

**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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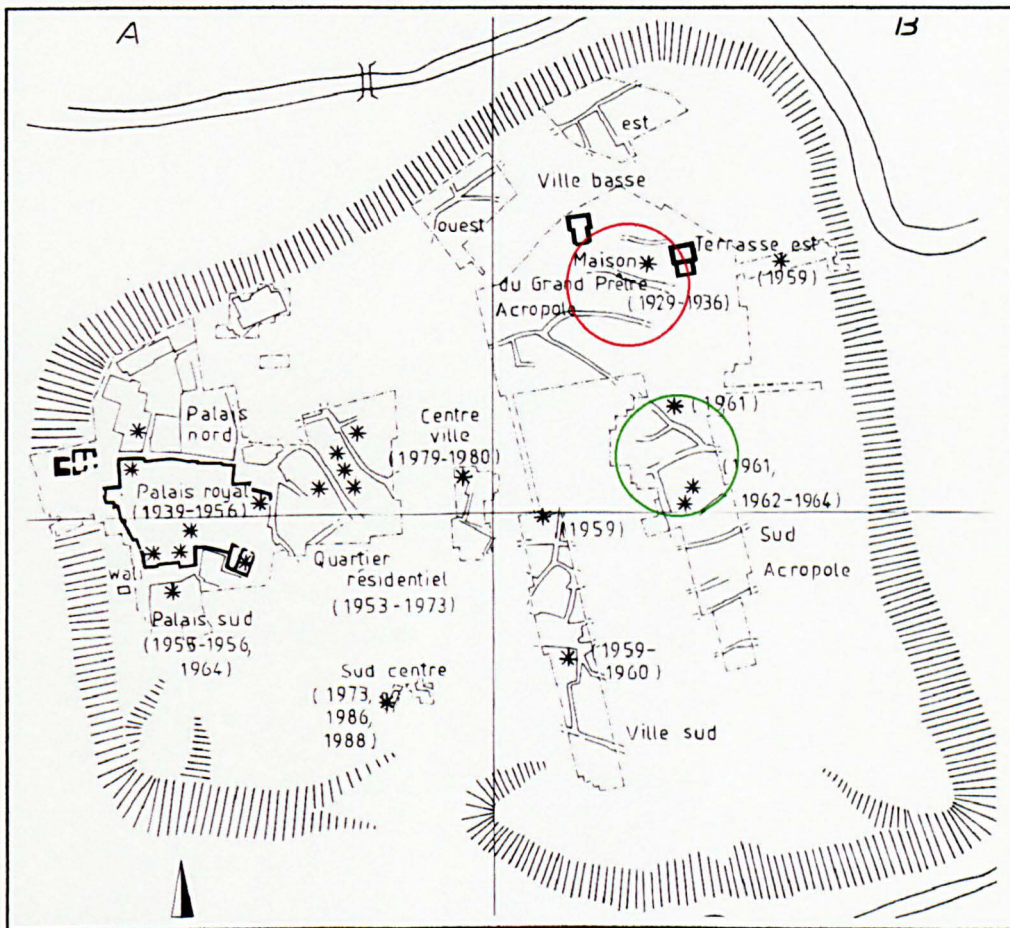


Figure 1. *The 'Prime Contexts'*  
 with the general vicinities of GP circled in red and PH circled in Green  
 (Adapted from the plan published as Figure 2 in TEO, I, p. 6)



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### Annexe 1

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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)

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.<sup>1</sup> 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<sup>2</sup> 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,<sup>3</sup> 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 Ilimilku 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

<sup>1</sup> For example, the treatment of *KTU* 1.23 provided by J.I. Trujillo, 'The Ugaritic Ritual for a Sacrificial Meal Honouring the Good Gods' (unpublished PhD dissertation, Johns Hopkins University, 1973).

<sup>2</sup> 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 *Rpum* texts (*KTU* 1.20–1.22).

<sup>3</sup> From the literature review supplied in Chapter 1.

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.<sup>4</sup> 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 findspot. 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 findspot, 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

<sup>4</sup> 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:	<b>Divine Names</b>
Element 2:	<b>Personal Names</b>
Element 3:	<b>Geographical Names</b>
Element 4:	<b>Cultic Jargon</b>
Element 5:	<b>Cultic Commodities</b>
Element 6:	<b>Cultic Locations</b>
Element 7:	<b>Cultic Times and Events</b>
Element 8:	<b>Cultic Personnel</b>
Element 9:	<b>Cultic Actions</b>

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'l ugrt* (e.g. KTU 1.46.16). Applying the rule that all DNs are indicated using a blue box highlight (e.g. b'l), 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'l ugrt*), results in the combined representation *bt b'l ugrt*. What this combination of colours graphically illustrates is that *b'l 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'l 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<sup>5</sup> 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.

<sup>5</sup> See the explanation of Column I in Chapter 5 of the main body (p. 190).

3. The GP Archive

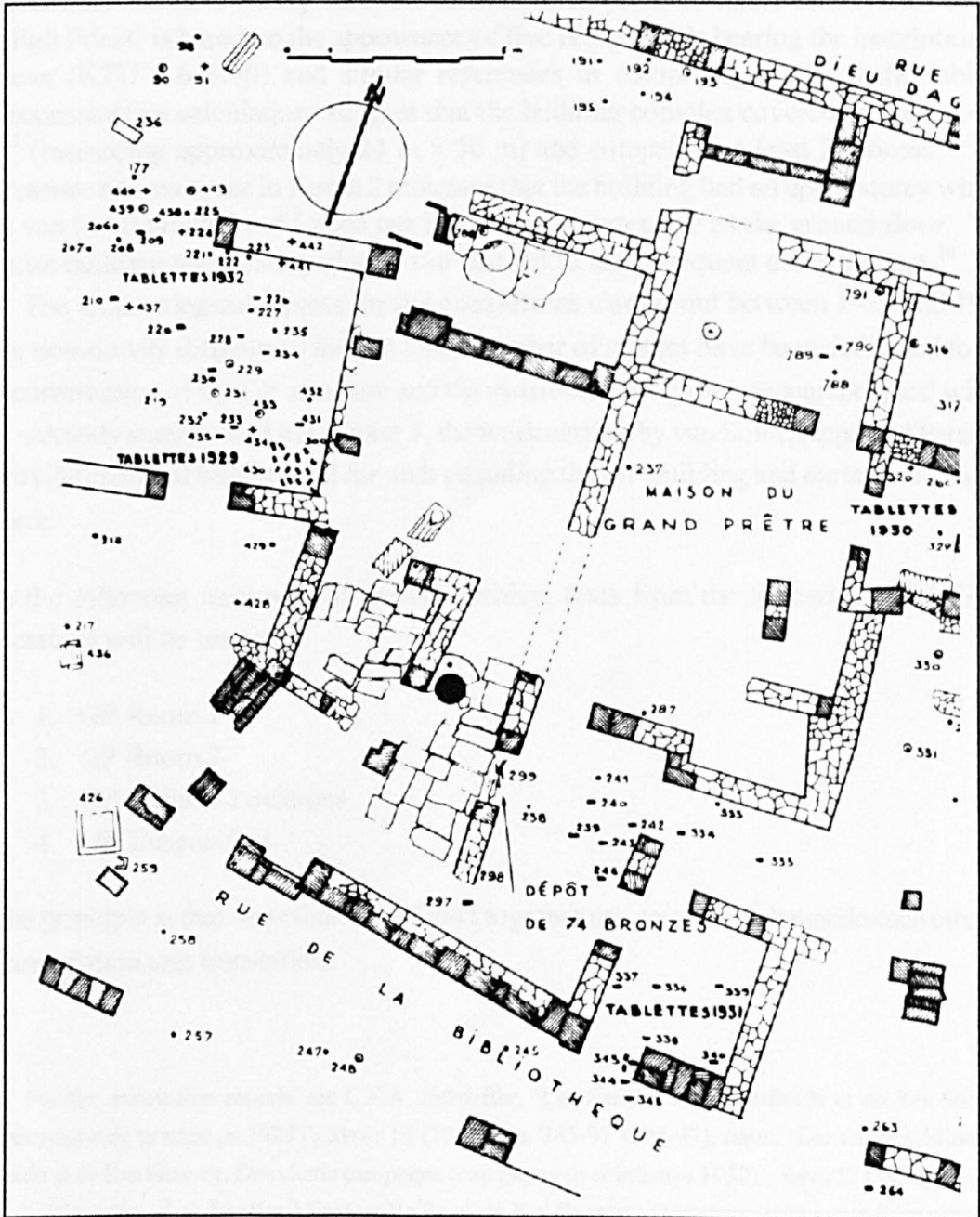


Figure 2. The GP Archive  
(A reproduction of the plan published as Figure 7 in TEO, I, p. 25)

Excavated between 1929 and 1932, the ‘house of the High Priest’ occupies a central position on Ugarit’s Acropolis mound.<sup>6</sup> Originally identified as a ‘library’ by Schaeffer,<sup>7</sup> 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 *rb khnm* (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 m<sup>2</sup> (measuring approximately 24 m × 30 m) and comprised at least 24 rooms.<sup>8</sup> The presence of a staircase in Room 2 indicates that the building had an upper storey which, as van Soldt pointed out,<sup>9</sup> need not have been as extensive as the ground floor. The entire building was destroyed by a fire that led to its subsequent abandonment.<sup>10</sup>

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.

<sup>6</sup> For the excavation reports see C.F.A. Schaeffer, ‘Les fouilles Minet-el-Beida et de Ras Shamra (campagne de printemps 1929)’, *Syria* 10 (1929), pp. 285-97 (294-97); *idem*, ‘Les fouilles Minet-el-Beida et de Ras Shamra: Deuxieme campagne (campagne de printemps 1930)’, *Syria* 12 (1931), pp. 1-14 (6-7, 14); *idem*, ‘Les fouilles Minet-el-Beida et de Ras Shamra: Quatrieme campagne (campagne de printemps 1932)’, *Syria* 14 (1933), pp. 93-127 (112-27); *idem*, ‘Les fouilles de Ras Shamra: Sixieme campagne (campagne de printemps 1934)’, *Syria* 16 (1935), pp. 141-76 (147, 157-58). See also J.C. Courtois, ‘L’architecture domestique à Ugarit au Bronze Récent’, *UF* 2 (1979), p. 111.

<sup>7</sup> Schaeffer, ‘Les fouilles Minet-el-Beida et de Ras Shamra: Deuxieme campagne’, p. 6.

<sup>8</sup> Van Soldt, *SAU*, p. 213.

<sup>9</sup> Van Soldt, *SAU*, p. 213.

<sup>10</sup> Schaeffer, ‘Les fouilles Minet-el-Beida et de Ras Shamra (campagne de printemps 1929)’, p. 295; *idem*, ‘Les fouilles Minet-el-Beida et de Ras Shamra: Troisieme campagne (campagne de printemps 1931)’, *Syria* 1932 (1932), pp. 1-24 (24).



## a. GP Room 1

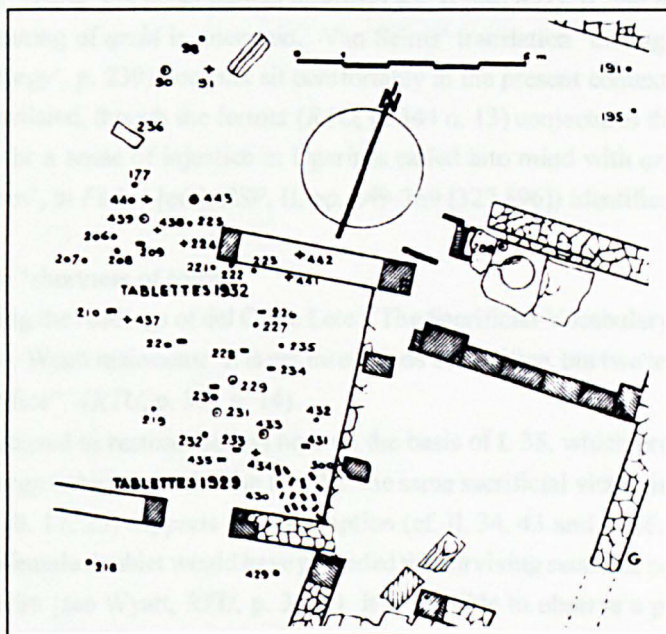


Figure 3. GP Room 1 (detail from map appearing as Fig. 2, p. 5)

## KTU 1.23.1-29

Excavation number: RS 2.002  
 Find location: GP Room 1  
 Point topographique: 209 (TEO, I, p. 26; SAU, p. 536)  
 Depth: Unspecified  
 Genre: Myth, incantation

## Transliteration

- 1 *iqra* . *ilm* . *n'* [mm ]  
*w ysmm* . *bn* . šp[ ]  
*ytnm* . *qrt* . l 'ly[ ]  
*b mabr* . špm . yd[ ]r  
5 *l rišhm* . w yš[ ]xm  
*lhm* . *b lhm* . ay . w šty . *b hmr* *yn ay*  
*šlm* . *mlk* . šlm . *mlkt* . 'rbm . w *tnnm*
- 
- mt* . w šr . ytb . dbh . hṭ . tkl . bdh  
*hṭ* . ulmn . yzbrnn . zbrm . gpn  
10 *yšmdnn* . šmdm . gpn . yšql . šdmth  
*km gpn*
- 
- šb'd* . *yrgm* . 'd . w 'rbm . t'nyn



<sup>8</sup> 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.

<sup>9</sup> 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 Karzibil.

<sup>10</sup> Literally ‘shortness of spirit’.

<sup>11</sup> 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).

<sup>12</sup> 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.

<sup>13</sup> See Wyatt (*RTU*, p. 345 n. 17) for a discussion of the significance of donkeys in Ugarit and elsewhere. The reading ‘r 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.

<sup>14</sup> Attempts have been made to identify *yman* and ‘*rmt*’ as TNs: see Astour (‘Place Names’, p. 352) for *yman* (cf. KTU 1.4.I.43); for ‘*rmt*’, which has been ‘corrected’ to read *trmn*, a district within the kingdom of Ugarit, see Caquot (‘Un sacrifice expiatoire’, p. 206).

<sup>15</sup> KTU’s transcription *a[[x]]t* is uncertain, having been read originally as *ntt*. 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*

Excavation number: RS 1.003 + RS 2.[005]  
 Find location: RS 1.003: GP Room 1  
 RS 2.[005]: GP  
 Point topographique: RS 1.003: 300 (*TEO*, I, p. 16; *SAU*, p. 532)

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 *b yrh* . [riš yn . b ym . ḥdt]  
 šmtr . [utkl . l il . šlmm]
- 
- b ilt* 'šrt . yrthš . mlk . brr  
*b arb* 't . 'šrt . riš . argmn
- 5 *w tn* šm . l [ b'lt . bhtm . 'šrm . l inš ]  
 ilm . w š d[d . ilš . š . ilhm . mlk]  
*ytb* . brr [ . ] w [ mhy ] x [ w qra ]  
*ym* . [ ' ] lm . y [ rb t ]  
 k 'gml [ . ] xs . w [ . ] x x [ dqt ]
- 10 *w yn* [ t . q ] rt . y 'd [ b l 'nt ]  
 w al [ p . š l ] il . w b u [ rbt ]  
*yt* k . gdl . ilhm . t [ kmn . w šnm ]  
 dqt [ . ] ršp . < dqt > šrp . w š [ lmm . dqt ]  
 ilh [ . ] alp . w š [ . i ] lhm . gd [ lt . ilhm ]
- 15 *b l* [ . ] š . atrt [ . š . tk ] mn [ . ] w [ šnm . š ]  
 'nt š [ . ] ršp . š [ . dr . il . w phr . b' l ]  
 gdl . šlm [ . gdl . w b urm . lb ]  
 rmt ilh [ m . b' lm . w mlu . dt . w ]  
 ksm . tlm . [ mlu . w ] m' r [ b ]
- 20 *d yqh* [ . ] bt [ . ml ] k . dbh . [ šmn . mr ]  
 šmn . rqh [ . ] nbt . mtm [ . w ynt . qrt ]  
*w tn* . ḥtm <sup>1</sup> . w b gr . arb [ ' . 'šr ]  
 kdm . yn . prs . qmh . m [ 'lt ]  
 mdbht bt . ilt . 'sr [ m . l špn . š ]
- 25 *l g* lmt . š . w l [ l yrh ]  
 gd [ lt ] . l nkl [ . gdl . l b'lt . bhtm ]  
 'š [ rm . ] l inš [ . ilm . gdl ]  
 il [ hm . ] dqt . š [ pš . gdl . rš ]  
 [ p . ] šrp [ . ] w š [ mm . kmm . dqt ]
- low.e.  
 30 [ i ] lh . gdl [ . ilhm . gdl . il ]  
 [ d ] qt . tkmn . w . š [ nm . dqt ]
- rev.  
 [ ilt . ] bt . dqt . b [ nbk . šrp . w ]



- [šlmm .] kmm . gdl . l b[<sup>1</sup> . spn]  
 d[qlt] . l . spn . gdl . l [ b<sup>1</sup> ]  
 35 u[grt] . š . l . i[l]ib . ġ[ rt]  
 w [‘]šrm . l . ridn[ tltm . pamt ]  
 w [b]t . b<sup>1</sup>lt . bt[m] rmm . w . ‘ly]  
 [m]dbht . b . hms [ . bt . i ] . tq1 . ks]  
 [p .] kbd . w . db[h . k/p ]  
 40 l . atrt . ‘šrm [ . l inš . ilm ]  
 [t]b . mdbh . b<sup>1</sup> . gd[lt] . l b<sup>1</sup>l]  
 dqt . l . spn . w dqt [ . l b<sup>1</sup> . ugrt ]  
 tn . l . ‘šrm . pamt . š[ ]  
 š . dd . šmn . gdl . w . [mlk] . brr]  
 45 rgm . ytb . b . dt . tn . [dd . šmn]  
 ‘lyh . gdl . rgm . yt[b . mlk] . brr]  
 b . š[b]’ . šbu . špš . w . hl ym . ‘[r]b . [š]pš  
 w [ . hl ]mlk . w [ . ] b . ym . hdt . tn . šm  
 l . [‘ttr]t
- 
- 50 id [ . yd]bh . mlk . l . prgl . sqrn . b . gg  
 ar[b]’ . arb’ . mht . azmr . bh . š . šr[p]  
 al[p .] w . š . šlmm . pamt . šb’ . k lbh  
 yr[gm .]mlk . šbu . špš . w . hl . mlk  
 w . l[bš]n . spm . w . mh[ pn]h . t[t]tbn  
 55 b . b[t] . w . km . it y[šu . l .] šmm . yd[h]

<sup>1</sup> *t* written as an encircled ‘.

### Translation

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

On the thir[teenth (day) the king is to wash himself (to be) purified.<sup>3</sup>]

On the four[teenth (day), the first of the tributes:<sup>4</sup>]

- 5 then two rams to [the goddess of the temples<sup>5</sup>; a pair of birds to the companions]  
of the gods<sup>6</sup>; and a ram (and) a ja[r (of oil) to Ilsh<sup>7</sup>; a ram to the divine ones. The  
king  
will sit, purified and [washed<sup>8</sup> ] [and declare]  
the day. [Sub]sequently he is to en[ter ]  
As a gift [ ] and [ ] [ two ewes]  
10 and a to[wn pig]eon is to be off[ered to Anat;]  
and an o[x (and) a ram to] El; and by the ope[ning<sup>9</sup>]

- he will pour (out a libation)<sup>10</sup>; a cow (to) the gods; (to) Th[kmn and Shnm,]  
 a ewe; (to) Resheph, <a ewe>; as a holocaust and as a p[ea]ce-offering<sup>11</sup> two ewes]  
 (to) *ilh*<sup>12</sup>. An ox and a ram [(to) the di]vine ones; a c[ow (to) the gods];
- 15 (to) Baal, a ram; (to) Athtrt, [a ram; Thk]mn and [Shnm, a ram;]  
 (to) Anat, a ram; (to) Resheph, a ram; [(to) the Generation of El and the Assembly  
 of Baal,]  
 a cow; (to) Shalim, [a cow. And at midday in the robing-]  
 room of the god[s (and) lords<sup>13</sup> and full goblets and]  
 thirty [full]<sup>14</sup> cups. [And] as an offer[ing]
- 20 that he is to take to the royal sanctuary: an offering [of myrrh-oil,]  
 perfumed-oil, honey (as) a gift [and a (pair of) town pigeon(s)]  
 in two baskets. And in/at the libation site<sup>15</sup> four[teen]  
 jugs of wine, a measure of flour on the st[eps of]  
 the altar of the sanctuary of the goddess. A pair of bird[s to Saphon; a ram]
- 25 to the Damsel; a ram and to [ to Yarih;]  
 a co[w] to Nikkal; [a cow to the Goddess of the Temples;]  
 [two birds] to the Companions [of the Gods; a cow]  
 (to) the div[ine ones;] a ewe (to) Sh[apsh; a cow (to) Resh-]  
 [eph.] As a holocaust and a pea[ce-offering, ditto]<sup>16</sup> (a cow). Two birds]
- low.e.
- 30 (to) [i]lh; a heifer (to) the divine ones; a heifer (to) El/the divine ones<sup>17</sup>;]  
 [a e]we (to) Thkmn and S[hnm; a ewe]
- rev.
- [(to) the goddess of the temple; two ewes at [the spring, a holocaust and]  
 [a peace-offering;] ditto (two ewes). A heifer to Ba[al Saphon;]  
 a e[w]e to Saphon; a heifer to [Baal]
- 35 of U[ga]rit; a ram to I[l]ib; [ ;]  
 and two [bi]rds; to Ridn<sup>18</sup> [ thirty times]  
 And (in) the [sanc]tuary of goddess of the [great] templ[es, and upon]  
 [the a]ltars. On the fifth day [in the sanctuary of El: a shekel of sil-]  
 [ver] as a *kbd* offering<sup>19</sup> and a sacrific[ice ]]
- 40 to Athirat; two birds [to the companions of the gods]  
 Return to the altar of Baal. A hei[fer to Baal;<sup>20</sup>]  
 a lamb to Saphon; and a lamb [to Baal of Ugarit.]  
 twenty-two times a ram [ ]  
 a ram, a jar of oil, (and) a cow. And [the purified king]
- 45 will reply with an announcement. On the sixth (day) two [jars of oil]  
 (will be) raised up, (and also) a heifer. [The purified king] will repl[y] with an  
 announcement.  
 On the se[ve]nth (day) as the sun sets, the day is desacrilised, at [s]un-s[e]t  
 so too the king [is desacrilised]. And in the day of the new moon two rams  
 to [Athtar]t.



- 
- 50 When the king [is to sac]rifice to *prgl sqrn*<sup>21</sup> on the roof  
with fo[u]r and four dwellings of foliage<sup>22</sup> on it: a ram as a holoc[aust],  
an o[x] 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[re]s[s] him in fine clothes, and he will wash his [face]. They will  
return/reinstall<sup>23</sup> him
- 55 to/in (his) sanctu[ary] and when he is there, he will [lift] [his] hands [to] heaven.

### Notes

<sup>1</sup> Also attested at KTU 1.87.1 and 4.182.32, *yrh riš yn* 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.

<sup>2</sup> On the nature and function of the *šlmm* offering see: de Tarragon, *Le culte à Ugarit*, p. 64; Xella, *TRU*, pp. 39-46; del Olmo Lete, ‘The Sacrificial Vocabulary of Ugarit’; *idem*, *CR*, pp. 36-38; J.C. de Moor, ‘The Peace-Offering in Ugarit and Israel’, in *Schrift en uitleg* (FS Gispen; Kampen, 1970), pp. 112-17; B. Janowski, ‘Erwägungen zur Vorgeschichte des Israelitischen Š<sup>c</sup>LAMIM-Opfers’, *UF* 12 (1980), pp. 231-59.

<sup>3</sup> Perhaps related to Heb. בָּרַיַר, washing to a state of *brr* 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’.

<sup>4</sup> Or perhaps ‘first/beginning of the offerings’ or ‘offerings of the first(fruits)’. Del Olmo Lete speculates that *riš argmn* ‘refers to the same rites of firstfruits that give the month its name, *riš yn*, 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 *argmn* carries the meaning ‘purple’, which seems inappropriate in the present context. On the meaning of *riš argmn* see J. Sanmartín, ‘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.

<sup>5</sup> 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.

<sup>6</sup> Literally translated as ‘the men of the gods’, *inš 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 *l* 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 *inš ilm* as a reference to divine beings.

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

<sup>8</sup> *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.

<sup>9</sup> 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] ap[erture]’; de Moor (*ARTU*, p. 160) proposes ‘lattice’.

<sup>10</sup> For discussion see Wyatt, *RTU*, p. 350 n. 19.

<sup>11</sup> 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.

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

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

<sup>14</sup> KTU restores *ksm . iltm* . [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 *dt̄t* instead of erroneous *dt̄t̄*.

<sup>15</sup> 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).

<sup>16</sup> 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-nu-ti-ma* in the ritual texts of Emar.

<sup>17</sup> Note that KTU restores *il*] here, but at KTU 1.87.30 offers. *il[hm*

<sup>18</sup> 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. Loretz (‘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]).

<sup>19</sup> 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 [ql . ks] | p, ‘a correct shekel of silver’, receives support from *ql kbd* of KTU 3.1.20. It is possible, however, that *kbd* is the Ugaritic equivalent of Akk. *kubādu*. 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.

<sup>20</sup> Note that *KTU* restores l b’l . *špn* at KTU 1.87.45.

<sup>21</sup> De Moor (*ARTU*, p. 165 n. 58) considers *prql šqrn* to be the Ugaritic rendering of Sumerian PIRIG.GAL.NUN.GAL, a name of one of the legendary Seven Sages. According to de Moor, *prql* is a Semiticised form of Pirigalu, while *šqrn* is to be translated as ‘inhabitant of the Third Heaven’ (cf. Arab. *šāqūrah*).

<sup>22</sup> Most scholars follow de Moor in translating *azmr* as the Ugaritic equivalent of Heb. זְמוֹרָה ‘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 *mḫt azmr* are in some way connected with the cultic installations known from the Hebrew Sukkoth festival.

<sup>23</sup> The difficulty in deciding whether the root is *yḫb* or *ṭwb* makes either translation of *t[ṭ]ṭbn* 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 *k t'rb . 'ṭrt . ḫr . gb*  
*bt mlk . 'šr . 'šr . b gb . bt ilm*  
*kbkbm . [[x]] trmt .*  
*lbš [.] w ktn . ušpḡt*  
 5 *ḫrs . ṭlt . mzn .*  
*drk . š . alp . w ṭt*  
*šin . šlmm . šb' pamt*  
*l ilm . šb' . l ktr .*

-----  
*'lm . t'rbn . gtrm .*  
 10 *bt . mlk . ṭql . ḫrs .*  
*l špš . w yrḫ . l gtr .*  
*ṭql . ksp . ṭb . ap [.] w np[š]*  
*l 'nth . ṭql . ḫrs .*  
*l špš [.] w yrḫ . l gtr . ṭn*  
 15 *ṭql [.] ksp . ṭb . ap . w npš*  
*[l 'nth] . bt . alp . w š*

-----  
*[w l 'nt]m . l gtrm .*

-----  
*[ap . w np]š . l 'ntm .*

-----  
*[š . alp . l g]trm . dkrm .*

rev.

20 *[ap . w np]š . l 'ntm .*

-----  
*[x x x x] l slm*



-----  
 mlk[ . k ]hry . ylbš .  
 -----

mlk . ylk . lqh . ilm .  
 -----

atr . ilm . ylk . p'nm .  
 25 mlk . p'nm . ylk .  
 šb' pamt . l klhm .

### Translation

- 1 When Athtart of the Window<sup>1</sup> enters the alcove<sup>2</sup>  
 (in) the royal sanctuary: pour out a libation<sup>3</sup> into the alcove (in) the sanctuary of the  
 gods  
 of the stars. [[x]] offering<sup>4</sup>  
 (of) a garment and an *ušpġt*-robe;<sup>5</sup>  
 5 gold, three weights  
 of worship<sup>6</sup> (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<sup>7</sup> enter  
 10 the royal sanctuary: a shekel of gold  
 to Shapsh and Yarih; to Gthr  
 a shekel of choice silver; a snout and a lun[g]  
 to his Anat<sup>8</sup>; a shekel of gold  
 to Shapsh [and] Yarih; to Gthr two  
 15 shekels of choice [silver]; a snout and a lung  
 [to Anat]; (in) the sanctuary an ox and a ram.

-----  
 [and to the two Anat]s<sup>9</sup> (and) to the Gthrm  
 -----

[a snout and a lun]g to the two Anats  
 -----

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

rev.

- 20 [a snout and a lun]g to the two Anats  
 -----

[ ] to Shalim  
 -----



The king [ ]*hry*<sup>10</sup> will adorn  
-----

The king will go to fetch the gods.  
-----

25 The march of the gods; he will go by foot;  
the king will g[o] by foot  
seven times towards them all.

### Notes

<sup>1</sup> For a discussion of *ʾttrt hr* see E. Puech, ‘Le vocable d’ *ʾAttart hurri*—*ʾšrt hr* à Ugarit et en Phénicie’, *UF* 25 (1988), pp. 327-30.

<sup>2</sup> See de Tarragon, *Le culte à Ugarit*, pp. 98-112 (100); de Moor, *ARTU*, p. 169 n. 6. Del Olmo Lete, *CR*, p. 285, leaves *gb* untranslated, but speculates (n. 93) that ‘The *gb* could be the actual *bt ilm kbkbm* or part of it’. I prefer to understand *gb* as the equivalent of Heb. *גב*, ‘arch, vault’, the location into which a cult statue of Atthart of the Window was installed and where a libation was poured out (cf. next note).

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

<sup>4</sup> Literally ‘elevate’, from *√(w/y)m* ‘to be high’ (Gordon, *UT*, p. 483 §19.2311). The text is damaged here and readings differ. Note de Moor’s ‘marjoram of death’ (*ARTU*, p. 169), which requires the reading *z ʾtr mt*.

<sup>5</sup> A reading supported by KTU 1.92.25-26, where *ušpḡt* appears in parallelism with *pṯt(m)* ‘linen’ (cf. Heb. *רִצְצָה*). De Moor, ‘*ʾAtthartu* the Huntress (KTU 1.92)’, *UF* 17 (1985), pp. 225-30 (229), understands *ušpḡt* as ‘a piece of mail’, that is, a protective garment.

<sup>6</sup> *mzn . drk* is taken by Wyatt, *RTU*, p. 358 (following del Olmo Lete, *CR*, p. 286 [n. 97], who reads ‘standard weight’), to be a ‘commercial weight’ used by *drkm*, ‘traffickers’ (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 hippiatric 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 *drk* to *dkr* (‘male’), and have looked to l. 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.

<sup>7</sup> See Pardee, ‘RS 1.1005 and the Identification of the *gtrm*’.

<sup>8</sup> Here reading the *hapax* *ʾnth* along with del Olmo Lete, *CR*, p. 287. Perhaps, however, this is a variant form of the well-known DN *ʾnt*?

<sup>9</sup> Wyatt, *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).

<sup>10</sup> Either a damaged reference to DN *ušhry* (so Xella, *TRU*, pp. 22, 90) or a reference to a Hurrian garment (so de Moor, *ARTU*, p. 171).

## 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 ( <i>TEO</i> , I, p. 16; <i>SAU</i> , p. 532) RS 1.031: 300 ( <i>TEO</i> , I, p. 19; <i>SAU</i> , p. 533)
Depth:	RS 1.008: Unspecified RS 1.031: Unspecified
Genre:	Scribal exercise?, myth?

## Transliteration

1	<span style="border: 1px solid red;">yn</span> . <span style="border: 1px solid red;">iš[ryt]</span> <span style="border: 1px solid blue;">hlmr</span> <i>spr</i> . xxxk . šb 't <i>ghl</i> . <i>ph</i> . <i>tmnt</i> <i>nbluh</i> . <span style="border: 1px solid blue;">špš</span> . <i>ymp/z</i> [ ]
5	<i>hlkt</i> . <i>tdrq</i> . [ ] <span style="border: 1px solid blue;">špš</span> . <i>b 'dh</i> . <i>t</i> [ ] <i>atr</i> . <i>atrm</i> [ ] <i>atr</i> . <i>atrm</i> [ ] <i>išdym</i> . [ ]
10	<i>bk</i> . <i>m̄la</i> . <i>d</i> [ ] <i>udm 't</i> . <i>d</i> [ ] [ ] . <i>bn</i> . [ ] [ ]x[ ] ...

## Translation

1	Wine (from) Iš[ryt] <sup>1</sup> for the Lamp <sup>2</sup> Speak/message/count/celebrate <sup>3</sup> your <sup>4</sup> xxx seven <sup>5</sup> <i>ghl</i> <sup>6</sup> see/his mouth <sup>7</sup> eight flames <sup>8</sup> of Shapsh may they reach <sup>9</sup> [ ]
5	restless <sup>10</sup> she strode [ ] Shapsh to seek after him [ ] one march, two marches <sup>11</sup> [ ] one march, two marches [ ] legs <sup>12</sup> [ ]
10	weeping <sup>13</sup> fully [ <sup>14</sup> ] tears <sup>15</sup> [ ] [ ] son of [ ] [ ] [ ] ...

## Notes

<sup>1</sup> Cf. KTU 1.18.I.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.I.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*?

<sup>2</sup> 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 *aln*r (KTU 4.16.6). Another possibility is to take *l* as a prefix attached to *nr*, the common Semitic noun (cf. Heb. נֵר) usually translated ‘lamp’. It is interesting to note the epithet *nrt . ilm . špš* ‘Shapsh, lamp/luminary of the gods’ (KTU 1.2.III.15; 1.3.V.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—*lnrt* ‘for the Lamp/Luminary’—but in so doing, missed off the final letter? Indeed, shortening of divine names is not unknown: *lḫpn* is used occasionally instead of the more familiar *lḫpn . il . dpid* (KTU 1.1.II.18; III.6; 1.6.I.23; II.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 ll. 4 and 6 may offer some support.

<sup>3</sup> 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 ll. 2-3 (see n. 5) support *spr* I, while the references to marching in ll. 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 פִּיל (piel) carries the connotations ‘to celebrate, praise’; celebration and wine (l. 1) have a long and close association.

<sup>4</sup> The only occurrences of *spr* followed by a word ending *-k* are found in colophons to mythological texts: *spr ilmlk* ‘the scribe is Ilimilku’ (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 satiated with wine’ (KTU 1.17.II.20). It is impossible to offer a certain translation.

<sup>5</sup> *šb ‘t* may be translated as ‘satiety’ or as the numeral ‘seven’. Both options receive internal support: *yn* ‘wine’ (l. 1) makes the former translation possible, while the close proximity of *tmnt* ‘eight’ (l. 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.

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

<sup>7</sup> 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...’.

<sup>8</sup> At KTU 1.4.VI.23-33 *nblat* is used in parallelism with *išt*; accordingly the former is usually translated ‘flame(s)’.



<sup>9</sup> No instances of *mp-* are known in the Ugaritic lexicon. The same is true for *mz-*. I elect to read *mz-* as related to *mš'* 'to come to, to reach to, to arrive at'.

<sup>10</sup> At 1.96.1 the 'n 'evil eye' is described as *hlkt* 'vagabond' (see M.-L. Thomsen, 'The Evil Eye in Mesopotamia', *JNES* 51 [1992], pp. 19-32). The same meaning is also expressed in the Akkadian incantation text (CT 17.33.5: *īnu lemuttu*).

<sup>11</sup> The curious syntax is not unknown in other Ugaritic texts; cf. *išt . išt* 'one fire, two fires' (KTU 1.2.1.32).

<sup>12</sup> The meaning of *išd* 'leg' is certain. Note, however, the presence of *-ym* rather than the expected dual suffix *-m*.

<sup>13</sup> I take this to be a contracted form from *bky* 'to weep (for)'.  
<sup>14</sup> Unfortunately there are no other occurrences of *m* 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).

<sup>15</sup> *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 ḥd]t . sḥy . npš . t' w[ tn ]k bdm  
 [ šl]mm . tn šm . w alp . l [dg]n<sup>1</sup>  
 [ ]š . il š . b'l š . dgn š  
 [ 't]tr . w [.] 'tpt . gdl . spn . dqt  
 5 [ a]lp . 'nt . gdl . b ḥt mrm  
 [ i]l š . b'l š . atrt . š . ym š . b'l knp g  
 [dlt ]gdl . spn . dqt . šrp . w šlmm  
 [ a]lp . l b'l . w atrt . 'šrm . l inš  
 [ilm . gdl]t . l bbtm . gdl . 'rb špš w ḥl  
 10 [mlk . b ar]b't . [š]rt . yrthš . mlk . brr  
 [b ym . ml]at . yq[ln] . tn . alp . yrh . . 'šrt  
 [l b'l . s]pn . d[qt]m . w [yn]t qrt  
 [w mtntm . w š . ] l rm[š . ] kbd . w š  
 [l šlm . kbd . al]p w š . [l] b'l . spn  
 15 [dqt . l spn . šrp] . w šlmm . kmm  
 [w b bt . b'l . ugr]t kbd]m . w npš



[ilib . gdl . il . § . b]‘[l . ] § . ‘nt . spn

...

rev.

(about 17 lines almost entirely broken away)

up.e.

[            ]w np[§            ]<sup>2</sup>

<sup>1</sup> Lg. [sp]n, [‘]nt?

<sup>2</sup> The fragment RS 1.1009 [A] (= CTA 36a [Alpha]) = KTU 7.41 can probably not be joined with RS 1.1009.

### Translation

- 1 [ on the day of the new moo]n, sprinkle(?) a lung to the Hero,<sup>1</sup> and [a pair] of  
livers  
[            pe]ace offering; a pair of rams and an ox to [D]N<sup>2</sup>  
[            ], a ram; (to) El, a ram; (to) Baal, a ram; (to) Dagan, a ram;<sup>3</sup>  
[            Ath]tar; and (to) ‘*thpl*, a cow; (to) Saphon, a ewe;  
5 [            a co]w; to Anat, a cow. On (the) third (day): (young) animals<sup>4</sup>  
[            E]l, a ram; (to) Baal, a ram; (to) Athirat, a ram; (to) Yam, a ram; (to)  
Baal *knp*<sup>5</sup>, a c-  
[ow; <(to) DN,><sup>6</sup>] a cow; (to) Saphon, a ewe; as a holocaust and a peace offering  
[<ditto (a ewe)><sup>7</sup>. An o]x to Baal; and (to) Athirat, a pair of birds; to the  
companions  
[of the gods, a co]w; to *Bbtm*, a cow. At sunset: then [the king] is desacrilised,  
10 On the fou]rteenth (day) the king will wash himself pure.  
[On the day of full]ness<sup>8</sup>, it will be off[ered:] two oxen (to) Yarih; ten (shekels of  
silver)/a libation  
[to Baal Sa]phon: two e[w]es and a town [pige]on;  
[and a loin(-offering) and a ram to Rmsh; and a liver and a ram  
[to Shalim; the liver of an o]x and a ram [to] Baal Saphon;  
15 [a ewe to Saphon; as a holocaust] and a peace offering, ditto (a ewe).  
[And in the sanctuary of Baal of Ugar]it: two liv[er]s and a lung (to)  
[Ilib; a cow (to) El; a ram (to) B]aa[l;] a ram (to) Anat Saphon  
...  
rev.  
(about 17 lines almost entirely broken away)  
up.e.  
[            ] and a lun[g<sup>9</sup>            ]



## Notes

<sup>1</sup> The term *l'(y)* 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.I.8, 15, 20; V.20; 1.16.I.24; VI.15, 42, 54, 59). However, Wyatt has challenged these established interpretations by arguing that *l'* 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 *l'* also appears in the colophons to two mythological texts (KTU 1.4.VIII.49; 1.6.VI.57). In these instances *l'* is to be understood as 'sacrificer' (cf. n. 1 of my treatment of KTU 1.39 [p. 15, above]). The term *l'(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).

<sup>2</sup> Here accepting *KTU*'s restoration with caution.

<sup>3</sup> 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.

<sup>4</sup> Here following the reading of Caquot, de Tarragon and Cunchillos, *TO*, II, p. 165, despite the objections offered by del Olmo Lete, *CR*, p. 279 n. 71. Cf. *mrm* at KTU 1.12.I.11, where the meaning of *mrm* is uncertain; see Wyatt, *RTU*, p. 162 n. 5 for the various readings.

<sup>5</sup> *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 Cunchillos, *TO*, II, p. 165 n. 81, read *knp* as a GN. Given Baal's role in breaking the wings of Yaṭīpan in KTU 1.19, perhaps *b'l knp* should be seen as a DN, an epithet commemorating Baal's beneficent intervention?

<sup>6</sup> Is there enough room for a DN here? El, perhaps?

<sup>7</sup> My proposed reconstruction. *kmm* often follows *šlmm*.

<sup>8</sup> The longest day? Perhaps this is why Yarīh, the moon deity, receives such a (relatively) large offering?

<sup>9</sup> If the reconstruction of *np[š]* is accepted, there are two probable reconstructions. Of the seven times that *npš* is preceded by *w* two are linked with *kdm* (*kdm* [...] *w npš*) 'a jug and a lung' and three are joined with *ap* (*ap* [...] *w npš*) '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)

*Transliteration*

1 *il spn*  
*ilib*  
*il*  
*dgn*  
 5 *b'l spn*

*Translation*

The gods of Saphon  
 Ilib/the god of the ancestor  
 El  
 Dagan  
 Baal (of) Saphon



	<b>b 'lm</b>	Baal
	<b>b 'lm</b>	Baal
	<b>b 'lm</b>	Baal
	<b>b 'lm</b>	Baal
10	<b>[b] 'lm</b>	[B]aal
	<b>[b'l]m</b>	[Baa]l
	<b>[arš] w šmm</b>	[Earth] and Heaven <sup>1</sup>
	<b>[ktr]t</b>	[The Kothar]ot <sup>2</sup>
	<b>[yrh]</b>	[Yarih]
15	<b>[špn]</b>	[Saphon]
	<b>[ktr]</b>	[Kothar]
	<b>[pdry]</b>	[Pidray]
low.e.		
	<b>[ 'tr]</b>	[Athtar]
rev.		
	<b>[ğrm w 'mqt]</b>	[Mountains and Valleys]
20	<b>[atr]</b>	[Athirat]
	<b>[ 'nt]</b>	[Anat]
	<b>[šp]š</b>	[Shap]sh
	<b>[a]ršy</b>	[A]ršiy
	<b>[u]šhry</b>	[U]šhry
25	<b>[ 'ttr]</b>	[A]thtar
	<b>il t 'dr b 'l</b>	The gods who help Baal
	<b>ršp</b>	Resheph
	<b>ddmš</b>	Didmash
	<b>phr ilm</b>	The Assembly of the Gods
30	<b>ym</b>	Yam
	<b>utht</b>	Uthht/the Censer <sup>3</sup>
	<b>knr</b>	Kinnar/the Lyre <sup>4</sup>
	<b>mlkm</b>	Milkom/the (deified) kings <sup>5</sup>
	<b>šlm</b>	Shalim <sup>6</sup>

## Notes

<sup>1</sup> Restorations are supported by KTU 1.148. Del Olmo Lete, *CR*, p. 78, suggests that *arš w šmm* along with *ğrm 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'.

<sup>2</sup> Cf. KTU 1.19.II.35. See D. Pardee, 'Kosharoth', in *DDD*, cols. 915-17.

<sup>3</sup> See Nougayrol, 'Textes suméro-accadiens', in *Ugaritica*, V, pp. 42-64 (58).

<sup>4</sup> Nougayrol, 'Textes suméro-accadiens', p. 321, identified the *knr* as divinised 'Lyre' on the basis of *il is zannaru*. Cf. N. Wyatt, 'Kinnaru', in *DDD*, cols. 911-13. KTU 1.65, a text that apparently lists divinised objects and attributes, might offer additional support for this interpretation.

<sup>5</sup> See E. Peuch, 'Milcom', in *DDD*, cols. 1076-80. Del Olmo Lete's view (*CR*, p. 81) is that the *mlkm* were 'divinized kings'.

<sup>6</sup> The vocalization is debatable, and 'Shalem' is certainly possible. See H.B. Huffmon, 'Shalem', in *DDD*, cols. 1428-31.

*KTU 1.48*

Excavation number: RS 1.019  
 Find location: GP Room 1  
 Point topographique: 300 (*TEO*, I, p. 18; *SAU*, p. 532)  
 Depth: Unspecified  
 Genre: Ritual, list (sacrifices)

*Transliteration*

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

1 [xxx] 'šrm  
 [xx] tph b'l  
 [t]t . 'šrm  
 [l] b'lt btm  
 5 tlt šxn . l . dgm  
 xxx . pixxn  
 tpš . šn't[ . ]yqš  
 tr . b išt  
 b'lh . št[x]  
 10 hqrm . px xxxrt  
 tn[ xxxxx]l rd[x]  
 aht . hm[xxx] tn  
 b ym . dbh . tph[ . b'l]  
 15 aht . l . mzy . bn x[ ]  
 aht . l . mkt . gr[ ]  
 aht . l . 'ttrt . š[d]  
 arb' . 'šrm

low.e.

gt . trmn  
 20 aht slhu

rev.

