n. 92). At KTU 4.43.3 argm carries the meaning 'purple', which seems inappropriate in the present context. On the meaning of rîs argmn see J. Sanmartin, ‘RIŠ ARGMN in den ugaritischen Ritualen’, UF 10 (1979), pp. 455-56; de Moor, New Year with Canaanites and Israelites, II, p. 14; idem, ARTU, p. 159 n. 10.

5 The identity of this deity remains obscure. Note that Wyatt (RTU, p. 349 n. 4) rejects de Moor's identification of b'lt bhtm as the goddess Anat (ARTU, p. 159 n. 11). At any rate, Urie's suggestion ('Officials of the Cult of Ugarit', p. 43) that b'lt bhtm refers to female prostitutes can probably be rejected.

6 Literally translated as 'the men of the gods', int ilm has been variously interpreted: del Olmo sees a reference to 'the divine people', the deified former kings of Ugarit (CR, p. 169); de Moor translates 'the Most Amiable (of the gods)', possibly an epithet of Baal (ARTU, p. 159). Interestingly, Levine and de Tarragon ('The King Proclaims the Day', p. 91) argue that the term refers to the temple personnel, 'the staff of the gods', in which case the preceding preposition I should be translated 'on behalf of' rather than 'to'. The 'neutral' translation offered above reflects the uncertainty, though the supposed reference to a
sacrifice on behalf of human cultic personnel appears somewhat anomalous in the present context. The balance is thus tipped in favour of seeing int ilm as a reference to divine beings.

7 Cf. KTU 1.16.II.3-4. De Moor (ARTU, p. 159) considers llsh to be a raven-messenger. In the present text the prominent position afforded to llsh, an otherwise minor deity, is curious.

8 Contra Wyatt (RTU, p. 349) who, on the basis of l. 54 offers ‘claps his hands’—note that pn means ‘face’, and that his translation leaves this fact unexplained.

9 There is apparent agreement among commentators that urbt refers to some sort of cultic installation: del Olmo Lete (CR, p. 108) translates ‘niche’; Xella (TRU, p. 61) offers ‘[sacrificial] aperture’; de Moor (ARTU, p. 160) proposes ‘lattice’.

10 For discussion see Wyatt, RTU, p. 350 n. 19.

11 The form šrp w šlmm appears frequently in the Ugaritic texts (e.g. KTU 1.39.4; 1.46.7; 1.109.15; 1.162.4; 1.164.7-8), and appears to be a deliberate collocation of two independent sacrificial rites (e.g. šrp, KTU 1.65.16; 1.106.2, 7; šlmm, KTU 1.43.7; 1.46.2; 1.139.3). See del Olmo Lete, CR, pp. 36-37, for a convenient summary.

12 See n. 2 to my translation of KTU 1.39 (p. 15, above).

13 A term already discussed in n. 4 to my translation of KTU 1.39 (p. 15, above).

14 KTU restores ksm . šlmm . [mlu, but in the legible text of KTU 1.87.21 the scribe has not written mlu. Thus KTU’s restoration is called into question. Note also the typographical error in KTU’s transcription of l. 18. Read d!t instead of erroneous d!!.

15 The identification of the gr as the locus of libation rites is secure. Scholarship is divided, however, between seeing the gr as a hole or depression (Xella, TRU, p. 67), or as a symbolic temple-mound replica of Mt Saphon (de Moor, ARTU, p. 162).

16 Usually understood to be a repetition formula: Segert, BGUL, p. 189. Del Olmo Lete (CR, p. 118 n. 122) notes that kmm is equivalent to Akk. ki an-mu- Willie in the ritual texts of Emar.

17 Note that KTU restores il here, but at KTU 1.87.30 offers. il[hm

18 KTU’s reading, ridn[, is uncertain; note that de Moor (ARTU, p. 163) reads ‘Ri’thu’. Observe too that ridn is omitted by Wyatt in his treatment of KTU 1.41 (RTU, p. 353, but see n. 43; cf. his translation of ridn at KTU 1.3.I.12 [p. 70 n. 4]). Interpreters translate ridn as either ‘drinking vessels’ or as a reference to the divinised drinking vessel; see M. Dietrich and O. Lorez (‘Die ugaritischen Gefäßbezeichnungen ridn und kw’, UF 19 [1987], pp. 27-32) and W.G.E. Watson (‘Notes on Some Ugaritic Words’, SEL 6 [1988], pp. 47-52 [50]).

19 Or perhaps kbd functions here to define the weight/quality of the silver shekel being offered? The broad semantic range for kbd allows for a variety of interpretations. Del Olmo Lete’s interpretation (CR, p. 110; cf. de Moor, ARTU, p. 163) of kbd as a determinative of šq1 . ks] p, ‘a correct shekel of silver’, receives support from šq1 kbd of KTU 3.1.20. It is possible, however, that kbd is the Ugaritic equivalent of Akk. kubâdu. For a detailed discussion of kbd as a type of offering see Levine and de Tarragon, ‘The King Proclaims the Day’, pp. 98-102; Xella, TRU, pp. 68-69.

20 Note that KTU restores 1 b’l . spn at KTU 1.87.45.

21 De Moor (ARTU, p. 165 n. 58) considers prq[ l [s] qrn to be the Ugaritic rendering of Sumerian PIRIG.GAL.NUN.GAL, a name of one of the legendary Seven Sages. According to de Moor, prq[ is a Semiticised form of Pirigalu, while s[qrn is to be translated as ‘inhabitant of the Third Heaven’ (cf. Arab. šaghârah).

22 Most scholars follow de Moor in translating azmr as the Ugaritic equivalent of Heb. הָצָר ‘cut branches, foliage’; J.C. de Moor, ‘Studies in the New Alphabetic Texts from Ras Shamra’, UF 1 (1969),
pp. 167-88 (177 n. 68); Xella, TRU, p. 69. Note that del Olmo Lete (CR, p. 123) shares the view promoted by de Moor (SPUMP, pp. 59-61; ARTU, p. 165 n. 59) that mtšt azmr are in some way connected with the cultic installations known from the Hebrew Sukkoth festival.

23 The difficulty in deciding whether the root is yšb or šwb makes either translation of t[l]bn possible.

KTU 1.43
Excavation number: RS 1.005
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 16; SAU, p. 532)
Depth: Unspecified
Genre: Ritual, list (sacrifices), list (gifts)

Transliteration

1

kt 'rb . trt . br . gb
bt mlk. 'sr . 'br gb . br . ilm
kkkbm . [x] . trmt
lšš [.] w . ktn . uspgš
hrs . tlt . mzn

5

drk . š . alp . w . tlt
šm . šlmm . šb . pamt
lšlš . šb š l kgr

---

šlm . t'rbn . garm
bt mlk . tql . hrs
lšš . w . vrh . l gn
tql . ksp . tb . ap [.] w npš
lšn . tql . hrs
lšš [ . w] wvrh . l gr . in

15

tql [ . ksp] šb . ap . w npš
[lšn] . bt . alp . w š

---

[w lšn] . l garm
[ap . w npš] . lšnm

---

[š . alp] . l trmt . dkrn

rev.

20
[ap . w npš] . lšnm

---

[xxxxx] lšm
Translation

1 When Athart of the Window\(^1\) enters the alcove\(^2\)
(in) the royal sanctuary: pour out a libation\(^3\) into the alcove (in) the sanctuary of the
gods of the stars. [[x]] offering\(^4\)
(of) a garment and an \(uṣpīt\)-robe;\(^5\)
gold, three weights
of worship\(^6\) (thereof); a ram, an ox and three
sheep as a communion-offering. Seven times
to the gods (and) seven (times) to Kothar

Subsequently the Gthrm\(^7\) enter

the royal sanctuary: a shekel of gold
to Shapsh and Yarih; to Gthr
a shekel of choice silver; a snout and a lung\(^{[g]}\)
to his Anat\(^8\); a shekel of gold
to Shapsh [and] Yarih; to Gthr two
shekels of choice [silver]; a snout and a lung
[to Anat]; (in) the sanctuary an ox and a ram.

[and to the two Anat]\(^{9}\) (and) to the Gthrm

[a snout and a lung] to the two Anats

[a ram (and) an ox to the G]thrm and two rams(?)

rev.

20 [a snout and a lung] to the two Anats

[ ] to Shalim
The king [ ]hry\textsuperscript{10} will adorn
\textsuperscript{\textendash}\textsuperscript{\textendash}\textsuperscript{\textendash}

The king will go to fetch the gods.
\textsuperscript{\textendash}\textsuperscript{\textendash}\textsuperscript{\textendash}

The march of the gods; he will go by foot;
\textsuperscript{\textendash}\textsuperscript{\textendash}\textsuperscript{\textendash}

\begin{align*}
25 \quad \text{the king will go by foot} \\
\text{seven times towards them all.}
\end{align*}

Notes


2. See de Tarragon, \textit{Le culte à Ugarit}, pp. 98-112 (100); de Moor, \textit{ARTU}, p. 169 n. 6. Del Olmo Lete, \textit{CR}, p. 285, leaves \textit{gh} untranslated, but speculates (n. 93) that ‘The \textit{gh} could be the actual \textit{bt l}m \textit{k}k\textit{bbm} or part of it’. I prefer to understand \textit{gh} as the equivalent of Heb. \textit{\’r}, ‘arch, vault’, the location into which a cult statue of Athtart of the Window was installed and where a libation was poured out (cf. next note).

3. Reading ‘\textit{\’Srt} \textit{\’Srt} as ‘ten ten’ (de Tarragon, ‘\textit{Les rituels}’, p. 162) makes little sense here, despite the presence of \textit{\’arb} ‘\textit{\’arb}’ in KTU 1.41.51. The consensus has been to recognise a verb and noun, and to read ‘serve a banquet’ (so de Moor, \textit{ARTU}, p. 169; del Olmo Lete, \textit{CR}, p. 285) or ‘pour a libation’ (so M. Dietrich, O. Loretz and J. Sanmartín, ‘Das Ritual RS 1.5 = CTA 33’, \textit{UF} 7 [1975], pp. 525-28 [526]; Wyatt, \textit{RTU}, p. 357). Interpreting ‘\textit{\’Sr} as a temporal marker—‘(the) tenth (day)’—is also feasible, though unlikely given what immediately precedes.

4. Literally ‘elevate’, from \textit{\’Ay\(\wedge\text{ly})\text{m} ‘to be high’ (Gordon, \textit{UT}, p. 483 §19.2311). The text is damaged here and readings differ. Note de Moor’s ‘marjoram of death’ (\textit{ARTU}, p. 169), which requires the reading \textit{z\’tr mt}.

5. A reading supported by KTU 1.92.25-26, where \textit{\’up\textsl{gt}t} appears in parallelism with \textit{\’tg(m) ‘linen’ (cf. Heb. \textit{\’rg\textbullet\textbullet\textbullet}). De Moor, ‘\textit{\’A}thtartu the Huntress (KTU 1.92)’, \textit{UF} 17 (1985), pp. 225-30 (229), understands \textit{\’up\textsl{gt}t} as ‘a piece of mail’, that is, a protective garment.

6. \textit{\’nzn. \dkr} is taken by Wyatt, \textit{RTU}, p. 358 (following del Olmo Lete, \textit{CR}, p. 286 [n. 97], who reads ‘standard weight’), to be a ‘commercial weight’ used by \textit{\’r\textsl{km} ‘trafficickers’ (KTU 4.688.8). \dkr occurs at KTU 1.86.2, an obscure text labelled as ‘myth?, ritual?, incantation?’ in KTU, but which has been interpreted as a hippiatic text dealing with horse breeding (see del Olmo Lete and Márquez Rowe, ‘Sobre KTU 1.86’). But the sense is unclear there too. Others have emended \textit{\’r\textsl{km} to \dkr ‘(male)’, and have looked to I. 19 for support (so Dietrich, Loretz and Sanmartín, ‘Das Ritual RS 1.5 = CTA 33’, p. 527). My tentative translation accepts the ‘unit of weight’ interpretation and suggests the possibility that the ‘standard’ weight refers to a recognised cultic quantity.

7. See Pardee, ‘RS 1.1005 and the Identification of the \textit{\’grm}’.

8. Here reading the \textit{\textsl{hapax ‘nth} along with del Olmo Lete, \textit{CR}, p. 287. Perhaps, however, this is a variant form of the well-known DN ‘\textsl{nt}?\textsl{.}

9. Wyatt, \textit{RTU}, p. 359, translates ‘the two (images of) Anat’ and understands this as a reference to ‘two distinct cult-images of the goddess, perhaps from different quarters of the city’ (n. 14).

10. Either a damaged reference to DN \textit{\’us\textsl{hry} (so Xella, \textit{TRU}, pp. 22, 90) or a reference to a Hurrian garment (so de Moor, \textit{ARTU}, p. 171).
Annexe 1. Prime Texts and Prime Content in Context

KTU 1.45

Excavation number: RS 1.008 + RS 1.031 (= KTU 7.43)
Find location: RS 1.008: GP Room 1
RS 1.031: GP Room 1
Point topographique: RS 1.008: 300 (TEO, I, p. 16; SAU, p. 532)
RS 1.031: 300 (TEO, I, p. 19; SAU, p. 533)
Depth: RS 1.008: Unspecified
RS 1.031: Unspecified
Genre: Scribal exercise?, myth?

Transliteration

1  yn . is[ryt] blnr
   spr . xxxk . sb 't
   ghl . ph . tmnt
   nbluh . sp8 . ymp/z[ ]

5  hlk[t . tdrq . [ ]
   sp8 . b’dh . t[ ]
   ayr . aìrm [ ]
   ayr . aìrm [ ]
   išdym . [ ]

10 bk . mla . d[ ]
   udm’t . d[ ]
   [ ] bn . [ ]
   [ ]x[ ]
...

Translation

1 Wine (from) IS[ryt]1 for the Lamp2
   Speak/message/count/celebrate3 your⁴ xxx seven⁵
   ghl⁶ see/his mouth⁷ eight
   flames⁸ of Shapsh may they reach⁹[ ]

5 restless¹⁰ she strode [ ]
   Shapsh to seek after him [ ]
   one march, two marches¹¹ [ ]
   one march, two marches [ ]
   legs¹² [ ]

10 weeping¹³ fully¹⁴ tears¹⁵[ ]
   [ ] son of [ ]
   [ ] [ ]
...


Notes

1 Cf. KTU 1.18.1.28; 1.22.19. The commentators have offered a variety of translations. The proximity of išryt and yn (here and in KTU 1.22.18) has led some to see išryt as a technical term defining the type of wine: ‘wine of the first pressing’ (Caquot); ‘first quality’ (Aartun). Other translations include: ‘wine of felicity’ (del Olmo Lete); ‘wine of ecstasy’ (Wyatt); ‘wine of happiness’ (de Moor). In view of KTU 1.18.1.28, which reads mt. išryt, it is possible that we are dealing here with a toponym (Virolleaud and Aistleitner). Perhaps we have here a reference to a particularly fine wine produced at išryt?

2 Despite the fact that KTU italicizes hlnr, the reading is suspect; Whitaker’s concordance reads yn.iš[ryt-]lnr, which casts doubt on the certainty of the otherwise hapax hlnr of KTU. A survey of the Ugaritic lexicon reveals only one word containing –lnr: PN alnr (KTU 4.16.6). Another possibility is to take l as a prefix attached to nr, the common Semitic noun (cf. Heb. וַּיָּלַק) usually translated ‘lamp’. It is interesting to note the epithet nrt. ilm. šps: ‘Shapsh, lamp/luminary of the gods’ (KTU 1.2.III.15; 1.3.17; 1.4.VIII.21; 1.6.I.11.13; II.24; III.24; IV.8, 17; 1.19.IV.47, 49). (Note that the epithet is found only in a ‘mythological’ context.) Was the scribe intending to use an abbreviated form of Shapsh’s pseudonym:–lart ‘for the Lamp/Luminary’—but in so doing, missed off the final letter? Indeed, shortening of divine names is not unknown: l{pn is used occasionally instead of the more familiar lfpn. il. dpid (KTU II.11.18; III.6; 1.6.L23; 11.44; IV.11). While the translation offered above is highly speculative—relying as it does on the replacement of one hapax with another—the references to Shapsh in II. 4 and 6 may offer some support.

3 The semantic range of spr is broad: spr I ‘to count’; spr II ‘document, message, epistle’; spr III ‘scribe’. The numerals(?) ‘seven’ and ‘eight’ in II. 2-3 (see n. 5) support spr I, while the references to marching in II. 7-8 may refer to the delivery of a message and thus support spr II. Perhaps we should also consider the fact that Hebrew cognate יֹפֶה (piel) carries the connotations ‘to celebrate, praise’; celebration and wine (I. 1) have a long and close association.

4 The only occurrences of spr followed by a word ending –k are found in colophons to mythological texts: spr ilmlk ‘the scribe is ililmiku’ (KTU 1.4.VIII.49*; 1.6.VI.54; 1.16.VI.59; 1.17.VI.56* [* here indicates a reconstruction]). Only once is šb‘t preceded by k. (note the word-divider ‘.’): ‘mk ‘with you’ (1.5.V.8). There are, however, two occurrences of šb‘t preceded by the preposition k (but note no word-divider): ‘as seven’ (KTU 1.12.II.48); k šb‘t yn ‘when I am sated with wine’ (KTU 1.17.II.20). It is impossible to offer a certain translation.

5 šb‘t may be translated as ‘satiety’ or as the numeral ‘seven’. Both options receive internal support: yn ‘wine’ (I. 1) makes the former translation possible, while the close proximity of ūmn ‘eight’ (I. 3) accords well the latter. In view of other instances of k šb‘t (see preceding note), the balance is tipped in favour of following the numerical translation.

6 This is the only occurrence of ghl in the Ugaritic corpus. While ghl. ph seems to be || with nbluh the meaning remains unclear.

7 Deciding whether the homograph ph is to be translated ‘see’ (KTU 1.6.II.12, 14-15, 16-18; 1.19.I.29) or ‘his mouth’ (as in KTU 1.4.VIII.18) is difficult. Perhaps the former is to be preferred if the equally troublesome spr (see n. 3) is translated ‘count’. Lines 2-3 might then be seen to contain the poetic parallelism: ‘count...seven... ; see....eight... ’.

8 At KTU 1.4.VI.23-33 nblat is used in parallelism with išr; accordingly the former is usually translated ‘flame(s)’.
No instances of mp- are known in the Ugaritic lexicon. The same is true for m̄-m. I elect to read
m̄-m as related to m̄-m 'to come to, to reach to, to arrive at'.

At 1.96.1 the ‘evil eye’ is described as hkt · I elect to read
m̄-m as related to m̄-m 'to come to, to reach to, to arrive at'.

The curious syntax is not unknown in other Ugaritic texts; cf. ist . istm ‘one fire, two fires’ (KTU
1.2.1.32).

The meaning of istd ‘leg’ is certain. Note, however, the presence of istm rather than the expected
dual suffix –m.

I take this to be a contracted form from bky ‘to weep (for)’.

Unfortunately there are no other occurrences of mla followed by d- to help with restoration. On
thematic grounds dd ‘chest, breast’ (cf. KTU 1.23.61) becomes a possibility—perhaps we have an
expression for heartfelt lament? Due to the high degree of speculation, however, I do not venture to
include it in my translation. It is also worth considering that in KTU 1.24 d is used instead of the normal
d ‘which, that, of’ (see next note).

udm’t is nowhere else followed by d- . It is impossible to know whether we have the particle
d ‘which, that, of’ or a broken lexeme beginning d- : dmm ‘to wail, grieve, mourn’, for instance, would suit
the tearful context.

KTU 1.46
Excavation number: RS 1.009
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 16; SAU, p. 532)
Depth: Unspecified
Genre: Ritual, list (sacrifices)

Transliteration
1  [ b ym ū d t  . s h  . n  p s  . w[ in ] k b d m
[ š l m m  . in š m  . w l p  . 1 [ d g ] t]
[ ū tr . w [ ]  u p l  . g d l t  . š p n  . d q t
5 [ a ] l p  . n t  . g d l t  . b l b m r m
[ ū l t  . b ʾ l  . a r t  . š y m  . b ʾ l n p s  g
[ d l t  g d l t  . š p n  . d q t  . š r p  . w š l m m
[ a ] l p  . b ʾ l . w a r t  . š r m  . l n s
[ š m  . g d l t  . b b b m  . g d l t  . ť r š p s  w h l
10 [ m l k  . b a r ] b t  . [ ť ] r t  . y r t h s  . m l k  . b r r
[ b y m  . m l ] a t  . y q [ l n ] . y n  . a l p m  . y  r h  . ť r t
[ b ʾ l  . š p n  . d g ] l m  . w [ y n ] t q r t
[ w m t n m  . w ] l r m [ s ]  . k b d  . w š
[ š l m  . k b d  . a l p w š  . 1 [ b ʾ l  . š p n
15 [ d q t  . š p n  . š r p ] . w š l m m  . k m m
[ w b b t  . b ʾ l  . u g r ] . k b [ d ] m  . w n p s
Annexe 1. Prime Texts and Prime Content in Context

Rev.

(about 17 lines almost entirely broken away)

Up.e.

[ ] and a lung[g^9]
Notes

1 The term τ(η) is an ambiguous term found frequently in the Ugaritic texts. The term has commonly been understood as an epithet (e.g. de Moor, ARTU, p. 199) or as a clan name (Gordon, UT, p. 505 §19.2713) in the mythological/legendary Keret texts (KTU 1.14.IV.37; V.32; VI.16, 40; 1.15.1.8, 15, 20; V.20; 1.16.1.24; VI.15, 42, 54, 59). However, Wyatt has challenged these established interpretations by arguing that τ should be translated ‘votary’, an epithet that is earned by Keret in KTU 1.14.IV.37 and which thereafter “periodically reminds the reader of the seriousness of Keret’s position once the time for fulfilment is past” (RTU, p. 200 n. 115). The term τ also appears in the colophons to two mythological texts (KTU 1.4.VIII.49; 1.6.VI.57). In these instances τ is to be understood as ‘sacrificer’ (cf. n. 1 of my treatment of KTU 1.39 [p. 15, above]). The term τ (m) also refers to a category of sacrificial offering (KTU 1.39.1; 1.40.6, 15, 16, 23, 24, 32, 40, 41; 1.46.1; 1.119.8, 11; 1.121.3.4; 1.130.19; 1.173.13).

2 Here accepting KTU’s restoration with caution.

3 Note that in the Ugaritic there is no '.' between the deity and the offering. I take this as an indication that the sacrifice is intended for the preceding god.

4 Here following the reading of Caquot, de Tarragon and Cunichilos, TO, II, p. 165, despite the objections offered by del Olmo Lete, CR, p. 279 n. 71. Cf. mrm at KTU 1.12.1.11, where the meaning of mrm is uncertain; see Wyatt, RTU, p. 162 n. 5 for the various readings.

5 knp appears elsewhere with the meaning ‘wing’ (cf. KTU 1.1.II.10, 11; 1.19.III.1, 8, 12, 16, 22, 26, 30, 36). Cf. Heb. כנף and Arab. kanaf. G. del Olmo Lete, ‘Anatomia cultural en Ugarit: Ofrenda de vísceras en el culto ugarítico’, AuOr 7 (1989), pp. 123-25 (125), understands knp to be an anatomical specification (‘shoulder of ram/cow’), while Caquot, de Tarragon and Cunichilos, TO, II, p. 165 n. 81, read knp as a GN. Given Baal’s role in breaking the wings of Yatipan in KTU 1.19, perhaps b‘i knp should be seen as a GN, an epithet commemorating Baal’s beneficent intervention?

6 Is there enough room for a DN here? El, perhaps?

7 My proposed reconstruction. kmm often follows sîmm.

8 The longest day? Perhaps this is why Yarih, the moon deity, receives such a (relatively) large offering?

9 If the reconstruction of np[s] is accepted, there are two probable reconstructions. Of the seven times that np[s] is preceded by w two are linked with kdm (kdm [.] w np[s]) ‘a jug and a lung’ and three are joined with ap (ap [.] w np[s]) ‘a snout and a lung’.

KTU 1.47

Excavation number: RS 1.017
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 17; SAU, p. 532)
Depth: Unspecified
Genre: List (gods)

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ilšrn</td>
<td>The gods of Saphon</td>
</tr>
<tr>
<td>ilib</td>
<td>Ilib/the god of the ancestor</td>
</tr>
<tr>
<td>il</td>
<td>El</td>
</tr>
<tr>
<td>dgn</td>
<td>Dagan</td>
</tr>
<tr>
<td>b'iršrn</td>
<td>Baal (of) Saphon</td>
</tr>
</tbody>
</table>
Annexe 1. Prime Texts and Prime Content in Context

Notes

1 Restorations are supported by KTU 1.148. Del Olmo Lete, CR, p. 78, suggests that ārl w šmm along with ɡrm w 'mqt of l. 19 serve to deify the cosmos and to globalize the gods of the pantheon, 'a whole “Canaanite” process of mythological expansion that tends to diversify the divine in an organic way, unlike the “biblical” process that is demythologizing and unifying'.


See E. Peuch, ‘Milcom’, in *DDD*, cols. 1076-80. Del Olmo Lete’s view (CR, p. 81) is that the *mlkm* were ‘divinized kings’.

The vocalization is debatable, and ‘Shalem’ is certainly possible. See H.B. Huffmon, ‘Shalem’, in *DDD*, cols. 1428-31.

**KTU 1.48**

<table>
<thead>
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<th>Excavation number:</th>
<th>RS 1.019</th>
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<tbody>
<tr>
<td>Find location:</td>
<td>GP Room 1</td>
</tr>
<tr>
<td>Point topographique:</td>
<td>300 (<em>TEO</em>, I, p. 18; <em>SAU</em>, p. 532)</td>
</tr>
<tr>
<td>Depth:</td>
<td>Unspecified</td>
</tr>
<tr>
<td>Genre:</td>
<td>Ritual, list (sacrifices)</td>
</tr>
</tbody>
</table>

**Transliteration**

(Special note. Observe the mistake in KTU’s line-numbering at ll. 14-15.)

1 [xxx] \(\text{SRM}\)
   [xx] \(\text{UPH B}\) \(\text{L}\)
   [l] \(\text{SRM}\)
   [l] \(\text{B'LT BM}\)

5  \(\text{UT SHL N L DGM}\)
xxx . pixxn
\(\text{YPH SHT}\) \(\text{YQG}\)
\(\text{TR B IFS}\)
\(\text{B'LT SHF}\) \(\text{SF}\) [x]

10 \(\text{HGN PXXXT}\)
\(\text{RNC X}\) \(\text{RDC X}\)
\(\text{AHT LI MNZ BN X}\) [ ]
\(\text{AHT LI MKT GR}\) [ ]
\(\text{AHT LI TRRT SF D}\)
\(\text{ARB SRM}\)

low.e.
\(\text{GT TRM}\)

20 \(\text{AHT SLHU}\)

-------------

rev.

[ b]rr
[ ]
[ ]
[ ]

25 [ ]
Annexe 1. Prime Texts and Prime Content in Context

30

35

up.e.

Translation

1 birds
the sacrifice of the family of Baal
[th]ree birds
goddess of the great temples
three ... to Dagan

... ...

one \( \text{tp} \text{s} \text{sn} \text{nt} \) game bird
one \( \text{tr} \text{bi} \text{št} \) bird/bull in the fire
B'lh/his Baal place

10 \( \text{hrn} \) ... to Athtara

two[ ] for Rd[mn]
One in the chapel[ ]

15 one for the libation of [ ]
one for the offering of the [divine] mountain
one to Athtara of the fie[ld]
four birds

low.e.

the farm of Thrmn

20 one, S\( \text{lhu} \)

-------------------

rev.

[ pu]rified

[ ]
Notes

1 Insert “a pair” or “three” (cf. l. 3)? Del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 (= CR, p. 89), proposes [spr.], and translates ‘[Bookkeeping record] of birds’.

2 Perhaps restore text to [dbb]? Cf. l. 14.

3 Apparently, ḫḫ represents a variant form of ḫḫ, which is attested at KTU 2.47.13, with the meaning ‘dynasty (i.e. royal family)’, and KTU 1.16.1.10, 21, and so on, ḫḫ ‘son’. Del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 (with n. 28) (= CR, p. 89 [with n. 8]), reads ḫḫ as a royal title here, drawing attention to the empirical meaning of ḫḫ/ḥḫ at KTU 1.14.1.24 (|| ḫḫ, l. 7).


6 The interpretation of ḫḫ is disputed. Cf. KTU1.2.1.42; 2.39.8; 2.47.2; 3.1.4, 12, 13, 26; 6.14.2; 6.64.2. Discussing KTU 2.47.2, Singer, ‘A Political History of Ugarit’, pp. 718-19, speculates that ḫḫ represents a DN. This line is also taken by Pardee, ‘Troisième réassemblage’, p. 191. Observe, however, that de Moor, ‘The Semitic Pantheon of Ugarit’, p. 191, does not include ḫḫ in his list of DN, and that del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 (= CR, p. 89), translates ‘whose owner put’.

7 Here following the speculative suggestion of del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 n. 31 (= CR, p. 89 n. 12), that ḫqrn refers to an unidentified type of plant that ‘sweetens’ wild birds for offering.

The restoration to rd[m]n is highly speculative. In the light of ll. 4-5 it is possible that l belongs to the l + DN formula. Only one DN beginning rd– is attested in the Ugaritic texts. However, the identification of rd[m]n as a DN rests on the disputed interpretation of prdmn at KTU 1.3.1.2. If the reading is accepted as copulative p + rd[m]n, DN rd[m]n appears to be a minor deity associated with Baal. De Moor, ‘The Semitic Pantheon of Ugarit’, pp. 197, 204, acknowledges the uncertainty; cf. idem, ARTU, p. 2 (with n. 9). In the light of KTU 1.3, however, it is just possible that rd[m]n belonged to the divine entourage, t-ph b’l. The name rd[m]n may be compared with Gk. Rhadamanthys. See Wyatt, RTU, p. 70 n. 1, for bibliography.

9 The restoration hmn[n] is supported by KTU 1.104.16; 1.106.13, 14; 1.112.3, 8; 1.164.1. On the basis of these texts it may be appropriate to see the hmn as a structure related to the sacrificial cult and royal divination—perhaps a palace chapel. See del Olmo Lete, CR, p. 32.

Del Olmo Lete, CR, pp. 36, 90 (with n. 14), understands mkt and mzy as parallel terms: ‘sacrificial offering’ || ‘libation’. Note, however, that del Olmo Lete’s reasoning is suspect. Fundamental to his interpretation is the use of mkt [sic.] in KTU 1.40; 1.121; 1.122; 1.153—but notice that all versions of the texts read nkt! Del Olmo Lete rejects the possibility of PN mzy in the present text (cf. KTU 4.272.1) on contextual and morphological grounds.

10 Del Olmo Lete’s speculative restoration based on KTU 1.3.III.29 (bik gry il spn); see del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 329 n. 34 (= CR, p. 90 n. 15).

11 Cf. DN trmn at KTU 1.39.5; 1.102.6; 1.127.6(?). Del Olmo Lete, CR, p. 90 n. 16, proposes, on the basis of the system used in KTU 1.91, that trmn and shlu should be understood as two centers from which supplies are received. The lack of l preposition here (cf. ll. 4-5) supports the GN reading; the lack of l makes it unlikely that offerings were dedicated to trmn and shlu. The reference to gi may help to establish some kind of royal association with trmn; cf. p. 245, below.

12 Cf. KTU 1.43.12, 15, 18, 20; 1.46.18(?); 1.90.2-3; 1.164.4; 1.168.2, 9; 1.173.8.

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**KTU 1.49**

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<td>Genre:</td>
<td>Ritual, list (sacrifices)</td>
</tr>
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</table>

**Transliteration**

- 1
  - [ ] . xx[ ]
  - [ ] l [ ]
  - [ ] sl [ ]
  - [ ] pdr [ ]
- 5
  - sin ahdh [ ]
  - l [ ]
  - 'lm . kmm [ ]

**Translation**

- [ ]
- [ ]; a ram to the goddess
- [ ]; A)thirt; a ram to [ ]
- [a b]ird to Pdr [ ]
- a sheep; at once/together [ ]
- to Athtart [ ]
- eternity, ditto [ ]
Annexe 1. Prime Texts and Prime Content in Context

\[ w b \underline{\text{]]1}} \cdot \underline{\text{sin}} \]  
\[ l \underline{\text{]]2}} \cdot \underline{\text{pr}} \]  
\[ 10 \underline{\text{mit}} \underline{\text{]]3}} \cdot \underline{\text{rt}} \]  
\[ \underline{\text{ptr}} \cdot \underline{\text{k}} \]  
\[ [x]xyu[ \]  
\[ ]  
\[ ]  
\[ ]  
\[ \]  
\[ ]

rev.

\[ ]  
\[ ]  
\[ ]  
\[ ]  
\[ ]

Notes

1 A DN in itself (cf. KTU 1.50.5), or a broken form of DN \textit{pdry} (cf. KTU 1.39.15; 1.47.17)?
2 Is there room for '<(to) DN>' here?
3 Cf. 1.14.IV.34; 1.20.II.5; 1.22.I.25.
4 Or DN?

\textit{KTU 1.50}

Excavation number: RS 1.023
Find location: GP Room 1
Point topographique: 300 (\textit{TEO}, I, p. 18; \textit{SAU}, p. 532)
Depth: Unspecified
Genre: Ritual, list (sacrifices)

\textit{Transliteration}

\[ ]  
\[ ]  
\[ ]  
\[ ]  
\[ ]

\textit{Translation}

\[ ]  
\[ ]  
\[ ]  
\[ ]  
\[ ]

1 The last \( l \) has four wedges.
... 

1 [ ] Ath[tart]  
[to th]rone (of the) goddess  
[and] two to Ath[tart]  
[a ram] to the goddess, a ram to Ath[tart]  

5 [a b]ird to Pdr1, six [sheep]  
[they are sacrificed eternity, d[itto; ]]  
and to the night2, a pair of birds; and[3]  
ditto (a pair of birds); and (when) there is not a bird[ ]  
and 100, hair/wool? [4]  

10 and vulture and npt[5]  
and silver will be prepared [ ]

Notes

1 A DN?
2 A DN?
3 Is there room for '<(to) DN>' here?
4 Restore to y’db?
5 Though the form npt is a hapax, the setting in which appears suggests that it be understood as a cultic commodity.

KTU 1.53
Excavation number: RS 1.003
Find location: GP Room 1
Point topographique: 300 (TEO, p. 19; SAU, p. 533)
Depth: Unspecified
Genre: Ritual, list (sacrifices)

Transliteration

... 

1 [ ]x[
[ ]b/db/d[
[ ]q . mr[
[ ]n/a . mr[xxx ]ydm[

5 [ ]nbi . ilm . w . b . h[mn 1]
[ ]ttbn . ilm . w . x[
[ ]w . kšu . b’lt . bh[tm
[ ]li . b[ gdl . b/d[
[ ] .  . nkt [ ]x[

10 [ ]xx[ ]

...
Annexe 1. Prime Texts and Prime Content in Context

Translation

... 1
[ ] [ ]
[ ] [ ]
[ ] [ ]
[ ] [ ] hands[

5 [ ] dwellings of the gods and in chapel
[ ] you will return (to) the gods. And
[ ] the throne\(^3\) of the goddess of the sanctuaries
[ ] god of the sanctuary, a cow;
[ ] a ram[ ] palace [ ]

10 [ ] [ ]
...

Notes

1 KTU notes the proposal made by P. Xella, *Baal Hammon: Recherches sur l’identité et l’histoire d’un dieu phénico-punique* (CSF, 32; Rome: Consiglio Nazionale della Ricerca, 1991), p. 171 n. 7: ‘Hammon’. But there are a number of other possibilities: (the month of) *ḥyr*, *ḥmš* ‘fifth’, *ḥršn* ‘sacred mountain’ and *ḥmn* ‘tent’ (the latter two to ‘dwellings of the gods’). Perhaps *ḥmn* should be translated as ‘chapel’, a reading supported by KTU 1.104.16, 1.106.9-1511; 1.112.2-8, 17-19; 1.164.1? See del Olmo Lete, CR, p. 32. An interesting possibility is thrown up by Heb. *ḥṣ[r]* ‘sun-pillar, idol of Baal’.

2 *ḵšt*, a variant form of *ksa*, appears only here and in KTU 1.57.4.

KTU 1.55
Excavation number: RS 1.037
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 19; SAU, p. 533)
Depth: Unspecified
Genre: Myth?

Transliteration Translation

... 1[ ]
[ ]
[ ]
[ ][

5[ ]
[ ]
[ ][

... second/two\(^1\)[ ]
[ ]
[ ][

... 4 throne\(^4\)[ ]
[ ] [ ] [ ]
[ ] [ ] [ ]
Notes

1 The presence of memberOf in 1.6 (cf. n. 6) argues in favour of reading the f fem. form of numeral memberOf ‘two’ here. A number of other restorations remain possible: memberOf ‘lyre-player’ or ‘Octavia’ (KTU 1.16.1.29; see Wyatt, RTU, pp. 211 n. 155, 233 n. 209 for bibliography and discussion); memberOf ‘to fear’ (KTU 1.5.1.7; 1.6.VI.30); memberOf perhaps meaning ‘Cord-Cutter’ (KTU 1.24.47; see de Moor, ARTU, p. 145 n. 37); as well as the PNs memberOf (KTU 2.44.14; 4.55.23; 4.80.4), memberOf (KTU 4.658.1.11) and memberOf (KTU 4.153.8). The restoration and translation offered above are provisional

2 While the pronoun memberOf is usually found as a suffix (see I. 4), there are occasions when it is written as separate word (e.g. KTU 1.5.1.7). Note also the use of independent memberOf following the verb memberOf: trsh . memberOf ‘she washed him’ (KTU 1.16.VI.10). It is worth noting that memberOf ‘washing, bathing’ had religious significance (KTU 1.14.II.9-10; III.52-53; 1.41.3; 1.46.10; 1.87.3; 1.105.19-20; 1.109.2) was sometimes associated with particular days (‘day of fullness’, KTU 1.46.10; ‘thirteenth’, KTU 1.41.3; 1.87.3; ‘fourteenth’, KTU 1.109.2; ‘eighteenth’, KTU 1.105.19-20), and that ritual purity came to an end ‘at sunset’ (KTU 1.41.53-54; 1.46.10; 1.87.55).

Washing and rouging are elsewhere found together as a:b components in parallelism: KTU 1.14.II.9-10; III.52-53; 1.19.IV.41-42. It seems that the king, in particular, was concerned with ritual purity (KTU 1.41.3; 1.46.10; 1.87.3, 55; 1.105.19-20; 1.109.2).

Reading memberOf allows for the translation ‘on the second (day)’, which would provide a happy parallelism with I. 6 (see n. 6). However, memberOf ‘serpent, dragon’ is also possible (KTU 1.3.III.41; 1.5.1.1, 2, 28, 29; 1.17.VI.14; 1.19.IV.61). If the initial letter is d rather than b (KTU is undecided}, memberOf, apparently some kind of divine weapon (1.65.15), should be considered. All this is to take b/dm as a complete (albeit damaged) lexeme; it remains possible that letters have been erased. The adjacent lacuna makes it impossible to know whether memberOf represents a complete or broken lexeme. At KTU 1.2.III.17 and KTU 1.6.VI.27 memberOf appears to have a meaning synonymous with and parallel to memberOf ‘throne’. The meaning of memberOf at 1.82.2 is less clear; del Olmo Lete (CR, p. 374) translates ‘curse’ but gives no etymological explanation. Perhaps, then, we should see memberOf--as a damaged memberOf verb with 1st c. sing. prefix (a–)? Only five words beginning memberOf–are known: (1) memberOf a unit of dry measure (KTU 4.14.3-4, 9-10, 16-17; 4.263.3-4, 6-9); (2) memberOf ‘twitch’ (so de Moor, ARTU, p. 268, but with no discussion; KTU 1.20.I.9); (3) memberOf ‘cymbals’ (KTU 1.19.IV.27); (4) memberOf ‘Lotan/Leviathan’ (KTU 1.5.1.1, 28); (5) memberOf ‘tongue’ (so Wyatt and del Olmo Lete, who do not explain how they reach this conclusion; KTU 1.2.I.32). Because none of these is a verbal form, there is no precedent in the Ugaritic corpus for reading anything other than memberOf here. Thus, the translation ‘throne’ is followed with hesitation. (It is also interesting to consider that there may be a thematic continuity between the translation ‘throne’ and the figure for whom bathing and ritual purity were a particular concern—the king [cf. n. 2].)

6 memberOf has a variety of meanings: memberOf ‘third, third, thrice’ (KTU 1.41.3; 1.49.8); memberOf ‘to plow’ (KTU 1.5.VI.21; 1.6.I.5); memberOf ‘bronze, copper’ (KTU 2.32.5, 6; 4.268.2; 4.280.2, 5; 4.626.3). memberOf preceded by b is found elsewhere in the Ugaritic texts: ‘on the third day’ (KTU 1.22.1.25; 1.49.8; 4.279.3); ‘in the third year’ (KTU 4.168.12; 4.182.60); ‘in/on the third’ (whether day or year not specified) (KTU 4.616.1).
Interestingly, specific ritual events are said to take place at sunrise ‘on the third day’ (ḥylḥ) in KTU 1.14.1V.34 and KTU 1.20.II.5—a possible indication that the third day had some religious significance.

In light of KTU 1.41.3 and KTU 1.87.3 (cf. n. 2), where ritual bathing occurs on the thirteenth day, perhaps the text should be restored to *b ylt [*ṣrt? in KTU 1.14.1V.34 and KTU 1.20.II.5—a possible indication that the third day had some religious significance.

Again the lacuna obfuscates translation. It is not possible to decide whether ḫmn is to be read as (1) undamaged *ḫmn ‘to be weakened, to lower’ (found as pass. part. ḫmnmn, KTU 1.23.40, 44, 47); (2) ḫmn minus imperfect prefix (yḥmn, KTU 1.23.37); or (3) an instance of 3 masc./fem. sing. pronominal suffix (–m) appended to a (now broken) word ending –m. In addition, the fact that KTU reads ḫmn (note the use of roman) indicates that the reading is itself uncertain.

It is tempting to restore brr ‘clean, pure’, which appears frequently in a bathing context (KTU 1.41.3; 1.46.10; 1.87.3, 55; 1.105.19-20; 1.109.2). However, a number of arguments can be offered against such a restoration. First, several other words in the Ugaritic lexicon begin b–. Second, it is always possible that what we have here is preposition b– attached to a word beginning r– (or, for that matter, a ‘weak’ verb from which an initial letter [e.g. n or y] has been lost). Finally, a survey reveals brr never follows a word ending –mn (see n. 7) in any of the extant texts.

**KTU 1.56**

Excavation number: RS 1.044
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 19; SAU, p. 533)
Depth: Unspecified
Genre: Ritual?, list (sacrifices)?

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<tr>
<td>1 *[ ]x[ ]</td>
<td>[ ] [ ] [ ]</td>
</tr>
<tr>
<td>*w b[</td>
<td>and [ ] [ ]</td>
</tr>
<tr>
<td>ilib[</td>
<td>Ilib[ ]</td>
</tr>
<tr>
<td>alp. [ ]</td>
<td>an ox [ ]</td>
</tr>
<tr>
<td>5 ilib[ ]</td>
<td>Ilib[ ]</td>
</tr>
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<td>...</td>
<td>...</td>
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<td>rev.</td>
<td>...</td>
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<tr>
<td>t’r[b/k</td>
<td>he will en[ter?</td>
</tr>
<tr>
<td>algt[</td>
<td>ewe[ (s?) ]</td>
</tr>
<tr>
<td>nb[</td>
<td>[ ]</td>
</tr>
<tr>
<td>x[</td>
<td>[ ]</td>
</tr>
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**Notes**

1. Restore text to *w b[ urbt. ]? Cf. KTU 1.109.19, which provides the only other occurrence of ilib preceded by *w b.

2. If the above restoration is accepted as (at least) a possibility, the text might read ilib[ § 1].
Annexe 1. Prime Texts and Prime Content in Context

**KB 1.57**

Excavation number: RS 1.046
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 20; SAU, p. 533)
Depth: Unspecified
Genre: Ritual?

**Transliteration**

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1 [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
   [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
   [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
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**Notes**

1. While the reading *stm* is unprecedented in the extant texts, *ltm* is found at KTU 1.19.IV.27, where it stands parallel to *mrqdm 'castanets'* (cf. KTU 1.108.4-5). It is, of course, possible that letters have been lost to the lacuna. A search for words ending in *ltm*, as well as words ending in *-ltm* or *-lt* capable of taking an *m* suffix reveals two possible restorations: (1) PN *ilm* (KTU 4.86.16); (2) *ill* 'goddess' + the du. (or plur.) suffix. The latter form appears twice in the DN(?)* iltm. hamtym 'the (two) strangling goddesses' (so Gordon, *UT*, §19.982) at KTU 1.39.18 and KTU 1.102.13. Note, however, the presence of *r* in the present text which would seem to preclude a reference to *ilm. hamtim*.

2. The fragmentary state of the text prevents us from knowing whether or not *qdsm* is a damaged lexeme. *qds* appears frequently in the texts, and is normally translated 'holy' (KTU 1.3.1.13), or 'shrine, sanctuary' (KTU 1.3.III.30; IV.20; 1.14.IV.34). Note also that *qds* is found as a component of the DN *qds w ammr* (KTU 1.4.IV.2-3, 8, 13; 1.123.26) as well as GNS *mdbr qds* (KTU 1.23.65) and *dmt qds* (KTU 6.643.4-7). Prefixed and suffixed forms are also attested. *qds* may represent the fem. plur. of *qds* or DN at KTU 1.81.17, and forms a part of the PN *bn qds* (KTU 4.69.V.11; 4.412.I.11). *mqdsm* also seems to have the meaning 'shrines' (KTU 4.609.15). The *qds* appear to have been a class of priests (KTU 4.29.3; 4.36.2; 4.38.2; 4.47.1; 4.68.73; 4.126.7; 4.412.I.18; 4.752.5). *kss*, a variant form of *ksa* (see n. 5), appears only here and in KTU 1.53.7.

3. There is some uncertainty as to how many words beginning *ps*—appear in the Ugaritic lexicon. *ps* at KTU 1.17.VL.43 'sin' is beyond doubt (cf. Heb. *שִׁם*). Whether or not *ps* should be considered depends upon which text edition is consulted: at KTU 1.93.3 *ps* reads *b pšy* while *b npšy* is offered by *KTU*. (For a discussion of KTU 1.93 see Caquot, *TO*, II, p. 37-39.) However, it is noteworthy that the conjunction *p* 'and, when' is prefixed to *ślm* (KTU 2.2.4) and *ślm* (KTU 2.5.3).
While the epithet ‘lt. bhtm ‘goddess of temples’ occurs frequently in the Ugaritic texts (KTU 1.39.26; 1.41.5, 26; 1.53.7; 1.87.6, 29; 1.91.14; 1.105.2; 2.31.48; 4.182.33), it is worth considering that bhtm is not preceded exclusively by ‘lt. Cf. urbt. bhtm ‘a window in the house’ (KTU 1.4.V.51, 53, 61, 64; VI.5, 8, 22); hš. bhtm ‘house builders’ (KTU 4.35.I.16; 4.38.6; 4.47.10; 4.183.I.1; 4.609.18; 4.630.9); hš. bhtm: tbm ‘quickly! let a house be built’ (KTU 1.1.III.27; 1.31.10; 1.4.V.51, 53). Note also b’dh. bhtm ‘behind her the house’ in l. 70 of KTU 1.100, a text which makes frequent use of ksa (II. 7, 12, 18, 23, 29, 34, 39, 44, 49, 50). A survey of the distribution of bhtm and the variant forms ksa/ksu/ksu/kšu may help to decide whether KTU’s restoration is justifiable. The following are attested in the Ugaritic corpus: ‘lt. bhtm* and ksa (KTU 1.55.5*, 6* if KTU’s reconstruction is accepted); ‘lt. bhtm and kšu (KTU 1.53.7). The following are not found: ‘lt. bhtm and kšu; ‘lt. bhtm and ksi. (The sigla * and † are used here to indicate respective line locations.) In view of the fact that ‘lt. bhtm is never attested in close proximity to the forms ksa/ksu/ksi, and only once appears alongside the variant kšu (KTU 1.53.7), KTU’s reconstruction may be called into question. But note that KTU 1.53.7 reads kšu. ‘lt. b[hm].

While the pronoun nn is usually found as a suffix, there are occasions of it being written as a separate word (e.g. KTU 1.5.II.7). It remains possible, of course, that we have a lexeme beginning nn–. A number of possibilities are available: PN nn (KTU 4.52.11); nni a certain kind of plant judging by the hippiatric medical texts (KTU 1.71.14, 22; 1.72.22, 32; 1.85.15, 26; 1.97.13) and GN (KTU 4.355.18); nnu GN (KTU 1.91.24; 4.68.23; 4.621.2; 4.684.5; 4.693.38; 4.770.9); PN nnd (KTU 4.147.15); [bn] nnr (KTU 4.69.VI.2; 4.607.29).

A number of words beginning mg– are known: mgdl ‘tower’ (KTU 1.14.II.21, 22; IV.3; 1.18.I.31; 1.39.11; 1.119.12; 7.47.3); mgdly GN (KTU 4.244.10; 4.417.11); PN bn mgdl (KTU 4.69.VI.33; 4.76.2; 4.633.11; 4.761.4); mgmr ‘month name’ (KTU 1.81.16; 1.148.42 [according to the reading of TU not KTU]; 4.168.12; 4.182.38; 4.192.1; 4.316.1, 3); mg ‘to beseech (with gifts)’ (KTU 1.4.1.21; 1.8.I.1); PN bn mg ‘a North Syrian(?) state (KTU 2.33.10; 3.1.6); mg perhaps a young animal or offering (KTU 1.16.VI.18, 21; cf. Heb. א[יא] to be brought near, to be offered’ hoph. part. א[יא]).

**KTU 1.58**

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**Transliteration**

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**Translation**

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<tr>
<td>1</td>
<td>[</td>
<td>[</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[</td>
<td>a c]ow?</td>
<td>[</td>
</tr>
<tr>
<td></td>
<td>[</td>
<td>D]dmś[</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>[</td>
<td>lli]</td>
<td>b a ram B[aal]</td>
</tr>
<tr>
<td></td>
<td>[</td>
<td>Ya]rih a ram</td>
<td>[</td>
</tr>
</tbody>
</table>
Notes

1 My translation here follows KTU's reconstruction. However, on checking the texts I can find no instances of ' preceded by gdlt. There is, perhaps, reason to question KTU's reading. On the other hand, bilt : 'nt appears 44 times (22 of which are certain attestations, the other 22 reconstructed). Other occurrences of lt. followed by ' are bt. ilt. 'šrm (KTU 3.24; 173.26); aklt. 'gl (KTU 1.108.9); qlt. 'l (KTU 49.5.12). We should also bear in mind that the ' may, in fact, be the first wedge of a š.

2 On comparing the other occurrences of ' š ' preceded by -b in the extant texts three options suggest themselves: ilib (KTU 1.109.15, 19; 1.148.1, 23), hlib (KTU 1.109.16) and šqr šb (KTU 1.40.9).

3 Of the four occurrences of ' ilib . š ' (see above note), two are followed by b (none are followed by dy): b 'l alp (KTU 1.109.19) and b 'l ugrt (KTU 1.109.16). The restoration b 'l is feasible and is offered here with caution.

4 There are no definite examples of ' ša ram , a ram ' in the extant texts. It is likely that the second š begins another word, perhaps špš, šlim or šrp. Given that Yarih is elsewhere found in close context with špš (cf. KTU 1.24.3-4; 1.43.11, 16) the restoration yršb . š . ššpš deserves consideration.

KTU 2.3

Excavation number: RS 1.013 + RS 1.043
Find location: RS 1.013: GP Room 1
RS 1.043: GP Room 1
Point topographique: RS 1.013: Room 1
RS 1.043: Room 1
Depth: RS 1.013: Unspecified
RS 1.043: Unspecified
Genre: Letter

Transliteration

... 1
[ ]x[ ] 1
[ ]xty . l[ ]
[ ]xtm . w š[ ]
[xx]x . w . kl . hw[ ]
5 w[ . x]x . brt . l b'[1]
u[xx]šhr[ . ] x uš[ ]
b ugrt . w ht . a[ ]
w hm . at . trgm[ ]
w sip . [d]b hwt[ ]

------------------------------

10 w ank . ušbš[ ]
ank . n'kn[ ]
Annexe 1. Prime Texts and Prime Content in Context

$kst. l[x]. x[ ]$
$w. hw. uy. 'n[ ]$
$lytn. wrgm[ ]$

15  
$wyrdnm. an[ ]$

----------------------------------
rev.  
[xx]. ank . lkm[
$ly. ank. aššuk$
$w hm. at. trgm$
$p adrm. ğrm$

20  
$w ap. ht. k škn$

----------------------------------
----------------------------------
----------------------------------
wmJnn[ ] nmk
ištš . [p] rgymy
[m]ad . r[x]p̄t
[xx]x[xxx]t . yd't

25 [xxxxxxx]gm
[xxxxxx]x . kl lh
[xxxxxx]y
[xxxxxxx]
[xxxxxxx]xr
...

1 The joining of the fragments in ln. 1-7 is hypothetical; cf. Herdner, CTA, p. 143.

Translation

...  

1  
[ ] [ ]
[ ] [ ]
[ ] [ ]
and [ ]
[ ] and every word1

5  
and[ ] a contract2 with [my] lor[d]3
[ ] 4 [ ] 5[

in/at Ugarit and now6[
and them. Come! You will say[ ]
and 7 [[that which]] is in [my/his8] words9[

----------------------------------

10  
And I10[
I 11
garment [ ] [ ]
and he [ ] [ ]
for he gave and spoke[ ]
and he descended [ ]
-------------------------------
rev.
[ ] I to you[
for my part I will bring you out[and them. 'Come!', you will say
(with a) mighty voice, 'generations' [ ]
and a court now as a dwelling'.
-------------------------------
-------------------------------
And our lad[ ] with you
[voice] my word(s)
[of pow]er[ ][girl/Pgi]
I know
everything to him
-------------------------------
-------------------------------

Notes

1 Reading pron. hw 'he' or restoring hwt 'him' makes for difficult syntax. I propose a restoration to
hw[t, that is, hwt n 'word'. Cf. n. 7 to l. 9.
2 On the basis of KTU 2.8.4 and KTU 2.19.3 the translations 'contract, covenant, agreement' (cf.
Heb. n·'l~) seems most appropriate. (Note that brt appears only in letters found at Ugarit.)
3 KTU's restoration is not explained. Note that KTU 2.8.3 read brt . Ibk. If KTU's restoration is
accepted, we may have a reference to a 'husband, owner, lord, Lord/Baal' (the semantic range of b't is
particularly broad). It remains a possibility that we are dealing with a PN beginning b'- (see the list of
PNs in Gordon, UT, p. 509) or that b 'r 'to pillage; to turn down, disappoint; to lead' should be restored
here. Provisional acceptance of KTU's restoration raises the question of whether a pron. suffix has been
lost to the lacuna on the right edge of the tablet. Within the letters discovered at Ugarit, a number of such
forms are attested: b 'lh KTU 2.47.1.2; b 'lk KTU 2.18.4; 2.39.13, 19. Especially interesting is b'ly, which
is attested frequently in the letters: KTU 2.23.2, 8, 10, 17, 19-20, 24; 2.33.22, 26; 31, 33; 2.35.1, 5, 16,
19; 2.39.8, 10; 2.40.1, 5; 2.42.1, 4, 6, 10-11, 13; 2.45.11; 2.49.14; 2.50.2; 2.51.2; 2.55.3; 2.61.2; 2.63.1;
2.64.10, 13, 17; 2.70.28; 2.75.6; 2.79.6, 22, 24; 2.82.2, 4, 6-8, 11; 2.83.5. (Cf. the PN[?] b'ly in KTU
4.69.VI.4; 4.75.1.6; V.5-6; 4.80.14; 4.116.3; 4.360.7; 4.389.6; 4.710.8; 4.757.3.) Note that KTU 2.42.22
provides the only instance of b'lh + pron. suffix preceded by l in the Ugaritic corpus.
4. The formula KTU (KTU 3.10.5, or an otherwise unattested PN. (Note that at KTU 2.42.11 TU reads yshr, but KTU offers yšhr.)

