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Tri-literal verbs with a weak final radical y in Ugaritic

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ABSTRACT

The purpose of this investigation is to examine whether the different spellings of some forms of III-\(y\) verbs in Ugaritic reflect differences in meaning. There are about fifty roots attested which end in \(y\); it is not possible to be exactly sure of the number because the parsing of some forms is tentative. After surveying previous descriptions of the Ugaritic III-\(y\) verb (Chapter I) the meaning of the verbs in their contexts is discussed in detail (Chapter II). The examination of all the attested forms shows quite clearly that yatil forms of III-\(y\) verbs describe past and future actions, whether or not the final radical is written, although there does seem to be a slight tendency for the shorter form to be used in past narration. Because of this apparent free variation in the use of final \(y\) in verbs, it was decided to investigate how consistently other words were spelled. Those passages that are repeated once or twice in the myths have, therefore, been closely examined and the variations within them have been tabulated (Chapter III). The place names that end in \(y\) have also been examined because they are sometimes written without the final -\(y\) (Chapter IV). Spelling variation seems to have existed in Ugaritic more than has generally been supposed. If this is so, it may be possible to regard some forms of verbs of the pattern ybkv and ybk as variant spellings of the same word.
Tri-Literal Verbs with a Weak Final Radical \( y \)
in Ugaritic

Thesis submitted for the degree of
M.Litt.
1976

M.E.J. Richardson
University College.

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from it should be acknowledged.
I should like to thank Professor T.W. Thacker for all the help and encouragement he has given me during the preparation of this thesis.

September 1976.
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When the first news of the discovery of the site of Ras Shamra broke there was no hint of any inscription having been found there. This news was to follow some five months later. The earliest report of them in English appears to be in The Times of 22nd October 1929 where the correspondent in Beirut says:

"Interesting inscriptions on clay tablets have been discovered during the excavations at Ras Shamra, near Lattakia. Some of these are Babylonian, dating from the 14th and 13th centuries B.C. but the others are in a hitherto unknown language. The most important of the Babylonian tablets is a letter of the same kind as those at Tell el Amarna. The other inscriptions are on twelve tablets and a score of fragments or are engraved on bronze hatchets. The writing is composed of only 26 signs which undoubtedly suggest an alphabetic writing. Although the words are most frequently separated, the one from the other by vertical strokes the deciphering presents great difficulties and so far, it is only conjectured that the language has Mesopotamian affinities. It is however highly interesting to find in existence on the coast of Syria at that date what appears to be an alphabet altogether different from that of the Phoenicians."

1. There is a notice about the excavation in The Times of 21st May 1929, (p.13d) and a further report on 11th June (p.15c), but only the simplest details are given there.
(v. The Official Index to The Times s.v. Archaeology (Syria).

2. p.15f.

3. The only response to this report appears to have been from one J.H. Saunders who wrote a letter to the editor of The Times of 24th October 1929 (p.12c).
The news of such potentially interesting inscriptions warranted a fuller report which was provided for the English speaking public in the *Illustrated London News* of 2nd November 1929 and this was written by the excavator of Ras Shamra, C.F.A. Schaeffer. At this stage he could not add anything to the preliminary description of the new language but two important photographs were included in his report, one of an inscribed adze (one of five which were to play an important part in the ultimate decipherment of Ugaritic) and also a photograph of one of the inscribed tablets. None of these photographs was really clear enough to enable scholars to make a hand copy from them but at least it was enough to demonstrate that what had been discovered was not a few graffiti but a body of carefully written documents.

The basic task of decipherment was accomplished quickly, mainly because Virolleaud, who had been entrusted with the publication of the inscriptions, published hand-copies of all the tablets as they were discovered before he had really understood them. This first publication appeared at the beginning of 1930 and all Virolleaud could say at that time was that the language was written alphabetically (because of the small number of signs), that it was probably Semitic, (because most words were composed of three or four letters) and that the sign occurred before what appeared to be a personal name at the

4. This report was slightly fuller than an earlier one which had appeared in *L'Illustration* of 12th October 1929, p.401ff.