[ b]rr  
 [ ]  
 [ ]  
 [ ]  
 25 [ ]



[            ]  
 [            ]t  
 [            ]  
 [            ]  
 30 [            ]  
 [            ]  
 [            ]  
 [            ]  
 [            ]t  
 35 [            ]x  
 [            ]m

up.e.

[            ]x  
 [     ] . x[     ]w nps[     ]x

*Translation*

- 1 [ <sup>1</sup> ] birds  
 [the sacrifice<sup>2</sup> of] the family of Baal<sup>3</sup>  
 [th]ree birds  
 [to<sup>4</sup>] goddess of the great temples  
 5 three ... to Dagan  
 ... ..  
 one *tpš šn* 't [     ] game bird  
 one *tr bišt* bird/bull in the fire<sup>5</sup>  
 B'lh/his Baal<sup>6</sup> place[     ]  
 10 *hqrn*<sup>7</sup>...to Athirat<sup>8</sup>  
 two[     ] for Rd[mn<sup>9</sup>]  
 One in the chap[el<sup>10</sup> ] two  
 On the day of sacrifice of the family of [ Baal]  
 15 one for the libation of [     ]  
 one for the offering<sup>11</sup> of the [divine<sup>12</sup>] mountain  
 one to Athtart of the fie[ld]  
 four birds

low.e.

the farm of Thrmn<sup>13</sup>

- 20 one, Slhu

-----

rev.

[            ] pu]rified  
 [            ]  
 [            ]



	[		]
25	[		]
	[		]
	[		]
	[		]
30	[		]
	[		]
	[		]
	[		]
35	[		]
	[		]
up.e.	[		]
	[	] [snout] and a lung <sup>14</sup> [	]

### Notes

<sup>1</sup> Insert <tn .> ‘a pair’ or <tl .> ‘three’ (cf. l. 3)? Del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 (= *CR*, p. 89), proposes [spr.?<sup>2</sup>], and translates ‘[Bookkeeping record] of birds’.

<sup>2</sup> Perhaps restore text to [dbh]? Cf. l. 14.

<sup>3</sup> Apparently, *tpḥ* represents a variant form of *šph*, which is attested at KTU 2.47.13, with the meaning ‘dynasty (i.e. royal family)’, and KTU 1.16.I.10, 21, and so on, || *bn* ‘son’. Del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 (with n. 28) (= *CR*, p. 89 [with n. 8]), reads *b’l* as a royal title here, drawing attention to the empirical meaning of *tpḥ/šph* at KTU 1.14.I.24 (|| *bt*, l. 7).

<sup>4</sup> D. Pardee, ‘Troisième réassemblage de RS 1.1019’, *Syria* 65 (1988), pp. 173-91 (178, 186), suggests reading [š l]. On the basis of the reading referred to in n. 1 (above), however, del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 n. 29 (= *CR*, p. 89 n. 9), rejects this interpretation—for him, the presence of a š, ‘sheep’, would be problematic in a record of birds.

<sup>5</sup> De Tarragon’s translation in *TO*, II, p. 168 n. 89, reads: ‘a bull that his master placed on the fire’. A different approach is adopted by Pardee, ‘Troisième réassemblage’, p. 188, and P. Xella, ‘KTU 1.48 e la tariffa punica di Marsiglia’, *Rivista di studi fenici* 12 (1984), pp. 165-68 (168), who see ll. 7-8 as a reference to two unidentified types of birds with feminine adjectives.

<sup>6</sup> The interpretation of *b’lh* is disputed. Cf. KTU 1.2.I.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 *b’lh* 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 *b’lh* in his list of DNs, and that del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 328 (= *CR*, p. 89), translates ‘whose owner put’.

<sup>7</sup> 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 *hqrn* refers to an unidentified type of plant that ‘sweetens’ wild birds for offering.

<sup>8</sup> Del Olmo Lete, *CR*, p. 89 n. 12, speculates as to the suitability of the restoration [l at]rt. Cf. Pardee, ‘Troisième réassemblage’, pp. 182, 188.

<sup>9</sup> The restoration to rd[mn] 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 rdmn as a DN rests on the disputed interpretation of prdmn at KTU 1.3.1.2. If the reading is accepted as copulative p + rdmn, DN rdmn 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 rdmn belonged to the divine entourage, tḫ b’l. The name rdmn may be compared with Gk. Rhadamanthys. See Wyatt, *RTU*, p. 70 n. 1, for bibliography.

<sup>10</sup> The restoration ḫm[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 ḫmn as a structure related to the sacrificial cult and royal divination—perhaps a palace chapel. See del Olmo Lete, *CR*, p. 32.

<sup>11</sup> 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.

<sup>12</sup> Del Olmo Lete’s speculative restoration based on KTU 1.3.III.29 (btk ḡry il ṣpn); see del Olmo Lete, ‘The Offering Lists and the God Lists’, p. 329 n. 34 (= *CR*, p. 90 n. 15).

<sup>13</sup> 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 slḫu 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 slḫu. The reference to gt may help to establish some kind of royal association with trmn; cf. p. 245, below.

<sup>14</sup> 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.

### KTU 1.49

Excavation number: RS 1.022  
 Find location: GP Room 1  
 Point topographique: 300 (*TEO*, I, p. 18; *SAU*, p. 532)  
 Depth: Unspecified  
 Genre: Ritual, list (sacrifices)

### Transliteration

...  
 1 [ ] . xx[ ]  
 [ ] t . ṣ l i [ ]  
 [ ] a ] trt . ṣ l [ ]  
 [ ] ṣ r l pdr [ ]  
 5 ṣ in aḫdh [ ]  
 l ‘trt [ ]  
 ‘lm . kmm [ ]

### Translation

...  
 [ ] [ ]  
 [ ] ; a ram to the go[ddess] [ ]  
 [ ] A]thirat; a ram to [ ] [ ]  
 [a b]ird to Pdr<sup>1</sup>[ ]  
 a sheep; at once/together[ ]  
 to Athtart[ ]  
 eternity, ditto[ ]



	w b <b>ilt</b> . s[in ]	and on the third (day) <sup>3</sup> s[heep ]
	l <b>ll</b> . pr[ ]	to the night <sup>4</sup> ?[ ]
10	mit <b>š'</b> [rt ]	100 ha[ir/wool? ]
	ptr . k[ ]	to explain [ ]
	[x]xyu[ ]	[ ] [ ]
	...	...
rev.	...	...
	<b>ml</b> [k ]	the k[ing ]
	y[ ]	?[ ]
	...	...

## Notes

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

## KTU 1.50

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

## Transliteration

	...
1	[ ] <b>'t</b> [trt ]
	[l k]su <del>ill</del> ]
	[w .] <b>u</b> . l <b>'t</b> [trt[ ]
	[š .] l <b>ilt</b> . <b>š</b> l <b>'t</b> [trt ]
5	[ <b>'</b> ]sr . l <b>pd</b> r . <b>t</b> [ . <b>š</b> in ]
	tšnpn . 'lm . k[mm]
	w . l <b>ll</b> <sup>1</sup> . <b>'š</b> rm . w[ ]
	kmm . w . in . <b>'š</b> r[ ]
	w . mit . <b>š'</b> rt . y[ ]
10	w . <b>k</b> dr . w . <b>n</b> pt . t[ ]
	w . <b>k</b> sp . y'db . x[ ]

<sup>1</sup> The last *l* has four wedges.

## Translation



...  
 1 [ ] Ath[tart ]  
 [to th]rone (of the) god[dess ]  
 [and] two to Athtart [ ]  
 [a ram] to the goddess, a ram to Ath[tart ]  
 5 [a b]ird to Pdr<sup>1</sup>, six [sheep ]  
 they are sacrificed eternity, d[itto; ]  
 and to the night<sup>2</sup>, a pair of birds; and[<sup>3</sup> ]  
 ditto (a pair of birds); and (when) there is not a bird[ ]  
 and 100, hair/wool? [<sup>4</sup> ]  
 10 and vulture and *npt*<sup>5</sup>[ ]  
 and silver will be prepared [ ]

## Notes

- <sup>1</sup> A DN?
- <sup>2</sup> A DN?
- <sup>3</sup> Is there room for '<(to) DN>' here?
- <sup>4</sup> Restore to *y'db*?
- <sup>5</sup> 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 [ ]*mbt* . *ilm* . w . b . h[mn]<sup>1</sup> ]  
 [ ]*utbn* . *ilm* . w . x[ ]  
 [ ]w . *ksu* . *b'tt* . bh[tm] ]  
 [ ]*il* . *bt* . *gdl* . b/d[ ]  
 [ ] . š[ ] . *hkl* [ ]x[ ]  
 10 [ ]xx[ ]  
 ...

<sup>1</sup> Xella, *Baal Hammon*, p. 171 no. 7.

### Translation

...  
 1 [ ] [ ]  
 [ ] [ ]  
 [ ] [ ]  
 [ ] [ ] hands [ ]  
 5 [ ] dwellings of the gods and in cha[pe]l<sup>1</sup> [ ]  
 [ ] you will return (to) the gods. And [ ]  
 [ ] and the throne<sup>2</sup> of the goddess of the sanct[uar]ies [ ]  
 [ ] god of the sanctuary, a cow; [ ]  
 [ ] a ram [ ] palace [ ] [ ]  
 10 [ ] [ ]  
 ...

### Notes

<sup>1</sup> *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 Ricerche, 1991), p. 171 n. 7: 'Hammon'. But there are a number of other possibilities: (the month of) *hyr*, *hms* 'fifth', *hrs'n* 'sacred mountain' and *hmt* 'tent' (the latter two || to 'dwellings of the gods'). Perhaps *hmn* should be translated as 'chapel', a reading supported by *KTU* 1.104.16, 1.106.9-151 1; 1.112.2-8, 17-19; 1.164.1? See del Olmo Lete, *CR*, p. 32. An interesting possibility is thrown up by Heb. שֶׁמֶן 'sun-pillar, idol of Baal'.

<sup>2</sup> *kšu*, 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

...  
 1 [ ] **it**[ ]  
 [ ] **x**tm . [ ]  
 [ ] **i**<r>**th**s . m [ ]  
 [ ] **i**dmmn [ ]  
 5 [ ] **b**/d**n** . **alt**[ ]  
 [ ] **b** **it** . **b** **it**[ ]

### Translation

...  
 [ ] second/two<sup>1</sup>[ ]  
 [ ] [ ]  
 [ ] I will <wa>sh him<sup>2</sup>[ ]  
 [ ] I will rouge him<sup>3</sup>[ ]  
 [ ] <sup>4</sup> throne<sup>5</sup>[ ]  
 [ ] on the third (day)<sup>6</sup>; on the third<sup>7</sup>[ ]

[ ]mn . br[ ]	[ ]him <sup>8</sup> [ <sup>9</sup> ]
[ ]thax[ ]	[ ] [ ]
...	...

## Notes

<sup>1</sup> The presence of *l̄l̄* in l. 6 (cf. n. 6) argues in favour of reading the *l̄* fem. form of numeral *l̄ny* ‘two’ here. A number of other restorations remain possible: *l̄mnt* ‘lyre-player’ or ‘Octavia’ (KTU 1.16.I.29; see Wyatt, *RTU*, pp. 211 n. 155, 233 n. 209 for bibliography and discussion); *l̄t* ‘to fear’ (KTU 1.5.II.7; 1.6.VI.30); DN *l̄pl* (KTU 1.46.4); DN *l̄tq* perhaps meaning ‘Cord-Cutter’ (KTU 1.24.47; see de Moor, *ARTU*, p. 145 n. 37); as well as the PNs *l̄ty* (KTU 2.44.14; 4.55.23; 4.80.4), *l̄tm* (KTU 4.658.I.11) and *l̄trn* (KTU 4.153.8). The restoration and translation offered above are provisional

<sup>2</sup> While the pronoun *nm* is usually found as a suffix (see l. 4), there are occasions when it is written as separate word (e.g. KTU 1.5.II.7). Note also the use of independent *nm* following the verb *rh̄ṣ*: *trh̄ṣ . nm* ‘she washed him’ (KTU 1.16.VI.10). It is worth noting that *rh̄ṣ* ‘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; 1.46.9; 1.87.55).

<sup>3</sup> 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).

<sup>4</sup> Reading *b̄tn* allows for the translation ‘on the second (day)’, which would provide a happy parallelism with l. 6 (see n. 6). However, *b̄tn* ‘serpent, dragon’ is also possible (KTU 1.3.III.41; 1.5.I.1, 2, 28, 29; 1.17.VI.14; 1.19.IV.61). If the initial letter is *d* rather than *b* (KTU is undecided), *d̄tn*, apparently some kind of divine weapon (1.65.15), should be considered. All this is to take *b̄/d̄tn* as a complete (albeit damaged) lexeme; it remains possible that letters have been erased.

<sup>5</sup> The adjacent lacuna makes it impossible to know whether *alt* represents a complete or broken lexeme. At KTU 1.2.III.17 and KTU 1.6.VI.27 *alt* appears to have a meaning synonymous with and parallel to *ksu* ‘throne’. The meaning of *alt* 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 *alt-* as a damaged *yqtl* verb with 1st c. sing. prefix (*a-*)? Only five words beginning *lt-* are known: (1) *lth* a unit of dry measure (KTU 4.14.3-4, 9-10, 16-17; 4.263.3-4, 6-9); (2) *lty* (*hapax*) ‘twig’ (so de Moor, *ARTU*, p. 268, but with no discussion; KTU 1.20.I.9); (3) *ltm* (*hapax*) ‘cymbals’ (KTU 1.19.IV.27); (4) *ltm* ‘Lotan/Leviathan’ (KTU 1.5.I.1, 28); (5) *ltšt* (*hapax*) ‘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 *alt* 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].)

<sup>6</sup> *l̄l̄* has a variety of meanings: *l̄l̄* I ‘three, third, thrice’ (KTU 1.41.3; 1.49.8); *l̄l̄* II ‘to plow’ (KTU 1.5.VI.21; 1.6.I.5); *l̄l̄* III ‘bronze, copper’ (KTU 2.32.5, 6; 4.268.2; 4.280.2, 5; 4.626.3). *l̄l̄* preceded by *b* is found elsewhere in the Ugaritic texts: ‘on the third day’ (KTU 1.22.I.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’ (*bilt*) in KTU 1.14.IV.34 and KTU 1.20.II.5—a possible indication that the third day had some religious significance.

<sup>7</sup> 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 *bilt* [‘šrt?]

<sup>8</sup> Again the lacuna obfuscates translation. It is not possible to decide whether ]*mnn* is to be read as (1) undamaged \**mnn* ‘to be weakened, to lower’ (found as pass. part. *mmnm*, KTU 1.23.40, 44, 47); (2) *mnn* minus imperfect prefix (*ymnn*, KTU 1.23.37); or (3) an instance of 3 masc./fem. sing. pronominal suffix (*-nn*) appended to a (now broken) word ending *-m*. In addition, the fact that KTU reads ]*mnn* (note the use of roman) indicates that the reading is itself uncertain.

<sup>9</sup> It is tempting to restore *br*[r ‘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 *br-*. 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 *-nn* (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)?

#### Transliteration

1 [ ]x[ ]  
 w b[ ]  
 ilib[ ]  
 alp . [ ]  
 5 ilib[ ]  
 ...  
 rev.  
 ...  
 r' r[ b/k ]  
 dqt[ ]  
 nb[ ]  
 x[ ]  
 ...

#### Translation

[ ] [ ]  
 and [ <sup>1</sup> ]  
 Ilib[ <sup>2</sup> ]  
 an ox [ ]  
 Ilib[ ]  
 ...  
 ...  
 he will en[ter? ]  
 ewe[(s?) ]  
 [ ]  
 [ ]  
 ...

#### Notes

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

<sup>2</sup> If the above restoration is accepted as (at least) a possibility, the text might read *ilib*[ š . b'1].



## KTU 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

...	...
1 [ ] <span style="border: 1px solid red;">]Vštm</span> . r[ ]	[ ] cymbals <sup>1</sup> [ ]
[ ] x arb 't[ ]	[ ] four[ ]
[ ] <span style="border: 1px solid red;">]qdš</span> [ ]	[ ] holy/shrine/Qdsh <sup>2</sup> [ ]
[ ] <span style="border: 1px solid red;">k]śu</span> . pš[ ]	[ ] th]rone <sup>3 4</sup> [ ]
5 [ ] x . ksa[ ]	[ ] throne[ ]
[ ] <span style="border: 1px solid blue;">b'lt . ] bhtm</span> [ ]	[ ] <sup>5</sup> the houses/temples[ ]
[ ] . by . x[ ]	[ ] in/with/from me [ ]
[ ] x . nn[ ]	[ ] <sup>6</sup> [ ]
[ ] x . mgx[ ]	[ ] <sup>7</sup> [ ]
10 [ ] x[ ]	[ ] [ ]
...	...

## Notes

<sup>1</sup> While the reading *štm* 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 *-ltm*, as well as words ending *-lt* or *-št* capable of taking *-m* suffix reveals two possible restorations: (1) PN *iltm* (KTU 4.86.16); (2) *ilt* 'goddess' + the du. (or plur.) suffix. The latter form appears twice in the DN(?) *iltm . ḥnqtm* '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 *iltm . ḥnqtm*.

<sup>2</sup> The fragmentary state of the text prevents us from knowing whether or not *]qdš*[ is a damaged lexeme. *qdš* appears frequently in the texts, and is normally translated 'holy' (KTU 1.3.I.13), or 'shrine, sanctuary' (KTU 1.3.III.30; IV.20; 1.14.IV.34). Note also that *qdš* is found as a component of the DN *qdš w amrr* (KTU 1.4.IV.2-3, 8, 13; 1.123.26) as well as GNs *mdbr qdš* (KTU 1.23.65) and *dmt qdš* (KTU 6.643.4-7). Prefixed and suffixed forms are also attested. *qdšt* may represent the fem. plur. 'shrine(s)' or DN at KTU 1.81.17, and forms a part of the PN *bn qdšt* (KTU 4.69.V.11; 4.412.I.11). *mqdšt* also seems to have the meaning 'shrines' (KTU 4.609.15). The *qdšm* 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.II.8; 4.752.5).

<sup>3</sup> *kśu*, a variant form of *ksa* (see n. 5), appears only here and in KTU 1.53.7.

<sup>4</sup> There is some uncertainty as to how many words beginning *pš-* appear in the Ugaritic lexicon. *pš* 'at KTU 1.17.VI.43 'sin' is beyond doubt (cf. Heb. שָׁדַד). Whether or not *pš* should be considered depends upon which text edition is consulted: at KTU 1.93.3 *TU* 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 *šlmt* (KTU 2.2.4) and *šlm*[ (KTU 2.5.3).



<sup>5</sup> While the epithet *b'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 *b'lt*. Cf. *urbt . bbhtm* ‘a window in the house’ (KTU 1.4.V.51, 53, 61, 64; VI.5, 8, 22); *hrš . 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 . tbnn* ‘quickly! let a house be built’ (KTU 1.1.III.27; 1.2.III.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* (ll. 7, 12, 18, 23, 29, 34, 39, 44, 49, 50). A survey of the distribution of *bhtm* and the variant forms *ksa/ksu/ksi/kšu* may help to decide whether *KTU*’s restoration is justifiable. The following are attested in the Ugaritic corpus: *b'lt . bhtm\** and *ksa<sup>†</sup>* (KTU 1.55.5<sup>†</sup>, 6\* if *KTU*’s reconstruction is accepted); *b'lt . bhtm* and *kšu* (KTU 1.53.7). The following are not found: *b'lt . bhtm* and *ksu*; *b'lt . bhtm* and *ksi*. (The sigla \* and <sup>†</sup> are used here to indicate respective line locations.) In view of the fact that *b'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 . b'lt . bh[tm]*.

<sup>6</sup> While the pronoun *nm* 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 *nm-*. A number of possibilities are available: PN *nm* (KTU 4.52.11); *nmi* 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); *nmu* 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).

<sup>7</sup> 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 mglb* (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); *mgn* ‘to beseech (with gifts)’ (KTU 1.4.I.21; 1.8.II.1); PN *bn mgn* (KTU 4.617.6); *mgšh* GN a North Syrian(?) state (KTU 2.33.10; 3.1.6); *mglt* perhaps a young animal or offering (KTU 1.16.VI.18, 21; cf. Heb. הֵבִיאוּ ‘to be brought near, to be offered’ hoph. part. הֵבִיאוּ).

### KTU 1.58

Excavation number:	RS 1.047
Find location:	GP Room 1
Point topographique:	300 ( <i>TEO</i> , I, p. 20; <i>SAU</i> , p. 533)
Depth:	Unspecified
Genre:	Ritual, list (sacrifices)

#### Transliteration

...	...
1 [ ] . m[ ]	[ ] [ ]
[ <span style="border: 1px solid red;">gd</span> ] l[ ] . ‘[ ]	[ a c ] ow? <sup>1</sup> [ ]
[ <span style="border: 1px solid blue;">d</span> ] <span style="border: 1px solid blue;">dmš</span> [ ]	[ D ] dmš [ ]
-----	-----
[ <span style="border: 1px solid blue;">b</span> ] . <span style="border: 1px solid red;">š</span> . <span style="border: 1px solid blue;">b/d</span> [ ]	[ Ili ] b <sup>2</sup> a ram B [ aal <sup>3</sup> ]
5 [ <span style="border: 1px solid blue;">y</span> ] r <span style="border: 1px solid blue;">h</span> . <span style="border: 1px solid red;">š</span> . š [ ]	[ Ya ] rih a ram ? [ <sup>4</sup> ]
-----	-----



low.e.

[ ]š[ ] [ ] ? [ ]  
 ...

### Notes

<sup>1</sup> 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, *btlt*. '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.

<sup>2</sup> 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), *hlyb* (KTU 1.109.16) and *šqrb* (KTU 1.40.9).

<sup>3</sup> Of the four occurrences of ' *ilib* . š' (see above note), two are followed by *b* (none are followed by *d*): *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.

<sup>4</sup> There are no definite examples of 'š . š' 'a ram, a ram' in the extant texts. It is likely that the second š begins another word, perhaps *špš*, *šlmm* 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 y[r]h . š . š[pš] 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[ ]<sup>1</sup>  
 [ ]xty . l[ ]  
 [ ]x<sup>tm</sup> . w š[ ]  
 [xx]x . w . kl . hw[ ]  
 5 w[ . x]x . brt . l b '[l ]  
 u[xx]šhr[ . ] x uš[ ]  
 b ugrt . w ht . a[ ]  
 w hm . at . trgm[ ]  
 w sip . [[d]]b hwt[ ]  
 -----  
 10 w ank . ušbt[ ]  
 ank . n 'kn[ ]

*kst* . *l*[x]x . x[ ]  
*w* . *hw* . *uy* . 'n[ ]  
*lytn* . *wrgm*[ ]  
 15 *w yrdnn* . an[ ]

-----  
 rev. rev.

[x]x . *ank* . *lkm*[ ]  
*ly* . *ank* . *aššuk*  
*w hm* . *at* . *trgm*  
*p adrm* . *drm*  
 20 *w ap* . *ht* . *k škn*

-----  
 -----  
 -----  
*w mtnn*[x . ] 'mnk  
*ištš* .[ p] *rgmy*  
 [m]ad . r[x]pġt  
 [xx]x[xxx]t . yd't  
 25 [xxxxxxx]gm  
 [xxxxxxx]x . kl lh  
 [xxxxxxx]ly  
 [xxxxxxx]  
 [xxxxxxx]xr  
 ...

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

### *Translation*

...  
 1 [ ] [ ]  
 [ ] [ ]  
 [ ] and [ ]  
 [ ] and every wor[d<sup>1</sup> ]  
 5 and[ ] a contract<sup>2</sup> with [my] lor[d]<sup>3</sup>  
 [ ]<sup>4</sup> [ ]<sup>5</sup>[ ]  
 in/at Ugarit and now <sup>6</sup>[ ]  
 and them. Come! You will say[ ]  
 and <sup>7</sup> [[that which]] is in [my/his<sup>8</sup>] words<sup>9</sup>[ ]  
 -----  
 10 And I <sup>10</sup>[ ]  
 I <sup>11</sup>[ ]

garment [ ] [ ]  
 and he <sup>12</sup> [ ]  
 for he gave and spoke [ ]  
 15 and he descended [ ]

rev.

[ ] I to you [ ]  
 for my part I will bring you out<sup>13</sup>  
 and them. ‘Come!’, you will say  
 (with a) mighty voice, ‘generations<sup>14</sup>  
 20 and a court now as a dwelling’.

-----  
 -----  
 -----  
 And our lad<sup>15</sup> [ ] with you  
<sup>16</sup> [voice] my word(s)  
 [of pow]er<sup>17</sup> [ ]girl/Pgt<sup>18</sup>  
 [ ] [ ] I/you know  
 25 [ ]<sup>19</sup>  
 [ ] everything to him  
 [ ]  
 [ ]  
 [ ]  
 ...

### Notes

<sup>1</sup> Reading pron. *hw* ‘he’ or restoring *hwt* I ‘him’ makes for difficult syntax. I propose a restoration to *hw*[t, that is, *hwt* II ‘word’. Cf. n. 7 to l. 9.

<sup>2</sup> On the basis of KTU 2.8.4 and KTU 2.19.3 the translations ‘contract, covenant, agreement’ (cf. Heb. בְּרִית) seems most appropriate. (Note that *brt* appears only in letters found at Ugarit.)

<sup>3</sup> KTU’s restoration is not explained. Note that KTU 2.8.3 read *brt . lbk*. If KTU’s restoration is accepted, we may have a reference to a ‘husband, owner, lord, Lord/Baal’ (the semantic range of *b’l* 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.I.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’l* + pron. suffix preceded by *l* in the Ugaritic corpus.



<sup>4</sup> *šhr* is attested nowhere else as a complete lexeme. It is possible that we have here a broken lexeme or an otherwise unattested PN. (Note that at KTU 2.42.11 *TU* reads *yšhrk*, but *KTU* offers *yšīhr*.)

<sup>5</sup> Only once is a 1 c. sing. imperf. attested with the *u* form of *aleph* (*uba* ‘I may enter’, 1.100.72), but this may be explained as a scribal error. It seems likely that *uš[* represents 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. שֶׁכֶת); *uškn* GN (KTU 4.27.3, 14; 4.68.32; 4.119.5; 4.288.2; 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; 4.772.5; 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.); *ušpġt* a type of garment (KTU 1.43.4; 1.92.26); PN *ušryn* (KTU 4.75.II.9).

<sup>6</sup> The formula *w ht* ‘and/but now’ is followed elsewhere by words beginning *a-*: *w ht aby* ‘and/but now my father’ (KTU 2.17.9); *w ht . ahy* ‘and/but now my brother’ (KTU 2.14.10); *w] ht . ank* ‘and/but now I’ (KTU 2.33.11).

<sup>7</sup> *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.

<sup>8</sup> 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.

<sup>9</sup> The homograph *hwt* has a range of meaning. *hwt* I represents both gen. ‘his’ or acc. ‘him, of him’ (*passim*). Alternatively it is possible to read *hwt* II ‘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 *rgm*. In the texts just listed, *hwt* frequently stands || to *thm* or *rgm*. Note that *rgm* 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.

<sup>10</sup> Cf. n. 5. Is it possible that this *hapax* represents a PN?

<sup>11</sup> *KTU*’s reading of the text is contested by *TU* which offers *n[--]n*.

<sup>12</sup> *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?

<sup>13</sup> *KTU*’s transcription is not supported by *TU*, which reads *aššu w[*. Here following the translation offered by Sivan (*GUL*, pp. 100, 153).

<sup>14</sup> 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*.

<sup>15</sup> I cautiously take this to be an occurrence of the long *-nn* form of the more common *-n* pron. suffix.

<sup>16</sup> The readings of *KTU* and *TU* (which gives *]štš.[*), present another *hapax*.

<sup>17</sup> 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. מַד). Note also PN *bn mad[* KTU 4.723.6.

<sup>18</sup> In view of what has preceded, it is tempting to read *]gm* as *gm* ‘voices’, or else to restore *r]gm* ‘word’ (cf. l. 12), *tr]gm* ‘you will say’ (cf. ll. 8, 18), or similar.

<sup>19</sup> *Ifpġt* 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

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

*Transliteration*

1 l . rb . khmm  
 rgm  
 -----  
 thm . m[lk]  
 yšlm [. lk . il]m  
 5 tšlm[k . tǵ]rk  
 t 'zz[k . 'my . š]lm  
 w tt[tb . ly . š]lmk

-----  
 [xxxxx]šil  
 [xxxxx]šilt

10 [xxxxxxxx]

low.e.

[xxxxxxxx]

rev.

[xxxxxx]x

[xxxxx . š]ilt

[xxxxx]k/rm . lm

15 [xxxx . š]d . gtr

[mk]hd . šd . hwt

[m]khd . šd . gtr

-----  
 ht . yšm' . uhy  
 l gy . w yhbṭ . baš<sup>1</sup>

20 w ytn . ilm . bdhm

bd . ihqm . gtr

w bd . ytrhd

up.e.

b'ṭ

-----

<sup>1</sup> Lg. *bnš*.

*Translation*

1 To the Chief of the Priests<sup>1</sup>  
 say!  
 -----

Message (from) the k[ing]  
 May there be peace [to you,] may [the god]s  
 5 see to [your] welfare, [may they pr]otect you,  
 may they strengthen [you]. With me (there is) pe]ace,  
 now re[ply to me (of)] your [well]being

-----  
 [ ]he asked<sup>2</sup>  
 [ ]you asked  
 10 [ ]  
 low.e.  
 [ ]  
 rev.  
 [ ]  
 [ ] you [as]ked  
 [ ] why?  
 15 [ ] fie]ld of *gtr*<sup>3</sup>  
 [ ]<sup>4</sup> his field  
 [ ] field of *gtr*

-----  
 Now, listen my brother,  
 to my voice. Therefore may the men be deprived<sup>5</sup>  
 20 and they will give (to) the gods that which is in their hands  
 from the hands of *iḥqm* (to) *gtr*  
 and from the hands of *ytrhd* (to)

up.e.  
 Baal

### Notes

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> The basic meaning of *gtr* (judging by the Aram. 𐤒𐤓, cf. syllabic *gašru*) is ‘powerful, strong’. A number of texts make reference to sing. *gtr* (KTU 1.43.11, 14; 1.108.2, 6; 7.38.9) as well as the plur. *gtrm* (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 *iḥqm* and *ytrhd* in ll. 21 and 22.

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

<sup>5</sup> Cf. *KTU* 2.47.16; 2.61.5.

### *KTU* 2.5

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

### *Transliteration*

1 *l ri[š ]*  
*ypt . 'š[ ]*  
*[[h]]p šlm . x[ ]*  
*btk . bx[ m]*  
 5 *ḡyk[ ]*  
*[b]ḡ[ ]*  
*ḡ[ ]*  
 ...

### *Translation*

First of all<sup>1</sup> ]  
 a cow<sup>2</sup>, bird[(s)<sup>3</sup> ]  
 and<sup>4</sup> peace [ ]  
 in the midst of[ may they]  
 reach you<sup>5</sup>[ ]  
 lord/master/Baal[ ]  
 [ ]  
 ...

### *Notes*

<sup>1</sup> 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 . riy . yš[lm*.

<sup>2</sup> The homograph *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).

<sup>3</sup> Only two entries in the Ugaritic lexicon have the initial letters 'š-': 'š 'tree, vine' (e.g. *KTU* 1.16.III.3; 1.23.66); 'šr(m) 'bird(s)' (e.g. *KTU* 1.41.24, 36; 1.48.17).

<sup>4</sup> *TU* reads no trace of *h*.

<sup>5</sup> *ḡyk* is found nowhere else in the texts. Perhaps we have here a grapheme spanning two lines. Note the form *ymḡyk* '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.



## 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 pzry . ab[y]*  
*w l gpn r[gm]*  
*yšlm . lk[m]*  
 5 *i/m[. tgrkm]*  
*[t]šl[mkm]*

-----

xxš[ ]

[ ]

*h[ ]*10 *x[ ]**w[ ]**w[ ]*

low.e

*w[ rgm]**t[tb ]*

rev. uninscribed

Seal impression in lower part.

*Translation*

Message (from) *hl*<sup>1</sup> ]  
 To *pzry*<sup>2</sup> [my] father  
 and to *gpn*<sup>3</sup> s[ay]:  
 may there be peace for yo[u]  
 [may] the gods [see to your welfare]  
 [may you have] well[being]

-----

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

may you ret[urn a message<sup>4</sup> ]*Notes*

<sup>1</sup> 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.

<sup>2</sup> *Hapax*.

<sup>3</sup> *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.I.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. תְּבָרִים); 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.I.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.

<sup>4</sup> A closing formula known from KTU 2.12.14; 2.16.19-20 (cf. KTU 2.11.17; 2.14.17-18).

## KTU 2.7

Excavation number: RS 1.026 + RS 2.[025]  
 Find location: RS 1.026: GP Room 1

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 [ ]t[ ]  
 [ ]xmt[ ]  
 bk[ xxx]t . yqh[ ]  
 w '[xxx]xrkb/d[ ]  
 5 [xxxxxxx]x .d[ ]  
 low.e.  
 bqll[xx]xxxk  
 rev.  
 w tšt qdnt<sup>1</sup> . š[ ]  
 hm  
 -----  
 w yh . mlk  
 10 w ikm . kn . w 'bd . ilm[ ]  
 tšknmm<sup>2</sup>  
 -----

<sup>1</sup> wtštdnt, division of the consonantal cluster uncertain.

<sup>2</sup> Or tškn n n n?

*Translation*

...  
 1 [ ] [ ]  
 [ ] [ ]  
<sup>1</sup>[ ] he will take [ ]  
 and [ ] <sup>2</sup> [ ]  
 5 [ ] [ ]  
 low.e.  
 with a voice<sup>3</sup>[ ]  
 rev.  
 and you/she will place qdnt<sup>4</sup> [ ]  
 them<sup>5</sup>  
 -----  
 And may the king live.



10 But how?<sup>6</sup> Behold<sup>7</sup> now 'bdilm<sup>8</sup>[ ]  
 you will establish him<sup>9</sup>

-----

### Notes

<sup>1</sup> Only two words in the Ugaritic lexicon begin *bk-*: *bky* 'to weep' (KTU 1.14.I.31, 39; 1.16.I.14, 25; 1.107.37.41; cf. Heb. בָּכָה); *bkr*; 'first-born' (KTU 1.13.28; 1.14.III.40; VI.25; 1.15.III.16; cf. Heb. בְּכוֹר). It remains possible (if not likely) that *bk-* represents prep. *b* prefixed to a word with *k* as initial letter.

<sup>2</sup> 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 *mrkbt* '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 *prkb/d*[ at KTU 7.47.6 remains obscure.

<sup>3</sup> *bql* in the hippiatric texts KTU 1.71.25 and KTU 1.72.34 appears to have the meaning 'groat(s), hulled grain'. It is possible that we should read a broken lexeme, perhaps with the particle *b* as prefix: (1) *b + ql* 'in/with a voice' (cf. Heb. בָּקָה); (2) *b + ql* 'in prostration' (\**qll* 'to fall'; cf. *y'r mt bqlh* 'Mot is aroused in his prostration' [KTU 1.6.VI.31]).

<sup>4</sup> The division of the wedges is unclear and makes interpretation very difficult. Gordon (*UT*, p. 494 §19.2470) speculates that the otherwise unattested verb *šqd* (cf. Heb. שָׁקַד 'to be awake, watchful') is present here in either *Gt* or *Št* 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 \**šyt* 'to place'. Regrettably, *qdnt* eludes translation at present, but appears to be a fem. plur. noun.

<sup>5</sup> The homograph *hm* has a variety of meanings: *hm* I 'if' (KTU 1.6.III.2, 3; 1.23.42, 71-72; cf. Heb. אִם), 'or' (KTU 1.4.IV.31.35; V.73), 'whether...or' (KTU 1.127.30); *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 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.

<sup>6</sup> I take this to be *ik* 'how, why' with enclitic *m*. This variant form of the interrogative adverb is found also at KTU 1.16.I.20.

<sup>7</sup> Cf. KTU 1.12.II.53 where *kn* carries the same meaning. Sivan (*GUL*, p. 186) notes that Heb. כֵּן has the same meaning in Neh. 2.16.

<sup>8</sup> 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 1.16.III.13; 'bd ḥrn, 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. 'bdršp at KTU 4.22.9; 4.754.16]).

<sup>9</sup> 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 *škn* '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[ ]  
 [ ]l tš̄i . b b[x]x . dm . k[ ]  
 [ ]t̄b . 'rym[ . ]w . k q̄lt . [ ]  
 [ ]at . brt . l̄bk . 'mn . [ ]  
 5 [ ]šdq . k ttn . ly . šn[ ]  
 [ ] . bn . rgm . w yd'[ ]

---

...

### *Translation*

...  
 1 [ ]pour<sup>1</sup> [ ]  
 [ ]you must certainly go forth<sup>2</sup> from/in(to) [<sup>3</sup> ] grief/blood<sup>4</sup> as if [ ]  
 [ ]sit/return<sup>5</sup> naked<sup>6</sup>[ ] and as if ashamed<sup>7</sup> [ ]  
 [ ] a contract<sup>8</sup> (in) your heart, servant<sup>9</sup> [ ]  
 5 [ ]righteous(ness) because you will give to me <sup>10</sup>[ ]  
 [ ] with/from us<sup>11</sup> a message and he will know[ ]

---

...

### *Notes*

<sup>1</sup> *nsk* 'to pour' appears alongside *l̄l̄* '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 *nsm* 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.

<sup>2</sup> 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* [*lā*] would require an imperfect form, \**tš' u* [*tš'i' u*] but the form is jussive here'.



<sup>3</sup> On the basis of [b] *bt . dm* at KTU 1.3.II.31, it is tempting to restore the present text to ]/ *tš* . *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.

<sup>4</sup> The homograph *dm* can be translated ‘blood’ (e.g. KTU 1.3.II.14, 27, 31, 34; III.20; IV.13; cf. Heb. דָּם), ‘lo, now!’ (KTU 1.17.VI.34), as well as imperv. of *dmm* ‘to stand still’ (KTU 1.14.III.10; V.3; cf. Heb. דָּמָה) 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?

<sup>5</sup> Even in well preserved portions of text it is often difficult to identify whether *-īb* represents the *√yīb* ‘to sit, dwell’ or *twb* ‘to return’.

<sup>6</sup> ‘*rym* (cf. Heb. רָיַם) is also attested at KTU 1.16.II.29, where nakedness appears to play some role in mourning rites.

<sup>7</sup> 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).

<sup>8</sup> On the basis of KTU 2.3.5 and KTU 2.19.3 the translations ‘contract, covenant, agreement’ (cf. Heb. בְּרִית) seems most appropriate. (Note that *bri* appears only in letters found at Ugarit.)

<sup>9</sup> 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).

<sup>10</sup> 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); *šnn* ‘teeth’ (KTU 1.16.I.15; II.97; 1.82.4); *šns* ‘palms (of the hand)’ (KTU 1.3.II.12; 1.7.I.2; 1.13.6); *šnp(t)* ‘2/3’ (KTU 1.39.10; 1.109.24). The meaning of *šnm* at KTU 1.12.II.42 remains obscure. The fragmentary context makes restoration impossible here.

<sup>11</sup> *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.

#### KTU 4.10

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

#### Transliteration

#### Translation

...	...
1 x[ ]	[ ]
r[ ]	[ ]
low.e.	
hd[ ]	<sup>1</sup> [ ]
<u>iltm</u> . [ ]	thirty [ ]
5 <u>ksn</u> . [ ]	<i>ksn</i> <sup>2</sup> [ ]



rev.

ux[     ]	[     ]
[     ]	[     ]
ax[     ]	[     ]
x[     ]	[     ]
...	...

## Notes

<sup>1</sup> A number of words beginning *hd-* are known: PN *hdi* (KTU 4.63.III.8); PN *hdbt* (KTU 4.320.15); PN (*bn*) *hdyn* (KTU 4.33.8; 4.69.VI.11; 4.98.I.18; 4.214.III.20; 4.724.6); PN *bn hdmn* (KTU 4.103.43; 4.122.II.5; 4.624.9; 4.681.5); PN *bn hdpdtr* (KTU 4.63.III.18); PN *hdptr* (KTU 4.64.II.7). The lack of context makes restoration impossible.

<sup>2</sup> PN known also from KTU 4.638.7. Cf. PN *bn ksn* 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

## Translation

1	[     ]xy .	[     ]
	-----	-----
	[     ]lw . <i>nḥlh</i>	[     ] inheritance
	-----	-----
	<i>bn . ksln . ṯlth</i>	son of <i>ksln</i> <sup>1</sup> , <i>ṯlth</i> <sup>2</sup>
	-----	-----
	<i>bn . yšmh . bn . trn w nḥlh</i>	son of <i>yšmh</i> <sup>3</sup> , son of <i>trn</i> <sup>4</sup> and inheritance
	-----	-----
5	<i>bn srd . bn agmn</i>	son of <i>srd</i> <sup>5</sup> , son of <i>agmn</i> <sup>6</sup>
	-----	-----
	<i>bn gln . bn ṯbil</i>	son of <i>gln</i> <sup>7</sup> , son of <i>ṯbil</i> <sup>8</sup>
	-----	-----
	<i>bn is . bn tb . dn</i>	son of <i>is</i> <sup>9</sup> , son of <i>tb dn</i> <sup>10</sup>
	-----	-----
	<i>bn uryy</i>	son of <i>uryy</i> <sup>11</sup>
	-----	-----
low.e.	<i>bn abd'n</i>	son of <i>abd'n</i> <sup>12</sup>
10	<i>bn prkl</i>	son of <i>prkl</i> <sup>13</sup>
	-----	-----

rev.

<b>bn štn</b>	son of <i>štn</i> <sup>14</sup>
-----	-----
<b>bn annyn</b>	son of <i>annyn</i> <sup>15</sup>
-----	-----
<b>b[n] alg</b>	so[n of] <i>alg</i> <sup>16</sup>
-----	-----
<b>ubdit</b>	<i>ubdit</i> <sup>17</sup>
15 <b>bn kxn</b>	son of k/p?n <sup>18</sup>
<b>bn nʒril</b>	son of <i>nʒril</i> <sup>19</sup>

## Notes

<sup>1</sup> PN also found at KTU 4.122.5.

<sup>2</sup> *Hapax*.

<sup>3</sup> PN also found at KTU 4.545.II.5.

<sup>4</sup> PN also found at KTU 4.412.II.14. Cf. *trn*: KTU 1.42.61; 4.15.7; 4.83.5; 4.320.6; 4.696.1.

<sup>5</sup> *Hapax*.

<sup>6</sup> PN also found at KTU 4.93.IV.4; 4.313.8; 4.327.2. Cf. *agmn* KTU 4.783.3.

<sup>7</sup> PN also found at KTU 4.309.1; 4.327.3; 4.379.3. Cf. *gln* KTU 4.63.I.27; 4.86.6; 4.635.43; *gln bn ilyn* 4.759.9.

<sup>8</sup> PN also found at KTU 4.229.5; 4.322.11. Cf. *tbil* KTU 1.92.1; 4.313.2; 4.380.25.

<sup>9</sup> PN also found at KTU 4.412.II.16. Cf. *is* KTU 4.123.8.

<sup>10</sup> *KTU*'s reading (which offers another *hapax*) is not universally accepted: *TU* reads *tdbn*, a PN found at KTU 4.354.4 and KTU 4.704.3.

<sup>11</sup> PN also found at KTU 4.309.8.

<sup>12</sup> PN also found at KTU 4.33.31; 4.233.5.

<sup>13</sup> Cf. PN *prkl* KTU 4.647.7.

<sup>14</sup> PN found at KTU 4.354.5. Cf. *štn* KTU 4.727.14; 5.10.9; 5.11.18; cf. 2.36.6, 13; 2.39.35.

<sup>15</sup> PN also found at KTU 4.412.II.17. Cf. PN *annyn* KTU 4.727.15. The Akkadian form, *A-na-ni-ia-ni* is attested at RS 18.116.3, a text that lists oxen 'entrusted' (*šū-ku-na*, l. 7) to individuals from the royal herd; see Heltzer, *The Internal Organization*, p. 72.

<sup>16</sup> *Hapax*. *TU*'s reading, *slg*, offers another otherwise unattested reading.

<sup>17</sup> *Hapax*. Note, however that the reading *ubdit* is not universally accepted: *TU* offers u[–] dit (itself a *hapax*).

<sup>18</sup> 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 kmn* (KTU 4.377.3; 4.445.3; 4.704.2); *bn knn* (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.I.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 pmn* (KTU 4.323.27; cf. 4.63.I.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



preceding *bn.*) 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 *pġn* (KTU 4.4.1); PN *pġn* (KTU 2.46.1; 2.47.21).


























<sup>19</sup> *Hapax.* Heltzer, *The Internal Organization*, p. 34, identifies *bn nṣril* 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

Excavation number: RS 1.011 + RS 1.011 [A, B]  
 Find location: GP Room 1  
 Point topographique: 300  
 Depth: Unspecified  
 Genre: List (persons on duty at the 'table'?)