5. Only once is a 1 c. sing. imperf. attested with the u form of aleph (uha 'I may enter', 1.100.72), but this may be explained as a scribal error. It seems likely that uš representing a broken lexeme. A number of words beginning uš– are known in the Ugaritic lexicon: ušn 'gift' (KTU 1.14.III.31, V.43, VI.13; 1.121.2, 10; 7.33.2); DN ušhr (KTU 1.115.2, 12); DN ušhry (KTU 1.39.13; 1.43.22; 1.47.24; 1.81.22; 1.102.2; 1.118.23; 1.148.8; 4.618.10); PN ušy (KTU 4.147.12); ušk 'testicle' (KTU 1.11.2, cf. Heb. יָשָׁר); uškn GN (KTU 4.27.3, 14; 4.68.32; 4.119.5; 4.288.2; 4.296.16; 4.309.1; 4.375.2; 4.380.18; 4.384.6; 4.629.10; 4.685.6; 4.693.17; 4.715.1; 4.750.6; 4.772.5; 4.777.5; 4.781.6); uškny GN + gentilic (KTU 3.10.5, 7; 4.33.21-24; 4.297.1, 6; 4.335.13; 4.339.13-14; 4.386.4, 12); uškny masc. pl. (KTU 4.261.13; 4.300.1; 4.335.1). ušn (= u + šn) ‘or sullied/marred’ (KTU 1.40.28, 30, 32, 36, 39-40; 1.84.4, 6, 8, 14, 19, 22; 1.121.2, 10,); ušpgt a type of garment (KTU 1.43.4; 1.92.26); PN ušryn (KTU 4.75.II.9).

6. The formula w htr 'and/but now' is followed elsewhere by words beginning a-: w htr aby 'and/but now my father' (KTU 2.17.9); w htr . aby 'and/but now my brother' (KTU 2.14.10); w htr . ank 'and/but now l' (KTU 2.33.11).

7. sip is found only here and at KTU 1.2.II.4, in a portion of text that is so fragmentary that context is unable to offer any clues.

8. Cf. n. 9. A pron. suffix may have been lost in the lacuna. hwt is attested with –h suffix at KTU 1.2.IV.6; 1.19.II.26; III.7, 22, 36. hwt with –y is known from KTU 1.4.VI.2, 15; VII.25.

9. The homograph hwt has a range of meaning. hwt 1 represents both gen. 'his' or acc. 'him, of him' (passim). Alternatively it is possible to read hwt 2 'word' (KTU 1.4.VI.2, 15; 1.5.I.13; 1.6.IV.35). The latter translation is preferred in view of the close proximity of the verb rsgm. In the texts just listed, hwt frequently stands || to thm or rsgm. Note that rsgm appears at ll. 8, 14, 18, 22 (and l. 25[?]) cf. n. 19 of the present text. Translation is conjectural given the fragmentary state of the text.

10. Cf. n. 5. Is it possible that this hapax represents a PN?

11. KTU's reading of the text is contested by TU which offers n[-jn.]

12. uy is a hapax. The translation 'and/or my' is possible (u is a less common form of w conjunction), but remains obscure in the fragmentary context. Perhaps uy represents a PN?

13. KTU's transcription is not supported by TU, which reads ašu w. Here following the translation offered by Sivan (GUL, pp. 100, 153).

14. Once again, TU offers a variant reading: w . drm . 'tr. The above translation tentatively follows KTU. Provisionally I take drm to be an alternate form of the more common drm.

15. I cautiously take this to be an occurrence of the long –m form of the more common –n pron. suffix.

16. The readings of KTU and TU (which gives ḫṣš.), present another hapax.

17. I take this to be a variant form of mid 'much, great, abundance'. The form mad is attested at KTU 1.14.II.35; IV.15 (cf. Heb. יָשָׁר). Note also PN bn mad KTU 4.723.6.

18. In view of what has preceded, it is tempting to read ḫgm as gm 'voices', or else to restore r|gm 'word' (cf. l. 12), ḫ|gm you will say' (cf. ll. 8, 18), or similar.

19. Ifpgt is considered here to be a complete lexeme, it becomes possible to translate 'girl, lass' (KTU 4.102.2, 6, 11, 18-19; 4.349.3) or as PN Pughat (KTU 1.19.I.34; II.1, 6; IV.28, 50, 55).

KTU 2.4
Excavation number: RS 1.018
Find location: GP Room 1
Annexe 1. Prime Texts and Prime Content in Context

Point topographique: 300 (TEO, 1, p. 17; SAU, p. 532)
Depth: Unspecified
Genre: Letter

Transliteration

1  l. rk. khm

------------

thm. m[lk]
yslm. [lk. llm]

5 tls[k. tg]rk
t'zz[k. 'my. slm]
w t[tb. ly. slm]

------------

[xxxxxxxx]sil
[xxxxxxxx]silt

10 [xxxxxxxx]

low.e.

[xxxxxxxx]

rev.

[xxxxx]x
[xxxxx. slt]
[xxxxx]km. lm

15 [xxxx. slm]
[mk]hd. sd. hwt
[mk]hd. sd. gtr

------------

ht. ysm'. uhy
l gy. wyh't. bas

20 w ytm. lm. bdhm
bd. ihqm. gtr
w bd. yrhd

up.e.

b'1

------------

1 Lg. bs

Translation

1 To the Chief of the Priests
say!

------------
Message (from) the king
May there be peace [to you,] may [the gods]s
see to [your] welfare, [may they protect you,]
may they strengthen [you]. With me (there is) peace,
now reply to me (of) your [well]being

[ he asked²
[ you asked

low.e.
[ ]

rev.
[ ]
[ you [as] ked
[ why?

field of gr³
[ his field
[ field of gr

Now, listen my brother,
to my voice. Therefore may the men be deprived⁵
and they will give (to) the gods that which is in their hands
from the hands of ihqm (to) gr
and from the hands of yrhd (to)

up.e.
Baal

Notes

1 Although there is no overt connection between rb khnm and the cult here or in any other Ugaritic
text (cf. KTU 1.6.VI.56; KTU 6.6–6.10), on the basis of the expectation created by use of activity of the
Chief Priest in neighbouring cultures, it seems reasonable to suspend the normal principles used to
identify cultic terminology. As a result, the term rb khnm will be admitted as an honorary item of cultic
vocabulary.

2 The lacuna makes it difficult to be certain that a prefix has not been erased (the same applies for the
ll. 9 and 13). The gender and voice are, by necessity, conjectural.

3 The basic meaning of gr (judging by the Aram. ʼנ, cf. syllabic gašru) is ‘powerful, strong’. A
number of texts make reference to sing. gr (KTU 1.43.11, 14; 1.108.2, 6; 7.38.9) as well as the plur. grm
(KTU 1.43.9, 17, 19; 1.109.26; 1.112.18, 19, 20). Pardee (Textes paramythologiques, p. 317) proposes
that the Gathru gods should be identified as the chthonian deities Shapsh, Yarih and a god called Gathru
(cf. the texts just listed). If the translation of ll. 21–23 proves to be acceptable, it is interesting to note the


parallelism between the Gathru and Baal. A PN reading of *gtr* is also possible given the appearance of *ihqm* and *yrrhd* in ll. 21 and 22.

4 The readings of *KTU* and *TU* differ here and in the following line. *KTU*‘s restoration to *mk|h|d* is unprecedented. *TU*‘s transcription *k|h|d* offers more scope. While *k|h|d* would be *hapax*, *rh|d* is known from 1.4.III.8 and possibly 4.131.3 (*KTU* reads *rh|d* while *TU* has *rh|d*). Due to the limited number of attestations, the meaning of *rh|d* remains obscure. (It is tempting, in view of Heb. יָרָד ‘to observe with jealousy’, to force *rh|d* into the present context—using 4.131 as a bridge; jealousy would certainly provide a convenient scenario which led to the redistribution of lands. Without an examination of the tablet the urge to force *rh|d* into the present context must be resisted!)

5 Cf. *KTU* 2.47.16; 2.61.5.

---

**KTU 2.5**

Excavation number: 1.020
Find location: GP Room 1
Point topographique: 300 (*TEO*, l. p. 18; *SAU*, p. 532)
Depth: Unspecified
Genre: Letter

**Transliteration**

1  l r[i][§]   ]
   ypt . ‘§[   ]
   [([h]l)p sm . x[   ]
   btk . bx[   m]
5  [b][§]
   [g][   ]
...  

**Translation**

First of all 1
   a cow 2, bird((s)) 3
   and 4 peace  
   in the midst of  
   reach you  5  
   lord/master/Baal  
   ...  

**Notes**

1 Dijkstra (‘Ugaritic Prose’, p. 152) speculates that there may be some connection between KTU 2.5 and 2.2; the latter text, it is proposed, is a wisdom text perhaps dictated as a scribal exercise. Following Dijkstra some connection would be seen between l. 1 of the present text and the first line of KTU 2.2: [l] *ris . ri|v* . §[lm].

2 The homography ypt may be translated as noun ypt ‘cow’ (*KTU* 1.10.III.3; 1.143.1) or as a verbal form derived from *pty/w*, a verb having the approximate meaning ‘to entice, seduce, test’ (*KTU* 1.23.39).

3 Only two entries in the Ugaritic lexicon have the initial letters *ypt*: *§‘tree, vine’ (e.g. *KTU* 1.16.III.3; 1.23.66); *‘tree(s)’ (e.g. *KTU* 1.41.24, 36; 1.48.17).

4 *TU* reads no trace of *h*.

5 *gyk* is found nowhere else in the texts. Perhaps we have here a grapheme spanning two lines. Note the form *ymgyk* ‘may they reach you’ at l. 8 of KTU 2.2, a text which displays similarities with the present text (cf. n. 1). This restoration accords with *KTU*‘s reading of a *m* in l. 4.
Annexe 1. Prime Texts and Prime Content in Context

**KTU 2.6**

Excavation number: 1.021
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 18; SAU, p. 532)
Depth: Unspecified
Genre: Letter

Transliteration

1  thm . hl[ ]
   l  pzy . ob[y]
   w l  gpn  r[gm]
   yšlm . lk[m]

Translation

Message (from) hl[1 ]
To pzy2 [my] father
and to gpn3 [say]:
may there be peace for yo[u]

5 [f[m]. tgrkm]
[tl][mkm]

[may] the gods [see to your welfare]
[may you have] well[being]

-------------

xxš[ ]
[ ]

h[ ]
[ ]

10 x[ ]
[ ]

w[ ]
[ ]

w[ ]
[ ]

low.e

w[ ]
w[ ]  rgm

t[ib ]

[ ]
[ ]

may you ret[urn a message4 ]

rev. uninscribed

Seal impression in lower part.

**Notes**

1 No PNs beginning hl– have so far been found in the Ugaritic texts. Given the position of hl[ at the head of the text (cf. KTU 2.10.1; 2.16.1; 2.39.1), it seems likely that a PN was originally to be read here.
2 Hapax.
3 gpn is instantly recognisable as a component in the DN gpn . w ugr, the binomial messenger(s) of Baal in the mythology (KTU 1.3.III.36; 1.4.VII.54; VIII.47; 1.5.1.12; 1.8.II.5-6). gpn also means 'vine' (KTU 1.23.9-11), the plural form gpnm carries the sense 'trappings' (KTU 1.4.IV.7, 12; cf. Heb. נַחֲלָב); the GN gpn is also attested. (The meaning of gpn lk at KTU 2.31.34 remains obscure.) Most notably for the present text, PNs bn gpn (KTU 4.245.1.13; 4.261.24) and gpn bn tly (KTU 4.339.20) are known in the texts. I elect to read gpn as PN here in view of the context.

**KTU 2.7**

Excavation number: RS 1.026 + RS 2.[025]
Find location: RS 1.026: GP Room 1
Annexe 1. Prime Texts and Prime Content in Context

Point topographique: RS 2,[025]: GP Room 1
RS 1.026: 300
RS 2,[025]: 300
Depth: RS 1.026: unspecified
RS 2,[025] unspecified
Genre: Scribal exercise

Transliteration

1 [ ]l[ ]
   [ ]xmt[ ]
   bk[ xxx]t . yqh[ ]
   w ' [xxx]xrkb/d[ ]
5 [xxxxxx]x .d[ ]
low.e.
   bql[xx]xxk
rev.
   w tšt qdnt 1 . §[ ]
   hm

----------

1 wḏuqtydn, division of the consonantal cluster uncertain.

2 Or tškn n n n?

Translation

... 1 [ ]l[ ]
   [ ] [ ]
   1[ ] he will take [ ]
   and [ ] 2 [ ]
5 [ ] [ ]
low.e.
   with a voice 3 [ ]
rev.
   and you/she will place qdnt 4 [ ]
   them 5
----------

And may the king live.
10 But how? Behold you will establish him

Notes

1 Only two words in the Ugaritic lexicon begin bk-: bky ‘to weep’ (KTU 1.14.31, 39; 1.6.14, 25; 1.107.37.41; cf. Heb. "תובך"); bkr; 'first-born' (KTU 1.13.38; 1.14.3.40; VI.25; 1.15.11.16; cf. Heb. "ለコーヒー"). It remains possible (if not likely) that bk- represents prep. b prefixed to a word with k as initial letter.

2 The lamentable state of the text precludes a certain reading. Reading rkd presents a hapax. rkb ‘to ride’ is well known as a component of Baal’s epithet rkb ‘rpt ‘Rider of the Clouds’ (e.g. KTU 1.2.IV.8, 29; 1.3.II.40; III.38; 1.4.III.11, 18). The damaged context allows for the possibility that we have here an incomplete reference to mrkbr ‘chariot(s)’ (e.g. KTU 1.14.II.3, 24; III.36; V.37; VI.7; 2.31.31; 4.447.2-8). Note also that the (gentilic?) form rkby suggests GN rkb (KTU 4.63.II.35; 4.346.1; 4.379.8; 4.683.18). The transcription and translation of prkbld[ at KTU 7.47.6 remains obscure.

3 bql in the hippiatric texts KTU I.71.25 and KTU I.72.34 appears to have the meaning ‘groat(s), hulled grain’. It is possible that we should read a broken lexieme, perhaps with the particle b as prefix: (1) b + q1 ‘in/with a voice’ (cf. Heb. "קו"; (2) b + q1 ‘in prostration’ (*q1 ‘to fall’; cf. y’r mt bqlh ‘Mot is aroused in his prostration’ [KTU 1.6.VI.11]).

4 The division of the wedges is unclear and makes interpretation very difficult. Gordon (UT, p. 494 § 19.2470) speculates that the otherwise unattested verb fqd (cf. Heb. "To be awake, watchful") is present here in either Gt or St form. Importantly, however, Gordon did not read a final t, a fact which calls his reading into doubt. In the above translation I elect to read the verb *fy t ‘to place’. Regrettably, qdnt eludes translation at present, but appears to be a fem. plur. noun.

5 The homograph hm has a variety of meanings: hm 1 ‘if’ (KTU 1.6.III.2, 3; 1.23.42, 71-72; cf. Heb. כנ), ‘or’ (KTU 1.4.IV.31.35; V.73), ‘whether…or’ (KTU 1.121.30; hm II ‘they’ (KTU 1.23.68-71); -hm III 3 c. du. ‘them, their’ (KTU 1.23.50, 55); -hm IV 3 masc. plur. ‘them, their’ (KTU 1.15.III.16). On occasions, however, it is difficult to decide whether hm represents a pronominal suffix or an independent particle. Sometimes the suffix is the separated from its governing word by a word divider (see, e.g., KTU 1.10.II.23; cf. Sivan, GUL, pp. 50, 53-54). While the context is extremely fragmentary, the translation ‘if, or, whether’ would seem to be excluded due to its occurrence (apparently) at the end of a section; it would be normal in Ugaritic syntax for the subordinating particle to appear at (or at least near to) the beginning of the sentence or clause.

6 I take this to be ik ‘how, why’ with enclitic m. This variant form of the interrogative adverb is found also at KTU 1.6.I.20.

7 Cf. KTU 1.12.II.53 where kn carries the same meaning. Sivan (GUL, p. 186) notes that Heb. "כ נ has the same meaning in Neh. 2.16.

8 The term ‘bd. ilm is attested nowhere else in the Ugaritic texts. While the mythological texts make reference to attendants associated with specific deities (‘bd il, KTU 1.4.III.49, 51; VI.34-35; ‘bd dgn, KTU 1.6.III.13; ‘bd hrm, KTU 1.82.41), no such attendant serving the ilm (gods) is mentioned. I elect, therefore, to read ‘bd. ilm here as a variant of the widely attested PN ‘bdilm (see, e.g., KTU 4.33.41; 4.183.II.25; 4.261.11; 4.285.9). The (accidental or deliberate) insertion of a word divider in the middle of a theophoric PN is attested elsewhere (e.g. ‘bd. ršp at KTU 4.635.35 [cf. ‘bdšrp at KTU 4.22.9; 4.754.16]).
As KTU's note to the transcription suggests, the division of the wedges is far from certain. I understand the grapheme to be 2 masc (plur. or du.) imperf. of  sdkn ‘to dwell, set, establish’, with energetic mn suffix ‘him’ (cf. KTU 1.6.II.31-35; 1.16.VI.10).

**KTU 2.8**

Excavation number: RS 1.023
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 18; SAU, p. 532)
Depth: Unspecified
Genre: Ritual, list (sacrifices)

**Transliteration**

1 [ ]
[ ] nsk[ ]
2 [ ] l tsi . b b[x] . dm . k[ ]
3 [ ] ltb . 'ym[ . ]w . k qlt . [ ]
4 [ ] at . btt . lbk . [ ]

5 [ ] sqdq . k tt . ly . sn[ ]
[ ] bn . rgm . wyd[ ]

**Translation**

1 [ ] pour[ ]
[ ] you must certainly go forth2 from/in(to)3 grief/blood4 as if [ ]
2 [ ] sit/return5 naked6 [ ] and as if ashamed7 [ ]
3 [ ] a contract8 (in) your heart, servant9 [ ]

5 [ ] righteous(ness) because you will give to me10[ ]
[ ] with/from us11 a message and he will know[ ]

**Notes**

1 nsk ‘to pour’ appears alongside ltt ‘bronze, copper’ (KTU 4.35.III.8; 4.222.7-10) and ksp ‘silver’ (KTU 4.47.6; 4.68.74; 4.183.II.23). Accordingly, the nskm are probably to be identified as ‘metal smiths’ (KTU 4.43.4; 4.337.3; 4.261.I.1). wynsk ‘and he will pour out’ (KTU 1.82.1) suggests an association with the pouring out of libations. Note also the PN bn nskn (KTU 4.261.III.3; 4.335.II.6). The adjacent lacunas make for difficult restoration and interpretation.

2 Sivan (GLU, p. 192) rules out a negative interpretation: ‘The ‘i is not capable of being taken as the negative particle, since the negative l [la] would require an imperfect form, *ts‘u [taši‘u] but the form is jussive here’.
3 On the basis of [b] bt . dm at KTU 1.3.11.31, it is tempting to restore the present text to [l tsi . b b[t] 'you must certainly go forth into/from the sanc{tuary}/ho{use}'. The fragmentary context precludes an accurate comparison with the syntax of the two texts. For the meaning of dm see the following note.

The homograph dm can be translated 'blood' (e.g. KTU 1.3.II.14, 27, 31, 34; III.20; IV.13; cf. Heb. דם), 'lo, now!' (KTU 1.17.VI.34), as well as imperv. of dm 'to stand still' (KTU 1.14.III.10; V.3; cf. Heb. דומא) or 'wail, grieve' (KTU 1.16.I.25-26, 30). In view of 'rym and qlt in l. 3 (see nn. 6 and 7), perhaps the mourning aspect of dm is to be preferred?

4 The homograph dm can be translated 'blood' (e.g. KTU 1.3.II.14, 27, 31, 34; III.20; IV.13; cf. Heb. דם), 'lo, now!' (KTU 1.17.VI.34), as well as imperv. of dm 'to stand still' (KTU 1.14.III.10; V.3; cf. Heb. דומא) or 'wail, grieve' (KTU 1.16.I.25-26, 30). In view of 'rym and qlt in l. 3 (see nn. 6 and 7), perhaps the mourning aspect of dm is to be preferred?

5 Even in well preserved portions of text it is often difficult to identify whether -šb represents the šyšb 'to sit, dwell' or šwb 'to return'.

6 'rym (cf. Heb. רמי) is also attested at KTU 1.16.II.29, where nakedness appears to play some role in mourning rites.

7 From √qll/qwl/qyl 'to fall'? qlt is often to be translated as 1 c. sing 'I have fallen' (e.g. KTU 2.13.6; 2.30.5; 2.64.10-11). However, qlt also carries the meaning 'shame' (KTU 1.4.III.15; 1.6.V.12).

8 On the basis of KTU 2.3.5 and KTU 2.19.3 the translations 'contract, covenant, agreement' (cf. Heb. חתומ) seems most appropriate. (Note that bnt appears only in letters found at Ugarit.)

9 The meaning 'servant' on the basis of KTU 1.1.III.17; 1.3.IV.32; 1.4.IV.59; VIII.15; 1.10.II.33. But note also KTU 1.96.1 where the translation 'Evil Eye' is possible, but hotly disputed (see Wyatt, RTU, p. 375 n. 1, for discussion)

10 Several words beginning šn- are known in the Ugaritic lexicon: šn(t) 'year' (e.g. KTU 1.1.IV.31; 1.4.VI.43; 1.12.II.45); *šnw 'to be quick' (KTU 1.3.IV.77); šna 'to hate' (KTU 1.4.III.17; VII.17); PN šnl (KTU 4.398.4); šnm, component of the DN tkmn w šnm (KTU 1.40.17, 25, 34; 1.65.4; 1.82.14, 34); šmn 'teeth' (KTU 1.16.I.15; II.97; 1.82.4); šns 'palms (of the hand)' (KTU 1.3.II.12; 1.7.1.2; 1.13.6); šnp(t) '2/3' (KTU 1.39.10; 1.109.24). The meaning of šnmtn at KTU 1.12.II.42 remains obscure. The fragmentary context makes restoration impossible here.

11 bn may be taken as 'son', 'between, among' or as imperv. 'build' (from bny to build'). Note, however, text KTU 2.13.24 where bn may best be understood as b + n. The translation above is offered with reservations in view of the fragmentary context.

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**KTU 4.10**

Excavation number: RS 1.[079]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 22; SAU, p. 534)
Depth: Unspecified
Genre: Record (transactions)

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rev.

\[ u\alpha x[ ] \]

\[ [ ] \]

\[ a\alpha x[ ] \]

\[ [ ] \]

\[ x[ ] \]

\[ [ ] \]

\[ ... \]

Notes

1 A number of words beginning \( hd \)– are known: PN \( h\alpha \alpha i \) (KTU 4.63.III.8); PN \( h\alpha \alpha b \) (KTU 4.320.15); PN \( (bn) h\alpha \alpha y n \) (KTU 4.33.8; 4.69.VI.11; 4.98.I.18; 4.214.III.20; 4.724.6); PN \( bn h\alpha \alpha m n \) (KTU 4.103.43; 4.122.II.5; 4.624.9; 4.681.5); PN \( bn h\alpha \alpha p d \alpha r \) (KTU 4.63.III.18); PN \( h\alpha \alpha g \) (KTU 4.64.II.7). The lack of context makes restoration impossible.

2 PN known also from KTU 4.638.7. Cf. PN \( bn k\,sn \) at KTU 4.704.1.

\( KTU \, 4.12 \)

Excavation number: RS 1.010
Find location: GP Room 1
Point topographique: 300
Depth: Unspecified
Genre: List (PNs)

Transliteration

1 [ ]xy.

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[ ]lw. nh\( lh \)

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\( bn \). \( k\,sln \). tl\( h \)

-----------------

\( bn \). \( y\,sm\,h \). \( bn \). \( trn \) w nh\( lh \)

-----------------

5 \( bn \,sr\,d \). \( bn \,ag\,mm \)

-----------------

\( bn \,gl\,n \). \( bn \,tb\,l \)

-----------------

\( bn \,is \). \( bn \,tb \). \( dn \)

-----------------

\( bn \,ury\,y \)

-----------------

low.e.

\( bn \,ab\,d'\,n \)

-----------------

10 \( bn \,prk\,l \)

-----------------

Translation

\[ [ ] \]

-----------------

[ ] inheritance

-----------------

son of \( k\,sln \)^1, \( tl\,h \)^2

-----------------

son of \( y\,sm\,h \)^3, son of \( trn \)^4 and inheritance

-----------------

son of \( sr\,d \)^5, son of \( ag\,mm \)^6

-----------------

son of \( gl\,n \)^7, son of \( tb\,l \)^8

-----------------

son of \( is \)^9, son of \( tb \,dn \)^10

-----------------

son of \( ury\,y \)^11

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son of \( ab\,d'\,n \)^12

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son of \( prk\,l \)^13
Annexe 1. Prime Texts and Prime Content in Context

rev.

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<td>bn nzril</td>
<td>son of nzril19</td>
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Notes

1. PN also found at KTU 4.122.5.
2. *Hapax.*
3. PN also found at KTU 4.545.II.5.
4. PN also found at KTU 4.412.II.14. Cf. īrn: KTU 1.42.61; 4.15.7; 4.83.5; 4.320.6; 4.696.1.
5. *Hapax.*
6. PN also found at KTU 4.93.IV.4; 4.313.8; 4.327.2. Cf. agmn KTU 4.783.3.
7. PN also found at KTU 4.309.1; 4.327.3; 4.379.3. Cf. gln KTU 4.63.1.27; 4.86.6; 4.635.43; gln bn ilyn 4.759.9.
8. PN also found at KTU 4.229.5; 4.322.11. Cf. thil KTU 1.92.1; 4.313.2; 4.380.25.
9. PN also found at KTU 4.412.II.16. Cf. is KTU 4.123.8.
10. KTU's reading (which offers another hapax) is not universally accepted: TU reads *ābhn,* a PN found at KTU 4.354.4 and KTU 4.704.3.
11. PN also found at KTU 4.309.8.
12. PN also found at KTU 4.33.31; 4.233.5.
14. PN found at KTU 4.354.5. Cf. ūtn KTU 4.727.14; 5.10.9; 5.11.18; cf. 2.36.6, 13; 2.39.35.
17. *Hapax.* Note, however that the reading ubdit is not universally accepted: TU offers *u[-] dit,* itself a hapax.
18. While KTU reads *kxn,* TU proposes *bn p[-]n.* If the former reading is preferred, a number of names preceded by *bn* may be considered as possible restorations: *bn kdn* (KTU 4.75.III.3; 4.354.6; 4.432.8; cf. 4.85.2*; 4.617.23*); *bn kyn* (KTU 4.341.13; 4.611.6; cf. 4.141.II.21*; 4.424.20*); *bn kln* (KTU 4.309.23); *bn kmm* (KTU 4.377.3; 4.445.3; 4.704.2); *bn kmm* (KTU 4.63.II.36; 4.69.VI.20; 4.307.18; 4.617.8; 4.635.14.36; 4.723.9; cf. 3.7.14*; 4.63.II.15*; 4.350.12*; 4.631.19*). PN *kkn* is also possible, though it is never attested as *bn kkn* (KTU 4.645.4). TU’s proposal also has scope for restoration: *bn pbn* (KTU 4.609.16; 4.611.30; cf. 4.31.3; 4.715.25); *bn pdn* (KTU 4.75.IV.14; 4.780.17; cf. 4.393.3*; 4.649.8*); *bn pnn* (KTU 4.323.27; cf. 4.63.II.29*; 4.170.8*); *bn prn* (KTU 4.71.III.8; cf. 4.85.10*). (Note GN *gt prn* KTU 4.110.3-14.) (All references marked * indicate the occurrence of the PN without
Three other restorations are feasible, but note that these names never appear with a preceding *bn*: PN *pln* (KTU 4.295.9; 4.417.8; 4.631.15, 18); PN *pgn* (KTU 4.4.1); PN *pgn* (KTU 2.46.1; 2.47.21).

19 *Hapax.* Heltzer, *The Internal Organization*, p. 34, identifies *bn nṣrîl* as an ubdy, a term that refers to a class of royal service personnel connected with the fields or land-plots allotted by the king to various professional groups (pp. 26, 30-31).

**KTU 4.13**

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Notes

1 The meaning ‘table’ is corroborated by the majority of texts: KTU 1.3.II.21, 30, 36, 37; 1.4.I.39; IV.36; 1.7.5; 1.109.31; 1.114.6, 8; 1.22.1.16; 1.114.6, 8. Note also KTU 4.2486.6 which apparently records the transfer of furniture. Interestingly, at KTU 1.109.31 \( \tilde{i}lhn \) is found among a list of locations which seem to have religious/cultic significance (e.g. ‘the sanctuary of Baal’, l. 9; ‘the opening’, l. 19; ‘by the [tamarisk] tree’, l. 29). Cf. Heb. הֲלִין ‘what is spread out, mat, table, table of God, altar’.

2 In view of l. 36 it is reasonable to expect a PN of the \( \text{bn} + X \) type. The number of PNs ending \(-n\) is astonishing (see Gordon, UT, pp. 516-18). Restoration here is impossible.

3 See n. 2.

4 See n. 2.

5 PN \( \text{bn adty} \) is also attested at KTU 4.69.III.13; 4.344.7; 4.422.1.3; 4.616.4. M. Heltzer, The Rural Community in Ugarit (Weisbaden: Reichart, 1976), pp. 43-44, understands the latter text to be a document giving information about the sheep tax payable to the royal treasury.

6 PN \( \text{qrwn} \) is listed among the \( \text{bn kld} \) in text KTU 4.277.3. (While the exact meaning of \( \text{bn} \) \( kld \) remains unclear—they may be personnel holding a specific office or associated with an individual named \( kld \)—the text demonstrates a number of phonetic changes: e.g. \( \text{sldn} \) for \( \text{sldn} \). KTU 1.52.2 and KTU 1.66.8 suggest a possible Hurrian connection. PN \( \text{bn qrwn} \), the ‘son of Qwrn’, is mentioned only here in KTU 4.13.

KTU 4.14

Excavation number: RS 1.012
Find location: GP Room 1
Point topographique: 300
Depth: Unspecified
Genre: Record (comestibles)

Transliteration

1 [ \( \tilde{\text{tt}} . \text{dd} . \text{gdl} . \text{tt} . \text{dd} . \text{šrm} \] [ \( \text{hn} . \text{w} . \text{alp} . \text{kd} . \text{nht} . \text{kd} . \text{šmn} . \text{mr} \]
Translation

1 [six large pots, six pots of barley.
2 [hn\textsuperscript{1} measures and 1000 pitchers of honey (and) pitchers of myrrh oil.
3 [400 hswn\textsuperscript{2} (and) dry measures\textsuperscript{3} of aqrh\textsuperscript{4}
4 [dry measures of sbbyn\textsuperscript{5}, dry measures of sesame\textsuperscript{6}, dry measures of shlt\textsuperscript{7}]
5 [dry measures of ]raisins\textsuperscript{8}, [6]00 \textit{n}š\textsuperscript{9}, 30 birds\textsuperscript{10}
6 [] 50 [hm]r\textsuperscript{11} measures of skm.\textsuperscript{12}

----------------------------------------

[ six ] large [pots], six pots of barley.
[ \textit{hn} measures and 10]00 pitchers of honey (and) pitchers of myrrh oil.
[ dry measures] of cummin\textsuperscript{13}, dry measures, dry measures of sbbyn,
10 [ ]\textsuperscript{14} dry measures of sesame,
[ ] sbwn/hswn\textsuperscript{15}, 600 \textit{n}š,
[ ] 50 h[m]r measures of skm.

----------------------------------------

[six] large [pots], six pots of barley.
[ \textit{1}000, 400 \textit{tyt}\textsuperscript{16}]
15 [1000\textsuperscript{17} pitchers] of honey (and) pitchers of myrrh oil.
[ dry measures of sbb[y]n, dry measures of shlt[t],
[ dry measures of figs\textsuperscript{18}, dry measures of raisins,
[ po]ts\textsuperscript{19} 50 \textit{hm}r measures of skm.
Notes

1. *hn* has a variety of meanings in Ugaritic: *hn* I ‘they’, *hn* II ‘behold!’, *hn* III ‘here’, *hn* IV as suffix ‘their’. In addition, the proximity of *hn* with *yn* ‘wine’ at KTU 1.23.75 suggests that *hn* refers to some kind of liquid measure. Cf. Heb. †† , a liquid measurement of about 6 litres. It remains possible, of course, that *hn* represents a broken lexeme.

2. *hswm* seems to be some kind of vegetable(?) foodstuff; cf. 4.4.9.

3. The exact proportions of a *lth* measure are unknown (cf. KTU 4.263.2-5, 8-9; 4.269.27; 4.337.26).

4. Cf. KTU 4.61.4. A kind of foodstuff?

5. Cf. KTU 4.707.8. A kind of foodstuff?

6. Also listed at KTU 4.60.8; 4.608.6; 4.707.6.

7. A kind of vegetable related to Late Heb. יָבַשׂ?


9. A kind of bird (cf. Heb. ††††), also mentioned at KTU 4.60.6, 10; 4.62.2; 4.112.II.1. Perhaps used in the mythological(?) scribal exercise KTU 1.117.10.

10. The sing. is found at KTU 1.50.5, 8; 1.103.41; 1.105.24; 1.110.23; 1.161.30. The plur. form, ††††, is frequently attested: KTU 1.27.5; 1.39.21; 1.41.5, 24, 27, 36, 40; 1.46.8; 1.48.1, 3, 18; 1.50.7; 1.87.6, 26, 29, 39, 44; 1.105.26; 1.106.1, 7; 1.111.6; 1.112.5; 1.136.12; 1.148.9; 1.164.8; 1.171.3, 5; 4.751.5.

11. The homograph †† can be translated as ‘ass’ or as the Ugaritic equivalent of the measurement known in Hebrew as יָבַשׂ. The latter meaning seems to be appropriate in the present context, and is attested in a number of texts: KTU 4.269.24; 4.426.2; 4.691.5.

12. *Hapax*. A foodstuff, judging by the context(†††††).

13. The homograph †† has two meanings: †† ‘cummin’ (see Gordon, UT, p. 420 for cognates); †† a measure of area (KTU 1.4.V.24). In the present context the former translation seems most appropriate.

14. *lth* is nowhere else preceded by a word ending – ††. In view of the surrounding context, restoring a numeral is appropriate. The numbers ar† ††40, š† ††70 and š† ††90 are possibilities.

15. The meaning of this *hapax* is unclear. Note, however, that TU reads hswm. Gordon (UT, p. 403) considers hswm to be a variant form of hswm which appears in l. 3 (cf. n. 2 above).

16. *tyt* seems here to be listed with foodstuffs, but the exact meaning remains obscure. In other texts *tyt* follows *tznt* and various metals in KTU 4.203.17 where it is measured by the kkr ‘talent’, and *lth* at KTU 4.337.26.

17. A tentative restoration based on ll. 2 and 8.

18. Gordon (UT, p. 338) translates †† ‘a cake of dried figs’ (cf. Heb. יְבֶשׂ). dbl† are listed among at KTU 4.60.5, 9; 4.751.9, and seem to have been used in hippiatric medicine: KTU 1.71.24, 27; 1.72.37; 1.85.31.

19. Here following KTU’s restoration, but note that elsewhere (ll. 1, 7, 13) ††† (which must be read as plural) appears without the – †† suffix.

---

**KTU 4.15**

Excavation number: RS 1.014
Find location: GP Room 1
Point topographique: 300
Annexe 1. Prime Texts and Prime Content in Context

Depth: Unspecified
Genre: List (workers on duty at the temple)

Transliteration

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
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</table>
| 1 | $1$ | $1$
| 2 | $2$ | $2$
| 3 | $3$ | $3$
| 4 | $4$ | $4$
| 5 | $5$ | $5$
| 6 | $6$ | $6$
| 7 | $7$ | $7$
| 8 | $8$ | $8$
| 9 | $9$ | $9$

Notes

$1$ Hapax. A number of scholars have suggested that the present text should be understood as a patronymic list: see the references given in M. Dietrich, O. Loretz and J. Sanmartin, ‘Zur ugaritischen Lexikographie XI’, UF VI (1974), pp. 19-38 (22). Against this, however, Heltzer (The Rural Community, pp. 72-73) argues that the text contains evidence of localized cult activity taking place in various (rural) locations within the kingdom of Ugarit.

$2$ PN known from KTU 3.4.2, 12; 4.46.12; 4.86.7; 4.98.23; 4.178.3; 4.299.3; 4.376.2; 4.424.8; 4.425.6; cf. PN $bn$ $pdy$ KTU 4.112.II.2.

$3$ Interestingly, PN $bn$ $nqly$ appears in a list of $khmn$ (‘priests’) repeated in a number of Ugaritic texts (KTU 4.69.VI.26; 4.633.8; 4.761.9) and one Akkadian document (RS 16.257.42). On the basis of the appearance of $mr[u$ $ibrn]$ at KTU 4.69.V.17, Heltzer (The Internal Organization, pp. 133-35) dates these texts to the time when Ibirana was the heir to the throne, that is, at the time of Ammistamru II.

$4$ Possibly also present in $TU$’s reading of KTU 5.10.4; cf. PN $bn$ $‘lt$ present at KTU 4.635.19.

$5$ Hapax.

$6$ PN found also in KTU 1.42.61; 4.12.4; 4.83.5; 4.320.6; 4.696.1. Cf. PN $bn$ $jrn$ also found in KTU 4.412.II.14.

$7$ Cf. PN $bn$ $ktmn$ found in KTU 4.93.IV.14; 4.224.8, 11; 4.571.5.

$8$ Hapax.

$9$ Cf. KTU 4.281.30; 4.370.45; 4.749.2; cf. PN $bn$ $snr$ KTU 4.35.II.16; 4.769.35(?).
PN also attested at KTU 4.65.6; 4.300.3; 4.370.45; cf. PN bn bsn KTU 4.229.3. Note that Heltzer, *The Internal Organization*, p. 10, identifies šnr of KTU 4.370.45 as a *pslm*, ‘sculptor’, one of the professions listed as belonging to the.bnš mlk.

If the reading of KTU is accepted, two possible restorations are available: PN rr (KTU 4.609.52) and PN bn rr (KTU 4.63.I.30; 4.628.1).

**KTU 4.16**

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<tr>
<td>Genre:</td>
<td>List (PNs)</td>
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**Transliteration**

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<tbody>
<tr>
<td>1</td>
<td>bi šbn</td>
</tr>
<tr>
<td></td>
<td>iydm . w b’lh</td>
</tr>
<tr>
<td></td>
<td>ddy</td>
</tr>
<tr>
<td></td>
<td>‘my</td>
</tr>
<tr>
<td>5</td>
<td>iwrnr</td>
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<tr>
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<td>alnr</td>
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<td></td>
<td>mahlb</td>
</tr>
<tr>
<td></td>
<td>ḡly</td>
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<td>[ ]x</td>
</tr>
<tr>
<td>10</td>
<td>xtn</td>
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<td></td>
<td>[ ]</td>
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</table>

**Translation**

<p>| | |</p>
<table>
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<tr>
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<th></th>
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<tbody>
<tr>
<td>The house of šbn¹</td>
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</tr>
<tr>
<td>iydm² and his lord³</td>
<td></td>
</tr>
<tr>
<td>ddy⁴</td>
<td></td>
</tr>
<tr>
<td>‘my⁵</td>
<td></td>
</tr>
<tr>
<td>iwrnr⁶</td>
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<tr>
<td>alnr⁷</td>
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<td>mahlb⁸</td>
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<tr>
<td>ḡly⁹</td>
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<tr>
<td>PN(?)¹⁰</td>
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</table>

**Notes**

¹ Or ‘sanctuary (at) šbn?’ In the majority of cases, šbn appears to be a GN: KTU 4.124.2; 4.288.3; 4.355.23; 4.365.22; 4.369.4; 4.380.28; 4.382.28; 4.610.16; 4.629.9; 4.685; 4.693.20; 4.698.2. In a few texts, however, šbn is to be recognised as a PN: KTU 4.141.II.18; 4.177.5; 4.285.8; 4.424.5.
² *Hapax.*
³ In addition to the fact that suffixed -ḥ can be used for both 2 masc. and fem. sing., b’lḥ has a broad semantic range: ‘owner, husband, lord, Lord/Baal’. The precise meaning of b’lḥ is difficult to decide in the present (sparse) context.
⁴ PN also known from KTU 4.635.44; 4.659.4.
⁵ PN found at KTU 4.197.26; 4.592.4. Note also PN ‘my bn mrzḥ at KTU 4.399.8. Cf. PN bn ‘my: KTU 4.63.III.36; 4.98.14; 4.117.6; 4.357.25.
⁶ *Hapax.*
At KTU 5.7.3 alnr appears as part of a scribal exercise. Note also l. 1 of the same text where the name is (possibly) mirror-written: r. n. l. a.

Hapax.

While the verb ǧly 'to lower' is used in KTU 1.6.V.17 and KTU 1.19.III.54, PN ǧly is also attested at KTU 4.617.34; 4.778.18; 4.782.

KTU's reading ]tt is not beyond doubt (as the use of roman for the first 't' indicates). If the text originally read tt it is worth noting that this form appears as a PN at KTU 4.7.16; 4.102.26; 4.103.19; 4.132.2; 4.160. It remains possible, of course, that letters have been lost in the lacuna. A number of restorations are available. The PN ḥtt is known from bn. ḫtt. bn. ḫtt in KTU 1.82.23. Also, while ḫlt ẖtt has the meaning 'beaten copper' (KTU 4.203.14; 4.288.9; 4.721.4), ẖtt may also be attested as a PN at KTU 2.33.17(?). Note šlmk. [bn]. ẖtt at KTU 4.382.28. ẖtt may be present at KTU 7.60.1, but certainty here is impossible. KTU comments that the 'Type of script (and language?) found only here; or playful exercise with the wedge'.

The homograph ydn appears to be related to Heb. יד 'to judge, rule' in a number of texts: KTU 1.17.V.7; 1.19.1.23; 1.12; 2.31.64; 2.47.1, 14. ydn as PN is confirmed by KTU 4.219.9; 4.617.42, 45; 4.647.5. Note also ydn bn ilqrt KTU 4.347.7.

mnn is mentioned at KTU 4.46.7; 4.64.V.9; 4.339.15; 4.706.7; 5.9.1.2. Cf. mnn bn krmn, mnn bn qqln and mnn bn snr at KTU 4.35.1.5, 13 and 16 respectively; mnn bn gtn KTU 4.41.9; mnn šr ugrt 4.609.37; bn mnn 4.658.14.

The formula PN + w bnh is found in other texts: KTU 4.127.13; 4.360.13; 4.417.14.

A PN also attested at KTU 4.506.4.

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**KTU 4.17**

Excavation number: RS 1.024 A (+) B  
Find location: GP Room 1  
Point topographique: 300  
Depth: Unspecified  
Special Remark: The fragments A and B do not join  
Genre: Religious: most probably economic

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<td>[ ] [ ] 1</td>
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<tr>
<td>[ ] mprért</td>
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</tr>
<tr>
<td>[ ] j. im</td>
<td>[ ] if3</td>
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<tr>
<td>[ ] xpt</td>
<td>[ ]</td>
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<tr>
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<td>[ ] [ ]</td>
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<td>hor[n ] 5</td>
</tr>
<tr>
<td>10 qr[n ]</td>
<td>hor[n ]</td>
</tr>
<tr>
<td>qr[n ]</td>
<td>hor[n ]</td>
</tr>
</tbody>
</table>
Annexe 1. Prime Texts and Prime Content in Context

| qr[n | hor[n |
| qrn[ | horn[ |
| qrn[ | horn[ |

15 ḫbš ḏryn x[ ] a coat⁶ of armour⁷[ ] in the throne room of your lord⁸

low.e.

mlḥ . qrn . bn x[ ] a good⁶ horn in the midst¹⁰ [ ]

rev.

mlk . [ug]rl[ ] the king of [Ug]arit[ ]

gs[ ] [ ]

bh[ ] [ ]

s[ ] [ ]

yx[ ] [ ]

Notes

¹ No word beginning mw- is known in the Ugaritic lexicon. While mt ‘death’ and DN ‘Mot’ are believed to derive from *mwt (cf. Heb. מַת), the –w- is so far unattested. Note, however, that readings of the texts differ, and that TU closes the lacuna at a point immediately adjacent to legible letters: Ṣw-. In view of this it is interesting to consider the element –w- in PN klnmw at KTU 4.44.21, 25. In his notes on this name, Gordon (UT, p. 420) observes the –w- ending in the royal Yaudian names and . In view of this, perhaps there is a case for seeing a damaged PN at this point?

² In view of the fact that Ṣt is only ever attested as the second component in the parallelism dr bn il ‘the family of the gods’ the assembly of the gods’ (KTU 1.40.8, 17, 25, 34[?], 42; 1.65.2-3; 1.122.3-4?), a good case can be made for restoring the formula to the present text.

³ Variant form of Ṣm ‘if’? Cf. KTU 1.6.V.21; 2.25.8.

⁴ While bn is clearly visible at l. 17 (cf. n. 10) it cannot be ascertained whether bn[ here represents a complete or partially preserved word.

⁵ qrn is known from KTU 1.10.II.21-22 and KTU 1.103.11, 25, where the literal meaning ‘horn’ seems appropriate. (The plur. forms qrnmīt are found at KTU 1.12.I.30; 1.101.6; 1.114.20; 1.17.VI.22.) KTU’s restoration qr ‘horn’ brings a possible lunar aspect to the present text: at KTU 1.18.IV.10 qrn is used in connection with an early or late phase of the moon’s cycle. qrn may also have been a GN judging by KTU 4.113.8. Noteworthy is the scribal exercise(?) text KTU 5.23.1-3, which lists qrn immediately after Ṣmn Ṣr ‘myrrh oil’. (From KTU 1.41.20 and KTU 1.87.22 it is clear that myrrh oil was used in ritual contexts.) Note also Heb. Ṣm carries the meaning ‘horn-vessel, oil-horn’.

⁶ Cf. KTU 1.12.II.46; 1.43.4; 1.169.12; 4.101.1-4; 4.146.1, 8; 4.156.4; 4.185.9; 4.193.9; 4.205.5; 4.337.16; 4.721.1. Note especially KTU 4.182.4, 16, 20-22, 64, which lists qrn immediately after Ṣmn Ṣr ‘myrrh oil’. (On statue rituals see de Tarragon, Le culte à Ugarit, pp. 103, 110-11; Xella, TRU, p. 88; Pardee, ‘RS 1.005 and the Identification of the gtrm’, p. 306).

⁷ ḏryn Ṣw ‘horse armour’ is listed at KTU 4.169.5-6. The GN ḏryn (KTU 4.636.1) and PN ḏryn (KTU 4.123.5; 4.631.14) are also known. Additionally, Ṣtr ḏryn ‘ships of ḏryn’ (KTU 4.81.5), may be a reference to the owner or place of origin of the vessels. In the above translation, it remains possible that we have a reference to garments imported(?) from ḏryn.
It is possible to translate $\text{'db}$/km in a variety of ways. In the first instance, the homograph $b'd$ may be translated 'behind, after' (cf. Heb. יָשָׁב). Alternatively, $b'd$ may represent preposition $b$ + $'d$, the latter term having a range of meanings: $'d$ 'until, up to' (e.g. KTU I.4.V.48; VI.55); $'d$ 'throne room' (e.g. KTU 1.23.12, 67; 1.19.9); $'d$ 'assembly' (KTU 1.15.II.11; 11); $'d$ 'witness' in PN's (?) (cf. Heb. יָשָׁב; e.g. KTU 4.148.5; 4.214.7). Add to this the fact that $b'l$ may refer to 'owner, husband, lord, Lord/Baal', and deciding on the most appropriate translation of $b'd$ $b'km$ in such a broken context becomes a difficult exercise. The translation offered above is guided by the reference to the king of Ugarit(?) in 1.18. At the same time, however, it remains possible that the reference to the 'king' of Ugarit may be a theological expression of Baal's patronage.

$m/l$ may also appear at KTU 4.197.24; note that KTU reads $m/l$ while TU offers $m/l$. The fem. form, $m/lh$, is found elsewhere in $hrb. m/lh$ 'good/sharp swords' (KTU 1.3.I.7; 1.4.III.42; VI.57; 1.5.IV.14; 1.17.VI.14;) and $uz. m/rat. m/lh$ '1000 good, fat geese' (KTU 4.247.20). In addition $m/lh$ appears to have the meaning 'salt' (KTU 4.344.22; 4.720.1). The inscription bearing the phrase $b'l$ $m/lh$ (KTU 6.48.5) needs further study.

While Gordon (UT, p. 433) suggests the otherwise unattested PN $m/lh$. $qrn$. $bn$, I believe that the above translation is not only possible, but makes good sense in what remains of the context.

The adjacent lacuna makes it difficult to decide whether we should read a complete or broken lexeme. $gg$ is attested in a number of texts with the meaning 'roof' (cf. Heb. גג): KTU 1.14.II.27; IV.9; 1.17.I.13; II.7, 22; 1.41.50. Note also PN $gg$ at KTU 4.102.2. If $gg$ represents the first two letters of a broken form, three possible restorations are available: PN $ggy$ (4.429.3); $gg$ 'inward parts' (KTU 1.4.VII.49, variant of the more normal $gngn$, KTU 1.16.VI.26; 1.92.16); PN (bn) $gg$t (KTU 4.337.9; 4.364.4). The above translation is perhaps supported by KTU 1.41, a text that mentions both $mlk$ 'the king' (1.3) and $gg$ 'roof' (1.50).

**KTU 4.18**

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**Transliteration**

1 | $t$ $tn[n]$ | $eig[ht(y)]$¹ |
2 | $l$ $hm\$ | $five/fif\$ty^2$ |
   | $hm\$ | $five/fif\$ty$ |
3 | $rn$. $rbt$ | $eighty$|
4 | $v$. $tmnym$ | $one hundred$ |
5 | $t$. $mit$ | $one hundred$ |
6 | $mit$ |     |

**Notes**
Due to the close proximity of the lacuna it is impossible to say whether a suffix (-t or -m) was present in the undamaged text. But cf. l. 5 which may support a restoration to jm[nym]. Note also ll. 6-7 which may argue in favour of the higher number.

Again, it is not possible to say whether we have a damaged plural form. The same applies for l. 3.

The meaning of 'rbi is difficult to decide in such a broken context. 'rb 'to enter' is found frequently in the Ugaritic texts. The 'rbm (KTU 1.23.12, 18, 26) are generally taken to be a kind of personnel in cultic ritual (the title, perhaps, meaning something along the lines of 'those who enter [the scene]'). The form 'rbi occurs in two other places: KTU 1.78.2, best translated as 'the sun went down' (2 fem. sing.), and KTU 2.16.7, to be rendered 'I entered' (1 c. sing.). Reading 'rbi as a verb in the present text seems unlikely given the text's apparent list-like characteristics. Perhaps 'rbi represents an otherwise unattested fem. counterpart of the 'rbm?'

**Notes**

1 Because of the lacuna it is unknown whether fem. or plur. forms of the cardinals should be restored here.

2 In view of the preceding it seems preferable to restore the text to hm[rm].

---

**KTU 4.20**

| Excavation number: | RS 1.036 |
| Find location:     | GP Room 1 |
| Point topographique: | 300 |
| Depth:             | Unspecified |
| Genre:             | Record |

**Transliteration**

| 1 | nin[e] |
| 2 | nin[e] |
| 3 | fou[r] |

---

**Translation**

| 1 | five |
| 2 | as[s(es)] |

---

**Notes**

Because of the lacuna it is unknown whether fem. or plur. forms of the cardinals should be restored here.

In view of the preceding it seems preferable to restore the text to hm[rm].

---

**KTU 4.21**

| Excavation number: | RS 1.038 |
| Find location:     | GP Room 1 |
| Point topographique: | 300 |
| Depth:             | Unspecified |
| Genre:             | List (PNs) |

**Transliteration**

| 1 | bn sl[1] |
| 2 | bn id[n]| | sl[1] |

---

**Translation**

| 1 | Son of sl[1] |
| 2 | Son of id[n]|
Annexe 1. Prime Texts and Prime Content in Context

Notes

1 Several PNs beginning sl– are known from the extant texts: *slg (KTU 4.12.13 [according to TU; KTU reads a/sl]); *sl/sgyn (KTU 4.69.11.6; 4.93.11.7 [according to TU; KTU reads s/gyn]); sl/hu (KTU 1.48.20); sl/hyv (KTU 4.44.31); *sly (KTU 4.617.11); *slyn (KTU 4.35.1.7); sl/l (KTU 4.114.6); slmu (KTU 4.339.16); *sln (KTU 4.86.1.6 [KTU offers s/gln]; 4.311.14); *sl’y (KTU 4.321.2); *sl’n (KTU 4.263.7); slpd (KTU 4.93.1V.12); slmg (KTU 4.147.6; 4.264.4). (PNs marked * are found in the ‘bn + PN’ formula.)

2 The only known PN beginning idJ–; idUn is also attested at KTU 4.129.6; 4.277.12; 4.296.11.

KTU 4.22
Excavation number: RS 1.041
Find location: GP Room 1
Point topographique: 300
Depth: Unspecified
Genre: Record (royal servicemen)

Transliteration  Translation

...  
1 [ a]rb’m  [ forty]
low.e.  
  b’lsh, bnš  b’lsh1 dependent
rev.  
  mlkt  The Queen
  ’srml  butlers/twenty
5 [ h’lt  
...

Notes

1 A PN known also from KTU 4.183.II.21.

2 Here following the translation offered by Heltzer, The Internal Organization, p. 11, who speculates whether mlkt can be translated ‘queen-mother’. While the translation ‘people’ is common, the semantic range is broad: texts like KTU 4.40.1.13 ([šbu any[t] ‘professional sailors’) suggest unskilled labour; the epithet bnš mlkt ‘personnel of the king’ connotes a more specialised role. Cf. KTU 2.2.5.

3 The homograph ’sr can be either numeral ‘ten’ (plur. ’srml ‘twenty’) or verb ‘to pour out or to serve drinks’. If ’srml is considered to be derived from the verb, it is possible that the texts make reference to a guild of professional drink-pourers: KTU 4.99.2; 4.103.30; 4.126.3. Alternatively, it is possible that ’srml may have been a military rank, involving the control of a squad of ten men. (See Gordon, UT, p. 462 for
In the present text, the presence of 'forty' in I. 2 and 'personnel' in I. 3 do not help to resolve the numeral–profession dilemma.

**KTU 4.5**

Excavation number: RS 1.029 [B] (+ RS 1.029 [A] [= KTU 4.19])
Find location: GP Room 1
Point topographique: 300
Depth: Unspecified
Special remark: KTU notes that since initial publication portions of the texts have deteriorated.
Genre: List (hamlets or estates with statistical data)

---

**Translations**

1. | kwn. aḥd |
   | xyn. aḥd |
   | ḻk. aḥd |

---

**Notes**

1. While KTU classifies this text as a 'list (hamlets or estates with statistical data)', it is noteworthy that no GNs containing the letters kwn are attested in any of the extant texts. Interestingly, however, the PNs kwn and tkwn have been identified. Perhaps the broken lexemes in the present text should be reconsidered as PNs? Cf. nn. 2 and 3.

2. Gordon lists 81 PNs ending -yn (see UT, pp. 516-17)—the availability of so many potential restorations prevents even the most speculative attempt at restoring the damaged lexeme. A list of the possible restorations is worthless here. Note that just one GN ending -yn is known: syn (KTU 4.382.34).

3. With 18 PNs ending -lk (see Gordon, UT, p. 515), there is little to be gained from listing the possible restorations here. One undisputed GN ending -lk is attested: gt mlk (KTU 1.105.11).
Notes

The homograph *pdr* appears several times in the extant texts. The primary meaning seems to be 'town, city' (KTU 1.4.VII, 8, 10; 1.19.III.48.56; IV.6); cf. plur. *pdrm* (KTU 1.14.VII.8; 14.III.7; IV.50; 1.16.VI.7). (Note that at KTU 1.92.33 *pdr* is to be translated 'city' but may be a euphemism for Ahtart’s protected chastity.) In a number of texts *pdr* seems to be a DN (KTU 1.50.5; 1.106.11; 1.130.15), perhaps a variant form of DN *pdry*, Baal’s daughter/consort. The term *pdr* also appears as a component of the PN *bn pdr* (KTU 4.655.8) and *bd pdr* (KTU 4.269.7). Deciding with certainty whether to read the text as a list of towns is hampered by the fragmentary state of the text. With such ambiguity it is at least possible to read the text as a sacrificial-list, with offerings being made to *pdr* and, perhaps, others. *KTU*’s classification of the texts as a ‘list (hamlets or estates with statistical data)’ is not beyond question.