5. The tablet that was photographed proved to be an unfortunate choice, because it happened to be one of those that was not written in the Ugaritic language but in Hurrian. It is CTA 168, and was clearly chosen because of its good state of preservation.

beginning of a letter, probably meant 'to' (used in the address at the beginning of most letters) and could tentatively be given the value /l/. All these statements, although they seemed a little speculative at the time, proved true and two more scholars, Bauer (7) in the University of Halle and Dhorme (8) in the Ecole Biblique, Jerusalem, were to build on this foundation and succeed in identifying commonly recurring words like b 1, bn and bt; they also managed to identify some numerals which were often written phonetically in Ugaritic.

Of these three, Dhorme seems to have been primarily concerned with recording for the readers of Revue Biblique, of which he was the editor, the progress of Virolleaud's work, but he did work out his own decipherment also. Virolleaud seems to have gone as far as he could with his decipherment of the first set of tablets by the first months of 1930, and although he may well have known more than he wrote in his publication he obviously preferred to wait until the next set of tablets arrived before putting any tentative decipherment he may have had into writing. Perhaps, like Dhorme, he was aware of the possibility (which was a reality) of the being more than one language represented in this first collection of texts, and the other language might well be non-Semitic (9), which meant a wider selection of texts was needed. Presumably they discussed these problems together when Dhorme visited Paris and saw the tablets.

Bauer seems to have worked in isolation from the other two and within a year, after rapidly publishing several articles, produced his famous monograph, in which he described the details of

7. ZDMG lxxxiv (1930), 251-4 and OLZ xxxiii (1930), 1062-3.
8. RB xxxix (1930), 152-3 and especially 571-7.
his own, independent decipherment. He was able to transliterate the documents which had been published by Virolleaud but only odd words can be said to have been translated in this work. In fact there were one or two serious errors which had to be corrected later. Bauer had identified as /m/ and as /k/, because he had guessed that the word was mlk, 'king'. He should have been suspicious that occurred as a one letter word only in one of the tablets, which it would be hard to explain if it really did signify the common Semitic preposition 'from' and he could also have noted that the expected plural form of mlk, which according to his decipherment should have been was never attested. These errors suggest a certain hastiness in the preparation of his monograph but it certainly was the first complete attempt to understand this new language and his work was a spur to others to refine his efforts.

After the publication of Bauer's monograph Dhomme pointed out his own amendments and the list of values he presented was agreed by Virolleaud. When the results of all three scholars were collected an important error could be corrected. Bauer had been confused why the /' sign was used in arb, 'four' was different from the one used in il, 'god' and also why the sound /g/ could apparently be written with two different signs, and . He had concluded that, as in the Akkadian syllabary so in the Ugaritic alphabet, different signs could be used to represent the same sound. Slowly it became clear that the Ugaritic alphabet did not contain homographs but that the number of signs corresponded to the number of letters

in the Arabic rather than the Phoenician/Hebrew alphabet. The acute diacritic to distinguish a secondary sound value was therefore discontinued.

All three scholars had an important rôle to play in the decipherment of Ugaritic and to give all the praise, or even most of it, to one of them is unjustified. Bauer was certainly the most prolific writer and published his results immediately but his work seems to have been less accurate than that of the others. Dhorme and Virolleaud seem to have worked along similar lines and after Dhorme's visit to Paris in October 1929 they were probably in regular correspondence. It was Albright, who happened to be in Palestine during those months, who was responsible for telling Dhorme of the publication of Bauer's decipherment and it was he who synthesized the work of the three decipherers and added his own observations in his articles of 1932. A timetable of events may be drawn up along these lines.

THE DECIPHERMENT OF UGARITIC

Programme of events

<table>
<thead>
<tr>
<th>Year</th>
<th>Month</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1929</td>
<td>April</td>
<td>Excavation commenced at Ras Shamrah. (see Albright, <em>JPOS</em> xii (1932) pp. 185)</td>
</tr>
<tr>
<td>May</td>
<td></td>
<td>The first 48 tablets were discovered, all damaged and many fragmentary. (see Schaeffer <em>Syria</em> x (1929) pp. 295f; Virolleaud <em>ibid.</em> pp. 304-310)</td>
</tr>
<tr>
<td>October</td>
<td></td>
<td>Dhorme visited Paris to see the tablets displayed in the Musée du Louvre. (see Dhorme <em>RB</em> xxxix (1930) p. 572)</td>
</tr>
<tr>
<td>November</td>
<td></td>
<td></td>
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</tbody>
</table>

1930

- May - Bauer wrote to Dussaud recording his decipherment (Virolleaud *Syria* xii (1931) pp. 15-23).