#### Transliteration

#### Translation

1	[		[	t]able <sup>1</sup>
	[		[	]table
	[		[	t]able
	[		[	]table
5	[		[	]table
	[		[	]table
	[		[	ta]ble
	[		[	t]able
	[		[	t]able
10	[		[	t]able
	[		[	t]able
	[		[	t]able
	[		[	t]able
	[		[	t]able
15	[		[	t]able
low.e.	[		[	]table
	[		[	]table
rev.	[		[	]table
	[		[	]table
20	[		[	]table
	[		[	]table
	[		[	]table
	[		[	]table
	[		[	]table
25	[		[	]table



	[ <u>tlhn</u> ]	[ ]table
	[ <u>tlhn</u> ]	[ ]table
	[ <u>tlhn</u> ]	[ ]ta]ble
	[ ]n [ <u>tlhn</u> ]	[ ] <sup>2</sup> [t]able
30	[ ]n <u>tlhn</u> ]	[ ] <sup>3</sup> table
	[ ]xn <u>tlhn</u> ]	[ ] <sup>4</sup> table
	[ ] <u>tlh</u> [n]	[ ]t]abl[e]
	[ ] <u>tlhn</u> ]	[ ]t]able
	[ ] <u>tlhn</u> ]	[ ]table
35	[ ] <u>tlhn</u> ]	[ ]table
r.e.	<i>bn adty</i> <u>tlhn</u> . <i>bn qrwn</i> < <u>tlhn</u> >	son of <i>Adty</i> , <sup>5</sup> table; son of <i>Qwrn</i> , <sup>6</sup> <t>able

## Notes

<sup>1</sup> 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.I.16; 1.114.6, 8. Note also KTU 4.2486.6 which apparently records the transfer of furniture. Interestingly, at KTU 1.109.31 *tlhn* 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. שֶׁלֶט ‘what is spread out, mat, table, table of God, altar’.

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

<sup>3</sup> See n. 2.

<sup>4</sup> See n. 2.

<sup>5</sup> PN *bn adty* is also attested at KTU 4.69.III.13; 4.344.7; 4.422.I.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.

<sup>6</sup> PN *qrwn* is listed among the *bnš kld* in text KTU 4.277.3. (While the exact meaning of *bnš 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. *šdkn* for *šdq̄n*. KTU 1.52.2 and KTU 1.66.8 suggest a possible Hurrian connection. PN *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 [ ]tt . dd . gdl . tt . dd . š‘rm  
 [ ]hn . w . alp . kd . nbt . kd . šmn . mr

[       ]arb' . mat . ḥswn . lth . aqhr  
 [ lth .] sbbyn . lth . ššmn . lth . šhlt  
 5 [ lth .]šmqm . [t]t . mat . nš . tltm . 'šr  
 [       ] . ḥmšm [ . ḥm]r . škm

-----  
 [ ]xx[    tt . dd .] gdl . tt . dd . š'rm  
 [    hn . w . al]p . kd . nbt . kd . šmn . mr  
 [        lth] . kmn . lth . sbbyn  
 10 [        ]x't . lth . ššmn  
 [        ] . bšwn . tt . mat . nš  
 [        ]l ḥmšm . ḥ[m]r . škm

-----  
 [        tt . dd .] gdl . tt . dd . š'rm  
 [        a]lp . arb' . mat . tyt  
 15 [        kd .] nbt . k[d .] šmn . mr  
 [        l]th . sbb[y]n . lth . šhl[t]  
 [        l]th . dblt . lth . šmqm  
 [        d]dm . ḥmšm . ḥmr . škm

### Translation

1 [        ]six large pots, six pots of barley.  
 [        ]hn<sup>1</sup> measures and 1000 pitchers of honey (and) pitchers of myrrh oil.  
 [        ]400 ḥswn<sup>2</sup> (and) dry measures<sup>3</sup> of aqhr<sup>4</sup>  
 [ dry measures of] sbbyn<sup>5</sup>, dry measures of sesame<sup>6</sup>, dry measures of šhlt<sup>7</sup>  
 5 [ dry measures of]raisins<sup>8</sup>, [6]00 nš<sup>9</sup>, 30 birds<sup>10</sup>  
 [        ] 50 [ ḥm]r<sup>11</sup> measures of škm.<sup>12</sup>

-----  
 [        ] [ six ] large [pots], six pots of barley.  
 [        ]hn measures and 10]00 pitchers of honey (and) pitchers of myrrh oil.  
 [        ]dry measures] of cummin<sup>13</sup>, dry measures, dry measures of sbbyn,  
 10 [        ]dry measures of sesame,  
 [        ] bšwn/ḥšwn<sup>15</sup>, 600 nš,  
 [        ] 50 ḥ[m]r measures of škm.

-----  
 [        ]six] large [pots], six pots of barley.  
 [        ]1]000, 400 tyr<sup>16</sup>  
 15 [        ]1000<sup>17</sup> pitchers] of honey (and) pit[chers] of myrrh oil.  
 [        ]dry meas]ures of sbb[y]n, dry measures of šhl[t],  
 [        ]dry meas]ures of figs<sup>18</sup>, dry measures of raisins,  
 [        ]po]ts<sup>19</sup> 50 ḥmr measures of škm.



## Notes

<sup>1</sup> *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. יין, a liquid measurement of about 6 litres. It remains possible, of course, that ]*hn* represents a broken lexeme.

<sup>2</sup> *hswn* seems to be some kind of vegetable(?) foodstuff; cf. 4.4.9.

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

<sup>4</sup> Cf. KTU 4.61.4. A kind of foodstuff?

<sup>5</sup> Cf. KTU 4.707.8. A kind of foodstuff?

<sup>6</sup> Also listed at KTU 4.60.8; 4.608.6; 4.707.6.

<sup>7</sup> A kind of vegetable related to Late Heb. שחלה?

<sup>8</sup> Probably related to Heb. צמוקים. Cf. KTU 4.751.10. Judging by the hippiatric texts, *smqm* were used in medical preparations: KTU 1.71.24, 27; 1.72.38; 1.85.31.

<sup>9</sup> A kind of bird (cf. Heb. גן), 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.

<sup>10</sup> The sing. is found at KTU 1.50.5, 8; 1.103.41; 1.105.24; 1.130.23; 1.161.30. The plur. form, *šrm*, 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.

<sup>11</sup> The homograph *hmr* can be translated as ‘ass’ or as the Ugaritic equivalent of the measurement known in Hebrew as חמר. 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.

<sup>12</sup> *Hapax*. A foodstuff, judging by the context(?).

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

<sup>14</sup> *lth* is nowhere else preceded by a word ending –*t*. In view of the surrounding context, restoring a numeral is appropriate. The numbers *arb* ‘t 40’, *šb* ‘t 70’ and *tš* ‘t 90’ are possibilities.

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

<sup>16</sup> *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 *kk* ‘talent’, and *lth* at KTU 4.337.26.

<sup>17</sup> A tentative restoration based on ll. 2 and 8.

<sup>18</sup> Gordon (*UT*, p. 338) translates ‘a cake of dried figs’ (cf. Heb. רבקה). *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.

<sup>19</sup> Here following *KTU*’s restoration, but note that elsewhere (ll. 1, 7, 13) *dd* (which must be read as plural) appears without the –*m* suffix.

*KTU 4.15*

Excavation number: RS 1.014  
Find location: GP Room 1  
Point topographique: 300

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

### Transliteration

1	<i>bt . il</i>	Sanctuary of El
	<i>b'l . bt . admny</i>	Lord of the house of <i>admny</i> <sup>1</sup>
	<i>b'l . bt . pdy</i>	Lord of the house of <i>pdy</i> <sup>2</sup>
	<i>b'l . bt . nqly</i>	Lord of the house of <i>nqly</i> <sup>3</sup>
5	<i>b'l . bt . 'lr</i>	Lord of the house of <i>'lr</i> <sup>4</sup>
	<i>b'l . bt . ssl</i>	Lord of the house of <i>ssl</i> <sup>5</sup>
	<i>b'l . bt . trn</i>	Lord of the house of <i>trn</i> <sup>6</sup>
	<i>b'l . bt . ktmn</i>	Lord of the house of <i>ktmn</i> <sup>7</sup>
	<i>[b']l . bt . ndbd</i>	[Lor]d of the house of <i>ndbd</i> <sup>8</sup>
10	<i>[ ] . šnr</i>	[ ] <i>šnr</i> <sup>9</sup>
low.e.	<i>[b']l . bt . bsn</i>	[Lor]d of the house of <i>bsn</i> <sup>10</sup>
rev.	<i>zr(?) [ ]</i>	<sup>11</sup> [ ]
	<i>b [ ]</i>	[ ]

### Notes

<sup>1</sup> *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. Sanmartín, '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.

<sup>2</sup> 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.III.2.

<sup>3</sup> Interestingly, PN *bn nqly* appears in a list of *khmm* ('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.

<sup>4</sup> Possibly also present in *TU*'s reading of KTU 5.10.4; cf. PN *bn 'lt* present at KTU 4.635.19.

<sup>5</sup> *Hapax*.

<sup>6</sup> PN found also in KTU 1.42.61; 4.12.4; 4.83.5; 4.320.6; 4.696.1. Cf. PN *bn trn* also found in KTU 4.412.II.14.

<sup>7</sup> Cf. PN *bn ktmn* found in KTU 4.93.IV.14; 4.224.8, 11; 4.571.5.

<sup>8</sup> *Hapax*.

<sup>9</sup> Cf. KTU 4.281.30; 4.370.45; 4.749.2; cf. PN *bn šnr* KTU 4.35.II.16; 4.769.35(?).



<sup>10</sup> 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*.

<sup>11</sup> If the reading of *KTU* is accepted, two possible restorations are available: PN *zr* (KTU 4.609.52) and PN *bn zry* (KTU 4.63.I.30; 4.628.1).

### KTU 4.16

Excavation number: RS 1.015  
 Find location: GP Room 1  
 Point topographique: 300  
 Depth: Unspecified  
 Genre: List (PNs)

### Transliteration

1 *bt šbn*  
*iydm . w b'lh*  
*ddy*  
*'my*  
 5 *iwrnr*  
*alnr*  
*maḥbt*  
*ḡly*  
 rev. [ ]x  
 10 *xtt*  
 -----  
*ydn*  
*mnn . w bnh*  
*tkn*

### Translation

The house of *šbn*<sup>1</sup>  
*iydm*<sup>2</sup> and his lord<sup>3</sup>  
*ddy*<sup>4</sup>  
 ‘my’<sup>5</sup>  
*iwrnr*<sup>6</sup>  
*alnr*<sup>7</sup>  
*maḥbt*<sup>8</sup>  
*ḡly*<sup>9</sup>  
 [ ]  
 PN(?)<sup>10</sup>  
 -----  
*ydn*<sup>11</sup>  
*mnn*<sup>12</sup> and his son(s)<sup>13</sup>  
*tkn*<sup>14</sup>

### Notes

<sup>1</sup> 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.

<sup>2</sup> *Hapax*.

<sup>3</sup> In addition to the fact that suffixed *-h* can be used for both 2 masc. and fem. sing., *b'lh* has a broad semantic range: ‘owner, husband, lord, Lord/Baal’. The precise meaning of *b'lh* is difficult to decide in the present (sparse) context.

<sup>4</sup> PN also known from KTU 4.635.44; 4.659.4.

<sup>5</sup> 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.

<sup>6</sup> *Hapax*.

<sup>7</sup> At KTU 5.7.3 *aln*r 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*.

<sup>8</sup> *Hapax*.

<sup>9</sup> While the verb *gly* ‘to lower’ is used in KTU 1.6.V.17 and KTU 1.19.III.54, PN *gly* is also attested at KTU 4.617.34; 4.778.18; 4.782.

<sup>10</sup> 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 *htt* is known from *bn . htt . bn . htt* in KTU 1.82.23. Also, while *ilt ktt* has the meaning ‘beaten copper’ (KTU 4.203.14; 4.288.9; 4.721.4), *ktt* may also be attested as a PN at KTU 2.33.17(?). Note *ilmlk . [bn] . ktt* at KTU 4.382.28. *ntt* 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’.

<sup>11</sup> The homograph *yd*n appears to be related to Heb. יָדַע ‘to judge, rule’ in a number of texts: KTU 1.17.V.7; 1.19.I.23; II.12; 2.31.64; 2.47.1, 14. *yd*n as PN is confirmed by KTU 4.219.9; 4.617.42, 45; 4.647.5. Note also *yd*n *bn ilrpi* KTU 4.347.7.

<sup>12</sup> *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.I.5, 13 and 16 respectively; *mnn bn gtt*n KTU 4.41.9; *mnn šr ugrt* 4.609.37; *bn mnn* 4.658.14.

<sup>13</sup> The formula PN + *w bnh* is found in other texts: KTU 4.127.13; 4.360.13; 4.417.14.

<sup>14</sup> A PN also attested at KTU 4.506.4.

#### 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

#### Transliteration

1	[	]qlx [.] mwx
	[	] <span style="border: 1px solid black; padding: 2px;">mphyrt</span>
	[	]t . im
	[	]xpt
5	[	]xyt[ ]
	[	]nm[ ]
	...	
	a/n[	]
	bn[	]
	qr[n	]
10	qr[n	]
	qr[n	]

#### Translation

[	]	[ ] <sup>1</sup>
[	]	] assembly <sup>2</sup>
[	]	] if <sup>3</sup>
[	]	]
[	]	] [ ]
[	]	] [ ]
...		...
[	]	]
<sup>4</sup> [	]	]
hor[n <sup>5</sup>	]	]
hor[n	]	]
hor[n	]	]



	<i>qr</i> [n ]		<i>hor</i> [n ]
	<i>qrn</i> [ ]		<i>horn</i> [ ]
	<i>qrn</i> [ ]		<i>horn</i> [ ]
15	<i>lbš tryn</i> x[ ]		a coat <sup>6</sup> of armour <sup>7</sup> [ ]
	<i>b<sup>3</sup> d b 'lkm</i>		in the throne room of your lord <sup>8</sup>
low.e.			
	<i>mlh . qrn . bn</i> x[ ]		a good <sup>9</sup> horn in the midst <sup>10</sup> [ ]
rev.			
	<i>mlk . [ug]rt</i> [ ]		the king of [Ug]arit[ ]
	<i>gg</i> [ ]		the roof <sup>11</sup> [ ]
20	<i>bh</i> [ ]		[ ]
	<i>š</i> [ ]		[ ]
	<i>yx</i> [ ]		[ ]

## Notes

<sup>1</sup> No word beginning *mw*- is known in the Ugaritic lexicon. While *mt* 'death' and DN 'Mot' are believed to derive from \**mwt* (cf. Heb. מוֹת), 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: ]mw-. In view of this it is interesting to consider the element *-mw* in PN *klmw* at KTU 4.44.21, 25. In his notes on this name, Gordon (*UT*, p. 420) observes the *-mw* ending in the royal Yaudian names כַּלְמוֹ and פַּנְמוֹ. In view of this, perhaps there is a case for seeing a damaged PN at this point?

<sup>2</sup> In view of the fact that *mphrt* 'assembly' is only ever attested as the second component in the parallelism *dr bn il* || *mphrt 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.

<sup>3</sup> Variant form of *hm* 'if'? Cf. KTU 1.6.V.21; 2.25.8.

<sup>4</sup> 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.

<sup>5</sup> *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 *qrnm/t* are found at KTU 1.12.I.30; 1.101.6; 1.114.20; 1.17.VI.22.) *KTU*'s restoration *qr*[n '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 *šmn mr* '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. קַרְנֵי carries the meaning 'horn-vessel, oil-horn'.

<sup>6</sup> 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 garments, textiles and dyes for statues of the gods. Are those texts from the same location similarly linked with cultic statue-dressing? (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).

<sup>7</sup> *tryn ššwm* 'horse armour' is listed at KTU 4.169.5-6. The GN *gt tryn* (KTU 4.636.1) and PN *tryn* (KTU 4.123.5; 4.631.14) are also known. Additionally, *ikt . tryn* 'ships of *tryn*' (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 *tryn*.

<sup>8</sup> It is possible to translate *b'd b'lk* in a variety of ways. In the first instance, the homograph *b'd* may be translated 'behind, after' (cf. Heb. בְּאַחֵר). Alternatively, *b'd* may represent preposition *b* + '*d*', the latter term having a range of meanings: '*d*' 'until, up to' (e.g. KTU 1.4.V.48; VI.55); '*d*' 'throne room' (e.g. KTU 1.23.12, 67; 1.19.9); '*d*' 'assembly' (KTU 1.15.II.7, 11); '*d*' 'witness' in PNs(?) (cf. Heb. עֵד; 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'lk* in such a broken context becomes a difficult exercise. The translation offered above is guided by the reference to the king of Ugarit(?) in l. 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.

<sup>9</sup> *mlh* may also appear at KTU 4.197.24; note that *KTU* reads *mlh* while *TU* offers *mlh*. The fem. form, *mlht*, is found elsewhere in *hrb . mlht* 'good/sharp swords' (KTU 1.3.I.7; 1.4.III.42; VI.57; 1.5.IV.14; 1.17.VI.4;) and *uz . mrat . mlht* '1000 good, fat geese' (KTU 4.247.20). In addition *mlht* appears to have the meaning 'salt' (KTU 4.344.22; 4.720.1). The inscription bearing the phrase *b'l mlht* (KTU 6.48.5) needs further study.

<sup>10</sup> While Gordon (*UT*, p. 433) suggests the otherwise unattested PN *mlh . qrn . bn*, I believe that the above translation is not only possible, but makes good sense in what remains of the context.

<sup>11</sup> 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. גַּג): KTU 1.14.II.27; IV.9; 1.17.I.33; 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); *ggn* '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' (l. 3) and *gg* 'roof' (l. 50).

### KTU 4.18

Excavation number: RS 1.025  
 Find location: GP Room 1  
 Point topographique: 300  
 Depth: Unspecified  
 Genre: Record

### Transliteration

1	[	<i>t</i>	<i>tm</i> [ <i>n</i>	]	[		<i>eig</i> [ <i>ht</i> ( <i>y</i> ) <sup>1</sup>	]
	[	<i>l</i>	<i>hmš</i> [	]	[		<i>five/fif</i> [ <i>ty</i> <sup>2</sup>	]
			<i>hmš</i> [	]			<i>five/fif</i> [ <i>ty</i>	]
	[	<i>rn</i>	<i>. rbt</i> [	]	[		<sup>3</sup>	[
5	[	<i>y</i>	<i>. tmnym</i> [	]	[		<i>eighty</i> [	]
	[	<i>t</i>	<i>. mit</i> [	]	[		<i>one hundred</i> [	]
	[		<i>mit</i> [	]	[		<i>one hundred</i> [	]

...

### Notes



<sup>1</sup> 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 *tm*[nym]. Note also ll. 6-7 which may argue in favour of the higher number.

<sup>2</sup> Again, it is not possible to say whether we have a damaged plural form. The same applies for l. 3.

<sup>3</sup> The meaning of *'rbt* 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 *'rbt* 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 *'rbt* as a verb in the present text seems unlikely given the text's apparent list-like characteristics. Perhaps *'rbt* represents an otherwise unattested fem. counterpart of the *'rbm*?

#### KTU 4.20

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

#### Transliteration

1 *tš*[' ]  
*tš*[' ]  
*arb*[' ]  
 -----  
*hmš* . [ ]  
 5 *hm*[r ]

#### Translation

nin[e<sup>1</sup> ]  
 nin[e ]  
 fou[r ]  
 -----  
 five [ ]  
 as[s(es)<sup>2</sup> ]

#### Notes

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

<sup>2</sup> 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*[ ]  
*bn idt*[n ]

#### Translation

...  
 Son of sl<sup>1</sup> ]  
 Son of *idt*[n<sup>2</sup> ]

xxx[ ] ... [ ]  
 ...

## Notes

<sup>1</sup> Several PNs beginning *sl-* are known from the extant texts: *\*slg* (KTU 4.12.13 [according to *TU*; *KTU* reads *alg*]); *\*s/slgyn* (KTU 4.69.II.6; 4.93.II.7 [according to *TU*; *KTU* reads *sigyn*]); *slhu* (KTU 1.48.20); *slh/yy* (KTU 4.44.31); *\*sly* (KTU 4.617.11); *\*slyn* (KTU 4.35.I.7); *sll* (KTU 4.114.6); *slmu* (KTU 4.339.16); *\*sln* (KTU 4.86.I.6 [*KTU* offers *s/gln*]; 4.311.14); *\*sl'y* (KTU 4.321.2); *\*sl'n* (KTU 4.263.7); *slpd* (KTU 4.93.IV.12); *slimg* (KTU 4.147.6; 4.264.4). (PNs marked \* are found in the 'bn + PN' formula.)

<sup>2</sup> The only known PN beginning *idt-*; *idt<sub>n</sub>* 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

...	...
[ ]š	[ ]
1 [ a]rb 'm	[ f]orty
low.e.	
<b>b 'lšn</b> . bnš	<i>b 'lšn</i> <sup>1</sup> dependent <sup>2</sup>
rev.	
<i>mlkt</i>	The Queen
'šrm	butlers/twenty <sup>3</sup>
5 [ ]h/i	[ ]
...	...

## Notes

<sup>1</sup> A PN known also from KTU 4.183.II.21.

<sup>2</sup> 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 mlk* 'personnel of the king' connotes a more specialised role. Cf. KTU 2.2.5.

<sup>3</sup> The homograph 'šr can be either numeral 'ten' (plur. 'šrm 'twenty') or verb 'to pour out or to serve drinks'. If 'šrm 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 'šrm may have been a military rank, involving the control of a squad of ten men. (See Gordon, *UT*, p. 462 for



discussion.) In the present text, the presence of ‘forty’ in l. 2 and ‘personnel’ in l. 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)

*Transliteration*

...  
 1 [ ]*kwn* . *ahd*  
 -----  
 [ ]*xyn* . *ahd*  
 -----  
 [ ]*lk* . *ahd*  
 ...

*Translation*

...  
 [ ]<sup>1</sup> one  
 -----  
 [ ]<sup>2</sup> one  
 -----  
 [ ]<sup>3</sup> one  
 ...

*Notes*

<sup>1</sup> 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.

<sup>2</sup> 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).

<sup>3</sup> 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).

*KTU 4.19*

Excavation number: RS 1.029 [A] (+ RS 1.029 [B] [= KTU 4.5])  
 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)

*Transliteration*

...

*Translation*

...

1	[ a/bn/dn . aḥd]	[ one]
	-----	-----
	[pd]r . ḥs[yn . aḥd]	[tow]n <sup>1</sup> : ḥs[yn <sup>2</sup> , one]
	-----	-----
	pdr . ml[x . aḥd]	town: the kin[g <sup>3</sup> , one]

### Notes

<sup>1</sup> 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 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. The term *pdr* also appears as a component of the PNs *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.

<sup>2</sup> *Hapax*.

<sup>3</sup> *TU* reads *pdr . mlk*.

### KTU 5.1

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

### Transliteration

1	[yx]n
	y <sup>ny</sup>
	y <sup>dn</sup>
	y <sup>tršp</sup>
5	y <sup>drm</sup> [[x]]t
	y <sup>dy</sup> [ ]
low.e.	y <sup>dln</sup>
	y <sup>’drd</sup>
rev.	y <sup>rmn</sup>
10	y <sup>yn</sup>
	y <sup>n</sup>



**ydlm****ymn**

up.e.

**yry**15 **yrm***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.

*ytršp*: KTU 4.93.I.11; 4.141.II.23.

5 *ydrn*[[x]]t: *Hapax*.

*ydy*[ ]: KTU 4.245.I.2; cf. *bn ydy* at KTU 4.611.13.

low.e.

*ydlm*: KTU 4.506.2.

*y'drd*: *Hapax*.

rev.

*yrmn*: KTU 4.35.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.

*yn*: 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 *bnš mlk* as a *nsk ksp*, 'silversmith'.

*ymn*: KTU 4.227.I.5; 4.331.4; 4.607.31; cf. *bn ymn* 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/hry* at KTU 1.43.22.)

- 15 *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'l* 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[ ]  
 [ ]ʔ . y[ ]  
 [ ]tdn[ ]  
 [ ]xlq [ ]  
 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[ ]  
 -----  
 [ ]xpgdd[ ]  
 [ ]btdx[ ]  
 5 [ ]xnt[ ]  
 ...

*Translation*

No translation possible

*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[ ]  
 [ ]trx[ ]  
 [ ]xh[ ]  
 [ ]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)



Depth: Unspecified  
Genre: Not classified

*Transliteration*

...  
1 [ ]xy . ns[ ]  
[ ]trgm[ ]  
[ ]alp . p[ ]  
[ ]ht . ap[ ]  
5 [ ]iln [ ]  
...

*Translation*

...  
1 [ ] [ ]  
[ ]he will say[ ]  
[ ]an ox [ ]  
[ ] [ ]  
5 [ ]gods [ ]  
...

*KTU 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*

...  
1 [ ]x[ ]  
[ ]x . ušn[ ]  
[ ]pt . ušb '[ ]  
[ ]rbm  
5 [ ]xdt  
[ ]xxt[ ]  
...

*Translation*

No translation possible

*KTU 7.34*

Excavation number: RS 1.[072]  
 Find location: GP Room 1  
 Point topographique: 300 (*TEO*, I, p. 22; *SAU*, p. 534)  
 Depth: Unspecified  
 Genre: Not classified

*Transliteration*

...  
 1 [ ]nm[ ]  
 [ ]rbl[ ]  
 [ ]dm[ ]  
 ...

*Translation*

No translation possible

*KTU 7.35*

Excavation number: RS 1.[080]  
 Find location: GP Room 1  
 Point topographique: 300 (*TEO*, I, p. 22; *SAU*, p. 534)  
 Depth: Unspecified  
 Genre: Not classified

*Transliteration*

1 [ ]x ḫzrh . bbx[ ]  
 [ ]d[ ]  
 [ ]w[ ]  
 ...  
 rev.  
 ...  
 [ ]dytx[ ]

*Translation*

No translation possible

*KTU 7.36*

Excavation number: RS 1.[081]  
 Find location: GP Room 1  
 Point topographique: 300 (*TEO*, I, p. 22; *SAU*, p. 534)  
 Depth: Unspecified  
 Genre: Not classified



*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[ ]  
 [ ]ilm . m[ ]  
 [ ]i pn . d[ ]  
 [ ]tm . lh[ ]  
 5 [ ]šr . 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*

...  
 1 x[ ]  
 b[ ]

[        ]  
 [        ]  
 5 [        ]  
   *t*[        ]  
   *p*[        ]  
   *x*[        ]  
   ...  
 low.e.  
   [    ]*lr gtr* [    ]

*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 [    ] . *hn*[        ]  
   [    ]*xrx*[        ]  
   [    ]*xgw*[        ]  
   [    ]*xtbyy*[        ]  
 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 [ ]xt . w . x[ ]  
 [ ]xr . tx[ ]  
 [ ]x [ ]  
 [ ]lk  
 5 -----  
 [ ]x . muṣl[ ]  
 [ ]m tl . [ ]  
 -----  
 [ ]t'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*[ ]  
*ardl*[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 . amsq[ ]  
 -----  
 [ ]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



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

*Transliteration*

Point topographique: 300 (*TEO*, I, p. 19; *SAU*, p. 533)  
 Depth: ...  
 1 [ ]n[ ]  
 [ ]pn . ap/r[ ]  
 [ ]rpl . a[ ]  
 [ ]xh art[ ]  
 5 [ ]h/imr ttx[ ]  
 [ ]h/i ugrt[ ]  
 [ ]šnt kt[ ]  
 [ ]š gdl[ ]  
 [ ]dk[ ]  
 ...

*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*

Point topographique: 300 (*TEO*, I, p. 20; *SAU*, p. 533)  
 Depth: ...  
 1 [ ]h[ ]  
 [ ]mt . [ ]  
 [ ]mgdl . h[ ]  
 [ ]lmtym[ ]  
 5 [ ]xh . w rbt . š/l[ ]  
 [ ]š . prkb/d[ ]  
 [ ]tš . psl[ ]  
 [ ]vtšp[ ]  
 [ ]l g/l[ ]  
 ...

*Translation*

No translation possible

*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

*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: Unclassified

*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 *khnm* . tš'  
*bnšm* . w . ḥmr  
 -----  
*qdšm* . tš'  
*bnšm* . w . ḥmr

*Translation*

1 The priests,<sup>1</sup> nine  
 personnel<sup>2</sup> and an ass  
 -----  
 The purifiers,<sup>3</sup> nine  
 personnel and an ass

*Notes*

(Special note. In the following notes the siglum † is used to mark those texts that make reference to the *khnm* and *qdšm*. Note that KTU 4.752 mentions the *khnm*, *bnšm* and *qdšm*.)

<sup>1</sup> The *khnm* 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 khnm* 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<sup>+</sup>; 4.38.1<sup>+</sup>; 4.68.72<sup>+</sup>; 4.69.VI.22; 4.99.9; 4.126.6<sup>+</sup>; 4.357.24; 4.410.50; 4.416.6<sup>+</sup>; 4.633.4; 4.745.5; 4.752.6<sup>+</sup>; 4.761.1.

<sup>2</sup> 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*; 4.301.1; 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 *bnšm* of KTU 4.40 appear to be residents of local villages conscripted to serve in the royal naval fleet. For the maritime reading of *bnšm* see T.H. Gaster, 'A Phoenician Naval Gazette, *PEFQS* 2 (1938), pp. 105-21. For a discussion of the manifold meanings of the term *bnšm* see M. Heltzer, "'Royal Dependents": (*bnš mlk*) and Units of the Royal Estate (*gt*) in Ugarit', *Vestnik Drevney Istorii* 2 (1967), pp. 32-47 (Russian, with English summary).

<sup>3</sup> The translation of *qdšm* 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 Sanmartín, 'Kultisches in den keilalphabetischen', pp. 181-83. The *qdš(m)* are mentioned elsewhere at KTU 4.36.2<sup>+</sup>; 4.38.2<sup>+</sup>; 4.47.1; 4.68.73<sup>+</sup>; 4.126.7<sup>+</sup>; 4.412.II.8; 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 il bn il  
dr bn il  
mpḥrt bn il  
trmn<sup>1</sup> w šnm

5 il w atr  
hnn il  
nšbt il  
šlm il

10 il hš il add  
b'd<sup>2</sup> spn b 1

low.e.

ugrt

rev.

b mrḥ il  
b nit il  
b smd il  
 15 b dḥn il  
b šrp il  
b knt il

up.e.

b ḡdyn il  
[b ṣ]d [i]<sup>3</sup>

<sup>1</sup> Lg. *tkmn*?<sup>2</sup> Lg. *b'l*.<sup>3</sup> According to CTA, fig. 76 in this line was still legible: [ n[ ]d/l/u. The line is no longer preserved. Herdner, CTA, p. 111 + n. 7 reads – contrary to Aistleitner ([i]l [nd]d) – only [b]n xx.*Translation*

- 1 El! Sons of El!  
 Generation of the gods!  
 Assembly of the gods!  
 Thukamun and Shanim!
- 5 El and Athirat!  
 Favour, El!<sup>1</sup> / Divine favour!  
 Security,<sup>2</sup> El! / Divine security!  
 Peace, El! / Divine peace!  
 El, hurry! El, save!<sup>3</sup> / Divine speed! Divine salvation!
- 10 For the sake of<sup>4</sup> Saphon, lord<sup>5</sup>

low.e.

of Ugarit!

rev.

- By<sup>6</sup> 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 *dtn* weapon<sup>7</sup> of El, / by the divine *dtn* weapon,  
 by the holocaust of El,<sup>8</sup> / by the divine holocaust,  
 by the continuity offering of El,<sup>9</sup> / by the divine continuity offering

up.e.

- by the *ḡdyn* offering<sup>10</sup> of El / by the divine *ḡdyn* offering  
 [by the ...<sup>11</sup>] of [E]l / by the divine...

*Notes*

<sup>1</sup> Deciding whether *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 *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.

<sup>2</sup> *nsb* 'to stand, erect' is used elsewhere in connection with *skn* 'funerary monument, stela' (KTU 1.17.I.27, 45; II.16). Cf. Heb. נָצַב 'to be set up, stationed, to be firm or healthy'.

<sup>3</sup> The meaning of *il ḥš il add* is disputed. Del Olmo Lete, citing RS 20.244.4 <sup>d</sup>IŠKURbe-el<sup>bur-ang</sup> ḥa-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 it '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. Avishur, *Studies in Hebrew and Ugaritic Psalms* [Publications of the Perry Foundation for Biblical Research; Jerusalem: Magnes Press, 1994], pp. 308–29 [310]): *ḥš* 'help' (cf. Heb. חָצַץ/חָצַץ) is found elsewhere in the Ugaritic texts (KTU 1.1.IV.7; 1.2.III.10; 1.4.VI.16); *add* (*hapax*) may be related to Arab. 'dy/'dw '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.

<sup>4</sup> 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 Avishur), translates 'for the sake of Ugarit'.

<sup>5</sup> 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 Avishur'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 appellation '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.

<sup>6</sup> 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'.

<sup>7</sup> *dtn* may be a PN at KTU 4.356.10, though *KTU* suggests the restoration <§>*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—Schreibübung oder Religiöser Text?', *UF* 7 [1975], pp. 523–24 [524]) leaves *dtn* untranslated, sees instead a reference to some kind of weapon. Conversely, del Olmo Lete, who takes the text to have a tricolon structure (cf. ll. 6–8), associates *dtn* with the following lines and renders 'fat offering' (on the basis of Heb. חֶמֶן; *CR*, p. 342). Both readings are possible.

<sup>8</sup> 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) *šrp* appears alongside, and seems to be paired with, the *šlmm* offering. Given this regular association, perhaps we should see here some kind of scribal shorthand, with *šrp* here representing an abbreviated reference to the sacrificial doublet *šrp w šlmm*?

<sup>9</sup> According to Dietrich, Loretz and Sanmartín ('RS 4.474 = CTA 30', p. 524), *kn* is related to Akk. *kinātu*, *kinūtu*.

<sup>10</sup> *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



with Arab. *ġadāt* ‘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’.

<sup>11</sup> The reading is uncertain and can never be corroborated. *KTU*’s *šd* is found only at 4.408.5 where it appears as a PN. If this restoration is accepted, perhaps some connection with Heb.  $\text{שׁוֹד}$  ‘hunting, game, food, nourishment’ or  $\text{סֹד}$  ‘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 . iwrḏr*  
*l . plsy*  
*rgm*  
 -----  
*yšlm . lk*  
 -----  
 5 *l . trḡds*  
*w . l . klby*  
*šm ‘t . ḥti*  
*nḥtu . ht*  
*hm . in mm*<sup>1</sup>  
 10 *nḥtu . w . lak*  
*‘my . w . yd*  
*ilm . p . k mtm*  
 low.e.  
*‘z . mid*  
*hm . ntḵp*  
 rev.  
 15 *m ‘nk*  
*w . mnm*  
*rgm . d . tšm ‘*  
*tmt . w . št*  
*b . spr . ‘my*  
 -----

#### *Translation*

The message of *Iwrḏr*:<sup>1</sup>  
 to *Plsy*<sup>2</sup>  
 say!  
 -----  
 May there be peace with you.  
 -----  
 From *Trḡds*<sup>3</sup>  
 and from *Klby*<sup>4</sup>  
 I heard (of) the destruction.  
 We will be destroyed<sup>5</sup>. Now,  
 if there are no men<sup>6</sup>  
 we will be destroyed. Therefore dispatch  
 my people and the love<sup>7</sup>  
 of the gods here; indeed  
 -----  
 very strong men.  
 if we are to resist.<sup>8</sup>  
 -----  
 Your reply  
 and whatever  
 word that you have heard  
 there, then put (it)  
 in a letter to me  
 -----

<sup>1</sup> Lg. *m<n>m*?

## Notes

- <sup>1</sup> PN known also from KTU 2.14.14; cf. *iwrdr* at KTU 4.7.5.
- <sup>2</sup> A well-known PN found at KTU 4.134.4; 4.214.I.19; II.14; IV.9; 4.261.6; 4.262.6; 4.635.40.
- <sup>3</sup> PN also occurring at KTU 4.102.27; 4.425.2.
- <sup>4</sup> Cf. KTU 4.63.II.19; 4.69.I.24; 4.75.V.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 *bnš mlk* as an *nsk ḥdm*, ‘arrow-caster’.
- <sup>5</sup> Or ‘we are being destroyed’; *nḥtu* can be either 3rd masc. plur. N stem (as here) or 1 c. plur. G stem (see Gordon, *UL*, p. 117). Cf. n. 7.
- <sup>6</sup> 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. מַמ. KTU’s proposal that we have a misspelling of the interrogative pronoun *mnm* ‘whoever, whatever’ (note *mnm* 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<ṭ>m* which, I contend, is supported by the request for *mtm* in ll. 10-12.
- <sup>7</sup> Or ‘hand’. Either way, divine support is being requested.
- <sup>8</sup> The meaning of the *hapax ntkp* 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

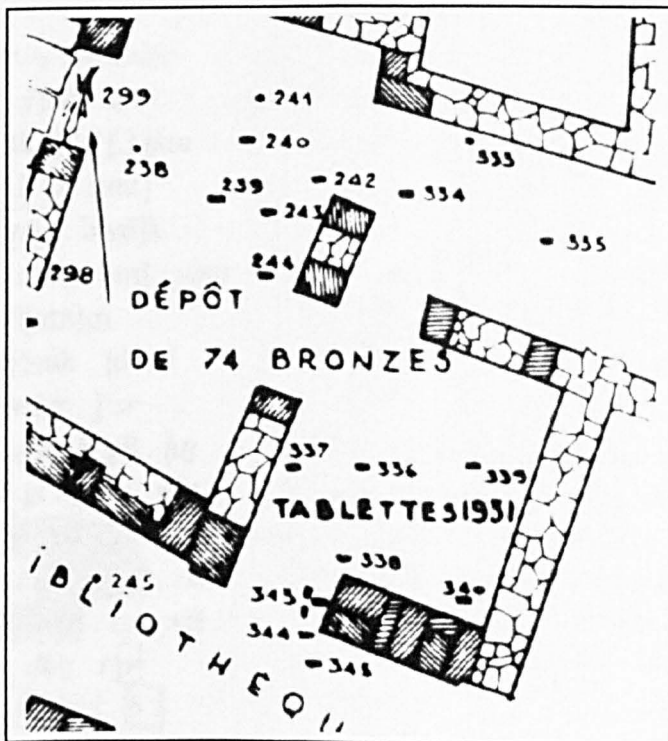


Figure 4. GP Room 7 (detail from map appearing as Fig. 2, p. 5)



*KTU 1.14*

Excavation number:	RS 2.[003] + RS 3.324 + RS 3.344 + RS 3.414
Find location:	RS 2.[003]: surface RS 3.324: GP Room 7 RS 3.344: GP Room 7 RS 3.414: GP
Point topographique:	RS 2.[003]: Unspecified ( <i>TEO</i> , I, p. 26; <i>SAU</i> , p. 536) RS 3.324: 343 ( <i>TEO</i> , I, p. 30; <i>SAU</i> , p. 538) RS 3.344: 338, 343, 341 ( <i>TEO</i> , I, p. 31; <i>SAU</i> , p. 538) RS 3.414: Unspecified ( <i>TEO</i> , I, p. 32; <i>SAU</i> , p. 539)
Depth:	RS 2.[003]: Unspecified RS 3.324: 0.20 m RS 3.344: 0.30-0.40 m RS 3.414: Unspecified
Genre:	Legend (Keret)

The passage to be treated is KTU 1.14.II.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 ...  
*rrthš . w tadm*  
 10 *rhš [ . y]dk . amt*  
*uṣb[‘tk .] ‘d [.] tkm*  
*‘rb [ . b ṣl . ḥmt]*  
*qh . im[r] . b yd]k*  
*imr . d[bh . bm] . ymn*  
 15 *lla . kl[atn]m*  
*kl . l[ḥmk . ]d nzl*  
*qh . ms[rr . ]‘sr*  
*dbh . ṣq[ . b gl] . ht*  
*yn . b gl . [ḥ]rṣ . nbt*  
 20 *‘l . l zr m[g]dl*  
*w ‘l . l zr . mgdl . rkb*  
*ikmm . ḥmt . ṣa . ydk*  
*šmm . dbh . l[r]*  
*abk . il . ṣrd . b ‘l*  
 25 *b dbhk . bn . dgn*  
*bm ṣdk . w yrd*  
*krt . l ggt . ‘db*  
*akl . l qryt*



*ḥtt . l bt . ḥbr*  
 30 *yip . ḥm . d ḥmš*  
*mgd [.] tdt . yrḥm*

*Translation*

- II ...  
 Wash yourself and rouge yourself,<sup>1</sup>  
 10 wash your [ha]nds to the elbow,  
 [your] fing[ers] up to the shoulder.  
 Enter [into the shadow of the tent (shrine)<sup>2</sup>.]  
 Take a lam[b in] your [hand(s),]  
 a lamb of sac[rifice in] (your) right hand,  
 15 a kid in both [of them].  
 Take all [your] br[ead] of offering,<sup>3</sup>  
 the in[nards] of a bird / filt[ered] wine<sup>4</sup>  
 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}<sup>5</sup>, mount/straddle  
 the bulwark of the wall. Raise up your hands  
 (to) heaven, sacrifice to the Bull,  
 your father, El.<sup>6</sup> Serve/Bring down<sup>7</sup> Baal  
 25 with your sacrifice, the son of Dagan  
 with your food (offering).<sup>8</sup> Then descend,  
 Keret, from the rooftops, make offerings  
 of food for the city,  
 wheat for the house of Ḥabur;<sup>9</sup>  
 30 bake bread of the fifth month,  
 food of the sixth month.<sup>10</sup>

*Notes*

<sup>1</sup> 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.

<sup>2</sup> According to N. Wyatt (‘The Liturgical Context of Psalm 19 and its mythical and Ritual Origins’, *UF* 27 [1995], pp. 559-96 [571-72]), *ḥmt* may be related to חֲמַתּוֹ of Ps. 19.7.

<sup>3</sup> See de Moor and Spronk 'Problematic', p. 161, and W.G.E. Watson, 'An Enigmatic Expression in Ugaritic', *AbrN* 30 (1992), pp. 172-75, for discussion

<sup>4</sup> The phrase *msrr* 'šr *dbḥ* 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 'šr *dbḥ* 'sacrificial bird' (cf. the presence of 'šrm among the sacrificial commodities of KTU 1.39.21; 1.41.5, 24, 40, etc.). Wyatt (*RTU*, p. 187 n. 47 [citing Aartun]) considers *mssr* to be derived from 'šrr 'remove' (signifying the removal of solid materials), and 'šr to be related to Arab. 'ašir 'sap, juice, wine must'. Both translations are supported by the surrounding context.

<sup>5</sup> While de Moor (*ARTU*, p. 194) translates l. 21 freely and without comment, Wyatt (*RTU*, p. 189 n. 51) considers 'll *zr mgdl* to be dittographic. Taking the threefold repetition of ll. 13-15 into consideration, it may be more appropriate to follow de Moor's lead.

<sup>6</sup> A variant form of the more usual *ir il abk*: e.g. KTU 1.2.III.16, 17; 1.6.IV.10; VI.27.

<sup>7</sup> The translation of *šrd* has immense importance for the study of Ugaritic theology. Reading *šrd* as Š imper. of 'šrd 'to cause to come down' adds an anti-Baal connotation; this view is espoused by Driver (*CML*<sup>1</sup>, p. 31), and most forcefully extrapolated by de Moor (*ARTU*, p. 195 n. 19). Another option is to read 'šrd 'serve', a nuance attested for Heb. שָׂרַד 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).

<sup>8</sup> Given that *šdk* derives from 'šw/yd '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.

<sup>9</sup> For a summary of the discussion surrounding *bt ḥbr* 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.

<sup>10</sup> Gibson's logic seems to provide an appropriate explanation (*CML*<sup>2</sup>, 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 *ḥmš...tdt*, 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 ( <i>TEO</i> , I, p. 32; <i>SAU</i> , 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

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 (Rāpi'ūma), ritual, incantation?

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



*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 ...  
 w yqr[y]  
 dbh . ilm . yš'ly . dğthm  
 b šmym . dğt hrnmy [.] b [k]  
 25 bkbm . 'lh . yd . d[nil . xx]xx  
 'lh . yd . d . l hklh xxx mš  
 ltm . mrqdm . dšn . l bt[h]  
 ...

*Translation*

IV ...  
 Then he offered<sup>1</sup>  
 a sacrifice to the gods, he offered up their<sup>2</sup> incense<sup>3</sup>  
 towards the heavenly ones, incense of Hrmn<sup>4</sup> towards  
 25 the [s]tars.<sup>5</sup> The hand(s) of D[nil] went up<sup>6</sup> [ ]

(his) hand(s) went up (before) the throne-dais.<sup>7</sup> Towards the temple<sup>8</sup> ... cymbals, ivory castanets<sup>9</sup> [towards] the sanc[tuary]

...

### Notes

<sup>1</sup> See Gordon, *UT*, p. 480, §19.2277.

<sup>2</sup> 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’.

<sup>3</sup> Cf. *KTU* 1.23.15.

<sup>4</sup> Attempts have been made to read *hrnmy* topographically. See W.F. Albright, ‘The Traditional Home of Syrian Daniel’, *BASOR* 130 (1953), pp. 2-27; cf. S.B. Parker, ‘The Ugaritic Deity Rapi’u’, *UF* 4 (1972), pp. 97-102 (101).