*KTU* 5.1

Excavation number: RS 1.016
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 17; SAU, pp. 532, 749)
Depth: Unspecified
Special remark: Cf. KTU 5.18; *Ugaritica* V, N 98
Genre: Scribal exercise: list of PNss beginning with y-

Transliteration

1  [ yxn ]
   yny
   ydn
   ytrsp
5  ydrm[[x]]t
   ydy[ ]

low.e.
   ydlm
   y’drd

rev.
   yrmn
10  yyn
   yn
Translation

Because KTU 5.1 appears to be a list of PNs, a translation of the text is dispensed with here. Instead, the following note section will adopt the format of the translation section and supply all other occurrences of the names.

Notes

1  [yx]n
yny: KTU 4.44.22; 4.52.4; 4.55.30; 4.320.2; 4.355.20; 4.379.6, 7; 4.693.43; 4.696.9; 4.765.9; 4.770.11; 4.784.18; 5.11.7.
ydn: KTU 1.17.V.7; 1.19.I.23; II.12; 2.31.64; 2.47.1, 14; 4.16.11; 4.219.9; 4.347.7; 4.617.42, 45; 4.647.5; 7.159.3. Note that KTU 4.347 was discovered in the tablet-furnace of PC Court V (four) which, according to Heltzer, The Rural Community, p. 28, originated from the very last years of Ugarit’s existence and which dealt with obligatory labour obligation to the royal authorities. The late dating of the oven texts is supported by Posner, Archives in the Ancient World, p. 34.

5  ydrtl[x][t]: Hapax.
ydy[ ]: KTU 4.245.I.2; cf. bn ydy at KTU 4.611.13.

Rev.

ymn: KTU 4.335.II.19; 4.159.2; 4.282.13; 4.755.2; cf. bn yrmn at KTU 4.232.8.

10  yyn: KTU 4.269.5; 4.739.3, 11; cf. bn yyn KTU 4.55.25; 4.635.18; 4.658.15; 4.715.20.
y: Cf. bn yn at KTU 4.422.6; 4.611.20(?). (Perhaps yn was the most popular person at a party?! yn, ‘wine’, occurs frequently in the Ugaritic texts: e.g. 1.4.VI.47-53; 1.23.6, 74, 76; 4.123.8, 22-23; 4.213.1-7, 9-30.)
ydlm: KTU 4.81.4; 4.103.9; 4.183.II.24; 4.188.8; 4.581.6; 4.609.34; cf. bn ydlm at KTU 4.103.9.38; 4.224.10; 4.229.9; 4.638.4. Note that at KTU 4.609.34 ydlm is listed among the bn mlk as a nsk ksp, ‘silversmith’.
yrm: KTU 4.227.I.5; 4.331.4; 4.607.31; cf. bn yrm at KTU 4.64.IV.9; 4.69.II.3; 4.123.4; 4.617.19; 6.67.1.

Up.e.

Yry: Hapax. (But note that TU reads y/hr at KTU 1.43.22.)
yrm: KTU 4.124.4; 4.214.III.19; 4.347.4; cf. bn yrm at KTU 3.10.14; 4.347.9; also yrm b'î at KTU 4.321.3. Note that, like PN ydn (cf. l. 3), PN yrm appears in the kiln-text KTU 3.347.

KTU 7.1 = 7.26
Excavation number: RS 1.[084]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 23; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

...  
1 [ ]w k[ ]
-----------------
[ ]x . lm . lz[ ]
[ ]m . in[ ]
[ ]s' . x[ ]
5 [ ]n[ ]
...

Translation

No translation possible

KTU 7.2
Excavation number: RS 1.[087]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 23; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

...  
1 [ ]x[ ]
[ ] . ap . x[ ]
[ ]x . ly . lx[ ]
[ ]xny . tp[ ]
5 [ ]xzn . ax[ ]
...

Translation
No translation possible

**KTU 7.9**
Excavation number: RS 1.085
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 23; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

*Transliteration*

...  
1 [ ]t w[ ]  
    [ ]l . y[ ]  
    [ ]sdr[ ]  
    [ ]xdq [ ]  
5 --------------  
    [ ]x [ ]  
...

*Translation*

No translation possible

**KTU 7.24**
Excavation number: RS 1.078
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 22; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

*Transliteration*

...  
1 [ ]x[ ]  
    --------------  
    [ ]xpgd[x] [ ]  
    [ ]bdx[ ]  
5 [ ]xn[ ]  
...

*Translation*

No translation possible
Annexe 1. Prime Texts and Prime Content in Context

KTU 7.25
Excavation number: RS 1.077
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 22; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]nd[ ]
[ ]rx[ ]
[ ]kh[ ]
[ ]xn[ ]

Translation
No translation possible

KTU 7.28
Excavation number: RS 1.086
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 23; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]g[ ]
[ ]x w[ ]
[ ]xry[ ]
[ ]xnk/w[ ]

Translation
No translation possible

KTU 7.30
Excavation number: RS 1.088
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 23; SAU, p. 534)
Annexe 1. Prime Texts and Prime Content in Context

Depth: Unspecified
Genre: Not classified

Transliteration

\[
\begin{array}{c}
\text{1} \\
\text{5}
\end{array}
\]

Translation

\[
\begin{array}{c}
\text{1} \\
\text{5}
\end{array}
\]

\[K TU 7.33\]

Excavation number: RS 1.[075]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 22; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

\[
\begin{array}{c}
\text{1} \\
\text{5}
\end{array}
\]

Translation

No translation possible
Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 7.34**

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<tr>
<td>Depth:</td>
<td>Unspecified</td>
</tr>
<tr>
<td>Genre:</td>
<td>Not classified</td>
</tr>
</tbody>
</table>

**Transliteration**

... 
1 [ ]nm[ ]
[ ]rb[ ]
[ ]dm[ ]
...

**Translation**

No translation possible

**KTU 7.35**

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</tr>
<tr>
<td>Depth:</td>
<td>Unspecified</td>
</tr>
<tr>
<td>Genre:</td>
<td>Not classified</td>
</tr>
</tbody>
</table>

**Transliteration**

1 [ ]x hzrh . bbx[ ]
[ ]dl[ ]
[ ]w[ ]
...

rev.
...
[ ]dyrx[ ]

**Translation**

No translation possible

**KTU 7.36**

<table>
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<td>300 (TEO, I, p. 22; SAU, p. 534)</td>
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<tr>
<td>Depth:</td>
<td>Unspecified</td>
</tr>
<tr>
<td>Genre:</td>
<td>Not classified</td>
</tr>
</tbody>
</table>
Transliteration

1 [ ]klt . rgm[ ]
   [ ]w[ ]

...

Translation

No translation possible

KTU 7.37
Excavation number: RS 1.[073]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 23; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]phn[ ]
   [ ]lm. m[ ]
   [ ]jpn. d[ ]
   [ ]lm . lh[ ]
5 [ ]sr . t[ ]

low.e.
   [ ]n[ ]

...

Translation

No translation possible

KTU 7.38
Excavation number: RS 1.[083]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 22; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

...
Annexe 1. Prime Texts and Prime Content in Context

'It

[ ]

5 ['

d[ ]
p[ ]
x[ ]

...

low.e.

[ ]u gr'[ ]

Translation

No translation possible

KTU 7.39
Excavation number: RS 1.082
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 22; SAU, p. 534)
Depth: Unspecified
Genre: Not classified

Transliteration

1 ['

.] hrn[ ]

[ ]xrx[ ]

[ ]xgw[ ]

[ ]xqbyy[ ]

5 ['

.] rn [ ]

[ ] wz/h[ ]

...

Translation

No translation possible

KTU 7.41
Excavation number: RS 1.009 [A]
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 16; SAU, p. 532)
Depth: Unspecified
Genre: Not classified

Transliteration
...  
1  [ ]xl w x[ ]
[ ]xr px[ ]
[ ]x [ ]
[ ]lk  
5 ---------------
[ ]x musl[ ]
[ ]m sl[ ]
------------
[ ]r' r[ ]
[ ]tx[ ]
...  

Translation  
No translation possible

KTU 7.42  
Excavation number: RS 1.030  
Find location: GP Room 1  
Point topographique: 300 (TEO, I, p. 18; SAU, p. 533)  
Depth: Unspecified  
Genre: Not classified

Transliteration  
...  
1  ir[ ]
 ar[ ]
--------------
 ulm. kš[ ]
 aršś[n ]  
5  ulm. k. [ ]
 urmn[ ]

Translation  
No translation possible

KTU 7.44  
Excavation number: RS 1.039  
Find location: GP Room 1  
Point topographique: 300 (TEO, I, p. 19; SAU, p. 533)  
Depth: Unspecified  
Genre: Not classified
Transliteration

... 

1 [ ]xm . t[ ]
[ ]ani[ ]
----------------
[ ]x . amṣq[ ]
----------------
[ ]nzm . [ ]
----------------
...

Translation

No translation possible

KTU 7.45
Excavation number: RS 1.040
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 19; SAU, p. 533)
Depth: Unspecified
Genre: Not classified

Transliteration

... 

1 x[ ]
 h[ ]
 ab . r/k[ ]
 ab r/k[ ]
5 w[ ]
...
rev.
...
[ ]
[ ]

Translation

No translation possible

KTU 7.46
Excavation number: RS 1.042
Find location: GP Room 1
Annexe 1. Prime Texts and Prime Content in Context

Point topographique: 300 (TEO, I, p. 19; SAU, p. 533)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]h[ ]
   [ ]mt. [ ]
   [ ]mgdl. h[ ]
   [ ]mltm[ ]
5 [ ]xh . w rbt . š/l[ ]
   [ ]š . prkb/d[ ]
   [ ]š . psl[ ]
   [ ]ššsp[ ]
   [ ]š gš[ ]

Translation

No translation possible

KTU 7.47
Excavation number: RS 1.048
Find location: GP Room 1
Point topographique: 300 (TEO, I, p. 20; SAU, p. 533)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]h[ ]
   [ ]mt. [ ]
   [ ]mgdl. h[ ]
   [ ]mltm[ ]
5 [ ]xh . w rbt . š/l[ ]
   [ ]š . prkb/d[ ]
   [ ]š . psl[ ]
   [ ]ššsp[ ]
   [ ]š gš[ ]

Translation

No translation possible
Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 8.2**

- **Excavation number:** 1.1009 [B]
- **Find location:** GP Room 1
- **Point topographique:** 300 (*TEO*, I, p. 16; *SAU*, p. 532)
- **Depth:** Unspecified
- **Special Remark:** Fragment with traces of signs
- **Genre:** Unknown

**Translation**

No translation possible

**KTU 8.3**

- **Excavation number:** 1.1009 [C]
- **Find location:** GP Room 1
- **Point topographique:** 300 (*TEO*, I, p. 16; *SAU*, p. 532)
- **Depth:** Unspecified
- **Special Remark:** Fragment with traces of signs
- **Genre:** Unknown

**Translation**

No translation possible

**KTU 8.4**

- **Excavation number:** 1.1009 [D]
- **Find location:** GP Room 1
- **Point topographique:** 300 (*TEO*, I, p. 16; *SAU*, p. 532)
- **Depth:** Unspecified
- **Special Remark:** Fragment with traces of signs
- **Genre:** Unknown

**Translation**

No translation possible

**KTU 8.5**

- **Excavation number:** 1.1009 [E]
- **Find location:** GP Room 1
- **Point topographique:** 300 (*TEO*, I, p. 17; *SAU*, p. 532)
- **Depth:** Unspecified
- **Special Remark:** Fragment with traces of signs
- **Genre:** Unknown

**Translation**

No translation possible
Annexe 1. *Prime Texts and Prime Content in Context* 86

**KTU 9.1**

Excavation number: 1.[049 B]
Find location: GP Room 1
Point topographique: 300 (*TEO*, I, p. 20; *SAU*, p. 532)
Depth: Unspecified
Genre: Unspecified

Translation

No translation possible

---

**KTU 4.29**

Excavation number: 3.320
Find location: GP Room 1 (Tr. B 3)
Point topographique: 340
Depth: 0.20 m
Genre: List (trades and professions receiving/supplying working teams with donkeys)

Transliteration

1  

\[khunm \cdot t\][\]  
\[bn\text{šm} \cdot w \cdot hmr\]

\[qd\text{šm} \cdot t\][\]  
\[bn\text{šm} \cdot w \cdot hmr\]

Translation

1  
The priests,\(^1\) nine personnel\(^2\) and an ass

The purifiers,\(^3\) nine personnel and an ass

---

Notes

(Special note. In the following notes the siglum \(^{\text{2}}\) is used to mark those texts that make reference to the *khnnm* and *qdšm*. Note that KTU 4.752 mentions the *khnnm*, *bnšm* and *qdšm*.)

\(^1\) The *khnnm* are mentioned in several texts, though they never appear to be *directly* associated with cultic/ritual action; see Merlo and Xella, *The Ugaritic Cultic Texts: 1. The Rituals*, pp. 300-301. The same principle used to admit the term *rb khnnm* as an item of cultic vocabulary is invoked here. (Cf. n. 1 to the translation of KTU 2.4 [pp. 50-54, above].) Rather, the priesthood is commonly listed alongside other
officials and members of the royal staff: KTU 4.36.1; 4.38.1; 4.68.72; 4.69.61.22; 4.99.9; 4.126.6; 4.357.24; 4.410.50; 4.416.6; 4.633.4; 4.745.5; 4.752.6; 4.761.1.

The bnš(m) has a broad range of meanings. Cf. KTU 1.86.30; 1.163.2; 2.62.4; 3.5.16; 4.40.13, 15, 17; 4.138.1; 4.243. passim; 4.391.1; 4.339.1; 17; 4.355. passim; 4.358.2; 4.363.2; 4.380. passim; 4.393.13; 4.395.1; 4.422.1; 4.617.1; 4.618.8, 14, 16, 18, 20, 22; 4.655.1; 4.659.6; 4.752.1. Heltzer, *The Rural Community*, pp. 21-22, notes that the bnš(m) of KTU 4.40 appear to be residents of local villages conscripted to serve in the royal naval fleet. For the maritime reading of bnš(m) see T.H. Gaster, *A Phoenician Naval Gazette*, *PEFQS* 2 (1938), pp. 105-21. For a discussion of the manifold meanings of the term bnš(m) see M. Heltzer, “Royal Dependents”: (bnš mlk) and Units of the Royal Estate (gt) in Ugarit”, *Vestnik Drevn ey Istorii* 2 (1967), pp. 32-47 (Russian, with English summary).

The translation of qdš(m) is uncertain, and a number of alternatives have been suggested: ‘holy ones’, ‘prostitute’ and ‘eunuch’. For a discussion of the term see de Tarragon, *TO*, II, p. 199; del Olmo Lete and Sammartin, ‘Kultisches in den keilalphabetischen’, pp. 181-83. The qdš(m) are mentioned elsewhere at KTU 4.36.2; 4.38.2; 4.47.1; 4.68.73; 4.126.7; 4.412.11; 4.416.7; 4.752.5.

---

**KTU 1.65**

Excavation number: RS 4.474
Find location: GP Room 1
Point topographique: 430 (*TEO*, I, p. 34; *SAU*, p. 540)
Depth: Unspecified
Genre: Scribal exercise?, invocation of II?, prayer, incantation?

**Transliteration**

1  

\[ \text{il} \text{bn it} \]

\[ \text{dr bn it} \]

\[ \text{mpbr} \text{bn it} \]

\[ \text{rmn} \text{w šnm} \]

5  

\[ \text{il w agrt} \]

\[ \text{hnn il} \]

\[ \text{nsbt il} \]

\[ \text{šlm il} \]

\[ \text{il ḫs} \text{il adda} \]

\[ \text{b'd} \text{spn b'i} \]

10  

low.e.

\[ \text{agrt} \]

rev.

\[ \text{b mrḥ il} \]

\[ \text{b nīt il} \]

\[ \text{b šmd il} \]

15  

\[ \text{b ḫn it} \]

\[ \text{b šrp il} \]

\[ \text{b knt it} \]
Annexe 1. Prime Texts and Prime Content in Context

Translation

1 El! Sons of El!
   Generation of the gods!
   Assembly of the gods!
   Thukamun and Shanim!
5 El and Athirat!
   Favour, El!1 / Divine favour!
   Security,2 El! / Divine security!
   Peace, El! / Divine peace!
10 For the sake of4 Saphon, lord5 low.e.
   of Ugarit!

rev.

By6 the lance of El, / By the divine lance,
by the axe of El, / by the divine axe,
by the mace of El, / by the divine mace,
15 by the \textit{djm} weapon7 of El, / by the divine \textit{djm} weapon,
by the holocaust of El,8 / by the divine holocaust,
by the continuity offering of El,9 / by the divine continuity offering

up.e.

by the \textit{gdyn} offering10 of El / by the divine \textit{gdyn} offering
[by the ...11] of [E] / by the divine...

Notes

1 Deciding whether \textit{il} should be translated as the proper name ‘El’, as a general reference to deity ‘god’, or as the determinative ‘divine’, is notoriously difficult. The translation of \textit{il} in ll. 6-9 and 12-19 of the present text has (potentially) immense importance for the study of Ugaritic theology. The alternate interpretations are provided side-by-side to illustrate the implications.

2 \textit{nhb} ‘to stand, erect’ is used elsewhere in connection with \textit{skn} ‘funerary monument, stela’ (KTU 1.17.1.27, 45; II.16). Cf. Heb. \textit{mn} ‘to be set up, stationed, to be firm or healthy’.
The meaning of *il hš il add* is disputed. Del Olmo Lete, citing RS 20.244.4 *ărškur-be-er* *mḥa-zi*, sees a reference to Baal's mountain, deified in Hurrian Akkadian spelling (CR, pp. 341-42 n. 24). Wyatt rejects this interpretation on the grounds that 'gratuitously introduces an otherwise unattested name for the divine mountain' (RTU, p. 364 n. 6). Attempts have been made to find an etymological solution (see Y. Alishur, *Studies in Hebrew and Ugaritic Psalms* [Publications of the Perry Foundation for Biblical Research; Jerusalem: Magnes Press, 1994], pp. 308-29 [310]): *hš* 'help' (cf. Heb. ḫš' ḫš' ḫš') is found elsewhere in the Ugaritic texts (KTU 1.1.4.V.7; 1.2.III.10; 1.4.VI.16); *add* (*ḥappaz*) may be related to Arab. 'ḏyl 'ḏw 'succour'. Following this line of interpretation might allow for a better understanding of the relationship between these lines and the weapons and offerings listed in ll. 12-19.

It is common practice for commentators (e.g. del Olmo Lete, CR, p. 342 and n. 25) to accept *KTU*’s restoration and read ‘Baal (of) Saphon’. To be sure, *l* and *d* look similar in the cuneiform script; the supposed scribal error requires the accidental insertion of three wedges. While *b’d* is nowhere else associated with *spn* (but see next n.), it is possible to make sense of the text as it stands. Reading *b’d* as ‘after, behind, on behalf of’ (rather than *b’d* III, ‘in the throne room’), is unprecedented, but not impossible. Accordingly, Wyatt (RTU, p. 364, following Alishur), translates ‘for the sake of Ugarit’.

The presence of *b’l* here may argue in favour of ‘correcting’ *b’d* to *b’l* (cf. preceding n.). Wyatt (RTU, p. 364, again accepting Alishur’s suggestion) takes the opposite course and ‘corrects’ *b’l* to *b’d* translating ‘for the sake of Ugarit’. Because the text makes perfect sense at it reads, adjusting the text seems inappropriate. Just as *il* can serve as a proper name for a specific deity and as a general appellative ‘divine, god’ (see n. 1), so too *b’l* can be used in reference to the deity ‘Baal’ and ‘lordship’ in general. Translating ‘lord of Ugarit’ — a translation that Wyatt relegates to a footnote (RTU, p. 364 n. 8) — requires the identification of El as the patron deity of Ugarit.

The preposition *b* may be translated ‘in, with, by’. Some connection between the help and assistance of ll. 6-11 and the weapons and sacrifices listed in ll. 12-19 seems likely. Del Olmo Lete (CR, p. 342) reads ‘in’, but is forced to insert ‘we trust’ at l. 19. I offer the translation ‘by’, and suggest that the use of (divine?) weapons and the (earthly?) offering of sacrifices are the means by which harmony will be restored. As Wyatt states (RTU, p. 365 n. 15): ‘this list of cultic items on the verso is invoked as evidence of divine concern for the city, functioning almost as minor hypostases’.

*dtn* may be a PN at KTU 4.356.10, though *KTU* suggests the restoration *<s>d tn*. Understanding *dtn* here rests upon whether it is linked with what goes before or after. Accordingly Wyatt (RTU, p. 364 n. 12), who (following M. Dietrich, O. Loretz and J. Sanmartín, ‘RS 4.474 = CTA 30—Schreibübungen oder Religiöser Text?’, *UF* 7 [1975], pp. 523-24 [524]) leaves *dm* untranslated, sees instead a reference to some kind of weapon. Conversely, del Olmo Lete, who takes the text to have a tricolonic structure (cf. ll. 6-8), associates *dm* with the following lines and renders ‘fat offering’ (on the basis of Heb. ḥōl); CR, p. 342). Both readings are possible.

In a number of texts (KTU 1.39.4; 1.41.13; 1.46.15, 17; 1.87.14, 31; 1.105.2; 1.109.10, 15, 28) *trp* appears alongside, and seems to be paired with, the *šlim* offering. Given this regular association, perhaps we should see here some kind of scribal shorthand, with *trp* here representing an abbreviated reference to the sacrificial doublet *trp w šlim*?

According to Dietrich, Loretz and Sanmartín (‘RS 4.474 = CTA 30’, p. 524), *knt* is related to Akk. *kinātu, kinātū*.

*gdyn* is found only here and in KTU 4.63.I.4 (GM pt. 1933) where it is almost certainly a PN. A number of explanations have been offered for *gdyn*: Aistleitner (*WUS*, p. 246 §2134) sees a connection
Annexe 1. Prime Texts and Prime Content in Context

with Arab. ǧadāt ‘early morning’ and translates ‘offering at dawn’; Dietrich, Loretz and Sanmartín (UF 7, p. 524) read ‘thing’; del Olmo Lete (CR, p. 342 n. 27) offers ‘in the satisfaction’.

11 The reading is uncertain and can never be corroborated. KTU’s sd is found only at 4.408.5 where it appears as a PN. If this restoration is accepted, perhaps some connection with Heb. תָּנָן ‘hunting, game, food, nourishment’ or תִּנְבָּא ‘food, nourishment, provision’ should be considered.

KTU 2.10

Excavation number: RS 4.475
Find location: GP Room 1
Point topographique: 431 (TEO, I, p. 34; SAU, p. 540)
Depth: Unspecified
Genre: Letter

Transliteration
1 thm. iwrdr
l. plsy
rgm
---------
yšlm. lk
---------
5 l. trgps
w . l . klby
šm’t . hti
nhtu . ht
hm . in mm
10 nhtu . w. lak
‘my . w . yd
[ilm] . p . k mtn
low.e.
‘z . mid
hm . ntkp
rev.
15 m’nk
w . mnm
rgm . d . tsrn
tmt . w . št
b . spr . ‘my
---------

Translation

The message of Iwrdr:¹

say!

May there be peace with you.

From Trgps ³
and from Klby ⁴
I heard (of) the destruction.
We will be destroyed ⁵. Now,
if there are no men ⁶
we will be destroyed. Therefore dispatch
my people and the love ⁷
of the gods here; indeed

very strong men.
if we are to resist.⁸

Your reply
and whatever
word that you have heard
there, then put (it)
in a letter to me

¹ Lg. m<n>m?
Notes

1 PN known also from KTU 2.14.14; cf. iwrdr at KTU 4.7.5.
2 A well-known PN found at KTU 4.134.4; 4.214.1.19; II.14; IV.9; 4.261.6; 4.262.6; 4.635.40.
3 PN also occurring at KTU 4.102.27; 4.425.2.
4 Cf. KTU 4.63.II.19; 4.69.1.24; 4.75.5.18; 4.76.9; 4.103.36; 4.277.5; 4.357.17; 4.366.7; 4.609.26, 29; 4.690.2. Note that at KTU 4.609.26 klby is listed among the bns mlk as an nsk hdm, ‘arrow-caster’.
5 Or ‘we are being destroyed’; nhtu can be either 3rd masc. plur. N stem (as here) or 1c. plur. G stem (see Gordon, UL, p. 117). Cf. n. 7.
6 The only instance of mm in the Ugaritic texts. Leaving the text as it stands allows for two possible translations: ‘waters’, derived from mym (note that mmh carries the meaning ‘her tears’ at KTU 1.16.I.34); ‘there is no blemish’, perhaps connected with Heb. שָׁם. KTU’s proposal that we have a misspelling of the interrogative pronoun mmm ‘whoever, whatever’ (note mmm in l. 16) makes for awkward syntax. Segert (BGUL, p. 192) speculates whether inmm is a variant form of in ‘there is not’. For the above translation I propose a restoration to m<><>m which, I contend, is supported by the request for mmm in ll. 10-12.
7 Or ‘hand’. Either way, divine support is being requested.
8 The meaning of the hapax mlkp is difficult to determine. No cognates are available. Presumably the request for personnel was an attempt to make a stand against the (unspecified) threat. The translation ‘resist’ is, of course, highly speculative. Cf. Segert, BGUL, p. 204, who proposes ‘to press on (?)’.

b. GP Room 7

![GP Room 7 Map](image)

Figure 4. GP Room 7 (detail from map appearing as Fig. 2, p. 5)
The passage to be treated is KTU 1.14.11.9-34, a section in which (the human figure) Keret performs acts that appear to be cultic in nature. Translation of the remaining texts beyond capacity of the present enquiry. See the database for classifications.

Transliteration

II ...

10  

15  

20  

25  

...
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Translation

II

... Wash yourself and rouge yourself,1

10 wash your [ha]nds to the elbow,
[your] fing[ers] up to the shoulder.

Enter [into the shadow of the tent (shrine)².]

Take a lam[b in] your [hand(s),]
a lamb of sac[rifice in] (your) right hand,
a kid in both [of them].

Take all [your] br[ead] of offering,³
the in[nards] of a bird / filt[ered] wine⁴
as an offering; pour out wine [into/from] a silver [cu]p, honey
from a cup of [go]ld;

20 go up to the top of the t[o]wer
{yes, go up to the top of the tower}⁵, mount/straddle
the bulwark of the wall. Raise up your hands
(to) heaven, sacrifice to the Bull,
your father, El.⁶ Serve/Bring down⁷ Baal

25 with your sacrifice, the son of Dagan
with your food (offering).⁸ Then descend,
Keret, from the rooftops, make offerings
of food for the city,
wheat for the house of Ḥabur;⁹

30 bake bread of the fifth month,
food of the sixth month.¹⁰

Notes

1 A vast body of literature has built up in an attempt to explain the significance and purpose of the widely attested rite of 'rouging'—the application of red ochre has been shown to be a regular feature of mourning and burial rites of several ancient cultures. See Wyatt (RTU, p. 186 n. 44) for the bibliography and the observation that the threat of family extinction may be the reason for Keret's use of the rite in the present text. It seems noteworthy that in KTU 1.41 and 1.87, texts that make reference to the king and his ritual washing, no reference to rouging is present. The approach adopted by J.C. de Moor and K. Spronk ('Problematic Passages in the Legend of Kirtu [i]', UF 14 [1982], pp. 153-71), that the reddening of the skin is brought about by continued rubbing, seems to be negated by the body of comparative evidence.

2 According to N. Wyatt ('The Liturgical Context of Psalm 19 and its mythical and Ritual Origins', UF 27 [1995], pp. 559-96 [571-72]), hmt may be related to Ḥm of Ps. 19.7.
The phrase msrr 'ṣr dbh has generally been understood in one of two ways (as indicated by the arrangement above). On the one hand the Arab. cognate sarra ‘secret’ can be understood as referring to the internal organs of the ‘ṣr dbh ‘sacrificial bird’ (cf. the presence of 'ṣrm among the sacrificial commodities of KTU 1.39.21; 1.41.5, 24, 40, etc.). Wyatt (RTU, p. 187 n. 47 [citing Aartun]) considers msrr to be derived from 'ṣrr ‘remove’ (signifying the removal of solid materials), and 'ṣr to be related to Arab. 'aṣîr ‘sap, juice, wine must’. Both translations are supported by the surrounding context.

While de Moor (ARTU, p. 194) translates I. 21 freely and without comment, Wyatt (RTU, p. 189 n. 51) considers 'Il ṣr mgdî to be dittographic. Taking the threefold repetition of ll. 13-15 into consideration, it may be more appropriate to follow de Moor’s lead.

A variant form of the more usual ṣr il abk: e.g. KTU 1.2.III.16, 17; 1.6.IV.10; VI.27.

The translation of ṣrd has immense importance for the study of Ugaritic theology. Reading ṣrd as 𐤀以色列 ‘to cause to come down’ adds an anti-Baal connotation; this view is espoused by Driver (CML1, p. 31), and most forcefully extrapolated by de Moor (ARTU, p. 195 n. 19). Another option is to read ṣrd ‘serve’, a nuance attested for Heb. ṣר in Exod. 31.10; so del Olmo Lete, MLC, p. 297. Wyatt’s reasoning that ‘The theology of the Keret story favours the latter, for it is El, patron of kings, who is most directly concerned with Keret’s interests’, is somewhat confusing (RTU, p. 188 n. 52).

Given that ṣdk derives from ṣdwîyd ‘hunt, walk’, it may be appropriate to translate more graphically: e.g. ‘your kill’ or ‘your game’. Cf. KTU 1.17.V.37-38, which may support the view that the spoils of a hunt were given to the gods as offerings.

For a summary of the discussion surrounding bt ḫbr see Wyatt, RTU, pp. 188-89 n. 56. Note in addition that de Moor (ARTU, p. 195 n. 20) reads bt as ‘daughters’, drawing a parallel with the ‘daughters of Zion/Jerusalem’ in Isa. 23.10; 23.24.

Gibson’s logic seems to provide an appropriate explanation (CML2, p. 84 n. 8). See the bibliography in Wyatt (RTU, p. 189 n. 7), and note that he utilises a ‘seasonist’ mode of reasoning similar to that used by de Moor (SPUMB) to support his argument that the sequence ḫmî...ṭdl, refers to the ‘fifth...sixth’ months of the Ugaritic year.

**KTU 1.10**

Excavation number: RS 3.362 + RS 5.181
Find location: RS 3.362: GP Room 7
RS 5.181: Acr
Point topographique: RS 3.362: 337 (TEO, I, p. 32; SAU, p. 539)
RS 5.181: 485
Depth: RS 3.362: unspecified
RS 5.181: unspecified
Genre: Myth, scribal exercise?

Translation beyond capacity of present enquiry. See database for classifications.

**KTU 1.11**

Excavation number: RS 3.319
Find location: GP Room 7
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Point topographique: 338 (TEO, I, p. 30; SAU, p. 538)  
Depth: 0.20 m  
Genre: Myth

Translation beyond capacity of present enquiry. See database for classifications.

**KTU 1.15**

Excavation number: RS 3.343 + RS 3.345  
Find location: GP Room 7  
Point topographique: 338, 343, 341 (TEO, I, p. 31; SAU, p. 538)  
Depth: 0.30-0.40 m  
Genre: Legend (Keret)

Translation beyond capacity of present enquiry. See database for classifications.

**KTU 1.2**

Excavation number: RS 3.367 + RS 3.346  
Find location: RS 3.346: GP Room 7  
RS 3.367: GP  
Point topographique: RS 3.346: 338, 341, 343 (TEO, I, p. 31; SAU, p. 538)  
RS 3.367: 203 (TEO, I, p. 32; SAU, p. 539)  
Depth: 0.30-0.40 m  
2.10 m  
Genre: Myth (Baal)

Translation beyond capacity of present enquiry. See database for classifications.

**KTU 1.18**

Excavation number: RS 3.340  
Find location: GP Room 7  
Point topographique: 338, 341, 343 (TEO, I, p. 31; SAU, p. 538)  
Depth: 0.30-0.40 m  
Genre: Legend (Aqhat)

Translation beyond capacity of present enquiry. See database for classifications.

**KTU 1.20**

Excavation number: RS 3.348  
Find location: GP Room 7  
Point topographique: 338, 341, 343 (TEO, I, p. 31; SAU, p. 539)  
Depth: 0.30-0.40 m  
Genre: Legend (Râpi'ûma), ritual, incantation?

Translation beyond capacity of present enquiry. See database for classifications.
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**KTU 1.8**

Excavation number: RS 3.364  
Find location: GP Room 7  
Point topographique: 339 (TEO, I, p. 32; SAU, p. 539)  
Depth: 1.20 m  
Genre: Myth, scribal exercise?

Translation beyond capacity of present enquiry. See database for classifications.

**KTU 1.19**

Excavation number: RS 3.322 + RS 3.349 + RS 3.366  
Find location: RS 3.322: GP Room 7  
RS 3.349: GP Room 7  
RS 3.366: GP  
Point topographique: RS 3.322: 343 (TEO, I, p. 30; SAU, p. 538)  
RS 3.349: 338, 343, 341 (TEO, I, p. 31; SAU, p. 539)  
RS 3.366: 342 (TEO, I, p. 32; SAU, p. 539)  
Depth: RS 3.322: 0.20 m  
RS 3.349: 0.30-0.40 m  
RS 3.366: 0.30 m  
Genre: Legend (Aqhat)

The section under discussion, KTU 1.19.IV.23-27, recounts how (the human figure) Danel performs acts of offering and sacrifice. Translation of the remaining text is beyond capacity of the present enquiry. See the database for classifications.

**Transliteration**

IV ... \[wyqr[y]\]  
\[dbh. _ilm. _yl. _dqthm\]  
\[b _šmym. _dql _hrnmy [ ] b _k\]  
25 \[bkbm. _lh. _yd. _d[nil . xx]xx\]  
\[_lh. _yd. _d. _lkhl _xxx _ms\]  
\[_ltm. _mqadm. _ðnk _l _bt[h]\]  
...

**Translation**

IV ...  
Then he offered\(^1\) a sacrifice to the gods, he offered up their\(^2\) incense\(^3\) towards the heavenly ones, incense of Hrmn\(^4\) towards the [s]tars.\(^5\) The hand(s) of D[nil] went up\(^6\) [ ]
(his) hand(s) went up (before) the throne-dais.\(^7\) Towards the temple\(^8\) ... cymbals, ivory castanets\(^9\) [towards] the sanctuary.

### Notes

2. The text is damaged and the reading uncertain (see Wyatt, *RTU*, p. 309 n. 258). Note that de Moor (*ARTU*, p. 260) does not read final -m and translates 'his'.
6. Being so badly preserved, it is a difficult task to provide a coherent reading of l. 25-26. (Note that Wyatt, *RTU*, p. 309, omits these lines.) The above translation is conjectural and offered with reservation. Providing a satisfactory translation of 'lh (uncertain) in ll. 25-26, in particular, is made difficult by the broken context. In light of l. 23, we might reasonably expect to find a Š form.
7. The translation of 'd as 'throne-dais' gains support from the presence of hkl and bt in the following lines—but note that *KTU* (by avoiding the use of italics) considers the readings uncertain.
8. Tentatively taking the uncertain -h as *he locale*. It remains possible that 3 masc. sing. suffix should be read here and in l. 27.
9. The cultic use of these musical instruments is attested elsewhere and helps to confirm the ritual associations of the present passage: cf. *mstlm* (with *tp*) and *nrqdm dsm* 1.108.4-5. For the use of musical instruments in the cult see A. Caubet, 'La musique à Ugarit: nouveaux témoignages matériels', in *URC*, pp. 9-31.

### KTU 1.19.1V.e.e.

While the relationship between *KTU* 1.19 and the religious activity at Ugarit remains obscure, it remains uncertain whether the repetition of the *mspr* carried any religious significance. The scribal colophon of *KTU* 1.19.1V.e.e. may or may not represent an instruction loaded with 'cultic' significance. The terms highlighted in the translation are included in the database with reservation.
Transliteration
le.e.  w hndt . yt b . l mspr

Translation
le.e. and the recitation of this he is to repeat.

KTU 1.16
Excavation number:    RS 3.325 + RS 3.342 + RS 3.408
Find location:         RS 3.325: GP Room 7/8
                         RS 3.342: GP Room 7
                         RS 3.3408: GP
Point topographique:   RS 3.325: 335 (TEO, I, p. 30; SAU, p. 538)
                         RS 3.342: 338, 343, 341 (TEO, I, p. 31; SAU, pp. 538-39)
                         RS 3.3408: 368 (TEO, I, p. 32; SAU, p. 539)
Depth:                RS 3.325: 1.30 m
                         RS 3.342: 0.30-0.40 m
                         RS 3.3408: 0.20 m
Genre:                Legend (Keret)

Translation beyond capacity of present enquiry. See database for classifications.
Figure 5. *A Representation of the Topography Spanned by GP p.t. 210-264/GP Tr. C-E, K-L p.t. 210-264*

(red line indicates findspots at each end of the findspot range)
(adapted detail from the map appearing as Fig. 2, p. 5)

**KTU 1.3**

Excavation number: RS 2.[014] + RS 3.363

Find location: RS 2.[014]: GP (*TEO*, I, p. 26; *SAU*, p. 536: GP Room 7)
RS 3.363: GP Room 7 (*TEO*, I, p. 32; *SAU*, p. 539)

Point topographique: RS 2.[014]: 210-264 (*TEO*, I), unspecified (*SAU*)
RS 3.363: 339

Depth: RS 2.[014]: Unspecified
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RS 3.363: 1.20 m

Genre:
Myth (Baal)

Translation beyond capacity of present enquiry. See database for classifications.

*KTU 1.4*

Excavation number: RS 2.[008] + RS 3.341+ RS 3.347
Find location: RS 2.[008]: GP *(TEO, I, p. 26; SAU, p. 536)*
RS 3.341 + RS 3.347: GP Room 7 *(TEO, I, p. 31; SAU, p. 538)*

Point topographique: RS 2.[008]: 210-264 *(TEO, I), unspecified (SAU)*
RS 3.341 + RS 3.347: 338, 341, 343

Depth: RS 2.[008]: Unspecified
RS 3.341 + RS 3.347: 0.30-0.40 m

Genre: Myth (Baal)

Translation beyond capacity of present enquiry. See database for classifications.

*KTU 1.5*

Excavation number: RS 2.[022] + RS 3.[565]
Find location: RS 2.[022] + RS 3.[565]: GP *(TEO, I, p. 27, 33; SAU, p. 537)*

Point topographique: RS 2.[022] + RS 3.[565]: 210-264 *(TEO, I), unspecified (SAU)*

Depth: RS 2.[022] + RS 3.[565]: Unspecified

Genre: Myth (Baal)

Translation beyond capacity of present enquiry. See database for classifications.

*KTU 1.6*

Excavation number: RS 2.[009] + RS 5.[155]
Find location: RS 2.[009]: GP *(TEO, I, p. 26; SAU, p. 536)*
RS 5.[155]: Acr *(TEO, I, p. 36; SAU, p. 541)*

Point topographique: RS 2.[009]: 210-264 *(TEO, I), unspecified (SAU)*
RS 5.[155]: 470

Depth: RS 2.[009]: Unspecified
RS 5.[155]: 0.70 m

Genre: Myth (Baal)

Translation beyond capacity of present enquiry. See database for classifications.

*KTU 1.12.II.56-61*

Excavation number: RS 2.[012]
Find location: GP
Point topographique: 210-264 *(TEO, I, p. 26; cf. SAU, p. 536: unspecified)*
Annexe I. Prime Texts and Prime Content in Context

Translation beyond capacity of present enquiry. See database for classifications.

Transliteration

II.56  \(1<\text{ittk}.1\text{awl}\)
      \(i\text{ttk}.\text{lm}.\text{ttkn}\)
      \(\text{stk}.\text{mlk}.\text{dn}\)
      \(\text{stk}.\text{sibt}.\text{tn}\)
      \(60\text{stk}.\text{qr}.\text{bt}.\text{hrs}\)
      \(\text{w mstl}.\text{bt}.\text{hrs}\)

Translation

II.56 'Let me <po>ur out\(^1\) for (the provision of) strength,
      let me pour out so that there will be stability.'\(^2\)
      (Then) the king pours out a jug,\(^3\)
      he pours (water) drawn from the spring,
      he pours from the well\(^4\) of El’s temple
      and from the deep of the Craftsman’s house.\(^5\)

Notes

1 \(\text{ittk}\) of ll. 56 and 57 has been variously interpreted: (1) \(\text{ittk}\) ‘to cease’ (J. Gray, ‘The Hunting of Ba’al: Fratricide and Atonement in the Mythology of Ras Shamra’, \(JNES\) 10 [1951], pp. 146-51 [150]; Driver, \(CML\), p. 73; del Olmo Lete, \(MLC\), pp. 485-86); (2) \(\text{ittk}\) ‘to place’ (Caquot and Szmycer, \(TO\), I, p. 350 n. c; C.H. Gordon, ‘Poetic Legends and Myths from Ugarit’, \(Berytus\) 25 [1977], pp. 5-133 [125]); (3) \(\text{ittk}\) ‘to pour’ (de Moor, \(ARTU\), p. 134; A.S. Kapelrud, ‘Baal and the Devourers’, \(Ugaritica\), VI, pp. 319-32 [328]; Wyatt, \(RTU\), p. 167). In view of the following lines, I elect to follow the latter approach, since it accords best with the references to watery associations of \(\text{n}, \text{qr}\) (cf. n. 4) and \(\text{mstl}\) (cf. n. 5).

2 The translation and interpretation of these lines is difficult; note that Wyatt (\(RTU\), p. 167) omits them from his translation. Here following (with reservations) de Moor’s translation of \(\text{awll and ttkn}\) (\(ARTU\), p. 134). Unlike de Moor, however, I consider ll. 56-57 to be the words proclaimed by the officiant king, with ll. 58-61 offering a description of or prescription for the ritual actions that accompany the announcement.

3 Wyatt, \(RTU\), p. 167 n. 37, observes that \(\text{dn}\) may also mean ‘justice’ (cf. Heb. \(\text{inn}\)) and notes the metaphorical use of water/justice in Amos 5.24.

4 The homograph \(\text{qr}\) has a broad semantic range: \(\text{qr}\) ‘a sound’ (e.g. \(KTU\) 1.17.IV.14); \(\text{qr}\) ‘wall’ (\(KTU\) 1.82.40); \(\text{qr}\) ‘spring, well’ (\(KTU\) 1.17.III.45, 46). In the present context the latter interpretation seems most appropriate (see Gordon, \(UT\), §19.2215).
Most commentators (de Moor, ARTU, p. 134; Caquot and Szncyr, TO, I, p. 351 n. g; Wyatt, RTU, p. 168 n. 39) relate мсг with Heb. יָדַיָּם, the 'sea, reservoir' associated with the Jerusalem Temple (1 Kgs 7.23-26). The identity of חֶסְרוֹנָה may be connected with יְנוּנָדְרָס יָד 'Hayin, the ambidextrous craftsman', a pseudonym for Kothar-and-Hasis (KTU 1.1.III.5; 1.3.VI.23; 1.17.V.24-25).

**KTU 1.21**
Excavation number: RS 2.[019] + RS 5.155
Find location: RS 2.[019]: GP
RS 5.155: Acr
Point topographique: RS 2.[019]: 210-264 (TEO, I, p. 27; SAU, p. 537: unspecified)
RS 5.155: 470
Depth: RS 2.[019]: Unspecified
RS 5.155: 0.70 m
Genre: Legend (Rāpiʿūma), ritual, incantation?

**KTU 1.22**
Excavation number: RS 2.[024]
Find location: GP
Point topographique: 210-264 (TEO, I, p. 27; SAU, p. 537: unspecified)
Depth: Unspecified
Genre: Legend (Rāpiʿūma), ritual, incantation?

**KTU 1.61**
Excavation number: RS 2.[027]
Find location: GP
Point topographique: 210-264 (TEO, I, p. 28; cf. SAU, p. 537: unspecified)
Depth: Unspecified
Genre: Myth?

**Transliteration**

1 \[ ]x. \[ ]k [m ]  
2 \[ ]xs[ ]brth  
3 [ ] rḥšnn  
4 [ ] šrnn  
5 [ ] nūh  

**Translation**

1 [ ] [ ] Anat[ ]  
2 [ ] her cutting[ ]  
3 [ ] š/he washed him[ ]  
4 [ ] š/he binds him[ ]  
5 [ ] her/his lament[ ]
Notes

1 The only other word beginning 'nt- is the PN [b]n 'ntn (KTU 4.37.1). The only occurrences of the DN 'nt preceded by -k is l phrk 'nt tgm 'may Anat help your family' (KTU 1.82.39).

2 A very tentative suggestion. Possibly we should see hrt + -h suffix; cf. Heb. 'to cut, engrave'. Admittedly, however, hrt is otherwise unattested in the Ugaritic lexicon.

3 It is possible that a prefix has been lost in the lacuna. A number of factors may help to resolve this dilemma: first, the probable reference to Anat in l. 1 (see preceding note) suggests a fem. subject; second, only the fem. yksnm is found with the -nn pronominal suffix (KTU 1.6.V1.10) in the extant texts; third, the spelling of isr- in the following line (usual spelling asr) may indicate the original use of a prefix here too.

4 Perhaps restore to a.nh (cf. Heb. 'ani;!)? anh is the only Ugaritic word containing the -ny combination; admittedly, however, it is found nowhere else with a -h suffix.

KTU 1.62
Exavcation number: RS 2.[021]
Find location: GP
Point topographique: 210-264 (TEO, I, p. 27; cf. SAU, p. 537: unspecified)
Depth: Unspecified
Genre: Myth?

Transliteration

1 [ ]h . yb[ ]
   [ ]n . ir$[ ]
   [ ]mr . ph
   [ ]mm . hlkt

5 [ ]b qrb . r
   [ m]lakm lh
   [ ]l $n . ii
   [ ]n . 'dh
   [ ]srh

10 [ ]y $ps
...
rev.
[ ]
[ ]h
[ ]
[ ]

15 [ ]wy
[ ]
[ ]
[ ]$
Annexe 1. *Prime Texts and Prime Content in Context*

[ ]

20 [ ]

[ ]

up.e.

[ ]

[ ]

[ ]

Translation

1 [ ] [ ]

[ ] reque[st]

[ ] her mouth

[ ] she went

5 [ ] in the midst of the city

[ ] messengers to him

[ ] to son of El/divine

[ ] his witness/throne dais

[ ] his [prisoner]

10 [ ] Shapsh

... rev.

[ ]

[ ]

[ ]

15 [ ]

[ ]

[ ]

[ ]

[ ]

[ ]

20 [ ]

[ ]

up.e.

[ ]

[ ] his [greeting]

[ ]
Annexe 1. Prime Texts and Prime Content in Context

Notes

1 Restoring to irst[t] ‘request’, though imper. irst ‘request!’ is possible. Two PNs are also feasible: irstv (KTU 4.338.6) and bn. irstyn (KTU 4.69.II.12; 4.93.IV.19; 4.340.5); note the sequence –n. irst– in the latter.

2 The homograph ph is difficult to translate in such a broken context: ph ‘his/her mouth’ and imperv. ‘see!’ are both possible. Whitaker, Concordance, p. 523, lists ph in this text under the verb ph. I hesitantly read p as ‘mouth’ and consider the –h as a pronominal suffix. Perhaps we have a change of subject in the text—is a message being sent from or via a female (Shapsh) to a male (bn il)? Accordingly –h is translated as fem. in l. 3 and masc. in l. 8 (see n. 4).


4 The (sing.?) form bn. il preceded by l is found only here and in KTU 1.65.1, a text which appears to be a scribal exercise(?); il bn id. Frequently we find the form lbn . ilm . mt ‘to/for divine Mot’ (KTU 1.4.III.16, 30; 1.5.III.11, 20; 1.6.VI.24). While it is possible that the –m was omitted or was written on the following line, KTU’s transcription indicates that there was room on the tablet for this final letter. Note also that the present text has a word divider between l and bn—a fact that distinguishes it from the occurrences just mentioned. Interestingly, Baal is described as a ‘prisoner’ in KTU 1.2.1.37; the possible mention of ‘prisoner’ in l. 9 (cf. n. 6) may create a thematic link. Baal’s paternity has always been a matter of debate; KTU 1.3.V.35 refers to El as Baal’s father, while Baal is elsewhere called bn dgm (KTU 1.2.1.19). (See Wyatt, ‘The Relationship of the Deities’; idem, ‘The Titles of the Ugaritic Storm-God’, UF 24 [1992], pp. 403-24.) Perhaps the text originally read b’l . bn . il?

5 ‘d has a variety of meanings in the Ugaritic: ‘d (cf. Heb. ‘y) ‘until’; ‘d (cf. Heb. ‘y) ‘witness’; ‘d (cf. Heb. ‘y in Gen. 49.27?) ‘throne room’. The only other occurrence of the word ‘d + –h suffix is found in KTU 1.16.VI.22 where the latter meaning is clearly intended.

6 srh is found nowhere else in the Ugaritic corpus; most likely we should read –sr + –h. Within the Ugaritic lexicon there are only a few words which contain the letters –sr: asr vb. ‘to bind’ (KTU 1.20.II.3), n. ‘prisoner, slave’ (KTU 1.2.1.37); irst (KTU 1.8.II.13 alludes translation); hsr ‘to be lacking’ (KTU 1.6.II.17); ysr ‘to chasten, instruct’ (KTU 1.16.VI.26); bn . ysr PN (KTU 4.281.29, PC Room 56 pt. 901). None of these, however, is attested with a –h suffix. In view of the possible reference to Baal (see n. 4), who is described as Yam’s prisoner in KTU 1.2.1.37, I guardedly restore a]srh.

7 I take ]hylh to be a broken form –ly + –h suffix. The only known Ugaritic word containing the letters –ly is bhl ‘greetings, hail’ (KTU 1.5.II.11, 19). Admittedly, bhl + suffix is unprecedented. The reference to ‘messengers’ in l. 6 may support the proposed restoration.

KTU 2.9
Excavation number: RS 2.[026]
Find location: GP
Point topographique: 210-264 (TEO, I, p. 27; SAU, p. 537: unspecified)
Depth: Unspecified
Genre: Letter

Transliteration

Translation

[ ]km . tr[

[ ]you/yours [ ]
Annexe 1. Prime Texts and Prime Content in Context

Shapsh gives you know that and if my return and people/personnel

Notes

1 A provisional translation. While other restorations are feasible (e.g. npš ‘soul, appetite, breath’ and PN [bn] rpš [cf. KTU 4.48.7; 4.63.22.23, 40; 4.94.12; 4.100.5; 4.08.1; 4.243.4; 4.348.1, 20; 4.365.12; 4.784.190]), there is some evidence to support KTU’s restoration here. Several texts (KTU 2.34.13; 2.39.1; 3.11.11, 25; 4.610.1) attest the use of ṣps as an epithet of the Great King Shupiluliuma. Note also KTU 2.23.1, a translation of an Akkadian letter(?) , which apparently applies the epithet to Pharaoh.

2 This translation as 3 fem. sing. is dependent upon KTU’s restoration (but see preceding n.). A number of other readings are possible: ‘you will give’ (2 masc. and fem. sing.), or ‘you two give’ (3 fem. dual). The broken context does not allow for certainty.

3 Or perhaps ‘them’.

4 While the translation ‘people’ is common, the semantic range is broad: texts like KTU 4.40.[1,] 13 (‖ṣbu any[t] ‘professional sailors’) suggest unskilled labour; the epithet bnš mlk ‘personnel of the king’ connotes a more specialised role.

KTU 7.48
Excavation number: RS 2.[029]
Find location: GP
Point topographique: 210-264 (TEO , I, p. 28; SAU , p. 537)
Depth: Unspecified
Genre: Not classified

Transliteration

Translation
No translation possible
Annexe 1. Prime Texts and Prime Content in Context

**KTU 7.49**

Excavation number: RS 2.[030]
Find location: GP
Point topographique: 210-264 (TEO, I, p. 28; SAU, p. 537)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]
[ ]x
-------------------
[ ]
[ ]xh
5 [ ] ly rev.
[ ]
[ ]n

Translation

No translation possible

**KTU 4.4**

Excavation number: RS 2.[032]
Find location: GP Tr. C-E, K-L
Point topographique: 210-264
Depth: Unspecified
Genre: Record (transactions, miscellaneous items: garments, aromatics, etc.)

Transliteration

1 m pgn \[ \]
m. m kn kw m adrm
w kn dpt p dq
m h pnm . m pl dm r sm
5 k 1 pl dm b adrm
w bl yd rm w[ ]
b x m 1 t mn t ly[ ]
htm sm x eq x b/d

Translation

two pgn\(^1\) (of the) assembl-
ies,\(^2\) two fine\(^3\) nets\(^4\)
and (a) small pnt\(^5\) net\(^5\)
two blankets,\(^6\) two covers\(^7\) of r sm\(^8\)
and covers of fine quality
and blh (of the) assemblies\(^9\) and[ ]
for (the) eight quivers\(^10\)[ ]
fifty
Notes

1 Hapax.

2 Taking the m to be the final letter of drm. Independent m is attested only once in Ugaritic: cf. PN m at KTU 3.817, but note that KTU proposes the ‘correction’ m<nhm>. Cf. blh drm at l.6, which is read by some as blh drm (see n.9). In view of adrm at ll. 2 and 5, is it possible that dr | m represents a scribal error for adrm?

3 The usual translation adr ‘mighty’ seems inappropriate here. I translate ‘fine’ to retain the superlative connotation. At two places adrm may have a different meaning: at KTU 1.17.V.7, adrm. dbgrn ‘the dignitaries who are on the threshing floor’; the occurrence of mit. adrm at KTU 4.158.8 may refer to pieces of certain equipment.


5 While KTU reads knadpm, TU offers knd pnt. Whether or not the graphematic string is split, we are faced with (an) otherwise unattested form(s). (Note, however, PN bn pnbl KTU 4.127.12.) The above translation follows TU in dividing knd pnt and draws a possible connection with kndwmm in the preceding line (cf. n. 4).

6 The hpn appears to be some kind of garment: cf. KTU 2.70.28; 4.156.3, 5; 4.166.2; 4.168.1; 4.182.35, 57; 4.188.2, 3, 9, 10, 13, 16; 4.190.4; 5.11.16. This is confirmed by the occurrence of hpn ptlm ‘a hpn of linen’ KTU 4.609.17. Note also the occurrence of hpn ṣšwm in a text that lists armour and equipment (KTU 4.363.3, 7).

7 pldm (cf. Akk. palidu) are listed among garments and textiles at KTU 4.270.8, and among armour and equipment at KTU 4.363.3, 7. See also KTU 5.23.4, where pldm are listed alongside various commodities, including myrrh oil and horns. Note also sing. pldm: KTU 1.148.21; 4.146.7; 4.152.4, 7, 8; 4.205.1, 7; 4.270.12; 9.3.

8 The reading rṣmm offers a hapax. But note that Whitaker’s concordance (following TU) reads ḡlmm. The ḡl(m) are known from a number of texts: KTU 1.2.1.13, 19, 39; 1.3.II.4, III.8, IV.5; V.15; 1.4.V.43; II.28. On the ḡlmm see the detailed study by Vawter, ‘The Ugaritic use of Galmat’. Wyatt (RTU, p. 58 n. 99) notes that the use of ḡl(m) ‘appears to be restricted to deities and royal persons with one exception [KTU 1.4.VII.54 where the meaning “darkness” seems appropriate]... While it undoubtedly has a basic sense of “young person”, its actual use in every instance requires that we acknowledge an ideological or theological dimension to it in such contexts.’

9 KTU’s reading blhadrn presents a hapax. TU elects to split the graphematic string blh drm; while the proposed blh is otherwise unknown, drm would have parallels with dr | m of ll. 1-2 (see n. 1 above). In view of this, I choose to cautiously accept TU’s reading.

10 The adjacent lacuna makes it difficult to decide whether tlyı̄ represents a complete or broken lexeme. At KTU 1.123.24 we find azhn tlyn which appears to be associated with mr mmm ‘the unknown god’. Commentators choose to leave azhn tlyn untranslated (e.g del Olmo Lete, CR, p. 344), and are undecided whether to see a reference to a PN or DN. Note should be made of PN bn tlyı̄ (KTU 4.339.20). Given the possible association of pldm (cf. n. 7), perhaps there are grounds for seeing a connection between tlyı̄ here and Heb. “ʾp,” ‘quiver’. 
Annexe 1. Prime Texts and Prime Content in Context

11 KTU’s hswn is otherwise unknown in the extant texts. Note that TU reads the initial letter as h rather than h. The lexeme hswn appears to be some kind of (vegetable) foodstuff at KTU 4.14.3; 4.44.26; 4.60.2. Note also the PN bn hswn at KTU 4.232.32.