<sup>5</sup> *kbkbm* appears as a designation of the gods at *KTU* 1.10.1.4; 1.23.54; 1.43.3. From other texts we learn of an apparent concern with astronomical and astrological phenomena. *KTU* 1.78 deals with a solar eclipse(?): see J.F.A. Sawyer and F.R. Stephenson, ‘Literary and Astronomical Evidence for a Total Eclipse of the Sun Observed in Ancient Ugarit on 3 May 1375 BC’, *BSO(A)S* 33 (1970), pp. 467-89; D. Pardee and N. Swerdlow, ‘Not the Earliest Solar Eclipse’, *Nature* 363 (1993), p. 406; Xella, *TRU*, pp. 171-73. *KTU* 1.163 focuses on the lunar cycle: P. Bordreuil and D. Pardee, ‘Les textes en cunéiformes alphabétiques découverts en 1978 à Ibn Hani’, *Syria* 57 (1980), pp. 343-73 (352-53); M. Dietrich and O. Loretz, *Mantik in Ugarit? Keilalphabetische Texte der Opferschau—Omensamlungen—Nekromantie* (ALASP, 3; Münster: Ugarit-Verlag, 1990), pp. 165-95; for a more complete bibliography see del Olmo Lete, *CR*, pp. 352-53 n. 69.

<sup>6</sup> Being so badly preserved, it is a difficult task to provide a coherent reading of ll. 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.

<sup>7</sup> 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.

<sup>8</sup> Tentatively taking the uncertain *-h* as *he locale*. It remains possible that 3 masc. sing. suffix should be read here and in l. 27.

<sup>9</sup> The cultic use of these musical instruments is attested elsewhere and helps to confirm the ritual associations of the present passage: cf. *mšltm* (with *tp*) and *mrqdm dšn* 1.108.4-5. For the use of musical instruments in the cult see A. Caubet, ‘La musique à Ougarit: nouveaux témoignages matériels’, in *URC*, pp. 9-31.

### *KTU 1.19.IV.le.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.IV.le.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 . y**l**b . l msp**r***

*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 3. A Representation of the Topography Spanned by  
 GP at 2002MGP Tr. C-E, X-L (1:2000)  
 (red line indicates findspots at each end of the legend range)  
 (adapted from the map appearing on Fig. 2, p. 3)

*KTU 1.17*

Excavation number: RS 2.1014 + RS 2.363

Find location: RS 2.1014: GP (TEO, I, p. 30; SAU, p. 538; GP Room 7)

RS 2.363: GP Room 7 (TEO, I, p. 32; SAU, p. 539)

Point topographique: RS 2.1014: 335 (unspecified)

RS 2.363: 339

Depth: RS 2.1014: unspecified



c. GP p.t. 210-264/GP Tr. C-E, K-L p.t. 210-264

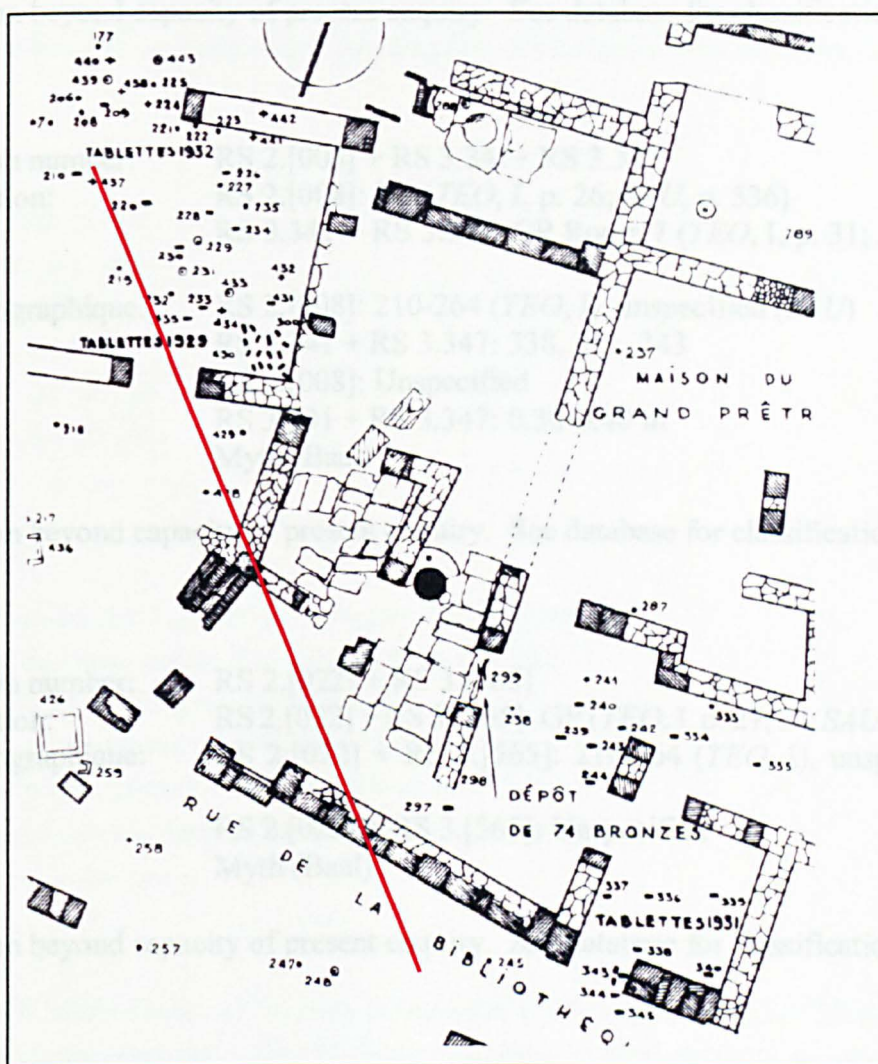


Figure 5. A Representation of the Topography Spanned by  
 GP p.t. 210-264/GP Tr. C-E, K-L p.t. 210-264  
 (red line indicates findspots at each end of the findspot range)  
 (adapted detail from the map appearing as Fig. 2, p. 5)

### 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

Genre: RS 3.363: 1.20 m  
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)



Depth: Unspecified  
Genre: Myth (KTU, p. 33)

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

### Transliteration

II.56 *i<š>ttk . l awl*  
*išttk . lm . ttkn*  
*štk . mlk . dn*  
*štk . šibt . n*  
60 *štk . qr . bt . il*  
*w mšlt . bt . hrš*

### Translation

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

### Notes

<sup>1</sup> *išttk* of ll. 56 and 57 has been variously interpreted: (1) *štk* '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*<sup>1</sup>, p. 73; del Olmo Lete, *MLC*, pp. 485-86); (2) *šyt* 'to place' (Caquot and Sznycer, *TO*, I, p. 350 n. c; C.H. Gordon, 'Poetic Legends and Myths from Ugarit', *Berytus* 25 [1977], pp. 5-133 [125]); (3) *šntk* '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 'n, *qr* (cf. n. 4) and *mšlt* (cf. n. 5).

<sup>2</sup> 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 *awl* 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.

<sup>3</sup> Wyatt, *RTU*, p. 167 n. 37, observes that *dn* may also mean 'justice' (cf. Heb. דָּן) and notes the metaphorical use of water/justice in Amos 5.24.

<sup>4</sup> The homograph *qr* has a broad semantic range: *qr* 'a sound' (e.g. KTU 1.17.IV.14); *qr* 'wall' (KTU 1.82.40); *qr* 'spring, well' (KTU 1.17.III.45, 46). In the present context the latter interpretation seems most appropriate (see Gordon, *UT*, §19.2215).



<sup>5</sup> Most commentators (de Moor, *ARTU*, p. 134; Caquot and Sznycer, *TO*, I, p. 351 n. g; Wyatt, *RTU*, p. 168 n. 39) relate *mšlt* with Heb. מצלה, the ‘sea, reservoir’ associated with the Jerusalem Temple (1 Kgs 7.23-26). The identity of *hrš* remains obscure, but *may* be connected with *hyn dhrš yd* ‘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 (Rāpi’ūma), 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 (Rāpi’ūma), 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 [mt] [ ]  
 [ ]xš[ ]hrth  
 [ ]rhšnn  
 [ ]isrnn  
 5 [ ]nhh

*Translation*

1 [ ] [ ] Anat<sup>1</sup>[ ]  
 [ ] [ ]her cutting<sup>2</sup>  
 [ ]s/he washed him<sup>3</sup>  
 [ ]s/he binds him  
 5 [ ]her/his lament<sup>4</sup>

## Notes

<sup>1</sup> 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 tqm 'may Anat help your family' (KTU 1.82.39).

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

<sup>3</sup> 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. *yḥšnn* is found with the -nn pronominal suffix (KTU 1.6.VI.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.

<sup>4</sup> Perhaps restore to a ]nḥh (cf. Heb. אֲנִי)? *anḥ* is the only Ugaritic word containing the -nḥ combination; admittedly, however, it is found nowhere else with a -h suffix.

## KTU 1.62

Excavation 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 . irš[ ]  
 [ ]mr . ph  
 [ ]mm . hlkt  
 5 [ ]b qrb . 'r  
 [ m]lakm lh  
 [ ]l . bn . il  
 [ ]n . 'dh  
 [ ]srh  
 10 [ ]y . šps  
 ...  
 rev.  
 [ ]  
 [ ]h  
 [ ]  
 [ ]  
 15 [ ]wy  
 [ ]  
 [ ]  
 [ ]š

[            ]  
 20 [            ]  
    [            ]  
 up.e.  
    [            ]*h*  
    [            ]*h**h*  
    [            ]

*Translation*

1 [            ] [   ]  
    [            ] reque[st<sup>1</sup>]  
    [            ] her mouth<sup>2</sup>  
    [            ] she went  
 5 [            ]in the midst of the city  
    [            ]me]ssengers to him<sup>3</sup>  
    [            ]to son of El/divine<sup>4</sup>  
    [            ] his witness/throne dais<sup>5</sup>  
    [            ] his [pri]soner<sup>6</sup>  
 10 [            ] Shapsh

...

rev.  
    [            ]  
    [            ]  
    [            ]  
    [            ]  
 15 [            ]  
    [            ]  
    [            ]  
    [            ]  
    [            ]  
 20 [            ]  
    [            ]  
 up.e.  
    [            ]  
    [            ]his [gree]ting<sup>7</sup>  
    [            ]



## Notes

<sup>1</sup> Restoring to *irš[t]* ‘request’, though imper. *irš* ‘request!’ is possible. Two PNs are also feasible: *iršy* (KTU 4.338.6) and *bn . iršyn* (KTU 4.69.II.12; 4.93.IV.19; 4.340.5); note the sequence *-n . irš-* in the latter.

<sup>2</sup> 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).

<sup>3</sup> Cf. KTU 1.14.III.33.

<sup>4</sup> 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 il*. Frequently we find the form *lbn . ilm . mt* ‘to/for divine Mot’ (KTU 1.4.III.16, 30; 1.5.II.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.I.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 dgn* (KTU 1.2.I.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*?

<sup>5</sup> ‘*d*’ has a variety of meanings in the Ugaritic: ‘*d*’ (cf. Heb. דַּעַ) ‘until’; ‘*d*’ (cf. Heb. דָּעַ) ‘witness’; ‘*d*’ (cf. Heb. דָּעַ 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.

<sup>6</sup> *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.I.37); *isr* (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.I.37, I guardedly restore a]srh.

<sup>7</sup> I take ]hth to be a broken form *-ht + -h* suffix. The only known Ugaritic word containing the letters *-ht* is *bht* ‘greetings, hail’ (KTU 1.5.II.11, 19). Admittedly, *bht +* 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 ( <i>TEO</i> , I, p. 27; <i>SAU</i> , p. 537: unspecified)
Depth:	Unspecified
Genre:	Letter

## Transliteration

## Translation

...	...
-----	-----
1 [ ]km . tr[ ]	[ ]you/yours [ ]

	[ š]pš . ttm[ ]	[ Sh]apsh <sup>1</sup> gives <sup>2</sup> [ ]
	[ ]x yd't . k i/h[ ]	[ ] you know that [ ]
	[ ]x . w hm	[ ] and if <sup>3</sup>
5	[ ]y . tby . w[ ]	[ ] my return and[ ]
	[ ] . bnš .x[ ]	[ ] people/personnel <sup>4</sup> [ ]
	...	...

### Notes

<sup>1</sup> 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.II.23, 40; 4.94.12; 4.100.5; 4.108.1; 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; 3.1.11, 25; 4.610.1) attest the use of *špš* 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.

<sup>2</sup> 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.

<sup>3</sup> Or perhaps 'them'.

<sup>4</sup> 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 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 ( <i>TEO</i> , I, p. 28; <i>SAU</i> , p. 537)
Depth:	Unspecified
Genre:	Not classified

### Transliteration

...	
1	[ ]xn[ ]
	[ ]'dm . [ ]
	[ ]'l[ ]
	[ ]ndx[ ]
...	

### Translation

No translation possible



*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 [ ]y  
 rev.  
 [ ]  
 [ ]n  
 [ ]  
 [ ]  
 10 [ ]  
 [ ]  
 ...

*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 *tn pgn . dr*  
*m . tn kndwm adrm*  
*w kndpnt . dq*  
*tn hpnm . tn pldm ršmm*  
 5 *k<sup>1</sup> pldm b adrm*  
*w blḥdr̄m w[ ]*  
*bxm l t̄mn tly[ ]*  
*hmšm xxqixb/d*

*Translation*

two *pgn*<sup>1</sup> (of the) assemblies,<sup>2</sup> two fine<sup>3</sup> nets<sup>4</sup>  
 and (a) small *pnt* net<sup>5</sup>  
 two blankets,<sup>6</sup> two covers<sup>7</sup> of *ršmm*<sup>8</sup>  
 and covers of fine quality  
 and *blḥ* (of the) assemblies<sup>9</sup> and[ ]  
 for (the) eight quivers<sup>10</sup>[ ]  
 fifty



	<i>tl̄tm</i> dd(?) <i>ḥswn</i>	thirty pot(s) of <i>ḥswn</i> <sup>11</sup>
10	<i>tl̄t t[nt]</i> . <i>tt ḥ[ ]</i>	three pa[irs <sup>12</sup> ] six <sup>13</sup> [ ]

<sup>1</sup> Lg. w.

### Notes

<sup>1</sup> *Hapax*.

<sup>2</sup> 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<nḥm>*. Cf. *blḥdrm* at l. 6, which is read by some as *blḥ 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*?

<sup>3</sup> 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.

<sup>4</sup> *Hapax*. Translation ‘nets’ offered by Heltzer, ‘The Economy of Ugarit’, p. 436 n. 54.

<sup>5</sup> While *KTU* reads *kndpnt*, *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 pntbl* KTU 4.127.12.) The above translation follows *TU* in dividing *knd pnt* and draws a possible connection with *kndwm* in the preceding line (cf. n. 4).

<sup>6</sup> The *ḥpn* 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, 4, 9, 10, 13, 16; 4.190.4; 5.11.16. This is confirmed by the occurrence of *ḥpn pttm* ‘a *ḥpn* of linen’ KTU 4.609.17. Note also the occurrence of *ḥpnt ṣṣwm* in a text that lists armour and equipment (KTU 4.363.3, 7).

<sup>7</sup> *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. *pld*: KTU 1.148.21; 4.146.7; 4.152.4, 7, 8; 4.205.1, 7; 4.270.12; 9.3.

<sup>8</sup> The reading *ršmm* offers a *hapax*. But note that Whitaker’s concordance (following *TU*) reads *ḡlmm*. The *ḡlm(m)* are known from a number of texts: KTU 1.2.I.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 *ḡlm(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.’

<sup>9</sup> *KTU*’s reading *blḥdrm* presents a *hapax*. *TU* elects to split the graphematic string *blḥ drm*; while the proposed *blḥ* 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.

<sup>10</sup> The adjacent lacuna makes it difficult to decide whether *tly[* represents a complete or broken lexeme. At KTU 1.123.24 we find *azḥn tlyn* which appears to be associated with *mr mmmn* ‘the unknown god’. Commentators choose to leave *azḥn 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 tly* (KTU 4.339.20). Given the possible association of *pldm* (cf. n. 7), perhaps there are grounds for seeing a connection between *tly* here and Heb. תֵּלַי ‘quiver’.

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

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

<sup>13</sup> Only one other occurrence of *ṯt* followed by *ḥ-* is known in the Ugaritic corpus: *ṯt . ḥrṯm* 'six ploughmen' (*KTU* 4.630.6). The present context would seem to preclude the restoration *ḥ[rṯm]*.

### *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	<i>alp[</i>	<i>]</i>	ox[	<i>]</i>
	<i>mat[</i>	<i>]</i>	hundred(s)[	<i>]</i>
	<i>ḥrṣ[</i>	<i>]</i>	gold <sup>1</sup>	<i>]</i>
	-----		-----	
	<i>ṯṯ . kk[rm</i>	<i>]</i>	three <sup>2</sup> tal[ents <sup>3</sup>	<i>]</i>
5	<i>ṯṯ . ḥ[mr</i>	<i>]</i>	three a[sses <sup>4</sup>	<i>]</i>
	<i>ḥmṣ[</i>	<i>]</i>	five <sup>5</sup>	<i>]</i>
	<i>ksp[</i>	<i>]</i>	silver[	<i>]</i>
low.e.				
	<i>k[</i>	<i>]</i>	[	<i>]</i>
rev.				
	<i>ar[b'</i>	<i>]</i>	fo[ur	<i>]</i>
10	<i>ṯmn[</i>	<i>]</i>	eight[	<i>]</i>
	<i>'ṣr[</i>	<i>]</i>	ten[	<i>]</i>
	-----		-----	
	<i>w ṯṯ x[</i>	<i>]</i>	and six [	<i>]</i>
	<i>ṯṯm[</i>	<i>]</i>	thirty[	<i>]</i>
	<i>milx[</i>	<i>]</i>	<sup>6</sup> [	<i>]</i>

### Notes

<sup>1</sup> The translation 'gold' should not be automatic; it remains possible that we have a broken lexeme here. Two words in the Ugaritic lexicon begin *ḥrṣ-*: GN *ḥrṣb'* (*KTU* 4.73.8; 4.288.5; 4.346.9; 4.355.15; 4.610.6; 4.693.56; 4.712.1); PN *ḥrṣn* (*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.

<sup>2</sup> The homograph *ilt* has a range of meanings: most often *ilt* I ‘three’ (KTU 1.41.3; 1.49.8), ‘third’ (KTU 1.4.VI.26); *ilt* II ‘to plow’ (KTU 1.5.VI.26); *ilt* III ‘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 *ilt* 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.

<sup>3</sup> The restoration *kk[rm]* 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 *kkbb* ‘star’ (KTU 1.10.I.4); PN (*bn*) *kky* (KTU 4.321.3); PN *kkln* (KTU 4.148.4; 4.352.10; 4.609.5); PN *kkn* (KTU 4.645.4); *kknt* ‘jars’ (KTU 1.6.I.39); *kkrdn(m)* a member of a certain guild (KTU 4.126.II.10).

<sup>4</sup> *KTU*’s restoration (followed provisionally above) is unprecedented. It is also noteworthy that *hllb* appears in close proximity to *kkr* (cf. n. 2) and *ilt* ‘bronze copper’ in KTU 4.272.2, 5. It may be that we have a reference to *h[llb]* in the present text. *TU* reads *ilt . a[---]*.

<sup>5</sup> 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 *ilt* in ll. 4 and 5, *it* at l. 12 (and also possibly *ar[b’]* in l. 9), the sing. form is offered.

<sup>6</sup> The only word in the Ugaritic lexicon beginning *mil-* is *milh* (KTU 4.166.1). Note, however, that according to *KTU* this may be a misspelling of *mihd*, 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

...  
1 [ ]x

rev.

[ ]*hp*  
[ ]*iln*  
*y’rtym*

5 *bn . grn*  
*bq’ty*

#### Translation

...  
[ ]

[ ]<sup>1</sup>  
[ ]*iln*<sup>2</sup>  
the *y’rt-ites*<sup>3</sup>

son of *grn*<sup>4</sup>  
the *bq’t-ite*<sup>5</sup>

#### Notes

<sup>1</sup> A search of the Ugaritic lexicon reveals two lexemes ending with the letters *-hp*: *m’rhp(?)* (KTU 4.365.33) and *nd/u/llhp* (KTU 4.42.3). Regrettably, because both PNs are imperfectly preserved, it is not possible to advance a restoration in the present text.



<sup>2</sup> 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’ (KTU<sup>1</sup>; 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 *ypltn . bn iln* (KTU 4.215.5) and *ltn . bn iln* (KTU 4.350.11).

<sup>3</sup> The *y’rty* are known also from KTU 4.55.9. The gentilic form *y’rty* 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. יַעַר).

<sup>4</sup> *bn gtrn* is known from KTU 4.7.5; 4.63.III.7; 4.103.52; 4.232.28. The presence of *gtrn* at KTU 1.166.25 requires further study. The PN is, perhaps, associated with the DN *gtr(m)*. On this DN see n. 2 to my treatment of KTU 2.4 (pp. 50-53, above)

<sup>5</sup> 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

#### Transliteration

1 [ ]y  
 [ ]  
 [ ]

rev.

[ ]mr  
 5 [ ]r  
 [ ]š’rt  
 [ ]x . l mlk  
 [ ]h/ibn  
 [ ]xm

#### Translation

[ ]  
 [ ]  
 [ ]

[ ]<sup>1</sup>  
 [ ]  
 [ ]hair/wool  
 [ ] to/for the king  
 [ ]<sup>2</sup>  
 [ ]

#### Notes

<sup>1</sup> 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); *mydmtmr* (mlk ugrt) (KTU 6.23.2-3); *\*amr* I ‘to see, to look’, cf. *yamr* ‘he looks’ (KTU 1.172.22) *ytmr/yitmr* ‘he views’ (KTU 1.3.I.22; 1.2.I.32); *amr* II ‘(the kingdom of) Amurru’ (KTU 1.4.I.42); *amr* III (and variant form *imr*) ‘lamb’ (KTU 1.4.VI.43; VIII.18; 1.14.II.13-14); PN *bn ilmtmr* (KTU 4.103.11); *gmr* ‘to be complete’ (KTU 1.2.I.46), *tgmr* ‘total’ (e.g. KTU 4.141.II.25; 4.156.6; 4.269.30, 32); *dmr* a certain class of troops (KTU 1.3.II.14, 28; 1.7.10); cf. PN *bn dmr* (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 *ygmr* (KTU 4.134.5; 4.635.42); *ydmr* ‘to be celebrated’ (KTU 1.108.3); *ymr* ‘he blesses’ (KTU 1.17.I.35); *kmr* ‘pile (of grain

or sheaves)' (KTU 1.19.I.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.VI.14); '*mtmr* king of Ugarit (KTU 3.5.2); *gmr* 'recruits' (KTU 4.63.I.11, 33; III.32); DN or PN *q'mr* (KTU 4.734.4); *tmr* and PN (*bn*) *tmr* (KTU 5.6.I.20); cf. masc. plur. gent. *tmrym* members of a certain guild (KTU 4.126.20); *imr* 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 '*mydtmr* and '*mtmr*, kings of Ugarit. These PNs are particularly interesting in view of *mlk* in l. 7.

<sup>2</sup> Reading *jibn* 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 *jhb* is to be preferred, two options are available: *hbn* appears to be some kind of commodity, and listed after 'oxen' and before 'barley' at KTU 4.402.6; alternatively, *jibn* might be a broken form of *mhb*, 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

##### Translation

...		...	
1	b[n ]	so[n of ]	
	<i>bn</i> . x[ ]	son of [ ]	
	<i>pd</i> x[ ]	<sup>1</sup> [ ]	
	<i>bn</i> . 'x[ ]	son of <sup>2</sup> [ ]	
5	<i>bn</i> . a/n[ ]	son of <sup>3</sup> [ ]	
...		...	

##### Notes

<sup>1</sup> Most likely a damaged PN. Attested PNs beginning *pd-* include: *pd*y (KTU 3.4.2, 12; 4.15.3; 4.46.12; 4.86.7\*[?]; 4.98.23\*; 4.112.III.2\*; 4.178.3; 4.299.3; 4.376.2; 4.424.8; 4.425.6); *pd*yn (KTU 4.307.19; 4.393.12; 4.696.2); *pd*m (KTU 1.19.II.31; 4.643.13; 4.748.3); *pd*n (KTU 4.649.8; 4.780.17\*); *pd*gy (KTU 1.91.18; 4.635.17\*); *pd*r (KTU 4.19.2; 4.269.7; 4.655.8\*; also, possibly, DN: KTU 1.50.5; 1.106.11; 1.130.15); *pd*r *mlk* (KTU 4.19.3); *pd*rn (KTU 4.56.4; 4.63.III.46; 4.98.22\*; 4.635.59\*; 4.658.9\*). (Texts marked \* attested the form '*bn* + X'.)

<sup>2</sup> PNs beginning '– are too numerous to list with profit. See Gordon, *UT*, p. 512.

<sup>3</sup> For the numerous PNs beginning *a-* and *n-* see Gordon, *UT*, pp. 508-509, 511

##### KTU 6.73

Excavation number: RS 4.409

Find location: GP  
 Point topographique: 2  
 Depth: Unspecified  
 Genre: Inscription?, seal?

*Transliteration*

1 t'(?)  
 a(?)<sup>1</sup>

<sup>1</sup> It is very doubtful whether the impressions in ln. 1-2 are to be regarded as cuneiform signs.

*Translation*

No translation possible.

*KTU 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)?

*Transliteration**Translation*

...	...
1 [ ]xtx[ ]	[ ]?[ ]
[ ]arb'm	[ ]forty
[ ]	[ ]
[ ]arb'm	[ ]forty
5 [ ]tš'm	[ ]nin]ety
[ ]t]š'm	[ ]ni]ety
[ ]xy . arb'm	[ ]? forty
[ ]l špš tmny[m]	[ ]for Shapsh eight[y]
[ ]dbrh l špš	[ ]towards] the desert <sup>1</sup> to Shapsh
10 [ ]dbrh l špš	[ ]towards] the desert to Shapsh
[ ]l nphtry t[mnym]	[ ]? Nphtry <sup>2</sup> ei[ghty]
[ ]t urm x[ ]	[ ]? Urm <sup>3</sup> ?[ ]
[ ]x[ ]	[ ]?[ ]
...	...

*Notes*

<sup>1</sup> 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. דְּבַר 'word, thing' does not seem to fit the present contexts. An association with דְּבַר 'pasture, steppe, desert' and/or דְּבֵיר 'inner sanctuary, holy of holies'



is feasible. A restoration to m]dbr + terminative -h is also possible. The translation above is supported by Shapsh's association with fields and ploughland in KTU 1.6.IV.1-25 (the terms used are *šdm* and *mḫrtt*), 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).

<sup>2</sup> A PN or DN? According to J. Sanmartín, 'Glossen zum ugaritischen Lexikon (III)', *UF* 11 (1979), pp. 723-28 (724-25), *nḫry* is to be identified with the Egyptian Nefertiti.

<sup>3</sup> A PN? Cf. *bn urm* in KTU 4.263.4.

#### 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 xd/b[ ]x  
 r<sup>1</sup> *ttm spm*  
 -----  
 l[ ]i/hny *tl̄t spm w 'šr lgm*  
 l[ ]w *nsp w tl̄t spm w 'šrm*  
 \ *lgm*  
 5 l k/wlt *ḫndrt̄ ar<b>' spm w*  
 \ *'šr[ ]*  
 l *x̄t ḫndrt̄m tt̄ spm w tl̄tm lgm*  
 l *t/ 'mny ar[b]' spm w tl̄t 'šr[ ]*  
 l *xndxx[ ]m tl̄t spm*  
 x[ ] *sp[m w l]gm*  
 10 [ ]

<sup>1</sup> Lg. w.

#### Translation

...  
 1 [ ]  
 and sixty jars  
 -----  
 To/for/from<sup>1</sup>[ ]<sup>2</sup> three jars and ten *log* measures<sup>3</sup>.  
 To/for/from[ ]<sup>4</sup> one *nsp*<sup>5</sup> measure and three jars and twenty  
*log* measures.  
 5 To/for/from<sup>6</sup> (a measure of) horse feed<sup>7</sup>, fo<u>r jars and

ten/twenty<sup>8</sup>[log measures].  
 To/for/from<sup>9</sup> (measures of) horse feed six jars and thirty log measures.  
 To/for/from<sup>10</sup> fo[u]r jars and thirteen[ ].  
 To/for/from<sup>11</sup>[ ] three jars  
 [ ] jar[s and ]log measures.  
 10 [ ]

## Notes

<sup>1</sup> In the light of II. 5, 7-9, it seems likely that we should read preposition / here (and I. 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.

<sup>2</sup> 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.

<sup>3</sup> A liquid measure; cf. Heb. בַּיִת 'basin, a measure containing the twelfth part of a יָרֵךְ'.

<sup>4</sup> Perhaps the damaged remains of a PN. Numerous PNs ending *-w* are attested: *lbw* (KTU 4.63.13[?]); *'gw* (KTU 4.63.7, 20; 4.90.4; 4.670.3); *klmw* (KTU 4.44.21, 25); *inw* (KTU 4.134.10); *sw* (KTU 4.635.32); *bn šw* (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.

<sup>5</sup> A weight lighter than a shekel. Cf. KTU 2.25.6 and KTU 4.175.13, which seem to suggest 'half a shekel'.

<sup>6</sup> The PN/GN dilemma again. Reading *klt* or *wlt* results in a *hapax*.

<sup>7</sup> In KTU 1.71.7; 1.72.9; 1.85.7; *hndrt* is connected with a hippiatric medical procedure. The translation 'horse feed' is tentative; in the texts just listed the *hndrt* 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. χούδος 'old wheat'.) However, Gordon (*UT*, p. 403 §19.976) points to a possible connection with a GN in the Hurrian *mê<sup>mes</sup> hu-un-du-ra-ši* 'The waters of H.' (RS 17.62.3, see *PRU*, IV, p. 150, pl. IV; *Ug*. 3, pp. 122-23).

<sup>8</sup> The close proximity of the lacuna makes it uncertain whether *'šr* is complete or whether a *-m* suffix has been lost.

<sup>9</sup> There are no known, two-letter PNs ending with *-t* (see Gordon, *UT*, p. 519). No extant GNs end with *-t*. Two-lettered words ending *-t* 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. אֵשׁ 'fire, heat, lightning') KTU 4.616.11, PC Room 81; *bt* 'to be ashamed'; *dt* (from *√dwt*) 'tread out'; *mt* 'lad'; *pt* 'folly, haughtiness' (cf. Heb. פָּתַח, 'to leap or caper about' (cf. Heb. פָּתַח); *rt* 'filthy, dirty' (KTU 1.17.I.33, II.8, 23), but see the PN(?) in KTU 4.581.7; *tt* (from *√tdt*) 'six'.

<sup>10</sup> Neither of the possible readings *imny* 'there' (e.g. KTU 2.34.7; 2.38.7; 2.46.7) or *mny* 'with/to the two of us' (e.g. KTU 2.11.10) seem to fit the present context.

<sup>11</sup> PNs containing the letters *(-)nd(-)* include: *bn anndy* (KTU 4.101.6; 4.245.II.2; 4.753.16); *anndr* (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(-)*.

## KTU 2.2

Excavation number: RS 3.334  
 Find location: GP  
 Point topographique: 296 (*TEO*, I, p. 30; *SAU*, p. 538)  
 Depth: 0.80 m  
 Genre: Letter

*Transliteration*

1 [l ]riš . r 'y . yš[lm ]  
 [š]lm . bnš . yš[ ]m ]  
 [x]gr . l šlmt . šl[ ]m ]  
 bth . p šlmt . p šlm[ ]  
 5 bt . l bnš . trgm[ ]  
 l šlmt . l šlm . b[ ]  
 by . šnt . mlit . t[ ]  
 ymgyk . bnm . ta[ ]  
 bnm . 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<sup>1</sup> ]  
 [the g]ods<sup>2</sup> bring pea[ce] (to) the/your people [ ]  
 [to the ]exile<sup>3</sup> surely you restore<sup>4</sup> pea[ce ]  
 his house. When<sup>5</sup> there is restoration, then wellbeing[ ]  
 5 the house. To a man<sup>6</sup> you shall say[ ]  
 surely you restore peace in[ ]  
 Believe me, in one year[ ]  
 may they reach you, the sons [you] as[ked for ]  
 sons and daughters may he give you[ ]  
 10 [ ] my son, corruption<sup>7</sup> and[ ]  
 [ ] counting your son(s)[ ]  
 [and beh]old the message [my] lord[ ]  
 ...

*Notes*

<sup>1</sup> Restoring to yš[lm . lk . ] | [i]/m; 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.

<sup>2</sup> Restoring [i]/m rather than KTU's [š]lm. Cf. previous n. and n 4.

<sup>3</sup> 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.I.12] and patron god of Ugarit? [KTU 1.40.19;



1.27.1, 4)]; PN *bn ugr* (KTU 4.54.11); *ngr* ‘herald(?)’ (KTU 1.16.IV. 4, 7, 8, 11, 12). I tentatively restore to [I]gr: *gr* (\**gwr*) ‘foreign resident, neighbour, enemy’ (KTU 1.40.27; cf. 1.19.III.47, a person taking asylum in a temple?). Dijkstra (‘Ugaritic Prose’) reads [m | s]gr, a broken lexeme spanning two lines; in view of the presence of *msgr* in 11, this suggestion deserves serious consideration.

<sup>4</sup> With such a broad semantic range it is difficult to translate the numerous occurrences of *šlm(t)* with certainty. In addition, the form *šlm* is peculiar to the present text. In one instance (KTU 4.153.6-11) *ššlm* seems to be parallel to *qit* ‘wife’—perhaps *šlm* is a variant form or misspelling?

<sup>5</sup> Again a range of translations are possible: the conjunction ‘and’ (cf. Aram. 𐤎); ‘mouth’ (cf. Heb. פֶּה); ‘here, in this place’ (cf. Heb. ֶהֱנֵה).

<sup>6</sup> Cf. n. 4 to my treatment of KTU 2.9 (pp. 105-106, above)

<sup>7</sup> 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 *rb khmm*

### *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 *rb khmm*

*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 khnm*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 khnm*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 hrꜥn<sup>1</sup> rb khnm

<sup>1</sup> The vertical stroke before *hrꜥn* may perhaps be regarded as a *Personenkeil*, cf. H.L. Ginsberg, *JAOS* 70 (1950), p. 160.



## Translation

1 *hršn*, Chief of the Priests

## Notes

<sup>1</sup> The only other attestation of *hršn* is found in the PN *bn hršn* 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

## Transliteration

## Translation

...	...
1 [ ]'	[ ]
[ ] <i>idk</i>	[ ]then
[ ] <i>xty</i>	[ ] <sup>1</sup>
[ ] <i>hr</i>	[ ] <sup>2</sup>
5 [ ] <i>hđn</i>	[ ]seize/rejoice <sup>3</sup>
[ ] <i>bšry</i>	[ ]my flesh
[ ] <i>k/rb</i>	[ ] <sup>4</sup>
[ ] <i>xah</i>	[ ] <sup>5</sup>
[ ] <i>b/dd</i>	[ ] <sup>6</sup>
10 [ ] <i>x . umtn</i>	[ ]our clan/sibling <sup>7</sup>
[ ] <i>yh . w nl</i>	[ ] <sup>8</sup>
[ ] . <i>bt b s</i> <sup>1</sup>	[ ]sanctuary of Baal <sup>9</sup>
[ ] <i>xy</i>	[ ]
[ ] <i>nt</i>	[ ]
...	...

<sup>1</sup> Lg. *b'l*?

## Notes

<sup>1</sup> 59 entries in the Ugaritic lexicon end with the letters *-ty*. Restoration is impossible.

<sup>2</sup> 11 words are known with the final letters *-hr*!!!

<sup>3</sup> Only one attested word ends with *-hđn*: PN *ihđn* (KTU 2.15.7). Perhaps the undamaged text contained a form of *\*hđw* 'rejoice' (cf. *al thđ* 'no not rejoice', KTU 1.18.I.9) or *ahđ* 'to seize, to take hold of' (KTU 1.4.II.3; 1.6.II.9, 30)?

<sup>4</sup> With 30 lexemes ending *-rb* and 8 ending *-kb* it is an impossible task to propose a restoration.



<sup>5</sup> 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’; *yn’rah* at KTU 1.100.65 is, perhaps, best understood as a misspelling of *yn’rnh* ‘he uprooted’ (so Wyatt, *RTU*, p. 385); *mzah* ‘found him’ appears to be a variant spelling of *mša* ‘to reach, to find, come upon’ (KTU 1.12.II.50-51; cf. Heb. מָצָא).

<sup>6</sup> Restoration is made impossible due to the fact that the Ugaritic lexicon contains 11 known lexemes ending *-bd* and over 20 showing *-dd*.

<sup>7</sup> Cf. *umt* at KTU 1.16.IV.19 and 1.19.IV.40.

<sup>8</sup> 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*) *nlbn* (KTU 4.115.21); PN *nllhp* (KTU 4.42.3); PN *nlqht* (KTU 4.659.1); as well as *nlhm* ‘we will eat’ (KTU 1.23.72). Importantly, however, *TU*’s reading *yh.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).

<sup>9</sup> 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

#### Translation

...	...
1 yšlm <sup>1</sup> [ . lk . ilm ]	May there be peace [to you]
tgrk [ . tšlmk <sup>2</sup> ]	may [the gods] protect you [may they see to your welfare]
-----	-----
hlly . k[ll ]	Here ever[anything is well <sup>1</sup> ]
w . pdr[ ]	and the town <sup>2</sup> [ ]
5 tmğyn[ ]	they will arrive <sup>3</sup> [ ]
w . mlix[ ]	and full/fill[ ]
akl . w[ ]	food <sup>4</sup> and[ ]
‘d . mgy[ ]	until <sup>5</sup> he/she/they arrived <sup>5</sup> [ ]
-----	-----

<sup>1</sup> Cf. KTU 2.13:7-8; 2.30:6-7.

<sup>2</sup> Cf. KTU 2.13:8; 2.30:7.



## Notes

<sup>1</sup> *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* . *šlm* '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 *šlm* becomes a possibility. Admittedly, the above translation may be considered to be speculation based on (*KTU*'s) conjecture.

<sup>2</sup> *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 PNs *pdrn* (KTU 4.56.4; 4.63.III.46) and *bn pdrn* (KTU 4.98.22; 4.635.59; 4.658.9).

<sup>3</sup> The form *tmğyn* 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).

<sup>4</sup> *TU* reads [-]kl. Caution is required when considering *KTU*'s transcription.

<sup>5</sup> 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. ָוּ; e.g. KTU 4.148.5; 4.214.7).

<sup>6</sup> Letters may or may not have been erased from *mğy*[. 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: *mğyt* carries the meaning 'she arrived' (3 fem. sing., KTU 1.4.IV.21; II.23; III.24). Note, however, that *TU* reads *mğt*, 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)

*Transliteration*1 *tkm*[ ]

-----

*uħnp*[ ]

-----

*ušk*[n ]

-----

*ubr*['y ]

-----

5 *ar*[ ]

-----

*Translation**tkm*<sup>1</sup>

-----

*uħnp*<sup>2</sup>

-----

*ušk*<sup>3</sup>

-----

*ubr*['y<sup>4</sup>

-----

*ar*<sup>5</sup>

-----

	<i>mlk</i> [ ]		<i>mlk</i> <sup>6</sup>
	-----		-----
	<i>ġbl</i> [ ]		<i>ġbl</i> <sup>7</sup>
	-----		-----
	<i>abl</i> [g ]		<i>atlg</i> <sup>8</sup>
	-----		-----
	<i>u</i> [lm ]		<i>ulm</i> <sup>9</sup>
	-----		-----
10	<i>m</i> [‘rby ]		<i>m</i> ‘rby <sup>10</sup>
	-----		-----
	<i>t</i> [bq ]		<i>t</i> bq <sup>11</sup>
	-----		-----
rev.	<i>ġr . mrkm</i> <sup>1</sup>		<i>ġr mrkm</i> <sup>12</sup>
	<i>bir . ħmš</i>		<i>bir</i> <sup>13</sup> five
	-----		-----
	<i>uškn . arb</i> ‘		<i>uškn</i> <sup>14</sup> four
	-----		-----
15	<i>ubr</i> ‘y . <i>tlt</i>		<i>ubr</i> ‘y <sup>15</sup> three
	-----		-----
	<i>ar . tmn</i> ‘šrh		<i>ar</i> <sup>16</sup> eighteen
	-----		-----
	<i>mlk . arb</i> ‘		<i>mlk</i> <sup>17</sup> four
	-----		-----
	<i>ġbl . ħmš</i>		<i>ġbl</i> <sup>18</sup> five
	-----		-----
	<i>atlg . ħmš</i> ‘šr[h]		<i>atlg</i> <sup>19</sup> fifteen
	-----		-----
20	<i>ulm . t</i> [t]		<i>ulm</i> <sup>20</sup> s[ix]
	-----		-----
	<i>m</i> ‘rby . <i>ħmš</i>		<i>m</i> ‘rby <sup>21</sup> five
	-----		-----
	<i>t</i> bq . <i>arb</i> ‘		<i>t</i> bq <sup>22</sup> four
	-----		-----

<sup>1</sup> Lg. *mkrm*.

### Notes

<sup>1</sup> *tkm* is found at KTU 1.12.I.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.



<sup>2</sup> 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, *Uḫ-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 Karkušuh was married to Aqapa, the daughter of the king, and that this gave him access to the income generated by *Uḫ-nap-pi*. On the Akkadian texts see Heltzer, *The Internal Organization*, pp. 67, 104, 185.

<sup>3</sup> 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; 4.772.5; 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] *uškm* KTU 4.335.13.

<sup>4</sup> *ubr* ‘y represents GN and gentilic thereof: KTU 2.26.12; 4.33.18, 19; 4.63.III.1; 4.68.28; 4.96.10; 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* ‘ KTU 4.288.4 and PN *bn . ubr* ‘n 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).

<sup>5</sup> The homograph *ar* also carries the meaning ‘light’ (e.g. KTU 1.3.I.24; III.6; 1.4.I.16; IV.55). GN *ar* is found at: KTU 2.26.10; 4.68.48; 4.139.5; 4.214.I.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.

<sup>6</sup> Cf. KTU 4.69.5; 4.164.4; 4.348.22; 4.355.38; 4.365.3; 4.375.6; 4.380.3; 4.384.2. With gentilic: KTU 4.96.5. The Akkadian equivalent is <sup>URU</sup>*Mu-lu-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*).

<sup>7</sup> Cf. KTU 4.177.7; 4.348.21; 4.355.31; 4.683.4.

<sup>8</sup> It seems that an error has crept into *KTU*: *TU* reads *atl*[g, and note *KTU*’s reading of l. 19. GN *atl*g 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. With gentilic: KTU 4.45.9.

<sup>9</sup> Cf. KTU 1.79.3; 3.7.5-6, 16; 4.63.I.1; 4.160.6, 10; 4.213.10; 4.254.4; 4.307.2; 4.348.3; 4.365.7; 4.375.10; 4.380.7; 4.384.4; 4.414.8; 4.566.3-4; 4.618.26; 4.625.4; 4.643.24; 4.725.6; 4.784.8. *ulm* at KTU 4.177.6 may be either PN or GN.

<sup>10</sup> *m* ‘rby represents both PN and gentilic: KTU 3.7.7; 4.33.26; 4.63.I.25; 4.68.57; 4.365.8; 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*).

<sup>11</sup> 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 . lḫt* (KTU 1.17.I.28, 47; II.2, 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).

<sup>12</sup> *gr* has a variety of meanings in the extant texts: *gr* I ‘mountain’ (e.g. KTU 1.4.VII.37; 1.6.II.16; 1.13.9); *gr* III ‘to groan’ (KTU 1.2.IV.6-7; cf. 1.93.1, 3). Note that *gr* 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 *mkrm* ‘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.IV.2; 4.217.1; 4.263.1; 4.745.6; 6.16.3.

<sup>13</sup> 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. *LÚMES mūdū*) 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.

<sup>14</sup> Cf. n. 3.

<sup>15</sup> Cf. n. 4.

<sup>16</sup> Cf. n. 5.

<sup>17</sup> Cf. n. 6.

<sup>18</sup> Cf. n. 7.

<sup>19</sup> Cf. n. 8.

<sup>20</sup> Cf. n. 9.

<sup>21</sup> Cf. n. 10.

<sup>22</sup> Cf. n. 11.

#### KTU 4.30

Excavation number: RS 3.337  
 Find location: GP Tr. B. 1  
 Point topographique: 304 (*TEO*, I, p. 31; *SAU*, p. 538)  
 Depth: Unspecified  
 Genre: Record

#### Transliteration

...  
 1 [ ]xm[ ]  
 -----  
 [ ‘]šrm[ ]  
 [ ]ngr . ‘š[rm ]  
 [ ]ayl . ‘š[rm ]  
 -----  
 5 [ ]xbtm[ ]  
 [ t]ltm [ ]  
 [ ]m . bn ly[ ]  
 -----  
 [ ]m . bn šdx[ ]  
 [ ]tmn . mi[t ]  
 10 [ tm]nym [ ]  
 [ ]dn . tlt[m ]  
 -----

#### Translation

...  
 [ ] [ ] [ ]  
 -----  
 [ tw]enty[ ]  
 [ ]the guardian tw[enty ]  
 [son of ]ayl<sup>1</sup> tw[enty ]  
 -----  
 [ ] [ ] [ ]  
 [ th]irty [ ]  
 [ ] son of ly<sup>2</sup>[ ]  
 -----  
 [ ] son of <sup>3</sup>[ ]  
 [ ]eight hund[red ]  
 [ ei]ghty [ ]  
 [ ]<sup>4</sup> thir[ty ]  
 -----

[ ]h . mitm[ ]	[ ] two hundred[ ]
[ ]xm . mšrn [ ]	[ ] mšrn <sup>5</sup> [ ]
[ ]xt . x[ ]	[ ] [ ]
...	...

### Notes

<sup>1</sup> 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*) hyl (KTU 4.214.II.1); PN t<sub>ry</sub>l (KTU 2.14.8, 12, 17; 6.13.2), apparently the Queen Mother (KTU 2.16.2; 2.34.2); (*bn*) t<sub>yl</sub> (KTU 4.155.11; 4.339.18).

<sup>2</sup> The presence of *bn* suggests that a PN is to be read here. Whether or not PN *lyt* is to be found at KTU 4.728.2 depends on whether *TU*'s transcription (h)lb . dt . lyt) is preferred to *KTU*'s hlb . dt . l ytn. Note that *lyt* 'garlands' is found at KTU 1.6.IV.19.

<sup>3</sup> Taking *bn* to mean 'son' suggests that šd- represents a broken PN. A number of possible restorations are attested in the Ugaritic texts: šd<sub>kn</sub> (KTU 4.277.6; 4.742.4); \*šd<sub>mn</sub>(?) (KTU 4.122.18); \*šd<sub>gn</sub> (KTU 4.715.18); šdq(?) (KTU 4.151.12; 4.432.15); \*b'l šdq (KTU 4.232.6); \*šdqil (KTU 4.63.III.4); \*šdqy (KTU 4.432.19); šdqm (KTU 4.63.II.6; 4.124.13); šdqn (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); \*šdq<sub>n</sub> (KTU 4.611.5; 4.616.15; 4.659.5); šdqšlm (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.)

<sup>4</sup> 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.)

<sup>5</sup> PN also found at KTU 4.342.2; 4.753.4; cf. *bn mšrn* at KTU 4.425.13; 4.615.3.

Figure 6. The Contexts Surrounding the PN Archive  
(A reproduction of the plan published as Figure 19a in *TUO* 4, p. 264)

The home of the Hurrian Priest (PH) was excavated in 1964, during the 24th campaign of the Syrian Expedition 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 northwest wing of the building; van Nijf 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

<sup>1</sup> Van Nijf, *TUO*, p. 194.



## 4. The PH Archive

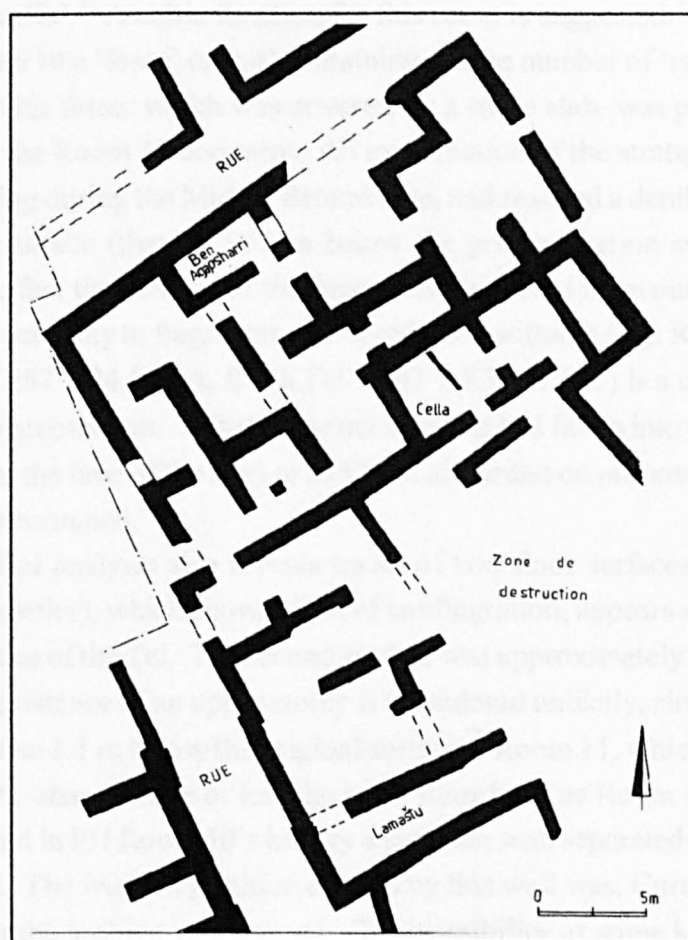


Figure 6. *The Complex incorporating the PH Archive*  
 (A reproduction of the plan published as Figure 39a in TEO, I, p. 288)

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’.<sup>1</sup>

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

<sup>1</sup> Van Soldt, *SAU*, p. 194.

Room 10—among which were liver and lung models—led to the identification of the location as a ‘cella’.<sup>2</sup> A cultic function for this room is suggested.<sup>3</sup>

Within Room 10 a ‘fosse’ or ‘pit’ containing a large number of ‘religious’ texts was discovered.<sup>4</sup> 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).<sup>5</sup> 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.’<sup>6</sup>

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.<sup>7</sup> 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,<sup>8</sup> 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 ‘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.’*<sup>9</sup>

<sup>2</sup> J.C. Courtois, ‘La maison de prêtre aux modèles de poumon et de foies d’Ugarit’, in *Ugaritica*, VI, pp. 91-119 (91).

<sup>3</sup> Van Soldt, *SAU*, p. 194.

<sup>4</sup> Courtois, ‘La maison de prêtre’, pp. 108-109.

<sup>5</sup> Courtois, ‘La maison de prêtre’, p. 116.

<sup>6</sup> Van Soldt, *SAU*, p. 194.

<sup>7</sup> Van Soldt, *SAU*, p. 200.

<sup>8</sup> Courtois, ‘La maison de prêtre’, pp. 94-95.

<sup>9</sup> 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 *iršt*[ ]  
*d ilm* . pb/d[ ]

*d ykl* . x[ ]  
*tlm* x[ ]

5 'šr[ ]

w ap y[ ]  
*b ym xx*[ ]  
w spl b[ ]

10 w tt k[ ]  
w ak[l] ]

w b ts'[ ]  
*ym s qds*[ ]  
*bt d[[x]]tt w bt bx*[ ]  
w bt šr

15 w b ym 'šr  
*tpnn* . *npšm* . *hm[n]h*

low.e.

w tthdn

rev.

tnm . w hdn

tdn . hmt

20 w tštn tnm

wm . bt ilm . tm[n]

tmn . tmn . gml[m]

tmn urx[ ]

w l p[ ]



-----  
 25 w[ ]  
 tm[n ]  
 l[ ]  
 -----

bx[ ]  
 lt . l[ ]  
 -----

*Translation*

1 A consultation/prayer[ ]  
 which the gods <sup>1</sup>[ ]  
 -----

That which will be eaten[ ]  
 thirty[ ]  
 5 ten[ ]  
 -----

and also [ ]  
 on the (eighth)<sup>2</sup> day[ ]  
 and a plate [ ]  
 -----

and two li[vers(?)] ]  
 10 and grai[n ]  
 -----

And on the ninth day[ ]  
 a ram will be offered in the sanctuary[ ]  
 the temple of D[[]]<sup>3</sup> and the temple of B[aa]<sup>4</sup> ]  
 and the temple of Šr.  
 -----

15 And on the tenth day[ ]  
 the garments will be presented in the cha[p]el.<sup>5</sup>  
 -----

low.e.

and they will (be) renew(ed)

rev.

(in) pairs. And at the new moon  
 they will approach them20 and they will drink/make a toast<sup>6</sup> (in) pairs  
 -----And the shrines<sup>7</sup> of the gods are eig[ht (in number)]  
 eight, (yes) eight is (their) number(?)[ ]

	Eight nic[hes] <sup>8</sup>	]
	and be[fore	]
-----		
25	and[	]
	eig[ht	]
	to/for[	]
-----		
	[	]
	three to/for[	]
-----		

### Notes

<sup>1</sup> The uncertain reading allows for a number of possible reconstructions here. Two PNs beginning *pb*— are known from the extant texts: *pbl* (the king of Udum, 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.I.25[?]; 1.49.4[?]; 1.50.5[?]; 1.106.11), PN *(bn)pdr* (KTU 4.19.3[?]; 4.635.59; 4.655.7), DN *pdry* (KTU 1.7.23; 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. *pdry bt ar*, KTU 1.3.I.23; III.6; IV.50; V.41; 1.4.I.16; IV.55; VI.10; 1.5.V.10; 1.117.7, 11-12), PN *(bn)pdrn* (KTU 4.98.22; 4.63.III.46; 4.635.59[?]; 4.658.9).

<sup>2</sup> Lines 11 and 15 mention the ninth and tenth days.

<sup>3</sup> 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 *dqt*.

<sup>4</sup> A tempting reconstruction offered by del Olmo Lete, *CR*, p. 309.

<sup>5</sup> 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).

<sup>6</sup> Del Olmo Lete, *CR*, p. 309 n. 52, considers that ‘The meaning “to drink” is totally unsuitable in this setting; cf. the reading *ttm* 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?

<sup>7</sup> On the basis of KTU 1.23.19 there seems to be good reason for restoring the text to *wm<̣>bt ilm tm[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 *mtbt* of KTU 1.41.50-51. Cf. Wyatt, *RTU*, p. 328 n. 20.

<sup>8</sup> 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 topographique:	3681 ( <i>TEO</i> , I, p. 302; <i>SAU</i> , p. 644: PH Room 10?)
Depth:	1.50 m
Special remark:	The sequence of the inscribed fields is uncertain
Genre:	Omen (lung)

## Transliteration

- 1 **dbḥ kl yrḥ**  
*ndr*  
*dbḥ*  
 -----  
*dt nat*  
 5 *w ytnt*  
**trmn** w  
*dbḥ kl*  
*kl ykly*  
*dbḥ k . sprt*  
 -----  
 10 *dt nat*  
*w qrwn*  
*l k dbḥ*  
 -----  
 15 **[db]h**  
**[nd]r bt**  
**[bn] bnš**  
 -----  
**š** š[rp]  
*w š[imm]*  
*dt [nat]*  
 -----  
 20 *yph[ ]*  
*w sx[ ]*  
*x[ ]*  
 -----  
**tr** **dgn**[ ]  
*b ~~bik~~ . s[ ]*  
*w l dbḥ[ ]*  
 25 *š[ ]*  
 -----  
 [ ]x att **yph** **'z**  
 [ ]d  
 -----  
 [ ]  
 [ ]x  
 -----  
 30 *hm qrt tuḥd . hm **ml** y'l bnš*



-----  
 bt bn bns yqh 'z  
 w yhdy mrhqm  
 -----

*Translation*

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

-----  
 5 The prescribed<sup>1</sup> (sacrifices) of lament<sup>2</sup>  
 and of giving,  
 (sacrifices) of *trmn*<sup>3</sup> 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

-----  
 15 [(General) sacrific]ice  
 [vo]w (sacrifice) of the house  
 [of the son] of a man

-----  
 The ho[locaust] ram (sacrifice)  
 and the com[pletion offering]—  
 the prescribed (sacrifice) [of lament]

-----  
 20 The witness[(sacrifice) ]  
 and [ ]  
 [ ]

-----  
 25 The bull to/for Dagan[(sacrifice) ]  
 (sacrifices) in the sanctuary<sup>4</sup> as pre[cribed<sup>5</sup> ]  
 and for sacrifice[ ]  
 [ ]

-----  
 [the house of<sup>6</sup>] a woman will take a goat  
 [ ]  
 -----

[       ]  
 [       ]

30 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

- <sup>1</sup> Reading *dt* as the Ugaritic equivalent of Heb. דָּן in the sense ‘prescription, law’, rather than del Olmo Lete’s ‘those of’ (*CR*, p. 93).
- <sup>2</sup> Here following del Olmo Lete (*CR*, p. 93) who sees a cognate in Arab. *na’ata* ‘to sigh’.
- <sup>3</sup> The difficult term *trmn* occurs in KTU 1.6.VI.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.
- <sup>4</sup> Reading the text as *b bt k*, rather than *b btk* as in *KTU*.
- <sup>5</sup> A possible reconstruction, cf. l. 9.
- <sup>6</sup> 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 [ ]pš . šh[ ]	[ the divine lamp Sha]psh scor[ches <sup>1</sup> ]
[ ]m . ybky . x[ ]	[ ] he weeps [ ]
[ ]x.nm . zb[ ]	[ ] him Prince <sup>2</sup> [ ]
[ ]hkmt . yx[ ]	[ ]wise [ ]
5 [ ]t . y b[ ]	[ ] O Baal[ ]
[ ]xk . r[ ]	[ ] [ ]
...	...

### Notes

- <sup>1</sup> Perhaps restore to *nrt . ilm . špš . šhrrt* (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 *šhrrt* 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.



<sup>2</sup> If *zbl* is a complete word here, it seems likely that we have the first word of an epithet: *zbl . b'l . arš* 'Prince Lord of the Earth' is possible (if not likely) in view of the reference to *b'l* in l. 5. Other possibilities include *zbl . yrh* 'Prince Moon' (KTU 1.19.IV.164), and *zbl . 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

Excavation number: RS 24.244  
 Find location: PH Room 10  
 Point topographique: 3687 (TEO, I, p. 299; SAU, p. 642)  
 Depth: 1.25 m  
 Genre: Incantation (snakes)

### Transliteration

1 *um . p̄hl . p̄hlt . bt . 'n . bt . abn . bt . šmm . w thm*  
*qrit . l špš . umh . špš . um . ql . bl . 'm*  
*il . mbk nhrm . b 'dt . thmtm*  
*mnt . nt̄k . nhš . šmrr . nhš*

5 *'qšr . lnh . mlhš . abd . lnh . ydy*  
*hmt . hlm . ytq . nhš . yšlh̄m . <nhš> 'qšr*  
*y'db . ksa . w yib*

*tqru . l špš . umh . špš . um . ql . bl*  
*'m . b'l . mrym . spn . mnty . nt̄k*  
 10 *nhš . šmrr . nhš . 'qšr . lnh*  
*mlhš . abd . lnh . ydy . hmt . hlm . ytq*  
*nhš . yšlh̄m . nhš . 'qšr . y'<db> . ksa*  
*w yib*

*tqru l špš . u<m>h . špš . um . ql . bl . 'm*  
 15 *dgn . tilh . mnt . nt̄k . nhš . šmrr*  
*nhš . 'qšr . lnh . mlhš . abd . lnh*  
*ydy . hmt . hlm . ytq . nhš . yšlh̄m*  
*nhš . 'qšr . y'db . ksa . w yib*

*tqru l špš . umh . špš . um . ql . bl . 't*<sup>1</sup>  
 20 *'nt w '{.}[[x]]ttrt inbbh . mnt . nt̄k*  
*nhš . šmrr . nhš . 'qšr . lnh . ml*  
*hš . abd . lnh . ydy . hmt . hlm . ytq*  
*nhš . yšlh̄m . nhš . 'qšr . y'db ksa*  
*w yib*



25 *tqru* l *špš* . *umh* . *špš* . u[m . q]l *bl* . 'm  
*yrh* . *lrgth* . *mnt* . *ntk* . n[h]š . *šmrr*  
*nhš* . 'qšr . *lnh* . *mlhš* . *abd* . *lnh* . *ydy*  
*hmt* . *hlm yiq* . *nhš* . *yšlh̄m* . *nhš*  
 'qšr . *y'db* . *ksa* . w *yib*

30 *tqru* l *špš* . *umh* . *špš* . *um* . *ql b<l>* . 'm  
*ršp* . *bbth* . *mnt* . *ntk* . *nhš* . *šmrr*  
*nhš* . 'qšr . *lnh* . *mlhš* *abd* . *lnh* . *ydy*  
*hmt* . *hlm* . *yiq* . *nhš* . *yšlh̄m* . *nhš* . 'q  
 š<r> . *y'db* . *ksa* . w *yib*<sup>2</sup>

35 *tqru* l *špš* . *umh* . *špš* . *um* . *ql bl* . 'm  
*zz* . w *kmt* . *hryth* . *mnt* . *ntk* *nhš* . *šm*  
*rr* . *nhš* . 'qšr . *lnh* . *mlhš* *abd* . *lnh*  
*ydy* . *hmt* . *hlm* . *yiq* . *nhš* *yšlh̄m* . *nhš*  
 'q{.}šr . *y'db* . *ksa* . w *yib*

40 *tqru* l *špš* . *umh* . *špš* . *um ql* . *bl* . 'm  
 low.e.

*mlk* . 'imnt . *ntk* . *nhš* . *šmrr*  
*nhš* . 'qšr . *lnh* . *mlhš* *abd* . *lnh* . *ydy*  
*hmt* . *hlm yiq* . *nhš* . *yšlh̄m* . *nhš*

rev.

'qšr . *y'db* . *ksa* . w *yib*

45 *tqru* l *špš* . *umh* . *špš* . *um* . *ql bl* . 'm  
*kt̄r* . w *hss* . *kp̄trh* . *mnt* . *ntk* . *nhš*  
*šmrr* . *nhš* . 'qšr . *lnh* . *mlhš*<sup>3</sup> . *abd*  
*lnh* . *ydy* . *hmt* . *hlm yiq* . *nhš*  
*yšlh̄m* . *nhš* . 'qšr . *y'db* . *ksa*

50 w *yib*

*tqru* l *špš* . *umh* . *špš* . *um ql* . *bl* . 'm  
*šhr* . w *šlm šmmh* *mnt* . *ntk* . *nhš*  
*šmrr* . *nhš* 'qšr . *lnh* . *mlhš*  
*abd* . *lnh* . *ydy* *hmt* . *hlm* . *yiq*  
 55 *nhš* . *yšlh̄m* . *nhš* . 'qšr . *y'db*  
*ksa* . w *yib*

*tqru* . l *špš* . *umh* . *špš* . *um* . *ql* . *bl*

'm . hrn . mšdh . mnt . ntk nhš  
 šmrr . nhš . 'qšr . lnh . mlhš  
 60 abd . lnh . ydy . hmt .

b hrn . pnm . trgn {w} . w tkl  
 bnwth . ykr . 'r . d qdm  
 idk . pnm . l ytn . tk aršh . rbt  
 w aršh . trrt . ydy . b 'šm . 'r{.} 'r  
 65 w b šht . 'š . mt . 'r 'rm . yn 'rah<sup>4</sup>  
 ssnm . ysynh . 'dtm . y 'dynh . yb  
 ltm . yblnh . mgy . hrn . l bth . w  
 yštql . l hzrh . tlu . h<m>t . km . nhl  
 tplg . km . plg

70 b 'dh . bhtm . mnt . b 'dh . bhtm . sgrt  
 b 'dh . 'dbt . ilt . pth . bt . mnt  
 pth . bt . w uba . hkl . w ištql  
 75 tn . km <mhry .> nhšm . yhr<sup>5</sup> . tn . km  
 mhry . w bn . btn . itnny  
 ytt . nhšm . mhrk . bn btn  
 itnnk

le.e.

atr ršp . ttrt  
 'm 'ttrt . mrh  
 70 mnt . ntk nhš

<sup>1</sup> Lg. 'm.

<sup>2</sup> Ln. 77-79 have been written afterwards on the same level as in ln. 30 on the left edge; they concern a stanza on 'ttrt which had been omitted; cf. Dietrich/Loretz/Sanmartín, *UF* 7 (1975), p. 124.

<sup>3</sup> Between the last two letters of this word, h and š, there is a word divider, which had been written too soon and subsequently erased.

<sup>4</sup> Lg. yn 'rnh?

<sup>5</sup> Lg. y hr<n>?

### 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.

5 An incantation against snakebite, (against) the venom of a sloughing serpent<sup>1</sup>. From it<sup>2</sup> (may) the exorcist/magician<sup>3</sup> remove<sup>4</sup>; from it (may) the venom be expelled.

Then let him bind the snake, let him dismiss<sup>5</sup> 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

10 Baal in the heights of Saphon.<sup>6</sup> 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 dr<a>w up a chair and sit down.’

-----  
(And so) she invokes Shapsh, her mo<th>er (saying): ‘Shapsh, (my) mother, take my voice to

15 Dagan in Tuttul.<sup>7</sup> 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

20 Anat and Athtart in Inbub.<sup>8</sup> 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.’

-----  
25 (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) m[other], take my voice to

Yarih in Lrgt.<sup>9</sup> An incantation against sn[ak]ebite, (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.’

-----  
30 (And so) she invokes Shapsh, her mother (saying): ‘Shapsh, (my) mother, <ta>ke my voice to

Resheph in Bbt.<sup>10</sup> 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 slough<ing> serpent. Let him draw up a chair and sit down.'

-----  
[a]<sup>11</sup> (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*.<sup>12</sup> 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.<sup>13</sup> 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

rev.

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.<sup>14</sup> 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

50 and sit down.'

-----  
(And so) she invokes Shapsh, her mother (saying): 'Shapsh, (my) mother, take my voice to

Shahar and Shalim in *šmm*/Heaven.<sup>15</sup> 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

55 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.<sup>16</sup> An incantation against snakebite, (against) the venom of a sloughing serpent. From it (may) the magician remove; from it (may) the venom be expelled.’<sup>17</sup>

60 [a]<sup>18</sup> ‘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,<sup>19</sup> for she was to be bereaved of her son(s). (Horon) went to the eastern city, then he set his face towards rainy Aršḥ,<sup>20</sup>

65 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<sup>21</sup> away, with a fruit-cluster<sup>22</sup> he drove it out; with a flowing current he made it vanish, with a stream he brought it out.<sup>23</sup> 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!’<sup>24</sup> ‘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:<sup>25</sup>  
 ‘To Athtart in Mari.  
 An incantation against snakebite...’

### Notes

<sup>1</sup> Here following the translation of del Olmo Lete, *CR*, p. 361. His proposition is that the term *nhš* ‘qšr is a zoological specification rather than a generic description. For other interpretations see the bibliography in Wyatt, *RTU*, p. 379 n. 8.

<sup>2</sup> The translation of *lnh* is much debated (see the bibliography of del Olmo Lete, *CR*, p. 361 n. 94, and Wyatt, *RTU*, 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.

<sup>3</sup> Cf. Heb. אֲשַׁרְיָהּ. See Astour, ‘Two Ugaritic Serpent Charms’, p. 17; Pardee, ‘A Philological and Prosodic Analysis’, p. 77.

<sup>4</sup> The common translations of *abd* are along the lines of ‘destroy’ (Wyatt, *RTU*, p. 379) and ‘perish’ (Gordon, *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’.

<sup>5</sup> Following the logic offered by Wyatt, *RTU*, p. 380 n. 13. See also C.H. Bowman and R.B. Coote, ‘A Narrative Incantation for Snake-Bite’, *UF* 12 (1980), pp. 135-39 (136). The interpretation of *yšlhm* as Š of *√lhm* ‘give to eat’ does not make good sense in this context.

<sup>6</sup> A GN familiar from the mythological texts: KTU 1.3.IV.1, 38; 1.4.IV.19; V.23; 1.5.I.11.

<sup>7</sup> On the locative role of *-h* suffix see Astour, ‘Two Ugaritic Serpent Charms’, p. 19. On the basis of the Mari texts, Tuttul is generally understood to have been located at the mouth of the Balih river (del Olmo Lete, *CR*, p. 363 n. 98).

<sup>8</sup> 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 ʾttrt*’ 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 ʾttrt*’ formed a divine double-act, as the goddesses of love and consorts of Baal.

<sup>9</sup> 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<sub>12</sub>-tu*.

<sup>10</sup> Note that *ršp 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.

<sup>11</sup> The colophon at l. 77 states that an invocation to Attart is to follow the one to Resheph. Presumably left out through scribal error, the repetitive structure suggests the reconstruction offered (cf. n. 18).

<sup>12</sup> Following M.C. Astour, ‘Some New Divine Names from Ugarit’, *JAOS* 86 (1966), pp. 277-78 (278); *idem*, ‘Two Serpent Charms’, p. 20. Wyatt offers the interpretation ‘Zizzu and Kemosh at Huriyat’ (*RTU*, p. 382).

<sup>13</sup> *ʾttrt* as GN is confirmed by *gt ʾttrt*, ‘storehouse of *ʾttrt*’, at KTU 4.125.6. Countering the possible claim that the existence of *gt ʾttrt* confirms a separate temple fiscal administration, Heltzer argues: ‘The fact that among the *gt...* of the economy we see one *gt ʾšttrt [sic]* “*gt* of the (goddess) *ʾštrt [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).

<sup>14</sup> Mythology confirms the association between Kothar-and-Hasis and Crete: KTU 1.III.1, 18; 1.2.III.2; 1.3.VI.14.

<sup>15</sup> 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’.

<sup>16</sup> 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 *mšd* 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.

<sup>17</sup> If the section ends at this point (cf. the next note), the quote marks must close here.

<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> Note that GN *aršḫ* is also attested at KTU 4.629.6.

<sup>21</sup> 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.

<sup>22</sup> 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).

<sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> 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 ( <i>TEO</i> , I, p. 304; <i>SAU</i> , p. 645)
Depth:	1.30 m
Genre:	List (sacrifices)

### *Transliteration*

...

1	[	]	š'
	[	i]lib	
	[	šl]mm	
	[	]x w tn šm	
5	[	]w š	
	[	il t]'dr b'l š	
	[	]	
low.e.			
	[	u]grt š	
	[	]gdlt	
10	[	gl]mt . tn	
rev.			
	[	]mm l syxx	
	[	]n . w prs	
	[	]k yšt	
-----			
	[	p]dry bt mlk	
15	[	db]h pdry	
	[	a]l[p] w š	
	[	]b/d ilm	
	[	]xm ksp[ ]	
	[	]d w yx[ ]	
	...		

## Translation

	...	
1	[	]
	[	Il]ib
	[	complet]ion-offering
	[	] and two rams
5	[	] and a ram
	[	the god who h]elps Baal, a ram
	[	]
low.e.		
	[	U]garit, a ram;
	[	]a cow
10	[	the Dam]sels, two
rev.		
	[	] for/of the Siyannites(?) <sup>1</sup>
	[	] and a <i>prs</i> (weight) of
	[	] he will set/drink <sup>2</sup>

-----  
 [ And when Pi]dray (enters) the sanctuary of the king<sup>3</sup>  
 15 [           offe]ring(s) to Pidray  
 [           an ]o[x] and a ram  
 [           serv]ant of the gods<sup>4</sup>  
 [           ] <sup>5</sup> silver[ ]  
 [           ] and [ ]  
 ...

### Notes

<sup>1</sup> \**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. *synym* (KTU 6.28.2) and PN *synm* (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?

<sup>2</sup> The fragmentary context does not allow us to determine whether *yšt* derives from \**šyt* ‘to place, set’ or \**šty* ‘to drink’.

<sup>3</sup> 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 [k t‘rb p]dry *bt mlk* but there is no room for *hr. gb. bt mlk* as in KTU 1.43. Note that in KTU 1.91.7 Pidray is again associated with *bt mlk*.

<sup>4</sup> Cf. KTU 2.7.10.

<sup>5</sup> But for one instance of *ksp* preceded by a word ending *-m* (*tqlm* | *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

Excavation number: RS 24.303  
 Find location: PH Room 10  
 Point topographique: 3694  
 Depth: 1.40 m  
 Genre: Content uncertain

### Transliteration

...  
 rev.

1 [ ]dmr**b**[‘1 ]

### Translation

...

[ ]dmr**b**[‘1 ]

### Notes

<sup>1</sup> *d*mr**b** ‘1: KTU 4.75.II.5; 4.261.8.



## 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

## Translation

1	<i>il b<sup>t</sup></i>	God of the house <sup>1</sup>
	<i>ušhry</i>	Ushhry
	<i>ym . b 'l</i>	Yamm. Baal
	<i>yrh</i>	Yarih
5	<i>kt̄r</i>	Kothar
	<i>trmn</i>	Thrmn
	<i>pdry</i>	Pidray
	<i>dqt</i>	Dqt
	<i>tr̄t</i>	Trth
10	<i>ršp</i>	Resheph
	<i>'nt hbly</i>	Anat Hbly
	<i>špš pgr</i>	Shapsh Pgr
low.e.		
	<i>iltm h̄nqtm</i>	The two strangling goddesses <sup>2</sup>
	<i>yrh kty</i>	Yarih. Kthy <sup>3</sup>
rev.		
15	<i>y&lt;r&gt;gbhd<sup>1</sup></i>	'Ammurapi <sup>4</sup>
	<i>yrgb b 'l</i>	Niqmaddu III
	<i>ydbil</i>	Ibranu
	<i>yaršil</i>	[nqm]d
	<i>yrgmil</i>	[Niqmaddu IIa]
20	<i>'mtr</i>	Niqmepa'
	<i>ydbil</i>	Ar-Halba
	<i>yrgblim</i>	Niqmaddu II
	<i>'mtr</i>	'Ammit̄tamru I
	<i>yaršil</i>	[...]
25	<i>ydbb 'l</i>	Ar-Ḥalba I
	<i>yrgmb 'l</i>	Niqmepa' I
	<i>'zb 'l</i>	'Ammit̄tamru I
	<i>ydbhd</i>	Niqmaddu(?)

<sup>1</sup> Cf. ln. 16, 22.

## Notes

- <sup>1</sup> Or ‘God of the Ancestor(s)’?  
<sup>2</sup> Here following the translation offered by Gordon (*UT*, p. 403 §19.982).  
<sup>3</sup> 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.  
<sup>4</sup> On this section and the interpretation of names see del Olmo Lete, *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*

1 **'rk** . **b'l**  
**ḥlb** . *dt* . *lytm*  
*šmn*

-----  
**mnḥm**  
 5 **ubyn**  
**bdn bn tx[ ]**  
**'myn**  
**tgršp<sup>1</sup> . b[n ]**

*Translation*

Temple<sup>1</sup> of Baal  
 of Ḥlb. Those who did not give  
 oil:

-----  
*mnḥm*<sup>2</sup>  
*ubyn*<sup>3</sup>  
*bdn*<sup>4</sup>  
*'myn*<sup>5</sup>  
*tgršp*<sup>6</sup>

<sup>1</sup> Bordreuil/Pardee, RSO: *aḥršp*.

*Notes*

- <sup>1</sup> Paralleled to *b'lt bḥtm* in KTU 1.105.16-18, *b'l 'rkm* suggests the meaning ‘house, temple’ for ‘*rk*.  
<sup>2</sup> *mnḥm*: KTU 3.8.21; 4.55.5; 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 ḥyrn*: KTU 4.75.III.11; *mnḥm bn*[: 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’.  
<sup>3</sup> *ubyn*: KTU 4.84.2; 4.399.12. Cf. *bn ubyn*: KTU 4.93.IV.11; 4.645.4.  
<sup>4</sup> *bdn*: KTU 4.46.8; 4.197.10; 4.609.30, 34; 4.630.7; 4.779.10. Cf. *bn bdn*: KTU 4.63.III.30, IV.12; 4.617.30; *šm 'y bn bdn*: KTU 4.247.33; *sgr bn bdn*: KTU 4.343.1. Note that KTU 6.310 deals with the redistribution of royal land to people in royal service; see Heltzer, *The Rural Community*, p. 69.  
<sup>5</sup> *'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 4.315.10; 4.728.7.  
<sup>6</sup> Cf. *rb tgršp bn brs*: KTU 4.759.8. Note that the alternative reading noted in *KTU*, *aḥršp*, is attested at KTU 4.370.7.



*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[!t̄ tq!t̄]  
 u š[n ypkm l dbḥm]  
 w [l t̄' dbḥn]  
 n[dbḥ hw t̄' n̄t̄']  
 5 y[ hw nkt nkt]

...  
 rev.

...  
 w[ n̄py gr ḥmyt ]  
 ugr[t ]  
 w n[py ]  
 nq[md ]  
 10 u šn[ ypkn ]  
 ul[p ]

...

*Translation*

...  
 1 <sup>l</sup>or by (some other) trans[gression you have committed]  
 Whenever [your dignity] has been corrup[t]ed, [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

<sup>1</sup> 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]t  
 [ ytši l ab bn il ]ytši l  
 [ dr bn il l mphr]t .  
 [ bn il l tkmn w šn]m

rev.

...  
 5 [ ]n  
 [ ]p .  
 [ ]m  
 [ ]p  
 ...

### Translation

...  
 1 [ <sup>1</sup>this is the offering we off]er.  
 [ May it rise to the father of the gods, ]may it go up to  
 [ the family of the gods, to the asse]mbly  
 [ of the gods, to Thukamun and Shan]im.

rev.

...





5 *bt anry*  
*bt 'myn*  
*bt šmmn*  
*bt aḥmlk*  
*bt mhrn*  
*bt aḥmlk*  
 10 *bt nḥlh*  
*bt lbn*  
*bt tuzn*  
*bt ilib*

low.e.

*bt štn*  
 15 *bt annyn*  
*bt kdyn*

rev.

*bt dbb*  
*bt plṭ*  
*bt 'bdyrḥ*  
 20 *bt tmn*  
*bt prsg*  
*bt 'bdyrḥ*  
*bt ymtḡr*  
 [b]t abd[ ]  
 ...

### 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.)

...  
 1 hou[se/family ] [ ]  
 house/family *qnd*<sup>1</sup> [ ]  
 house/family *adb* [I]<sup>2</sup>  
 house/family *anry*<sup>3</sup>  
 5 house/family *'myn*<sup>4</sup>  
 house/family *šmmn*<sup>5</sup>  
 house/family *aḥmlk*<sup>6</sup>  
 house/family *mhrn*<sup>7</sup>  
 house/family *aḥmlk*<sup>8</sup>  
 10 house/family *nḥlh*<sup>9</sup>



- house/family *lbn*<sup>10</sup>  
 house/family *tuzn*<sup>11</sup>  
 house/family *ilib*<sup>12</sup>
- low.e.  
 house/family *štn*<sup>13</sup>
- 15 house/family *bn annyn*<sup>14</sup>  
 house/family *kdyn*<sup>15</sup>
- rev.  
 house/family *dbb*<sup>16</sup>  
 house/family *plṭ*<sup>17</sup>  
 house/family 'bdyrḥ'<sup>18</sup>
- 20 house/family *ṭnn*<sup>19</sup>  
 house/family *prsg*<sup>20</sup>  
 house/family 'bdyrḥ'<sup>21</sup>  
 house/family *ymtḡr*<sup>22</sup>  
 [house/fa]mily *abd*<sup>23</sup> ]
- ...

## Notes

- <sup>1</sup> *Hapax*.
- <sup>2</sup> A PN also attested at KTU 4.609.11; 4.753.20. Note that in the former text *adb* 'l is listed among the *bnš mlk* as a *ḥrš bḥm*, 'house builder' (l. 10).
- <sup>3</sup> *Hapax*.
- <sup>4</sup> '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.
- <sup>5</sup> *šmmn*: KTU 3.9.3, 15; 4.43.2; 4.170.11; 4.222.19; 4.261.12; 4.297.4; 4.782.29. Cf. *bn šmmn*: KTU 4.344.19; *ilhd bn š | mmn*: KTU 5.18.7-8; *šmmn bn gmz*: KTU 4.350.
- <sup>6</sup> PN *aḥmlk* occurs also at KTU 4.609.33 among the list of *bnš mlk*; apparently, *aḥmlk* belonged to the class of professional silversmiths (*nsk kps*). Cf. PN *aḥmlk bn nskn*: KTU 4.261.15; *bn aḥmlk*: KTU 4.711.7.
- <sup>7</sup> *Hapax*.
- <sup>8</sup> Cf. n. 6.
- <sup>9</sup> *nḥlh* appears to be a PN here, but note that *nḥlh* 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.I.4, 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.I.26, 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; 4.571.1, 6, 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.
- <sup>10</sup> PN *lbn* is found at KTU 4.609.3. Note that in this text *lbn* is listed among the *mryn*, 'warriors', a military rank of the *bnš 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 lbn*: KTU 4.12.III.6; 4.624.2; 4.632.23; 4.768.12.

- <sup>11</sup> *Hapax*.
- <sup>12</sup> *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.
- <sup>13</sup> *štn*: KTU 2.36.6, 13; 2.39.35; 5.10.(4?) 9; 5.11.18. Cf. *bn štn*: KTU 4.12.11; 4.354.5.
- <sup>14</sup> Cf. *bn annyn*: KTU 4.12.12; 4.412.II.117.
- <sup>15</sup> Cf. *kādyn*: KTU 4.635.28.
- <sup>16</sup> Cf. *bn dbb*: KTU 4.611.7; 4.633.12.
- <sup>17</sup> *plṭ*: KTU 4.222.2; 4.374.7.
- <sup>18</sup> *'bdyrḥ*: KTU 2.45.14, 18; 4.75.II.11; 4.98.12; 4.141.I.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 *'dyrḥ*. Note also that in KTU 4.609.18 *'bdyrḥ* 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 'bdyrḥ*: KTU 4.63.III.26; 4.424.22; 4.658.24; *'bdyrḥ bn gtm*: KTU 4.35.II.18.
- <sup>19</sup> KTU 4.275.7; 5.10.2.
- <sup>20</sup> *Hapax*.
- <sup>21</sup> Cf. n. 18.
- <sup>22</sup> *Hapax*.
- <sup>23</sup> A number of restorations are possible: *bn abd b'l* (KTU 4.635.48); *bn abdg* (KTU 4.232.2); *bn abdḥr snry* (KTU 4.33.36); *bn abdḥr* (KTU 4.40.11); *bn abd'n* (KTU 4.12.9; 4.33.31; 4.233.5).

## 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

## Translation

1	[ ]alp . w[ ]	[ ]an ox and[ ]
	[ ]al]p . w š . šr[p ]	[ ] an o]x and a ram as a holoc[aust ]
	[ ]ršp . ḥgb[ ]	[ ]Reshep of Ḥgb <sup>1</sup> [ ]
	[ ]inš . il[m ]	[ ]companion of the go[ds ]
5	[ ]ul[ ]	[ ]third <sup>2</sup> [ ]
...	...	...
rev.	...	...
	[ ]xx[ ]	[ ] [ ]
	[ ]x . š . [ ]	[ ] a ram [ ]
	[ ]l . b'l ḥ[lb ]	[ ]to Baal of Ḥ[lb <sup>3</sup> , a ram <sup>4</sup> ]
	[ ]l pdr[y ]	[ ]to Pidr[y ]
10	[ ]xš [ ]	[ ] [ ]



up.e.

[	š l dx	]	[	ja ram to	š	]
[	ar]sy .	npš	]	(to) Ar]sy,	a lung	]

*Notes*

<sup>1</sup> See G. del Olmo Lete, 'Ug. *hgb* and *slh* como material sacrificial', *AuOr* 10 (1992), pp. 151-52, who argues against reading *hgb* as an epithet of Resheph. Note, however, that *hgb* only ever appears in association with *ršp* (cf. KTU 1.90.2; 1.106.1; 1.168.1-2). In view of the possible reference to b'1 h[lb in 1. 9 (cf. n. 3), I elect to read *hgb* as a GN.

<sup>2</sup> Given that sacrifices appear to be offered either singularly or in pairs, translating *tl̄t* 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 *tl̄t* 'šrt 'thirteen' or *tl̄tm* 'thirty'?

<sup>3</sup> Situated in what is now northern Syria, Ḫalab (modern Aleppo) is known to have been the capital of the kingdom of Yamḥad during the Amorite Period. Cf. KTU 1.109.16; 1.130.11; 1.148.26; 4.728.1-2. Note the association between Ḫalab and the worship of the 'storm-god' is provided by a text discovered at Mari (A 2094.9-10) which reads: [šum-ma ḫa-a-ri-ni ša Ú-ga-ri-tim<sup>KI</sup> [i-n]a(?) É(?)<sup>d</sup>IM [š]a Ḫa-la-ab, 'the ḫa-a-ri-ni of Ugarit [leading to(?) the templ]e(?) of the Storm-god of Ḫalab'. See P. Villard, 'Un roi de Mari à Ugarit', *UF* 18 (1986), pp. 387-412 (411-12). KTU 4.610 makes it clear that the residents of Ḫalab, the *ḫlby* (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, *The Internal Organization*, pp. 71-72.

<sup>4</sup> Here reconstructing the text to b'1 h[lb . š]. Cf. my translations of KTU 1.109.16 and 1.148.26.

<sup>5</sup> The surrounding context suggests the restoration of a DN here. However, there are no known DNs beginning *ḫ-*. Note, however, the disputed term *bt . il . ḫbb* at KTU 1.3.III.46, which has been variously understood as a reference to 'El's daughter, Flame' (so Wyatt, *RTU*, p. 80; cf. D.R. West, *Some Cults of Greek Goddesses and Female Daemons of Oriental Origin* [AOAT, 233; Neukirchen-Vluyn; Neukirchener Verlag; Kevelaer: Verlag Butzon & Bercker, 1995], p. 281), or as a reference to 'Fly' (see J.C. de Moor, 'Demons in Canaan', *JEOL* 27 [1981-82], pp. 106-19 [114-15]). This latter interpretation identifies *il ḫbb* as a possible prototype of Beelzebub (Mt. 12.24).

*KTU 1.115*

Excavation number:	RS 24.260
Find location:	PH Room 10
Point topographique:	3745 ( <i>TEO</i> , I, p. 300; <i>SAU</i> , p. 643)
Depth:	0.75 m
Genre:	Ritual, list (sacrifices)

*Transliteration*

1	id ydbḫ mlk
	l ušḫr ḫlmz
	l bbt il bt
	š l ḫlmz
5	w tr . l qlḫ



w š hll . ydm  
 b qds il bt  
 w tlhm att

10 § l il bt . šlmm  
 kl l yllhm bh

w l bbt šqym  
 § l u<š>hr hlmz

low.e.

w tr l qlh

rev.

ym ahd

### Translation

- 1 When the king will sacrifice<sup>1</sup>  
 to Ushhr Hlmz,  
 to Bbt, god of the sanctuary:  
 a ram to Hlmz;  
 5 and a turtle dove to Qlh;  
 and a ram (called) ‘Profanation of the Hands’<sup>2</sup>  
 in the shrine of the god of the sanctuary:  
 and the woman will eat.

10 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

low.e.

and a turtle dove to Qlh;

rev.

the first day

### Notes

<sup>1</sup> 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<š>hr hlmz* in l. 12.

<sup>2</sup> 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.

<sup>3</sup> Reading (the *hapax*) *tlhm* as a scribal error for *tlhmn*.

### KTU 1.124

Excavation number: RS 24.272  
 Find location: PH Room 10  
 Point topographique: 3745 (*TEO*, I, p. 301; *SAU*, p. 644)  
 Depth: 0.75 m  
 Special remark: z: the horizontal wedge ends in a horizontal v (: <) at the end, lines 3, 12.  
 Genre: Protocol of necromancy

### Transliteration

1 k ymgy . and  
 ilm . rbm . 'm dtn  
 w yšal . mtpz . yld  
 w y'ny.nm . dtn  
 5 t'ny . nad . mr . qh  
 w št . b [b]t . hm . trh  
 hdt m[r] . qh [.] w št  
 b bt . b'l . bnt . qh  
 w št . b bt . w pr '  
 10 hy . hlh . w ymg  
 mlakk . 'm dtn  
 lqh mtqz  
 -----  
 w y'ny.nm  
 dtn . btn . mhy  
 15 l dg . w l klb  
 low.e.  
 w atr . in . mr

### Translation

1 When the Lord  
 of the Great Gods<sup>1</sup> comes before Ditanu<sup>2</sup>;  
 he will ask (for) the decision<sup>3</sup> (concerning) the child.  
 And Ditanu will answer him:  
 5 'Reply: take a bag of myrrh  
 and place it in Horon's [tem]ple<sup>4</sup>; take a pot of  
 new myr[rh] and place it  
 in the temple of Baal; take a (wooden) figurine<sup>5</sup>  
 and place it in the sanctuary. And the ailment will be removed  
 10 (into) it.<sup>6</sup> 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 dog<sup>7</sup>

low.e.

And afterwards there will be no illness.'

### Notes

<sup>1</sup> The identity of *adh 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.

<sup>2</sup> *dtn* appears in KTU 1.15.III.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 *khn*m. 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).

<sup>3</sup> 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'.

<sup>4</sup> 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 'Attart, or: 'Aṭirat)'. If the reading offered above is accepted, apparently Horon, as a chthonian deity, played some role in magical-medical practices.

<sup>5</sup> Del Olmo Lete suggests (*CR*, p. 313 n. 68) that the offering of figurines was a common procedure in apotropaic magic.

<sup>6</sup> 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 'Attart, or: 'Aṭirat)'. Given the primary role of Ditanu in the text, however, restoring an active female deity to the text creates difficulties.

<sup>7</sup> The reading *kib* is uncertain. See del Olmo Lete (*CR*, p. 314 n. 70) for discussion.