12 KTU’s restoration [nt] presents difficulties in the present context. Best understood as a fem. indeclinable noun meaning ‘pair’, [nt] is found only at KTU 4.203.9, 10, 11, 13; note, however, that [nt] is always followed by d + numeral.

13 Only one other occurrence of [nt] followed by h– is known in the Ugaritic corpus: [nt] hrm ‘six ploughmen’ (KTU 4.630.6). The present context would seem to preclude the restoration h[hr]m.

KTU 4.23
Excavation number: RS 2.[031]
Find location:GP Tr. C-E, K-L
Point topographique:210-264
Depth:Unspecified
Genre:Record

Transliteration

1
alp[ ]
mat[ ]
hr€™[ ]

-------------------
6

5
ilt . kk[rm ]
ilt . h[hr ]
hms[ ]
ksp[ ]

low.e.
k[ ]

rev.
ar[b‘ ]

10

trm[ ]
’sr[ ]

-------------------

w tl x[ ]

trl[m[ ]
milx[ ]

Notes

The translation ‘gold’ should not be automatic; it remains possible that we have a broken lexeme here. Two words in the Ugaritic lexicon begin hrd’: GN hrd’h (KTU 4.73.8; 4.288.5; 4.346.9; 4.355.15; 4.610.6; 4.693.56; 4.712.1); PN hrm (KTU 4.278.4) and PN of high priest (KTU 6.10.1). In view of the following references to kk[rm ‘talents’ (l. 4) and ksp (l. 7), the balance swings in favour of the above translation.
The homograph ḫl has a range of meanings: most often ḫl 'three' (KTU 1.41.3; 1.49.8), 'third' (KTU 1.4.VI.26); ẖl 'to plow' (KTU 1.5.VI.26); ẖl 'bronze, copper' (KTU 2.32.4, 5; 4.268.2; 4.272.2, 5; 2.280.2, 5; 4.626.3). In the present text there is a case for considering ẖl as a metallurgic reference (cf. 'gold' [see n. 1] and 'silver' in ll. 2 and 7), while at the same time the surrounding context makes a numerical translation appropriate.

The restoration kkr[m] is not explained, but note that kkr(m) appears frequently in texts listing numbers and oxen: e.g. KTU 4.43.5; 4.203.16; 4.247.32; 4.272.2, 3; 4.342.2; 4.626.8. It is worth noting that a number of lexemes beginning kk- are known from the Ugaritic corpus: kkbm variant form of kkb 'star' (KTU 1.10.1.4); PN (bn) kky (KTU 4.321.3); PN kkn (KTU 4.148.4; 4.352.10; 4.609.5); PN kkn (KTU 4.645.4); kkm 'jars' (KTU 1.6.1.39); kkr(m) a member of a certain guild (KTU 4.126.11.10).

KTU's restoration (followed provisionally above) is unprecedented. It is also noteworthy that ḫl[b] appears in close proximity to kkr (cf. n. 2) and ẖl 'bronze copper' in KTU 4.272.2, 5. It may be that we have a reference to ḫl [b] in the present text. TU reads ḫl. a[---].

Because of the adjacent lacuna it is difficult to decide whether a plur. form should be read here. (The same is true for the other numerals close to the damaged portion of text.) In view of ḫl in ll. 4 and 5, ḫl at l. 12 (and also possibly ar[b ' in l. 9), the sing. form is offered.

The only word in the Ugaritic lexicon beginning mil- is mil[b] (KTU 4.166.1). Note, however, that according to KTU this may be a misspelling of milh, GN known from KTU 4.81.1; 4.172.6; 4.355.26; and also apparently a precious object KTU 4.266.5.

---

 KTU 4.25
 Excavation number: RS 2.[011]
 Find location: GP Tr. C-E, K-L
 Point topographique: 210-264
 Depth: Unspecified
 Genre: List (persons grouped by place of residence)

 Transliteration Translation
 ...
 1 [ ][ ] x
 rev.
 [ ][ ] hp
 [ ][ ] ln
 yʾrtym
 5
 bn. grn
 bqʾty

 Notes
 1 A search of the Ugaritic lexicon reveals two lexemes ending with the letters -hp: mʾrhḥ(?) (KTU 4.365.33) and nd/uʾllḥp (KTU 4.42.3). Regrettably, because both PNs are imperfectly preserved, it is not possible to advance a restoration in the present text.
The reading of iln at KTU 1.19.IV.57 is disputed: while the text reads ila, some have elected to read iln as 'our god' or 'our Ilu' (KTU⁴; Gibson, CML, p. 121). This meaning is, perhaps, to be understood in KTU 1.91.17 and KTU 1.112.30. PN iln is attested at KTU 4.382.21; 4.609.21; 7.30.5. Note also the PNs ypln. bn iln (KTU 4.215.5) and ]ln. bn iln (KTU 4.350.11).

The y'rtym are known also from KTU 4.55.9. The gentilic form y'rt is also attested (KTU 4.33.7; 4.54.10[?]; 4.379.4). GN y'rt is mentioned in a number of texts (KTU 4.68.42; 4.355.35; 4.365.18; 6.643.10), and may be related to y'r 'forest' (KTU 1.4.VII.36; 1.5.VI.18; cf. Heb. "qir").

bn grm is known from KTU 4.7.5; 4.63.III.7; 4.103.52; 4.232.28. The presence of grm at KTU 1.166.25 requires further study. The PN is, perhaps, associated with the DN gr(m). On this DN see n. 2 to my treatment of KTU 2.4 (pp. 50-53, above)

The gentilic form is a hapax. GN bq't is found at KTU 4.48.8; 4.63.II.21; 4.100.6; 4.355.9; 4.380.12; 4.643.9; 4.683.16; 4.777.4.

KTU 4.28
Excavation number: RS 2.[028]
Find location: GP Tr. C-E, K-L
Point topographique: 210-264
Depth: Unspecified
Genre: Content uncertain

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<td>y</td>
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<tr>
<td>[ ]</td>
<td></td>
</tr>
<tr>
<td>[ ]</td>
<td></td>
</tr>
<tr>
<td>rev.</td>
<td>[ ] mr</td>
</tr>
<tr>
<td>5 [ ]</td>
<td>r</td>
</tr>
<tr>
<td>[ ] sr't</td>
<td>[ ] hair/wool</td>
</tr>
<tr>
<td>[ ] ]x. l mlk</td>
<td>[ ] to/for the king</td>
</tr>
<tr>
<td>[ ] ]b/ibn</td>
<td>[ ]</td>
</tr>
<tr>
<td>[ ] ]xm</td>
<td>[ ]</td>
</tr>
</tbody>
</table>

Notes

A fair number of entries in the Ugaritic lexicon have the terminal letters -mr: azmr 'branch' or 'shrub' (KTU 1.41.53); aymr 'all driving' (KTU 1.2.IV.19); 'mydsmr (mlk ugr) (KTU 6.23.2-3); *amr 'to see, to look', cf. yamr 'he looks' (KTU 1.172.22) ymrmr/yimr 'he views' (KTU 1.3.1.22; 1.2.1.32); amr u '(the kingdom of) Amurru' (KTU 1.4.142); amr iii (and variant form imr) 'lamb' (KTU 1.4.VI.43; VIII.18; 1.14.II.13-14); PN bn ilsmr (KTU 4.103.11) xgrm 'to be complete' (KTU 1.2.I.46), lgrm 'total' (e.g. KTU 4.14.II.25; 4.156.6; 4.269.30, 32); dgrm a certain class of troops (KTU 1.3.II.14, 28; 1.7.10); cf. PN bn dgrm (KTU 4.34.17); hmr 'ass' (e.g. KTU 1.5.I.19; 4.268.1, 4; 4.380.passim) or a unit of dry measure (KTU 4.14.6; 12, 18; 5.3.passim); hmr 'wine' (KTU 1.3.I.16; 1.23.6); PN ygrm (KTU 4.134.5; 4.635.42); ydmr 'to be celebrated' (KTU 1.108.3); ymr 'he blesses' (KTU 1.171.35); krn 'pile of grain
or sheaves)' (KTU 1.19.1.12); DN mgmr (KTU 1.81.16; 1.148.42) and month name (KTU 4.168.12; 4.182.38; 4.192.1; 4.316.1, 3); mr 'myrrh' (KTU 1.87.22; 4.14.2, 8, 15; 4.91.16); 'mr 'dust, ashes' (KTU 1.5.16.14); 'mtmr king of Ugarit (KTU 3.5.2); gmr 'recruits' (KTU 4.63.11.11, 33; III.32); DN or PN q 'mr (KTU 4.734.4); tnr and PN (bn) tnr (KTU 5.6.1.20); cf. masc. plur. gent. tnr members of a certain guild (KTU 4.126.20); gmr GN (KTU 4.553.8; 4.622.5; 6.684.1; 4.686.14). While the fragmentary state of the text precludes restoration, it is interesting to note the presence of 'mygtmr and 'mtmr, kings of Ugarit. These PNs are particularly interesting in view of mlk in 1.7.

2 Reading ]ibn allows for the translation 'our enemy' (cf. KTU 1.103.16, 18, 35, 50, 51). But note also PN bn ibn at KTU 4.568.13. If ]ibn is to be preferred, two options are available: ]ibn appears to be some kind of commodity, and listed after 'oxen' and before 'barley' at KTU 4.402.6; alternatively, ]ibn might be a broken form of mhbn, a PN or DN attested at KTU 1.105.14 and KTU 1.106.6.

d. GP Various Locations

KTU 4.2

Excavation number: RS 6.199
Find location: GP
Point topographique: 1 (TEO, I, p. 42; SAU, p. 543)
Depth: 2.00 m
Genre: List (PNs)

Transliteration

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</tr>
<tr>
<td>2</td>
<td>bn x[</td>
</tr>
<tr>
<td>3</td>
<td>pdx[</td>
</tr>
<tr>
<td>4</td>
<td>bn 'x[</td>
</tr>
<tr>
<td>5</td>
<td>bn a/n[</td>
</tr>
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Translation

<table>
<thead>
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<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
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<td>so[n of</td>
</tr>
<tr>
<td>2</td>
<td>son of [</td>
</tr>
<tr>
<td>3</td>
<td>' [</td>
</tr>
<tr>
<td>4</td>
<td>son of 2[</td>
</tr>
<tr>
<td>5</td>
<td>son of 3[</td>
</tr>
</tbody>
</table>

Notes

1 Most likely a damaged PN. Attested PNs beginning pd- include: pdy (KTU 3.4.2, 12; 4.15.3; 4.46.12; 4.86.7*?]; 4.98.23*; 4.112.11.2*; 4.178.3; 4.299.3; 4.376.2; 4.424.8; 4.425.6); pdyn (KTU 4.307.19; 4.393.12; 4.696.2); pdm (KTU 1.19.11.31; 4.643.13; 4.748.3); pdn (KTU 4.649.8; 4.780.17*); pdgy (KTU 1.91.18; 4.635.17*); pdr (KTU 4.19.2; 4.269.7; 4.655.8*; also, possibly, DN: KTU 1.50.5; 1.106.11; 1.130.15); pdr mlk (KTU 4.19.3); pdrn (KTU 4.56.4; 4.63.11.31; 4.98.22*; 4.635.59*; 4.658.9*). (Texts marked * attested the form 'bn + X'.)

2 PNs beginning ' are too numerous to list with profit. See Gordon, UT, p. 512.

3 For the numerous PNs beginning a- and n- see Gordon, UT, pp. 508-509, 511

KTU 6.73
Excavation number: RS 4.409
It is very doubtful whether the impressions in ln. 1-2 are to be regarded as cuneiform signs.

Translation

No translation possible.

\[ KVU 1.76 \]

Excavation number: RS 6.215
Find location: GP
Point topographique: 2 (TEO, I, p. 42; cf. SAU, p. 543: unspecified)
Depth: 1.50 m
Genre: Ritual?, list (sacrifices)?

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</tr>
<tr>
<td>5</td>
<td>[ ] tš] m</td>
</tr>
<tr>
<td></td>
<td>[ ] tš] m</td>
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<tr>
<td></td>
<td>[ ] xy . arb' m</td>
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<tr>
<td></td>
<td>[ ] sšps</td>
</tr>
<tr>
<td></td>
<td>[ ]dbrh</td>
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<td>10</td>
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Notes

1 The meaning of dbrh is unclear here and the fact that the cognates have such a broad semantic range does not help matters. The usual translation of Heb. "word, thing" does not seem to fit the present contexts. An association with "pasture, steppe, desert" and/or "inner sanctuary, holy of holies"
is feasible. A restoration to m]db r + terminative -h is also possible. The translation above is supported by Shapsh's association with fields and ploughland in KTU 1.6.1.1-25 (the terms used are sdm and mhrt), a text that, incidentally, seems to confirm an underworld aspect to the role and character of the sun goddess (see K. Spronk, Beatific Afterlife in Ancient Israel and the Ancient Near East [AOAT, 219; Neukirchen-Vluyn: Neukirchener Verlag; Kevelaer: Verlag Butzon & Bercker, 1986], p. 150).

2 A PN or DN? According to J. Sanmartin, 'Glossen zum ugaritischen Lexikon (III)', UF 11 (1979), pp. 723-28 (724-25), nprty is to be identified with the Egyptian Nefertiti.


KTU 4.34
Excavation number: RS 6.216
Find location: GP
Point topographique: 2 (TEO, I, p. 42; SAU, p. 543)
Depth: 1.50 m
Genre: Record (miscellaneous items: trees, vessels)

Transliteration

1 xdlb[ ]x

\l tlt spm

\l[ ]l/\nmy \lt spm w \sr lgm
\l[ ]w nsp w \lt spm w \sr m
\l r gm

5 l k/wlt hndrt ar[b] > spm w
\l \sr[
\l \l hnd\rm \lt spm w \ltm lgm
\l \l /\nny ar[b] > spm w \lt \sr[]
\l \l xnm\x[ ]m \lt spm
\l[ ] sp[m w ]l gm

10

1 Lg. w.

Translation

1 [...] and sixty jars

\l To/for/from[ ] 2 three jars and ten log measures3.
\l To/for/from[ ] 4 one nsp5 measure and three jars and twenty log measures.
5 To/for/from 6 (a measure of) horse feed7, fo<u>r jars and
ten/twenty\[log measures].

To/from\[9 (measures of) horse feed six jars and thirty \[log measures.

Notes

1 In the light of ll. 5, 7-9, it seems likely that we should read preposition \[here (and l. 6). However, because there is a large degree of uncertainty surrounding the restoration and translation of the words following each \[cf. nn. 2, 4, 5, 8, 9, 10), it is difficult to decide whether the preposition indicates the provider or recipient of the measures recorded.

2 Perhaps we have here the damaged name of the provider/recipient of the commodities listed. Both possible readings, \[-iny and \[-hny, are hapax; it is therefore unclear whether we have a PN or GN.

A liquid measure; cf. Heb. \[basin, a measure containing the twelfth part of a \[l'.

4 Perhaps the damaged remains of a PN. Numerous PNs ending \[-w are attested: \[bw (KTU 4.63.13[?]); \[gw (KTU 4.63.7, 20; 4.90.4; 4.670.3); \[klmmw (KTU 4.44.21, 25); \[trw (KTU 4.134.10); \[sw (KTU 4.635.32); \[bn \[sw (KTU 4.342.3); \[arsw (KTU 4.54.2); \[bn arsw (KTU 4.281.5); \[krw (KTU 4.188.4; 4.261.16; 4.385.1). As yet, no GN ending \[-w is known.

A weight lighter than a shekel. Cf. KTU 2.25.6 and KTU 4.175.13, which seem to suggest 'half a shekel'.

6 The PN/GN dilemma again. Reading \[kl or \[wl results in a hapax.

7 In KTU 1.71.7; 1.72.9; 1.85.7; \[hndrf is connected with a hippiatric medical procedure. The translation 'horse feed' is tentative; in the texts just listed the \[hndrf is pressed on the horses nose. Perhaps we should see a reference to the type of corn used in the preparation of a poultice. (Cf. Gk. \(ννδρός 'old wheat'.) However, Gordon (UT, p. 403 §19.976) points to a possible connection with a GN in the Hurrian mē\[lu-un-di-ra-\[si 'The waters of H.' (RS 17.62.3, see PRU, IV, p. 150, pl. IV; Ug. 3, pp. 122-23).

8 The close proximity of the lacuna makes it uncertain whether \[fr is complete or whether a \[-m suffix has been lost.

9 There are no known, two-letter PNs ending with \[-f (see Gordon, UT, p. 519). No extant GNs end with \[-f. Two-lettered words ending \[-f are not unknown. A search of the Ugaritic lexicon (which takes account of \'[ and \'( words) throws up the following possibilities: \[it 'there is/are', but see PN \[bn \[it (cf. Heb. \[n 'fire, heat, lightning') KTU 4.616.11, PC Room 81; \[bt 'to be ashamed'; \[dt (from \[vdwy) 'tread out'; \[mt 'lad'; \[pt 'folly, haughtiness' (cf. Heb. \[\dd) , 'to leap or caper about' (cf. Heb. \[\dd); \[rf 'filthy, dirty' (KTU 1.17.1.33, II.8, 23), but see the PN(?) in KTU 4.581.7; \[tt (from \[\dd) 'six'.

10 Neither of the possible readings tmyy 'there' (e.g. KTU 2.34.7; 2.38.7; 2.46.7) or \[mny 'with/to the two of us' (e.g. KTU 2.11.1) seem to fit the present context.

11 PNs containing the letters (-)nd(-) include: \[bn anndy (KTU 4.101.6; 4.245.II.2; 4.753.16); \[anngr (KTU 3.2.5; 4.84.9; 4.244.15; 4.292.1; 4.295.15; 4.631.7); \[qnd (KTU 4.69.III.16; 4.77.7; 4.727.2). No known GNs attest (-)nd(-).
Annexe 1. Prime Texts and Prime Content in Context

KTU 2.2
Exca vation number: RS 3.334
Find location: GP
Point topographique: 296 (TEO, 1, p. 30; SAU, p. 538)
Depth: 0.80 m
Genre: Letter

Transliteration

1 [l] rᵶ. r'y . y§[lm ]
   [§] lm . bn₅ . y§[m ]
   [x] gr . l šltm . šl[m ]
   bth . p šltm . p šlm[

5 bt . l bn₅ . trgm[
   l šltm . l šlm . b[
   by . šnt . mlit . t[
   ymgyk . bn₅ . ta[
   bn₅ . w bnt . ytnk[

10 [x]xl . bny . šht . w[
   [xx] xt . msgr . bnk[
   [w h] n . thm . b'l[y

Translation

1 [Fir]st of all, my friend, may there be pea[ce unto you]
   [the g]ods bring pea[ce] (to) the/your people [to the] exile
   surely you restore peace in
   his house. When there is restoration, then wellbeing[

5 the house. To a man you shall say[
   surely you restore peace in[
   Believe me, in one year[
   may they reach you, the sons [you] asked for[
   sons and daughters may he give you[

10 [ my son, corruption and[
   [ ] counting your son(s)[
   [and beh] old the message [my] lord[

Notes

1 Restoring to y§[lm . lk ] [i]/lm; a recurring formula at the beginning of correspondence: cf. KTU 2.21.4; 2.34.3; 2.38.4; 2.63.4. See Meindert Dijkstra, 'Ugaritic Prose', in HUS, pp. 140-64 (152), for an alternative translation.

2 Restoring [i]/lm rather that KTU's [§]lm. Cf previous n. and n 4.

3 Restoring [gr presents difficulties as a number of Ugaritic words end –gr: agr 'hire, salary' (KTU 4.243.33); DN ugr (one of Baal's messengers [KTU 1.5.1.12] and patron god of Ugarit? [KTU 1.40.19;
Annexe 1. *Prime Texts and Prime Content in Context* 117

1.27.1, 4); PN bn urniture (KTU 4.54.11); ngr 'herald(?)' (KTU 1.16.1IV. 4, 7, 8, 11, 12). I tentatively restore to [l]gr: gr (*gwr) 'foreign resident, neighbour, enemy' (KTU 1.40.27; cf. 1.19.111.47, a person taking asylum in a temple?). Dijkstra ('Ugaritic Prose') reads [m | sl]gr, a broken lexeme spanning two lines; in view of the presence of msgr in 11, this suggestion deserves serious consideration.

With such a broad semantic range it is difficult to translate the numerous occurrences of slmt with certainty. In addition, the form slmt is peculiar to the present text. In one instance (KTU 4.153.6-11) slmt seems to be parallel to qit 'wife'—perhaps slmt is a variant form or misspelling?

Again a range of translations are possible: the conjunction 'and' (cf. Aram. ב); 'mouth' (cf. Heb. ר), 'here, in this place' (cf. Heb. יב).

Cf. n. 4 to my treatment of KTU 2.9 (pp. 105-106, above)

Or 'my corrupt son'.

**KTU 1.1**
Excavation number: RS 3.361
Find location: GP
Point topographique: 345 (TEO, I, p. 31; SAU, p. 539: GP Room 7)
Depth: 0.65m
Genre: Myth (Baal)

**KTU 6.6**
Excavation number: RS 1.[051]
Find location: GP Room 3/6 under threshold
Point topographique: 299 (TEO, I, p. 20: 'trésor du bronze'; SAU, p. 533)
Depth: Uncertain: unspecified (TEO, I), 1.20 m? (SAU)
Genre: Inscription on axe

**Transliteration**

1 .Panel

**Translation**

1 Chief of the Priests

**KTU 6.7**
Excavation number: RS 1.[053]
Find location: GP Room 3/6 under threshold
Point topographique: 299 (TEO, I, p. 20: 'trésor du bronze'; SAU, p. 533)
Depth: Uncertain: unspecified (TEO, I), 1.20 m? (SAU)
Genre: Inscription on axe

**Transliteration**

1 .Panel
Translation

1 Chief of the Priests

KTU 6.8
Excavation number: RS 1.[054]
Find location: GP Room 3/6 under threshold
Point topographique: 299 (TEO, I, p. 20: 'trésor du bronze'; SAU, p. 533)
Depth: Uncertain: unspecified (TEO, I), 1.20 m? (SAU)
Genre: Inscription on axe

Transliteration

1 rb khn

Translation

1 Chief of the Priests

KTU 6.9
Excavation number: RS 1.[055]
Find location: GP Room 3/6 under threshold
Point topographique: 299 (TEO, I, p. 20: 'trésor du bronze'; SAU, p. 533)
Depth: Uncertain: unspecified (TEO, I), 1.20 m? (SAU)
Genre: Inscription on axe

Transliteration

1 rb khn

Translation

1 Chief of the Priests

KTU 6.10
Excavation number: RS 1.[052] (1929.299.2)
Find location: GP Room 3/6 under threshold
Point topographique: 299 (TEO, I, p. 20: 'trésor du bronze'; SAU, p. 533)
Depth: Uncertain: unspecified (TEO, I), 1.20 m? (SAU)
Genre: Inscription on axe

Transliteration

1 hrsn rb khn

Translation

1  hr$n, Chief of the Priests

Notes

1  The only other attestation of hr$n is found in the PN bn hr$n at 4.278.4 (PC Room 56 pt. 901), a text which lists persons supplying(?) a particular sort of stone or frit.

KTU 1.63
Excavation number: RS 3.302
Find location: GP Room 6/8
Point topographique: 334 (TEO, I, p. 30; SAU, p. 538)
Depth: 1.30 m
Genre: Myth

Notes

1  59 entries in the Ugaritic lexicon end with the letters -ty. Restoration is impossible.
2  11 words are known with the final letters -hr.!!!
3  Only one attested word ends with -hdn: PN ihdn (KTU 2.15.7). Perhaps the undamaged text contained a form of *hdw 'rejoice (cf. al ihd 'no not rejoice', KTU 1.18.1.9) or ahd 'to seize, to take hold of' (KTU 1.4.11.3; 1.6.11.9, 30)?
4  With 30 lexemes ending -rb and 8 ending -kb it is an impossible task to propose a restoration.
Only three forms are known to end with the letters -ah. Regrettably none of the possible restorations is without uncertainty: bah at KTU 1.161.32 seems to be a scribal error for bnh 'his son' or bth 'his household'; ynr'ah at KTU 1.100.65 is, perhaps, best understood as a misspelling of ynr'rnh 'he uprooted' (so Wyatt, RTU, p. 385); mzah 'found him' appears to be a variant spelling of msa 'to reach, to find, come upon' (KTU 1.12.11.50-51; cf. Heb. יָנַה).

Restoration is made impossible due to the fact that the Ugaritic lexicon contains 11 known lexemes ending -bd and over 20 showing -dd.

Cf. umt at KTU 1.16.1IV.19 and 1.19.IV.40.

With 14 words ending -yh, proposing a restoration presents difficulties. Understanding nl requires the admission of a new hapax into the lexicon, or else the recognition that nl may constitute the first two letters of a word spanning two lines. If this is the case, four words beginning nl– are so far available: PN (bn) nlnb (KTU 4.115.21); PN nlnhp (KTU 4.42.3); PN nlnqht (KTU 4.659.1); as well as nlnhm 'we will eat' (KTU 1.23.72). Importantly, however, TU's reading yjnh.wn l offers scope for reconstruction. If wn is recognised as a variant (existential) form of the common conjunction (see, e.g., KTU 1.2.III.22; 1.3.V.38), note also the appearance of aryh. wn at KTU 1.4.IV.50 and KTU 1.117.4. Note that ary 'kinsman' provides a thematic link with umt in l. 10 (cf. n. 7).

A total of 71 Ugaritic words have the final letters -nt, making restoration an impossible task in such a broken context.

**KTU 2.1**

| Excavation number: | RS 3.427 |
| Find location:     | GP Room 8 |
| Point topographique: | 331 (TEO, I, p. 32; SAU, p. 539) |
| Depth:             | 1.25 m   |
| Genre:             | Letter   |

**Transliteration**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>yšlm</td>
<td>May there be peace [to you]</td>
</tr>
<tr>
<td>ūýrk</td>
<td>may [the gods] protect you [may they see to your welfare]</td>
</tr>
<tr>
<td>w. pdq</td>
<td>Here ever[thing is well]</td>
</tr>
<tr>
<td>tmñyn</td>
<td>and the town[ ]</td>
</tr>
<tr>
<td>w. mlkh</td>
<td>they will arrive[ ]</td>
</tr>
<tr>
<td>akl. w</td>
<td>and full/fill[ ]</td>
</tr>
<tr>
<td>'d. mýy</td>
<td>food[ ] and[ ]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hly. k [ll]</td>
<td>until[ ] he/she/they arrived[ ]</td>
</tr>
</tbody>
</table>

1 Cf. KTU 2.13:7-8; 2.30:6-7.
2 Cf. KTU 2.13:8; 2.30:7.
Notes

1 hlny is nowhere else followed by a word beginning k-. Furthermore, TU reads no trace of k at this point. KTU’s restoration may be influenced by hlny. ’mny kll ‘slm ‘here, my mother, all is well’ (KTU 2.13.9-10; 2.24.8-9[?]; cf. 2.34.7; 2.36.3; 2.76.5). Thus, by the provisional acceptance of KTU’s k[ll, the restoration k[ll slm becomes a possibility. Admittedly, the above translation may be considered to be speculation based on (KTU’s) conjecture.

2 pdr appears to have several meanings in the extant texts: pdr ‘town, city’ (KTU 1.4.VII, 8, 10; 1.19.III.48. 56; IV.6) and plur. pdrm (KTU 1.14.VII.8; 14.III.7; IV.50; 1.16.VI.7). (At KTU 1.92.33 pdr is to be translated ‘city’ but may be a euphemism for Athtart’s protected chastity.) In a number of texts pdr seems to be a DN (KTU 1.50.5; 1.106.11; 1.130.15), perhaps a variant form of DN pdry, Baal’s daughter/consort. pdr also appears as a component of the PN bn pdr (KTU 4.655.8) and ‘bd pdr (KTU 4.269.7). With the adjacent lacuna it remains possible that the grapheme is incomplete. Note the PN pdrn (KTU 4.56.4; 4.63.III.46) and bn pdrn (KTU 4.98.22; 4.635.59; 4.658.9).

3 The form tmgyn can represent both plur. ‘they will arrive’ (KTU 1.3.II.17; 1.19.II.40) or du. ‘they (two) will reach’ (KTU 1.2.I.30; 1.6.I.59).

4 TU reads [-]kl. Caution is required when considering KTU’s transcription.

5 The homograph ‘d has a range of meanings: (1) ‘until, up to’ (e.g. KTU 1.4.V.48; VI.55); (2) ‘throne room’ (e.g. KTU 1.23.12, 67; 1.19.9); (3) ‘assembly’ (KTU 1.15.II.7, 11); (4) ‘witness’ in PNs(?) (cf. Heb. ‘d; e.g. KTU 4.148.5; 4.214.7).

6 Letters may or may not have been erased from mgy. If the grapheme is complete the translations ‘he arrived’ (3 masc. sing., cf. KTU 1.100.67) and ‘they [the Rephaim] arrived’ (3 masc. plur., KTU 1.20.II.6) are possible. Perhaps, however, a terminal t has been lost from the text: mgt carries the meaning ‘she arrived’ (3 fem. sing., KTU 1.4.IV.21; II.23; III.24). Note, however, that TU reads mgt, which raises the further translation ‘I arrived’ (1 com. sing., KTU 1.16.II.19).

KTU 4.27
Excavation number: RS 2.001
Find location: GP Tr. B
Point topographique: 1 (= 201)
Depth: Unspecified
Genre: List (towns with numbers of merchants)

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 tkm[ ]</td>
<td>tkm¹</td>
</tr>
<tr>
<td>uhnsp[ ]</td>
<td>uhnsp²</td>
</tr>
<tr>
<td>usk[n ]</td>
<td>uskn³</td>
</tr>
<tr>
<td>ubr[‘y ]</td>
<td>ubr[‘y ⁴</td>
</tr>
<tr>
<td>5 ar[ ]</td>
<td>ar⁵</td>
</tr>
</tbody>
</table>
Notes

1 tn is found at KTU 1.12.1.20, but may be considered as tk + adverbial m (so Wyatt, RTU, p. 163 n. 6). The reading tkm at KTU 1.111.22 is questionable and has provoked a considerable discussion (see del Olmo Lete, CR, pp. 202-203 n. 115). If tkm is to be taken as a GN, as is suggested by what follows, the present text provides the only attestation.

1 Lg. mkrm.
Annexe 1. Prime Texts and Prime Content in Context

2 Cf. KTU 1.91.34; 4.348.5; 4.355.14; 4.380.32; 4.414.5; 4.610.7; 4.661.3; 4.693.22; 4.777.7; with gentilic KTU 4.658.10. Note that the Akkadian form, *Ul-h-nap-pi*, appears in RS 15.122.18 and 16.1550.8, the latter referring explicitly to the ‘king’s fields’. RS 11.841.20 refers to the provision of a Bowman to join the ranks of the *bnš mlk* on behalf of the village. The royal association is further underlined by RS 16.276 which states that a certain Karkuṣuḫ was married to Aqapa, the daughter of the king, and that this gave him access to the income generated by *Ul-h-nap-pi*. On the Akkadian texts see Heltzer, The Internal Organization, pp. 67, 104, 185.

3 Cf. KTU 4.68.32; 4.119.5; 4.228.2; 4.296.16; 4.309.1; 4.365.19; 4.375.2; 4.380.18; 4.384.6; 4.629.10; 4.685.6; 4.693.17; 4.715.1; 4.750.6; 4.777.5; 4.781.6; with gentilic KTU 3.10.5, 7; 4.33.21-24; 4.297.1, 6; 4.339.13-14; 4.386.4, 12. Note also PN [bn] 4.629.10; 4.685.6; 4.693.17; 4.715.1; 4.750.6; 4.777.5; 4.781.6; with gentilic KTU 4.33.12-15; 4.40.3, 18; 4.100.1; 4.124.8; 4.375.12; 4.380.20; 4.382.20; 4.610.14; 4.622.2; 4.685.8; 4.777.2. Also masc. plur.: KTU 4.616.7; 4.50.2(?). Note GN *ubr* kt KTU 4.288.4 and PN *bn* *ubr* KTU 4.110.3. Heltzer, The Internal Organization, pp. 71-72, notes the presence of *U-bur-a* in the Akkadian text RS 18.116. He proposes that the pastures at *ubr* *y* were under royal ownership and were not communal grazing lands. Cf. *idem*, ‘The Royal Economy in Ancient Ugarit’, Orientalia Lovaniensia Analecta 6 (1979), pp. 459-96 (476-78).

5 The homograph *ar* also carries the meaning ‘light’ (e.g. KTU 1.3.1.24; III.6: 1.4.1.16; IV.55). GN *ar* is found at: KTU 2.26.10; 4.68.48; 4.139.5; 4.214.1.4; III.1; 4.365.4; 4.369.10; 4.375.4; 4.380.4; 4.382.22-24; 4.384.3; 4.610.30; 4.684.7; 4.693.4; 4.777.3; 4.784.6. With gentilic: KTU 4.33.12-15; 4.49.3; 4.51.1; 4.53.4, 10; 4.55.14; 4.68.8; 4.80.3, 5, 16; 4.113.4; 4.181.5; 4.244.16, 18; 4.317.7; 4.379.3, 7; 4.380.23; 4.553.9; 4.762.14; 4.781.3; masc. plur. KTU 4.379.3. 

6 Cf. KTU 4.69.5; 4.164.4; 4.348.22; 4.355.38; 4.363.5; 4.375.6; 4.380.3; 4.384.2. With gentilic: KTU 4.96.5. The Akkadian equivalent is *(U)Ru Mu-uk-ku* (RS 19.112.6). Note that *gt mlk* is mentioned at KTU 4.105.5 and KTU 4.750.13; this may help to establish a connection between GN *mlk* and the royal administration (cf. the my note on KTU 1.105.11 [p. 245] for the royal implications of *gt*).

7 Cf. KTU 4.177.7; 4.348.21; 4.355.31; 4.683.4.

8 It seems that an error has crept into KTU: *TU* reads *atl* [g, and note KTU’s reading of l.19. GN *atlg* attested at: KTU 2.26.16; 4.68.44; 4.365.5; 4.369.12; 4.380.5; 4.390.2; 4.618.27; 4.625.1; 4.693.5; 4.784.

9 With gentilic: KTU 4.45.9.

10 *m'rby* represents both PN and gentilic: KTU 3.7.7; 4.33.26; 4.63.125; 4.68.57; 4.375.8; 4.377.26; 4.380.8; 4.384.5; 4.777.9; 4.784.9. Gentilic with masc. plur. suffix: KTU 4.45.6. Note also *gt* . *m'rby* KTU 4.213.8 (cf. the my note on KTU 1.105.11 [p. 245] for the royal implications of *gt*).

11 Cf. KTU 4.68.54; 4.119.3; 4.198.3, 6; 4.213.5; 4.223.6; 4.243.10; 4.365.23; 4.369.5; 4.380.29; 4.477.2; 4.661.4; 4.685.11; 4.693.21; 4.698.3; 4.770.2. Gentilic with masc. plur. suffix: KTU 4.40.3, 18. For the various translations of *tbq* . *hu* (KTU 1.17.1.28, 47; II.12, 18) see Wyatt, *RTU*, pp. 257-58 nn. 34-35. Note the interesting royal association suggested by Heltzer’s reading (The Internal Organization, p. 10 n. 48) of *tbq* as a variant of *tbq*: [s]pr. . *bnš* . *mlk* . d . b . *tbq*, ‘[L]ist of royal dependents, who are in *Tbq* (or at the *gt* *Tbq*)’ (KTU 4.367.1).

12 *gt* has a variety of meanings in the extant texts: *gt* i ‘mountain’ (e.g. KTU 1.4.VII.37; 1.6.II.16; 1.13.9); *gt* iii ‘to groan’ (KTU 1.2.IV.6-7; cf. 1.93.1, 3). Note that *gt* ii appears as GN at: KTU 4.40.6, 9;
4.365.39; 4.380.22. *mrkm* is also attested at KTU 4.217.9. Text ‘corrected’ to *mkrkm* ‘sellers, merchants’. Cf. KTU 4.36.4; 4.38.3; 4.68.75; 4.126.9; 4.137.5; 4.163.7; 4.173.3; 4.174.4; 4.179.8; 4.207.6; 4.214.14.2; 4.217.1; 4.263.1; 4.745.6; 6.16.3.

13 GN *bir* found also at: KTU 4.68.30; 4.365.29; 4.366.13; 4.380.31; 4.397.13; 4.625.15; 4.636.2; 4.661.2; 4.683.19. Cf. gentilic: KTU 4.360.1. Note the presence of *mdm*, ‘friends (of the king)’, in *bir* (KTU 4.690.6); Heltzer, *The Internal Organization*, pp. 161-63, establishes that the *mdm* (Akk. *lūmšī* ṯūdī) were privileged members of the *bnš mlk*, who, by making a regular payment to the king (and other members of the royal family), were free from the jurisdiction of overseers and were exempted from certain obligations.

14 Cf. n. 3.
15 Cf. n. 4.
16 Cf. n. 5.
17 Cf. n. 6.
18 Cf. n. 7.
19 Cf. n. 8.
20 Cf. n. 9.
21 Cf. n. 10.
22 Cf. n. 11.

**KTU 4.30**

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<th>Excavation number:</th>
<th>RS 3.337</th>
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<td>Find location:</td>
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<td>304 (TEO, I, p. 31; SAU, p. 538)</td>
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<tr>
<td>Depth:</td>
<td>Unspecified</td>
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<td>Genre:</td>
<td>Record</td>
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**Transliteration**

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<tbody>
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<td>5</td>
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**Translation**

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</tr>
</tbody>
</table>
If "ayl" is read here, it is worth noting that "bn ayl" is known from KTU 4.617.14. However, "TU"'s transcription "yl allows for other restorations: PN (bn) "yl (KTU 4.214.11.1); PN "yl (KTU 2.14.8, 12, 17; 6.13.2), apparently the Queen Mother (KTU 2.16.2, 2.34.2); (bn) "yl (KTU 4.155.11; 4.339.18).

The presence of "bn suggests that a PN is to be read here. Whether or not PN "lt is to be found at KTU 4.728.2 depends on whether "TU"s transcription (hlb . dt . ltyt) is preferred to KTU"s hlb . dt . ltyt. Note that lt 'garlands' is found at KTU 1.6.IV.19.

Taking "bn to mean 'son' suggests that sd- represents a broken PN. A number of possible restorations are attested in the Ugaritic texts: sdni (KTU 4.277.6; 4.742.4); *sdmy (KTU 4.122.18); "sdmy (KTU 4.715.18); *"dq (KTU 4.151.12; 4.432.1); *"dq (KTU 4.232.6); *"dq (KTU 4.63.III.4); *"dq (KTU 4.432.19); *"dq (KTU 4.63.II.6; 4.124.13); *"dq (KTU 4.33.27; 4.75.III.8, 10; 4.79.4; 4.188.14; 4.260.3; 4.269.6; 4.280.1; 4.286.2; 4.383.9; 4.607.32; 4.609.25; 4.690.19; 6.5.1); *"dq (KTU 4.611.5; 4.616.15; 4.659.5); *"dq (KTU 4.102.23; 4.103.28; 4.165.11; 4.616.5; 5.7.4). (Names marked * are attested as components of the bn + PN formula.)

In view of the preceding lines, perhaps a broken PN is to be seen here. The relatively large number of PNs ending -dn prevents restoration here. (For the list of PNs see Gordon, UT, p. 516.)

PN also found at KTU 4.342.2; 4.753.4; cf. bn msrn at KTU 4.425.13; 4.615.3.
4. The PH Archive

Figure 6. The Complex incorporating the PH Archive
(A reproduction of the plan published as Figure 39a in TEO, I, p. 288)

The House of the Hurrian Priest (PH) was excavated in 1964, during the 24th campaign at Ras Shamra. Situated on the steep southern slope of the 'Acropolis', the PH archive consists of two small rooms. These rooms (known as Rooms 10 and 11) are situated in the northeast wing of the building; van Soldt says that these rooms are 'distinctly apart from the rest of the house'.

The majority of PH texts were recovered from Room 10. Inscribed predominantly in the Ugaritic and Hurrian scripts, the distinctive character of the texts retrieved from

1 Van Soldt, SAU, p. 194.
Room 10—among which were liver and lung models—led to the identification of the location as a 'cella'.\(^2\) A cultic function for this room is suggested.\(^3\)

Within Room 10 a 'fosse' or 'pit' containing a large number of 'religious' texts was discovered.\(^4\) This fosse, which was covered by a stone slab, was positioned close to (and north of) the Room 10 doorway. An examination of the stratigraphy shows that the fosse was dug during the Middle Bronze Age, and reached a depth of 2 m below the original floor surface (that is, 3.55 m below the pre-excavation surface of Tel Ras Shamra).\(^5\) The fact that several of the fragments recovered from outside the fosse can be joined with certainty to fragments recovered from within it (e.g. RS 24.247 + 24.265 + 24.268 + 24.287 + 24.328 A, B = KTU 1.103 + KTU 1.145) is a curious, and as yet unexplained, phenomenon. 'Whether or not the texts had fallen into the pit by accident (for instance, at the time of the fire) or had been discarded on purpose by the scribe can no longer be determined.'\(^6\)

Stratigraphical analysis also reveals traces of two floor surfaces in PH Room 10. The first (and earlier), which shows signs of conflagration, appears at a depth of 1.3 m below the surface of the Tel. The second surface was approximately 20 cm higher than the first. The existence of an upper storey is considered unlikely, since no tablets were found higher than 1.1 m below the original surface.\(^7\) Room 11, which revealed a small number of texts, shared more or less the same floor level as Room 10.

At some point in PH Room 10's history a partition wall separated the space into two compartments. The western partition created by this wall was, Curtois proposed,\(^8\) the place in which the archive was housed. The possibility of some kind of shelving is suggested.

Van Soldt was unable to determine the dating of the texts with certainty. If the 'm\(\text{mtmrw}\) mentioned in the Hurrian text KTU 1.125 is to be recognised as Ammithtamru II, the terminus post quem would be c. 1235 BCE: 'The tablets from PH 10 could then be from the same period or even later. This one date, however, does not give us very firm basis for the chronology of PH.'\(^9\)

---

\(^2\) J.C. Courtois, 'La maison de prêtre aux modèles de poumon et de foies d’Ugarit', in *Ugaritica*, VI, pp. 91-119 (91).

\(^3\) Van Soldt, *SAU*, p. 194.


\(^6\) Van Soldt, *SAU*, p. 194.

\(^7\) Van Soldt, *SAU*, p. 200.

\(^8\) Courtois, *La maison de prêtre*, pp. 94-95.

\(^9\) Van Soldt, *SAU*, p. 201.
a. Room 10

**KTU 1.104**

Excavation number: RS 24.248
Find location: PH Room 10
Point topographique: 3680 (**TEO**, I, p. 300; **SAU**, p. 642)
Depth: 1.30-1.40 m (**TEO**), 1.30 m (**SAU**)

Genre: Prayer?, consultation?

**Transliteration**

1
   *irṣī *
   ![ilₘ] . pb/d[

   ![ylₜ] . x[
   ![lₜm] x[

5
   *ṣr[ *

   ![w ap y[ *
   ![bₘ] w x[ *
   ![w ap b[ *

   ![w ṭk[ *

10
   ![w ṣk[ *

   ![w b ts'[ *
   ![yₘ[ qds[ *
   ![bt ṭk[ x[ ]tr w bt bx[ *
   ![w bt 'ṣr *

15
   ![w b yₘ 'ṣr *
   ![tₘn . rₚₘ . ṭm[n]h *

low.e.
   ![w ṭḥdₘ *

rev.
   ![tₘn . w ḫḏh *
   ![ṭdn . ḥmt *

20
   ![w ṭsm tₘn *

   ![wm . bt ilₘ . ṭm[n] *
   ![tₘn . tₘn . gₘl[m] *
   ![tₘn urx[ *
   ![w l p[ *
Translation

1 A consultation/prayer[ ] which the gods[ ]

That which will be eaten[ ]
thirty[ ]

5 ten[ ]

and also [ on the (eighth)² day[ ]
and a plate [ ]

and two li[vers(?)]

10 and grain[ ]

And on the ninth day[ ]
a ram will be offered in the sanctuary[ ]
the temple of D([[]])³ and the temple of B[aa]⁴
and the temple of Śr.

15 And on the tenth day[ ]
the garments will be presented in the cha[p]el.⁵

low.e.
and they will (be) renew(ed)

rev.
(in) pairs. And at the new moon
they will approach them

20 and they will drink/make a toast⁶ (in) pairs

And the shrines⁷ of the gods are eig[ht (in number)]
eight, (yes) eight is (their) number(?)[ ]
Annexe 1. Prime Texts and Prime Content in Context

Eight niches
and before

25 and
eight
to/for[

Notes

1 The uncertain reading allows for a number of possible reconstructions here. Two PNs beginning pb- are known from the extant texts: pb/ (the king of Uduum, cf. KTU 1.24) and (bn) pbn (KTU 4.609.16; 4.611.30). If, however, the second letter is d, possible restorations include pdr ‘city’ (e.g. KTU 1.4.VII.10), DN(?)/pdr (KTU 1.3.1.25[?]; 1.49.4[?]; 1.50.5[?]; 1.106.11), PN (bn) pdr (KTU 4.19.3[?]; 4.635.59; 4.655.7), DN pdr (KTU 1.17.23; 1.24.26; 1.39.15; 1.47.17; 1.49.4[?]; 1.91.7; 1.102.7; 1.109.14, 18; 1.118.16; 1.130.7, 15; 1.134.9; 1.139.14, 15; 1.148.6; 1.173.6; cf. pdr by ar, KTU 1.3.1.23; III.6; IV.50; IV.41; 1.4.1.16; IV.55; VI.10; 1.5.V.10; 1.117.7, 11-12), PN (bn) pdr (KTU 4.98.22; 4.63.11.46; 4.635.59[?]; 4.658.9).

2 Lines 11 and 15 mention the ninth and tenth days.

3 The surface of the text shows signs of an erasure. Del Olmo Lete, CR, p. 309 n. 47, speculates that the text should read dgn or dgt.

4 A tempting reconstruction offered by del Olmo Lete, CR, p. 309.

5 Cf. KTU 1.53.5; 1.106.9-15; 1.112.2-8, 17-19; 1.164.1. Cf. my note to KTU 1.53.5 (p. 42, above).

6 Del Olmo Lete, CR, p. 309 n. 52, considers that ‘The meaning “to drink” is totally unsuitable in this setting; cf. the reading tmm proposed in line 16 with the same meaning of “putting on a garment”’. Accordingly, he translates ‘they shall impose’. I see no reason for questioning the meaning ‘to drink’. Perhaps the images are toasted (with wine?) before they are dressed?

7 On the basis of KTU 1.23.19 there seems to be good reason for restoring the text to wm<q>-bt ilm 1m[n]. According to Pardee, ‘West Semitic Canonical Compositions’, p. 279 n. 32, these structures were made from cut branches and were the sites of cultic activity. Pardee sees a link with the mḥt of KTU 1.41.50-51. Cf. Wyatt, RTU, p. 328 n. 20.

8 Restoring to urbt ‘window’; usually translated in the cultic context as ‘niche’ (KTU 1.41.11; 1.56.2; 1.87.13; 1.109.19; 1.171.6). See Xella, TRU, p. 61; de Tarragon, ‘Les Rituels’, p. 154.

KTU 1.127
Excavation number: RS 24.277
Find location: PH Room 10
Point toponomastique: 3681 (TEO, I, p. 302; SAU, p. 644: PH Room 10?)
Depth: 1.50 m
Special remark: The sequence of the inscribed fields is uncertain
Genre: Omen (lung)
Transliteration

1  $dbh$ kl yr$h$
   $ndr$
   $dbh$

   $dt$ nat

5  $w$ ymt
   $rmn$ $w$
   $dbh$ kl
   kl ykly
   $dbh$ k . sprt

10 $dt$ nat
   $w$ qrwn
   $l$ k $dbh$

15 [db]h
   [nd] r bt
   [bn] bns

20 $yph[$
   $w$ sx[
   $x[$

25 $[r$ dgn[$
   $b$ bkh . s[
   $w$ l $dbh[$

29 [ ] x att $yph$ [2]
   [ ] d

30 $hm$ qrt tu$h$ . $hm$ $mt$ y'l bns
Translation

1 Monthly sacrifice; vow (sacrifice); (general) sacrifice.

The prescribed (sacrifices) of lament and of giving,
(sacrifices) of trmn and each sacrifice
(that is) eaten by everyone—sacrificed as prescribed.

10 The prescribed (sacrifices) of lament
and of offering—as with the (general) sacrifice

[(General) sacrifice]
[vow (sacrifice) of the house]

15 [of the son] of a man

The holocaust ram (sacrifice) and the completion offering—
the prescribed (sacrifice) [of lament]

The witness[(sacrifice) ]

20 and [ ]
[ ]

The bull to/for Dagan[(sacrifice) ]
(sacrifices) in the sanctuary as prescribed and for sacrifice[

25 [ ]

[the house of] a woman will take a goat
If the city is to be seized, (or) if Mot/death goes up against a man
the house of the son of the man will take a goat
and will look (in)to the future

Notes
1 Reading dt as the Ugaritic equivalent of Heb. מ in the sense ‘prescription, law’, rather than del Olmo Lete’s ‘those of’ (CR, p. 93).
2 Here following del Olmo Lete (CR, p. 93) who sees a cognate in Arab. na‘ata ‘to sigh’.
3 The difficult term ṯmm occurs in KTU 1.6.1.58 (in a colophon to a mythic text) and appears to be a title assigned to the king. Del Olmo Lete (CR, pp. 168-71) speculates that the name might be a divine name of the dead kings of Ugarit.
4 Reading the text as b bt k, rather than b btk as in KTU.
5 A possible reconstruction, cf. l. 9.
6 Restoring on the basis of l. 31.

KTU 1.129
Excavation number: RS 24.282
Find location: PH Room 10
Point topographique: 3681 (TEO, I, p. 302; SAU, p. 644: PH Room 10?)
Depth: 1.25 m
Genre: Myth?

Transliteration | Translation
--- | ---
1 [ | ] | [ | ] the divine lamp Sha[psh scor]ches
[ | ] | [ ] he weeps
[ | ] | [ | ] him Prince
[ | ] | [ | ] wise
2 [ | ] | [ | ] O Baal
[ | ] | [ | ]

Notes
1 Perhaps restore to nrt . ilm . šps . šhrt (cf. KTU 1.3.V.17; 1.4.VIII.21; 1.6.II.24). Translations differ: Wyatt (RTU) ‘Luminary of the gods, Shapsh, the burning one’; de Moor (ARTU) ‘the Lamp of the gods, Shapshu, had a dusty colour’. Because šhrt seems to be connected with the roasting of meat in KTU 1.23.41, 45, 48, it seems preferable to see a reference to temperature rather than light here.
If \( zbl \) is a complete word here, it seems likely that we have the first word of an epithet: \( zbl \cdot b' \cdot ars \) 'Prince Lord of the Earth' is possible (if not likely) in view of the reference to \( b' \) in l. 5. Other possibilities include \( zbl \cdot yrh \) 'Prince Moon' (KTU 1.19.IV.164), and \( zbl \cdot ym \) 'Prince Yam/Sea' (KTU 1.2.IV.14, 16, 22). If \( zbl \) is a broken \( zbln \) 'disease', perhaps we have a reason for the weeping mentioned in l. 2? The fragmentary state of the text does not allow certainty.

**KTU 1.100**

<table>
<thead>
<tr>
<th>Excavation number:</th>
<th>RS 24.244</th>
</tr>
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<tr>
<td>Find location:</td>
<td>PH Room 10</td>
</tr>
<tr>
<td>Point topographique:</td>
<td>3687 (TEO, I, p. 299; SAU, p. 642)</td>
</tr>
<tr>
<td>Depth:</td>
<td>1.25 m</td>
</tr>
<tr>
<td>Genre:</td>
<td>Incantation (snakes)</td>
</tr>
</tbody>
</table>

**Transliteration**

---

1. \( um \cdot phl \cdot phlt \cdot bt \) ‘\( n \cdot bt \cdot abn \cdot bt \cdot smm \cdot w thm \)

2. \( qrit \cdot l \cdot sps \cdot umh \cdot sps \cdot um \cdot ql \cdot bl \cdot m \)

3. \( l \cdot mbk nhm \cdot b \cdot dt \cdot thmtm \)

4. \( mnt \cdot ntk \cdot nhs \cdot smmr \cdot nhs \)

5. \( ’qsr \cdot lnh \cdot mlhs \cdot abd \cdot lnh \cdot ydy \)

6. \( hmt \cdot hlm \cdot yiq \cdot nhs \cdot yslhm \cdot <nhs> \cdot ’qsr \)

7. \( y’db \cdot ksa \cdot w ytb \)

---

8. \( tgu \cdot l \cdot sps \cdot umh \cdot sps \cdot um \cdot ql \cdot bl \cdot ’m \)

9. \( ’m \cdot b’ \cdot mrym \cdot smn \cdot mnty \cdot ntk \)

10. \( nhs \cdot smmr \cdot nhs \cdot ’qsr \cdot lnh \)

11. \( mlhs \cdot abd \cdot lnh \cdot ydy \cdot hmt \cdot hlm \cdot yiq \)

12. \( nhs \cdot yslhm \cdot nhs \cdot ’qsr \cdot y< >db \cdot ksa \cdot w ytb \)

---

13. \( tgu \cdot l \cdot sps \cdot u \cdot m > h \cdot sps \cdot um \cdot ql \cdot bl \cdot ’m \)

14. \( dgn \cdot tilh \cdot mnt \cdot ntk \cdot nhs \cdot smmr \)

15. \( nhs \cdot ’qsr \cdot lnh \cdot mlhs \cdot abd \cdot lnh \)

16. \( ydy \cdot hmt \cdot hlm \cdot yiq \cdot nhs \cdot yslhm \)

17. \( nhs \cdot ’qsr \cdot y’db \cdot ksa \cdot w ytb \)

---

18. \( tgu \cdot l \cdot sps \cdot umh \cdot sps \cdot um \cdot ql \cdot bl \cdot ’t’ \)

19. \( ’m w \cdot ’{ } \cdot [x] \cdot trt \cdot inbhh \cdot mnt \cdot ntk \)

20. \( nhs \cdot smmr \cdot nhs \cdot ’qsr \cdot lnh \cdot ml \)

21. \( li \cdot abd \cdot lnh \cdot ydy \cdot hmt \cdot hlm \cdot yiq \)

22. \( nhs \cdot yslhm \cdot nhs \cdot ’qsr \cdot y’db \cdot ksa \cdot w ytb \)
Annexe 1. Prime Texts and Prime Content in Context

---

25 tqr\(\bullet\)l sp\(\bullet\) umh sp\(\bullet\) u[m qjl bl \(\prime m\)

yrh lrgth mnt nk n[h]š šmrr

nhš \(\prime qsr lnh \[ mltš abdl lnh ydy\)

hmt hlm ytq nhš yšľhm nhš

\(\prime qsr y\prime db ksasl w ytb\)

---

30 tqr\(\bullet\)l sp\(\bullet\) umh sp\(\bullet\) um ql b\(\langle\rangle\) \(\prime m\)

ršp bnh mnt nk nhš šmrr

nhš \(\prime qsr lnh \[ mltš abdl lnh ydy\)

hmt hlm ytq nhš yšľhm nhš \(\prime q\)

\(\langle\rangle y\prime db ksasl w ytb\)

---

35 tqr\(\bullet\)l sp\(\bullet\) umh sp\(\bullet\) um ql bl \(\prime m\)

t\(\langle\rangle w km tkhfr mnt nk \[ nhš šm\)

rr nhš \(\prime qsr lnh \[ mltš abdl lnh ydy\)

hmt hlm ytq nhš yšľhm nhš

\(\prime q\langle\rangle y\prime db ksasl w ytb\)

---

40 tqr\(\bullet\)l sp\(\bullet\) umh sp\(\bullet\) um ql bl \(\prime m\)

t\(\langle\rangle m\)

mlk \(\prime trlh mnt nk \[ nhš šmrr\)

nhš \(\prime qsr lnh \[ mltš abdl lnh ydy\)

hmt hlm ytq nhš yšľhm nhš

rev.