## 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 [ ]x[ ]  
 [l]šx[ ]  
 l b' [l] š [ ]  
 l x[ ]

5 l ['nt s]p[n]  
 a[lp w š ]  
 l p[dry ]

-----  
 w š[lmm]

l il<i>b<sup>1</sup> [š]  
 10 l b'l u[grt] š [ ]  
 l b'l h/b [š]  
 l yrh [š]  
 l 'nt spn

low.e.

alp w š  
 15 l pdr<y> [š]

rev.

b ym <mlat> alp m x[ ]  
 nbšt . yrh l b' 1<sup>2</sup> [ ]  
 dqt m . w š ynt qr[t]  
 l t' . mt<n>tm . l t'  
 20 w . kbdm . l . kt [ ]  
 rms [š] . w š šl[m ]

-----  
 l b[']l spn alp [w š]  
 šrp . 'sr l spn  
 w šl[m]m . l b'l u[grt]  
 25 al[p .] w š . l sp[n ]

-----  
 bt [.] b['l .] ugr[t] . kbdm]  
 [npš il]ib . gd[lt]

[ ]t[ ]

...

le.e.

[w] l ddmš . š

<sup>1</sup> Incorrectly written *i*; Milik, Ug. 7, p. 135, <n>*gh*.

<sup>2</sup> Dijkstra, *UF* 16 (1984), p. 74, b 1 [šp]n.

### Translation

1 [ ] [ ]  
[to] [ ]  
to Ba[al, a ram ]  
to [ ]

5 to A[nat Sa]ph[on]  
an o[x and a ram ]  
to Pi[dry ]

-----  
and a c[ompletion-offering]

to Il<i>b, [a ram]

10 to Baal of U[garit, a ram]  
to Baal of Hlb, [a ram]  
to Yarih, a ram  
to Anat Saphon

low.e.

an ox and a ram

15 to Pidr<y>, a ram

rev.

On the day <of fullness>: two oxen [ ]

<sup>1</sup>*nbšt*, Yarih to Baal [Saphon<sup>2</sup>]

two ewes and a ram; a town pig[eon]

for an offering; lo<i>ns for an offering;

20 and two livers to [ <sup>3</sup> ]

a crawling animal (and) a ram; and a ram (to) Shal[im ]

-----  
To B[aa]l 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[aa]l of Ugar[it: two livers]



[(and) a lung (to) Il]ib; a co[w]

[ ] [ ]

...

le.e.

[and] to Didmash, a ram

### Notes

<sup>1</sup> On the meaning of *nbšt* see M. Dietrich, O. Loretz and J. Sanmartín, 'Zur ugaritischen Lexicographie XIII', *UF* 7 (1975), pp. 157-69 (161). See, especially, M. Dijkstra, 'The Ritual KTU 1.46 (= RS 1.9) and its Duplicates', *UF* 16 (1985), pp. 69-75.

<sup>2</sup> Provisionally accepting Dijkstra's reconstruction ('The Ritual KTU 1.46', pp. 74-75).

<sup>3</sup> It is likely that we have here the recipient of the sacrifice. Two likely candidates are the DN *ktṛ* 'Kothar' and *ktṛt* '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 w y'ny . bn  
ilm . mt . npšm  
npš . *lbim*

*thw* . w *npš*

5 *anhr* b ym  
*brkt* . [[x]]šbšt  
*k rumm* . *hm*

'n . *kdd* . *aylt*

mt . *hm* . *ks* . ym

10 *sk* . nhr . *hm*  
*šb'* . *ydy* . b š'

-----  
[x]šb' . *rbt*

[xx]x . *qbz* . *tmt*

low.e.

[xxx]m . *z̄bm* . *tr*

rev.

15 [xx]*bn* . *ilm*

m[t . ] *šmh* . p ydd

il [ . ] *ğzr* .



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  
 5 whale<sup>1</sup> in the sea;  
 (as) pools are irresistible<sup>2</sup>  
 for wild oxen, or  
 the spring for a herd<sup>3</sup> of the hinds.’  
 Mot (continued): ‘If (it is) (my) cup Yam  
 10 fills it; Nahar if  
 seven portions are in (my) bowl.’<sup>4</sup>

-----  
 [ ] Seventy thousand<sup>5</sup>  
 [ ] are the assembly

low.e.

[ ] gazelles, bull(s)

rev.

- 15 [ ] Divine  
 Mo[t], he ...<sup>6</sup> and the Beloved of  
 El, the hero  
 of strong stone, then  
 the Prince was afraid<sup>7</sup>

### Notes

<sup>1</sup> ‘Whale’ on the basis of Akk. *nāhiru*. 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.

<sup>2</sup> *šbšt* is *hapax*. The imagery suggests a feeling of intense, but natural, compulsion/ desire.

<sup>3</sup> Some interpreters (see Wyatt, *RTU*, p. 118 n. 15 for bibliography) choose to read *kḏd* as either a misspelling or variant form of *kšd*. The fact that the same phrase (with the same spelling) occurs in KTU 1.5.I.17 tips the balance in favour of seeing *kḏd* as the intended form.

<sup>4</sup> KTU 1.55.I.12-22 lacks *mt*. We may have here a scribal error or a variant tradition.

<sup>5</sup> This portion of text is particularly difficult (much of the difficulty being created by the occurrence of *mt* 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.

<sup>6</sup> Given the preceding lines, perhaps the alternative translation ‘satisfy...great’ is to be preferred?

<sup>6</sup> 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. שִׁמְחָה, ‘stroke, blow’ (de Moor, *ARTU*, p. 73). Note also that while *PRU* transcribes text RS 1101.7 (= KTU 4.175.8) as *šmḥt* (see *PRU*, II, p. 101), this reading is called into question by *KTU*, which offers *dd l šškrgr(?)*.

<sup>7</sup> Here following the accepted translation (Wyatt, de Moor, Dijkstra), which is based on Arab. *rağaba*. Reading Heb. רִגְבָה, ‘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

Excavation number: RS 24.302  
 Find location: PH Room 10  
 Point topographique: 3745 (*TEO*, I, p. 304; *SAU*, p. 645)  
 Depth: 0.75 m  
 Genre: Omen (*šumma izbu*)

### Transliteration

...  
 1 *k t*[ld att ]  
*ḥw*[t ]  
 -----  
*k tld* [att ]  
*y'zz 'l* [ ]  
 -----

low.e.

5 *k tld* a[tt  
*ḥwt ib t*[ḥlq ]

rev.

*k tld* a[tt ]  
*'drt tk*[n ]

-----  
 10 *k tld* a[tt ]  
*mrḥy* [mlk] mlkn]  
*l yp*[q šph ]

-----  
*bh y*[ ]  
*th*[ ]

-----  
*k* [tld att ]

...



## Translation

...		
1	If [a woman gives birth... the real[m	]
	-----	
	If [a woman] gives birth[... he will become powerful over [	]
low.e.		
5	If a wo[man] gives birth[... the realm of the enemy will [be destroyed	]
rev.		
	If a wo[man] gives birth[... help will be provid[ed	]
	-----	
10	If a wo[man] gives birth[... the spears of [the king will hav[e no descendents	our king] ]
	-----	
	(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  
 [ ]xx[ ]s  
 ['bd]ilt

5 x[ ]xxt  
 gbrn

low.e.

'bdil

## Translation

[ ] [ ]  
 [ ]  
 [ ] [ ]

['bd]ilt<sup>1</sup>

[ ]

gbrn<sup>2</sup>'bdil<sup>3</sup>



-----

*Notes*

<sup>1</sup> 'bdilt: KTU 3.8.17; 4.151.I.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 ḥdm*, '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.II.14.

<sup>2</sup> *gbrn*: KTU 4.141.II.19. Cf. *bn gbrn*: KTU 4.309.17.

<sup>3</sup> '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 k*[: KTU 4.35.I.3; *bn* 'bdil: KTU 4.720.3; 4.723.12; 4.754.9; 'bdil *bn šdq*n: 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 ḥ d h w z ḥ ṭ y k š l m ḏ*  
           \ *n z s ' p ṣ*  
       *q r ṭ ḡ t i u š*  
       -----  
 5    *q r ṭ ḡ t i u š*  
       *a b g ḥ d h w [z ḥ ṭ y k š] l m*  
           \ *ḏ n z s ' p ṣ*

*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*

...  
 1    [ ]xx[ ]  
       [ ]ymy[ ]  
       [ ]ḫ[ ]

[ ]xlx[ ]  
 5 [ ]'b  
 [ ]rxwm  
 [ ]x . bšl . ybšl  
 [ ]kt . št  
 [ ]dk . km  
 10 [ ]x . srnm  
 [ ]b . šr  
 [ ]l qš ilm  
 [ ]lm . tbš'  
 [ ]xm . b't  
 15 [ ]xps . p'  
 [ ]m

...  
 rev. rev.

...  
 [ ]  
 [ ]  
 [ ]x  
 20 [ ]xr  
 [ ]x<sup>m</sup>  
 [ ]d/bm  
 [ ]x<sup>nm</sup>  
 [ ]x  
 25 [ ]x  
 [ ]x  
 [ ]  
 [ ]r[ ]  
 [ ]pš[ ]  
 30 [ ]x[ ]

### Translation

...  
 1 [ ] [ ]  
 [ ] [ ]  
 [ ] [ ]  
 [ ] [ ]  
 5 [ ]  
 [ ]  
 [ ] roast/cook/boil, he will roast/cook/boil





in the lexicographical text RS 20.123+.III.7, 21: *za-am-ma-rum* = Ugaritic *šī-i-ru* ‘song’ and *š]i-i-ru*. Note that KTU 4.141.IV.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.

<sup>4</sup> Cf. KTU 1.114.25.

<sup>5</sup> If a parallelism is accepted here (cf. the possible poetic structure of ll. 10-11), perhaps *]lm* is to be restored to *i]lm*, thus forming a continuation of the thought in l. 12.

<sup>6</sup> Connected with Heb. עָצַף?

<sup>7</sup> Translation of the *hapax p* ‘is impossible in such a broken context. It is feasible that *p* ‘ is in some way related to Heb. נָפַח, ‘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

#### Transliteration

...  
 1 [ ]n . l bn[ ]  
 [ ] . tgr l gx[ ]  
 [ ]xm . 'nmm ./g[ ]  
 [ ] ks]p . w hrš . x[ ]  
 5 [ ]y . ni]y/y[ ]  
 [ ]x]t . bx[ ]  
 ...

#### Translation

...  
 [ ] . to/for son<sup>1</sup> [ ]  
 [ ] . appoint<sup>2</sup> to/for gx[ ]  
 [ ] . attendant<sup>3</sup> . [ ]  
 [ si]lver and gold . x[ ]  
 [ ] . [ ]  
 [ ] . [ ]  
 ...

#### Notes

<sup>1</sup> Cf. KTU 1.1.IV.12. Perhaps *Dt* for *šgr* according to de Moor (see Wyatt, *RTU*, p. 48 n. 2.)

<sup>2</sup> Restore to *bn* [il in light of Gordon's comment in n. 2?

<sup>3</sup> 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

...		
1	[ ]n[ ]	
	[ ]lg . [ ]	
	[ ]x'tq[ ]	
	[ ]ša . g[r ]	
5	[ ]u . bt . i[1]	
	[ ]ḥmr[ ]	
	[ ]x[ ]	
...		

*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	[ ]txpn .	
	[ ]tb . bt[ ]	
	[ ]x[ ]	
...		
rev.		
	[ ]x . glm	
5	[ ]x . gbl	
	[ ]ltgm	
	[ ]'l zr	
	[ ]xpr . by	
	[ ]l šmal	
-----		

*Translation*

No translation possible. Note provisional classifications.

*KTU 7.138*

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 [ ]*h*  
   [ ]'*sh*  
   [ ]*tm*  
   [ ]*kl*  
 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 [ ]  
 ...



*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*

...	...
1 [ ]xx[ ]	[ ] [ ]
[ ] . l <u>bn . il</u> [ ]	[ ] to the son of El/Divine <sup>1</sup> [ ]
[ ]xh/t[ ]r 'x	[ ] [ ]

*Notes*

<sup>1</sup> 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.II, 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 mphrt 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 ilšpš*, 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*

...	...
1 [ ]lm[ ]	[ ] [ ]
[ ]xn . bn[ ]	[ ] son of <sup>1</sup> [ ]
[ ]dh gt[ ]	[ ] wine-press <sup>2</sup> [ ]
[ ]rl[ ]	[ ] [ ]
5 [ ]xx[ ]	[ ] [ ]
...	...

*Notes*



<sup>1</sup> 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 *-n*: *yḥmn bnīl* (KTU 4.609.19); *ṭn bnš* (KTU 4.343.6; 4.367.9); *ṭn bnšm* (KTU 4.355.8, 19, 20, 35, 36, 40); *mn bnš* (KTU 2.45.25); *bt bn bnš* (KTU 1.127.31); *a]gṽtn bnš* (KTU 3.2.6); *b ‘lšn bnš* (KTU 4.22.3); *]xnm . bnt* (KTU 1.107.13).

<sup>2</sup> *KTU*’s use of Roman script makes it clear that the reading is uncertain. Nowhere else in the Ugaritic corpus is *gr* ‘field, storehouse’ (cf. the notes to my translation of KTU 1.105.11 [p. 245, below]) or a word beginning *gr-* (e.g. PN *grn* at KTU 4.63.I.28) preceded by the letters *dh*.

### 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

- 1 *dbh . spn* [ . *alp . w š . ilib . alp . w š* ]  
*il* . *alp . w š* [ . *dgn . alp . w š . b ‘l . spn . alp . w š* ]  
*b ‘lm* . *alp . w š* [ . *b ‘lm . alp . w š* ]  
*b ‘lm* . *alp . w š* [ . *]b ‘l[m . ] alp [p . w š . b ‘lm . alp . w š* ]  
 5 *arš . w šmm* . *š . ktr [t . ] š . yrh [ . š* ]  
*spn* . *š . ktr . š . pdry . š . grm . w ‘m [q] t . š* ]  
*atrt* . *š . ‘nt . š . špš . š . arsy . š . ‘trt . š* ]  
*ušhry* . *š . il . t ‘dr . b ‘l . š . ršp . š . ddmš . š* ]  
*phr . ilm* . *š . ym . š . knr . š . alpm . ‘šrm . gdl* ]  


---

 10 *w šlmm* . *ilib* . *š . il [ . š* ] . *dgn* . *[alp ‘bl ‘l . spn . alp [p* ]  
*b ‘lm . kmm* . *b ‘lm kmm* [ . *b ‘lm . kmm . b ‘lm . kmm* ]  
*b ‘lm . kmm* . *b ‘lm . km [m* ]  


---

*iy . tlgmd . pdp . ḥlbḡ . ḥxxx [ . ] tlgld . nxxxdd . [ ]*  
*umnd . ind . md . kdmr . apkxxm . pntḥb [ ]*  
 15 *tlgld . pd . dld . ind . idxxxxšt . x [ ]*  
*tgin . kwrt . ḥnn . uštn . x [ ]*  
*tzḡ . arm . tḥb . tuḥk . ḥnzn [ ]*  


---

*k t ‘rb . ‘trt . šd . bt . mlk [ ]*  
*ṭn . skm . šb ‘ . mšlt . arb ‘ . ḥpnt . x [ ]*  
 20 *ḥmšm . tlt . rkb . rtn . tlt . mat . š [ ]*  
*lg . šmn . rqḥ . šr ‘m <sup>2</sup> . ušpḡtm . pl [d ]*

kt . zrw . kt . nbt . šnt . w tnt[ ]  
 rev. il . **hyr** . **ilib** . š  
 arš w šmm . š  
 25 il . š . **ktrt** . š [[alp w š]]  
 dgn . š . **b'l . hlb** alp w š .  
 b'l **spn** . alp . w . š .  
 trty . alp . w . š .  
 yrh . š . **spn** . š .  
 30 **ktr** . š . **'tr** . š .  
**atrt** . š . šgr . w itm š  
 [xx]šx . š . **ršp . idrp** . š  
 [xxxxx]gšr . š  
 [xxx **gl**]mt . š .  
 35 [ ]  
 [ ]  
 [ ]  
 [ ]knr[ . š ]  
 [ ]mšr . š[ ]  
 40 [ ]xt š . il . mx[ ]  
 [ ]x . w thmt[ ]  
 [ ]xmr . š . sk[r . š ]  
 [il . d]dm . š . il . lb[n]n š . x[ ]  
 [alp . w š ] . b'lm alp . w š ]  
 45 [alp . w š ] .  
 ...

<sup>1</sup> Lg. b'ʿl.

<sup>2</sup> Lg. 'šrm.

### Translation

- 1 Sacrifices of Saphon: [an ox; and a ram (to) Ilib; 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;<sup>1</sup> 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;<sup>2</sup> 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 Kinnar<sup>3</sup>; a ram, two oxen, two birds and a cow.

---

- 10 And as completion-offerings: (to) Ilib, a ram; (to) El[, a ram;] (to) Dagan, [an o]x; (to) Baal Saphon, an o[x;]  
 (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)]
- 

- 15 (Hurrian text)
- 

And when Athtart of the Field enters the sanctuary of the king [ ]

two garments of *sk*, seven garments of *mšlt*, four garments of *hpnt* [ ]

- 20 Fifty-three donkey harnesses, three hundred ... [ ]

a *lg*-measure of perfumed oil, two *šr*<sup>4</sup>, two *ušpğt*-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;

- 25 (to) El, a ram; (to) the Kotharot, a ram;

(to) Dagan, a ram; (to) Baal of ẖlb<sup>5</sup>, an ox and a ram;

(to) Baal Saphon, an ox and a ram;

(to) Thrthy<sup>6</sup>, an ox and a ram;

(to) Yarih, a ram; (to) Saphon, a ram;

- 30 (to) Kothar, a ram; (to) Athtar, a ram;

(to) Athirat, a ram; (to) Shgr and Ithm<sup>7</sup>, a ram;

[ ], a ram; (to) Resheph-Idrp, a ram;

[ ]<sup>8</sup>, a ram

[ the Dam]sels, a ram

- 35 [ ]

[ ]

[ ]

[ ]Kinnar[ a ram ]

[ ] Mšr, a ram[ ]

- 40 [ ] a ram<sup>9</sup> El [ ]

[ ] and Tiamat [ ]

[ ] a ram [ ]  
 [(to) El; (to) D]dm<sup>10</sup>, a ram; (to) El of Leb[an]on, a ram; [ ]<sup>11</sup>  
 [an o]x and a ram; [ ] (to) Baal an o[x and a ram]  
 45 [an o]x and [a ram]  
 ...

### Notes

<sup>1</sup> Note how the structure is different to ll. 11-12, which uses *kmm* ‘ditto’ instead of repeating the offering.

<sup>2</sup> According to *KTU*’s reconstruction there are six Baals here (including Baal Saphon). On the basis of *KTU* 1.47, Wyatt, *RTU*, p. 427, inserts another *b’l* along with an additional *alp w š* offering.

<sup>3</sup> The accepted understanding is that *knr*, ‘the Lyre’, was a deified cult object. Cf. my note to the translation of *KTU* 1.47.32, pp. 134-36.

<sup>4</sup> De Moor, ‘Studies in the New Alphabetic Texts from Ras Shamra II’, *UF* 2 (1970), pp. 303-27 (308), translates ‘laces’. Del Olmo Lete, *CR*, p. 132, reads *š’rm ušpǵtm*, ‘20 *ušpǵt*-garments’. With Wyatt, *RTU*, p. 428, I prefer not to accept *KTU*’s suggested reading, ‘*šrm* (‘two birds’), but to view *šr* ‘as a commodity as yet unknown, though almost certainly (on the basis of the surrounding context) related to the ritual adorning of statues.

<sup>5</sup> That is, Aleppo. Cf. *KTU* 1.109.16; 1.130.11; 1.134.8; 4.728. For the connections between *h/b* and Ugarit see P. Villard, ‘Un roi de Mari à Ugarit’, *UF* 18 (1986), pp. 387-412.

<sup>6</sup> See J. Healey, ‘Tirash’, in *DDD*, cols. 1642-45.

<sup>7</sup> See J.C. de Moor, ‘Studies in the New Alphabetic Texts from Ras Shamra’, *UF* 1 (1969), p. 178, and Xella, *TRU*, p. 99, who speculates that the binomial *šgr w ltm* was a deity connected with the herd.

<sup>8</sup> Readings of the text differ. *KTU* reads *lgšr*, while Xella (*TRU*, p. 92) restores to *il.t]’qr*, ‘the gods who help <Baal>’, and D. Pardee (‘RS 24.263: texte et structure’, *Syria* 69 [1992], pp. 153-70 [169-70]) offers *lmgr*.

<sup>9</sup> 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.

<sup>10</sup> Haplography? The final *š* of *ddmš* being omitted as the scribe wrote *š* for ‘a ram’? In l. 8 (cf. *KTU* 1.109.18, and perhaps *KTU* 1.58.3) *ddmš* is prescribed(?) a ram as an offering. Otherwise, we have a *hapax* here.

<sup>11</sup> 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. *KTU* 1.41.12, 16). Del Olmo Lete (*CR*, p. 20) notes that the repeated use of the DN + X formula is a distinctive feature of this text.

### *KTU* 1.157

Excavation number:	RS 28.054 A = RS 24.[662]
Find location:	PH Room 10
Point topographique:	3759 ( <i>TEO</i> , I, p. 330; <i>SAU</i> , p. 658)
Depth:	Unspecified
Special remark:	See also RS 28.054 B = <i>KTU</i> 1.158
Genre:	Myth?

*Transliteration*

- ...  
 1 [ ]x[ ]  
 -----  
 [ ]nyšx[ ]  
 -----  
 [ ]xl . *prym . bt* [.] pth[ ]  
 -----  
 [ ]x . šxxxx . mddt . [ ]  
 -----  
 5 [ ]li . w xxxx . *il . nšb* . [ ]  
 -----  
 [ ]l . htx[ <sup>1</sup> ]xt . *il*x[ ]  
 -----  
 [ ]x . mgy[ ]xxthm . i[ ]  
 -----  
 [ ]t . kb[ ]rt[ ]y(?)r[ ]  
 -----  
 [ ]m(?)ytxxxx ymlk . k il[ ]  
 -----  
 10 [ ]k/wxxnth . kp . mlk . mr[]  
 -----  
 [ ]x[ ]  
 ...  
 rev.  
 ...  
 [ ]x . [ ]  
 -----  
 [ ]t . [ ]  
 ...

<sup>1</sup> *t* written as an encircled ' .

*Translation*

- ...  
 1 [ ] [ ]  
 -----  
 [ ] [ ]  
 -----  
 [ ] openings (in) the sanctuary [ ] open!<sup>1</sup>



[ ]<sup>2</sup> beloved [ ]  
 -----  
 5 [ ] and El/divine the one who erects (a stele)[]  
 -----  
 [ ] [ ]<sup>3</sup> [ ]  
 -----  
 [ ] he arrived[ ]<sup>4</sup> [ ]  
 -----  
 [ ]<sup>5</sup> [ ] [ ] [ ] [ ]  
 -----  
 [ ] he will rule/become majestic like El[ ]  
 -----  
 10 [ ] hand/palm (of) the king [ ]  
 -----  
 [ ] [ ]  
 ...  
 rev.  
 ...  
 [ ] [ ]  
 -----  
 [ ] [ ]  
 ...

## Notes

<sup>1</sup> Or 'he opened'.

<sup>2</sup> *šm 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 *š-*.

<sup>3</sup> 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'.

<sup>4</sup> Reading *thm* as 'the Deep' (Heb. תְּהוֹם), while possible, does not seem appropriate here. More likely we have a broken grapheme ending with a *-hm* (du. or 3 masc. plur.) suffix.

<sup>5</sup> It is impossible to say whether *kb[* is a broken form of a word beginning *kb-*, e.g. *kbd* 'to honour, liver, heavy'; *kbb* '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.

<sup>5</sup> 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 *att 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 špš* 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 *gdlt ilhm* (KTU 1.39.3, 5; 1.41.12, 14, 30; 1.87.16) and *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 *bt il* formula: *bt ilm* (KTU 1.43.2; 4.149.1); *bt ilt* (KTU 1.41.24; 1.87.26). In the light of the reference to the sanctuary in 1.3, as well as the statistical frequency within the Ugaritic corpus, a restoration along the lines of *bt il(m/t)* deserves serious consideration.

**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?

*Transliteration*

...  
 1 [ ]tb [ ]  
 -----  
 [ ]nmx[ ]  
 -----  
 [ ]špš[ ]  
 -----  
 [ ]m[ ]  
 ...

*Translation*

...  
 [ ] [ ]  
 -----  
 [ ] [ ]  
 -----  
 [ ]Shapsh[ ]  
 -----  
 [ ] [ ]  
 ...

**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

*Transliteration*

...  
 1 [ ]n[ ]  
 -----  
 [ ]šr[ ]  
 -----  
 ...

*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.



*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[ ]  
 -----  
 [ ]š . l[ ]  
 -----  
 ...

*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 [ ]šl[ ]  
 -----  
 ...

*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)?

<i>Transliteration</i>	<i>Translation</i>
1 [ ]xn ip[d ]	[ ] garm[ent <sup>1</sup> ]
[i]pd gk[ ]	[gar]ment <sup>2</sup> [ ]
w l tgr n[ ]	and to the gate(keeper) <sup>3</sup> [ ]
w dbh x[ ]	and a sacrifice [ ]
5 w dbh x[ ]	and a sacrifice [ ]
w dq[ ]	and a ew[e <sup>4</sup> ]
...	...
rev.	...
...	...
[ ]w[ ]	[ ]and[ ]
l kir w[ hss ]	to Kothar and[ Hasis ]
b kdm hx[ ]	in jugs <sup>5</sup> [ ]
10 b ipdm px[ ]	in garments [ ]
l ilz st[ ]	to ... <sup>6</sup> [ ]
'šrm š[ ]	two birds [ ]
'lm k[ ]	subsequently [ ]
...	...

### Notes

<sup>1</sup> In KTU 1.5.I.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.

<sup>2</sup> 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?

<sup>3</sup> 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 *tgr* here as a reference to temporal gates and/or their keeper(s). Note that 'gatekeepers' are listed among the ranks of the *bnš 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 šdq | skn . bt | mlk . tgr | mlk*, '[PN?] *b'šdq, skn* of the royal palace, gatekeeper of the king'. See Heltzer, *The Internal Organization*, pp. 169-70, who concludes that the *trgm* belonged to the higher ranks of the palace-personnel.

<sup>4</sup> Of the words beginning with *dq-* in the Ugaritic corpus (e.g. *dqn* 'beard', PN *dqr*), *dqt(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.

<sup>5</sup> 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 *ht* 'silver', *hdm* 'cast like metal' and, on the basis of the context of the preceding line, *hkpt* (Kothar's abode).

<sup>6</sup> Readings of the text differ; *Ugaritica*, VII, pp. 69-70, reads the *hapax il hst*.



## 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?

## Transliteration

## Translation

...	...
1 [ ]l x[ ]	[ ] [ ]
[ ]r il[ ]	[ ] <sup>1</sup> El[ ]
[ ]x <sup>mt</sup> w[ ]	[ ] <sup>2</sup> and [ ]
[ ]b 'l w[ ]	[ ]Baal and [ ]
low.e.	
5 [ ] <sup>bt mt</sup> [bth ]	[ ]house of his [dwellings ]
[ ]ydh yx[ ]	[ ]his hand(s) [ ]
rev.	
[ ]b mzn x[ ]	[ ] weight [ ]
[ ] <sup>mt</sup> [bth ]	[ ]his dwellings[ ]
[ ]dm[ ]	[ ] [ ]
...	...

## Notes

<sup>1</sup> If *il* is complete, the restorations *dr . il* ('Generation of El') and *tr . il* ('Bull El') become possible. If we have a partial *ilm*, perhaps restore to *phr . ilm* 'assembly of the gods'?

<sup>2</sup> 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 dgn* in l. 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)

## Transliteration

## Translation

...	...
1 [xxxx]x[ ]	[ ] [ ]
[xxx] <sup>anp</sup> . [ ]	[ Baal] <i>knp</i> <sup>1</sup> [ ]
[xxx] <sup>ršp</sup> . <sup>gd</sup> [lt ]	[ ] Reshep co[w ]



	[xxx ]by . b š'x[ ]	[ ] <sup>2</sup> [ ]
5	[xxx]x . ršp . a[lp] ]	[ ] Resheph o[x]
	[xxx]xmt . yš[i]	[ ] he brings out[ ]
	[ ]	[ ]
	x[ ]	[ ]
	šx[ ]	[ ]
10	k[ ]	[ ]
	h[ ]	[ ]
-----		
	b[ ]	[ ]
	...	...
rev.		
	...	...
	[x]/x[ ]	[ ] [ ]
	[x]x . u[ ]	[ ] [ ]
15	[x]km[ ]	[ ] [ ]
-----		
	[b h]mš[ ]	[On the f]ifth[(day)]
	[x]xy . il[ ]	[ ] El <sup>3</sup> [ ]
	w mlk[ ]	and the king[ ]
	b idt . š[ ]	On the sixth (day) <sup>4</sup> [ ]
20	lyh . x[ ]	will raised up [ ]
	ytb . b š[b' ]	he causes to return <sup>5</sup> on the se[venth (day)]
	ym . w yš[ ]	day/Yam <sup>6</sup> and he bri[ngs out <sup>7</sup>
	tdn . 'rb[ ]	will approach (in) the evening <sup>8</sup> [ ]
-----		
	[x]tštn . hx[ ]	[ ]they drink w[in <sup>9</sup>

## Notes

<sup>1</sup> The reading *anp* is uncertain—note that *TU* reads ]-n<sup>o</sup>(?)—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.

<sup>2</sup> The only other instance of *š'* preceded by *b* is in KTU 4.382.25: [yṭb] . b . š'rt 'he will return with wool'.

<sup>3</sup> This translation is provisional as it is uncertain whether *il* is the correct reading (note the roman 'l'), or even a complete word. We may simply have the first two letters of a theophoric PN.

<sup>4</sup> It is tempting here to read *š* as a complete word, that is, 'a/the ram'. However, we might have the first letter of a longer word; perhaps *šlmm* 'peace offering'?

<sup>5</sup> That is, 'he brings back'.

<sup>6</sup> The context is too fragmentary to determine which translation is to be preferred.

<sup>7</sup> Restoring to *yš[i]* (cf. l. 6).

<sup>8</sup> 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 špš (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 'rb[ špš is perhaps attractive.

<sup>9</sup> Restoring the text to hm[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, I, p. 301; SAU, p. 643)  
 Depth: 1.10 m (TEO), ashes (SAU)  
 Genre: Ritual, list (sacrifices)

### Transliteration

1 b<sup>1</sup> yrh . ib'lt . b ym [.] šb'  
 š . l b'l . r'kt<sup>2</sup> . b[ ]  
 w bt . b'l . ugrt [ . xx] . š[xx]y[ ]  
 'rb . špš . w hl mlk . b šb't  
 5 'šrt . yrthš mlk brr  
 gdl . qds il . gdl . l b'lm  
 gdl . l glm . dqt . w g<d>lt  
 l glm . bt . y<sup>3</sup> . ydbh  
 w tnrr . b'd . bt . b'  
 10 lgrt<sup>4</sup> . imr . w ynt . qrt  
 l t' . b tmnt . 'šrt . ib[']lt  
 alp . l mdgl<sup>5</sup> b'l . ugrt  
 u urm . u šnpt . l ydbh  
 mlk . bt il . npš . l iš[hry]  
 15 npš . l b'l xx[ ]  
 w 'r . l x[ ]  
 l xx[ ]  
 ...  
 rev.  
 ...  
 [ ]l . tn . [ ]  
 itml . ykb[d ]  
 20 b rb' . 'srmm . b hmš [.] 'šr  
 mm . w kbd . w ššrt . l b'l  
 ugrt . b bt . b šb' . tdn  
 mhllm . 'rb . špš .  
 w hl mlk . hn . šmn . šlm  
 25 b'l . mtk . mlkm . rišyt



k gr 'z . tgrkm . qrd  
 hmytkm . 'nkm . l . b'l tšun  
 y b'lm . [a]l [.] tdy 'z l tgrn  
 y . qrd [l] hmytny . ibr y  
 30 b'l . nšqdš . mdr b'l  
 nmlu . dkr b'l . nš[q]dš  
 htp b'l [.] nmlu . 'šrt . b'l . n['  
 šr . qdš b'l . n'l . nbt bt [ b'l]  
 ntlk . w šm' [ b'l ] . l . šlt[km]  
 35 ydy . 'z . l tgrkm [ . qrd ]  
 l hmytkm

<sup>1</sup> Between ln. 1-24 horizontal rulings.

<sup>2</sup> Lg. 'rkt or ugrt?

<sup>3</sup> Lg. t{'y}?

<sup>4</sup> Lg. ugrt.

<sup>5</sup> Lg. mgdl?

### Translation

- 1 In the month of Ib'lt, on the seventh day:  
 a ram to Baal of Ugarit<sup>1</sup> in [ <sup>2</sup> ]  
 and (in) the sanctuary of Baal of Ugarit[ ] [ ] [ ]  
 At sunset the king is desacrilised. On the seven-  
 5 teenth (day) the king will wash himself pure.  
 A cow (in) the sanctuary of El<sup>3</sup>; a cow for the Baals<sup>4</sup>;  
 a cow to the Hero; two ewes and a c<o>w  
 to the Damsels<sup>5</sup>. In the sacrificial sanctuary he (namely, the king) will sacrifice.  
 And at the platform<sup>6</sup> (in) the sanctuary of Baal  
 10 of Ugarit<sup>7</sup>, a lamb and a town pigeon  
 as an offering. On the eighteenth (day) of Ib[']lt:  
 an ox for the tower<sup>8</sup> of Baal of Ugarit:  
 both a flame-offering and a wave-offering.<sup>9</sup> Surely the king will offer  
 in the sanctuary of El a liver to Ush[hry<sup>10</sup>]  
 15 a lung to Baal [ ]  
 and an ass to [ ]  
 to [ ]  
 ...  
 rev. ...  
 [ ] a pair [ ]  
 previous day<sup>11</sup> [the king?] will hono[ur ]



- 20 On the fourth (day): two (pairs of) birds.<sup>12</sup> On the fifth (day): two (pairs) of birds and a liver and a ram as a holocaust<sup>13</sup> 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<sup>14</sup>
- 25 (is used) as a libation for the kings<sup>15</sup>. The beginning:<sup>16</sup> When a strong (enemy) attacks your gate(s), a warrior your walls, raise your eyes to Baal (and say): 'O Baal!<sup>17</sup> [Sure]ly you will expel the strong (enemy) from our gate(s), the warrior from our walls. A bull, O
- 30 Baal, we will consecrate; a vow<sup>18</sup>, Baal, we will complete; a male<sup>19</sup> (to) Baal, we will consecrate; a *htp*-offering, Baal, we will complete; a feast, Baal, we w[ill] 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,
- 35 He will expel the strong (enemy) from your gate(s), [the warrior] from your walls.

### Notes

<sup>1</sup> 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.

<sup>2</sup> Del Olmo Lete, *CR*, p. 294 n. 7, suggests restoring *b [bt il]*, a possible parallel with *qds il* of l. 6 (cf. n. 3). Note also his attempt (pp. 30, 74) to promote a syncretistic association between the *il* and *dgn*.

<sup>3</sup> Following de Moor, *ARTU*, p. 172, rather than de Tarragon, 'Les rituels', p. 207, 'the sanctuary of the gods'.

<sup>4</sup> Cf. the seven *b'lm* listed at KTU 1.47.5-12.

<sup>5</sup> Cf. my note to KTU 1.39.19, pp. 14-16 above.

<sup>6</sup> '*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'.

<sup>7</sup> Here accepting *KTU*'s proposed reading.

<sup>8</sup> *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'.

<sup>9</sup> 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’.

<sup>10</sup> *KTU*’s restoration to *iš[hry* presents a *hapax* form, which could be a variant spelling of DN *ušhry* (cf. *KTU* 1.47.24).

<sup>11</sup> 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.

<sup>12</sup> Usually ‘*šrm*’ is translated ‘a pair of birds’. Following del Olmo Lete, *CR*, p. 302, I see *mm* on the following line as a continuation of ‘*šr*’. Thus, ‘*šr | mm*’ may be seen as a plural dual. Note, however, that de Moor, *ARTU*, p. 173, restores to *šlmm*.

<sup>13</sup> For a treatment of the remainder of the text see W.G.E. Watson, ‘Verse Patterns in *KTU* 1.119: 26-36’, *SEL* 13 (1996), pp. 25-30.

<sup>14</sup> 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 alphabétiques de Ras Shamra—XXIV<sup>e</sup> campagne 1961’, in *Ugarita*, VII, pp. 1-74 (34-35), who read *ššr[p]* 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.

<sup>15</sup> The reading *mlkm* is not beyond doubt—despite *KTU*’s confident use of italics. Note that Xella, *TRU*, p. 26, reads *mlkt*. In the light of ll. 26-36, however, the reading *mlkm* seems appropriate.

<sup>16</sup> 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 *mlkt* 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?

<sup>17</sup> The *hapax* *yblm* 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.

<sup>18</sup> Reading *mdr* as derived from *ndr*, a variant form of the usual *ndr*. See M. Dijkstra and J.C. de Moor, ‘Problematic Passages in the Legend of Aqhatu’, *UF* 7 (1975), pp. 171-215 (172-73).

<sup>19</sup> The text is damaged here. Discussion centres upon whether we should read [b]*kr*—which would be the first evidence for child sacrifice in extreme circumstances at Ugarit (Herdner, ‘Nouveaux textes alphabétiques’, pp. 33, 35, 37; cf. G.C. Heider, *The Cult of Molek: A Reassessment* [JSOTSup, 43; Sheffield: JSOT Press, 1985], pp. 144-47)—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 ( <i>TEO</i> , I, p. 303; <i>SAU</i> , p. 645)
Depth:	1.15 m

Genre: List (sacrifices)

*Transliteration**Translation*

1	<i>b yrh . n[ql</i> ]	In the month of N[ql	]
	<i>ilib . gd[lt</i> ]	(to) Ilib, a c[ow	]
	<i>py . in . [</i> ]	<sup>1</sup> two [	]
	<i>šrp . w [šlmm</i> ]	a holocaust and a [completion-offering	]
5	<i>gd[lt</i> ]	a co[w	]
	<i>šl[mm</i> ]	a comp[letion-offering	]
	...	...	

*Notes*

<sup>1</sup> The PN *bn . py* is found in KTU 4.617.9, and *pyn* 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 *in* 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**Translation*

1	<i>kba h[</i> ]	A liver (of/for) [	]
	<i>k ymm<sup>1</sup> x[</i> ]	when the day(s)/sea(s) [	]
	<i>ym šh[</i> ]	Yam/the day/sea of [	]

<sup>1</sup> 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*

... ..



1	[ ]nk[ ]xx[ ] w šlm x[ ]l[ ] bʾ	[ ] [ ] [ ] Shahar and Shalim <sup>1</sup> [ ] [ ] Baal
	-----	-----

*Notes*

<sup>1</sup> If the reading *šlm* is certain, there is but one possible restoration: *šlm* is only ever preceded by *w* when the ‘fixed pair’ *šhr w šlm* 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 *šlmm* is now lost—KTU shows that a lacuna follows—the most likely restoration (judging by the number of attestations in the extant texts) is *šrp w šlmm* (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 šlmm* (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*

...  
1 [ ] b]n[ ]  
[ ] b]n k/w[ ]  
[ ] . bn p/k/r[ ]  
...

*Translation*

...  
[ ] s]on of[ ]  
[ ] s]on of<sup>1</sup> [ ]  
[ ] son of<sup>2</sup> [ ]  
...

*Notes*

<sup>1</sup> PNs beginning *k*- are too numerous to list with profit (see Gordon, *UT*, p. 510). However, names with an initial *w*- are less common: *wql* (KTU 4.147.8), *wry* (KTU 4.81.7) and *wrt* (KTU 4.168.18).

<sup>2</sup> 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*

...  
1 [ ] x . z[ ]  
-----

w xt . [     ]

-----

l pn[     ]

-----

šb' . p[     ]

-----

zbm . [     ]

-----

dlx . x[     ]

-----

x[     ]

...

rev.

...

š[     ]r/w[     ]

'g[l]m . d[t     ]

b[. . d]r b[     ]

p[     ]

...

### *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 [     ]xšt . rpx[     ]

[     ]xkb . t[     ]

[     ]xr . šl[     ]

[     ]xm' . lx[     ]

5 [     ]d/bt . š[     ]

[     ]t . š[     ]

...

### *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*

...  
 1 [ ]x . 'x[ ]  
 [ ]xr[ ]  
 [ ]n[ ]  
 ...

*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*

...  
 1 [ ]xl[ ]  
 [ ]k/rx[ ]  
 [ ]x . p[ ]  
 [ ]xp[ ]  
 ...

*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[ ]  
   [ ]yʕ[ ]  
   [ ]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: 1.00 m  
 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: 1.00 m  
 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

Find location: PH Room 10  
 Point topographique: 3760 (*TEO*, I, p. 311; *SAU*, p. 649)  
 Depth: 1.00 m  
 Genre: Not classified

*Transliteration*

...  
 1 [ ]pš  
 ...

*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 [ ] . [ ]  
 [ ] l . [ ]  
 [ ] l . [ ]  
 [ ] x [ ]  
 ...

*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/dh [ ]



[ ]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

*Transliteration*

...

1 [ ]y[ ]

...

*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  $\Theta$  in line 9  
 Genre: Hymn

*Transliteration*

1 [xx]n . yšt . rpu . mlk . 'lm . w yšt

[il] gtr . w yqr . il . ylb . b 'trt

il tpz . b hdr' y . d yšr . w ydmr

b knr . w tlb . b tp . w mšltm . b m

5 rqdm . dšn . b hbr . ktr . zbm

w tšt . 'nt . gtr . b 'lt . mlk . b'

- lt . drkt . b'lt . šmm . rmm*  
 -----  
*[b']lt . kpt . w 'nt . di . dit rhpt*  
 -----  
*[b šm]m rm<m> . aklt . 'gl ⊖l . mšt*  
 -----  
 10 *[xxxx]mr . špr . w yšt . il*  
 -----  
*[xxxxxx]xn . il gnt . 'gl il*  
 -----  
*[xxxxxxxx]xd . il . šdy šd mlk*  
 -----  
*[xxxxxxxxxx]x . yšt . ilh*  
 -----  
*[xxxxxxxxxxxx]x . itmh*  
 -----  
 15 *[xxxxxxxxxxxxxx]x ršp*  
 ...  
 rev. ...  
*[xxxxxxxxxxxxxx]mgy*  
 -----  
*[xxxxxxxxxxxx]drh*  
 -----  
*[xxxxxxxxxx]rš . l b'l*  
 -----  
*[xxxxxxx]mğk . rpu mlk*  
 -----  
 20 *['lm xxxx]k . l tštk . l iršt*  
 -----  
*[k b xx]rpi . mlk 'lm . b 'z*  
 -----  
*[rpi.]mlk . 'lm . b dmrh[[i]]<sup>1</sup> . b l*  
 -----  
*[anh] . b ħtkh . b nmrth . l r*  
 -----  
*[p]i . arš . 'zk . dmrk . la*  
 -----  
 25 *nk . ħtkk . nmrtk . b tk*  
 -----  
*ugrt . l ymt . špš . w yrh*  
 -----



w n'mt . šnt . i

<sup>1</sup> Vertical wedge of *i* encircled

*Translation*

- 1 [Beho]ld!<sup>1</sup> May Rapiu the Eternal King be installed<sup>2</sup>. May  
 -----  
 El establish *Gtr-w-Yqr*<sup>3</sup>, the god who sits in Aṭtarat,  
 -----  
 the god who judges<sup>4</sup> in Edrei<sup>5</sup>, who is sung (of) and celebrated  
 -----  
 with lyre and flute, with tambour and cymbals, with cas-  
 -----  
 5 tanets of ivory, among the goodly/merry companions of Kothar.<sup>6</sup>  
 -----  
 May Anat (too) establish *Gtr*, the maiden of majesty, the maid-  
 -----  
 en of dominion, maiden of the high heavens,  
 -----  
 [maid]en<sup>7</sup> of the earth<sup>8</sup>. Yes, Anat who flies (like) the bird/kite<sup>9</sup>, who soars  
 -----  
 [in] the hi<gh> [heav]ens, who consumes the divine calf<sup>10</sup>, who imbibes<sup>11</sup>  
 -----  
 10 [ w]ine from the horn<sup>12</sup>. May El establish  
 -----  
 [ ] the god who brought down<sup>13</sup> the divine calf  
 -----  
 [ ] (in) the divine field, the hunter king<sup>14</sup>  
 -----  
 [ May] Ilahu/his god<sup>15</sup> establish  
 -----  
 [ ] his/its cattle<sup>16</sup>  
 -----  
 15 [ ] Resheph  
 ...  
 rev. ...  
 [ ] may he/you arrive<sup>17</sup>  
 -----  
 [ ]his family<sup>18</sup>





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 Aṭtarat, the god who judges with Hadad the Shepherd’.