\(\prime qsr y\prime db ksasl w ytb\)

---

45 tqr\(\bullet\)l sp\(\bullet\) umh sp\(\bullet\) um ql bl \(\prime m\)

kfr \(\langle\rangle w hss kptrh mnt nk \[ nhš\)

šmrr nhš \(\prime qsr lnh \[ mltš3 abdl\)

lnh ydy hmt hlm ytq nhš

yšľhm nhš \(\prime qsr y\prime db ksasl w ytb\)

---

50 w ytb

---

55 tqr\(\bullet\)l sp\(\bullet\) umh sp\(\bullet\) um ql bl \(\prime m\)

šhr \(\langle\rangle w šlm šmnh mnt nk \[ nhš\)

šmrr nhš \(\prime qsr lnh \[ mltš abdl\)

lnh ydy hmt hlm ytq

nhš yšľhm nhš \(\prime qsr y\prime db\)

ksasl w ytb

---

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Annexe 1. *Prime Texts and Prime Content in Context* 136

1 The mother of the stallion, the Mare, daughter of spring, daughter of stone, daughter of Heaven and Deep, invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to El at the source of the (two) rivers, in the midst of the (two) deeps.'

---

Translation

1 The mother of the stallion, the Mare, daughter of spring, daughter of stone, daughter of Heaven and Deep, invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to El at the source of the (two) rivers, in the midst of the (two) deeps.'
An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the exorcist/magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.'

(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take the cry for help to Baal in the heights of Saphon. An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.'

(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take my voice to Dagan in Tutul. An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.'

(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take my voice to Anat and Athtart in Inub. An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.'

(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take my voice to Yarih in Lrgt. An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.'

(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take my voice to Resheph in Bbt. An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the
venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.'

[a] (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to

[b] Athtart in Mari. An incantation against snakebite, (against) the venom of

c a sloughing serpent. From it (may) the magician remove; from it (may) the

d venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent.

e Let him draw up a chair and sit down.’

35 (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to

zz and kmt in Hmt. An incantation against snakebite, (against) the venom of

a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.’

40 (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to

low.e.

Molek in Athtart. An incantation against snakebite, (against) the venom of

a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair and sit down.’

45 (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to

Kothar-and-Hasis in Crete. An incantation against snakebite, (against) the venom of

a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind the snake, let him dismiss the sloughing serpent. Let him draw up a chair

and sit down.’

50 (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, take my voice to

Shahar and Shalim in šmm/Heaven. An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled. Then let him bind

the snake, let him dismiss the sloughing serpent. Let him draw up
a chair and sit down.'

(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take my voice
to Horon in Mšd.\(^{16}\) An incantation against snakebite,
(against) the venom of a sloughing serpent. From it (may) the magician
60 remove; from it (may) the venom be expelled.'\(^{17}\)

[a]\(^{18}\) 'Then let him bind the snake, let him bind the sloughing serpent.  
[b] Let him draw up a chair and sit down.'

Towards Horon she twisted her face,\(^{19}\) for she was to be bereaved
of her son(s). (Horon) went to the eastern city,
then he set his face towards rainy Aršḥ.\(^{20}\)  
and (towards) watery Aršḥ. He uprooted a tamarisk from among the trees,
and a tree of death from among the bushes. With the tamarisk he shook it\(^{21}\) away,
with a fruit-cluster\(^{22}\) he drove it out; with a flowing current he made it vanish, with a  
stream he brought it out.\(^{23}\) Then Horon went to his house, and
proceeded to his court. The venom drained like a wadi,
flowed away like a stream.

70 Behind her the house of incantation, behind her the house she closed (up),
behind her the bolt she shot. 'Open the house of incantation,  
open the house so that I may enter, the palace so that I may come in!'\(^{24}\)  
'Give me <as a dowry> the snake(s?), O Hor<on>, give me (it)  
as my brideprice, and the son of the serpent as my gift'.

75 'I give you the snake(s?) as your dowry, and the son of the serpent as your gift'.

le.e After Reshep (follows) Athtart:\(^{25}\)  
'To Athtart in Mari.  
An incantation against snakebite…'

Notes

1 Here following the translation of del Olmo Lete, \(\text{CR}, \text{p. 361.}\) His proposition is that the term \(nḥš\)
'qšr is a zoological specification rather than a generic description. For other interpretations see the
bibliography in Wyatt, \(\text{RTU}, \text{p. 379 n. 8.}\)

2 The translation of \(\text{lnh}\) is much debated (see the bibliography of del Olmo Lete, \(\text{CR}, \text{p. 361 n. 94,} \)and
Wyatt, \(\text{RTU}, \text{p. 379 n. 9.}\) Following the translation 'from it', I take this clause to be a reference to the
victim of the snakebite, though we may have a reference to the wound itself.

3 Cf. Heb. \(\text{שׂאילא}.\) See Astour, 'Two Ugaritic Serpent Charms', p. 17; Pardee, 'A Philological and
Prosodic Analysis', p. 77.

4 The common translations of \(\text{abd}\) are along the lines of 'destroy' (Wyatt, \(\text{RTU, p. 379}\) ) and 'perish'
(Gordon, \(\text{UT, p. 348 §19.13.}\) I offer the translation 'remove' in the sense that the efficacy of the venom
on the victim will be taken away, that is, 'destroyed' and 'caused to perish'. De Moor (ARTU, p. 147) reads 'charm'.


6 A GN familiar from the mythological texts: KTU 1.3.IV.1, 38; 1.4.IV.19; V.23; 1.5.I.11.

7 On the locative role of -h suffix see Astour, 'Two Ugaritic Serpent Charms', p. 19. On the basis of the Mari texts, Tutul is generally understood to have been located at the mouth of the Balih river (del Olmo Lete, CR, p. 363 n. 98).

8 KTU 1.3.IV.34 and KTU 1.13.9 locate the home of the goddess Anat as inbb. Del Olmo Lete (CR, p. 363 n. 99) reasons that the merging of the goddesses 'nt w 'ttrt did not actually occur, as the latter is invoked separately according to the colophon of ll. 77-79. Cf. however, de Moor, 'Semitic Pantheon', pp. 227-28, who proposes that 'nt w 'ttrt formed a divine double-act, as the goddesses of love and consorts of Baal.

9 Note that according to KTU 1.18.IV.8 the city of Yarih is ablm. Following W.G. Lambert ('The Identity of the Eblaite God NidaKUL', Oriens Antiquus 23 [1984], pp. 43-44 [43]), Pardee (Les textes paramythologiques, p. 211) and de Moor (ARTU, p. 149 n. 11) understand lrgt to be the same location referred to in the Ebla tablets as la-ru-ga 12 -tu.

10 Note that rİp bbt also appears at KTU 1.105.24. For bbt at GN rather than 'in his temple' see M.L. Barré, 'dLAMMA and Rešep at Ugarit: The Hittite Connection', JAOS 98 (1978), pp. 465-67 (467). bbt should also be understood as a GN at KTU 1.171.3, according to Levine and de Tarragon, "Shapshu cries out in heaven", p. 497.

11 The colophon at l. 77 states that an invocation to Ahtart is to follow the one to Resheph. Presumably left out through scribal error, the repetitve structure suggests the reconstruction offered (cf. n. 18).


13 'ttrt as GN is confirmed by gt 'ttrt, 'storehouse of 'ttrt', at KTU 4.125.6. Countering the possible claim that the existence of gt 'ttrt confirms a separate temple fiscal administration, Heltzer argues: 'The fact that among the gt... of the economy we see one gt 'sptrt [sic] "gt of the (goddess) 'ttrt [sic]", does not prove any claims that there was a temple economy. There may have been certain stores, connected with the temples, but the role of the king in the cult and sacrifice may prove that the needs of sacrifice were also supplied through the royal economy' (The Internal Organization, p. 138).

14 Mythology confirms the association between Kothar-and-Hasis and Crete: KTU 1.1.II.1, 18; 1.2.II.2; 1.3.VI.14.

15 Interpreters are reluctant to see šmm as a GN here, despite the fact that the surrounding context suggests this reading. De Moor, ARTU, p. 152 n. 19, provides perhaps the most forceful rebuttal: 'šmmh is hardly a city—who would give his city such a pretentious name?' However, Wyatt (RTU, p. 383 n. 24) is more circumspect; while also translating šmm as 'heaven', he notes 'Shalem was the patron deity of Jerusalem ("Salem" in Gen. 14) but this would require textual emendation'.

16 With the exception of Shahar and Shalim in l. 52, all other deities seem to be associated with definite geographical locations (it is also possible that the reading in l. 52 is a corrupted form of Salem,
i.e. Jerusalem). While מִצְדָּא can be translated as ‘fortress’ (so Wyatt, RTU, p. 382), on the basis of the surrounding sections it seems preferable to see a reference to a GN. 17 If the section ends at this point (cf. the next note), the quote marks must close here. 18 There is a level of disagreement as to whether or not to see a scribal omission here. Some commentators (e.g. Wyatt, RTU, p. 384), on the basis of the preceding six sections, (tentatively) restore the ‘missing’ tricolon. Others (de Moor, ARTU, p. 153; del Olmo Lete, CR, 366), leave the text as it stands. The fact that Horon features in the subsequent sections may mean that there is a deliberate departure from the preceding format. See, more generally, D.W. Young, ‘The Ugaritic Myth of the God Horon’, UF 11 (1979), pp. 839-48. 19 The subject here is not certain. Del Olmo Lete (CR, p. 366 n. 109) and de Moor (ARTU, p. 153) consider Horon to be the subject. I follow Wyatt (RTU, p. 384) here in considering the Mare to be the one contorting. It may be that the reference to the facial contortion(?) is used here to express the heightened state of distress and/or sincerity of her pleading. Line 62 might therefore be considered as a link between the invocation of the preceding sections and the mythological response in what follows. All interpreters agree that l. 61 represents the beginning of the mythological portion of the text. 20 Note that GN aršṭ is also attested at KTU 4.629.6. 21 I take this to be a reference to the snake’s poison/venom. (Presumably this section of the text has some connection with what has preceded.) By this reckoning we have a mythological account of the deity performing a magical rite (perhaps reflecting a belief in the medicinal qualities of the tamarisk) in order to effect a change on the temporal plane. 22 Although the translation ‘date-cluster’ is possible, ssnm might be used here as a generic term meaning ‘bunch of fruit’. The surrounding parallelisms make it likely that a single idea is being expressed, so that we have a repeated reference to the tamarisk here. See J.A. Belmonte, ‘Los productos vegetales de KTU 1.100:64-67’, Aula orientalis 11 (1993), pp. 114-15 (115); D.W. Young, ‘With Snakes and Dates: A Sacred Marriage Drama at Ugarit’, UF 9 (1977), pp. 291-314 (292-93). 23 This bicolon is especially difficult to translate and interpretations vary. I follow del Olmo Lete (CR, p. 368) in seeing an allusion to the stream-expulsion of the poison, which (1) serves to emphasise the effectiveness of Horon’s actions, and (2) provides a watery counterpart to ll. 63-64. In addition, the change in metaphor maintains the (2 + 2) parallelism in this section. 24 Apparently we have here the interplay between the Mare(?) and Horon. Del Olmo Lete considers this section to be a hierogamy which consummates the successful completion of the snakebite ritual. 25 This colophon on the lower edge of the text seems to be a scribal note giving instructions for another section to be inserted into the text after the invocation to Resheph. Cf. my translation between ll. 34-35 above.

**KTU 1.139**

Excavation number: RS 24.300

Find location: PH Room 10

Point topographique: 3687 (TEO, I, p. 304; SAU, p. 645)

Depth: 1.30 m

Genre: List (sacrifices)

Transliteration

...
Translation

1 [ lib ]
[ completion-offering ]
[ ] and two rams
5 [ ] and a ram
[ ]
[ ] and a ram
[ the god who helps Baal, a ram ]
10 [ ]
[ ] for/of the Siyannites(?)
[ ] and arels (weight) of
[ ] he will set/drink
15 And when Pi[dray (enters) the sanctuary of the king

Notes

1 *syn 'Siyanna' was a city-state south of Ugarit. Apart from the single occurrence of syr 'to travel' (KTU 2.40.14), the only other words beginning sy- are the gentilic syny (KTU 4.135.2), masc. pl. synyn (KTU 6.28.2) and PN syn (KTU 4.103.50; 4.309.19; 4.371.21). Perhaps a commodity produced in Siyanna was being offered here? Or, perhaps, an offering was being made for a Siyannite citizen?

2 The fragmentary context does not allow us to determine whether ydr derives from *yjt 'to place, set' or *yty 'to drink'.

3 This speculative restoration is made on the basis of KTU 1.43.1, in which Athtart is mentioned. The common feature is the association of a female deity (most likely her statue or image) with the bt mlk. The restoration does not provide an exact parallel; there may be sufficient room in the lacuna to restore [kt'rb p]dry bt mlk but there is no room for yr. gb. bt mlk as in KTU 1.43. Note that in KTU 1.91.7 Pidray is again associated with bt mlk.

4 Cf. KTU 2.7.10.

5 But for one instance of ksp preceded by a word ending -m (jqlm | ksp, 'shekels of silver', KTU 4.132.4-5), there are 21 examples taking the form of ksp preceded by plural numeral ('20', 5 times; '30', three times, '40', five times; '50', three times; '60', once; '80', twice; '200', twice). There is no way of determining which number is to be restored here.

KTU 4.731

<table>
<thead>
<tr>
<th>Excavation number:</th>
<th>RS 24.303</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find location:</td>
<td>PH Room 10</td>
</tr>
<tr>
<td>Point topographique:</td>
<td>3694</td>
</tr>
<tr>
<td>Depth:</td>
<td>1.40 m</td>
</tr>
<tr>
<td>Genre:</td>
<td>Content uncertain</td>
</tr>
</tbody>
</table>

Transliteration

... rev.

| 1 | [dmrb[1] | [ ]dmrb[1] |

Notes

1 dmrb: KTU 4.75.II.5; 4.261.8.
Annexe 1. Prime Texts and Prime Content in Context

KTU 1.102

Excavation number: RS 24.246
Find location: PH Room 10
Point topographique: 3701 (TEO, I, p. 299; SAU, p. 642)
Depth: 1.50 m
Genre: List (gods), list (names)

Transliteration

<table>
<thead>
<tr>
<th>Line</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>il br</td>
</tr>
<tr>
<td></td>
<td>ushry</td>
</tr>
<tr>
<td></td>
<td>ym. b'i</td>
</tr>
<tr>
<td>5</td>
<td>kgr</td>
</tr>
<tr>
<td></td>
<td>urmn</td>
</tr>
<tr>
<td></td>
<td>pdry</td>
</tr>
<tr>
<td></td>
<td>dqt</td>
</tr>
<tr>
<td>10</td>
<td>rs9</td>
</tr>
<tr>
<td></td>
<td>n'hbl</td>
</tr>
<tr>
<td></td>
<td>sp's pgr</td>
</tr>
</tbody>
</table>

Translation

1. God of the house
2. The two strangling goddesses
3. Yarih. Kthty
4. 'Ammurapi

Notes

1 Cf. ln. 16, 22.
Annexe 1. Prime Texts and Prime Content in Context

1 Or ‘God of the Ancestor(s)?’
2 Here following the translation offered by Gordon (UT, p. 403 §19.982).
3 Either an apparent repetition of Yarih (l. 4) followed by a variant form of Kothar, or else a reference to the month of Kthy (cf. KTU 1.39.19). The context suggests the former possibility.
4 On this section and the interpretation of names see del Olmo Le te, CR, pp. 172-76.

KTU 4.728
Excavation number: RS 24.292
Find location: PH Room 10
Point topographique: 3708
Depth: 1.55 m
Genre: Record (list of persons who did not deliver oil)

Transliteration

<table>
<thead>
<tr>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṛk ḫr</td>
</tr>
<tr>
<td>ṭlh . ḫtm</td>
</tr>
<tr>
<td>smn</td>
</tr>
</tbody>
</table>

Translation

1 Temple¹ of Baal
of ḫltb. Those who did not give oil:

<table>
<thead>
<tr>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>ūbn ṭn ṭx[ ]</td>
</tr>
<tr>
<td>ūmn</td>
</tr>
<tr>
<td>ṭgrṣp ¹ . b[n ]</td>
</tr>
</tbody>
</table>

Notes

1 Paralleled to bʿlt ḫtm in KTU 1.105.16-18, bʿl ṛkm suggests the meaning ‘house, temple’ for ṛk.
2 mnḥm: KTU 3.8.21; 4.55.3; 4.123.9; 4.139.4; 4.178.5; 4.183.II.13; 4.609.7, 9, 13. Cf. bn mnḥm: KTU 4.232.45; mnḥm bn ḫyn: KTU 4.75.III.11; mnḥm ṭn: KTU 4.635.49. Note that in KTU 3.8 mnḥm appears to act as one of the witnesses of a legal transaction. According to Heltzer, The Rural Community, p. 78, KTU 3.8 is unique among the alphabetic documents of Ugarit: ‘It is a contract of “comradeship,” or “companionship”— tappūtu, known also from the Mesopotamian sources’.
5 ṭmn: KTU 4.76.4; 4.232.36. Cf. bn ṭmn: KTU 4.69.III.5; 4.75.IV.8, V.20; 4.77.11; 4.280.12; 4.290.11; 4.356.55; 4.677.5; 4.755.9; [bn?] ṭmn: KTU 4.315.10; 4.728.7.
6 Cf. ṭb ṭgrṣp bn brṣ: KTU 4.759.8. Note that the alternative reading noted in KTU, aḥrṣp, is attested at KTU 4.370.7.
Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 1.121**

Excavation number: RS 24.270 A
Find location: PH Room 10
Point topographique: 3727 (TEO, I, p. 301; SAU, p. 644)
Depth: 0.60 m
Special remark: Probably not the same tablet as KTU 1.122 = RS 17.100 [B]; cf. KTU 1.40 and KTU 1.84
Genre: Ritual

**Transliteration**

...  
1. u b q[tt tqt]  
   u s[n ypkm l dbhm]  
   w [l t` dbhn]  
   n[dbh hw t` nt']  
5. y[ hw nkt nkt]
   ...  
   rev.  
   ...  
   w[n py gr ḫmyt ]  
   ugr[t ]  
   w[n py ]  
   nq[md ]  
10. u sn[ ypkn ]  
    ul[p ]  
    ...

**Translation**

...  
1. or by (some other) transgression you have committed  
Whenever [your dignity] has been corrupted, [towards the sacrifices]  
and [gift(s): ‘Our sacrifice  
we [sacrifice, this is the gift we give.]  
5. [this is the offering we offer.]  
   ...  
   rev.  
   ...  
   and [atonement foreign resident (within) the walls of]  
   Ugar[it ]  
   and ato[nement ]  
   Niq[mad ]  
10. Whenever [your dignity] has been corrupted[ ]
according to the [statement of ]

...

Notes

KTU 1.121 and KTU 1.122 (below) are widely regarded as duplicates of KTU 1.40, which arises in GP. (Note also the texts KTU 1.84.) An acceptance of this view would mean that the terminology highlighted and classified in KTU 1.40 would need to be classified here too. Without line references this is not possible. Accordingly, see the Special Note on p. 200 of the main volume.

KTU 1.122

Excavation number: RS 24.270 [B]
Find location: PH Room 10
Point topographique: 3727 (TEO, I, p. 301; SAU, p. 644)
Depth: 0.60 m
Special remark: Probably not the same tablet as KTU 1.121 = RS 24.270 A; cf. KTU 1.40 and KTU 1.84.
Genre: Ritual

Transliteration

1 [ hw nkr nk]*
[ ytši l ab bn il ]ytši l
[ dr bn il ]m珩r]*
[ bn il ]kmn w šn]*

rev.

5 [ ]n
[ ]p.
[ ]m
[ ]p

Translation

1 [ this is the offering we offer. ]
[ May it rise to the father of the gods, ]may it go up to
[ the family of the gods, to the assembly]
[ of the gods, to Thukamun and Shanjim. ]

rev.
5  [    ]\(^1\)
[    ]
[    ]
[    ]
...

Notes

1  See n. 1 to the translation of KTU 1.122 (above).

2  With so little of the text remaining it is almost impossible to offer any reconstruction of the text here. A comparison with KTU 1.40 and KTU 1.121 suggests that we have the remains of the stereotypical section ‘Whether you have sinned according to the statement of the Qatian(s)...(or) to the statement of qrzbi’ (cf. KTU 1.40.28-30). In this formula there is a proliferation of words ending in \(m\) and \(p\) (the presence of \(n\), however, is more problematic). An examination of the text may help resolve the size of the lacunae and the space available for reconstruction.

**KTU 5.21**
Excavation number: RS 24.288
Find location: PH Room 10
Point topographique: 3740 (TEO, I, p. 303: ‘Sud Acropole, Cella aux Tablettes’; SAU, pp. 644, 749)
Depth: 0.75 m
Genre: Scribal exercise: alphabet

**Transliteration**

1  a b g h d h w x h t y k s l m d
     \(\text{n}\)

-----------------------------

s ‘p s q r t i u s
     s

**KTU 4.727**
Excavation number: RS 24.289
Find location: PH Room 10
Point topographique: 3743
Depth: 2.30 m
Genre: List (houses or households)

**Transliteration**

...
Translation

(Special note. Rather than simply repeat the transliterated name in the translation (the vocalization of all but two names is uncertain—see ll. 11, 18) I have provided all occurrences of the name in the Ugaritic corpus.)
Annexe 1. Prime Texts and Prime Content in Context

house/family *ln* 10
house/family *tzn* 11
house/family *llb* 12

low.e.
house/family *Stn* 13

15 house/family *bn anyn* 14
house/family *kdyn* 15

rev.
house/family *dbb* 16
house/family *pt* 17
house/family *bdyr* 18

20 house/family *ln* 19
house/family *prsg* 20
house/family *bdyr* 18
house/family *ymtd* 21

[house/family *abd* 23]

...

Notes

1 Hapax.

2 A PN also attested at KTU 4.609.11; 4.753.20. Note that in the former text *adb* 'l is listed among the *bn mlk* as a *hrš bhlm*, 'house builder' (l. 10).

3 Hapax.

4 *myn*: KTU 4.76.4; 4.232.36. Cf. *bn 'myn*: KTU 4.69.III.5; 4.75.IV.8, V.20; 4.77.11; 4.280.12; 4.290.11; 4.356.55; 4.677.5; 4.755.9; (bn?) *myn*: KTU 4.315; 4.728.7.


6 PN *ahmlk* occurs also at KTU 4.609.33 among the list of *bn mlk*; apparently, *ahmlk* belonged to the class of professional silversmiths (*nsk kps*). Cf. PN *ahmlk bn nskn*: KTU 4.261.15; *bn ahmlk*: KTU 4.711.7.

7 Hapax.

8 Cf. n. 6.

9 *nhl* appears to be a PN here, but note that *nhl* usually carries the meaning 'heir': KTU 4.12.2, 4; 4.35.I.20, 22, 22, 26, II.20, 21; 4.57.11; 4.59.2, 3, 4; 4.65.11; 4.66.3, 10; 4.69.14, 7, 11, II.10, 17, 21, III.18. IV.17, V.3, VI.24; 4.71.III.1, IV.5; 4.77.3; 4.86.3, 14, 15, 16; 4.103.12; 4.122.3; 4.155.9, 12; 4.209.7, 8, 9, 15, 17, 18, 22; 4.215.6; 4.223.9; 4.232.11; 4.281.9; 4.311.3, 4, 5, 9, 15; 4.315.1, 4, 5; 4.356.10; 4.382.30; 4.412.126, 28, II.2, 15, 32, III.12; 4.413.1; 4.436.1, 7; 4.437.3, 4; 4.438.2; 4.448.3; 4.498.5, 4.512.4; 4.513.3; 4.561.4; 4.617.6, 8, 8; 4.578.1, 4; 4.581.3; 4.605.1; 4.611.8, 27, 4.631.2, 3, 7, 8, 10, 12, 15, 18, 20, 4.635.61; 4.668.5; 4.692.6; 4.704.7; 4.715.3, 10, 11; 4.724.8; 4.759.7, 10.

10 PN *ln* is found at KTU 4.609.3. Note that in this text *ln* is listed among the *mryn*, 'warriors', a military rank of the *bn mlk* that occupied a privileged position in ancient Ugaritic society. For a treatment of the *mryn* see Helzer, The Internal Organization, pp. 111-15. Cf. *bn ln*: KTU 4.12.III.6; 4.624.2; 4.632.23; 4.768.12.
Hapax.

Hapax as a family name. DN ilib is attested at: KTU 1.41.35; 1.46.17; 1.47.2; 1.56.3, 5; 1.58.4(?); 1.74.1; 1.87.38; 1.91.5; 1.109.12, 15, 19, 35; 1.118.1; 1.130.9, 27; 1.138.2; 1.139.2; 1.148.1, 10, 23; 1.163.3, 6; 1.176.3, 6.

stm: KTU 2.36.6, 13; 2.39.35; 5.10.(?); 5.11.18. Cf. bn stm: KTU 4.12.11; 4.354.5.


Cf. kdyyn: KTU 4.635.28.

Cf. bn ddb: KTU 4.611.7; 4.633.12.

plj: KTU 4.222.2; 4.374.7.

'bdyrh: KTU 2.45.14, 18; 4.75.II.11; 4.98.12; 4.141.1.5; 4.148.1; 4.226.6; 4.339.10, 18; 4.357.31; 4.364.3; 4.584.4; 4.609.18; 4.775.7. Note that KTU 2.45, a text discovered in the kiln of PC, appears to be a letter written by a royal official that lists the giving of horses to 'dyrh. Note also that in KTU 4.609.18 'bdyrh appears among the ranks of the bnš mlk as a member of the class of hrš bhtm, 'house builders' (see n. 2 above). Cf. bn 'bdyrh: KTU 4.63.III.26; 4.424.22; 4.465.24; 'bdyrh bn gtn: KTU 4.35.II.18.

KTU 4.275.7; 5.10.2.

Hapax.

Cf. n. 18.

Hapax.

A number of restorations are possible: bn abd b'lı (KTU 4.635.48); bn abdg (KTU 4.232.2); bn abdhr snry (KTU 4.33.36); bn abdhr (KTU 4.40.11); bn abd'n (KTU 4.12.9; 4.33.31; 4.233.5).

Annexe 1. Prime Texts and Prime Content in Context 151

KTU 1.134

Excavation number: RS 24.294

Find location: PH Room 10

Point topographique: 3743 (TEO, I, p. 303; SAU, p. 645)

Depth: 2.45 m

Genre: List (sacrifices)

Transliteration

| 1 [ ]alp . w [ ] | [ ]an ox and[ | ]an o]x and a ram as a holoc[aust | ]Reshep of Hgb[1 | ]companion of the go[ds | ]third[2 |
| [ al]p . w ñ . sr[p | | ] | | | |
| [ ršp . hgb[ | | ] | | | |
| [ ḫnš . il[m | | ] | | | |
| 5 [ l̄lí[ | | ] | | | |

... rev.

... [ ]xx[ | | ] | |
| [ x . ñ . [ | | ] | |
| [ l̄ . b'lı [l̄b | | ] | |
| [ l̄ pdrf'y | | ] | |
| 10 [ xš | | ] | |

Translation

[ ] [ ] [ ] [ ]

[ ] [ ] [ ] [ ]

[ ] [ ] [ ] [ ]

[ ] [ ] [ ] [ ]

[ ] [ ] [ ] [ ]

[ ] [ ] [ ] [ ]

[ ] [ ] [ ] [ ]
up.e.

\[
\begin{array}{c}
[\underline{\text{Ig} \text{lx}}[\text{a}] \text{sy} \cdot \text{np\{f}}[\text{a} \text{ram to}^{5}\text{to] Ar} \text{sy}, \text{a lung[}}
\end{array}
\]

Notes

1 See G. del Olmo Lete, ‘Ug. \textit{hgb} and \textit{stl} como material sacrificial’, \textit{AuOr} 10 (1992), pp. 151-52, who argues against reading \textit{hgb} as an epithet of Resheph. Note, however, that \textit{hgb} only ever appears in association with \textit{rsp} (cf. KTU 1.90.2; 1.106.1; 1.168.1-2). In view of the possible reference to \textit{b'1lb} in l. 9 (cf. n. 3), I elect to read \textit{hgb} as a GN.

2 Given that sacrifices appear to be offered either singularly or in pairs, translating \textit{lt} as ‘three’, while possible, does not seem the most likely option. It is also possible that the word is not complete; perhaps we have the remains of \textit{lt} ‘\textit{sr} ‘thirteen’ or \textit{ltm} ‘thirty’?

3 Situated in what is now northern Syria, \textit{Hlalab} (modern Aleppo) is known to have been the capital of the kingdom of \textit{Yamhad} during the Amorite Period. Cf. KTU 1.109.16; 1.130.11; 1.148.26; 4.728.1-2. Note the association between \textit{Hlalab} and the worship of the ‘storm-god’ is provided by a text discovered at Mari (A 2094.9-10) which reads: [\textit{su}m-ma \textit{ha}a-\textit{ri} \textit{ni} \textit{sa} \textit{U} \textit{ga} \textit{ri} \textit{tim} \textit{kl} \textit{i} \textit{n} \textit{a}(?) \textit{E}(?) \textit{LM} \textit{a} \textit{H} \textit{la}-\textit{ab}, ‘the \textit{ha}a-\textit{ri} \textit{ni} of \textit{Ugarit} [leading to(?) the temple(?) of the Storm-god of \textit{Hlalab}’. See P. Villard, ‘Un roi de Mari à Ugarit’, \textit{UF} 18 (1986), pp. 387-412 (411-12). KTU 4.610 makes it clear that the residents of \textit{Hlalab}, the \textit{h}l\textit{by} (l. 24), were required to pay a three-shekel tribute payment to the Hittite king. The royal connection is further strengthened by the Akkadian text RS 18.116.4, which refers to (royal?) cattle grazing on the royal pasture-lands; see Heltzer, \textit{The Internal Organization}, pp. 71-72.

4 Here reconstructing the text to \textit{b'1lb} [\underline{l}]. Cf. my translations of KTU 1.109.16 and 1.148.26.

5 The surrounding context suggests the restoration of a DN here. However, there are no known DNs beginning u-. Note, however, the disputed term \textit{bt. il}. \textit{gbb} at KTU 1.3.III.46, which has been variously understood as a reference to ‘El’s daughter, Flame’ (so Wyatt, \textit{RTU}, p. 80; cf. D.R. West, \textit{Some Cults of Greek Goddesses and Female Daemons of Oriental Origin} [AOAT, 233; Neukirchen-Vluyn, Neukirchner Verlag; Kevelaer: Verlag Butzon & Bercker, 1995], p. 281), or as a reference to ‘Fly’ (see J.C. de Moor, ‘Demons in Canaan’, \textit{JEOL} 27 [1981-82], pp. 106-19 [114-15]). This latter interpretation identifies \textit{il gbb} as a possible prototype of Beelzebub (Mt. 12.24).

\textit{KTU} 1.115

Excavation number: RS 24.260
Find location: PH Room 10
Point topographique: 3745 (\textit{TEO}, I, p. 300; \textit{SAU}, p. 643)
Depth: 0.75 m
Genre: Ritual, list (sacrifices)

\textit{Transliteration}

\begin{align*}
1 & \textit{id} \textit{ydhb mlk} \\
& \textit{lu} \textit{sh} \textit{hmz} \\
& \textit{l} \textit{bhl} \textit{il} \textit{bt} \\
& \underline{\textit{g}l} \textit{hmz} \\
5 & \textit{ml} \textit{glb}
\end{align*}
When the king will sacrifice to Ushhr Hlmz, to Bbt, god of the sanctuary:
a ram to Hlmz;
and a turtle dove to Qlh;
and a ram (called) 'Profanation of the Hands' in the shrine of the god of the sanctuary:
and the woman will eat.

A ram to the god of the sanctuary (as a) completion offering,
he will eat everything from it.

and to Bbt a drink-offering(?),
a ram for U<sh>hr Hlmz

and a turtle dove to Qlh;
the first day

Notes
1 Sivan, BGUL, p. 181, suggests reading id as a shortened form of idk ‘then, thereupon’. He also notes that the particle id might also mean ‘twice, two times’; this might explain the repetition(?) of u<sh>hr Hlmz in l. 12.
2 Note that hl appears elsewhere in the texts with the meaning ‘desacrilised’ (e.g. KTU 1.41.47, 48, 53; 1.46.9; 1.112.9.14). Cf. Gordon, UT, p. 552 §19.864a.
Annexe 1. Prime Texts and Prime Content in Context

Reading (the hapax) *tlim* as a scribal error for *tlimn*.

**KTU 1.124**

<table>
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<th>Excavation number:</th>
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<tbody>
<tr>
<td>Find location:</td>
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</tr>
<tr>
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<tr>
<td>Depth:</td>
<td>0.75 m</td>
</tr>
<tr>
<td>Special remark:</td>
<td>(\varepsilon): the horizontal wedge ends in a horizontal (\vdash) at the end, lines 3, 12.</td>
</tr>
<tr>
<td>Genre:</td>
<td>Protocol of necromancy</td>
</tr>
</tbody>
</table>

**Transliteration**

1.  
\[\text{ky} \text{my} \text{gy} . \text{and} \]
\[\text{ilm} . \text{rb} \text{m} \cdot \text{m} \text{dm} \]
\[\text{w} \text{y} \text{yal} . \text{mpz} . \text{yl} \text{d} \]
\[\text{w} \text{y} \text{ny} . \text{mm} . \text{dm} \]

5.  
\[\text{t} \text{ny} . \text{nad} . \text{mr} . \text{qh}\]
\[\text{w} \text{st} . \text{b} \text{[b]t} . \text{hrn} . \text{trh}\]
\[\text{[hd} \text{m} \text{[r]} . \text{qh} \text{[.]} \text{w} \text{st}\]
\[\text{b} \text{bt} . \text{b} \text{bt} . \text{bnt} . \text{qh}\]
\[\text{w} \text{st} . \text{b} \text{bt} . \text{w} \text{pr}\]

10.  
\[\text{hy} . \text{lh} . \text{w} \text{ymg}\]
\[\text{mlkk} . \text{m} \text{dm} \]
\[\text{lq} \text{h} \text{mtq} \text{z}\]

\[\text{w} \text{y} \text{ny} . \text{mm}\]
\[\text{dm} \text{. bnt} . \text{mhy}\]

15.  
\[\text{l} \text{dg} . \text{w} \text{l klh}\]

\[\text{w} \text{at} \text{r} . \text{in} . \text{mr}\]

**Translation**

1. When the Lord of the Great Gods\(^1\) comes before Ditanu\(^2\); he will ask (for) the decision\(^3\) (concerning) the child. And Ditanu will answer him:

5. ‘Reply: take a bag of myrrh and place it in Horon’s [tem]ple\(^4\); take a pot of new myrrh\(^5\) and place it in the temple of Baal; take a (wooden) figurine\(^5\) and place it in the sanctuary. And the ailment will be removed

\(^{15}\) And your messenger will come
before Ditanu
to collect the decision.

And Ditanu will answer him:
‘Let the house be cleaned:
15 no fish and no dog7
low.e.

And afterwards there will be no illness.’

Notes

1 The identity of *adn ilm rbm* is uncertain. Wyatt considers this to be a title for El (*RTU*, p. 423 nn. 1, 3), while de Moor wonders whether this is another name for Yam (‘Studies in the New Alphabetic Texts from Ras Shamra II’, *UF* 2 [1970], pp. 303-27 [304]). For a full discussion of the interpretations of this figure see Dietrich and Loretz, *Mantik in Ugarit?*, pp. 214-16.

2 *dtn* appears in *KTU* 1.15.11.4 and *ddn* in *KTU* 1.161.[3], 10. Wyatt sees this as a reference to the legendary ancestor of the dynasty, with the ‘Lord of the Great Gods’ acting as an intermediary through which Ditanu can be contacted. PN *dtn* is listed at *KTU* 4.69.VI.29 and the closely similar Akkadian text RS 16.257.40, as a member of the *khnm*. For a discussion of these texts (along with *KTU* 4.633 and *KTU* 4.761) see Heltzer, *The Internal Organization*, pp. 133-35. See also the note to my translation of *KTU* 4.14.4 (p. 64, above).

3 The ‘decision’ requested may be one of a medical nature; accordingly Wyatt (*RTU*, p. 423) translates ‘diagnosis’. Del Olmo Lete (*CR*, p. 313) translates ‘decree’. Because Ditanu does not name or explain the nature of the child’s (apparent) affliction, I prefer to translate ‘decision’ in the sense of ‘prescription’.

4 The text is damaged so that certainty cannot be claimed. D. Pardee (‘Visiting Ditanu: The Text of RS 24.272’, *UF* 15 [1983], pp. 127-40 [131]) reads ‘the house of ‘Anat (or ‘Aştart, or: ‘Aṭîrat)’. If the reading offered above is accepted, apparently Horon, as a chthonian deity, played some role in magico-
medicinal practices.

5 Del Olmo Lete suggests (*CR*, p. 313 n. 68) that the offering of figurines was a common procedure in apotropaic magic.

6 The translations of this phrase differ. Wyatt offers ‘And her disease will go away’ (*RTU*, p. 424) and del Olmo Lete gives ‘and this will remove his sickness’. (While Wyatt’s translation is not contradicted by the fact that *yld* often [though not necessarily] refers to a male child, the identification of the child as female, on the basis of *hy*, is not supported anywhere else in the text.) I tentatively propose to read the feminine pronoun *hy* as connected to the statuette in the preceding line (*bbt* is fem.), and to see here an indication that the figurine plays a role in taking away (in a sense, absorbing) the illness from the child (gender unspecified). Another possibility is that the name of a female deity has been missed out after *bbt* (‘in the temple of X [fem.]’) and that this female deity played a role in the removal of the child’s illness. It has already been noted (n. 4) that Pardee reads ‘the house of ‘Anat (or ‘Aştart, or: ‘Aṭîrat)’. Given the primary role of Ditanu in the text, however, restoring an active female deity to the text creates difficulties.

7 The reading *klb* is uncertain. See del Olmo Lete (*CR*, p. 314 n. 70) for discussion.
Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 1.130**

Excavation number: RS 24.284
Find location: PH Room 10
Point topographique: 3745 (*TEO*, I, p. 302; *SAU*, p. 644)
Depth: 0.75 m
Special remark: Sequence of obv. and rev. is disputed
Genre: List (sacrifices); scribal exercise?

**Transliteration**

1  

\[ \text{[ [ ] x [ ]]} \]

\[ \text{[ [ ] s x [ ]]} \]

\[ \text{[ [ ] b [ [ ] s]} \]

\[ \text{[ [ ] x [ ]]} \]

5  

\[ \text{[ [ [ m t s] p [ n]} \]

\[ \text{[ a [ p w s]} \]

\[ \text{[ l p [ d r y]} \]

---

w s[ l m m]

1\[ i [ i b l [ [ s]} \]

10  

\[ \text{[ [ b ' l u [ g r t] s]} \]

\[ \text{[ [ b ' l h l b] s]} \]

\[ \text{[ y r h l s]} \]

\[ \text{[ ' m t s p n]} \]

low.e.

\[ \text{[ a l p w s]} \]

15  

\[ \text{[ [ p d r [ s] y]} \]

rev.

b y m < m l a t > \[ a l p m x [ ]\]

\[ \text{[ n b s t . y r h l b ' l [ [ t]} \]

\[ \text{[ d q t m . w s y n t g r [ t]} \]

\[ \text{[ l t ' . m t < n > t m . l t']} \]

20  

\[ \text{[ w . k b d m . l . k t]} \]

\[ \text{[ r m s s . w s s l m]} \]

---

\[ \text{[ l b ' l s p n a l p w s]} \]

\[ \text{[ s r p . s r l s p n]} \]

w s[m] m . l b ' l u [ g r t]

25  

\[ \text{[ a [ l p w s . l s p [ n]} \]

---

b t [ ] b '[ l . u g r t] . k b d m

[ n p s s [ l j b . g d [ l t] \]
le.e.

[w] 1 _DDMS_ 8

1 Incorrectly written i; Milik, Ug. 7, p. 135, <n>gh.


Translation

1 [ ] [ ]
   [to] [ ]
   to Ba[al, a ram ]
   to [ ]
5 to A[nat Sa]ph[on]
   an o[x and a ram ]
   to P[i]dry [ ]
   ________________
   and a c[ompletion-offering]
   to Il<><b, [a ram]
10 to Baal of U[garit, a ram]
   to Baal of H[lb, [a ram]
   to Yarih, a ram
   to Anat Saphon
l.o.e.

   an ox and a ram
15 to Pidr<y>, a ram

r.e.

On the day <of fullness>: two oxen [ ]

1^nbšt, Yarih to Baal [Saphon^2]
two ewes and a ram; a town pig[eon]
for an offering; lo<i>ns for an offering;
20 and two livers to [ ]
a crawling animal (and) a ram; and a ram (to) Shal[im ]

______________

To B[aal] Saphon [and a ram]
as a holocaust; a bird to Saphon;
and a comp[letion-offer]ing; to Baal of U[garit],
25 an o[x]; and a ram to Saph[on]

______________

(In) the sanctuary of B[aal] of Ugar[it: two livers]
[(and) a lung (to) II]ib; a co[w]

le.e.

[and] to Didmash, a ram

Notes


2 Provisionally accepting Dijkstra's reconstruction ('The Ritual KTU 1.46', pp. 74-75).

3 It is likely that we have here the recipient of the sacrifice. Two likely candidates are the DN *kṯr* 'Kothar' and *kṯr* 'the Kotharot'.

**KTU 1.133**

Excavation number: RS 24.293

Find location: PH Room 10

Point topographique: 3745 (*TEO*, I, p. 303; *SAU*, p. 645)

Depth: 0.75 m

Genre: Scribal exercise, myth

**Transliteration**

1

\[wy'ny\] . *bn*

\[ilm\] . *ml\] . *npsm*

\[nps\] . *ibim*

\[thw\] . w *npš*

5

\[anhr\] b *ym*

\[brkt\] . \[([x]) sbšt\]

\[k rumm\] . *hm*

\[n\] . *kḏd\] . *aylt*

\[ml\] . *hm\] . *ks\] . *ym*

10

\[sk\] . *ühr\] . *hm*

\[sb\] . *ydty\] . *b ṣ*

\[---------------------\]

\[x\] *šb* . *rbt*

\[xx\] *x . qbs\] . *tmt*

low.e.

\[xxx\] m . *zbn\] . *tr*

rev.

15

\[xx\] *bn\] . *ilm*

\[m[t]\] . *šmh\] . p *ydd*

\[il[\] gzn\].
Annexe 1. Prime Texts and Prime Content in Context

b . abn . '{\}z .w
rgbt . zbl

Translation

1 And divine Mot answered:
    'My hunger
    is the hunger of a lion
    in a wasteland, and the hunger of a
whale\(^1\) in the sea;
    (as) pools are irresistible\(^2\)
for wild oxen, or
    the spring for a herd\(^3\) of the hinds.'
Mot (continued): 'If (it is) (my) cup Yam
10 fills it; Nahar if
    seven portions are in (my) bowl.\(^4\)

----------

[ ] Seventy thousand\(^5\)
[ ] are the assembly

low.e.

[ ] gazelles, bull(s)

rev.

15 [ ] Divine
    Mot[t], he ...\(^6\) and the Beloved of
El, the hero
    of strong stone, then
    the Prince was afraid\(^7\)

Notes

1 'Whale' on the basis of Akk. naḫiru. Wyatt’s translation, ‘shark’, is tempting because it provides a ferocious parallel to the hunger of the lion. Translating ‘whale’, however, allows for broader imagery: Mot’s appetite is ferocious and massive.

2 šbst is hapax. The imagery suggests a feeling of intense, but natural, compulsion/desire.

3 Some interpreters (see Wyatt, RTU, p. 118 n. 15 for bibliography) choose to read k̄ld as either a misspelling or variant form of k̄ld. The fact that the same phrase (with the same spelling) occurs in KTU 1.5.1.17 tips the balance in favour of seeing k̄ld as the intended form.

4 KTU 1.55.1.12-22 lacks m̀t. We may have here a scribal error or a variant tradition.

5 This portion of text is particularly difficult (much of the difficulty being created by the occurrence of m̀t in l. 9, which Wyatt leaves out of his translation [RTU, p. 426]). I take this bicolon to be a further description of Mot’s appetite, the references to Yam/Nahar serving to give it divine proportions. It is admitted, however, that the translation is problematic.

5 Given the preceding lines, perhaps the alternative translation ‘satisfy...great’ is to be preferred?
The meaning of šmḥ remains obscure. The term šmḥy offers little assistance; appearing only once in a fragmentary context (KTU 1.5.II.2) šmḥy is either left untranslated (so Wyatt, RTU, p. 121) or (apparently) understood to be related to Heb. יַךְ, 'stroke, blow' (de Moor, ARTU, p. 73). Note also that while PRU transcribes text RS 1101.7 (= KTU 4.175.8) as šmḥ[t] (see PRU, II, p. 101), this reading is called into question by KTU, which offers ḏl šškrγy(?).

Here following the accepted translation (Wyatt, de Moor, Dijkstra), which is based on Arab. rağaba. Reading Heb. כַּח, 'lumps of earth', is also possible. Perhaps an attempt is being made between the stony strength and the muddy weakness of two foes? The fragmentary state of the text does not help matters.

### KTU 1.140

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<tr>
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<tr>
<td>Depth:</td>
<td>0.75 m</td>
</tr>
<tr>
<td>Genre:</td>
<td>Omen (šumma izzu)</td>
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#### Transliteration

<p>| | |</p>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>k t[l]d ətt</td>
</tr>
<tr>
<td></td>
<td>hw[tt]</td>
</tr>
<tr>
<td>k t[l]d [ətt]</td>
<td>y'zz 'l [ ]</td>
</tr>
</tbody>
</table>

low.e.

| 5 | k t[l]d a[tt] |
|   | hw[t] ib t[b]q |

rev.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>k t[l]d a[tt]</td>
<td>'glt tk[n]</td>
</tr>
<tr>
<td>k t[l]d a[tt]</td>
<td></td>
</tr>
</tbody>
</table>

| 10 | mṛḥy [mlk] mlkn |
|    | ly[p][q šph] |
|    | bh y[ ] |
|    | tb[ ] |
| k [tld ətt] |   |
| ... |   |
Translation

1. If a woman gives birth... the realm will become powerful over [ ]

5. If a man gives birth... the realm of the enemy will be destroyed

rev.

If a man gives birth... help will be provided

If a man gives birth... our king will have no descendents

(If) it has[ ]

If a woman gives birth...

KTU 4.730

Excavation number: RS 24.303
Find location: PH Room 10
Point topographique: 3745
Depth: 0.75 m
Genre: List (PNs)

Transliteration

1. [ ]x'[ ]
   [ ]rd
   [ ]xf[s
   ['bdjilf

5. x[ ]nxt
   gbrn

low.e.

'bdil

Translation

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

transcription

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]
Notes

1 'bdilt: KTU 3.8.17; 4.151.1.8; 4.311.5; 4.609.25. Note that in the latter text, 'bdilt is listed among the bnš mlk as one of several nsk ḫdm, ‘arrow casters’. Note also that in KTU 3.8 mnḥm appears to act as one of the witnesses of a legal transaction (see the note to my translation of KTU 4.728.4 for further comments [p.]). Cf. ‘bdilt bn qqln: KTU 4.35.11.14.


3 'bdil: KTU 4.133.2; 4.147.11; 4.283.5. Note that 'bdil is found among a list of PNs at KTU 4.147.11, a text which, according to Heltzer’s comparison with KTU 4.264 (The Internal Organization, p. 33), may indicate that 'bdil belonged to the ranks of the bnš mlk. Cf. ‘bdil bn kř: KTU 4.35.1.3; bn ‘bdil: KTU 4.720.3; 4.723.12; 4.754.9; ‘bdil bn ṣdqrn: KTU 4.659.5.

KTU 5.20
Excavation number: RS 24.281
Find location: PH Room 10
Point topographique: 3745 (TEO, I, p. 302; ‘Sud Acropole, Cella aux Tablettes’; SAU, pp. 644, 749)
Depth: 0.75 m
Genre: Scribal exercise: alphabet (teacher + pupil)

Transliteration

1  a b d ḫ d ḫ w ḫ ū k š l m ḫ
   \n z s 'p s
   q r ġ t i u s

KTU 1.147
Excavation number: RS 24.642 A
Find location: PH Room 10
Point topographique: 3753 (TEO, I, p. 305; SAU, p. 647)
Depth: Unspecified
Genre: Myth?, ritual?

Transliteration

...
Annexe 1. Prime Texts and Prime Content in Context

[ ]d[x][ ]

5 [ ]'b
[ ]rxwm
[ ]x . bšl . ybšl
[ ]kt . št
[ ]dk . km
10 [ ]x . sρnm
[ ]b . sρj
[ ]qs ilm
[ ]lm . ths
[ ]xm . b 'l
15 [ ]xps . p 'm
[ ]m
...
rev. rev.
...
[ ]
[ ]
[ ]x
20 [ ]xr
[ ]xτm
[ ]d/bm
[ ]xτm
[ ]x
25 [ ]x
[ ]x
[ ]
[ ]r[ ]
[ ]p[ ]
30 [ ]x[ ]
...

Translation
...
1 [ ] [ ] [ ]
[ ] [ ] [ ]
[ ] [ ] [ ]
[ ] [ ] [ ]
5 [ ]
[ ]
[ ] roast/cook/boil, he will roast/cook/boil
[ ] drink!¹
[ ] as/like
10 [ ] (of) rulers/srnm²
[ ] king/prince song/sing(er)³
[ ] to the carving, O gods!⁴
[ ] you will cut off/break⁶
[ ] Baal

15 [ ]⁷
...
rev.
...

20 [ ]
[ ]
[ ]
[ ]

25 [ ]
[ ]
[ ]
[ ]

30 [ ] [ ]
[ ] [ ]
[ ] [ ]
[ ] [ ]
...

Notes

¹ A number of translations are possible for Št: ‘he placed’ (from *šyt); ‘Lady’; ‘drink!’ (imperv. from šty). The latter is (tentatively) adopted here in view of the possible banqueting context in the preceding line, but it is equally possible that the cooked food of l. 7 is now placed in front of the recipients(?).

² In Heb. יֶשֶׁר is used of Philistine rulers. Cf. KTU 1.22.18, where the proximity of srnm with mrḥ. yn ‘foaming wine’ might help confirm a banqueting scenario in the present text. But note that in his discussion of KTU 1.22, Wyatt (RTU, p. 323 n. 50) speculates that srnm may be a Lebanese toponym in parallelism with ṃḥk.

³ The homograph šr is difficult to translate. Other possibilities include ‘evil’ (as in the epithet mt w šr, ‘Good and Evil’[?]) and šr. ḥṣḥ ‘chief of his kinsmen’ (KTU 1.12.50). The translations offered above have equal weight supporting them: ‘king/prince’ fits with the possible reference to rulers in l. 10, while ‘song/sing(er)’ accords with a banqueting context. Note that the latter interpretation is best suited for the occurrences of šr(m) at KTU 4.35.1.10; 4.68.66; 4.103.41; 4.126.11; 4.141.IV.2; 4.168.4; 4.183.II.1; 4.399.1; 4.609.17, 31, 37; 4.610.46. This reading is supported by the Akkadian form present
Note that KTU 4.141.1V.2 lists the šrm among other ranks of the bnš mlk, ‘personnel of the king’. On the interpretation of šrm more generally, and of KTU 4.68 in particular, see Culter and Macdonald, ‘The Unique Ugaritic Text UT 113’, pp. 22-23.

Cf. KTU 1.114.25.

If a parallelism is accepted here (cf. the possible poetic structure of ll. 10-11), perhaps ʃm is to be restored to ʃm, thus forming a continuation of the thought in l. 12.

Connected with Heb. נפש, ‘to groan, pant’.

**KTU 7.135**

Excavation number: RS 24.642 B
Find location: PH Room 10
Point topographique: 3753 (TEO, I, p. 305; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

<table>
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<th>Translation</th>
</tr>
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<tr>
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<td>...</td>
</tr>
<tr>
<td>1 [n . l bn[</td>
<td>] . to/for son[1</td>
</tr>
<tr>
<td>[ tgr l gx[</td>
<td>] . appoint[2 to/for gx[</td>
</tr>
<tr>
<td>[ xm . 'nnm .g[</td>
<td>] . attendant[3 . [</td>
</tr>
<tr>
<td>[ ks]p . w brṣ . x[</td>
<td>] si]lver and gold . x[</td>
</tr>
<tr>
<td>5 [ y . m[ .y</td>
<td>] . [</td>
</tr>
<tr>
<td>[ xf . bx[</td>
<td>] . [</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Notes**

1 Cf. KTU 1.1.IV.12. Perhaps Dt for ʃr according to de Moor (see Wyatt, RTU, p. 48 n. 2.)

2 Restore to bn [il in light of Gordon’s comment in n. 2?

2 Gordon notes (UT, p. 458 § 19.1885), the term ‘nn’ generally appears in contexts concerning deities. Cf., e.g., KTU 1.4.IV.59).

**KTU 7.136**

Excavation number: RS 24.642 B
Find location: PH Room 10
Point topographique: 3753 (TEO, I, p. 305; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

Transliteration
Annexe 1. Prime Texts and Prime Content in Context

Translation

No translation possible. Note provisional classifications.

KTU 7.137
Excavation number: RS 24.642 D
Find location: PH Room 10
Point topographique: 3753 (TEO, I, p. 305; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]n[ ]
[ ]šg. '[
[ ]štq[ ]
[ ]ša. g[x
5 [ ]u. bt. []
[ ]hmr[ ]
[ ]x[ ]

Translation

No translation possible. Note provisional classifications.

KTU 7.138
Excavation number: RS 24.642 H
Annexe 1. *Prime Texts and Prime Content in Context*

Find location: PH Room 10
Point topographique: 3753 (*TEO*, I, p. 306; *SAU*, p. 647)
Depth: Unspecified
Genre: Not classified

*Transliteration*

...  
1 [ ]h  
[ ]'sh  
[ ]lm  
[ ]k'l  
5 [ ]špk[ ]  
... 

rev.  
...  
[ ]  
[ ]l  
[ ]x  

*Translation*

No translation possible

*KTU 7.139*

Excavation number: RS 24.642 H
Find location: PH Room 10
Point topographique: 3753 (*TEO*, I, p. 306; *SAU*, p. 647)
Depth: Unspecified
Genre: Not classified

*Transliteration*

...  
1 [ ]x  
[ ]x  
[ ]h/t  
... 

rev.  
...  
[ ]  
[ ]x  
5 [ ]  
...
Annexe 1. Prime Texts and Prime Content in Context

Translation

No translation possible

KTU 4.732

Excavation number: RS 24.642 E+F
Find location: PH Room 10
Point topographique: 3757
Depth: Unspecified
Genre: Content uncertain

Transliteration

Translation

Notes

There is only one instance of the formula l bn il in the Ugaritic corpus: KTU 1.62.7. The lacuna makes it unclear whether we should restore to il[m. The plural form appears frequently in the mythological texts, in the phrase l bn ilm mt (KTU 1.4.VII.45, VIII.16, 30; 1.5.11, 8, 11; 1.6.VI.24). The fact that the l directly precedes bn excludes the following restorations from ‘ritual terminology’: l dr bn il (KTU 1.40.2, 9, 17, 26, 34); l m�r bn il (KTU 1.40.3, 17, 26, 33, 34); l ab bn il (KTU 1.40.2, 9, 16, 25, 33). None of the other bn il- forms (e.g. bn ilrš, KTU 4.371.2; bn ilšps, KTU 4.611.16) is ever preceded by l.

KTU 4.733

Excavation number: RS 24.642 G
Find location: PH Room 10
Point topographique: 3757
Depth: Unspecified
Genre: Content uncertain

Transliteration

Translation

Notes
The occurrences of *bn* 'son of' preceded by a word ending –*n* are too numerous to list. The shear number makes the probability of correct restoration unlikely, but strengthens the probability that a (X)-*bn*-X formula was present in the undamaged text. Far less common, however, are words beginning *bn-* following –*rn*: *yhm bnbn* (KTU 4.609.19); *tn bnš* (KTU 4.343.6; 4.367.9); *tn bnšm* (KTU 4.355.8, 19, 20, 35, 36, 40); *mn bnš* (KTU 2.45.25); *bt bn bnš* (KTU 1.127.31); *algynt bnš* (KTU 3.2.6); *b ′lsn bnš* (KTU 4.22.3); *xmn* *bn* (KTU 1.107.13).