<sup>6</sup> 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 ktr* as some kind of musical instrument, etymologically related to Arab. *ḥabara* ‘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 . ktrm . hbrk*, KTU 1.6.VI.49; *hbl . ktrt*, KTU 1.10.30 [but note *KTU*’s uncertainty]; *hbl . ktrt*, KTU 1.11.6), it seems appropriate to consider *hbr . ktr . zbm* as a band of divine beings (perhaps associated with celebratory music making).

<sup>7</sup> While *KTU* restores [b]l 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 [‘n]t. On balance, however, the parallelism functions perfectly if the former restoration is accepted.

<sup>8</sup> The *hapax kpt* 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 *kpt* as ‘firmament’ sees an extension of the heavenly aspect. Others have seen an etymological link with Heb. כַּפְתָּר and Akk. *kapaša* 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.

<sup>9</sup> 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>t*. The Heb. דִּיָּק cognate appears as both verb ‘to soar’ and noun ‘bird of prey, vulture or kite’ (cf. דִּיָּק). 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>t* 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.

<sup>10</sup> Or ‘El’s calf’ (cf. *KTU* 1.3.III.44 where the name ‘*tk* is given). The text is corrupt (as l. 11 confirms); *Ṫl* (with Hurrian symbol) is transliterated *tl*, but is to be read *il*. See Dennis Pardee, *Les textes paramythologiques*, p. 79, for a discussion of the scribal error.

<sup>11</sup> 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 *il . mšt* we have a scribal error for *il<>mšt*, and translate accordingly. (Pardee, *Les textes paramythologiques*, p. 82, leaves the texts as it stands, translating *mšt* ‘at the feast’.) The ambiguous nature of *št* has already been discussed in n. 2. In this instance I read *št* from *šty* ‘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.

<sup>12</sup> Most commentators restore *h]mr* ‘wine’ and see a metaphor for blood; accordingly, the *hapax špr* is translated ‘horn’ and is taken to be a drinking receptacle.

<sup>13</sup> With *gnṯ* we have another *hapax*. Some interpreters (Virolleaud, *Ugartica*, V, p. 555; Spronk, *Beatific Afterlife*, p. 178 n. 3) see a connection with Arab. *ḡaniṯu* ‘to sip’, while others (de Moor, ‘Studies in the New Alphabetic Texts’, pp. 175, 178; Dietrich and Loretz, ‘Baal *Rpu*’, p. 177) regard Akk. *ḥanāšu* (by-form of *kanašu*) ‘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.

<sup>14</sup> Despite *KTU*'s word division the text reads *šdyšdmlk* [ ] (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 . šdyšdmlk*, it seems appropriate that the habitat for El's calf is the 'divine field'. In *KTU* 1.10.II.4-9 and *KTU* 1.12.I.34, Baal is portrayed as a hunter god, as is Anat in *KTU* 1.22.I.10-11.

<sup>15</sup> 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. 𐤇𐤋𐤁), 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.

<sup>16</sup> Wyatt and del Olmo Lete leave *itml* untranslated, while de Moor offers 'its firm-fleshed cattle'. Caution is needed in seeing a direct parallel with Heb. 𐤇𐤁𐤍𐤏𐤍 'guilt-offering'; *itm* (from  $\sqrt{*atm}$ ) occurs nowhere else in the Ugaritic texts with *-h*. In *KTU* 4.398 the forms *tittm[n]* (l. 2), *t[i]ittm* (l. 3) and *yittm* (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 *šgr . w itm* occurs in *KTU* 1.148.31.

<sup>17</sup> Because of the lacuna, it is impossible to say whether *mgy* is complete or whether a *y-* or *t-* prefix has been lost: cf. *ymgy* 'he arrives' (*KTU* 1.14.IV.47) and *tmgy* 'you will arrive' (*KTU* 1.14.III.4); however, in the light of *jmgyk* in l. 19, the balance tips in favour of the latter.

<sup>18</sup> This is the only occurrence of *dr + h* in the Ugaritic texts. The formula *dr . il . w phr . 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?

<sup>19</sup> Restoring to *ijrš . lb'l*.

<sup>20</sup> On the basis of ll. 1 and 21, restoring *'lm* to the lacuna seems legitimate.

<sup>21</sup> Again the homograph *št* causes problems! (See n. 2.) On this occasion, however, the context would seem to rule out a drinking reference.

<sup>22</sup> Baal's epithet *htk . dgn* suggests a kind of familial sponsorship rather than Wyatt's 'rule' (*RTU*, p. 398).

<sup>23</sup> I take *nmrth* to be derived from  $\sqrt{mrr}$  'to strengthen, bless, commend'. Taken together with the preceding, I see a dualistic parallelism: two 'abstract' characteristics are followed by two more 'personal' aspects.

<sup>24</sup> 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 ( <i>TEO</i> , I, p. 301; <i>SAU</i> , p. 644)
Depth:	0.90 m? ( <i>TEO</i> ), unspecified ( <i>SAU</i> )



Special remark: Hurrian(?) sign  $\Theta$  in lines 5 (*bis*), 7, 9, 25: encircled  $\underline{t}$ ; line 5  $\underline{t}/z$ : vertical under  $q$ ; line 24  $z/\underline{t}$ : horizontal with final v-shaped diagonals

Genre: Prayer, liturgy?, scribal exercise

*Transliteration*

1 [xx (.)] **ab** . w **ilm**  
 [w] **šlm** . **šlm** **i[x]**  
 [**š**]lm . il šr .  
 dgn . w b 'l .  
 5  $\Theta$  t w km $\Theta$   
 yrḥ w ksa  
**yrḥm k $\Theta$ y**  
 tkmm w šnm  
 k $\Theta$ r w ḥss  
 10 'itr 'tpr  
 šhr w šlm  
 ngh w srr  
 'd w šr  
 šdq mšr  
 15 ḥnbn il dn[ ]  
 kbd w m[ ]  
 ...  
 rev.  
 ...  
 [ ]xnr[ ]  
 [x]p il[ ]  
 [ḡ]lmt mrd[ ]  
 20 **qđš mlk** i[ ]  
 kbd d il gd[ ]  
 mr mnmn  
 brn aryn  
 azḥn tlyn  
 25 atdb w  $\Theta$ r  
 qđš w amrt  
 tḥr w bd  
 ktr ḥss **šlm**  
**šlm** **il** **br**  
 30 **šlm** il ḥšm  
 ršp inš i[lm]  
 drm ilm  
 up.e.

[w i]lm šlm

## Translation

- 1 [Hail<sup>1</sup>] father and the gods!  
 [And ]hail, hail E[l]!  
 [H]ail El the sovereign!<sup>2</sup>  
 Dagan and Baal,
- 5 *Ṫ* and *kmṪ*,<sup>3</sup>  
 Yariḥ and *ksa*, / Yariḥ and the (en)throne(d) (ones).<sup>4</sup>  
 The (two) Yariḥs of the Kassites, / (On) the (two) moons of *kṪy*:<sup>5</sup>  
 Thukamun and Shanim  
 Kothar-and-Hasis
- 10 ‘Attar- *tpr*<sup>6</sup>  
 Šahar and Šalim  
*ngh w srr* / splendid and mysterious<sup>7</sup>  
*’d w šr* / eternal and sovereign<sup>8</sup>  
*šdq mšr* / righteous (and) upright (ones)<sup>9</sup>
- 15 *ḥnbn il* [ ] / gracious son(s) of El<sup>10</sup> [ ]  
 Glorify and hon[our]<sup>11</sup> [ ]  
 ...
- rev. ...  
 [ ] [ ]  
 [ ] El<sup>12</sup>[ ]  
 [the Dam]sels<sup>13</sup> [ ]
- 20 (in) the sanctuary of the king/Milku<sup>14</sup> [ ]  
 the honouring of El/the god(s) ?[ ]  
 the unknown god<sup>15</sup>  
*brrn aryn*<sup>16</sup>  
*azḥn tlyn*<sup>17</sup>
- 25 *atdb w Ṫr*<sup>18</sup>  
 Qadesh and Amurru  
*ṫr* and *bd*<sup>19</sup>  
 Kotar-Ḥasis,<sup>20</sup> hail!  
 Hail god of the house/sanctuary/tomb!
- 30 Hail god of the mausoleum!<sup>21</sup>  
 Rešepḥ (and) the companions of the g[ods,]  
 the (two) generations of the gods,  
 up.e.  
 [and (all) the g]ods, hail!

## Notes

<sup>1</sup> Here following del Olmo Lete's restoration (*CR*, p. 343). Note that *šlm* functions as a greeting in KTU 1.161.31-34.

<sup>2</sup> It may be that *il* and *šr* should be considered as two separate deities here. In view of the prominent position of *il* at the head of the text—accepting del Olmo Lete's restoration *īl* in l. 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 Ugaritic 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.

<sup>3</sup> Perhaps a variant spelling of the pairing *zz w km̄* (cf. KTU 1.100.36; 1.107.16). The phonetic value of Hurrian  $\Theta$  is usually understood as equivalent to Ugaritic  $\text{𐎎}$  (see *KTU*, p. xi).

<sup>4</sup> Note that *ksa* 'throne' appears to have a divinised status at KTU 1.161.13, 20. Yariḥ 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.

<sup>5</sup> Del Olmo Lete's '(two) Yariḥs of the Kassites' is also possible and is supported by the presence of *yrḥ kty* at KTU 1.39.19 and KTU 1.102.14. Del Olmo Lete observes the apparent equivalence with Hurrian *kd̄g/Kušuh* (see *CR*, p. 82-86). It remains possible, however, that the text refers to 'the two moons (of the month of) *kty*'; 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.

<sup>6</sup> A pairing attested at KTU 1.107.41, and possibly related to '*itr w itpl*' of KTU 1.46.4. For discussion see Pardee, *Les textes paramythologiques*, p. 253, and Xella, *TRU*, pp. 57-58.

<sup>7</sup> In order to avoid the questionable identification of four previously unattested divine pairs, it is possible to read *ngḥ w srr* 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 *ngḥ* 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.

<sup>8</sup> 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.

<sup>9</sup> *mšr* 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*.



<sup>10</sup> The division of the letters is not beyond question; while accepting *KTU*'s *hnbnil*, del Olmo Lete (*CR*, p. 344 n. 35) notes that reading '*hn bn il d...*' is possible. For the various interpretations of *hnbnil* see Xella, *TRU*, p. 221. Note the presence of PN *hnil* at *KTU* 4.332.8.

<sup>11</sup> 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).

<sup>12</sup> Due to the fragmentary state of the text it is impossible to say for certain whether *il[* is an undamaged form or whether letters have been lost to the lacuna.

<sup>13</sup> The restoration *g]lmt* is followed here with reservation. Cf. my note to *KTU* 1.39.19 (p. 15, above). The fact that *g]lmt* is nowhere else followed by *mrđ-* raises questions about the restoration. Restoring *mrđ[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.

<sup>14</sup> *qdš mlk* can be translated in a variety of ways: (1) as a reference to two distinct deities, *qdš* (*KTU* 1.104.12[?]; 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).

<sup>15</sup> See Xella, *TRU*, p. 221, who cites Akk. *mār mammāna*; cf. also J. Tropper, 'Ugaritic Grammar', in *HUS*, pp. 91-121 (99 n. 20), who notes Akk. *mār mana(ma)*, 'anybody's son'.

<sup>16</sup> 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 PNs: note *bn brrn* in *KTU* 4.200.9 and *KTU* 4.631.21, and *aryn* in *KTU* 4.96.3.

<sup>17</sup> *azhn* and *tlyn* are both *hapax*.

<sup>18</sup> *atdb* represents another Ugaritic *hapax*. If Hurrian  $\Theta$  is accepted as the equivalent of Ugaritic  $\mathfrak{t}$  (cf. n. 3), an association with Ugaritic *tr* might be possible. Attested elsewhere as an epithet of El (e.g. *KTU* 1.6.IV.34; VI.26-27, 51), or as a simple reference to a 'bull' (*KTU* 1.40.18), the function of the variant form  $\Theta r$  in the present context remains uncertain.

<sup>19</sup> *thr* is found nowhere else in the Ugaritic corpus. The form *bd* is attested frequently, and is understood as *b + d* 'in the hand(s) of' (*passim*). The functions and translations of both terms in the present context remain obscure.

<sup>20</sup> Note the variant spelling of the familiar DN *qtr w hss*.

<sup>21</sup> Here following (with caution) del Olmo Lete's reading *il hšt!* [ ], 'the gods of the mausoleum' (*CR*, p. 344). On the basis of *hštk* in *KTU* 1.16.1.3-4, del Olmo Lete identifies a funerary association between *qdš* (l. 20), *bt* (l. 29) and *hšm/t* (l. 30). The possibility of a connection with *il hš* 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 ( <i>TEO</i> , I, pp. 308-309; <i>SAU</i> , p. 648)
Depth:	Unspecified ( <i>TEO</i> ), 1.10? ( <i>SAU</i> )

Genre: Content uncertain

*Transliteration**Translation*

	...			...
1	u[lp ]			Ch[ief <sup>1</sup> ]
	u[lp ]			Ch[ief ]
	ul[p ]			Chie[f ]
	ul[p ]			Chie[f ]
5	ulp[ ]			Chief[ ]
	[u]l[p ]			[Ch]ie[f ]
	... <sup>1</sup>			...

<sup>1</sup> Rest of 3 ln. on the rev.

*Notes*

<sup>1</sup> 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*, I, p. 308; *SAU*, p. 648)  
 Depth: Unspecified (*TEO*), 1.10? (*SAU*)  
 Genre: Not classified

*Transliteration*

	...
1	i[ ]
	xx[ ]
	xx[ ]
	yx[ ]
	...
rev.	
	...
5	[ ]
	[ ]
	[ ]
	x[ ]
	...

*Translation*

No translation possible.

*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 . şx[ ]  
 ...

*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/t[ ]  
 ...

*Translation*

No translation possible.

*KTU 7.161*

Excavation number: RS 24.652 A  
 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 [ ]xxx[ ]  
 [ ]glx[ ]  
 [ ]lxz[ ]  
 ...

*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[ ]  
 [ ]ugrt  
 [ ]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 [ ] . ṣgr[ ]

...  
 rev. ...  
 ...  
 [ ] . x[ ]  
 [ ] xšr . kd[ ]  
 up.e.  
 [ ] tbt . k qbd[ ]  
 5 [ ] ln bšr 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. ...  
 ...  
 [ ]n[ ]  
 [ ]x tgr . i[l(m)]  
 5 [ ]k  
 [ ]btmny[ ]  
 [ ]k . an  
 [ ]xt . il  
 [ ]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 . [ ]



[ ]xt w[ ]  
 [ ]ml[ ]  
 5 [ ]x[ ]  
 ...

*Translation*

No translation possible.

*KTU 7.168*

Excavation number: RS 24.652 I + 24.651 A + 24.652 C (SAU, p. 648: [+]  
 24.652 G + 24.652 K ?)  
 Find location: PH Room 10  
 Point topographique: 3771 (TEO, I, p. 309; SAU, p. 648)  
 Depth: Unspecified (TEO), 1.10 m? (SAU)  
 Genre: Not classified  
 Special remarks: See KTU 4.734

*Transliteration*

...  
 1 [ ]xxx[ ]  
 [ ]x . *dmx*[ ]  
 [ ]*bn . bl*[ ]  
 [ ]*dgn*  
 ...  
 rev.  
 ...  
 5 [ ]x  
 ...

*Translation*

No translation possible.

*KTU 7.169*

Excavation number: RS 24.652 I + 24.651 A + 24.652 C (SAU, p. 648: [+]  
 24.652 G + 24.652 K ?)  
 Find location: PH Room 10  
 Point topographique: 3771 (TEO, I, p. 309; SAU, p. 648)  
 Depth: Unspecified (TEO), 1.10 m? (SAU)  
 Genre: Not classified  
 Special remarks: See KTU 4.734

*Transliteration*

...  
 1 [ ]xxx[ ]  
   [ ]xyxzx[ ]  
   [ ]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 [ ]l[ ]  
   [ ]thx[ ]  
 =====  
   [ ]ntx[ ]  
 -----  
   [ ]xx[ ]  
 ...

*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[ ]

t'[ ]  
 bx[ ]  
 ...  
 rev.  
 ...  
 x[ ]  
 5 x[ ]  
 x[ ]  
 ...

*Translation*

No translation possible.

*KTU 7.172*

Excavation number: RS 24.652 O  
 Find location: PH Room 10  
 Point topographique: 3771 (*TEO*, I, p. 309; *SAU*, p. 648)  
 Depth: Unspecified  
 Genre: Not classified

*Transliteration*

...  
 1 [ ]x  
 [ ]t  
 [ ]xh[ ]  
 ...

*Translation*

No translation possible.

*KTU 7.173*

Excavation number: RS 24.652 P  
 Find location: PH Room 10  
 Point topographique: 3771 (*TEO*, I, p. 309; *SAU*, p. 648)  
 Depth: Unspecified  
 Genre: Not classified

*Transliteration*

...  
 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.

*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[ ]  
 [ ]xxš . ḥ[ ]r[ ]bx[ ]  
 [ ]m . [ ] . ar[b] 't[ ]  
 5 [ ]arxḏdrn  
 [ ]t . nš[ ]  
 [ ]h[ ]  
 ...  
 rev.  
 ...  
 [ ]xbd[ ]  
 [ ]štn[ ]  
 [ ]bgzn[ ]  
 [ ]x[ ]  
 [ ]t . a[ ]  
 [ ]nyx[ ]  
 [ ]nš[ ]  
 ...

*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 š

[ ]*hl*  
 [ ]*x*  
 ...  
 rev.  
 ...  
 5 [ ]*kḥb/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 [ ]*šḏibt*  
 [ ]*xt*  
 [ ]*hḏr*  
 ...

*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)



Depth: Unspecified (*TEO*), 1.25 m (*SAU*)  
 Genre: Not classified

*Transliteration*

...  
 1 [ ]pš  
 [ ]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[ ]  
 [ ]l[ ]  
 ...

*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 [ ]gr[ ]  
 [ ]dd[ ]  
 ...

*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[ ]  
 [ ]xyl[ ]  
 ...

*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*

1 [ d m]t w rm tph  
[ ]lumm l n'm

[ ]w rm tlbm  
[ ]pr l n'm

5 [ ]d mt w rm tph  
[ ]hb l n'm  
[ ]ymgy

[ ]rm tlbm  
[ ]l n'm

10 [ ]h n'm

[ ]x[ ]

...

rev.

...

[ ]xx[ ]  
[ ]il 'm]ttr  
[ ]il n]qmp'  
15 [ ]il 'mph'<sup>1</sup>  
[ ]<sup>2</sup>il ibrn  
[ ]il y'drd  
[il 'mttm]r il nqmp'  
[il nqm]d il ibrn  
20 [il arhl]b[ ]il 'mrpi  
[il nq]mp'[ ]il nqmp'  
[il 'mt]ttr il ibrn  
[il nq]md il nqmp'

up.e.

[ ]il ibrn  
25 [ ]il nqmd  
[ ]p' il yqr

<sup>1</sup> Lg. 'mrpi?

<sup>2</sup> From ln. 16 to ln. 19 there is a double vertical line between the columns.

### Translation



-----  
 1 [ of the de]ad and the sound of his drum/tambourine  
 [ ]the people to the Gracious One.<sup>1</sup>  
 -----

[ ]and the sound of the flutes  
 [ ] to the Gracious One.  
 -----

5 [ ]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.  
 -----

10 [ ] the Gracious One.  
 -----

[ ] [ ]  
 ...

rev.

...

[ ] [ ]  
 [ divine Ammi]t]tamru<sup>2</sup>  
 [ divine Ni]qmepa  
 [ ] divine Ammurapi  
 [ ] divine Ibiranu  
 [ ] divine Yaḡiradu  
 [divine Ammit]tam]ru divine Niqmepa  
 [divine Niqma]d<sup>3</sup> divine Ibiranu  
 20 [divine Arhal]ba[ div]ine Ammurapi  
 [divine Niq]mepa[ divine] Niqmepa  
 [divine Ammith]tamru divine Ibiranu  
 [divine Niq]mad divine Niqmepa

up.e.

[ ] divine Ibiranu  
 25 [ ] divine Niqmad  
 [divine Niqme]pa<sup>4</sup> divine Yaqaru

### Notes

<sup>1</sup> The meaning of *n'm* 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 *n'm* 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.

<sup>2</sup> 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.

<sup>3</sup> The text is damaged at this point. While *KTU* reads ]d, restoring to nqm]d, Wyatt (*RTU*, p. 401 with n. 10) reads ]p, restoring to nqm]p. Whether we are to read Niqmepa or Niqmad is uncertain.

<sup>4</sup> Again, the text is problematic. *KTU* does not read ]p'; but see del Olmo Lete, *CR*, p. 179.

### KTU 4.734

Excavation number: RS 24.651 A + RS 24.652 C + RS 24.652 I (*SAU*, p. 648: [+ ] RS 24.652 G + RS 24.652 K?)  
 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?

### Transliteration

### Translation

...	...
1 [ ]mšm[ ]qtm	[ fi]fty <sup>1</sup> [e]wes: <sup>2</sup>
[ ]yīn l kkb̄n	[ ]let them be given: for kkb̄n, <sup>3</sup>
[ ]k/rm l xxan	[ ]k/rm, for ...
[ ]x . rmib l q'mr	[ ] rmib, for q'mr,
5 [ ]x w ipt̄ bt	[ ] and ipt̄, <sup>4</sup> the family of
[ ]r̄dt w 'dd	[ ]r̄dt and 'dd <sup>5</sup>
low.e.	
[ ]š 'l k i	[ ] <sup>6</sup>
[ ]l'šwd	[ ] <sup>7</sup>
rev.	
[ ]xḥmm	[ li]ve coals <sup>8</sup>
10 [ ]bdy . aḥrm	[ ]bdy, <sup>9</sup> Aḥrm, <sup>10</sup>
[ ]dr . aḥrm	[ ] Aḥrm,
[ ]m . kt tm̄n	[ ] the Kitionite tm̄n, <sup>11</sup>
[ ]bš . ir[ ]	[ Ḥ]bš, <sup>12</sup> ir[ab ]
[ ]xxx[ ]	[ ] [ ]
...	...

### Notes

<sup>1</sup> Only a small number of Ugaritic words contain the letters  $-m\acute{s}$ : PN  $gm\acute{s}$  (KTU 4.611.18); PN  $nm\acute{s}$  (KTU 4.63.16); DN(?)  $rm\acute{s}$  (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  $m\acute{s}m\acute{s}$  ‘swamp’ (KTU 1.12.II.37, 56; see Wyatt, *RTU*, p. 165 n. 21), which requires the insertion of a final  $\acute{s}$  in the mid-line lacuna; while this reading 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  $hm\acute{s}m$  ‘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’?

<sup>2</sup> Because  $qt$  and  $qtm$  are so far unattested in the Ugaritic lexicon, it seems likely that an initial letter has been lost in the lacuna. While  $dqt$  ‘rift’ (KTU 1.4.VII.19, 28) and  $lqt$  (usually considered to be a scribal error for  $lq<h>t$  ‘she took’, KTU 2.13.17) contain the letters  $-qt$ , they are nowhere attested with a  $-m$  suffix. Reading fem. plur. of  $*dqq$  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  $dqt$  is never specified in the manner proposed in the above translation. Perhaps, then, the two words were unconnected in the undamaged text?

<sup>3</sup> I take the following words to be PNs. Because vocalization is often hypothetical (unless corroborated by syllabic texts) no attempt is made to restore vowels.

<sup>4</sup> In KTU 4.289.3  $ipt[$  may be either a complete or broken PN.

<sup>5</sup> ‘ $dd$  appears to have the meaning ‘envoy’ in KTU 1.4.VII.46. However, ‘ $dd$  forms part of the PN ( $bn$ )  $y'dd$  (KTU 4.133.1; 4.383.6; 4.424.4). Perhaps the PN continued over onto the next line?’

<sup>6</sup> The sequence (and spacing) of the letters causes difficulties here. Dividing the surviving letters offers little help (‘/’ represents proposed string division): (1)  $]s' lki$  (but  $s' lki$  is unattested); (2)  $]s' / / ki$  (but no word is found in the Ugaritic lexicon with the combination of letters  $ki$ ); (3)  $]s' l / k / i$  (but  $s' l$  is never attested in Ugaritic—cf., however, Heb.  $\text{לַעֲדָה}$  ‘hollow of the hand, handful’); (4)  $]s' l / ki$  (cf. the two preceding points); (5)  $]s' / lki$  (the only words ending  $-s'$  in Ugaritic are  $ts'$  ‘nine’ [*passim*] and  $ps'$  ‘sin’ [KTU 1.17.VI.43]). Given the (possible) numerical stipulation in l. 1, it is tempting to read  $t]s' / / ki$ —as a broken (but unprecedented) PN beginning  $ki$ —which continues onto the following line. This restoration, however, is *extremely* tentative.

<sup>7</sup>  $lwd$  is so far unattested in the Ugaritic corpus. While  $\sqrt{*s(w/y)d}$  is found in the Ugaritic lexicon, it is never attested with  $w$  (cf. Heb.  $\text{לָדַד}$ ).  $\acute{s}d$  (|| Gt  $hlk$ ) means either ‘to walk’ or ‘to hunt’, while  $m\acute{s}d$  seems to have the meaning ‘provisions’, or perhaps a place name (KTU 1.100.58).

<sup>8</sup>  $hmm$  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?

<sup>9</sup> 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).

<sup>10</sup> A month name, judging by KTU 1.163.5; but see KTU 4.617.30 where  $ahrm$  seems to be a PN.



<sup>11</sup> In KTU 4.230.9 there is a possible reference to *bn amht kt* ‘sons of Cypriote handmaids’ (*kt* = Heb. כַּתְּמָן), but the text is uncertain. At KTU 1.4.I.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).

<sup>12</sup> 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 *hbš* (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 *hbš* and *irab* in KTU 4.48.9-10, however, there is support for the restoration *h]bš . ir[ab*.

### KTU 4.735

Excavation number: RS 24.651 B  
 Find location: PH Room 10  
 Point topographique: 3771 (*SAU*, p. 468)  
 Depth: 1.10 m? (*SAU*)  
 Genre: Content uncertain

#### Transliteration

1 ...  
 [ ]x . [ ]  
 -----  
 [ k]sp . [ ]  
 -----  
 [ ]m . [ ]  
 ...

#### Translation

...  
 [ ] [ ]  
 -----  
 [ si]lver<sup>1</sup> [ ]  
 -----  
 [ ] [ ]  
 ...

#### Notes

<sup>1</sup> *KTU* offers no justification of the restoration to *k]sp* ‘silver’. Other words in the Ugaritic lexicon end *-sp*: *hsp* ‘to pour (water)’ (KTU 1.19.II.2, 6, IV.37 [as the epithet of Pgt ‘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 *hsp* ‘to be deficient or emaciated’ (KTU 1.19.I.31) are also attested.

### KTU 4.736

Excavation number: RS 24.651 C  
 Find location: PH Room 10  
 Point topographique: 3771 (*SAU*, p. 468)  
 Depth: 1.10 m? (*SAU*)  
 Genre: Record?

#### Transliteration

1 [ ]x . bd . x[ ]

#### Translation

[ ] in the hands [ ]

	[ ] <i>tbt</i> . [ ]	[ ] good/choice <sup>1</sup> [ ]
	[ ] <i>xl<b>b</b></i> . [ ]	[ ] <sup>2</sup> [ ]
	[ ] <i>x</i> . <i>yšt</i> . <i>x</i> [ ]	[ ] he drank/placed <sup>3</sup> [ ]
5	[ ] . <i>w</i> [ ]	[ ] and[ ]
	...	...

*Notes*

<sup>1</sup> The fem. form of *t**b*** is found only in KTU 1.82.34: *wth* . *tbt* . *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 *yn* . *d* . *l* . *t**b*** ‘wine that is not choice (i.e. vin ordinaire)’.

<sup>2</sup> There are only a few instances of ‘- preceded by *-lb* in the Ugaritic texts: *ql b* . ‘*m* (KTU 1.110.30, but there is a clear space between *l* and *b* in this text [in fact, *b* is a scribal error for *b<l>*]); *km* . *lb* . ‘*nt* . *agr* . *b*’ ‘the heart of Anat went out after Baal’ (KTU 1.6.II.8, 30); GN *h**l**b* ‘*prm* (KTU 4.48.1; 4.73.12; 4.346.7; 4.380.16; 4.610.271).

<sup>3</sup> The homograph *yšt* has two common meanings: ‘he drank’ (from  $\sqrt{sty}$ , KTU 1.19.57; 1.114.16, 29, 31) and ‘he placed’ (from  $\sqrt{*syt}$ , KTU 1.23.38; 1.24.34). In such a broken context it is especially difficult to decide on the preferred translation.

*KTU 7.206*

Excavation number:	RS 28.058 A
Find location:	PH Room 10
Point topographique:	3771 ( <i>TEO</i> , I, p. 332; <i>SAU</i> , p. 658)
Depth:	1.20 m
Genre:	Not classified

*Transliteration*

	...
1	[ ] <i>x</i> [ ]
	[ ] <i>xkx</i> [ ]
	[ ] <i>t</i> [ ]
	[ ]
5	[ ] <i>m</i> [ ]
	<i>x x dk</i> [ ]
	<i>dk</i> [ ]
	...

*Translation*

No translation possible.

*KTU 7.207*

Excavation number:	RS 28.058 B
Find location:	PH Room 10

Point topographique: 3771 (*TEO*, I, p. 332; *SAU*, p. 658)  
 Depth: 1.20 m  
 Genre: Not classified

*Transliteration*

...

-----

1 x[ ]

-----

ā[ ]

-----

5 ḥ[ ]

-----

...

rev.

...

-----

x[ ]

-----

l i[ ]

-----

x[ ]

...

*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*

...

1 [ ]xl . l[ ]

[ ]xb[ ]

-----

...

rev.



...  
 [ ]t  
 [ ]xx[ ]  
 ...

*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*

...  
 1 [ ]h/y[ ]  
 -----  
 [ ]t[ ]  
 -----  
 [ ] . x[ ]  
 -----  
 [ ]gh[ ]  
 ...  
 rev.  
 ...  
 [ ]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 [ ]x . b/d[ ]  
 -----  
 [ ]m̄ . x[ ]  
 -----  
 [ ] x [ ]  
 ...

*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 [ ]lg . 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



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

*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 š'[ ]  
 1 -----  
 [ ]k . šb' . x[ ]  
 -----  
 [ ]tm . zbx[ ]  
 -----  
 [ ]ydd . i[l ]  
 -----  
 [ ]x pnh . l[ ]  
 5 -----

[        ]xxn . l[        ]

-----  
 [        ]x[        ]

...

### Translation

...

1 [        ]<sup>1</sup> [        ]

-----  
 [        ] seven [        ]

-----  
 [        ] gazell[es<sup>2</sup>        ]

-----  
 [        ]beloved of E[l, the hero<sup>3</sup>        ]

5 [        ] he prepares/turns to/for/towards[        ]

-----  
 [        ] to/for/towards[        ]

-----  
 [        ] [        ]

...

### Notes

<sup>1</sup> The reading is uncertain here and a number of possibilities are available. First, we may have a word beginning š‘-. Two words beginning š‘- appear in close proximity to šbt (l. 2) (the [often] formulaic character of the compositions makes this a legitimate methodological starting-point, though caution is required): š‘rm ‘barley’ (KTU 4.345, a record of grain transfer) and š‘rt ‘hair/wool’ (KTU 4.158, a record of miscellaneous items). Second, it is possible that the uncertain reading should be restored to ts‘- (again looking for words appearing near šbt): ts‘ ‘nine’ (*passim*). Third, it is possible that we have here a Š stem (perf. or imperf.): ts‘rb ‘cause to enter’ (KTU 1.115.II.22, IV.18) or ts‘l ‘cause to go up’ (KTU 1.14.III.16)

<sup>2</sup> Only two words begin with the letters zḅ- in the Ugaritic lexicon: zḅy ‘gazelle’ (KTU 1.15.IV.7, 18) and the pers. name zḅr (KTU 4.93.II.21).

<sup>3</sup> Restoring to ydd . il . ḡzr, 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?



<i>Transliteration</i>	<i>Translation</i>
...	...
1 [ ]q	[ ]
[ ]x	[ ]
[ d]bh	[ sac]rifice
[ ]kt	[ of]fering <sup>1</sup>
5 [ ]ba	[ ]
[ ]n il	[ ] <sup>2</sup> El
...	...
rev.	
...	...
[ a]lp	[ an o]x
[ ]y	[ ] <sup>3</sup>
[ ]z	[ ]
10 [ ]r	[ ]
[ ]d	[ ]
...	...

### Notes

<sup>1</sup> 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’.

<sup>2</sup> 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); *tn il* ‘give up the god’ (KTU 1.2.I.18, 34); *gdyn il* ‘divine *gdyn*-offering’ (KTU 1.65.18); *dtn il* ‘divine *dtn*-offering’ (KTU 1.65.15); *kbdn . il . abn* ‘our entrails/liver, El, our father’ (KTU 1.12.I.9); and many others. A common formula is *...bn il: ab bn il* ‘father of the gods’ (KTU 1.40.9, 16, 33); *ytši . l dr . bn . il . l mphrt . 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.

<sup>3</sup> 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 ( <i>TEO</i> , I, p. 307; <i>SAU</i> , p. 647)
Depth:	Unspecified
Genre:	Not classified

*Transliteration*

...  
 1 [ ]p.[ ]  
 -----  
 [ ] [ ]  
 -----  
 [ ]ld[ ]  
 -----  
 [ ]d . md[ ]  
 -----  
 5 [ ]xr~~d~~x[ ]  
 -----  
 [ ] [ ]  
 -----  
 [ ]x[ ]  
 -----  
 [ ]pb/d[ ]  
 -----  
 [ ]xxx[ ]  
 -----  
 ...

*Translation*

No translation possible

*KTU 7.148*

Excavation number:	RS 24.650 A
Find location:	PH Room 10
Point topographique:	3777 ( <i>TEO</i> , I, p. 307; <i>SAU</i> , p. 647)
Depth:	Unspecified
Genre:	Not classified

*Transliteration*

...  
 1 [ ]yb[ ]  
 [ ]x [ ]  
 ...

*Translation*

No translation possible

*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 il[ ]  
   r[ ]  
   r[ ]  
 ...  
 low.e.  
 ...  
   [ ]mx[ ]  
   [ ]y . şb[ ]  
 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 [ ]şxx[ ]  
   [ ]2 [ ]  
   [ ]grx[ ]  
 5 [ ]xr[ ]  
 ...

*Translation*

No translation possible. Note the error in *KTU*'s line-numbering.



*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*

...  
 -----  
 1 [ ]l/sġ . [ ]  
 [ ] [ ]  
 ...

*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*

...  
 1 [ ]tk  
 -----  
 [ ]  
 [ ]kr  
 ...

*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*

...  
 1 [ ]h[ ]  
 -----  
 [ ]xšt .  
 -----  
 [ ]x .  
 -----  
 [ ]x  
 -----  
 ...

*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*

...  
 -----  
 1 [ ] . l š [ ]  
 -----  
 [ ] x [ ]  
 -----  
 ...

*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*

...  
 1 [ ]xkn[ ]  
 [ ]x . š[ ]  
 ...

*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[ ]  
 [ ] . mt[ ]  
 [ ] 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 [ ]xdx[ ]  
 -----  
 [ ]šmr[ ]  
 -----  
 [ ]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 . [ ]  
 [ ]  
 [ ]n . mx[ ]  
 [ ]r/km . [ ]  
 5 [ ]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[ ]  
 -----  
 [ ]h/t[ ]  
 ...

*Translation*

No translation possible

## 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 . mšd . šd . b qrb  
 hklh . šh . l qš . ilm . tlhmn  
ilm . w tštn . tštn y<n> 'd šb'  
 trt . 'd . škr . y'db . yrh
- 5 gbh . km k[l]b . yqtqt . tht  
 tlhnt . il . d yd'nn  
 y'db . lhm<sup>1</sup> . lh . w d l yd'nn  
 y{.}lmm<sup>2</sup> htm . tht . tlhn  
'trt . w 'nt . ymgy
- 10 'trt . t'db . nšb lh  
 w 'nt . ktp [[x]] bhm . yg'r . tgr  
 bt . il . pn . lm . rlb<sup>3</sup> . t'dbn  
 nšb . l inr . t'dbn . ktp  
 b il . abh . g'r . ytb . il . kr
- 15 ašk[xxx] il . ytb . b mrzh  
 yšt . [y]n . 'd šb' . trt . 'd škr  
il . hlk . l bth . yštql  
 l hzh . y'msn.nm . tkmn  
w šnm . w ngšnm . hby .
- 20 b'l . qnm . w dnb . ylšn  
 b hrih . w tnt . ql . il . km mt  
il . k yrdm . arš . 'nt  
w 'trt . tšdn . šxxd/lt  
 qdš . b'l [ ]
- ...
- rev.  
 ...
- 25 [xxxx]xn . d[ ]  
'ttrt . w 'nt[ ]x[ ]  
 w bhm . tttb . [x]xdh  
 km . trpa . hm n'r
- d yšt . lšbh . š'r klb

30 *w riš . pqq . w šrh*  
*yšt aḥdh . dm zt . ḥrpnt*

<sup>1</sup> Under *m* parts of the original text are clearly visible: x[[x]]d mšd.

<sup>2</sup> Under *lm* three signs of the original text are visible: ]bqr[.

<sup>3</sup> Lg. *klb*.

### Translation

- 1 El banqueted on game<sup>1</sup> in his house, on quarry in the midst  
of his palace. He issued an invitation: ‘To the carving<sup>2</sup>, O gods! Eat,  
gods, and drink! Drink wi<ne> until satiety,  
new wine until drunkenness!’ Yarih arched  
5 his back, like a d[o]g,<sup>3</sup> gleaned (scraps) below  
the tables. (Any) god who recognized him  
gave him food;<sup>4</sup> but (any god) who did not recognize him  
struck him with a staff under the table.  
He approached Athtart and Anat.<sup>5</sup>
- 10 Athtart gave him a fillet<sup>6</sup>  
and Anat a shoulder-piece (of meat)<sup>7</sup>. 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<sup>8</sup> together  
15 his drin[king group], El sat<sup>9</sup> with the *mrzḥ*.  
He drank [wi]ne to satiety, new wine to drunkenness.  
El set out to his house; he staggered off<sup>10</sup>  
to his court.<sup>11</sup> Thukamun and Shanin supported him.  
And *ḥby*<sup>12</sup> approached him,  
20 with horns and a tail. He<sup>13</sup> 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<sup>14</sup>...  
sanctuary of Baal[ ]  
...  
rev. ...  
25 [ ] [ ]  
[Ath]tart and Anat[ ] [ ]  
and with them<sup>15</sup> they brought back his [ ]<sup>16</sup>  
When they had healed him, behold, he awoke!

-----  
(This is) what is to be placed on his brow: hair of the dog;



30 and on his head, a vine and its juice.<sup>17</sup>  
Put these all together with the early oil/ripe olives.

### Notes

<sup>1</sup> On the meaning and interpretations of *mšd*. *šd* see Wyatt, *RTU*, p. 405 n. 6. Most likely  $\sqrt{*}(w/y)d$  is connected with hunting. The parallelism (which is disputed by some interpreters), suggests that the banquet consisted of the produce of the hunt.

<sup>2</sup> Translating *qš* from  $\sqrt{*}qšš$  ‘to cut’, rather than  $\sqrt{*}ḡyš$  ‘to stir, to awake’.

<sup>3</sup> 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).

<sup>4</sup> Following *KTU*’s note that  $x[[x]]d mšd$  is visible under the *m* of *lhm*, Wyatt translates ‘meat from the joint’. De Moor offers the literal translation of *lhm* ‘bread’.

<sup>5</sup> If we accept Margalit’s suggestion that the word *bqr* written in miniature underneath *lmm* 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).

<sup>6</sup> Judging by *KTU* 4.247.18, *nšb* 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’.

<sup>7</sup> 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]’

<sup>8</sup> Here reading *yḡb* from  $\sqrt{*}ḡwb$  ‘to return’

<sup>9</sup> Here reading *yḡb* from  $\sqrt{y}ḡb$  ‘to sit’.

<sup>10</sup> While the meaning of the word *yštql* is unknown, Wyatt notes a possible play on the falling motion associated with  $\sqrt{*}qll$ .

<sup>11</sup> According to Wyatt (*RTU*, p. 410 n. 34), the transliteration *ḡḡr* is incorrect. His reading *ḡḡr* provides a dialectal variation, though the meaning remains unchanged.

<sup>12</sup> The meaning of *ḡby* 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 *ḡby* as the name of a demon or deity. Wyatt seems to follow the demonic line with ‘creeping monster’. De Moor considers *ḡby* to be the *alter ego* El’s doorman, describing him as a ‘faun-like demon’.

<sup>13</sup> 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)?

<sup>14</sup> In the first instance it is tempting to see the immediate connection between Anat, the (supposed) goddess of hunting, and  $\sqrt{*}(w/y)d$  ‘to walk, to hunt’. In the light of the following ‘cure’, it is feasible that the two goddesses prepare the victuals with which El is treated; cf. Heb.  $\text{פֶּתִיחַ}$  ‘provisions’.

<sup>15</sup> Rejecting Wyatt’s translation of *bhm* as ‘meat’. In the missing lines it is possible (if not likely) that the goddesses hunted for/collected 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.

<sup>16</sup> De Moor translates ‘they restored [the strength of] his hands’, reading the [x]xdh as a broken *ydh*. Possible and tempting!

<sup>17</sup> Perhaps related to Heb. מִשְׁרָה ‘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

Excavation number: RS 24.647  
 Find location: PH Room 10  
 Point topographique: 3783 (TEO, I, p. 306; SAU, p. 647)  
 Depth: 1.10 m  
 Genre: Myth?

#### Transliteration

...  
 1 [ ]xkd  
 [ ]lxxxmhy  
 [ ] . xtrd ksat  
 [ ]xx[ ]nm . yhr . xx  
 5 štm[ ]x . dt . š[ ]xx  
 dtx[ ]n xxx ks(?)t(?)

low.e.

rq[ ]w[ ]hg . [ ]m  
 štmn[ ]sp . [ ]d(?)xm  
 ym . hr[ ]z(?) . ks

rev.

10 šr . lx[ ]w [.] l . l b'ł  
 dt[ ] . l il [.] w l b'ł ql  
 šr . l . 'nt . tdd . b'ł  
 [b]ł . l b'ł . yrdm  
 [b]mq . w xx . xx . [ ]

15 [ ]xx[ ]x[ ]

...

#### Translation

...  
 [ ]  
 [ ]  
 [ ] drive away<sup>1</sup> chairs  
 [ ] [ ]<sup>2</sup>  
 drink<sup>3</sup> [ ] of [ ]<sup>4</sup>  
 of [ w]ine<sup>5</sup> ... cups/garments<sup>6</sup>

Pour out<sup>7</sup>[ ]and[ ]<sup>8</sup> [ ]  
 drink<sup>9</sup>[ ] [ ]servants<sup>10</sup>  
 (On the) day of the rip[ening<sup>11</sup> ] of dates<sup>12</sup>

sing<sup>13</sup> to [ ] [ ] to Baal/the lord  
 of Dit[an<sup>14</sup>]; to El [ ] and to Baal a cry,  
 a song to Anat. Hurry Baal  
 [(O) B]aal! Those who descend to Baal  
 [with fo]rce and [ ]  
 [ ] [ ] [ ]

...

#### Notes

<sup>1</sup> Related to Heb. (and common Semitic) דָּרַךְ ‘to push, to persist, to drop continually’?

<sup>2</sup> The only other occurrence of *yhr* is found in KTU 1.110.73, but there *KTU* proposes the restoration *y hr<n>*, ‘O Hor<on>’. (It is possible that the present text argues against this restoration.) Perhaps we



have an imperfect of the Ugaritic form of Heb. קָרַר 'to grow white, pale', קָרַה 'to burn, to glow with anger', or קָרַר 'to burn, to glow, to be parched'?

<sup>3</sup> See *štm* in KTU 1.5.1.25.

<sup>4</sup> Trying to restore a word on the basis of the first letter alone is problematic. If the reading of *štm* at the beginning of the line is accepted, a number of restorations become possible: *šb* 'to be satisfied, to be satiated'; *šdmt* 'field(s), vineyard(s)'; *škr* 'drunkenness'. Alternatively, we may have a word unconnected with drinking; restoring *šr* 'song, sing(er)' would connect recto and verso.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> Cf. Heb. רִיק 'to empty, pour out'.

<sup>8</sup> It is taking all my willpower not to read ]*hg* . [ as 'dance, to move in procession' (cf. Heb. דָּנָה)! *KTU*'s reading suggests that letters are missing—an examination of the size of the lacuna might help to resolve the problem.

<sup>9</sup> Cf. n. 3. Reading here with energetic *n* suffix.

<sup>10</sup> *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.

<sup>11</sup> At KTU 1.114.31 there is a reference to *dm zt . ḥrpnt* '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.

<sup>12</sup> 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).

<sup>13</sup> KTU 1.123.57 and KTU 1.108.3 support the role of singing as a cultic act. Note also the class of professional *šrm* ('singers') at KTU 1.23.22; 4.35.1.10; 4.68.66; 4.103.41, and so on.

<sup>14</sup> Reading *dt* 'which, that, of' makes for a confusing text. Restoring to *b'l . dt[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.

### KTU 7.140

Excavation number:	RS 24.648 A
Find location:	PH Room 10
Point topographique:	3783 ( <i>TEO</i> , I, p. 306; <i>SAU</i> , p. 647)
Depth:	1.10 m
Genre:	Not classified

### Transliteration

...  
1 [ ]hb



...

*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 [ ]lh

...

rev.

...

[ ]rtt  
 [ ]  
 [ ]  
 [ ]xt  
 10 [ ]  
 [ ]x *klh*

...

*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 kt[ ]  
 kt[ ]  
 bs[ ]  
 low.e.  
 w š[ ]  
 5 mh[ ]  
 rev.  
 w tt[ ]  
 rt [ ]  
 kt [ ]  
 xx [ ]  
 ...

*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 [ ]hb  
 ...

*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 (*bwtm* for *bhtm* in line 22), omissions in line

20, repetition of š in line 24, and carelessness in line 27 (*hz* for *hzp*).

Genre: Ritual, list (sacrifices), scribal exercise?

*Transliteration*

...  
 -----  
 [b] ḡb . ršp mhbn š  
 -----  
 šrp . w sp hršh  
 -----  
 'lm . b ḡb hyr  
 -----  
 tmn l tlm šin  
 5 šb' alp  
 -----  
 bt . b'l . ugrt . tn šm  
 -----  
 'lm . l ršp . mlk  
 -----  
 alp w š . l b'lt  
 bwtm<sup>1</sup> š . ittqb  
 -----  
 10 w š . nbkm w . š  
 gt mlk š . 'lm  
 low.e.  
 l ktr . tn <šm> 'lm  
 tzgm . tn šm pr  
 hz<p>  
 rev.  
 15 yrh . hyr . b ym hdt  
 -----  
 alp . w š . l b'lt bhtm  
 -----  
 b arb't 'šrt . b'l  
 rkm  
 -----  
 b tmnt . 'šrt . yr  
 20 thš . mlk brr  
 -----  
 'lm . tzg . b ḡb . spn  
 -----



*n*skt . *k*sp . *w* *hrš* | *t*t | *tn* | *š*m | *l* | *b*tbt

*alp* . *w* | *š* | *š*rp . *alp* | *š*lmm

| *b*'t | . | *š*r | *š*pn

25 | *npš* . *w* | *š* . | *ršp* | *b*bt

| *š*rm | *l* | *inš* | *ilm*

[xxxxxxxxxxxxx] | *d*qtm

...

<sup>1</sup> Lg. *b*htm?

### Translation

...

[At] the installation<sup>1</sup> of Resheph of Mhbn: a ram,<sup>2</sup>

as a holocaust, and a white ewe (with) *hršh*.<sup>3</sup>

In addition,<sup>4</sup> at the installation (in the month of) Hyr:

thirty-eight sheep/goats

5 seven oxen

(In) the sanctuary of Baal of Ugarit, a pair of rams.

In addition, to Resheph of Mlk:<sup>5</sup>

an ox and a ram; to the goddess  
of the mansions,<sup>6</sup> a ram (of/from) *Ithtqb*;<sup>7</sup>

10 and a ram (of/from) *Nbkm*<sup>8</sup>; and a ram  
(of/from) *Gt Mlk*<sup>9</sup> {a ram}<sup>10</sup>. In addition,  
low.e.

to Kothar: a pair <of rams>. In addition,  
(two) *tzg* offerings<sup>11</sup>: a pair of rams; a bull (from)  
*Hz*<p><sup>12</sup>

rev.

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<sup>13</sup>  
 -----

On the eighteenth (day),  
 20 the king will wash himself pure.  
 -----

In addition, a *tzg* offering at the installation of Saphon:  
 -----

castings of silver and gold<sup>14</sup> (for) the Hero<sup>15</sup>; two pair(s) of rams for Btbt<sup>16</sup>  
 -----

an ox and a ram as a holocaust; an ox as a completion offering.  
 To Baal, a bird; to Saphon,  
 -----

25 a lung; and a ram to Resheph of Bbt.<sup>17</sup>  
 -----

A pair of birds to the companions of the gods  
 -----

[                    ] two(?) sheep.  
 ...

### Notes

<sup>1</sup> 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 šbi* (KTU 1.91.15); *gb* (KTU 1.146.1); and *gb išhry* (KTU 4.149.13). Note also PN *bn gb* (KTU 6.63.III.24).

<sup>2</sup> Here rejecting the transcription of *Ugaritica*, V, pp. 591-92, which offers *mh bnš*, '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).

<sup>3</sup> For the various interpretations of *sp hršh* see Xella, *TRU*, p. 41. *hršh* is a substance of unknown character whose value is supplied by the *mit* '100' (see Gordon, *UT*, p. 1017 §19.1017): *mit . hršh* (KTU 4.341.19). Del Olmo Lete (*CR*, p. 250) takes *hršh* to mean 'perfume'.

<sup>4</sup> 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).

<sup>5</sup> 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.

<sup>6</sup> *b'lt bwtm* 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).

<sup>7</sup> *ittqb* 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.

<sup>8</sup> GN *nbkm* is also found at KTU 4.141.III.13. 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).

<sup>9</sup> The formula *gt* + proper noun occurs frequently in the Ugaritic texts (e.g. *gt irbš*, KTU 4.122.2; *gt b'ln*, KTU 4.358.6; 4.636.5; see Gordon, *UT*, p. 382 §19.627 for more examples). A comparison with Heb.  $\text{תַּבַּי}$  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*.

<sup>10</sup> 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.

<sup>11</sup> 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 *zġ*, 'to make a sound', the translation 'sound makers' is possible (cf. *arḥ . tzġ . l 'glh*, 'the cow lows to her calf', KTU 1.15.I.5).

<sup>12</sup> 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 'rkm* 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 *'rkm* to be a type of offering: 'two loaves of layer-bread'. Note also del Olmo Lete's observation that *'rkm* 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'.

<sup>13</sup> GN *hzp* 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.

<sup>14</sup> 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).

<sup>15</sup> Note the error in *KTU*'s transcription, and the text should be read *ḫ'* instead of *ḫt*. While the term *ḫ'(y)* is best known as an epithet/clan name associated with Keret (cf. n. 1 of my treatment of KTU 1.46 [p. 34] *ḫ'* appears as a divine epithet at KTU 1.46.1. See del Olmo Lete, 'Ug. *ḫ'*, *ḫ'y*, *ḫ't*: nombre divino y acción cultural', *UF* 20 (1988), pp. 27-33.



<sup>14</sup> After some initial doubts (see *UT*, p. 377 §19.537), Gordon decided that *btbt* was a DN (*UT*, p. 550 §19.537). *btbt* is attested also at KTU 1.112.24, 28; 4.182.18.

<sup>15</sup> The translation ‘and a ram to Resheph in the sanctuary’ is possible. Note, however, the presence of *ršp bbth* at KTU 1.100.31.

### b. Room 10 (Trench)

#### KTU 1.103

Excavation number:	RS 24.247 + RS 24.265 + RS 24.268 + RS 24.287 + RS 24.328 A, B
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 ( <i>TEO</i> , I, p. 300; <i>SAU</i> , p. 642) RS 24.265: 3751 ( <i>TEO</i> , I, p. 301; <i>SAU</i> , p. 643) RS 24.268: 3687 ( <i>TEO</i> , I, p. 301; <i>SAU</i> , p. 643) RS 24.287: 3772 ( <i>TEO</i> , I, p. 303; <i>SAU</i> , p. 644) RS 24.328 A, B: 3687 ( <i>TEO</i> , I, p. 305; <i>SAU</i> , p. 646)
Depth:	RS 24.247: 1.95 m RS 24.265: 3.00 m ( <i>TEO</i> ), 2.80 m ( <i>SAU</i> ) RS 24.268: 1.75 m RS 24.287: 3.20 m RS 24.328 A, B: Unspecified ( <i>TEO</i> ), 1.40 ( <i>SAU</i> )
Genre:	Omen (birth omens, <i>šumma izbu</i> )

#### Transliteration

1 *att* sin . [k t]ld at . abn . madtn tqln b hwt

'lh nḥ[š .] yaṭr yld . bhmtḥ t 'ṭpn

gm šš[xx . rḡ]bn ykn b hwt

w in [xxxxxx] . hwtḥ thlq

5 w [qrbh .] pth . rḡbn ykn b hwt

[w] i[n bh] ap w hr apm . hwtḥ [thlq .] mt{.}n rgm

[w] in . [xxxx] mlkn yiḥd ḥw[t ibh .] mrhy mlk tdlln

[']nh . mx[xxxx(x)]xmḥt . bhmt ḥ[wt th]lq

- 30 w in šq . š[ma]l bh . **mlkn** y[ ]  
 -----
- 10 w in qsr [šm]al . **mlk[n]** xxxx(?) ħwt] ibh  
 -----  
 w qrn šir [l] pith . šm[al **mlkn** xxxx(?) ħwt i]bh  
 -----  
 t̥hl . in . bh . [r]ġbn . y[kn b ħwt xx]x̥tn [yk]n  
**mlkn** . l ypq š[p]ħ  
 -----
- 35 w in uškn bh . d̥r[‘ ħwt hyt(?)] yħsl  
 -----
- 15 w in . kr‘ ydh š[mal **mlkn**(?)] yħlq . bhmt [ib]h  
 -----  
 [w] i[n [ ]x . ibn yħlq bhmt ħwt  
 -----  
 [ ]ħ . t̥nn ‘z yuħd ib mlk  
 -----  
 [ ] ibn ]yħlq . **m̥tn** rgm  
 -----  
 [ ]rġb . w tp . m̥sq̥t  
 -----
- 20 [ ]t‘zzn  
 -----  
 [ ] txx]rn  
 -----  
 [ ] i]bh  
 -----  
 [ ] . tpš[ ]  
 ...
- rev. rev.  
 ...  
 [xxxxxxx]. l [ ]  
 -----
- 25 [w qrn š]ir . l kr[ ]  
 -----  
 w in . šq ymn . bh[ ]  
 -----  
 w in . ħr̥sp . b kr[‘ ydh ]  
 -----  
 w in . kr‘ ydh y[mn mlkn]  
 l ypq špħ



30 w in . hr apm . kl[ ]

w in . lšn bh . r[ ]

špth . thyt . kr[t ]x[ ]

pnh . pn . irn . ux[x(x) xxxx i]b tqšrn  
ymy . b 'lhn bhm[t ib tḥlq]

35 w in . udn . ymn . b[h ibn y]šdd ḥwt  
[hyt w y]ḥslnn

w in . udn šmal . b[h] . mlkn . yšdd ḥwt ibh  
w yḥslnn

40 w qšrt . p 'nh . b 'ln yḡtr [h]rd . w uḥr  
y . ykly ršp

w aph . k ap . 'sr . ilm tb 'rn . ḥwt  
[hyt . ḥwt . h]y . št . w ydu

[w xxxxxx] . l rišh . dr'[ ]mlk ḥwt  
[yḥsl . xxxx]ḥ

45 [w lbh b š]brh . yšū . špšn . tpšlt ḥwt hyt

[w xxxx] . mlkn . yd . ḥrdh . yddll

[w gd]l . ušrh . mrhy . mlk tnšan  
[txxx]n b ydh

50 [w bh] l atrt . 'nh . w 'nh b lšbh  
[ibn y]rps ḥwt

[w l]bh . b ph . yšū . ibn . yspu ḥwt

w i[n . ] p 'nt . bh . ḥrdn . yhpk . l mlk

w i[n . ] lšnh . ḥwtn tprš

b x[x]z ḥrh . b pith . mlkn . yšlm l ibh



55 w i[n.] kbm . bh . dr' . hwt . hyt . yḥsl

w 'q[l] . ilm . tb 'rn hwt . hyt

up.e.

w 'nh[ b l]šbh . mlkn . y'zz 'l ḥpṯh

w ḥr w šr . bh . mlkn yb 'r ibh

w in yd šmal bh . hwt ib ṯlq

### Translation

1 Omens in a sheep/goat when it gives birth. An omen: when the vagina<sup>1</sup> 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<sup>2</sup>,

also [ ] there will be much [hun]ger 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.<sup>3</sup>

[And (if) there is no [ ], a king will seize the rea[lm], the spears [of his enemy] the king will make lowly.

(If) its [e]yes [ ], the cattle of the re[alm will per]ish.

And (if) it has no l[ef]t leg/thigh, a king w[ill ]].

10 And (if) there is no [le]ft qsr<sup>4</sup>, a king [ ] the realm] of his enemy.

And (if) there is a nodule<sup>5</sup> of flesh [on] its left corner<sup>6</sup>, [a king...the realm] of his [e]nemy.

(If) there it has no *ṭhl*, there will be much [hu]nger in [the realm]; for the same reason,<sup>7</sup>

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<sup>8</sup> 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)        his en]emy.

-----

[And (if)        ]

-----

rev.

-----

[And (if)        ] [        ]

-----

- 25 [And (if) there is a nodule of fl]esh on the jo[int/knuckle,        ]
- 

And (if) it has no right leg/thigh, [        ]

-----

And (if) there is no *ḥrṣp*<sup>9</sup> 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,[        ]

-----

(If) its low(er) lip is shortened, ]

-----  
 (If) its face is the face of an *irn*<sup>10</sup>, [ en]emy, wretched/shortened  
 will be the days of his/their lord, the catt[le of the enemy will perish.]  
 -----

35 And (if) i[t] has no right ear, [the enemy will] oppress the  
 realm [and destroy it.]  
 -----

And (if) i[t] 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  
 after-  
 40 wards Resheph/pestilence will consume.<sup>11</sup>  
 -----

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/Sun<sup>12</sup> will oppress that  
 realm.  
 -----

[And (if) ], the king will be humiliated (at) the hand(s) of his  
 guard.  
 -----

[And (if) there is an enlarg]ing of its penis, the spears of a king will be raised,  
 [they will become stron]g<sup>13</sup> in his hand.  
 -----

[And (if)] it has one eye at the back (of its head?), and the other is between its  
 eyebrows,<sup>14</sup>  
 50 the enemy will trample the realm.  
 -----

[And (if) its vital org]ans protrude from its mouth, the enemy will devour the realm.  
 -----

And (if) it ha[s no] (fore?)feet/legs, the guard will turn against the king.  
 -----

And (if) there i[s no] tongue, the realm will be scattered.  
 -----

[(If) ] hole in its corner,<sup>15</sup> the king will pay (a tribute/peace payment) to his  
 enemy.



-----  
 55 And (if) it ha[s no] vital organs,<sup>16</sup> the seed of that realm will be destroyed.  
 -----

And (if) there is deformity, the gods will reject that realm.  
 -----

up.e.

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,<sup>17</sup> 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

<sup>1</sup> 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. יָבֵשׁ 'birthing stool' or 'vagina'.

<sup>2</sup> The exact meaning of *t'ipn* 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. בָּשַׁר '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).

<sup>3</sup> Del Olmo Lete, *CR*, p. 354 n. 72, considers *mtn rgm* to be similar to *kmm* 'ditto' in the ritual texts.

<sup>4</sup> *√qsr* 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'.

<sup>5</sup> The usual translation of *qrn* is 'horn'. Presumably some kind of fleshy deformity is being referred to.

<sup>6</sup> Del Olmo Lete's 'left temple' may be a good solution.

<sup>7</sup> Accepting the restoration [m]tn [rgm]n of del Olmo Lete, rather than *KTU*'s xx]xtn [yk]n.

<sup>8</sup> The verb *kr*' means 'to kneel'. It seems that the joint that allows a limb to bend is meant here.

<sup>9</sup> Del Olmo Lete translates 'tendon'.

<sup>10</sup> Del Olmo Lete translates 'face of a lizard/puppy'.

<sup>11</sup> 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. *ršp* may be a reference to pestilence in general (as in Heb.) or to the god associated with natural phenomena, namely, Resheph.

<sup>12</sup> There are three interpretations of *špš* 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 *špš* being used as an epithet of the Great King of Hatti who will bring destruction to the land.

<sup>13</sup> Here accepting del Olmo Lete's restoration [t'zz]n.

<sup>14</sup> The meaning of these terms is uncertain. *atrt* may be ‘part at the back/rear’ (del Olmo Lete translates ‘nape’). *lṣb* usually refers to the ‘small gaps between the teeth’, but this would make little sense here.

<sup>15</sup> Perhaps ‘a hole in its temple’? Cf. n. 6.

<sup>16</sup> A corrupted form of *kbdm*?

<sup>17</sup> 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>(?) 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* . *dt ypt*  
*bn ykn* ‘  
*k ypth* . *yrk*  
*hnd*

### *Translation*

1 A liver of/for *ypt*  
 son of *ykn* ‘  
 when this side/portion<sup>1</sup> was opened.<sup>2</sup>

### *Notes*

<sup>1</sup> Cf. Heb. הָרֶךְ.

<sup>2</sup> 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*

[A liver of/for<sup>1</sup>]



*d ybnmlk* of *ybnmlk*  
*l hpt* concerning a freeman/soldier/mercenary<sup>2</sup>.

## Notes

- <sup>1</sup> A possible restoration, though the presence of a word apparently ending with *l* creates difficulty.  
<sup>2</sup> The meaning of *hpt* (variant form of *hbt*) 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

Excavation number: RS 24.251 + RS 24.262 + RS 24.265 A + RS 24.267 + RS 2.275  
 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 24.265 A: 3751 (*TEO*, I, p. 301; 3751[?], *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*<sup>1</sup>.  
 Genre: Incantation (snakes)

## Transliteration

1 [xxxxxxxxxxxxxxxxxxxx]w . b[xx] . hl[xxxx]  
 [xxxxxxxx]rt . ilm . rbm . n'l[xxx]mr  
 [xxxx]xx[x]rš . bdh . ydrm [.] pīt . adm  
 [xxxx]xīt[x] . yšql . ytk[xx]xn pbl . hn  
 5 [xxxx]xṭbt . pṣr . pṣr[[r]] . p nḥš  
 [xxxx]q . ntḳ . l yd' . l bn . l pq ḥmt  
 [xxxx]xnh . ḥmt . w t'btmh . abdy  
 [npl . b š]r . šrgzz . ybky . km n'r  
 [w ydm' .] km . š ḡr . špš . b šmm . tqru  
 10 [xxxx] . ]nplt . yx[x] . md' . nplt . b šr  
 [š]rgzz . w tpky . k[m .] n'r [.] tdm' . km  
 [š]ḡr . bkm . y'ny . [šrgzz . xxxx]wth  
 [xx]xmm . bnt yš[xx] . [xxxxxxxx .] hlk



- 50 [xx]b . kmm . l kl [.] msp[r xxxxxxxx]
- 
- 15 [šp]š . b šmm . tqru . x[xxxxxxxxxx]x[[x]]rt  
 [xxx]htm . amn[xxx]x[xxxxxxxxxx]n . amr  
 [xxxx]l ytk . blt[xxxxxxxxxxxxx . ]amr . hwt  
 [xxxx]x . tllt . klm[xxxxxxxxxxxxx] . kp'n  
 [xxxxx]xy . yd . nšy . x[xxxxxxxxxxxxx]š . l mdb
- 20 [xxxxx]h . mhlpt[ . xxxxxxxxxxxx] . amr  
 [xxxxxx] . n'lm . n/a[xxxxxxxxxxxxxxxxx]  
 [xxxxxx]š . hn . al[xxxxxxxxxxxxxxxxx]  
 [xxxxxx]xt . bn . x[xxxxxxxxxxxxxxxxxxxxx]  
 [xxxxxx] . hmt[ . xxxxxxxxxxxxxxxxxxxx]
- 25 [xxxxxxxxx]x[xxxxxxxxxxxxxxxxxxxxxxxxx]
- ...
- rev. ...
- [xxxx]a[ ]  
 [xxxx]xht . npš[ ]n
- 
- [xxxx]l šd . ql . t[ ]ğt . atr  
 [xxxxx]ğrm . y[ ]hrn
- 30 [xxxxx]rk . hx[ ]mlk  
 [xxxxx]sr . n[ ]x . hrn  
 [xxxxx]sp . hph . h[xxxxxxxxxx] . isp . šp]š . l hrm  
 [ğrpl . ] 'l . ar[š . lan .]isp [ . h]mt  
 [isp . š]pš . l hr[m .] ġrpl . 'l . arš
- 35 [lan .] hmt . l p[ n]tk . abd . l p akl  
 [tmdl .]isp . hmt[ . xxxxx .] a[xx]hm . yasp . hmt  
 [isp . š]pš . l hr[m .] ġr[pl] . 'l . arš . lan  
 [isp . h]mt . i[l . w]hrn . yisp . hmt  
 [b'l .] w dgn . y[i]sp . hmt . 'nt . w 'ttrt
- 40 [ti]sp . hmt . yrh . w ršp . hisp<sup>1</sup> . hmt  
 ['tt]r . w 'ttr . yisp . hmt . zz . w kt<sup>2</sup>  
 [yi]sp . hmt . mlk . b 'ttrt . yisp . hmt  
 [kt]r w hss . yisp . hmt . šhr . w šlm  
 [yis]p . hmt . isp . [šp]š l hrm . ġrpl . 'l arš
- 45 [as]pt . hmt . l p [ . n]tk . abd . l p . akl . tmdl  
 [xxq]l . bl . t bh [ .]x tzd . 'rq . dm  
 [xxxxx] . 'rq [ . š]pš  
 [xxxxxxxxxxxxx]xn . mšht . ktpm . aktm  
 [xxxxxxxxxxxxx]xnx[xx]t . b ym . tld

up.e.

50 [xxxxxxxxxxxx]bry[xxxxxxxxxxxx]  
 [xxxxxxxxxxxx]m . rbm[xxxx]šx[xxx]  
 [xxxxxxxxxxxxxxxx]t . nš . bx[xxxx]mt[ ]  
 [xxxxxxxxxxxxxxxx]l . tmt[xxxx]a/nŋt[ ]  
 [xxxxxxxxxxxxxxxx]š ak[xxx]

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<sup>1</sup> Lg. *yisp*.

<sup>2</sup> Lg. *kmf*.

### Translation

1 [ ] [ ] [ ]  
 [ ] the great gods...the palanquin<sup>1</sup> [ ]  
 [ ] [ ] in his hand[.] The man's forehead dripped  
 [ ] [ ] it let fall,<sup>2</sup> it bit [the so]n of Pbl<sup>3</sup>...a *hn*-measure<sup>4</sup>  
 5 [ ] poi[s]on<sup>5</sup>. He tried to loosen<sup>6</sup> 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)<sup>7</sup> made him writhe<sup>8</sup>.  
 Šrgzz<sup>9</sup> [fell into a sei]zure, he cried like a boy  
 [and shed tears] like a child. Shapsh called from heaven:  
 10 '[Why<sup>10</sup>] 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<sup>11</sup>  
 [Rep]eat it again for each narrat[ion] [ ]

---

15 Shapsh called from heaven: '[ ]  
 [ ]?[ ] [ ] lamb<sup>12</sup>  
 [ ] he shall pour<sup>13</sup>[ ] lamb. The word  
 [ ] the band of pries[ts<sup>14</sup> ] like the mouth of a spring<sup>15</sup>  
 [ ] hand of *nšy*/the debtor<sup>16</sup>[ ] to the ocean  
 20 [ ] (temple) knives<sup>17</sup>[ ] lamb  
 [ ] the palanquins [ ]  
 [ ] a *hn*-measure [ ]  
 [ ] son of [ ]  
 [ ] venom[ ]  
 25 [ ] [ ]

rev.



- [ ] [ ]  
 [ ] soul/appetite/life/throat<sup>18</sup>[ ]
- 
- [ ]to/from(?) the field...the voice/sound[ ] the place  
 [ ]the mountains he will[ ]Horon  
 30 [ ] [ ]Mlk<sup>19</sup>  
 [ ] [ ] 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 mountain[s] the storm cloud, (from) upon the earth  
 35 [the power] of the poison; from the mouth[ of the b]iter the destructive (venom),  
 from the mouth of the devourer  
 [the ruinous (toxin).<sup>20</sup>] Remove the poison [ ], [(O) let the divine on]es<sup>21</sup>  
 remove the poison.  
 [Remove, (O) Sh]apsh, from the mountain[s] the stor[m cloud], (from) upon the  
 earth [remove] the power  
 [of the poi]son. Let E[l and] Horon<sup>22</sup> remove the poison;  
 let [Baal] and Dagan<sup>23</sup> remove the poison; let Anat and Athtart<sup>24</sup>  
 40 [remo]ve the poison; let Yarih and Resheph<sup>25</sup> remove the poison;  
 let [Atht]ar and Athtpr<sup>26</sup> remove the poison; let Zz and Kemosh<sup>27</sup>  
 [rem]ove the poison; let Mlk at Athtrt remove the poison;  
 let [Koth]ar and Hasis remove the poison; let Shaha 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 he]p.<sup>28</sup> He will sacrifice,<sup>29</sup> [ ] he will yearn<sup>30</sup> (for)  
 the 'rq<sup>31</sup> of blood<sup>32</sup>  
 [ ] 'rq [Shap]sh  
 [ ] oi]l (for) the anointing of sorcerers<sup>33</sup>  
 [ ] [ ] on the day will bear
- up.e.  
 50 [ ] [ ]  
 [ ]the great [go]ds[ ] [ ]  
 [ ] man [ ] [ ]  
 [ ] he will die[ ] [ ]  
 [ ] Shap]sh, the devourer[ ]

## Notes

<sup>1</sup> A tentative reconstruction. Del Olmo Lete, *MLC*, pp. 194, 590, translates *n'l* as 'litter, palanquin' at KTU 1.4.I.36, seeing it as a N form of  $\sqrt{ly}$ . However, on the basis of Heb.  $\text{נַעֲלָ} \parallel$  it is also possible to translate 'shoe, sandal'.



<sup>2</sup> J.C. de Moor, 'East of Eden', *ZAW* 100 (1988), pp. 105-11 (108), restores the text to [nhš] i[ll] yšql: 'and the serpent let fall the spittle (= venom)'.

<sup>3</sup> A tentative reconstruction of a difficult section of text. The presence of *pbl* is curious. Apparently Pbl was a king of Udm (KTU 1.14). Wyatt and del Olmo Lete ignore the presence of *pbl* (or *hn*) here. The *n* preceding *pbl* is clear; perhaps šrgzz (l. 8) was Pbl's son (that is, *bn pbl*) and the victim of the snakebite?

<sup>4</sup> Unless we have the first letters of a word that spans two lines, *hn* needs to be explained. Several interpretations of homograph *hn* 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.

<sup>5</sup> It seems that the reading of *KTU* is incorrect here: a word-divider from the line below has overwritten the bottom wedge of *hmt*. Accordingly, most commentators now restore the text to h[m]t.

<sup>6</sup> The meaning of *pꜣr pꜣrn* (the usual 'correction' for *pꜣr pꜣrr*) is far from certain. One option (taken here) is to see *pꜣr* as related to *ꜣꜣr* 'to split, break out, let out'.

<sup>7</sup> 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.

<sup>8</sup> Translated literally, *w t'btmh abdy* reads 'and the destroyer twisted him'. Presumably *abdy* is paralleled with *hmt*, and therefore has something like the meaning offered above.

<sup>9</sup> *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 *šr gzz* and quotes Virolleaud's suggestion that *šr gzz* is a DN, perhaps another name for *ql . bl*.

<sup>10</sup> Restoring the text to [md' (.)]npl.

<sup>11</sup> The less 'loaded' translation of *hkk* 'to go' is, of course, possible. However, given the present setting the more euphemistic interpretation offered has appeal.

<sup>12</sup> 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 Shapsh 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.

<sup>13</sup> 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 *blt*; both terms have the possible meaning 'not'.

<sup>14</sup> See Merlo and Xella, 'The Ugaritic Cultic Texts', pp. 300-301; del Olmo Lete and Sanmartín, 'Kultisches', pp. 181-83.

<sup>15</sup> 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 '*nil*' (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.

<sup>16</sup> *nšy* is a *hapax*. Is there perhaps some connection with Heb. נְשָׁה ‘debt’?

<sup>17</sup> Usually translated ‘tresses’ (KTU 1.19.II.33), but in KTU 4.117.1 *in hlpnm* has the meaning ‘two knives’ (cf. כַּיִן וְכַיִן, Ezra 1.9).

<sup>18</sup> Certain translation of *npš* in such a broken context is impossible.

<sup>19</sup> 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’.

<sup>20</sup> 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.

<sup>21</sup> 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 *il]hm* here.

<sup>22</sup> El and Horon are nowhere else associated so closely. In view of what follows, it seems appropriate to understand *i[l . ]hrn* 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).

<sup>23</sup> Another unprecedented DN pairing. But cf. *]b’l w[* at KTU 1.137.4, which could possibly be restored to *]b’l w[ dgn*.

<sup>24</sup> This pair of DNs is known also from KTU 1.114.22-23. Note also the reversed form *’ttrt w ’nt* at KTU 1.114.9, 26.

<sup>25</sup> 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.

<sup>26</sup> Cf. *’ttr ’ttr* (KTU 1.123.10) and, perhaps, *’t]tr w ’ttr* (KTU 1.46.4).

<sup>27</sup> Here accepting *KTU*’s restoration. A *zz w kmj* is a pairing of DNs also attested at KTU 1.100.36, where the form *zz w kmj hrhyth* is used.

<sup>28</sup> Gordon (*UT*, p. 472 §19.468, p. 478 §19.2228a), suggests that *ql . 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.

<sup>29</sup> With *tbh* we are faced with a *hapax*. Perhaps we have a scribal error: *tbh* for *tdbh*?

<sup>30</sup> 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 *]azd . ’r . qdm*, which in the light of *’rq [ . šp]š* 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.

<sup>31</sup> The meaning of *’rq* is uncertain (and the context offers little help!). In KTU 4.243.2 mention is made of the *hrš’rq* ‘makers of/workers with *’rq*’. The meaning of the Hebrew cognate קָרַץ is itself contested, translated as ‘to gnaw’ and ‘to flee’.

<sup>32</sup> 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), ‘lo! now’.

<sup>33</sup> See Gordon, *UT*, p. 424 §19.1334a.

*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 ( <i>TEO</i> , I, p. 301; <i>SAU</i> , p. 643) RS 24.280: 3772 ( <i>TEO</i> , I, p. 302; <i>SAU</i> , p. 644)
Depth:	RS 24.264: 3.00 m ( <i>TEO</i> ), ±2.80 m ( <i>SAU</i> ) RS 24.280: 3.20 m
Genre:	List (gods)

*Transliteration**Translation*

1	<i>ilib</i> <sup>1</sup>	Ilib/the god of the ancestor
	<i>il</i>	El
	<i>dgn</i>	Dagan
	<i>b'l spn</i>	Baal (of) Saphon
5	<i>b'lm</i>	Baal
	<i>b'lm</i>	Baal
	<i>b'lm</i>	Baal
	<i>b'lm</i>	Baal
	<i>b'lm</i>	Baal
10	<i>b'lm</i>	Baal
	-----	-----
	<i>arṣ w šmm</i>	Earth and Heaven
	<i>ktrt</i>	The Kotharot
	<i>yrḥ</i>	Yarih
	<i>spn</i>	Saphon
15	<i>ktr</i>	Kothar
	<i>pdry</i>	Pidray
	<i>'itr</i>	Athtar
	<i>ḡrm w[ 'mpt]</i>	Mountains and Valleys
	<i>[a]trt</i>	Athirat
rev.		
20	<i>'nt</i>	Anat
	<i>špš</i>	Shapsh
	<i>arṣy</i>	Arsiy
	<i>uṣḥry</i>	Uṣḥry
	<i>'trt</i>	Athtart
25	<i>il t 'dr b'l</i>	The gods who help Baal
	<i>r[š]p</i>	Resheph
	<i>ddmš</i>	Didmash
	<i>phr ilm</i>	The Assembly of the Gods



30	<u>ym</u>	Yam
	<u>uth</u>	The Censer <sup>1</sup>
	<u>knr</u>	Kinnar/the Lyre
	<u>mlkm</u>	Milkom/ the (deified) kings
	<u>šlm</u>	Shalim

<sup>1</sup> At the beginning of each line there is a wedge that probably served for control purposes.

### Notes

<sup>1</sup> 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 . 'šr[t]**  
 yrthš . **mlk** . b[rr]  
 b **ym . mlat**  
 tqln . **alpm** .  
 5 yrh . 'šrt . l b '[l spn]  
**dqtm** . w ynt . **qr[t]**  
 w **mtntm** . [[k]] § l **rmš**  
 w **kbd** . w § . l **šlm** **kbd**  
**alp** . w § . l b 'l **spn**  
 10 **dqt l spn** . **šrp** . w **šlmm**  
**kmm** . w b **bt** . b 'l . **ugrt**  
**kkdm** <sup>1</sup> . w **npš** . **ilib**  
 10 **gdlt** . **il** § . b 'l § . 'nt  
**spn** . **alp** . w § . **pdry** §  
 15 **šrp** . w **šlmm** **ilib** §  
 b 'l **ugrt** § . b 'l **hlyb** §  
 yrh § . 'nt **spn** . **alp**  
 15 w § . **pdry** . § . **ddmš** . §  
 w b **urbi** . **ilib** §

low.e.

20 **b 'l** . **alp w š**

rev.

dgn . § . il t'dr . §  
 b'l § . 'nt § . ršp §  
 šlmm .  
 -----  
 w . šnpt . il §  
 25 l 'nt . hls . tn šm  
 l gtrm . gšb šmal  
 d alp m . w alp w §  
 šrp . w šlmm kmm  
 l b'l . spn . b r'r  
 30 pamt tltn § l qzrt  
 tlhn . b'lt . bhtn  
 'lm . 'lm . gdlt . l b'l  
 spn . hlb x[x]xd . d[q]t  
 l spn[ § . l ] b'l . ug[rt §]  
 35 ilib . gdlt l b'l[ ]  
 ugrt [ . ' ]nt spn[ xxx ]  
 šlm[m]

<sup>1</sup> Lg. kbdm.

### Translation

- 1 On the fourteen[th] (day)<sup>1</sup>  
 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<sup>2</sup> to Ba[al Saphon];  
 two ewes and a town pig[eon;]  
 and a loin(-offering) [[ ]]<sup>3</sup> 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) Ilib;  
 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) Ilib, 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;  
 low.e.  
 20 (to) Baal, an ox and a ram;  
 rev.  
 (to) Dagan, a ram; (to) the god of the help <of Baal><sup>4</sup>, 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;<sup>5</sup> a pair of rams  
 to the Gthrm; Gsb of the Left  
 Hand,<sup>6</sup> two oxen; and an ox and a ram as  
 a holocaust and a peace offering. Ditto  
 to Baal Saphon by the (tamarisk) tree;<sup>7</sup>  
 30 six/thirty<sup>8</sup> times a ram to the Qzrt<sup>9</sup>  
 (at) the table of the goddess of the mansions.  
 Subsequently,<sup>10</sup> a cow to Baal  
 Saphon; (to) Hlb, [     ]; a c[o]w  
 to Saphon; [a ram to] Baal of Uga[rit; a ram]  
 35 (to) Ilib; a cow to Baal[     ]  
 Ugarit; [A]nat Saphon[     ]  
 as pea[ce offering]

## Notes

- <sup>1</sup> 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.
- <sup>2</sup> Here following the reading of *Ugaritica*, V, pp. 591-92: 'šrt.
- <sup>3</sup> *Ugaritica*, V, pp. 591-92, does not provide [[k]].
- <sup>4</sup> An erroneous omission of 'b 'l'? Restoring *il t'dr b 'l* may be supported by KTU 1.47.26; 1.118.25; 1.139.6; 1.148.8.
- <sup>5</sup> Here following the reading offered by Gordon (*UT*, p. 552 §19.861): *l 'nt . hl š*, who takes *hl* to be a cultic location associated with the worship of Anat.
- <sup>6</sup> Taking *gšb šmal | d* as a DN. The justification for this comes from the context, though I offer the reading only as a *possibility*.
- <sup>7</sup> Note 'r'r || *ssn* in KTU 1.100.65-67. Cf. Heb. ערער and ערוער.
- <sup>8</sup> 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.
- <sup>9</sup> The usual translation of *qz* as 'summer' might lead to the translation 'summer gods'(?).
- <sup>10</sup> Dittography?

## KTU 1.101

Excavation number: RS 24.245



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'l . y**l**b . k t**b**t . ġr . hd . r[x(x)]

-----  
 k mdb . b tk . ġrh . il spn . b [[ġ]]

-----  
 ġr . tliyt . šb 't . brqm [[. t]]

-----  
 tmnt . i**š**r r 't . 'š brq . y[x(x)]

5 ri**š**h . tply . tly . bn . 'nh

-----  
 uz 'rt . tml . i**š**dh . qrn[m]

-----  
 bt <sup>1</sup> . 'lh . ri**š**h . b glt . b šm[m]

-----  
 [y]šil . tr . it . ph . kt[[t]] . ġbt . [xxx]

-----  
 [xxxx]m k yn . ddm . lbh[ . xxxx]

10 [xxxxxxxx]lyt . š[xxxxx]

-----  
 ...

rev.

-----  
 ...

-----  
 [xxxxxxxx]th . lx[xxxxx]

-----  
 [xxxxxxxx]l zr . ur[xxxx]

-----  
 [xxx]skt . n 'mn . nbl[xxxx]

-----  
 [xx . ]y**š**q šmn . šlm . b **š**' [ tr**š**]

15 ydh . btl . 'nt . u**š**b 'th[ . ybmt]

-----  
limm . ti**h**d . knrh . b ydh[ . t**š**t]

*rimt . l irth . tšr . dd al[iyn]*

*b'l . ahbt .*

<sup>1</sup> Lg. dr?

*Translation*

- 1 Baal sits like the immovable<sup>1</sup> mountain; Hadad r[ests]<sup>2</sup>  
 like the ocean; in the midst of his holy mountain, Saphon; in [the midst<sup>3</sup>]  
 of the victorious mountain. Seven flashes of lightning [[ ]],  
 eight claps of thunder<sup>4</sup>, a lightning tree he [ ]
- 5 His head is wonderful, (with) dew between his eyes,  
 enemies wither (at) his feet<sup>5</sup>. The horn[s]  
 that are on his head are in the snow, in the heaven(s)  
 [?] (of) Bull El they are<sup>6</sup>. His mouth is like two clouds [ ]  
 [his lip]s 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]



of the Nations. He seized the lyre in her hand, [she clasped]

-----  
 the bull-shaped instrument<sup>7</sup> 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 Flowing*<sup>8</sup>]

### Notes

- <sup>1</sup> The verb *yṯb* has the meaning ‘sit, dwell’. I take this bicolon to be an expression of Baal’s steadfast nature and translate accordingly.
- <sup>2</sup> Virolluead’s restoration *hḏr*[‘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 *yṯb* || *rbṣ* is otherwise unattested.
- <sup>3</sup> The apparent parallelism makes the restoration *b* [tk], followed here, a tempting possibility.
- <sup>4</sup> 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.
- <sup>5</sup> 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 ‘rt* as ‘enemy, be hostile’ (from Akk. *zā ‘iru*), and (2) to translate *tml* from Heb. *ml* III ‘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.
- <sup>6</sup> 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.
- <sup>7</sup> For the translation of this term see Wyatt, *RTU*, p. 76 n. 36.
- <sup>8</sup> The Ugaritic scribes commonly reuse tried and tested formulas. The italicised text indicates my proposed restoration of a repetition of KTU 1.3.III.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 ***l agpṯr k yqny ḡzr b altyy***

### Translation

1 For/by *Agpṯr*,<sup>1</sup> when he was about to purchase a youth from a Cypriot.



## Notes

<sup>1</sup> PN *agptr* is of Hurrian origin, according to F. Grøndahl, *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 agptr* at KTU 4.62.1; 4.714.2. The appearance of *agptr* 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 **dbht** . byy . bn  
 try . l 'ttr[ ]  
 d . b tbr

## Translation

1 Sacrifices<sup>1</sup> (offered) by yy<sup>2</sup> son of  
 try to/for 'ttr[t?<sup>3</sup>]  
 who is in the tomb<sup>4</sup>.

## Notes

<sup>1</sup> 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.

<sup>2</sup> Pardee, ‘West Semitic Canonical Compositions’, p. 292, reads *bsy* rather than *byy*. Cf., however, KTU 1.141, where the name is also preceded by *b*.

<sup>3</sup> 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?

<sup>4</sup> Again, readings of the text vary. Pardee, ‘West Semitic Canonical Compositions’, p. 292, reads GN 'ttrt instead of *tbr*, cautiously following del Olmo Lete’s translation (*CR*, p. 348). The text is damaged, making *qbr* a possible and very attractive restoration.

## KTU 7.134

Excavation number: RS 24.308 [B]  
 Find location: PH Room 10 (trench)

Point topographique: 3782 (*TEO*, I, p. 304; *SAU*, p. 645)  
 Depth: unspecified  
 Genre: Not classified

*Transliteration*

...  
 1 -----  
 [ ]il . [ ]  
 -----  
 [ ]xp š[ ]  
 5 -----  
 ...

*Translation*

No translation possible

*KTU 1.117*

Excavation number: RS 24.263  
 Find location: PH Room 10 (trench)  
 Point topographique: 3784 (*TEO*, I, 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 [i]l . abh . [il m]  
 -----  
 [[k] [ ]w bn.h . ilt  
 -----  
 5 [ ]bt . l.y . k ilm  
 -----  
 low.e.  
 [ [i]l . mzl . bnh  
 -----  
 [ p]dry . bt .ar .







[ ] and Pidray [daughter of light] replied:

-----  
[ ] your dwelling

-----  
[ ]

...

### Notes

<sup>1</sup> Because this text appears to contain sections from the Baal mythology (KTU 1.3.V.33-41; 1.4.I.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.

<sup>2</sup> This section has no extant parallels in the Ugaritic corpus. Reconstruction is impossible.

<sup>3</sup> From  $\sqrt{y\bar{s}}$ .

### 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[ ]

-----  
[ ]x*tm* . [ ]  
5 [ ]x*tpknt*[ ]

-----  
[ ]y*mm* [ ]  
[ ]š x[ ]

...

#### Translation

No translation possible

### d. Room 11 (Tomb)

## 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 [ ]x/h ~~gb~~[ ]  
 [ ]x . **hdt**  
 [ ]km *kmm* . w bx[ ]  
 [ ]kl . *kmm* . [[xx]]  
 5 [ ]x . *tmm*  
 [ ]tb' . *mdr'h*  
 [ ]h . *hmt*  
 [ ]xb špš

...

rev.

[ ]xm

## Translation

1 [ ] installation<sup>1</sup>[ ]  
 [ ] new<sup>2</sup>  
 [ ]<sup>4</sup> ditto. And in [the sanctuary of Baal at Ugarit<sup>4</sup>]  
 [ ] all<sup>5</sup> ditto [[ ]]  
 5 [ ] destroyed<sup>6</sup>  
 [ ] go out/depart<sup>7</sup> towards the sown land<sup>8</sup>  
 [ ] them/their  
 [ ] sett]ing of the sun<sup>9</sup>

...

rev.

[ ]

## Notes

<sup>1</sup> 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 špn* KTU 1.105.21; *b gb h̄yr* KTU 1.105.6). Is it possible that we have here an expression indicating the ritual time of a ceremony?

<sup>2</sup> The masc. form *hdt* occurs most frequently in the phrase *b ym hdt* (KTU 1.41.1, 48; 1.46.1; 4.172.1; 4.226.1; 4.336.1). Other contexts include: *btt . ym . hdt* (KTU 1.78.1), *b . šb'ym . hdt yrthš* (KTU 1.112.10), *b hdt yrh* (KTU 1.172.2, 10 [l. 9 without *b*]). The fem. form *hdt* is found in the recurring phrase *b . gt hdt* (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 a ḥdīt should be seen here as functioning as the masc. form, specifying the ritual time: the day of the new moon?

<sup>3</sup> KTU's reading ]*km* is uncertain. *TU* reads ]*k/rm*. In the extant texts *kmm* 'ditto' most often follows *šlmm* (KTU 1.41.29, 39; 1.46.15; 1.109.28; 1.163.8), but is also found with '*lm* (KTU 1.49.7; 1.50.6), *inš ilm* (KTU 1.132.21, 24) and *b'lm* (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 '*šr[m]*, though admittedly *kmm* precedes. Is it possible that the reading ]*km* is a misreading of ]*rm* (the first two wedges of *r* being lost in the lacuna)? We might, then, have an instruction for repeated sacrifice.

<sup>4</sup> Cf. KTU 1.109.11.

<sup>5</sup> Nowhere else is *kmm* preceded by the letters *kl*. In KTU 1.107.14, however, we find *kmm . l kl [.] msp[r*.

<sup>6</sup> Cf. Heb. כִּי. *imm* occurs in KTU 1.5.III.13, 27 in the phrase *imm . w lk*, which de Moor (*ARTU*, p. 75) translates 'Be horrified, but go!'. In the light of the *tb* in the following line, there is a temptation to restore *lk* to the text.

<sup>7</sup> Or 'he will depart'; the imperfect prefix may be lost in the lacuna.

<sup>8</sup> 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.

<sup>9</sup> *špš* is preceded by only one word ending with *b* in the whole Ugaritic corpus: '*rb*. The phrase '*rb špš* 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).



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