**KTU 1.148**

Excavation number: RS 24.643  
Find location: PH Room 10  
Point topographique: 3759 (TEO, I, p. 306; SAU, p. 647)  
Depth: Unspecified (TEO), 1.00? (SAU)  
Genre: List (sacrifices)

**Transliteration**

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<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image.png" alt="Transliteration" /></td>
<td><img src="image.png" alt="Transliteration" /></td>
</tr>
</tbody>
</table>

**Notes**

1. *Annexe 1. Prime Texts and Prime Content in Context*  
2. *KTU*′s use of Roman script makes it clear that the reading is uncertain. Nowhere else in the Ugaritic corpus is *gt* 'field, storehouse' (cf. the notes to my translation of KTU 1.105.11 [p. 245, below]) or a word beginning *gt-* (e.g. PN *gt* at KTU 4.63.1.28) preceded by the letters *dh.*
Sacrifices of Saphon: [an ox; and a ram (to) Ilīb; an ox and a ram]
(to) El; an ox and a ram [(to) Dagon; an ox and a ram (to) Baal Saphon; an ox and a ram]
(to) Baal;1 an ox and a ram [(to) Baal; an ox and a ram]
(to) Baal; an ox and a ram [(to)] Baal []; and o[x and a ram (to) Baal;2 an ox and] a ram

5 to Earth and Heaven; a ram (to) the Kothar[ot]; a ram (to) Yarih; [a ram]
(to) Saphon; a ram (to) Kothar; a ram (to) Pidray; a ram (to) the Mountains and Valleys; a ram
(to) Athirat; a ram (to) Anat; a ram (to) Shapash; a ram (to) Arsiy; a ram (to)
Athtirat; a ram
(to) Ushhry; a ram (to) the god(s) who help(s) Baal; a ram (to) Reshep; a ram (to) Dadmish; a ram
(to) the assembly of the gods; a ram (to) Yam; a ram (to) the Kinnar³; a ram, two oxen, two birds and a cow.

And as completion-offerings: (to) Ilib, a ram; (to) El[, a ram;] (to) Dagan, [an ox];
(to) Baal Saphon, an ox[;]
(to) Baal, ditto (an ox); (to) Baal, ditto (an ox); (to) [B]aal, ditto (an ox);
(to) Baal, ditto (an ox); (to) Baal, dit[to (an ox)]

(Hurrian text)

And when Athtart of the Field enters the sanctuary of the king [ ]
two garments of sk, seven garments of mšt, four garments of hpnt [ ]

Fifty-three donkey harnesses, three hundred … [ ]
a lg-measure of perfumed oil, two šr⁴, two ušpšt-garments, (two) pl[d ]
a kt-measure of balsam, a kt-measure of this year’s honey, and a jar [of oil ]
rev.

(For) the gods (of the month of) Hiyyar: (to) Ilib, a ram;
(to) earth and heaven, a ram;

(to) El, a ram; (to) the Kotharot, a ram;
(to) Dagan, a ram; (to) Baal of Ḫlib⁵, an ox and a ram;
(to) Baal Saphon, an ox and a ram;
(to) Thrthy⁶, an ox and a ram;
(to) Yarih, a ram; (to) Saphon, a ram;

(to) Kothar, a ram; (to) Athtar, a ram;
(to) Athrat, a ram; (to) Shgr and Ithm⁷, a ram;
[ ], a ram; (to) Resheph-Idrp, a ram;
[ ]⁸, a ram
[ the Daml]sels, a ram

[ ]
[ ]
[ ]
[ ]Kinnar[ a ram ]
[ ] Mšr, a ram[ ]

[ ]⁹ El [ ]
[ ] and Tiamat [ ]
Annexe 1. Prime Texts and Prime Content in Context

[ a ram [ ]
[(to) El; (to) D]dm\textsuperscript{10}, a ram; (to) El of Leb[an]on, a ram; [ ]\textsuperscript{11}
[an ox] and a ram; [ ] (to) Baal an ox and a ram]
45 [an ox] and [a ram]

Notes

1 Note how the structure is different to ll. 11-12, which uses \textit{kkmm} ‘ditto’ instead of repeating the offering.
2 According to \textit{KTU}'s reconstruction there are six Baals here (including Baal Saphon). On the basis of \textit{KTU} 1.47, Wyatt, \textit{RTU}, p. 427, inserts another \textit{b}' along with an additional \textit{alp} w s offering.
3 The accepted understanding is that \textit{knr}, ‘the Lyre’, was a deified cult object. Cf. my note to the translation of \textit{KTU} 1.47.32, pp. 134-36.
9 Punctuating here is impossible. The fragmentary state of the texts makes it difficult to decide whether the ram was offered to El or to a deity mentioned in the preceding lacuna.
10 Haplography? The final \textit{s} of \textit{ddmś} being omitted as the scribe wrote \textit{s} for ‘a ram’? In l. 8 (cf. \textit{KTU} 1.109.18, and perhaps \textit{KTU} 1.58.3) \textit{ddmś} is prescribed(?) a ram as an offering. Otherwise, we have a \textit{hapax here}.
11 Because the text is damaged, it is difficult to establish whether the sequence is DN-offering or offering-DN. In the light of l. 8, perhaps the former is to be preferred. However, changes in sequence are not uncommon (cf. \textit{KTU} 1.41.12, 16). Del Olmo Lete (\textit{CR}, p. 20) notes that the repeated use of the DN + X formula is a distinctive feature of this text.

\textit{KTU} 1.157
Excavation number: RS 28.054 A = RS 24.[662]
Find location: PH Room 10
Point topographique: 3759 (\textit{TEO}, I, p. 330; \textit{SAU}, p. 658)
Depth: Unspecified
Special remark: See also RS 28.054 B = \textit{KTU} 1.158
Genre: Myth?
Transliteration

1

[ ]x[ ]

-----------------------------------
[ ]nx[ ]

-----------------------------------
[ ]x [ _ pršm . bt [ ] pth[ ]

-----------------------------------
[ ]x . šxxxx . mddi [ ]

-----------------------------------
[ ]ñ . w xxxx [ ] š . nsh [ ]

-----------------------------------
[ ]l . hpx[ ] xt [ ] š[ ]

-----------------------------------
[ ]x . mgy[ ] xxthm . i[ ]

-----------------------------------
[ ] t . kb[ ] rt[ ] y (?) r[ ]

-----------------------------------
[ ] m (?) y x xxxx ymlk . k il[ ]

-----------------------------------
[ ] k / wxxxxth . kp . mlk . mr[ ]

-----------------------------------
[ ]x[ ]

... rev.

...[ ]x . [ ]

-----------------------------------
[ ] l [ ]

...[ ][ ]

1 written as an encircled '.

Translation

1

[ ][ ]

-----------------------------------
[ ] [ ]

-----------------------------------
[ ] openings (in) the sanctuary [] open!1
beloved

and El/divine the one who erects (a stele)

he arrived

he will rule/become majestic like El

hand/palm (of) the king

rem.

Notes

1 Or ‘he opened’.

2 $m\, k\, mdd\, il$, ‘your name is beloved of El’, is found in KTU 1.1.IV.20, the only occurrence of mdd(t) closely preceded by $s$–.

3 Given the limited space at the end of the line, it is tempting to read mr as a complete word here. (Graphemes broken over two lines are possible but relatively rare.) Translating the homograph mr is another matter, as a number of options are available: mr I ‘myrrh’; mr II ‘to strengthen, bless’; mr III ‘to drive out’.

4 Reading thm as ‘the Deep’ (Heb. $\overline{\text{תִּמְעַש}$), while possible, does not seem appropriate here. More likely we have a broken grapheme ending with a $-hm$ (du. or 3 masc. plur.) suffix.

5 It is impossible to say whether kb[ is a broken form of a word beginning kb-, e.g. kbd ‘to honour, liver, heavy’; kbkb ‘star’; PN (bn) kbln. It could also be that kb[ represents a word beginning with b but with k prefix. Because of this uncertainty no restoration is attempted here.

If ilx[ is complete here, a large number of restorations are possible. Searching the Ugaritic corpus for occurrences of il preceded by words ending in –t shows that bt il ‘sanctuary of El’ is most frequently attested (KTU 1.3.III.43; 1.5.IV.21; 1.17.I.33, II.5, 22; 1.23.45 1.19.III.47; 1.87.42; 1.114.12; 4.15.1; 4.149.17, 19; 4.341.5); the next most frequent combination is qtt il ‘wives of El’ (KTU 1.23.42, 45, 48, 49). If, however, ilx[ represents the first two letters of a longer word, other restorations are available. A search for combinations of –t il– reveals nrt ilm $\dot{\partial}\$ to be a common formula (KTU 1.2.III.15; 1.3.V.25; 1.4.VIII.21; 1.6.I.9, 11, 13, II.24, III.24, IV.41; 1.19.IV.47, 49). Again reading ilm, qnyt ilm appears
several times (KTU 1.4.III.26, 30, 35, IV.32, V.24, 26). The next most frequent forms are \textit{gdlt ilhm} (KTU 1.39.3, 5; 1.41.12, 14, 30; 1.87.16) and \textit{rmst ilhm} (KTU 1.39.9; 1.41.18; 1.87.13, 19). Notably there are also several plural forms (masc. and fem.) of the \textit{bt il} formula: \textit{bt ilm} (KTU 1.43.2; 4.149.1); \textit{bt ilt} (KTU 1.41.24; 1.87.26). In the light of the reference to the sanctuary in l. 3, as well as the statistical frequency within the Ugaritic corpus, a restoration along the lines of \textit{bt il(m/it)} deserves serious consideration.

\textbf{KTU 1.158}

Excavation number: RS 28.054 B  
Find location: PH Room 10  
Point topographique: 3759 (TEO, I, p. 330; SAU, p. 658)  
Depth: Unspecified  
Special remark: See also RS 28.054 A = KTU 1.157  
Genre: Myth?

\textbf{Translation}

\begin{verbatim}
... 
1  [ ]tb  ]
----------
[  ]nm[ ]
----------
[  ]sp[ ]
----------
[  ]m[ ]
...
... 
\end{verbatim}

\textbf{KTU 7.201}

Excavation number: RS 28.054 C  
Find location: PH Room 10  
Point topographique: 3759 (TEO, I, p. 330; SAU, p. 658)  
Depth: Unspecified  
Genre: Not classified 

\textbf{Transliteration}

\begin{verbatim}
... 
1  [ ]n[ ]
----------
[  ]sr[ ]
----------
...
\end{verbatim}

\textbf{Translation}
No translation possible.

**KTU 7.202**
Excavation number: RS 28.054 D
Find location: PH Room 10
Point topographique: 3759 (TEO, I, p. 331; SAU, p. 658)
Depth: Unspecified
Genre: Not classified

**Transliteration**

```
...  
1  i[ ]  
    -----  
    b[ ]  
    -----  
...  
```

**Translation**

No translation possible.

**KTU 7.203**
Excavation number: RS 28.054 E
Find location: PH Room 10
Point topographique: 3759 (TEO, I, p. 331; SAU, p. 658)
Depth: Unspecified
Genre: Not classified

**Transliteration**

```
...  
1  [ ]n  
    -----------  
    [ ]xm  
    -----------  
    [ ]m  
    -----------  
...  
```

**Translation**

No translation possible.
Annexe 1. Prime Texts and Prime Content in Context

KTU 7.204
Excavation number: RS 28.054 F
Find location: PH Room 10
Point topographique: 3759 (TEO, I, p. 331; SAU, p. 658)
Depth: Unspecified
Genre: Not classified

Transliteration

1 [ ]x[ ]

[ ]¥ . [ ]

Translation
No translation possible.

KTU 7.205
Excavation number: RS 28.054 J
Find location: PH Room 10
Point topographique: 3759 (TEO, I, p. 331; SAU, p. 658)
Depth: Unspecified
Genre: Not classified

Transliteration

... 

1 [ ]Å[ ]

Translation
No translation possible.

KTU 1.136
Excavation number: RS 24.296 A
Find location: PH Room 19
Point topographique: 3759 (TEO, I, p. 3759; SAU, p. 645)
Depth: 0.95 m
Special remark: Fragment of the same tablet as RS 24.296 B = KTU 1.137; the fragments cannot be joined.
Genre: Ritual?, list (sacrifices)?
Annexe 1. Prime Texts and Prime Content in Context

Transliteration

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<td>ip[l]d</td>
</tr>
<tr>
<td></td>
<td>[ ]i</td>
<td>pd</td>
</tr>
<tr>
<td></td>
<td>w</td>
<td>l</td>
</tr>
<tr>
<td></td>
<td>w</td>
<td>dbh</td>
</tr>
<tr>
<td>5</td>
<td>w</td>
<td>dbh</td>
</tr>
<tr>
<td></td>
<td>w</td>
<td>dq[ ]</td>
</tr>
</tbody>
</table>

Translation

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<th></th>
<th></th>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>[ ]garm[ent</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>[gar]ment</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>and to the gate(keeper)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>and a sacrifice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>and a sacrifice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>and a ew[e</td>
<td>4</td>
</tr>
</tbody>
</table>

Notes

1 In KTU 1.5.1.5 ipdk appears to be a verbal form. Given that the noun ipd appears in the following line, it may be argued that the text should be restored as a verb.

2 This is the only occurrence of a word beginning gk– in the Ugaritic corpus. Perhaps we have here a word that indicates that the garment was of foreign origin?

3 This may be the epithet of a god: Resheph is called the 'gate(keeper) of Shapsh' (KTU 1.78.3). Alternatively, however, it is possible to understand igr here as a reference to temporal gates and/or their keeper(s). Note that 'gatekeepers' are listed among the ranks of the bnf mlk receiving rations in KTU 4.609.13—an indication that the royal establishment supported professional gatekeepers. Cf. KTU 4.103.39-40; 4.126.22; 4.141.III.2; 4.224.8-9. Note also the fragmentary text KTU 7.63.4-6, which makes reference to b 'l ṣdq | skn . bt | mlk . igr | mlk , ‘[PN?] b 'lṣdq, skn of the royal palace, gatekeeper of the king'. See Heltzer, The Internal Organization, pp. 169-70, who concludes that the ṣrgm belonged to the higher ranks of the palace-personnel.

4 Of the words beginning with dq– in the Ugaritic corpus (e.g. dqn 'beard', PN dqr), dq(m) seems the most probable in view of the preceding references to dbh; cf., e.g., KTU 1.39.1, 3, 4, 8, 15, 16, 18; 1.41.9, 13, 28, 29, 31, 34, 42; 1.46.4, 7, 12, 15.

5 There are two instances of the sing. kd followed by h: kd hms 'jug of vinegar' (KTU 4.269.27, 28). A number of other possibilities suggest themselves: perhaps htr 'silver', hdm 'cast like metal' and, on the basis of the context of the preceding line, hkp (Kothar's abode).

6 Readings of the text differ; Ugaritica, VII, pp. 69-70, reads the hapax il hst.
Annexe 1. Prime Texts and Prime Content in Context

**KTU 1.137**

Excavation number: RS 24.296 B  
Find location: PH Room 10  
Point topographique: 3759 (TEO, I, p. 303; SAU, p. 645)  
Depth: 0.95 m  
Special remark: Fragment of the same tablet as RS 24.296 A = KTU 1.137; the fragments cannot be joined.  
Genre: Ritual?

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<th>Translation</th>
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<td>...</td>
<td>...</td>
</tr>
<tr>
<td>1 [ ] l x[ ]</td>
<td>[ ] [ ] [ ]</td>
</tr>
<tr>
<td>[ ] r il[ ]</td>
<td>[ ] 1 El[ ]</td>
</tr>
<tr>
<td>[ ] xmt w[ ]</td>
<td>[ ] 2 and [ ]</td>
</tr>
<tr>
<td>[ ] b'lw[ ]</td>
<td>[ ] Baal and [ ]</td>
</tr>
</tbody>
</table>

low.e.

5 [ ] bt my[bth] [ ] [ ] house of his [dwellings] [ ]
[ ] ydh yx[ ] [ ] his hand(s) [ ]

rev.

[ ] b mzn x[ ] [ ] weight [ ]
[ ] mtbth[ ] [ ] his dwellings[ ]
[ ] dm[ ] [ ] [ ]

... ... ... ... ...

**Notes**

1 If il is complete, the restorations dr. il (‘Generation of El’) and tr. il (‘Bull El’) become possible.

2 If we have a partial ilm, perhaps restore to phr. ilm ‘assembly of the gods’?

A search for the letters mt w before b’l w suggests a restoration to hmt w (cf. KTU 1.107), as well as b’l w dg in i. 4. However, there is no other shared vocabulary to support this restoration in the rest of the text.

**KTU 1.126**

Excavation number: RS 24.276  
Find location: PH Room 10  
Point topographique: 3759 (TEO, I, p. 302; SAU, p. 644)  
Depth: 1.00 m? (TEO), unspecified (SAU)  
Genre: Ritual, list (sacrifices)

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<th>Translation</th>
</tr>
</thead>
<tbody>
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<td>...</td>
</tr>
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<td>1 [xxxx]x[ ]</td>
<td>[ ] [ ] [ ]</td>
</tr>
<tr>
<td>[xxxx] am[p ]</td>
<td>[ ] Baal] knp’ [ ]</td>
</tr>
<tr>
<td>[xxxx] r3p . gd[lt]</td>
<td>[ ] Reshep co[w ]</td>
</tr>
</tbody>
</table>

... ... ... ... ...


Notes

1 The reading anp is uncertain—note that TU reads ]-np (?)—and produces an otherwise unattested hapax. The restoration offered above is a speculative suggestion based on the appearance of b’l knp at KTU 1.46.6. Cf. my note to the translation of KTU 1.46, pp. 32-34 above.

2 The only other instance of $'$ preceded by b is in KTU 4.382.25: [yib] . b . $'$rt ‘he will return with wool’.

3 This translation is provisional as it is uncertain whether il is the correct reading (note the roman ‘I’), or even a complete word. We may simply have the first two letters of a theophoric PN.

4 It is tempting here to read $ as a complete word, that is, ‘a/the ram’. However, we might have the first letter of a longer word; perhaps slmm ‘peace offering’?

5 That is, ‘he brings back’.

6 The context is too fragmentary to determine which translation is to be preferred.

7 Restoring to yi’i (cf. l. 6).
Annexe 1. Prime Texts and Prime Content in Context

8 It is possible that we have here a damaged reference to the 'rbm, 'priests' (cf. KTU 1.23.7, 12, 18, 26). Given the frequency of 'rb šps (cf. KTU 1.41.47; 1.46.9; 1.78.2-3; 1.87.52-56-57; 1.112.9; 1.119.4, 23), however, the restoration to 'rbf šps is perhaps attractive.

9 Restoring the text to h[m][r, which coordinates well with the preceding verb. Cf. KTU 1.23.6; 1.108.10.

**KTU 1.119**

Excavation number: RS 24.266
Find location: PH Room 10
Point topographique: 3759 (TEO, l. p. 301; SAU, p. 643)
Depth: 1.10 m (TEO), ashes (SAU)
Genre: Ritual, list (sacrifices)

**Transliteration**

1

\[b^1 yrh \cdot ib'lt \cdot b ym [\ldots] sb^\prime\]

8 \[l b' \cdot r'k\]

w bt, b'l. ugrt[\ldots] xx]. š[xx]y[\ldots]

'rb \cdot šps \cdot w hl mlk \cdot b šb't

5

'srt \cdot yrr\hspace{1pt}hys \cdot mlk \cdot brr

gdl. gdš [l]. gdl \cdot l b'lm

gdl. l glm. dalm. w \frac{g<d>}{lt}

l glm[m]. bt \cdot y3. ydbh

w unn. b'd. bt. b'\[\]

10

igr\[4\]. imr \cdot w ynt \cdot qrt

l t \cdot b imnt \cdot 'sr \cdot ib'\[\]

alp. l mdgl. b'\[\]. ugrt

u rnm. u snpt. l ydbh

mlk. b'\[l]. nps \cdot l š[hr]y

15

nps. l b'[\ldots] xx[\ldots]

w 'r \cdot lx[\ldots]

l xx[\ldots]

...

rev.

... [\ldots]

iml. ykb[d]

20

brb \cdot srmn \cdot b hmn [\ldots] sr

mm. w khbd. w šsr\[t. l b'\]

ugrt. b bt. b šb't. tdn

mlhm. 'rb \cdot šps

w hl mlk. hn. šmn. šlm

25

b'\[l. mtk. mlk. šisyt
Annexe 1. *Prime Texts and Prime Content in Context*

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Translation

1  In the month of lb 'lt, on the seventh day:
a ram to Baal of Ugarit\(^1\) in [\(\ldots\)]
and (in) the sanctuary of Baal of Ugarit[\(\ldots\)]
At sunset the king is desacrilised.

2  On the seventeenth (day) the king will wash himself pure.

3  A cow (in) the sanctuary of El\(^3\); a cow for the Baals\(^4\);
a cow to the Hero; two ewes and a cow to the Damsels\(^5\).
In the sacrificial sanctuary he (namely, the king) will sacrifice.

4  And at the platform\(^6\) (in) the sanctuary of Baal
of Ugarit\(^7\), a lamb and a town pigeon
as an offering. On the eighteenth (day) of lb\(\ldots\)'lt:
an ox for the tower\(^8\) of Baal of Ugarit:
both a flame-offering and a wave-offering.\(^9\) Surely the king will offer
in the sanctuary of El a liver to Ush\[h\]ry\(^10\]

5  A lung to Baal [\(\ldots\)]
and an ass to [\(\ldots\)]
to [\(\ldots\)]

... rev.

[\(\ldots\)] a pair [\(\ldots\)]
previous day\(^11\) [the king?] will hono[ur \(\ldots\)]
On the fourth (day): two (pairs of) birds. On the fifth (day): two (pairs of) birds and a liver and a ram as a holocaust to Baal of Ugarit. In the sanctuary on the seventh (day) the desacrilisers will approach. At sunset the king will be desacrilised. Here the oil of Baal’s peace is used as a libation for the kings. The beginning:

When a strong (enemy) attacks your gate(s), a warrior your walls, raise your eyes to Baal (and say):

‘O Baal! [Surely] you will expel the strong (enemy) from our gate(s), the warrior from our walls. A bull, O Baal, we will consecrate; a vow, Baal, we will complete; a male (to) Baal, we will consecrate; a htp-offering, Baal, we will complete; a feast, Baal, we will serve. We will go up to the sanctuary of Baal, on the walkways of the temple [of Baal] we will walk.’ And [B]aal will listen to [your] prayer,

He will expel the strong (enemy) from your gate(s), [the warrior] from your walls.

Notes

1 There have been a number of attempts to explain the hapax r’kt. The line taken above is that of del Olmo Lete and provisionally accepted by Wyatt. r’kt is thus taken as a haplography for ugrt. Other explanations see b’l r’kt as a misspelling of b’l r’km ‘Baal of the Buildings’ (KTU 1.105.17-18). This might seem the better reading, as it involves only the omission of the vertical wedge of the m. De Tarragon’s reading (Le culte à Ugarit) sees r’kt as a category of food offering. See the discussion in Wyatt, RTU, pp. 416-17 n. 2.

2 Del Olmo Lete, CR, p. 294 n. 7, suggests restoring b [bt il], a possible parallel with qdš il of l. 6 (cf. n. 3). Note also his attempt (pp. 30, 74) to promote a syncretistic association between the il and dgn.


4 Cf. the seven b’il listed at KTU 1.47.5-12.

5 Cf. my note to KTU 1.39.19, pp. 14-16 above.

6 ‘d occurs in KTU 1.23.12 || ksi. I take ‘d to mean the raised platform on which the throne stands. My reading has the sacrificial beasts slaughtered on a raised platform. Reading ‘d as a cult location is not unprecedented: Wyatt, RTU, p. 418, translates ‘altar-room’; Pardee, ‘West Semitic Canonical Compositions’, p. 284 and n. 10, offers ‘the ‘D-room’.

7 Here accepting KTU’s proposed reading.

8 mdgl may represent a metathesis of mgdl. De Moor, ARTU, p. 172, translates ‘tower’ and considers the structure to be the recipient of the sacrifice. The tower of Baal most likely refers to the (deified) structure of the Baal temple. For the maritime importance of the tower structure see Frost, ‘Anchors Sacred and Profane’.

9 The translation of urm and šnpt are debatable. Cf. my notes to KTU 1.39.8, 10, where the translations ‘midday’ and ‘communion offering’ are supported (pp. 13-16, above). Such readings do not
seem appropriate here—as Wyatt, RTU, p. 419, notes, u...u is best understood as ‘both...and’ instead of the alternative ‘either...or’.

KTU’s restoration to ḫhsḥry presents a hapax form, which could be a variant spelling of DN uṣḥhr (cf. KTU 1.47.24).

Wyatt’s translation ‘On the previous day’ (RTU, p. 420) serves to ‘backdate’ the sacrifices. Perhaps itml was preceded by k (on the preceding line), with a parallel being drawn here.

Usually ‘ṣrm is translated ‘a pair of birds’. Following del Olmo Lete, CR, p. 302, I see mm on the following line as a continuation of ‘ṣr. Thus, ‘ṣr | mm may be seen as a plural dual. Note, however, that de Moor, ARTU, p. 173, restores to šlmm.


The text is not clear at this point. KTU’s reading is followed by de Moor, ARTU, p. 173, who translates ‘a chain of gold’ and tries to draw a connection with KTU 1.5. V.4 and the mythological garb worn by Baal. The translation offered above aligns with Pardee, ‘West Semitic Canonical Compositions’, p. 284, and A. Herdner, ‘Nouveaux textes alphabetiques de Ras Shamra—XXIVe campagne 1961’, in Ugarita, VII, pp. 1-74 (34-35), who read šṣrp and take the text to mean (w)š + šrp. As Wyatt points out, RTU, p. 420 n. 31, while the offering of votive objects of precious metals is not uncommon, the context here seems to be of blood sacrifices.

The reading mlkm is not beyond doubt—despite KTU’s confident use of italics. Note that Xella, TRU, p. 26, reads mikt. In the light of ll. 26-36, however, the reading mlkm seems appropriate.

Despite KTU’s apparent certainty (note the italics), the final letter of mlkm (translated by de Moor, ARTU, p. 173, as ‘the former kingship’) is doubtful. Xella, TRU, p. 26, reads mikt and Wyatt, RTU, p. 421, confirms this as a possibility (the final wedge of the supposed final m is missing). I retain the translation ‘kings’ in the belief that ‘queen’ does not fit the context. Given that the king takes part in the ritual, and that Baal appears as the most prominent deity, perhaps mlkm refers to the monarchs of the divine and earthly realms?

The hapax yb ‘lm is difficult to interpret. The elements y- and –m may serve a vocative purpose. See Watson, ‘Verse Patterns in KTU 1.119: 26-36’, p. 27.


The text is damaged here. Discussion centres upon whether we should read [b]kr—or [d]kr ‘firstlings’ (de Moor, ARTU, p. 170). For an extended treatment of the latter reading see P. Xella, ‘Un testo ugaritico recente (RS 24.266, Verso, 9-19) e il “sacrificio dei primi nati”’, Revista di studi fenici 6 (1978), pp. 127-36. Despite the problems associated with the [d]kr restoration (see Heider, The Cult of Molek, pp. 144-47), I choose to offer a ‘neutral’ translation—after all, it seems likely that whoever or whatever was offered, it was a male.

**KTU 1.138**

Excavation number: RS 24.298
Find location: PH Room 10
Point topographique: 3759 (TEO, I, p. 303; SAU, p. 645)
Depth: 1.15 m
Genre: List (sacrifices)

Transliteration

1  b yrh . n[ql  ]
   liib . gd[lt  ]
   py . in . [ ]
   šrp . w [slmm  ]
5  gd[t  ]
   šl[mm  ]

Translation

In the month of N[ql  ]
(to) liib, a c[ow  ]
1 two [ ]
a holocaust and a [completion-offering  ]
a completion-offering

Notes

The PN bn . py is found in KTU 4.617.9, and pjn in KTU 4.382.32 and KTU 4.244.8. Unless py(n) is here making/receiving an offering, it is possible that we have the last two letters of a word beginning at the end of the now broken preceding line. However, restoration is hampered by the fact that jm preceded by the two letters py appears to be a hapax.

KTU 1.155
Excavation number: RS 24.654
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 310; SAU, p. 648)
Depth: 1.00 m
Genre: Omen (liver)

Transliteration

1  kbd h[ ]
   k ymm x[ ]
   ym š b[ ]

Translation

A liver (of/for) [ ]
when the day(s)/sea(s) [ ]
Yam/the day/sea of [ ]

1 Lg. ym m?

KTU 1.156
Excavation number: RS 24.656
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)
Depth: 1.00 m
Special remark: Below the second line there is a sign belonging to the other side of the tablet
Genre: Ritual?

Transliteration

Translation

...
Notes

1 If the reading $slm$ is certain, there is but one possible restoration: $slm$ is only ever preceded by $w$ when the ‘fixed pair’ $shr \ w \ s\!lm$ is intended (KTU 1.23.26, 52; 1.100.52; 1.107.43; 1.123.11). On the other hand, if the final $m$ of the more common $slmm$ is now lost—KTU shows that a lacuna follows—the most likely restoration (judging by the number of attestations in the extant texts) is $s\!rp \ w \ s\!lmm$ (KTU 1.39.4; 1.41.13, 29; 1.46.7, 15; 1.87.15, 18; 1.109.10, 15, 28); but also $gdlt \ w \ s\!lmm$ (KTU 1.148.9-10; if the sentence continues over two lines with a ruled line separating).

KTU 4.737
Excavation number: RS 24.655 C
Find location: PH Room 10
Point topographique: 3760
Depth: 1.00 m
Genre: Content uncertain, PNs

Translation

... $[ \ b] n[ ]$ $[ \ s\!on \ of[ ]$ $[ \ b] n \ k/w[ ]$ $[ \ s\!on \ of^{1}[ ]$ $[ \ ] \ \ s\!on \ of^{2}[ ]$

Notes

1 PNs beginning $k-$ are too numerous to list with profit (see Gordon, UT, p. 510). However, names with an initial $w-$ are less common: $wq/$ (KTU 4.147.8), $wry$ (KTU 4.81.7) and $wrt$ (KTU 4.168.18).

2 For PNs beginning with $k-$ see n. 1; for names beginning $p-$ and $r-$ see Gordon, UT, pp. 512-13.

KTU 7.184
Excavation number: RS 24.655 A
Find location: PH Room 10
Point topographique: 3760 ($TEO$, I, p. 310; $SAU$, p. 649)
Depth: 1.00 m
Genre: Not classified

Transliteration

... $[ \ ] x . z[ ]$
Annexe 1. *Prime Texts and Prime Content in Context*

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**Prime Texts and Prime Content in Context**

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Translation

No translation possible.

**KTU 7.185**

Excavation number: RS 24.655 B

Find location: PH Room 10

Point topographique: 3760 *(TEO, I, p. 310; SAU, p. 649)*

Depth: 1.00 m

Genre: Not classified

**Transliteration**

---

1 [ ]x'1t . rpx[ ]
[ ]xkb . t[ ]
[ ]xr . s[ ]
[ ]xm' . l[ ]

5 [ ]d/br . s[ ]
[ ]t . s[ ]

---

Translation

No translation possible.
**KTU 7.186**

Excavation number: RS 24.655 D  
Find location: PH Room 10  
Point topographique: 3760 *(TEO, I, p. 310; SAU, p. 649)*  
Depth: 1.00 m  
Genre: Not classified  

**Transliteration**

\[
\ldots \\
1 \quad [\ ]x \quad 'x[ \\
\quad [\ ]xr[ \\
\quad [\ ]n[ \\
\ldots
\]

**Translation**

No translation possible.

---

**KTU 7.187**

Excavation number: RS 24.655 E  
Find location: PH Room 10  
Point topographique: 3760 *(TEO, I, p. 310; SAU, p. 649)*  
Depth: 1.00 m  
Genre: Not classified  

**Transliteration**

\[
\ldots \\
1 \quad [\ ]xl[ \\
\quad [\ ]k/rx[ \\
\quad [\ ]x . p[ \\
\quad [\ ]xp[ \\
\ldots
\]

**Translation**

No translation possible.

---

**KTU 7.188**

Excavation number: RS 24.655 F  
Find location: PH Room 10  
Point topographique: 3760 *(TEO, I, p. 310; SAU, p. 649)*  
Depth: 1.00 m  
Genre: Not classified
Transliteration

... 
1 [ ]yx[ ]
[ ]yf[ ]
[ ]x/x[ ]
...

Translation

No translation possible.

**KTU 7.189**

Excavation number: RS 24.655 G
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 310; SAU, p. 649)
Depth: 1.00m
Genre: Not classified

Transliteration

... 
1 [ ]š. i[ ]

-------------
[ ]n. krb/d[ ]

-------------
[ ]x. pgx[ ]
...

Translation

No translation possible.

**KTU 7.190**

Excavation number: RS 24.655 H
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)
Depth: 1.00m
Genre: Not classified

Transliteration

... 
1 [ ]li[ ]
[ ]k/ri . x[ ]
Translation
No translation possible.

**KTU 7.191**
Excavation number: RS 24.655 I  
Find location: PH Room 10  
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)  
Depth: 1.00 m  
Genre: Not classified

Transliteration

...  
1 [ ]qr[ ]  
[ ]xli[ ]  
[ ]xx[ ]  
...

Translation
No translation possible.

**KTU 7.192**
Excavation number: RS 24.655 K  
Find location: PH Room 10  
Point topographique: 3760 (TEO, I, p. 310; SAU, p. 649)  
Depth: 1.00 m  
Genre: Not classified

Transliteration

...  
1 [ ]xx[ ]  
[ ]ym[ ]  
[ ]yr[ ]  
...

Translation
No translation possible.

**KTU 7.193**
Excavation number: RS 24.655 L
Annexe 1. Prime Texts and Prime Content in Context

Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)
Depth: 1.00 m
Genre: Not classified

Transliteration

1 [ ]pβ

Translation

No translation possible.

KTU 7.194

Excavation number: RS 24.655 M
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)
Depth: 1.00 m
Genre: Not classified

Transliteration

... 1 [ ] [ ]
[ ]lβ [ ]
[ ]lβ [ ]
[ ]xβ [ ]

Translation

No translation possible.

KTU 7.195

Excavation number: RS 24.655 N
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)
Depth: 1.00 m
Genre: Not classified

Transliteration

1 [ ]b/β[ ]
Annexe 1. Prime Texts and Prime Content in Context

[ ]b/db/d[ ]

Translation
No translation possible.

**KTU 7.196**
Excavation number: RS 24.655 O
Find location: PH Room 10
Point topographique: 3760 (TEO, I, p. 311; SAU, p. 649)
Depth: 1.00 m
Genre: Not classified

**Translation**
No translation possible.

**KTU 1.108**
Excavation number: RS 24.252
Find location: PH Room 10
Point topographique: 3769 (TEO, I, p. 300; SAU, p. 643)
Depth: 0.90 m
Special remark: Hurrian(?) sign Θ in line 9
Genre: Hymn

**Transliteration**

1 [ ]y[ ]

---

Translation
No translation possible.

---

1 [ ]

---

Translation
No translation possible.

---

1 [xx]n . yšt . Ṛpu . mlk . 'lm . w yšt

---

[ ]lg. w yqr . [ ] . ytb . b Ṛtr

---

[I ]tpz . b Ṛdr'y . ysr . w ydmr

---

b knr . w ylb . b tp . w mlm . b m

---

5 Ṛqdm . dšn . b Ṛbr . ktr . zbm

---

w tlt . Ṛ . gtr . b 'lt . mlk . b'}
Annexe 1. Prime Texts and Prime Content in Context

[k t. dr kl. ]

[b'lt. kpt. w'nt. di. dit rhpt]

[bšm]m rm<m>. akīl. 'gl Θl. mšt

10

[xxxx]mpt. špr. w yšt. il

[xxxx]xn. ܡܬ. ܓ MPU. 'gl ܐl

[xxxx]xd. ܝl. ܫdeny šd mšk

[xxxx]x. yšt. ܐIH

[xxxx]x. ܝMPH

15

[xxxx]x ršp

rev.

[xxxx]mgš

[xxxx]drh

[xxxx]xrš. ܠܒܬ

[xxxx]mk. rpu mšk

20 ['lm xxxx]k. ܠıştk. ܠîršt

[k b xx]rpi. mšk 'lm. ܡb'z

[rpi.]mšk. 'lm. ܒܠܛܪܛ([i]) ܒ l

[anh]. ܒ ܚܝܚ. ܒ ܢܡܪܬ. ܠܡ

[p]i. arš. 'zk. gmrk. la

25 nk. ܚܟ. ܢܡܪܬ. ܒ tк

ugšt. lyšt. šps. w yrš
Vertical wedge of i encircled

Translation

1 [Beho]ld! May Rapiu the Eternal King be installed. May El establish Gšr-w-Yqr, the god who sits in Aṭtarat, the god who judges in Edrei, who is sung (of) and celebrated with lyre and flute, with tambour and cymbals, with cassetts of ivory, among the goodly/merry companions of Kothar.

May Anat (too) establish Gšr, the maiden of majesty, the maiden of dominion, maiden of the high heavens, [maiden] of the earth. Yes, Anat who flies (like) the bird/kite, who soars [in] the high [heav]ens, who consumes the divine calf, who imbibes [wine from the horn]. May El establish [the god who brought down the divine calf] [in] the divine field, the hunter king.

May] Ilahu/his god establish [his/its cattle] [Resheph]

... rev.

[ may he/you arrive] [his family]
Annexe 1. Prime Texts and Prime Content in Context

[intercede with Baal]

[at your arrival, Rapiu the [Eternal] King]

[according to your direction, according to [your] request.]

[With the Rapiu the Eternal King, with the strength (of)]

[Rapiu the Eternal King, with his power, with [his]]

[might,] with his patronage, with his blessing, among the Sav-

[iou]rs of the Earth/Underworld. May your strength, your power,

your might, your patronage, your blessing, be in the midst of

Ugarit, for the days of sun and moon

and the delightful years of El.

Notes

1 The restoration [yn] ‘wine’ proposed by R. Borger (‘Weitere ugaritologische Kleinigkeiten’, UF 1 [1969], pp. 1-4) is commonly accepted. Translators interpreting these opening lines as an exhortation to imbibe (e.g. Wyatt, RTU, p. 395) maintain that yn serves ‘double duty’ in this bicolon. Del Olmo Lete, however, reads [hl]n, which makes equally good sense (a dramatic start to a celebratory text). The reasons for accepting del Olmo Lete’s restoration are given in the following note.

2 The homograph yăḥ has two common meanings: ‘he drank’ (from √ṣy, KTU 1.19.57; 1.114.16, 29, 31) and ‘he placed’ (from √ṣy, KTU 1.23.38; 1.24.34). In the light of yḥ in 1.2, it seems possible that a parallel between ‘establishment’ and ‘sitting’ is intended. Translating an ambiguous homograph on the basis of an uncertain restoration ((yn I.1) is questionable—yḥ offers some support for the above translation. Reluctantly, I turn down Wyatt’s exhortation to drink!

3 I have elected to take gr. w yqr as a DN. In ritual texts there are clear uses of gr with plural or dual -m suffix (KTU 1.43.9, 17; 1.109.26), indicating that more than one gr god was intended. Accordingly I take gr in 1.6 to be a reference to the god, rather than an adjective ‘Anat the strong’, or toponym ‘of Gathru’ (so de Moor, ARTU, p. 188). Abbreviations of similar DNs are not known in the Ugaritic texts: /qr w hšš is shortened to /qr in the same mythic tablet (see KTU 1.17. V.25, 31).

4 The text reads ṣpr, a variant form of the more usual ṣpr ‘judge’.

5 Two main interpretative possibilities are available. The first option (followed in the above translation) is to see a reference to the geographical locations Attarat and Edrei (situated in the Hauran, biblical Bashan, south of Damascus). Margalit’s reading idrı instead of ḥdr requires the accidental omission of just one wedge. Confirmation is provided by biblical tradition which clearly links the two locations (Deut. 1.4; Josh. 12.4; 13.12, 31). The second possibility (supported by B.A. Levine and J.-M.
de Tarragon, ‘Dead Kings and Rephaim: The Patrons of the Ugaritic Dynasty’, *JAOS* 104 [1984], pp. 649-59 [656]) is to read a reference to Rapiu’s divine companions (an expression of his exalted status): ‘the god who sits with Attarat, the god who judges with Hadad the Shepherd’.  

A number of translators read ‘for dancers anointed (with oil)’—but as del Olmo Lete points out, this reading breaks the musical theme that has been established—while others have chosen to see *hbr kṣr* as some kind of musical instrument, etymologically related to Arab. *habara* ‘to exult, rejoice’. See del Olmo Lete, *CR*, p. 187 n. 60 for references. However, on the basis of the (seemingly) parallel terms in the mythological texts (*‘dk kṣr* *hbrk*, KTU 1.6.VI.49; *ḥbl kṣr*, KTU 1.10.30 [but note *KTU*’s uncertainty]; *ḥbl kṣr*, KTU 1.11.6), it seems appropriate to consider *hbr kṣr* *ḥbm* as a band of divine beings (perhaps associated with celebratory music making).

While KTU restores [b’]t the text is unclear—Wyatt, having viewed slides of the tablets, maintains that only the t is visible. This lack of certainty has allowed Pardee to propose [‘nt]. On balance, however, the parallelism functions perfectly if the former restoration is accepted.

The *hapax kpf* has been translated a number of ways. The ‘traditional’ translation ‘earth’ creates a contrastive parallelism whereby the extent of Anat’s sphere of influence is expressed. Del Olmo Lete, however, translating *kpf* as ‘firmament’ sees an extension of the heavenly aspect. Others have seen an etymological link with Heb. *ṯērē* and Akk. *kapasta* and read ‘mistress of trampling’. De Moor (‘Studies in the New Alphabetic Texts’, p. 178; *ARTU*, p. 188) envisions a reference to a turban-like royal headdress.

The text is generally accepted as being corrupt here—Wyatt speculates that the anomalous text is the result of a pupil’s spelling error. The usual approach is to restore to *di<y>*. *di<y>*. The Heb. *ṯērē* cognate appears as both verb ‘to soar’ and noun ‘bird of prey, vulture or kite’ (cf. *ṯērē*). Anat’s avian nature is familiar from other texts: in KTU 1.18.VI.21 Anat flies among a flock of falcons. While Wyatt maintains that *di<y>* and *di<y>* are not to be taken as belonging to the same colon, as this results in an ugly tautology: “the flying bird” (*RTU*, p. 397 n. 15), a further description of the kind of flight mirrors the qualified description of the ‘high heavens’ in the following line. Perhaps, even, a specific type of bird is being envisioned.

Or ‘El’s call’ (cf. KTU 1.3.III.44 where the name ‘tk is given). The text is corrupt (as l. 11 confirms); ṣḥ (with Hurrian symbol) is transliterated ṣḥ, but is to be read ṣḥ. See Dennis Pardee, *Les textes paramythologiques*, p. 79, for a discussion of the scribal error.

I choose to accept de Moor’s suggestion (followed by M. Dietrich and O. Loretz, ‘Baal *Rpu* in KTU 1.108; 1.113 und nach 1.17 VI 25-33’, *UF* 12 (1980), pp. 171-82 [176]) that with ṣḥ: *mṣ* we have a scribal error for *i<l>:mṣ* ṣḥ, and translate accordingly. (Pardee, *Les textes paramythologiques*, p. 82, leaves the texts as it stands, translating *mṣ* ‘at the feast’.) The ambiguous nature of ṣḥ has already been discussed in n. 2. In this instance I read ṣḥ from ṣḥy ‘to drink’, and see an eating and drinking metaphor. Perhaps the parallelism is an attempt to confirm Anat’s status, and accordingly that of Rapiu whom she sponsors.

Most commentators restore ṣḥnur ‘wine’ and see a metaphor for blood; accordingly, the *hapax ṣpr* is translated ‘horn’ and is taken to be a drinking receptacle.

With *ḏŋt* we have another *hapax*. Some interpreters (Virolleaud, *Ugarita*, V, p. 555; Sprock, *Beatific Afterlife*, p. 178 n. 3) see a connection with Arab. *ḏŋt* ‘to sip’, while others (de Moor, ‘Studies in the New Alphabetic Texts’, pp. 175, 178; Dietrich and Loretz, ‘Baal *Rpu*’, p. 177) regard Akk. *ḏŋššu* (by-form of *kanatu* ‘submit’ as a cognate. Both lines of interpretation are possible, but in the light of the (possible) reference to hunting in the following line (see next note) I tentatively accept the latter proposal.
Despite KTU’s word division the text reads ṣḏy̨ḏ mlk [ ] (i.e. with no spaces or word dividers). This has allowed for a variety of translations. Accordingly, de Moor (ARTU, p. 189) has seen reference to the genie/demon ‘Shedu’, Spronk (Beatific Afterlife, p. 178), Pardee, Les textes paramythologiques, pp. 112-14) and Wyatt (RTU, p. 397 n. 22) tentatively identify the deity ‘Shad’ (and see a possible connection with biblical El Shaddai). I choose, however, to see a hunting allusion: reading il. ṣḏy̨ḏ mlk, it seems appropriate that the habitat for El’s calf is the ‘divine field’. In KTU 1.10.11.4-9 and KTU 1.12.1.34, Baal is portrayed as a hunter god, as is Anat in KTU 1.22.1.10-11.

While de Moor (ARTU, p. 160 n. 28) proposes that ilh is the name of a deity ‘Ilahu’ in KTU 1.41.14 and 1.87.15, 32 (|| to Heb. יִלָּהוּ), others (e.g. Wyatt) translate ‘his god’ (i.e. the chosen god of the king). Importantly, the king does not seem to be mentioned in the present text— I take all instances of mlk to be expressions of the royal status of the deities. Unless the king is to be considered as an unmentioned officiant at this ritual, perhaps de Moor’s interpretation is to be preferred. Cf. the PN bn ilh (KTU 3.7.4), which may support de Moor’s reading.

Wyatt and del Olmo Lete leave ḫml untranslanted, while de Moor offers ‘its firm-fleshed cattle’. Caution is needed in seeing a direct parallel with Heb. יִתְנָה ‘guilt-offering’; ḫm (from שָׁם) occurs nowhere else in the Ugaritic texts with -h. In KTU 4.398 the forms tîtn[n] (l. 2), t[i]t[nm (l. 3) and yîtm (l. 5) are found; this text, which list debts of cattle and silver, seems to preclude the ‘loaded’ translation offered by Gordon (UT, p. 368 §19.422). The (possible) binomial DN ṣgr. w Ḫm occurs in KTU 1.148.31.

Because of the lacuna, it is impossible to say whether ṣîgy is complete or whether a y- or t- prefix has been lost: cf. ymgy ‘he arrives’ (KTU 1.14.1V.47) and tmgy ‘you will arrive’ (KTU 1.14.111.4); however, in the light of ṣmj in l. 19, the balance tips in favour of the latter.

This is the only occurrence of ḫr + h in the Ugaritic texts. The formula ḫr. il. w ḫr. b ’l ‘the Generation of El and the Assembly of Baal’ (KTU 1.41.16 and elsewhere). Perhaps this gives us a clue as to which group is intended here?

Restoring to ḫrš. ḫb’l.

On the basis of ll. 1 and 21, restoring ‘lm to the lacuna seems legitimate.

Again the homograph ṣt causes problems! (See n. 2.) On this occasion, however, the context would seem to rule out a drinking reference.

Baal’s epithet ḥt̓k. ḍgm suggests a kind of familial sponsorship rather than Wyatt’s ‘rule’ (RTU, p. 398).

I take ṣmr̓h to be derived from ṣmr̓r ‘to strengthen, bless, commend’. Taken together with the preceding, I see a dualistic parallelism: two ‘abstract’ characteristics are followed by two more ‘personal’ aspects.

It seems unlikely that we have references to Shapsh and Yarih here. Perhaps Wyatt is close to the meaning with his ‘throughout the days and months, and the gracious years of El’ (RTU, p. 398).

KTU 1.123
Excavation number: RS 24.271
Find location: PH Room 10
Point topographique: 3769 (TEO, I, p. 301; SAU, p. 644)
Depth: 0.90 m? (TEO), unspecified (SAU)
Annexe 1. Prime Texts and Prime Content in Context

Special remark: Hurrian(?) sign Θ in lines 5 (bis), 7, 9, 25: encircled t; line 5 t/z: vertical under q; line 24 z/t: horizontal with final v-shaped diagonals

Genre: Prayer, liturgy?, scribal exercise

Transliteration

1 [xx (.)] [ab] w [lm
[w $lm . slm i[x]
[s]lm . il šr .
dgn . w b‘t .
5 Θt w kmΘ
yrh w ksa
yrhm kΘy
ikmm w snm
kΘr w hss
10 ’srʼupr
shr w slm
ngh w srr
ʼd w šr
sdq mšr
15 hbn il mn[ ]
kbd w nt[ ]
rev.
...
[ ]xr[ ]
[x]p il[ ]
[gl]ml mrd[ ]
20 qds mlk i[ ]
kbd d i gd[ ]
mr mummm
hrmm aryn
arhm ilyn
25 atdb w Θr
qds w ammm
thr w bά
khr hss slm
slm il bt
30 slm il hšm
ršp iš i[im]
dnm ilm
up.e.
Translation

1 [Hail\(^1\)] father and the gods!
   [And hail, hail El!]!
   [H]ail El the sovereign\(^2\)
Dagan and Baal,

5 Θτ and ΚΜΘ,\(^3\)
Yariḫ and κσα,
   / Yariḫ and the (en)throne(d) (ones).\(^4\)
The (two) Yariḫs of the Kassites,
   / (On) the (two) moons of κΘγ:\(^5\)
Thukamun and Shanim
Kothar-and-Hasis

10 'Attar-\(\text{ltpr}^6\)
Shahar and Shalim

\(\text{ngw} \text{w srr}\) / splendid and mysterious\(^7\)
\(\text{'d w sr}\) / eternal and sovereign\(^8\)
\(\text{ṣdq mšr}\) / righteous (and) upright (ones)\(^9\)

15 ḫ̄nb n īl [ ] / gracious son(s) of El\(^10\) [ ]
Glorify and hon[our\(^11\)]
...

rev.

[ ] [ ]
[ ] El\(^12\)[ ]
[the Dam]sels\(^13\) [ ]

20 (in) the sanctuary of the king/Miklu\(^14\) [ ]
the honouring of El/the god(s) ?[ ]
the unknown god\(^15\)
\(brrn\; \text{aryn}\)^16
\(ażh\; tlyn\)^17

25 \(\text{atdb w Θr}\)^18
Qadesh and Amurru
\(\text{ḥbr}\) and \(\text{bd}\)^19
Koṭar-Ḥasis,\(^20\) hail!
Hail god of the house/sanctuary/tomb!

30 Hail god of the mausoleum\(^21\)
Rešeph (and) the companions of the g[ods,]
the (two) generations of the gods,
up.e.

[and (all) the g]ods, hail!

Notes
Here following del Olmo Lete’s restoration (CR, p. 343). Note that šlm functions as a greeting in KTU 1.161.31-34.

2 It may be that ii and šr should be considered as two separate deities here. In view of the prominent position of ii at the head of the text—accepting del Olmo Lete’s restoration if in 1.2 with caution (CR, p. 58)—I prefer to see an epithet of the god El here. (Note that El is mentioned at or towards the beginning of the ‘god list’ texts KTU 1.47, 1.118 and 1.148. Admittedly, however, a number of texts listing Hurrian gods [e.g. KTU 1.43; 1.112; 1.105; 1.106] do not adhere to the supposed sequence. See del Olmo Lete, CR, pp. 58-59.) As for the meaning of šr, in his article ‘The Identity of Mt-w-šr’, Wyatt challenges the accepted interpretation of mt w šr in KTU 1.23.8 and argues against the traditional interpretation, accepted by Gordon (UT, p. 494 § 19.2479) and others, which argues that mt w šr is to be understood as an epithet of Mot—‘Death-and-Evil’. Interestingly, Wyatt (cf. RTU, p. 626) takes mt w šr to be an epithet of El.

3 Perhaps a variant spelling of the pairing ii w kmt (cf. KTU 1.100.36; 1.107.16). The phonetic value of Hurrian Θ is usually understood as equivalent to Ugaritic ꧗ (see KTU, p. xi).

4 Note that ksa ‘throne’ appears to have a divinised status at KTU 1.161.13, 20. Yariḫ is nowhere else associated with the throne; accordingly, I propose to understand ksa as a catch-all reference to unnamed deities similar to those found in ll. 31-33.

5 Del Olmo Lete’s ‘(two) Yariḫs of the Kassites’ is also possible and is supported by the presence of yrḫ kpy at KTU 1.39.19 and KTU 1.102.14. Del Olmo Lete observes the apparent equivalence with Hurrian kdg/Kušuh (see CR, p. 82-86). It remains possible, however, that the text refers to ‘the two moons (of the month of) kpy’; that is, the ‘new’ and ‘full’ phases of the moon. On the significance of the lunar cycle in Ugaritic religion see de Tarragon, Le culte à Ugarit, pp. 17-28; Olivier, ‘Notes on the Ugaritic Month Names’; Cohen, The Cultic Calendars of the Ancient Near East; T.D. de Jong and W.H. van Soldt, ‘Redating an Early Solar Eclipse Record (KTU 1.78): Implications for the Ugaritic Calendar and for the Secular Accelerations of the Earth and Moon’, JEOL 30 (1987-88), pp. 65-77 (71). For the possible Sumerian origin of the Ugaritic lunar calendar see the bibliography given in del Olmo Lete, CR, p. 25 n. 48.

6 A pairing attested at KTU 1.107.41, and possibly related to yrḫ w šrpt of KTU 1.46.4. For discussion see Pardee, Les textes paramythologiques, p. 253, and Xella, TRU, pp. 57-58.

7 In order to avoid the questionable identification of four previously unattested divine pairs, it is possible to read ngh w šrr and the terms in ll. 13-15 as hypostasis. Note that such a reading produces a neat symmetry with the four preceding divine pairs of ll. 9-12. There are, however, inherent difficulties with this procedure (cf. n. 10). In view of the uncertainty, I have elected to provide both interpretations side-by-side in the above translation. The presence of ngh in other texts is questionable and is dependent upon the acceptance of proposed restorations to KTU 1.111.21 and KTU 1.130.9. Xella, TRU, pp. 220, 314, draws an association with the lunar goddess Nikkal. See del Olmo Lete, CR, p. 202 n. 114 for a summary of the discussion.

8 Del Olmo Lete, CR, p. 343 n. 33, describes ‘d w šr as ‘A divine couple difficult to identify’. Taking ‘d w šr as hypostasis (cf. n. 7) serves to diffuse the situation. The semantic range for both ‘d (‘until’, ‘eternity’ and ‘throne dais’) and šr (‘song, singer’, ‘ruler, prince’) is broad and the translation offered above provisional.

9 mtšr appears to be a DN at KTU 1.81.4(?) and KTU 1.148.39 and may support the argument against reading ll. 12-15 of the present text as hypostasis. Note, however, that the DN is never attested alongside šdq.
The division of the letters is not beyond question; while accepting KTU's ountains, del Olmo Lete (CR, p. 344 n. 35) notes that reading 'l)n bnb il d...' is possible. For the various interpretations of ountain see Xella, TRU, p. 221. Note the presence of PN ountain at KTU 4.332.8.

The broad range of meaning for kbd ('liver', 'midst', 'honour') and the possibility that nr[ is an uncertain reading of a broken form—note that KTU does not use italics—make for difficult translation. Note that Xella, TRU, p. 221 sees another divine pair here. With del Olmo Lete (CR, p. 344), I take l. 16 to be syntactically parallel with ll. 28-33, and understand nr (lit. 'light, shine') in the abstract sense, 'favour' (cf. KTU 2.16.9-10).

Due to the fragmentary state of the text it is impossible to say for certain whether il[l is an undamaged form or whether letters have been lost to the lacuna.

The restoration gllmt is followed here with reservation. Cf. my note to KTU 1.39.19 (p. 15, above). The fact that gllmt is nowhere else followed by mrd—raises questions about the restoration. Restoring mrd[t, a kind of garment listed at KTU 4.205.4, 6, would be unprecedented. Perhaps del Olmo Lete's decision to leave the line untranslated (CR, p. 344) is most prudent.

qdš mlk can be translated in a variety of ways: (1) as a reference to two distinct deities, qdš (KTU 1.104.12[7]; 1.115.7) and mlk (1.100.41; 1.107.30, 42); (2) as a reference to the goddess qdš + GN mlk (KTU 1.105.7, but this would produce an unprecedented geographical determinant for DN qdš); and (3) as a reference to cultic location similar to, and/or perhaps a variant of, the more familiar bt mlk (KTU 1.39.12; 1.41.20; 1.43.2, 10).

See Xella, TRU, p. 221, who cites Akk. mār mammānā; cf. also J. Tropper, 'Ugaritic Grammar', in HUS, pp. 91-121 (99 n. 20), who notes Akk. mār mana(ma), 'anybody's son'.

Del Olmo Lete (CR, p. 344) considers ll. 23-25 to be references to a 'unidentified divine couples', and speculates that the names may be royal names of the type found in 1.161.4-7. See Xella, TRU, pp. 221-22 for discussion. brrn and aryn are attested in other Ugaritic texts as PN: note bn brrn in KTU 4.200.9 and KTU 4.631.21, and aryn in KTU 4.96.3.

aqm and ilyn are both hapax. adtb represents another Ugaritic hapax. If Hurrian Θ is accepted as the equivalent of Ugaritic ʃ (cf. n. 3), an association with Ugaritic ʃ might be possible. Attested elsewhere as an epithet of El (e.g. KTU 1.6.4.34; VI.26-27, 51), or as a simple reference to a 'bull' (KTU 1.40.18), the function of the variant form ʃ in the present context remains uncertain.

thr is found nowhere else in the Ugaritic corpus. The form bd is attested frequently, and is understood as 'in the hand(s) of' (passim). The functions and translations of both terms in the present context remain obscure.

Note the variant spelling of the familiar DN ktr w hss.

Here following (with caution) del Olmo Lete's reading il ḫst[ ] , 'the gods of the mausoleum' (CR, p. 344). On the basis of ḫst in KTU 1.16.1.3-4, del Olmo Lete identifies a funerary association between qdš (l. 20), bt (l. 29) and ḫsm/l (l. 30). The possibility of a connection with il ḫst of KTU 1.65.9 and KTU 1.114.29 requires further investigation.

KTU 1.154
Excavation number: RS 24.652 G + RS 24.652 K
Find location: PH Room 10
Point topographique: 3771 (TEO, I, pp. 308-309; SAU, p. 648)
Depth: Unspecified (TEO), 1.10? (SAU)
Annexe 1. *Prime Texts and Prime Content in Context*

Genre: Content uncertain

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<tr>
<td>1 u[l p</td>
<td>Ch[ief]</td>
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<tr>
<td>u[l p</td>
<td>Ch[ief]</td>
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<tr>
<td>u[l p</td>
<td>Chie[f]</td>
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<td>u[l p</td>
<td>Chie[f]</td>
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<tr>
<td>5 u[l p</td>
<td>Chief[f]</td>
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<td>[u][l][p</td>
<td>[Ch]ief[f]</td>
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1 Rest of 3 in. on the rev.

Notes

1 Another possibility is to read u-l-p 'and from the mouth (of)' as in KTU 1.40. See Wyatt, *RTU*, pp. 343-44 n. 9.

*KTU 7.158*

Excavation number: RS 24.651 D
Find location: PH Room 10
Point topographique: 3771 (*TEO*, 1, p. 308; *SAU*, p. 648)
Depth: Unspecified (*TEO*, 1.10? (*SAU*)
Genre: Not classified

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<td>[ ]</td>
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Translation

No translation possible.
Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 7.159**

Excavation number: RS 24.651 E  
Find location: PH Room 10  
Point topographique: 3771 (*TEO*, I, p. 308; *SAU*, p. 648)  
Depth: Unspecified (*TEO*), 1.10? (*SAU*)  
Genre: Not classified

**Transliteration**

...  
1 [ ]x[ ]  
[ ]ydn[ ]  
[ ]x . $x[$ ]  
...

**Translation**

No translation possible.

**KTU 7.160**

Excavation number: RS 24.651 F  
Find location: PH Room 10  
Point topographique: 3771 (*TEO*, I, p. 308; *SAU*, p. 648)  
Depth: Unspecified (*TEO*), 1.10? (*SAU*)  
Genre: Not classified

**Transliteration**

...  
1 [ ]h/[ ]  
...

**Translation**

No translation possible.

**KTU 7.161**

Excavation number: RS 24.652 A  
Find location: PH Room 10  
Depth: Unspecified  
Genre: Not classified

**Transliteration**
Translation

No translation possible.

KTU 7.162
Excavation number: RS 24.652 B
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 308), pt. near 3771 (SAU, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

... 1 [ ]x[ ]
[ ]n . y[ ]
[ ]ugri
[ ]x
...
rev.
...
5 [ ]xn
...

Translation

No translation possible.

KTU 7.163
Excavation number: RS 24.652 C + 24.651 A + 24.652 I (SAU, p. 648: [+]
24.652 G + 24.652 K?)
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 308; SAU, p. 648)
Depth: Unspecified (TEO), 1.10 m? (SAU)
Genre: Not classified
Special remarks: See KTU 4.734

Transliteration

1 [ ] . sgr [ ]
Annexe 1. Prime Texts and Prime Content in Context

... rev.
... 
[ ] x[ ]
[ ] xšr . kd[ ]
up.e.
[ ] kbd[ ]
[ ] ln ššr i[ ]
[ ] 'lk . ig' . [ ]

Translation

No translation possible.

**KTU 7.164**
Excavation number: RS 24.652 D
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 308; SAU, p. 648)
Depth: unspecified
Genre: Not classified

Transliteration

... 1 [ ] x
[ ] m
... rev.
... 
[ ] ln[ ]
[ ] xt gšr . [I] (m)
[ ] bd[ ]
[ ] k . an
[ ] xt . id
[ ] m
...

Translation

No translation possible.

**KTU 7.165**
Excavation number: RS 24.652 E
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 308; SAU, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

... 
1 [ ]xi . yx[ ]
[ ]m . p[ ]
...

Translation

No translation possible.

KTU 7.166
Excavation number: RS 24.652 F
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 308; SAU, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

... 
1 [ ]lp[ ]
[ ]b/dl/d[ ]
[ ]xx[ ]
...

Translation

No translation possible.

KTU 7.167
Excavation number: RS 24.652 H
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 308; SAU, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

... 
1 [ ]x . [ ]
[ ]xn . ' [ ]
Annexe 1. *Prime Texts and Prime Content in Context*

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**KTU 7.168**

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**Transliteration**

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<td>[ ]bn . ɨl[ ]</td>
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<td>[ ]e[ , ]n</td>
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<th>[ ]x</th>
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**Translation**

No translation possible.

**KTU 7.169**

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<td>Special remarks:</td>
<td>See KTU 4.734</td>
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</table>
Annexe 1. Prime Texts and Prime Content in Context

Transliteration

...  
1 [ ]xxx[ ]  
[ ]xyzx[ ]  
[ ]ytd x[ ]  
...

Translation

No translation possible.

KTU 7.170
Excavation number: RS 24.652 M  
Find location: PH Room 10  
Point topographique: 3771 (TEO, I, p. 309; SAU, p. 648)  
Depth: Unspecified  
Genre: Not classified

Transliteration

...  
1 [ ]h[ ]  
[ ]thx[ ]

Transliteration

...  
1 [ ]thx[ ]

Translation

No translation possible.

KTU 7.171
Excavation number: RS 24.652 N  
Find location: PH Room 10  
Point topographique: 3771 (TEO, I, p. 309; SAU, p. 648)  
Depth: Unspecified  
Genre: Not classified

Transliteration

...  
1 m[ ]
Annexe 1. Prime Texts and Prime Content in Context

Translation

No translation possible.

\textit{KTU 7.172}

Excavation number: RS 24.652 O
Find location: PH Room 10
Point topographique: 3771 (\textit{TEO}, I, p. 309; \textit{SAU}, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

\ldots

1 \[ ]x
[ ]t
[ ]xh[ ]
\ldots

Translation

No translation possible.

\textit{KTU 7.173}

Excavation number: RS 24.652 P
Find location: PH Room 10
Point topographique: 3771 (\textit{TEO}, I, p. 309; \textit{SAU}, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

\ldots

1 \[ ]x . x[ ]
[ ]h . [ ]
... 

Translation

No translation possible.

KTU 7.174
Excavation number: RS 24.652 Q
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 309; SAU, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

...  
1 x[ ]
x[ ]
y[ ]
...

Translation

No translation possible.

KTU 7.175
Excavation number: RS 24.652 R
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 309; SAU, p. 648)
Depth: Unspecified
Genre: Not classified

Transliteration

... 
1 [ ] x[
[x . x[
[x . p[
[k . i[
5 [ ] r[
...

Translation

No translation possible.
Annexe 1. Prime Texts and Prime Content in Context

**KTU 7.176**

Excavation number: RS 24.653 A  
Find location: PH Room 10  
Point topographique: 3771 (*TEO*, I, p. 309; *SAU*, p. 648)  
Depth: Unspecified (*TEO*), 1.25 m (*SAU*)  
Genre: Not classified

**Transliteration**

...  
1  
   [ ]'x[  
   [ ]l . p[  
   [ ]xxʃ . b[ ]r[ ]bx[  
   [ ]m . [ ] . ar[b] 't[  

5  
   [ ]arxddrn  
   [ ]r . ns[  
   [ ]h[  

... rev.  

...  
   [ ]xbd[  
   [ ]STM[  
   [ ]bgzn[  
   [ ]x[  
   [ ]t . a[  
   [ ]nxy[  
   [ ]ns[  

...  

**Translation**  
No translation possible.

**KTU 7.177**

Excavation number: RS 24.653 B  
Find location: PH Room 10  
Point topographique: 3771 (*TEO*, I, p. 309; *SAU*, p. 648)  
Depth: Unspecified (*TEO*), 1.25 m (*SAU*)  
Genre: Not classified

**Transliteration**

...  
1  
   [ ]d  
   [ ]b tnt $\$
Annexe 1. *Prime Texts and Prime Content in Context*

[ ]hl
[ ]x
...

rev.
...

5 [ ]kh[ ]d[ ]
[ ]xx[ ]
[ ]lm
...

*Translation*

No translation possible.

*KTU 7.178*
Excavation number: RS 24.653 C
Find location: PH Room 10
Point topographique: 3771 (*TEO*, I, p. 309; *SAU*, p. 648)
Depth: Unspecified (*TEO*), 1.25 m (*SAU*)
Genre: Not classified

*Transliteration*

...  
1 [ ]x
[ ]n
----------
... [ ]xdt
...

rev.
...

5 [ ]šdibt
[ ]xt
[ ]hdr
...

*Translation*

No translation possible.

*KTU 7.179*
Excavation number: RS 24.653 D
Find location: PH Room 10
Point topographique: 3771 (*TEO*, I, p. 310; *SAU*, p. 648)
Annexe 1. Prime Texts and Prime Content in Context

Depth: Unspecified (TEO), 1.25 m (SAU)
Genre: Not classified

Transliteration

...  
1 [ p$x
[ ]x
...

Translation

No translation possible.

KTU 7.180
Excavation number: RS 24.653 E
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 310; SAU, p. 648)
Depth: Unspecified (TEO), 1.25 m (SAU)
Genre: Not classified

Transliteration

...  
1 [ b[^n]
[ ]i
...

Translation

No translation possible.

KTU 7.181
Excavation number: RS 24.653 F
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 310; SAU, p. 648)
Depth: Unspecified (TEO), 1.25 m (SAU)
Genre: Not classified

Transliteration

...  
1 [ e^n]
[ ]d
...

Translation

...
No translation possible.

**KTU 7.182**
Excavation number: RS 24.653 G
Find location: PH Room 10
Point topographique: 3771 ("TEO", I, p. 310; "SAU", p. 648)
Depth: Unspecified ("TEO"), 1.25 m ("SAU")
Genre: Not classified

**Transliteration**

... 1 [ ]x b[ ] [ ]yl[ ] ...

**Translation**

No translation possible.

**KTU 7.183**
Excavation number: RS 24.653 H
Find location: PH Room 10
Point topographique: 3771 ("TEO", I, p. 310; "SAU", p. 648)
Depth: Unspecified ("TEO"), 1.25 m ("SAU")
Genre: Not classified

**Transliteration**

... 1 [ ]'[ ] ...

**Translation**

No translation possible.

**KTU 1.113**
Excavation number: RS 24.257
Find location: PH Room 10
Point topographique: 3771 ("TEO", I, p. 300; "SAU", p. 643)
Depth: 1.10 m
Genre: Elegy, list (kings), ritual?

**Transliteration**

...
Annexe 1. Prime Texts and Prime Content in Context

1 [ d m]t w rm tph
   [ ]umm l n'm

5 [ ]w rm tlbm
   [ ]pr l n'm

10 [ ]h n'm

rev...

... [ ]xx[ ]
   [ il 'm]tmm
   [ il nqmp]
15 [ ] il 'mph
   [ ] il ibrn
   [ il y'drd
   [ il 'm(tm)
   [ il nqmp]
20 [ il arh]lb[l] il 'mrpi
   [ il nqmp]
   [ il 'mrpl
   [ il nqmp]
up.e.
   [ il ibrn
25 [ il nqmp]
   [ lp il yqr

1 Lg. 'mrpi?
2 From ln. 16 to ln. 19 there is a double vertical line between the columns.

Translation
Annexe 1. Prime Texts and Prime Content in Context

1 [ of the dead and the sound of his drum/tambourine ] the people to the Gracious One.¹

[ ] and the sound of the flutes [ ] to the Gracious One.

[ ] of the dead and the sound of his drum/tambourine [ ] to the Gracious One [ he reaches/arrives.

[ ] sound of the flutes [ to the Gracious One.

[ ] the Gracious One.

[ ] [ ]

rev.

... [ ] [ ]
[ ] divine Ammi[thtamru² ]
[ ] divine Ni[qmepa
[ ] divine Ammurapi
[ ] divine Ibiranu
[ ] divine Yādiradu
[d] [ ] divine Ibiranu
divine Nq̓mepa
[d] [ ] divine Ibiranu
divine Nq̓mepad³
divine Ibiranu
[divine Amm[thtamru] ]
divine Ibiranu
divine Nq̓mepa
divine Ibiranu
divine Nq̓mepa
[ ]
divine Ibiranu
[ ]
divine Nq̓mepa
[ ]
divine Yaqaru

Notes

¹ The meaning of nʾm is disputed and interpreters have understood this reference in different ways (see Wyatt, RTU, p. 400 n. 7). Dietrich and Loretz, ‘Baal Rpu’, p. 179), consider nʾm to be a divine epithet; K. Kitchen (‘The King-List of Ugarit’, UF 9 [1977], pp. 131-42) and Xella (TRU, p. 291) see a title of the living king; C. Virolleaud, ‘Les nouveaux textes mythologiques et liturgiques de Ras Shamra
(xxive campagne, 1961), in Ugaritica, V, pp. 545-606 (561), translates 'chorister'; and del Olmo Lete (CR, p. 178) opts for 'sweet sound'. The jury is still out on this matter. Most often n'm is used in the sense 'goodness, charm, loveliness'. In the light of verso (ll. 12-26), a list of divinised kings(?), it is possible that the n'm refers to each deceased monarch in turn, or collectively.

Because Ugaritic is written without vowels (except for the three alephs), the pronunciation of the royal names is recovered from Akkadian documents. I follow the standard restorations of Ugaritic scholarship here. The king-list follows a retrograde pattern: Yaqaru, the founder of the dynasty, appears last in the sequence.

The text is damaged at this point. While KTU reads ]d, restoring to nqmjd, Wyatt (RTU, p. 401 with n. 10) reads ]p, restoring to nqmjp. Whether we are to read Niqmepa or Niqmad is uncertain.

Again, the text is problematic. KTU does not read ]p; but see del Olmo Lete, CR, p. 179.

**KTU 4.734**


Find location: PH Room 10

Point topographique: 3771 (SAU, p. 468)

Depth: 1.10 m? (SAU)

Special remark: See also KTU 7.163 and KTU 7.168; cf. KTU 1.154

Genre: Religious?

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 [ ]mṣm[ ]qtm</td>
<td>[ fi]fty(^1) [e]wes(^2)</td>
</tr>
<tr>
<td>[ ]yjn ]kbn</td>
<td>[ ]let them be given: for kkb(^3)</td>
</tr>
<tr>
<td>[ ]k/rm ]xxan</td>
<td>[ ]k/rm, for ...</td>
</tr>
<tr>
<td>[ ]x rmib l q'mr</td>
<td>[ ]rmib, for q'mr,</td>
</tr>
<tr>
<td>5 [ ]x w ipt bt</td>
<td>[ ]and ipt(^4), the family of</td>
</tr>
<tr>
<td>[ ]rdd w dd</td>
<td>[ ]rdd and 'dd(^8)</td>
</tr>
</tbody>
</table>

low.e. | |
| [ ]ṣ 'l k i | [ ]\(^6\) |
| [ ]|$$/swd$ | [ ]\(^7\) |

rev. | |
| [ ]xḥmm | [ li]ve coals\(^8\) |
| 10 [ ]bdy. $aḥrm$ | [ ]bdy\(^9\), $aḥrm$\(^10\) |
| [ ]dr. $aḥrm$ | [ ]$aḥrm$, |
| [ ]jm ki tmnn | [ ]the Kitionite tmnn\(^11\) |
| [ ]bs. ir[ | [ H)]bs\(^12\), ir[ab | |
| [ ]xxx[ | [ ]] |

---

**Notes**
Only a small number of Ugaritic words contain the letters ~m$: PN gmn$ (KTU 4.611.18); PN nm$ (KTU 4.63.16); DN(?) rm$ (KTU 1.46.13; 1.109.7). In each case the first letter has to be restored with the final m serving as suffix; importantly, however, none of these options is so far attested with a ~m suffix in the extant texts. Another option might be to restore mstms ‘swamp’ (KTU 1.12.II.37, 56; see Wyatt, RTU, p. 165 n. 21), which requires the insertion of a final s in the mid-line lacuna; while this possibility is possible, it prohibits the restoration and translation of the following word (see next note). A satisfactory solution might be to restore h to the lacuna at the beginning of the line—accordingly we would read the numeral hm*ms ‘fifty’. Such a restoration is, perhaps, supported by the fact that large quantities are not unknown in ‘sacrificial’ lists. (Note that KTU’s classification of the present text is uncertain: ‘religious’?). In KTU 1.148.20, for example, units of ‘53’ and ‘300’ are mentioned in a ritual context. On the other hand, perhaps we should see a construct (with enclitic m) and read ‘5’?

Because qt and qm are so far unattested in the Ugaritic lexicon, it seems likely that an initial letter has been lost in the lacuna. While dqtm ‘rift’ (KTU 1.4.VII.19, 28) and lqt (usually considered to be a scribal error for lq<ή> ‘she took’, KTU 2.13.17) contain the letters –qt, they are nowhere attested with a ~m suffix. Reading fem. plur. of *dqkm provides a satisfactory solution: dqtm is found in KTU 1.39.4; 1.41.13, 29, 32; 1.87.15, 35; 1.109.6. However, unless the final m is taken to be du, the number of dqtm is never specified in the manner proposed in the above translation. Perhaps, then, the two words were unconnected in the undamaged text?

I take the following words to be PN. Because vocalization is often hypothetical (unless corroborated by syllabic texts) no attempt is made to restore vowels.

In KTU 4.289.3 ipq may be either a complete or broken PN.

‘vd appears to have the meaning ‘envoy’ in KTU 1.4.VII.46. However, ‘vd forms part of the PN (bn) v’d on KTU 1.433.1; 4.383.6; 4.424.4. Perhaps the PN continued over onto the next line?

The sequence (and spacing) of the letters causes difficulties here. Dividing the surviving letters offers little help (‘/’ represents proposed string division): (1) ]ς ‘lki (but ς ‘lki is unattested); (2) ]ς ‘/ ‘ki (but no word is found in the Ugaritic lexicon with the combination of letters ki); (3) ]ς ‘/ k ‘i (but ς ‘ is never attested in Ugaritic—cf., however, Heb. נוֹמ ‘hollow of the hand, handful’); (4) ]ς ‘/ ki (cf. the two preceding points); (5) ]ς ‘/ kki (the only words ending –ς in Ugaritic are ς ‘nine’ [passim] and ς ‘nine’ [KTU 1.17.VL.43]). Given the (possible) numerical stipulation in l. 1, it is tempting to read [ς ‘/ ‘ki as a broken (but unprecedented) PN beginning κι– which continues onto the following line. This restoration, however, is extremely tentative.

lwd is so far unattested in the Ugaritic corpus. While ۋ‘$w(y)d is found in the Ugaritic lexicon, it is never attested with w (cf. Heb ַ‘$w ‘). sd (|| Gt hlk) means either ‘to walk’ or ‘to hunt’, while msd seems to have the meaning ‘provisions’, or perhaps a place name (KTU 1.100.58).

hm$ is found nowhere else in the Ugaritic texts. The close proximity to the lacuna makes it highly likely that we have a broken grapheme here. Searching the Ugaritic corpus for a word containing the letters –hm and able to accept –m suffix throws up phmm ‘live coals’ (KTU 1.4.II.9; 1.23.41, 45, 48); this restoration, however, makes little sense in the present context. Perhaps the text originally contained a PN that is now only partially preserved?

If bdy is complete here, we have a corresponding PN in KTU 4.277.9. If, however, the first letter(s) have been erased, there are a number of possible restorations: PN bn kbdy (KTU 4.611.11; PN (bn) ‘bdy (KTU 4.628.6; 4.232.III.48; 4.50.10); ubdy ‘land grant’ or ‘uncultivated (land)’ (KTU 4.39.10; 4.103.1, 7, 20, 30, 37, 39, 41, 44, 49, 54, 57, 59; 4.110.1; 4.244.7; 4.389.4, 5, 8, 9, 10; 4.631.1).

A month name, judging by KTU 1.163.5; but see KTU 4.617.30 where ahtm seems to be a PN.
In KTU 4.230.9 there is a possible reference to *bn amht* *kt* ‘sons of Cypriote handmaids’ (*kt* = Heb. כְּסַר), but the text is uncertain. At KTU 1.4.1.31-32, the homograph *kt* can, however, be translated as ‘frame’ (Wyatt, *RTU*, p. 91) or ‘socle’ (i.e. base of the throne, de Moor, *ARTU*, p. 46).

Nowhere else in the Ugaritic texts are the letters *ir-* preceded by *-bš*. Attested PNs beginning *ir-* are numerous (see the list in Gordon, *UT*, p. 509), while place names are less common: *irab* (KTU 4.48.10); *irbn* (KTU 4.355.34); (gt) *irbš* (KTU 4.358.9; 4.112.1). Conversely, no PN ending *-bš* is known. As for known place names ending *-bš*, we have only *ḥbš* (KTU 4.48.10). It is possible—and this would support and be supported by the reading proposed for the preceding line—that we are dealing with genitive + PN. Given the close proximity of both *ḥbš* and *irab* in KTU 4.48.9-10, however, there is support for the restoration *ḥjbš . irab*.

**KTU 4.735**

<table>
<thead>
<tr>
<th>Excavation number</th>
<th>RS 24.651 B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find location</td>
<td>PH Room 10</td>
</tr>
<tr>
<td>Point topographique</td>
<td>3771 (SAU, p. 468)</td>
</tr>
<tr>
<td>Depth</td>
<td>1.10 m? (SAU)</td>
</tr>
<tr>
<td>Genre</td>
<td>Content uncertain</td>
</tr>
</tbody>
</table>

**Transliteration**

<table>
<thead>
<tr>
<th>1</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[ ]x . [ ]</td>
</tr>
<tr>
<td></td>
<td>[ ] [ ]</td>
</tr>
<tr>
<td></td>
<td>[ k]sp . [ ]</td>
</tr>
<tr>
<td></td>
<td>[ si]lver¹</td>
</tr>
<tr>
<td></td>
<td>[ ] [ ]</td>
</tr>
</tbody>
</table>
| ... | ...

**Translation**

<table>
<thead>
<tr>
<th>1</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[ ] [ ]</td>
</tr>
</tbody>
</table>

**Notes**

¹ *KTU* offers no justification of the restoration to *k]sp* ‘silver’. Other words in the Ugaritic lexicon end *-sp*: *ḥsp* ‘to pour (water)’ (KTU 1.19.II.2, 6, IV.37 [as the epithet of *ḥgt* ‘she who pours the dew on the barley’]; 1.3.II, 38, IV.42), or a kind of wine (KTU 4.213.24-27; 4.420.29), and *ḥsp* ‘to be deficient or emaciated’ (KTU 1.19.I.31) are also attested.

**KTU 4.736**

<table>
<thead>
<tr>
<th>Excavation number</th>
<th>RS 24.651 C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find location</td>
<td>PH Room 10</td>
</tr>
<tr>
<td>Point topographique</td>
<td>3771 (SAU, p. 468)</td>
</tr>
<tr>
<td>Depth</td>
<td>1.10 m? (SAU)</td>
</tr>
<tr>
<td>Genre</td>
<td>Record?</td>
</tr>
</tbody>
</table>

**Transliteration**

<table>
<thead>
<tr>
<th>1</th>
<th>[ ]x . <em>bd</em> . x[ ]</th>
</tr>
</thead>
</table>

**Translation**

| 1 | [ ] in the hands [ ] |
Notes

1 The fem. form of \( \text{ṭbt} \) is found only in KTU 1.82.34: \( \text{wtḥ . ṭbt} . n[ \] ‘and may [ ] live (in) good (health)’. The masc. form is used in an apparently ritual context: ‘choice silver’ (KTU 1.43.12, 15). In KTU 4.213, passim we find the phrase \( \text{yn . d . l} . \text{ṭb} \) ‘wine that is not choice (i.e. vin ordinaire)’.

2 There are only a few instances of \( \text{ṭ-l} \) preceded by \( \text{ṭ-lb} \) in the Ugaritic texts: \( \text{ql b} . \text{ṭ} \) (KTU 1.110.30, but there is a clear space between \( \text{l} \) and \( \text{b} \) in this text [in fact, \( \text{b} \) is a scribal error for \( \text{b} \langle \text{l} \rangle \)); \( \text{km} . \text{ṭ-l} . \text{'nt . agr . b} \) ‘the heart of Anat went out after Baal’ (KTU 1.6.11.8, 30); GN \( \text{ḥlb} \) ‘prm (KTU 4.48.1; 4.73.12; 4.346.7; 4.380.16; 4.610.271).

3 The homography \( \text{ṭy} \) has two common meanings: ‘he drank’ (from \( \sqrt{\text{ṭy}, \text{KTU 1.19.57; 1.114.16, 29, 31} \) and ‘he placed’ (from \( \sqrt{\text{ṭy}, \text{KTU 1.23.38; 1.24.34} \) In such a broken context it is especially difficult to decide on the preferred translation.

\( \text{KTU 7.206} \)

Excavation number: RS 28.058 A
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 332; SAU, p. 658)
Depth: 1.20 m
Genre: Not classified

Transliteration

\[ \begin{array}{l}
1 \quad [ ] \text{x[ ]} \\
[ ] \text{xkx[ ]} \\
[ ] \text{ṭ[ ]} \\
[ ] \\
5 \quad [ ] \text{m[ ]} \\
\text{x x dk [ ]} \\
\text{dkt[ ]} \\
\end{array} \]

Translation

No translation possible.

\( \text{KTU 7.207} \)

Excavation number: RS 28.058 B
Find location: PH Room 10
Annexe 1. *Prime Texts and Prime Content in Context*

Point topographique: 3771 (*TEO*, I, p. 332; *SAU*, p. 658)
Depth: 1.20 m
Genre: Not classified

**Transliteration**

... 

\[ \text{...} \]

1 \[ x \]

\[ \text{...} \]

5 \[ h \]

\[ \text{...} \]

\[ \text{rev.} \]

\[ \text{...} \]

\[ x \]

\[ \text{...} \]

\[ l \]

\[ \text{...} \]

\[ x \]

\[ \text{...} \]

**Translation**

No translation possible.

---

*KTU 7.208*

Excavation number: RS 28.058 C
Find location: PH Room 10
Point topographique: 3771 (*TEO*, I, p. 332; *SAU*, p. 658)
Depth: 1.20 m
Genre: Not classified

**Transliteration**

... 

\[ \text{...} \]

1 \[ x \]

\[ \text{...} \]

\[ x \]

\[ \text{...} \]

\[ \text{rev.} \]
Annexe 1. Prime Texts and Prime Content in Context

Translation

No translation possible.

**KTU 7.209**

Excavation number: RS 28.058 D  
Find location: PH Room 10  
Point topographique: 3771 *(TEO, I, p. 332; SAU, p. 658)*  
Depth: 1.20 m  
Genre: Not classified

Transliteration

...  
[ ]t  
[ ]xx[ ]  
...

Translation

No translation possible.

**KTU 7.210**

Excavation number: RS 28.058 E  
Find location: PH Room 10  
Point topographique: 3771 *(TEO, I, p. 332; SAU, p. 658)*  
Depth: 1.20 m  
Genre: Not classified

Transliteration

...  
1 [ ]h/y[ ]  
--------------  
[ ]t[ ]  
--------------  
[ ]x[ ]  
--------------  
[ ]gh[ ]  
...

Translation

No translation possible.
Translation

No translation possible.

**KTU 7.211**

Excavation number: RS 28.058 F
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 332; SAU, p. 658)
Depth: 1.20 m
Genre: Not classified

**Transliteration**

... 

1 [ ]r[ ]

[ ]x[ ]

...

Translation

No translation possible.

**KTU 7.212**

Excavation number: RS 28.058 G
Find location: PH Room 10
Point topographique: 3771 (TEO, I, p. 332; SAU, p. 658)
Depth: 1.20 m
Genre: Not classified

**Transliteration**

... 

1 [ ]g . x[ ]

[ ]x[ ]

...

Translation
No translation possible.

**KTU 7.213**

- Excavation number: RS 28.058 H
- Find location: PH Room 10
- Point topographique: 3771 (*TEO*, I, p. 332; *SAU*, p. 658)
- Depth: 1.20 m
- Genre: Not classified

**Transliteration**

... 1 [ ] b [ ] ...

**Translation**

No translation possible.

**KTU 9.411**

- Excavation number: RS 24.652 J
- Find location: PH Room 10
- Point topographique: near p.t. 3771 (*TEO*, I, p. 309; *SAU*, p. 648)
- Depth: Unspecified
- Genre: Unclassified

**Translation**

No translation possible

**KTU 8.15**

- Excavation number: RS 24.653 I
- Find location: PH Room 10
- Point topographique: 3777 (*TEO*, I, p. 310; *SAU*, p. 648)
- Depth: Unspecified (*TEO*, I), 1.25 m (*SAU*)
- Genre: Fragment with traces of signs

**Translation**

No translation possible

**KTU 8.16**

- Excavation number: RS 28.054 G
- Find location: PH Room 10
- Point topographique: 3777 (*TEO*, I, p. 331; *SAU*, p. 658)
- Depth: Unspecified
Annexe 1. *Prime Texts and Prime Content in Context*

Genre: Fragment with traces of signs

*Translation*

No translation possible

**KTU 8.17**

Excavation number: RS 28.054 H
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 331; *SAU*, p. 658)
Depth: Unspecified
Genre: Fragment with traces of signs

*Translation*

No translation possible

**KTU 8.18**

Excavation number: RS 28.054 [K]
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 331; *SAU*, p. 658)
Depth: Unspecified
Genre: Fragment with traces of signs

*Translation*

No translation possible

**KTU 8.19**

Excavation number: RS 28.054 [L]
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 331; *SAU*, p. 658)
Depth: Unspecified
Genre: Fragment with traces of signs

*Translation*

No translation possible

**KTU 8.20**

Excavation number: RS 28.054 [M]
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 331; *SAU*, p. 658)
Depth: Unspecified
Genre: Fragment with traces of signs
Annexe I. Prime Texts and Prime Content in Context

Translation
No translation possible

**KTU 8.21**
Excavation number: RS 28.058 I
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 333; *SAU*, p. 658)
Depth: Unspecified
Genre: Fragment with traces of signs

Translation
No translation possible

**KTU 8.22**
Excavation number: RS 28.054 K
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 333; *SAU*, p. 658)
Depth: Unspecified
Genre: Fragment with traces of signs

Translation
No translation possible

**KTU 1.152**
Excavation number: RS 24.649 A
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 306; *SAU*, p. 647)
Depth: Unspecified
Genre: Myth, scribal exercise

Transliteration

```
[ ]x ŭ'[ ]
1
[ ]k . ṣb' . x[ ]
[ ]tm . ḷbx[ ]
[ ]ydd . 🥴[ ]
[ ]x pnh . l[ ]
```
Annexe 1. Prime Texts and Prime Content in Context

[...]

---

Translation

...

1 ------------------------

[ ] seven ------------------------

[ ] gazelle{es}²

------------------------

[ ] beloved of E{l, the hero}

------------------------

5 ------------------------

[ ] he prepares/turns to/for/towards[ ]

------------------------

[ ] to/for/towards[ ]

------------------------

[ ]

...

Notes

1 The reading is uncertain here and a number of possibilities are available. First, we may have a word beginning 'z'. Two words beginning 'z' appear in close proximity to 'sbt' (l. 2) (the [often] formulaic character of the compositions makes this a legitimate methodological starting-point, though caution is required): 'zrm 'barley' (KTU 4.345, a record of grain transfer) and 'zrt 'hair/wool' (KTU 4.158, a record of miscellaneous items). Second, it is possible that the uncertain reading should be restored to 'z'-(again looking for words appearing near 'sbt'): 'z 'nine' (passim). Third, it is possible that we have here a Š stem (perf. or imperf.): 'zrb 'cause to enter' (KTU 1.115.II.22, IV.18) or 'z'l 'cause to go up' (KTU 1.14.III.16)

2 Only two words begin with the letters 'zbr in the Ugaritic lexicon: zby 'gazelle' (KTU 1.15.IV.7, 18) and the pers. name 'zbr (KTU 4.93.II.21).

3 Restoring to ydd. il. 'gaz,, an epithet of Mot (cf. KTU 1.4.VII.46, VIII.31; 1.5.II.29).

KTU 1.153
Excavation number: RS 24.650 B
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: Unspecified
Genre: Ritual?
Transliteration

| 1  | [ ]q | [ ] |
|    | [ ]x | [ ] |
|    | [ d]bh | [ ] |
|    | [ ]kt | [ ] |

Translation

... ...

| 5  | [ ]ba | [ ] |
|    | [ n il] | [ ] |

... rev.

... ...

| 10 | [ ]r | [ ] |
|    | [ ]d | [ ] |

Notes

1 Restoring here to nkt, which appears in close proximity to dbh and bn il in KTU 1.40.[15-16], 23-24, 32-33, 41-42. Other possibilities include mkt (cf. mkt . gr a DN at KTU 1.48.13[?]) and drkt ‘rule, dominion’.

2 The form il is often preceded by words ending with the letter n: ltpn il dpid (KTU 1.6.III.4, 10; 1.16.V.23); p’n il ‘foot of El’ (KTU 1.1.III.24; 1.2.I.14; 1.4.IV.25); m’il ‘give up the god’ (KTU 1.2.I.18, 34); gdyn il ‘divine gdyn-offering’ (KTU 1.65.18); dm il ‘divine dm-offering’ (KTU 1.65.15); kbdn . il . abn ‘our entrails/liver, El, our father’ (KTU 1.12.1.9); and many others. A common formula is ... bn il: ab bn il ‘father of the gods’ (KTU 1.40.9, 16, 33); ytti . l dr . bn . il . l mfrt . bn . il ‘may it be borne aloft to the pantheon of the gods, to the assembly of the gods’ (KTU 1.40.2, 9, 17, 25, 34). It is, therefore, impossible to restore with certainty.

3 Restoring the remaining words on the basis of the final letters is almost impossible. Scanning the Ugaritic corpus reveals only one occurrence of alp followed by words ending with y and z—KTU 4.422.1-4, which KTU classifies as a ‘list (persons owning oxen)’. While KTU 4.422 does not provide an exact parallel to KTU 1.153, it may provide a clue to the interpretation of the latter text: do we have a list of PNs for whom sacrifices of alp are made?

KTU 7.147
Excavation number: RS 24.650 A
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: Unspecified
Genre: Not classified
Transliteration

... 

1 [ ]p [ ]

[ ] [ ]

[ ]d [ ]

[ ]d m[d] [ ]

-----------------

5 [ ]xrdx [ ]

[ ] [ ]

[ ]x [ ]

[ ]pbd [ ]

[ ]xxx [ ]

-----------------

...

Translation

No translation possible

KTU 7.148

Excavation number: RS 24.650 A
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

Transliteration

... 

1 [ ]yb [ ]

[ ]x [ ]

...

Translation

No translation possible
**Annexe 1. Prime Texts and Prime Content in Context**

*KTU 7.149*

Excavation number: RS 24.650 D  
Find location: PH Room 10  
Point topographique: 3777 (*TEO*, I, p. 307; *SAU*, p. 647)  
Depth: Unspecified  
Genre: Not classified

**Transliteration**

...  
1  \(ril\) \[\]  
\(r\) \[\]  
\(r\) \[\]  
...

low.e.  
...  
\[mx\] \[\]  
\[ly . sb\] \[\]  
5 \[x . b ' \] \[\]  

**Translation**

No translation possible

*KTU 7.150*

Excavation number: RS 24.650 E  
Find location: PH Room 10  
Point topographique: 3777 (*TEO*, I, p. 307; *SAU*, p. 647)  
Depth: Unspecified  
Genre: Not classified

**Transliteration**

...  
1 \[sx\] \[\]  
\[\] 2 \[\]  
\[grx\] \[\]  
5 \[xr\] \[\]  
...

**Translation**

No translation possible. Note the error in *KTU*’s line-numbering.
Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 7.151**

Excavation number: RS 24.650 F
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 307; *SAU*, p. 647)
Depth: Unspecified
Genre: Not classified

**Transliteration**

...  

\[ ... \]

\[ ... \]

**Translation**

No translation possible. Note the error in *KTU*’s line-numbering.

**KTU 7.152**

Excavation number: RS 24.650 G
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 307; *SAU*, p. 647)
Depth: Unspecified
Genre: Not classified

**Transliteration**

...  

\[ ... \]

**Translation**

No translation possible.

**KTU 7.153**

Excavation number: RS 24.650 H
Find location: PH Room 10
Point topographique: 3777 (*TEO*, I, p. 307; *SAU*, p. 647)
Depth: Unspecified
Genre: Not classified

**Transliteration**
Annexe 1. Prime Texts and Prime Content in Context

Translation
No translation possible.

KTU 7.154
Excavation number: RS 24.650 I
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

Transliteration

Translation
No translation possible.

KTU 7.156
Excavation number: RS 24.650 K
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

Transliteration
Annexe 1. Prime Texts and Prime Content in Context

1. Prime Texts and Prime Content in Context

Translation

No translation possible.

**KTU 7.157**

Excavation number: RS 24.650 L
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 308; SAU, p. 647)
Depth: Unspecified
Genre: Not classified

Transliteration

... 1 [ ]ix[ ] [ ].md[ ] [ ]y'[ ] ...

Translation

No translation possible.

**KTU 7.144**

Excavation number: RS 24.649 B
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: 1.10 m
Genre: Not classified

Transliteration

... 1 [ ]ix[ ] [ ]sml[ ] [ ]hbr[ ] ...

...
**Translation**

No translation possible

---

**KTU 7.145**

Excavation number: RS 24.649 C
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: 1.10 m
Genre: Not classified

**Transliteration**

1  \[ n \cdot \]  
   \[ \]  
   \[ n \cdot mx[ \]  
   \[ r/km . [ \]  
1  \[ x \]  
...
rev.
   \[ x \]  
... 

**Translation**

No translation possible

---

**KTU 7.146**

Excavation number: RS 24.649 D
Find location: PH Room 10
Point topographique: 3777 (TEO, I, p. 307; SAU, p. 647)
Depth: 1.10 m
Genre: Not classified

**Transliteration**

... 
1  \[ x[ \]  
------------- 
[ ]b/t[ \]  
... 

**Translation**

No translation possible
Annexe 1. Prime Texts and Prime Content in Context

KTU 1.114

Excavation number: RS 258
Find location: PH Room 10
Point topographique: 3780 (TEO, I, p. 300; SAU, p. 643)
Depth: 1.20 m
Special Remark: Palimpsest; original text visible under lines 7-8
Genre: Incantation for medical treatment, medical prescription (lines 28-31)

Transliteration

1 il dbh . b bth . msd . sd . b qrb
   hklh . yh . l q5 . ilm . thmn
   ilm . w t6mn . t6m y<\n> 'd šb'
   trt . 'd . škr . y'db . yrh
5 gbh . km k[[b] . yqtg . tht
   thln . l . d yd'mn
   y'db . ilm . lh . w d l yd'mn
   y[4]ilm 2 ĥtm . tht . thln
   'trt . w 'nt . ymgy
10 'trt . t'db . nšb lh
   w 'nt . ktp [[x]] hbm . yg r . tgr
   bt . il . pn . lm . rl3 . 'tdbn
   nšb . l inr . t'dbn . ktp
   b il . abh . g 'r . ygb . il . kr
15 ask[xxx] il . ygb . b mrzlh
   yšt . [y]n . 'd šb ' . trt . 'd škr
   il . hlk . l bth . yštq
   l hzrh . y'msn nm . kmn
   w šmn . w ngšmn . hby
20 b'l . qrmn . w qnh . ylšn
   b hrih . w tinh . ql . il . km mt
   il . k yrdm . arš . 'nt
   w 'trt . tšdn . šxrd/lt
   qdš . b 'l[ ]
   ...
   ...
   ...
25 [xxxx]xn . d[ ]
   ['trt . w 'nt ]x[ ]
   w hbm . t4t b . [x]xdh
   km . trpa . hn n'r
-------------------------
   dyšt . lšbh . š'r klb
Annexe 1. Prime Texts and Prime Content in Context

Translation

1 El banqueted on game 1 in his house, on quarry in the midst of his palace. He issued an invitation: "To the carving, 2 O gods! Eat, gods, and drink! Drink wine until satiety, new wine until drunkenness!" Yarih arched

5 his back, like a dog, g leaned (scraps) below the tables. (Any) god who recognized him gave him food; 4 but (any god) who did not recognize him struck him with a staff under the table.

He approached Athtart and Anat. 5

10 Athtart gave him a fillet 6 and Anat a shoulder-piece (of meat) 7. The doorman of El's house rebuked them: 'Look! Why have given a fillet to the dog, (why) have they given a shoulder-piece (of meat) to the cur?'

To his father, El, he shouted. El brought 8 together

15 his drinking group, El sat 9 with the drzn. He drank wine to satiety, new wine to drunkenness.

El set out to his house; he staggered off 10 to his court. 11 Thukamun and Shanim supported him.

And hby 12 approached him,

20 with horns and a tail. He wallowed in his excrement and urine: El fell as though he was dead; El was like those who descend into the underworld. Anat and Athtart went out hunting 14... sanctuary of Baal[ ]... rev.

25 [ ] [ ]
[ATH]TART and ANAT[ ] [ ]
and with them 15 they brought back his [ ] 16 When they had healed him, behold, he awoke!

-------------------------

(This is) what is to be placed on his brow: hair of the dog,
and on his head, a vine and its juice.17

Put these all together with the early oil/ripe olives.

Notes

1 On the meaning and interpretations of md. sd see Wyatt, RTU, p. 405 n. 6. Most likely \( \sqrt{\text{wyl}} \) is connected with hunting. The parallelism (which is disputed by some interpreters), suggests that the banquet consisted of the produce of the hunt.

2 Translating qs from \( \sqrt{\text{qds}} \) ‘to cut’, rather than \( \sqrt{\text{qys}} \) ‘to stir, to awake’.

3 Here following the reasoning of B. Margalit, ‘The Ugaritic Feast of the Drunken Gods: Another Look at RS 24.258 (KTU 1.114)’, Maarav 2 (1982), pp. 65-120 (71). Yarih ‘set’ his back like a dog. In the light of what follows, it seems that Yarih adopts a hunched scavenging position (under the dining table). However, a whole host of other translations have been offered (see Wyatt, RTU, p. 407 n. 12).

4 Following KTU’s note that \( x[x]d \) md is visible under the m of \( lhm \), Wyatt translates ‘meat from the joint’. De Moor offers the literal translation of \( lhm \) ‘bread’.

5 If we accept Margalit’s suggestion that the word b\( q\) written in miniature underneath \( l\)m of l. 8 should be read at the beginning of l. 9, it is possible to translate this line ‘At the call of Athtart and Anat he approached’ (so Wyatt).

6 Judging by KTU 4.247.18, \( n\)b is butcher’s terminology. While the meaning is uncertain, the reaction in the following lines suggests that this was no ‘scrag end’ of meat! Wyatt and de Moor translate ‘haunch’.

7 It is tempting to translate bhm as a preposition ‘at them’ and to link with the following: ‘The doorman of El’s house shouted at them [that is, Athtart and Anat]’

8 Here reading y\( lb \) from \( \sqrt{\text{wlb}} \) ‘to return’

9 Here reading y\( lb \) from \( \sqrt{\text{y\( lb \)}} \) ‘to sit’.

10 While the meaning of the word \( y\text{stql} \) is unknown, Wyatt notes a possible play on the falling motion associated with \( \sqrt{\text{qll}} \).

11 According to Wyatt (RTU, p. 410 n. 34), the transliteration b\( q\) is incorrect. His reading b\( q\) provides a dialectal variation, though the meaning remains unchanged.

12 The meaning of h\( by \) has caused some considerable debate. See K.J. Cathcart and W.G.E. Watson (‘Weathering a Wake: A Cure for a Carousal: A Revised Translation of Ugaritica V Text 1’, PIBA 4 [1980], pp. 35-58) for the possibilities. Gordon (UT) sees h\( by \) as the name of a demon or deity. Wyatt seems to follow the demonic line with ‘creeping monster’. De Moor considers h\( by \) to be the alter ego El’s doorman, describing him as a ‘faun-like demon’.

13 A decision as to the subject of this sentence is required. It must be admitted that the text is ambiguous at this point. Most often it is maintained that it is El who disgraces himself here; the fact that the following colon refers to El adds weight to the thesis. For the appreciation of El (and Ugaritic religion) immense importance has been placed on these lines. Has El finally lost control of his bodily functions (and with them, control of the pantheon)?

14 In the first instance it is tempting to see the immediate connection between Anat, the (supposed) goddess of hunting, and \( \sqrt{\text{wyl}}d \) ‘to walk, to hunt’. In the light of the following ‘cure’, it feasible that the two goddesses prepare the victuals with which El is treated; cf. Heb. \( \text{y\( q\)\( s \)} \) ‘provisions’.

15 Rejecting Wyatt’s translation of bhm as ‘meat’. In the missing lines it is possible (if not likely) that the goddesses hunted for/colllected the ingredients for the cure. (The fact that no animal flesh is included
in the medical instruction at the end of this text may be significant here.) I therefore choose to understand *bhm* ‘with them’ as a reference to the medicinal ingredients.

De Moor translates ‘they restored [the strength of] his hands’, reading the [x]xdh as a broken *ydh*. Possible and tempting!

Perhaps related to Heb. הָשִּׁכֶנָּה ‘juice’? The relationship between the medical prescription of ll. 29-31 and the mythological narrative of ll. 1-28 remains uncertain. While del Olmo Lete excludes the present text from his study of Ugaritic religion on the grounds that it has a ‘strictly empirical nature’ (*CR*, p. 387), it remains at least possible that the commodities listed in ll. 29-31 were imbued with religious import because of their close proximity to the preceding mythology.

**KTU 1.151**

<table>
<thead>
<tr>
<th>Excavation number:</th>
<th>RS 24.647</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find location:</td>
<td>PH Room 10</td>
</tr>
<tr>
<td>Point topographique:</td>
<td>3783 (<em>TEO</em>, I, p. 306; <em>SAU</em>, p. 647)</td>
</tr>
<tr>
<td>Depth:</td>
<td>1.10 m</td>
</tr>
<tr>
<td>Genre:</td>
<td>Myth?</td>
</tr>
</tbody>
</table>

**Transliteration**

```
1 [ ] xkd
[ ] l.xxxmhy
[ ] . xrd ksat
[ ] xx[ ] nm . yhr . xx

5 stm[ ] x . dt . s[ ] xx

dx[ ] h xxx ks(?)(t)(?)
```

**Translation**

```
...[ ]
...

[ ] drive away1 chairs
...

drink3 [ ] of [ ]
of [ wi]ne5 ... cups/garments6
```

**Notes**

1 Related to Heb. (and common Semitic) פִּיצָה ‘to push, to persist, to drop continually’?

2 The only other occurrence of *yhr* is found in KTU 1.110.73, but there KTU proposes the restoration *y hr<n>*. (It is possible that the present text argues against this restoration.) Perhaps we
have an imperfect of the Ugaritic form of Heb. גֶּפֶן 'to grow white, pale', בָּשָׂר 'to burn, to glow with anger', or השימוש 'to burn, to glow, to be parched'?  

3 See stm in KTU 1.5.1.25.

4 Trying to restore a word on the basis of the first letter alone is problematic. If the reading of stm at the beginning of the line is accepted, a number of restorations become possible: sb 'to be satisfied, to be satiated'; şdm 'field(s), vineyard(s)'; $kr 'drunkenness'. Alternatively, we may have a word unconnected with drinking; restoring $r 'song, singer' would connect recto and verso.

5 With the references to drinking, it seems appropriate to have a reference to yn 'wine'. Perhaps the text comprised a poetic bicolon along the lines 'Drink goblets until drunk, intoxicated on cups of wine'? Admittedly, this restoration is highly speculative.

6 Orthographically, there is very little difference between ksm and kst. The former, 'cups', would fit neatly in the reading proposed in n. 5. In KTU 1.19.1.36, 47, kst 'garments' refers to items of clothing which seem to be associated with mourning (rites?). KTU's question marks indicate that the reading is suspect.

7 Cf. Heb. קֶרֶן 'to empty, pour out'.

8 It is taking all my willpower not to read ]hg as 'dance, to move in procession' (cf. Heb. עָנַף). KTU's reading suggests that letters are missing—an examination of the size of the lacuna might help to resolve the problem.

9 Cf. n. 3. Reading here with energetic n suffix.

10 KTU's reading 'd(?).xm is uncertain. The similarity between the letters d and b makes the restoration 'bdm a possibility here. If the reading 'd is accepted, the restoration 'd ilm 'assembly of the gods' is feasible.

11 At KTU 1.114.31 there is a reference to dm zt. hrpm 'juice of early/ripe olives'. The possible reference to dates (see n. 12) may indicate that a day of the commencement of date harvesting is intended.

12 Cf. KTU 1.22.1.15. Translations range from 'dates' (Wyatt, RTU, p. 322) to 'Cassia petals' (Aistleitner, WUS, pp. 157-58) and 'gourds' (de Moor, ARTU, p. 272).

13 KTU 1.123.57 and KTU 1.108.3 support the role of singing as a cultic act. Note also the class of professional śmr ('singers') at KTU 1.23.22; 4.35.1.10; 4.68.6; 4.103.41, and so on.

14 Reading dt 'which, that, of' makes for a confusing text. Restoring to b'l. d[n] is one solution (though admittedly not attested anywhere else in the Ugaritic corpus). This restoration thus has a patron deity being honoured before the major figures of the pantheon, here listed in 'traditional' sequence (El, Baal, Anat). Note, however, that the form dt appears clearly in l. 5.

Annexe 1. Prime Texts and Prime Content in Context

KTU 7.140
Excavation number: RS 24.648 A
Find location: PH Room 10
Point topographique: 3783 (TEO, I, p. 306; SAU, p. 647)
Depth: 1.10 m
Genre: Not classified

Transliteration

1 [ ]hb
Annexe 1. *Prime Texts and Prime Content in Context*

... 

*Translation*

No translation possible

**KTU 7.141**

Excavation number: RS 24.648 B  
Find location: PH Room 10  
Point topographique: 3783 (*TEO*, I, p. 306; *SAU*, p. 647)  
Depth: 1.10 m  
Genre: Not classified

*Transliteration*

...  
1 [ ]b ph  
[ ]t'rt  
[ ]p  
[ ]n  
5 [ ]h  
...  
rev.  
...  
[ ]tt  
[ ]  
[ ]  
[ ]xt  
10 [ ]  
[ ]x khl  
... 

*Translation*

No translation possible

**KTU 7.142**

Excavation number: RS 24.648 C  
Find location: PH Room 10  
Point topographique: 3783 (*TEO*, I, p. 306; *SAU*, p. 647)  
Depth: 1.10 m  
Genre: Not classified

*Transliteration*
...  
1  $k[t[       ]$
   $k[t[       ]$
   $b{s[       ]$
low.e.  
   $w \_s[       ]$
5  $m[h[       ]$
rev.  
   $w \_t[t[       ]$
   $r[t[       ]$
   $k[t[       ]$
   $x[x[       ]$
...

Translation
No translation possible

**KTU 7.143**
Excavation number: RS 24.648 D  
Find location: PH Room 10  
Point topographique: 3783 (TEO, I, p. 306; SAU, p. 647)  
Depth: 1.10 m  
Genre: Not classified

Transliteration

...  
1  [ ]$h_b$
...

Translation
No translation possible

**KTU 1.105**
Excavation number: RS 24.249  
Find location: PH Room 10  
Point topographique: 3783 (TEO, I, p. 300; SAU, p. 642)  
Depth: 3.45 m  
Special remark: There are several observations supporting the assumption that the text perhaps has to be understood as a scribal exercise: unskilled mode of writing, subsequent additions in line 8, no consistency in the use of word dividers, misspellings ($b\_w\_t)m$ for $b\_h\_t)m$ in line 22), omissions in line
Annexe 1. *Prime Texts and Prime Content in Context* 242

20, repetition of $s$ in line 24, and carelessness in line 27 ($hz$ for $hzp$).

**Genre:** Ritual, list (sacrifices), scribal exercise?

**Transliteration**

```
... 

[ b ]$gb$ . $srp$ $mhbn$ $s$

$srp$ . $w$ $sp$ $hr$h$

$'lm$ . $b$ $gb$ $hyr$

$imn$ $l$ $l$ $lm$ $sn$

5 $sb'$ $alpm$

$b$t $b'l$ $rglt$ . $tn$ $sn$

$'lm$ . $l$ $srp$ . $mlk$

$alp$ $w$ $s$ . $b'l$t

$htm$ $s$ . $ittq$b

10 $w$ $s$ . $hrkm$ $w$ . $s$

$gt$ $mlk$ $s$ . $'lm$

low.e.

$lrk$ . $tn$ $<sn>$ $'lm$

$tzgm$ . $yn$ $sn$ $pr$

$hz<p$

rev.

15 $yrh$ . $hyr$ . $bym$ $hd$ t

$alp$ . $w$ $s$ . $b'l't$ $bhtm$

$b'$ $arb't$ $sr$t . $b'l$

$rkm$

$b$ $imn$ . $sr$t . $yr$

20 $th$s . $mlk$ $brr$

$'lm$ . $tzg$ . $b$ $gb$ . $spn$
```
Annexe 1. *Prime Texts and Prime Content in Context* 243

```
nskt . ksp . w ḫršl 4 1n šm l bibt
```

```
alp . w š šrp . alp šlmm
l bšl 4 šš l špn
```

```
upš . w š l ršp bbt
```

```
šrm l mš ilm
```

[xxxxxxxxxxxx] *dqtm*

...

1 Lg. *bhtm*?

**Translation**

... 

```
[At] the installation¹ of Resheph of Mḥbn: a ram,²
```

```
as a holocaust, and a white ewe (with) ḫršh.³
```

```
In addition,⁴ at the installation (in the month of) Hyr:
```

```
thirty-eight sheep/goats
```

```
seven oxen
```

```
(In) the sanctuary of Baal of Ugarit, a pair of rams.
```

```
In addition, to Resheph of Mlk:⁵
```

```
an ox and a ram; to the goddess
of the mansions,⁶ a ram (of/from) Itqtb;⁷
```

```
and a ram (of/from) Nbkm⁸; and a ram
(of/from) Gt Mlk⁹ {a ram}¹⁰. In addition,
```

```
low.e.
to Kothar: a pair <of rams>. In addition,
(two) tzg offerings¹¹: a pair of rams; a bull (from)
Hz<p>¹²
```

```
15 (In) the month of Hyr, on the day of new moon:
```
an ox and a ram to the goddess of the mansions

On the fourteenth (day), Baal (of the) Temples

On the eighteenth (day),

the king will wash himself pure.

In addition, a tzg offering at the installation of Saphon:

castings of silver and gold (for) the Hero; two pair(s) of rams for Btbt

an ox and a ram as a holocaust; an ox as a completion offering.
To Baal, a bird; to Saphon,

a lung; and a ram to Resheph of Bbt.

A pair of birds to the companions of the gods

[ ] two(?) sheep.

Notes

1 The interpretation of gb remains obscure (cf. gb hyr in l. 3 and gb . spn in l. 21). See Xella (TRU, p. 40) for a discussion of the various options, and the suggestion '(sacrificial) pit'. Del Olmo Lete (CR, pp. 247, 249) also understands gb to be a cult site but leaves the term untranslated. In view of the difficulty I opt for a 'neutral' translation. gb is also attested at gb ršp sbi (KTU 1.91.15); gb (KTU 1.146.1); and gb iššry (KTU 4.149.13). Note also PN bn gb (KTU 6.63.111.24).

2 Here rejecting the transcription of Ugaritica, V, pp. 591-92, which offers mh bns, 'what personnel?', in favour of KTU's reading. Significantly, ršp mhbn is also found at KTU 1.106.6. The presence of ršp . mlk (l. 7) and ršp bbt (l. 25) increase the likelihood that mhbn should be understood as a GN (cf. nn. 5 and 15 below).

3 For the various interpretations of sp hṛšh see Xella, TRU, p. 41. hṛšh is a substance of unknown character whose value is supplied by the mit '100' (see Gordon, UT, p. 1017 §19.1017): mit. hṛšh (KTU 4.341.19). Del Olmo Lete (CR, p. 250) takes hṛšh to mean 'perfume'.

4 The particle 'lm, used five times in the text (cf. ll. 7, 11, 12, 21), has been interpreted in a number of ways, though there seems to be almost unanimous agreement that some form of temporal shift is intended. See del Olmo Lete (CR, p. 248 with n. 95) for a convenient summary of the options. The translation above follows that proposed by Fisher (RSP, II, p. 144).

5 Cf. ršp mlk at KTU 4.182.61. Interpreting mlk as GN here is supported by KTU 4.27.6, 17, 4.68.5; 4.164.4; 4.348.22; 4.355.38; 4.365.3; 4.375.6; 4.380.3; 4.384.2; 4.784.4.
6  b’lt bhtm is a spelling mistake (or an otherwise unattested variant spelling) of b’lt bhtm (KTU 1.39.21; 1.41.5, 26, 37; 1.48.4, 1.53.7; 1.57.6; 1.81.6(?); 1.87.5-6, 29-29, 40(?); 1.91.14; 1.109.31; 1.112.4-5).

7  iqiqb is a hapax. The identification of the term as a GN is based on the surrounding context (cf. nn. 8 and 9). Here and in ll. 10-11 ‘(of)from’) is inserted for clarity. It is possible that the animal sacrifices derived from the places mentioned.

8  GN nbkm is also found at KTU 4.14I.113. The Akkadian form, Na-pa-ki-ma, is found in RS 16.148; 16.157; 16.239; the latter text makes reference to the land owned by a certain mūdū named Abdu (see n. 13 to my translation of KTU 4.27 [p. 124] for a discussion of the association between the mūdū and the royal family).

9  The formula gt + proper noun occurs frequently in the Ugaritic texts (e.g. gt irbš, KTU 4.122.2; gt b’In, KTU 4.358.6; 4.636.5; see Gordon, UT, p. 382 §19.627 for more examples). A comparison with Heb. יִּשָּׁר is suggestive of the translation ‘winepress’. See, however, the valuable treatment supplied by Heltzer, The Internal Organization, pp. 49-79 (52), in which he explores the meaning of gt and its supposed Akkadian equivalent dimtu, challenges the traditional reading of the biblical references (Judg. 6.11; Isa. 5.2; Joel 4.13), and establishes the meaning of gt as an agricultural unit or a storage-place of agricultural products. While the meaning is dependent upon contextual reading, Heltzer considers that the gt was closely associated with the royal economy of Ugarit. In the present context gt mlk may best be understood as a sacrifice on behalf of the inhabitants of a settlement associated with royal wine production. Del Olmo Lete’s translation ‘the royal Estate’ may be the most suitable reading (CR, p. 251). It is possible that the sacrifice originated from or was offered on behalf of gt mlk.

10  Herdner’s suggestion is that š should be omitted as a scribal error, perhaps a copying error. See Herdner, ‘Nouveaux textes alphabétiques de Ras Shamra’, p. 15. Herdner also proposed the restoration <šm> in l. 12.

11  See del Olmo Lete (CR, p. 251 n. 107), who understands tzg as a type of offering. Cf. Herdner, ‘Nouveaux textes’, p. 15. However, if the root is understood to be zg, ‘to make a sound’, the translation ‘sound makers’ is possible (cf. arih : tzg . l ’gh, ‘the cow lows to her calf’, KTU 1.151.5).

12  Here following the interpretation proposed by Xella, TRU, pp. 28, 38. Perhaps this is the masculine equivalent of b’lt bhtm (cf. n. 6 above). b’lm ’rk m may also be equivalent to b’l ’rkt (KTU 1.119.2). De Moor (‘Studies in the New Alphabetic Texts from Ras Shamra II’, p. 318), on the basis of the surrounding structure, takes ’rk m to be a type of offering: ‘two loaves of layer-bread’. Note also del Olmo Lete’s observation that ’rk m may be a reference to ‘a double “divine” designation of the dead “queen” and king’ (CR, p. 249 n. 96). Significantly, while del Olmo Lete recognises the probability of Xella’s reading, he suggests that the term expresses an association with the royal institution: ‘the meaning “Ba’lu of the buildings” is very likely…although, in my opinion, its [sic] refers to the palace rather than to the city’.

13  GN kap attested also at KTU 1.91.28; 4.68.55; 4.73.7; 4.355.16; 4.365.31; 4.380.33; 4.629.2; 4.661.5; 4.770.4. See Xella (TRU, p. 4) for a treatment of nskt. Cf. also KTU 1.162.2 along with del Olmo Lete’s discussion (CR, pp. 98-99).

14  Note the error in KTU’s transcription, and the text should be read š instead of š. While the term š(y) is best known as an epithet/clan name associated with Keret (cf. n. 1 of my treatment of KTU 1.46 [p. 34] š appears as a divine epithet at KTU 1.46.1. See del Olmo Lete, ‘Ug. š(y), š:(nombre divino y acción cultural’, UF 20 (1988), pp. 27-33.
After some initial doubts (see UT, p. 377 §19.537), Gordon decided that \textit{btbt} was a DN (UT, p. 550 §19.537). \textit{btbt} is attested also at KTU 1.112.24, 28; 4.182.18.

The translation ‘and a ram to Resheph in the sanctuary’ is possible. Note, however, the presence of \textit{ršp bbih} at KTU 1.100.31.

b. Room 10 (Trench)

\textit{KTU I.103}


Find location: RS 24.247: PH Room 10 (trench)
RS 24.265: PH Room 10 (trench)
RS 24.268: PH Room 10
RS 24.287: PH Room 10 (trench)
RS 24.328 A, B: PH Room 10 (trench)

Point topographique: RS 24.247: 3732 (TEO, I, p. 300; SAU, p. 642)
RS 24.265: 3751 (TEO, I, p. 301; SAU, p. 643)
RS 24.268: 3687 (TEO, I, p. 301; SAU, p. 643)
RS 24.287: 3772 (TEO, I, p. 303; SAU, p. 644)
RS 24.328 A, B: 3687 (TEO, I, p. 305; SAU, p. 646)

Depth: RS 24.247: 1.95 m
RS 24.265: 3.00 m (TEO), 2.80 m (SAU)
RS 24.268: 1.75 m
RS 24.287: 3.20 m
RS 24.328 A, B: Unspecified (TEO), 1.40 (SAU)

Genre: Omen (birth omens, \textit{šumma izbu})

Transliteration

\begin{verbatim}
1  attsin. [k t]ld at . abn . madtn tqln b hwt

'lh nh[y .] yatr yld . bhmtt t'ṭpn

gm šš[x . rğ]bn ykn b hwt

w in [xxxxxx] . hwt n thlq

5  w [qrbh .] pth . rğbn ykn b hwt

[w] i[n bh] ap w ḫr ḫpm . hwt n [thlq .] m[y .} n rgm

[w] in . [xxxx] mkmt yihd hw[t ibh .] mṛhy mlk tālln

['] nh . mx[xxxx(x)] xmnḥ . bhmt ḫ[wt thl]q
\end{verbatim}
Annexe 1. Prime Texts and Prime Content in Context

---

10  w in qṣr  [šm]al  . mlkn  xxxx(?) ḫwt  ibh

---

15  w in  kr'  ydh  š[mal  mlkn(?)  ]  yhlq  . bhmt  [ib]h

---

20  [ ]

---

rev.  rev.

...
Annexe 1. Prime Texts and Prime Content in Context

30 \( w \, in \, hr \, apm \, kl \)

\( w \, in \, ln \, bh \, r \)

\( spth \, thyt \, kr \)

\( pnh \, pn \, irn \, \text{ux}(x) \, xxxx \, t \, t\, qsrn \)

\( ymy \, b'ln \, blm \, t \, ib \, t\, t\, lq \)

35 \( w \, in \, udn \, ymn \, b[h \, ibn \, y]sdh \, hwt \)

\[ hyt \, w \, y]hslmn \]

\( w \, in \, udn \, smal \, b[h] \, mlkn \, ysdh \, hwt \, ibh \)

\( w \, yhslmn \)

\( w \, qsrtn \, p'nh \, b'ln \, ygt \, [b] \, rd \, w \, uhr \)

\( y \, ykly \, r\, sp \)

\( w \, aph \, k \, ap \, 'gr. \, tlm \, t \, rm \, hwt \)

\[ hyt \, hwt \, h \, y \, st \, w \, ydu \]

\[ [w \, xxxx] \, l \, ri\sh \, gr'[ \, ml \, hwt \]

\[ yhsl \, xxxx] \, h \]

40 \( [w \, lbh \, b \, s]brh \, y\, su \, sp\, sn \, tp\, st \, hwt \, hyt \)

\[ [w \, xxxx] \, mlkn \, yd \, hrdh \, yd\, ll \]

\[ [w \, gd]l \, u\, srh \, m\, hyn \, ml \, tn\, sn \]

\[ t\, xxx]n \, b \, ydh \]

\[ [w \, bh] \, l \, agr\, t \, 'nh \, w 'nh \, b \, l\, sbh \]

50 \( [ibn \, y] \, t\, ps \, hwt \)

\[ [w \, l] \, bh \, b \, ph \, y\, su \, ibn \, yspu \, hwt \]

\( w \, i[n \, ] \, p'nt \, bh \, h\, r\, sn \, yhpk \, l \, mlk \)

\( w \, i[n \, ] \, l\, snh \, hwtn \, t\, prs \)

\( b \, x[x]z \, h\, rh \, b \, p\, th \, mlkn \, y\, slm \, l \, ibh \)
Annexe 1. Prime Texts and Prime Content in Context

55 w [n.] kbm . bh . qr . hwt . hyt . yhsl

w 'q[1] ilm . tb 'rn hwt . hyt

up.e.
w 'nh[ b l]bh . mlkn . y'zz 'l hphh

w hr w st . bh . mlkn yb 'r ibh

w in yd smal bh . hwt ib thlg

Translation

1 Omens in a sheep/goat when it gives birth. An omen: when the vagina\(^1\) is over abundant, (the following) will befall the realm:

Upon (the birth) of a snake-like foetus, it will follow that the young of his cattle will become very weak\(^2\),

also [ ] there will be much hunger throughout the realm

And (if) there is no [ ], the realm will be divided/scattered.

5 And (if) [its insides] are open, there will be much hunger throughout the realm.

[And (if)] it [has no] nose and/or nostrils, the realm [will be divided/scattered], just the same.\(^3\)

[And (if)] there is no [ ], a king will seize the realm, the spears [of his enemy] the king will make lowly.

(If) its [e]yes [ ], the cattle of the realm will perish.

And (if) it has no [lef]t leg/thigh, a king will [ ].

10 And (if) there is no [lef]t qsr\(^4\), a king [ the realm] of his enemy.

And (if) there is a nodule\(^5\) of flesh [on] its left corner\(^6\), [a king...the realm] of his [enemy].
(If) there it has no thl, there will be much [hu]nger in [the realm]; for the same reason, the king will have no descendants.

And (if) it has no testicles, the see[d of the realm] will be destroyed.

15 And (if) there is no joint/knuckle\(^8\) in its l[eft] (fore?)leg/paw, [a king] will destroy the cattle of his [enemy].

[And] (if) there is no \[\], our enemy will destroy the cattle of the realm.

[And (if) \[\], the strong soldier(s) will be seized by the enemy (of the?) king.

[And (if) \[\], [our enemy] will destroy in the same way.

[And (if) \[\], hunger and distress will appear.

20 [And (if) \[\], they will become strong.

[And (if) \[\] ]

[And (if) \[\] ]

[And (if) \[\] ]

[And (if) \[\] ]

rev.

... [And (if) \[\] ]

25 [And (if) there is a nodule of f[le]sh on the jo[int/knuckle,]

And (if) it has no right leg/thigh, []

And (if) there is no h\(r\)sp\(^9\) in the joint/knuckle of [its (fore?)leg/paw,

And (if) there is no joint/knuckle in its [right] (fore?)leg/paw, [the king] will have no descendants.

30 And (if) there are no nostrils, all[

And (if) there is no tongue,[

...
Annexe 1. Prime Texts and Prime Content in Context

(If) its low<er> lip is shortened,

(If) its face is the face of an enemy, wretched/shortened will be the days of his/their lord, the catt[le of the enemy will perish.]

35 And (if) it has no right ear, [the enemy will] oppress the realm [and destroy it.]

And (if) it has no left ear, a king will oppress the realm of his enemy and destroy it.

And (if) its hoof is shortened, the lord will be slaughtered (by) the guard(s), and afterwards Resheph/pestilence will consume.11

And (if) its mouth is like a bird’s beak, the gods will reject the realm, [the realm] will dry up and become empty.

[And (if) in its head, the seed of that king will be destroyed .]

45 [And (if) its vital organs] protrude [from its] anus, the sun/Sun12 will oppress that realm.

[And (if) the king will be humiliated (at) the hand(s) of his guard.

[And (if) there is an enlarging of its penis, the spears of a king will be raised, [they will become strong] in his hand.

[And (if)] it has one eye at the back (of its head?), and the other is between its eyebrows,14 the enemy will trample the realm.

[And (if) its vital organs protrude from its mouth, the enemy will devour the realm.

And (if) it has no (fore?)feet/legs, the guard will turn against the king.

And (if) there is no] tongue, the realm will be scattered.

[(If) ] hole in its corner,15 the king will pay (a tribute/peace payment) to his enemy.
And (if) it has no vital organs, the seed of that realm will be destroyed.

And (if) there is deformity, the gods will reject that realm.

And (if) there is an eye between its eyebrows, a king will prevail over his free-men/soldiers.

And (if) it has a hole and (it is in?) the navel, a king will be consumed by his enemy.

And (if) it has no left (fore?) leg/paw, the realm of the enemy will be perish.

Notes

1 Del Olmo Lete translates abn as 'stone'. However, given that the text appears to be a catalogue of birth omens(?), there may be some justification for seeing a connection with Heb. הַּיְפָר 'birthing stool' or 'vagina'.

2 The exact meaning of יַעֲפָנ is unknown. Presumably, there is some negative consequence of the birth of a snake-like (i.e. malformed) foetus. Perhaps we have a connection with Heb. יָכָה 'forsake, abandon'? (Or is this taking the possibility of phonological shift a bit too far?) Throughout this translation I have chosen to consider the -n suffix as an expression of plentitude with a negative connotation; thus madtn is translated 'over abundant' here, and rgbn is translated 'much hunger' (l. 3).

3 Del Olmo Lete, CR, p. 354 n. 72, considers mkn rgm to be similar to kmn 'ditto' in the ritual texts.

4 qgr has the usual sense 'to be wretched', 'to be short'. In the present context, however, an anatomical interpretation seems necessary. Accordingly, though no explanation is given, del Olmo Lete (CR, p. 354) translates 'left (rear) anklebone'.

5 The usual translation of qrn is 'horn'. Presumably some kind of fleshy deformity is being referred to.

6 Del Olmo Lete’s 'left temple' may be a good solution.

7 Accepting the restoration [m][n][g]m of del Olmo Lete, rather than KTU's xx][y][n][y]k n.

8 The verb kr 'means 'to kneel'. It seems that the joint that allows a limb to bend is meant here.

9 Del Olmo Lete translates 'tendon'.

10 Del Olmo Lete translates 'face of a lizard/puppy'.

11 The syntax of these lines is difficult to establish. The translation offered above accepts the reasoning that, following the violent death of the lord (= monarch?), there follows a period of pestilence. rsD may be a reference to pestilence in general (as in Heb.) or to the god associated with natural phenomena, namely, Resheph.

12 There are three interpretations of $ps open to us here; we may have (1) a reference to the goddess Shapsh, (2) a reference to the desiccating power of the sun, or (3) an instance of $ps being used as an epithet of the Great King of Hatti who will bring destruction to the land.

13 Here accepting del Olmo Lete's restoration [t'][z].
The meaning of these terms is uncertain. 《rt may be 'part at the back/rear' (Del Olmo Lete translates 'nape'). 《b usually refers to the 'small gaps between the teeth', but this would make little sense here.

Perhaps 'a hole in its temple'? Cf. n. 6.

A corrupted form of 《dm?

Perhaps this verse contains a scribal error? Del Olmo Lete adds to the text in order to make sense of the first clause: 'And if it has <neither>-<nor> entrails <nor> navel'. The translation offered above attempts to make sense of the apparent connection between the terms 'hole' and 'navel' (the latter, presumably, being considered 'normal' in a foetus).

**KTU 1.143**

Excavation number: RS 24.326  
Find location: PH Room 10 (trench)  
Point topographique: 3743 (TEO, I, p. 305; SAU, p. 646)  
Depth: 2.30 m  
Genre: Omen (liver)

**Transliteration**

1: [kbd. dl ypt]  
   bn ykn'  
   k yp th . yrk  
   hnd

**Translation**

1: A liver off/for ypt  
   son of ykn'  
   when this side/portion\(^1\) was opened.\(^2\)

**Notes**

1: Cf. Heb. אֶפֶן.  
2: Pardee, 'West Semitic Canonical Compositions', p. 292, reads yrḥ rather than yrk and translates 'when this month was about to begin'.

**KTU 1.144**

Excavation number: RS 24.327  
Find location: PH Room 10 (trench)  
Point topographique: 3743 (TEO, I, p. 305; SAU, p. 646)  
Depth: 2.30 m  
Genre: Omen (liver)

**Transliteration**

1: [xl]

**Translation**

1: [A liver off/for\(^1\)]
A possible restoration, though the presence of a word apparently ending with $l$ creates difficulty.

The meaning of $l$hpt (variant form of $l$hpt) is unclear. If 'freeman' (Gordon, UT, p. 404 §19.995) is correct, perhaps we have an example of a slave-owner seeking advice about manumission?

**Notes**

1. A possible restoration, though the presence of a word apparently ending with $l$ creates difficulty.
2. The meaning of $l$hpt (variant form of $l$hpt) is unclear. If 'freeman' (Gordon, UT, p. 404 §19.995) is correct, perhaps we have an example of a slave-owner seeking advice about manumission?

**KTU 1.107**


Find location:
- RS 24.251: PH Room 10 (trench)
- RS 24.262: PH Room 10 (trench)
- RS 24.265 A: PH Room 10 (trench)
- RS 24.267: PH Room 10
- RS 24.275: PH Room 10 (trench)

Point topographique:
- RS 24.251: 3751 (TEO, I, p. 300; SAU, p. 643)
- RS 24.262: 3784 (TEO, I, p. 301; SAU, p. 643)
- RS 24.267: 3687 (TEO, I, p. 301; SAU, p. 643)
- RS 24.275: 3781 (TEO, I, p. 302; SAU, p. 644)

Depth:
- RS 24.251: 2.70 m
- RS 24.262: 3.45 m
- RS 24.265 A: 3.00 m
- RS 24.267: 1.75 m
- RS 24.275: 3.30 m

Special remark: Because of surface-warping the order of obv. and rev. is the reverse of KTU$^1$.

Genre: Incantation (snakes)

**Transliteration**

1. [xxxxxxx]x[nlbr]. $b[ll]. rlt. $l[mn . rm]. n'[xrn]mr
2. [xxxxx]x[nlbr]. $b[ll]. ydm [ ] p[i]. adm
5. [xxxxx]x[nlbr]. ntk . l yd'. l bn . l pq hmt
6. [xxxxx]x[nlbr]. h[mn]. w t'bnh . abdy
7. [npl. b 5]r . ɜ[r]zz . ybkv . km n'r
8. [w ydm]. ] km . s[gr . ] ɜ[r] . b ɜm . tqr
9. [s]ɜ[r]zz . w tpky . k[m]. ] n'r [ ] tdm . km
10. [s]ɜ[r] . bkm . y'ny . [s]ɜ[r]zz . xxxx[ ]wth
   [xx]x[nlbr]. hmt y[ql]. [xxxxxxx] hlk
Annexe 1. Prime Texts and Prime Content in Context

15 [xx]b . kmm . l kI [.] msp[r x]xxxxxxx

[xxx]l ytk . hlt[xxxxxxx] . amr . hwt
[xxx]x . ilt . ktm[xxxxxxx] . k p'n
[xxx]xy . yd . n sy . x[xxxxxxx]s . l mdb

25 [xxxxxx][x[xxxxxxx]]

rev.

... [xxx]a[ ]
[xxx]xbt . nps[ ]n

... [xxx]l sd . ql . t[ ]gt . atr
[xxx]er[ ]grm . y[ ]hrn
[xxx]rk . hx[ ]mlk
[xxx]sr . n[ ]x . hrn
[xxx]sp . bph . b[xxxxxxx] . isp . sp[ ]l hrm
[grpl ] l . ar[ ]lan . lisp [. ] htm
[isp . ] hps . l hrm[ ] grpl . l arṣ

35 [lan . ] htm . l p[ n]k . abd . l p akl
[isp . ] hps . l hrm[ ] grpl . l arṣ . lan
[isp . ] htm . l w hrm . yisp . htm
[b'l ] w dgr . yi[sp ] htm . lnt . w 'ttrt

40 [ti]sp . htm . yrh . w rsp . hisp[ . ] htm
[tt]r . w 'ttrp . yisp . htm . rz . w kt? [yi]sp . htm . mlk . b 'ttrt . yisp . htm
[kl]r w hss . yisp . htm . shr . w slm

[xxq]l . bl . tbh [. ]x tzd . 'rq . dm
[xxxxxx] . 'rq [. ] sp
[xxxxxxxxxxxx]xn . mšht . ktm . akl n
[xxxxxxxxxxxx]nxn[xx] ] b ym . i ld

up.e.
Translation

1 The great gods...the palanquin

1

in his hand. The man’s forehead dripped

2 it let fall, it bit [the son] of Pharaoh...a hn-measure

He tried to loosen the snake’s mouth

the biter. He had no knowledge, (he had) no understanding of how to extract the poison.

The poison[... him, and the destructive (venom) made him writhe.

played a seizure, he cried like a boy

and shed tears like a child. Shapsh called from heaven:

‘[Why] have you fallen, O [...]’; why have you fallen into a seizure, (O) Šrgzz; and (why are you) crying like a boy, shedding tears like a child?’ Weeping [Šrgzz] answered: ‘[... ]

[daughter, O Sh[apsh] [ ]perish

[Rep]eat it again for each narration

Shapsh called from heaven: ‘[... ]

[... ] lamb. The word

the band of priests like the mouth of a spring

hand of nḫy/the debtor to the ocean

(temple) knives lamb

the palanquins

a hn-measure

son of [ ]

venom [ ]’

...
[soul/appetite/life/throat][soul/appetite/life/throat]

---

[to/from(?)] the field...the voice/sound[the place]
the mountains he will[Horon]

30
(Mlk)
Horon

re]move the shore(s)...
Remove, (O) Shap]sh, from the mountains
[the storm cloud], (from) upon the earth remove [the power] [of the poi]son.
[Remove, (O) Sha]psh, from the mountains the storm cloud, (from) upon the earth
[the power] of the poison; from the mouth[ of the b]iter the destructive (venom),
from the mouth of the devourer
[the ruinous (toxin).]

Remove the poison [ ], [(O) let the divine on]es[21]
remove the poison.

[Remove, (O) Sh]apsh, from the mountains the storm cloud, (from) upon the earth [remove the power]
[of the poi]son. Let E[l] and Horon[22] remove the poison;
let [Baal] and Dagan[23] remove the poison; let Anat and Athtart[24]

40
[remo]ve the poison; let Yarih and Resheph[25] remove the poison;
let [Ath]jar and Athtpr[26] remove the poison; let Zq[27] and Kemosh
[remo]ve the poison; let Mlk at Athtrt remove the poison;
let [Koth]ar and Hasis remove the poison; let Shahar and Shalim
[remo]ve the poison. Remove, [(O) Shap]sh, from the mountains the storm cloud, (from) over the earth

45
you have [remov]ed the <the power of> the poison; from the mouth of the [b]iter
the destructive (venom), from the mouth of the devourer the ruinous (toxin)
[carry the cry for help]. He will sacrifice,[29] he will yearn[30] (for) the 'rq[31]
of blood[32]
[
] 'rq [Shap]sh
[oi]l (for) the anointing of sorcerers
[ ] on the day will bear

up.e.

50
[the great [go]ds]
[man ]
[ ] he will die[ ]
[Shap]sh, the devourer[

Notes

A tentative reconstruction. Del Olmo Lete, MLC, pp. 194, 590, translates n't as 'litter, palanquin' at
KTU 1.4.1.36, seeing it as a N form of v'ly. However, on the basis of Heb. v27 it is also possible to translate 'shoe, sandal'.
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2 J.C. de Moor, ‘East of Eden’, ZAW 100 (1988), pp. 105-11 (108), restores the text to [nhš] q(t)ṣq̄: ‘and the serpent let fall the spittle (= venom)

3 A tentative reconstruction of a difficult section of text. The presence of pbł is curious. Apparently Pbł was a king of Udm (KTU 1.14). Wyatt and del Olmo Lete ignore the presence of pbł (or hn) here. The n preceding pbł is clear; perhaps šrgzz (l. 8) was Pbł’s son (that is, bn pbł) and the victim of the snakebite?

4 Unless we have the first letters of a word that spans two lines, hn needs to be explained. Several interpretations of homograph šn are possible: (1) ‘they’, (2) ‘behold!’ (3) ‘here’ and (4) apparently a measurement of wine. Gordon speculates (UT, p. 391 § 19.785) that a hn was equivalent to six litres. It is possible that we see some kind of poetic hyperbole in use: the snake’s bite was so powerful that it was (metaphorically) equivalent to a hn-measure of venom. Alternatively, the hn-measure may refer to a measurement of an unknown commodity that was used as a medical cure.

5 It seems that the reading of KTU is incorrect here: a word-divider from the line below has overwritten the bottom wedge of ḫmṯ. Accordingly, most commentators now restore the text to b[^] ḫ[²][m]r.

6 The meaning of ṣpr ṣḥnr (the usual ‘correction’ for ṣpr ṣḥnr) is far from certain. One option (taken here) is to see ṣṣr as related to ṣḥnr ‘to split, break out, let out’.

7 See de Moor, ‘East of Eden’, p. 109. The translation of abd as ‘destructive (venom)’ is dependent on the understanding that an explicit reference to the power of the (implicit) poison is intended. The stress is upon the ‘effect’ rather than the ‘cause’, though the two are linked together. Cf. n. 18 on l. 36, below.

8 Translated literally, w tḥtnh ṣbd reads ‘and the destroyer twisted him’. Presumably ṣbd is paralleled with ḫmṯ, and therefore something like the meaning offered above.

9 šrgzz is attested in no other Ugaritic text. The context supports the thesis that šrgzz is a PN, apparently the name of an unfortunate victim of a snakebite. Astour, ‘Two Ugaritic Serpent Charms’, p. 34, understands the PN to mean ‘Favourite Child’. Wyatt (RTU, p. 392) makes the bold claim that ‘This is no doubt the apprentice snake-charmer’. Early interpreters saw a DN—Gordon (UT, pp. 494-95 § 19.2481a, 2488a) divides the letters šrgzz and quotes Virolleaud’s suggestion that šrgzz is a ON, perhaps another name for qlt. bl.

10 Restoring the text to [m’d^ (.)]n̄p[t.

11 The less ‘loaded’ translation of ḫlk ‘to go’ is, of course, possible. However, given the present setting the more euphemistic interpretation offered has appeal.

12 The homograph amr has several meanings: (1) ‘command’, (2) ‘(the kingdom of) Amurru’, and (3) ‘sacrificial lamb’ (variant form of usual imr). The broken context makes it difficult to decide between these. Working on the assumption that Shapš is now responding to Šrgzz’s plight, it is possible that some form of cure, in the form of a sacrificial offering, is being outlined.

13 Given the broken context of these lines (which Wyatt and del Olmo Lete do attempt to translate), it is difficult to be certain about this translation. It is possible that we should see a negative instruction: the presence of l as well as bl; both terms have the possible meaning ‘not’.


15 Reading with the transcription offered in KTU makes possible the translation ‘as like a foot’. However, if the wedges are separated as k p ‘n (with a space between p and ) other translations become possible: ‘like the mouth of a spring’ (as above), and ‘like the answering mouth’ (lit. ‘like the mouth [of] answer[s]’). Also, in the light of the personal name šnlt (KTU 4.159.3), we may have a reference to the
male counterpart of Anat, An. Given the reference to mdb ‘flood, ocean’ in the following line, I opt for an aqueous connection and translate accordingly.

16 nSy is a *hapax*. Is there perhaps some connection with Heb. מַתּ ‘debt’?

17 Usually translated ‘tresses’ (KTU 1.19.II.33), but in KTU 4.117.1 in *hlpnm* has the meaning ‘two knives’ (cf. כִּנְפָּה, Ezra 1.9).

18 Certain translation of npf in such a broken context is impossible.

19 On the basis of l. 42 I take this to be a DN rather than a reference to the king. I avoid using the ‘loaded’ vocalization ‘Molech’.

20 Cf. Astour, ‘Two Ugaritic Serpent Charms’, p. 31; Pardee, Les textes paramythologiques, pp. 250-51. Here following Wyatt’s translation, RTU, p. 393 n. 15. He is probably correct in looking for a parallel with *abd* ‘destructive (venom)’. As with *abd* (cf. n. 7, above), the stress is upon the ‘effect’ with the ‘cause’ remaining implicit.

21 Following the reconstruction of del Olmo Lete, CR, p. 372 n. 132. Given that a number of deities are listed in the following lines, there is some reason for accepting the all-inclusive reconstruction *iljm* here.

22 El and Horon are nowhere else associated so closely. In view of what follows, it seems appropriate to understand *i*l as a divine pair—the first in a sequence of eight such couplings. This phenomenon ‘shows a fixed cultic structure of curse-prayer, possibly magical in character’ (del Olmo Lete, CR, pp. 62-66).

23 Another unprecedented DN pairing. But cf. *b l* w[ at KTU 1.137.4, which could possibly be restored to *b l* w[ dgn.

24 This pair of DN is known also from KTU 1.114.22-23. Note also the reversed form *jlr w *nt at KTU 1.114.9, 26.

25 Yarih and Resheph are nowhere else joined by a conjunction. However, on the basis of other ritual texts (e.g. KTU 1.100.26, 77), the gods do seem to be associated, and appear to be attached to rites of cult magic.

26 Cf. *ytr ypr* (KTU 1.123.10) and, perhaps, *ytr w *yp* (KTU 1.46.4).

27 Here accepting KTU’s restoration. A *tt w kmj* is a pairing of DN also attested at KTU 1.100.36, where the form *tt w kmj hryth* is used.

28 Gordon (UT, p. 472 § 19.468, p. 478 § 19.2228a), suggests that *q*l. *bl might be the name of the son of the goddess Shapsh. This appears to be an early view (first proposed by Virolleaud) which never gained currency. The translation offered above is on the basis of KTU 1.100.2.

29 With *tbh* we are faced with a *hapax*. Perhaps we have a scribal error: *tbh* for *tdbh*?

30 This translation is made on the basis of KTU 1.24.8, 12. However, the reading of the text is uncertain. Ugaritica, V, pp. 573-77, reads *jazd . r . qdm, which in the light of ‘rq’ [.startsWith] in the following line should be rejected. Making the sense of this line is extremely difficult, given the fact that *tbh* and ‘rq’ appear only in this text.

31 The meaning of ‘rq’ is uncertain (and the context offers little help!). In KTU 4.243.2 mention is made of the *hrs ‘rq ‘makers of workers with ‘rq’*. The meaning of the Hebrew cognate *pr*p is itself contested, translated as ‘to gnaw’ and ‘to flee’.

32 Given that the text is dealing with a snakebite (and therefore polluted blood), the translation of *dm* as ‘blood’ has an appeal. However, it is possible to translate a number of ways: (1) ‘rest’ (cf. KTU 1.14.III.10), (2), ‘silence/mourning’ (3), ‘lol now’.

Annexe 1. *Prime Texts and Prime Content in Context*

**KTU 1.118**

Excavation number: RS 24.264 + RS 24.280

Find location:
- RS 24.264: PH Room 10 (trench)
- RS 24.280: PH Room 10 (trench)

Point topographique:
- RS 24.264: 3751 *(TEO, I, p. 301; SAU, p. 643)*
- RS 24.280: 3772 *(TEO, I, p. 302; SAU, p. 644)*

Depth:
- RS 24.264: 3.00 m *(TEO)*, ±2.80 m *(SAU)*
- RS 24.280: 3.20 m

Genre: List (gods)

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 <strong>il</strong></td>
<td>Ilib/the god of the ancestor</td>
</tr>
<tr>
<td>2 <strong>dgn</strong></td>
<td></td>
</tr>
<tr>
<td>3 <strong>b l spn</strong></td>
<td>Dagan</td>
</tr>
<tr>
<td>5 <strong>b l m</strong></td>
<td>Baal (of) Saphon</td>
</tr>
<tr>
<td>6 <strong>b l m</strong></td>
<td>Baal</td>
</tr>
<tr>
<td>7 <strong>b l m</strong></td>
<td>Baal</td>
</tr>
<tr>
<td>8 <strong>b l m</strong></td>
<td>Baal</td>
</tr>
<tr>
<td>9 <strong>b l m</strong></td>
<td>Baal</td>
</tr>
<tr>
<td>10 <strong>b l m</strong></td>
<td>Baal</td>
</tr>
<tr>
<td>11 <strong>ars w smm</strong></td>
<td>Earth and Heaven</td>
</tr>
<tr>
<td>12 <strong>krt</strong></td>
<td>The Kotharot</td>
</tr>
<tr>
<td>13 <strong>yrh</strong></td>
<td>Yarih</td>
</tr>
<tr>
<td>14 <strong>spn</strong></td>
<td>Saphon</td>
</tr>
<tr>
<td>15 <strong>kr</strong></td>
<td>Kothar</td>
</tr>
<tr>
<td>16 <strong>pdry</strong></td>
<td>Pidray</td>
</tr>
<tr>
<td>17 <strong>itr</strong></td>
<td>Athtar</td>
</tr>
<tr>
<td>18 <strong>grm w [mpt]</strong></td>
<td>Mountains and Valleys</td>
</tr>
<tr>
<td>19 <strong>[a]rr</strong></td>
<td>Athirat</td>
</tr>
<tr>
<td>rev.</td>
<td></td>
</tr>
<tr>
<td>20 <strong>[nt]</strong></td>
<td>Anat</td>
</tr>
<tr>
<td>21 <strong>spš</strong></td>
<td>Shapsh</td>
</tr>
<tr>
<td>22 <strong>arsy</strong></td>
<td>Arsiy</td>
</tr>
<tr>
<td>23 <strong>[uš]ry</strong></td>
<td>Ušry</td>
</tr>
<tr>
<td>24 <strong>[tir]</strong></td>
<td>Athtart</td>
</tr>
<tr>
<td>25 <strong>il ‹dr ‹l</strong></td>
<td>The gods who help Baal</td>
</tr>
<tr>
<td>26 <strong>[r]s[t]</strong></td>
<td>Resheph</td>
</tr>
<tr>
<td>27 <strong>ddms</strong></td>
<td>Didmash</td>
</tr>
<tr>
<td>28 <strong>phr rlm</strong></td>
<td>The Assembly of the Gods</td>
</tr>
</tbody>
</table>
Annexe 1. *Prime Texts and Prime Content in Context*

Yam

The Censer¹

Kinnar/the Lyre

Milkom/ the (deified) kings

Shalim

¹ At the beginning of each line there is a wedge that probably served for control purposes.

**Notes**

¹ See Nougayrol, ‘Textes suméro-accadiens’.

**KTU 1.109**

Excavation number: RS 24.253

Find location: PH Room 10 (trench)

Point topographique: 3772 (*TEO*, I, p. 300; *SAU*, p. 643)

Depth: 3.10 m

Genre: List (sacrifices)

**Transliteration**

1 \( b\) \( arb\,t\). \( 3r[t] \)

\( yrth\,s\). \( mlk\). \( b[rr] \)

\( b\) \( ym\). \( ml\,t\)

\( tqln\). \( al\,pm\).

5 \( yrh\). \( sr\,t\). \( l\) \( b\). \( l\) \( spn\)

\( dq\,tm\). \( w\) \( ym\). \( qr\,[t]\)

\( w\) \( mn\,m\). \( [[k]]\) \( l\) \( rm\,s\)

\( w\) \( kbd\). \( w\) \( s\). \( l\) \( slm\) \( kbd\)

\( a\) \( lp\). \( w\) \( s\). \( l\) \( b\) \( l\) \( spn\)

10 \( dq\,t\) \( spn\). \( srp\). \( w\) \( slmm\)

\( kmm\). \( w\) \( b\) \( bi\). \( b\) \( l\). \( ugr\)

\( kkd\) \( m\), \( w\) \( rp\) \( s\). \( ilib\)

\( g\) \( d\) \( l\) \( t\). \( il\) \( s\). \( b\) \( l\) \( s\). \( nt\)

\( spn\). \( alp\). \( w\) \( s\). \( pd\) \( r\) \( y\) \( s\)

15 \( srp\). \( w\) \( slmm\) \( ilib\) \( s\)

\( b\) \( l\) \( ugr\) \( s\). \( b\) \( l\) \( h\) \( l\) \( b\) \( s\)

\( yrh\) \( s\). \( nt\) \( spn\). \( alp\)

\( w\) \( s\). \( pd\) \( r\) \( y\) \( s\). \( d\) \( d\) \( m\) \( s\) \( s\)

\( w\) \( b\) \( ur\) \( b\). \( ilib\) \( s\)

20 \( b\) \( l\). \( alp\) \( w\) \( s\)
Translation

1 On the fourteen[th] (day)\(^1\)
the king will wash himself p[ure].
On the day of fullness
it will be offered: two oxen
5 (to) Yarih; ten (shekels of silver)/a libation\(^2\) to Ba[al Saphon;]
two ewes and a town pig[eon;]
and a loin(-offering) [[ ]]\(^3\) and a ram to Rmsh;
and a liver and a ram to Shalim; the liver of
an ox and a ram to Baal Saphon;
10 a ewe to Saphon; as a holocaust and a peace offering,
ditto (a ewe). And in the sanctuary of Baal of Ugarit:
two livers and a lung (to) Llib;
a cow (to) El; (to) Baal, a ram; (to) Anat
of Saphon, an ox; and a ram (to) Pidray; a ram (as)
15 a holocaust and a peace offering. (To) Llib, a ram;
(to) Baal of Ugarit, a ram; (to) Baal of Hlb, a ram;
(to) Yarih, a ram; (to) Anat of Saphon, an ox
and a ram; (to) Pidray, a ram; to Didmash, a ram.
And at the opening: (to) Ilib, a ram;

20 (to) Baal, an ox and a ram;

rev.

(to) Dagan, a ram; (to) the god of the help <of Baal>⁴, a ram;
(to) Baal, a ram; (to) Anat, a ram; (to) Resheph, a ram.
A peace offering.

And two thirds (of a shekel?); (to) El, a ram;

25 to Anat of Hl, a ram;⁵ a pair of rams
to the Gthrm; Gsb of the Left
Hand,⁶ two oxen; and an ox and a ram as
a holocaust and a peace offering. Ditto
to Baal Saphon by the (tamarisk) tree;⁷

30 six/thirty⁸ times a ram to the Qzrt⁹
(at) the table of the goddess of the mansions.
Subsequently,¹⁰ a cow to Baal
Saphon; (to) Hlb, [ ]; a c[o]w
to Saphon; [a ram to] Baal of Uga[rit; a ram]¹¹

35 (to) Ilib; a cow to Baal[ ]
Ugarit; [A]nat Saphon[ ]
as pea[ce offering]

Notes

1 The ritual activity associated with the fourteenth day is also preserved at KTU 1.46.10-17. Cf. p. 34
for notes on this portion of text.
2 Here following the reading of Ugaritica, V, pp. 591-92: 'ṣrt.
Ugaritica, V, pp. 591-92, does not provide [[k]].
3 An erroneous omission of 'b l'? Restoring il t 'gr b l may be supported by KTU 1.47.26; 1.118.25; 1.139.6; 1.148.8.
4 Here following the reading offered by Gordon (UT, p. 552 § 19.861): l ʾnt. hļ š, who takes hļ to be a
cultic location associated with the worship of Anat.
5 Taking gšb šmal | d as a DN. The justification for this comes from the context, though I offer the
reading only as a possibility.
6 Note ʾr r|| ssn in KTU 1.100.65-67. Cf. Heb. צֹּרֵם יָדוּרים.
7 The frequent use of -m as du. as well as pl. allows either translation. Most likely (for economic
reasons) the translation 'six' might be preferable.
8 The usual translation of qcf as 'summer' might lead to the translation 'summer gods'(?).
9 Dittography?

KTU 1.101
Excavation number: RS 24.245
Annexe 1. Prime Texts and Prime Content in Context

Find location: PH Room 10 (trench)
Point topographique: 3772 (TEO, I, p. 299; SAU, p. 642)
Depth: 3.20 m
Genre: Hymn

Transliteration

1 \(b'j \cdot y\bar{h} \cdot k \bar{d}t \cdot \grave{g}r \cdot \breve{h}d \cdot r[x(x)]\)

\(k \, m\bar{d}b \cdot b \, tk \cdot \grave{g}rh \cdot \bar{i} \, spm \cdot b \, [[\hat{g}]]\)

\(\grave{g}r \cdot t\bar{i}y\bar{t} \cdot \breve{s}b't \cdot \, b\breve{r}qm [[t \cdot \hat{t}]]\)

\(t\bar{m}nt \cdot i\breve{s}r \, r'\cdot \breve{s} \, b\breve{r}q \cdot y[x(x)]\)

3.20m

3

5 \(r\bar{i}sh \cdot t\breve{p}y \cdot \breve{f}ly \cdot bn \cdot 'nh\)

\(u\bar{z} \, 'r't \cdot t\breve{m}l \cdot \, i\breve{s}dh \cdot g\breve{r}n[m]\)

\(b\breve{t} \cdot 'l'h \cdot r\bar{i}sh \cdot b \, g\breve{lt} \cdot b \, s\breve{m}[m]\)

\([y]\bar{S}l \cdot \, g\breve{r} \cdot \bar{i} \cdot p\breve{h} \cdot k\bar{f}[[t]] \cdot \, \breve{g}bt \cdot [xxx]\)

\([xxxx]m \, k\breve{y}n \cdot d\breve{d}m \cdot l\breve{b}h[ \cdot xxxx]\)

10

\([xxxxxxx] lyt \cdot \breve{s}[xxxx]\)

\(\ldots\)

rev.

\(\ldots\)

\([xxxxxxx] th \cdot bx[xxxx]\)

\([xxxxxxx] l \, zr \cdot ur[xxxx]\)

\([xx] s\breve{k}t \cdot n'mn \cdot nbl[xxxx]\)

\([xx \cdot ] y\bar{s}q \, s\breve{m}n \cdot s\breve{l}m \cdot b \, s'[ \, tr\breve{h}s]\)

15 \(y\bar{d}h \cdot \breve{b}lt \cdot 'n' \cdot us\bar{b} 'h[ \cdot \breve{y}bmt]\)

\(l\breve{m}m \cdot t\breve{h}d \cdot k\breve{n}h \cdot b \, y\bar{d}h[ \cdot t\breve{t}t]\)
Translation

1 Baal sits like the immovable\textsuperscript{1} mountain; Hadad rests\textsuperscript{2} like the ocean; in the midst of his holy mountain, Saphon; in [the midst\textsuperscript{3}] of the victorious mountain. Seven flashes of lightning [[ ]],
eight claps of thunder\textsuperscript{4}, a lightning tree he [ ]
His head is wonderful, (with) dew between his eyes,
enemies wither (at) his feet\textsuperscript{5}. The horns
that are on his head are in the snow, in the heaven(s)
[?] (of) Bull El they are\textsuperscript{6}. His mouth is like two clouds [ ]
[his lips] like wine from jars; his heart [ ]

10 [ ] [ ]

... rev.

[ ] [ ]

[ ] the top [ ]

[ ] the Lovely One [ ]

[ ] the oil of peace was poured out. In a bowl

15 Virgin Anat [washed] her hands, her fingers [the Beloved]

\textsuperscript{1} Lg. \textit{dr?}

\textsuperscript{2} Sir. \textit{dd al\{i\{yn\}

\textsuperscript{3} Often, \textit{dd al\{i\{yn\} appears as \textit{dd al\{i\{yn\}.

\textsuperscript{4}Often, \textit{dd al\{i\{yn\} appears as \textit{dd al\{i\{yn\}.

\textsuperscript{5} Often, \textit{dd al\{i\{yn\} appears as \textit{dd al\{i\{yn\}.

\textsuperscript{6} Often, \textit{dd al\{i\{yn\} appears as \textit{dd al\{i\{yn\}.

of the Nations. He seized the lyre in her hand, [she clasped]

the bull-shaped instrument7 to her breast. She sang, the beloved of Al[iyan]

Baal, of the love [of Pidray, daughter of Light;
the affection of Taliy, daughter of Shower;
of love of Arsy, daughter of Flowing8]

Notes

1 The verb yJ b has the meaning ‘sit, dwell’. I take this bicolon to be an expression of Baal’s steadfast nature and translate accordingly.

2 Virolluead’s restoration hdt[‘y] ‘Hadad the shepherd’ is now rejected by most commentators. The parallelism here suggests a verb expressing a lack of movement. It is recognised that the parallel yJb ℓrgb is otherwise unattested.

3 The apparent parallelism makes the restoration b [tk], followed here, a tempting possibility.

4 The usual translation ‘storehouse’ makes little sense in English, but cf. the same imagery in Ps. 29. (A guess: perhaps storehouses were large enough to produce echoes [or at least magnify sound], so that the booming thunder was reminiscent of the acoustics of a storehouse?) In any case, the parallel with flashes of lightning would seem to justify the above translation.

5 This section is particularly difficult, and translations vary. For the above, I have chosen (1) to follow Fisher and Knutson, ‘An Enthronement Ritual at Ugarit’, in translating uz ʾrt as ‘enemy, be hostile’ (from Akk. zāʾiru), and (2) to translate tmlt from Heb. mlt llt ‘fade, wither, decay’. By this reasoning we would have a fitting exaltation of Baal in all his glory: at one and the same time he is associated with life-giving waters, as well as the restraint of those who oppose him.

6 The text is difficult here. Baal is nowhere described as a ‘bull’, an epithet reserved (seemingly) for El. The imagery seems to be that Baal’s snow-capped peaks reach into the realms of the gods.

7 For the translation of this term see Wyatt, RTU, p. 76 n. 36.

8 The Ugaritic scribes commonly reuse tried and tested formulas. The italicised text indicates my proposed restoration of a repetition of KTU 1.3.3.5-9.

KTU 1.141
Excavation number: RS 24.312
Find location: PH Room 10 (trench)
Point topographique: 3781 (TEO, I, p. 304; SAU, p. 645)
Depth: 3.30 m
Genre: Omen (liver)

Transliteration

1 lagpr k qny gtt b alyy

Translation

1 For/by Agpfr,1 when he was about to purchase a youth from a Cypriot.
Notes

1 PN agppjr is of Hurrian origin, according to F. Gröndahl, Die Personennamen der Texte aus Ugarit (Studia Pohl, 1: Rome, Pontifical Biblical Institute, 1967), pp. 209, 215, and is attested in several texts: KTU 4.96.4; 4.278.2; 4.374.4; 4.631.10; 4.644.7; 4.696.9; 6.62. Cf. bn agppjr at KTU 4.62.1; 4.714.2. The appearance of agppjr at KTU 6.62, an inscription on an object described in KTU as a ‘lion head, rhyton, ex voto’, is particularly interesting, since it derives from a neighbouring context (Agp Room 10 pt. 4058 dep. 2.00). See M. Dietrich and O. Loretz, ‘Das Löwengesicht-Gefäss KTU 6.62 (RS 25.318)’, UF 23 (1991), p. 83. Note also that KTU 6.310 deals with the redistribution of royal land to people in royal service; see Heltzer, The Rural Community, p. 69.

KTU 1.142

Excavation number: RS 24.323
Find location: PH Room 10 (trench)
Point topographique: 3781 (TEO, I, p. 305; SAU, p. 646)
Depth: 3.30 m
Genre: Omen (liver)

Transliteration

1 dabbt . byy . bn tly . l 'ttr[ ]
   d . b tbr

Translation

1 Sacrifices¹ (offered) by yy² son of tly to/for 'ttr³
   who is in the tomb⁴.

Notes

1 The interpretation ‘funeral banquet’ is offered by Dietrich and Loretz, Mantik, p. 12, and followed by del Olmo Lete, CR, p. 348. This reading makes good sense in the light of what follows. Cf. Xella, I, pp. 186-87.
2 Pardee, ‘West Semitic Canonical Compositions’, p. 292, reads byy rather than byy. Cf., however, KTU 1.141, where the name is also preceded by b.
3 The text is frustrating at this point. It is uncertain whether we should restore a t in the lacuna. Do we have a reference to the god Athtar, the goddess Athtart, or a deceased human?

KTU 7.134

Excavation number: RS 24.308 [B]
Find location: PH Room 10 (trench)
Point topographique: 3782 (TEO, 1, p. 304; SAU, p. 645)
Depth: unspecified
Genre: Not classified

**Transliteration**

... 
1 [ ]i[l . [ ]]
-------------
[ ]xp $[ ]$
5 -------------
...

**Translation**

No translation possible

**KTU 1.117**

Excavation number: RS 24.263
Find location: PH Room 10 (trench)
Point topographique: 3784 (TEO, 1, p. 301; SAU, p. 643)
Depth: 3.45 m
Special Remark: For lines 2-7 see KTU 1.4.IV.45-55. The space in line 3 is not sufficient for KTU 1.4.I.46-47 to be taken over *in toto*, so that it is possibly a variant of lines 2-7.
Genre: Myth

**Transliteration**

... 
1 [ ]x
-------------
[ ] . nbl . kl
-------------
[nyn ]£ . abh . il m
-------------
[ ]£w bn.h . ilt
-------------
5 [ ]bt . l.y . k ilm

low.e.
1 [ ]i]l . mzll . bnh
-------------
[ ]dry . bt . ar .
Translation

... [ ]

[We must all bring his] chalice, we must
[all bring his cup. Groaning he shouts to Bull] El his father, (to) El ki-
[ng who begot him. He shouts to Athirat] and her sons, (to) the goddess

[and her band of offspring. 'Behold there is no] house for Aliyan like the (other) gods

[(nor) a court like the sons of Athirat. El] [has a dwelling,] his sons have shelter(s),

[Lady Athirat of the Sea has a residence, Pî]dray Daughter of Light

[has a home, Taliy Daughter of Rain has an abode.] Until the dwellings of the dead^2

[the mountain of dew

[I will flee^3 like a]
and Pidray [daughter of light] replied:

[ ] your dwelling

Notes

1 Because this text appears to contain sections from the Baal mythology (KTU 1.3.V.33-41; 1.4.1.4-16, IV.45-55), it is possible to restore the fragmentary lines. The reconstruction from the mythological text, represented here in italics, must, however, remain conjectural. Slight variations can be seen when comparing this tablet and the other texts. The themes seem to be ‘fixed’, but the exact wording is not.

2 This section has no extant parallels in the Ugaritic corpus. Reconstruction is impossible.

3 From ṣyyʾ.

c. Room 11

KTU 7.133

Excavation number: RS 24.305
Find location: PH Room 11
Point topographique: 3709 (TEO, I, p. 304; SAU, p. 645)
Depth: unspecified (TEO), 2.18 m? (SAU)
Genre: Not classified

Transliteration

1 [ ]n[ ]
[ ]xx . d[ ]
[ ]r . w s[ ]

5 [ ]xtpknf[ ]

Translation

No translation possible

d. Room 11 (Tomb)
Annexe 1. Prime Texts and Prime Content in Context

KTU 1.146
Excavation number: RS 24.523
Find location: PH Room 11 (Tomb)
Point topographique: 3709 (TEO, I. p. 305; SAU, p. 647)
Depth: 2.18 m (TEO) Unspecified (SAU)
Genre: Ritual?

Transliteration

1 [ ]xhm gb
   [ ]x . ḫdq
   [ ]km kmm . w bx[ ]
   [ ]kl . kmm . (xx)
5 [ ]x . tmm
   [ ]tb‘ . mdr‘h
   [ ]h . hmt
   [ ]xb ṣpš

... rev.
   [ ]xm

Translation

1 [ ] installation1 [ ]
   [ ] new2
   [ ] ditto. And in [the sanctuary of Baal at Ugarit4]
   [ ] atl5 ditto [ ]
5 [ ] destroyed6
   [ ] go out/depart7 towards the sown land8
   [ ] them/their
   [ ] setting of the sun9

... rev.
   [ ]

Notes

1 We cannot be certain that gb is complete here. Often gb is preceded by b and followed by a DN (b gb ršp KTU 1.91.15; 1.105.14; b gb sn KTU 1.105.21; b gb ḫyr KTU 1.105.6). Is it possible that we have here an expression indicating the ritual time of a ceremony?

2 The masc. form ḫdq occurs most frequently in the phrase b ym ḫdq (KTU 1.41.1, 48; 1.46.1; 4.172.1; 4.226.1; 4.336.1). Other contexts include: btt . ym . ḫdq (KTU 1.78.1), b . šb‘ym . ḫdq yrḥš (KTU 1.112.10), b ḫdq yrḥ (KTU 1.172.2, 10 [1. 9 without b]). The fem. form ḫdq is found in the recurring phrase b . gt ḫdq (KTU 4.213.12; 4.243.22; 4.707.21). Note, however, the relative positions within the texts: the masc. form usually occurs towards the beginning of a text, while the fem. appears later.
Perhaps aḥḍṭ should be seen here as functioning as the masc. form, specifying the ritual time: the day of the new moon?

KTU’s reading ḫkm is uncertain. TU reads ḫkr/m. In the extant texts kmm ‘ditto’ most often follows ḥlmm (KTU 1.41.29, 39; 1.46.15; 1.109.28; 1.163.8), but is also found with ʿlm (KTU 1.49.7; 1.50.6), ḫlml (KTU 1.132.21, 24) and ʾblm (KTU 1.148.11 [x4], 12 [x2]). In KTU 1.163.8 (as well as, perhaps, KTU 1.50.8) kmm is in close proximity to ʿyr[m], though admittedly kmm precedes. Is it possible that the reading ḫkm is a misreading of ḫrm (the first two wedges of r being lost in the lacuna)? We might, then, have an instruction for repeated sacrifice.

Cf. KTU 1.109.11.

Nowhere else is kmm preceded by the letters kl. In KTU 1.107.14, however, we find kmm . l kl [.] mǎp[r.

Cf. Heb. יָדַע. ymm occurs in KTU 1.5.113.13, 27 in the phrase ymm . w lk, which de Moor (ARTU, p. 75) translates ‘Be horrified, but go!’ In the light of the th in the following line, there is a temptation to restore lk to the text.

Or ‘he will depart’; the imperfect prefix may be lost in the lacuna.

From dr ‘to sow’; the form mdr’ is found in KTU 1.23.69, 73. I take the h suffix to be h locale, though it is of course possible that we have a pronominal suffix.

$ps$ is preceded by only one word ending with b in the whole Ugaritic corpus: ‘rb. The phrase ‘rb $ps$ occurs at KTU 1.15.V.18; 1.41.47; 1.46.9; 1.87.52, 56; 1.112.9; 1.119.4, 23; 1.132.27; 1.146.8(?). The weight of evidence seems to support the restoration offered above, and may also help clarify l. 2 and the possible reference to the day of the new moon (see n. 1). Both of these ritual times occur together (e.g. KTU 1.41.47-48).
### Index of Texts in KTU Sequence

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