- June - Bauer identified 'гран' (for 'gran') and supposed the meaning 'adze' in an article in *Vossische Zeitung* (Bauer *ZDMG* xxxiv (1930) pp. 251-4).

- Summer - Albright travelled to Palestine to excavate Tell Beit Mirsim (Albright *JPOS* xii (1932) pp. 185-208).

- Bauer published news of his decipherment in *Das Unterhaltungsblatt* (Bauer *OLZ* xxxiii (1930) pp. 1062f.).
15 August Dhorme published his own independent decipherment after reading Bauer's article in Vossische Zeitung

(Dhorme op.cit. p.577)

20 August Bauer's decipherment is published in Forschungen und Fortschritte

(Bauer op.cit.)

. . . The tablets which were discovered in the second series of excavations arrived in Paris

(Virolleaud op.cit.).

14 September Dhorme corrected Bauer's errors in the identification of /m/, /s/ and /t/

(Dhorme op.cit.)

20 September The second lot of tablets were cleaned

(Virolleaud op.cit.).

24 September Virolleaud realised that his own tentative decipherment based on the first lot of tablets worked also for the others.

(Ibid.)

1 October The date of the fascicle of RB in which Dhorme's decipherment appeared.

(Ibid.)

3 October Virolleaud visited Dussaud to say that his earlier decipherment fitted the new tablets.

5 October Bauer wrote an interpretation of Tablet No. 12 on the basis of his decipherment

(Bauer ZDMG lxxxiv Plate 8).

24 October Virolleaud presented his decipherment to AIBL, Paris

(Virolleaud op.cit. p.16).

Bauer's Die Entzifferung... appeared

(Ibid.)

Dhorme's decipherment published in RB

(Ibid.)

December Date of OLZ in which Bauer revised his decipherment in the light of Dhorme's article

(Bauer OLZ xxxiii (1930) §42).
Soon after Ugaritic had been deciphered there appeared a work which was going to be of fundamental importance to Semitic philology in the years to come, G.R. Driver's *Problems of the Hebrew Verbal System* (14). In this book Driver argued strongly that in the evolution of the Semitic verb, the suffixed conjugation had priority over the prefixed one. Later T.W. Thacker was to develop this argument and show that the simplest form of the Semitic verb was the form known in Hebrew as the Infinitive Absolute. (14a) This form had universal significance and was a base form from which other inflected forms could be derived. He argued that the Imperative was a shortened form of the Infinitive Absolute and the Perfect tense arose from combining the Infinitive Absolute with pronominal affixes. The Imperfect tense was formed and distinguished from the Perfect by prefixing rather than suffixing the pronominal elements to the verbal stem. He contrasted this with what had apparently occurred within Akkadian, where the tense with preformative elements had past meaning and showed that the *waw* - consecutive construction could be explained by assuming that there had been a mixing of the two traditions.

Most of Driver's work, which was based on the pioneering research work in the 19th century in Semitic philology by men like Barth and Bauer had clearly been prepared in the light of new knowledge from Akkadian but before the decipherment or even the discovery of the Ugaritic material. Ugaritic merits only a passing mention in the book (although he was later to devote so much of his time to Ugaritic studies) for he was clearly aware of the dangers of circular argumentation.

'I do not think it prudent to use a language which is in the course of being deciphered largely with the help of Hebrew to throw light on unsolved problems in Hebrew itself.' (15)

At this time there was no suggestion that *vqtl* was the main verb of

14. Published in 1936
14a. *SEVS* pp. 121–132
15. p. vf.
past narration in Ugaritic. This was not clearly stated until two
years later by Goetze in his paper, 'The Tenses of Ugaritic'.(16)

This long article spoke of the 'intricate problem of the
meaning which is to be assigned to the different inflectional types
of verb in the new language'.(17) His first assertion
was that the normal tense of past
narration was yqt\l. qtl he said, occurred for the most part outside
narration and the occurrences of it could be classified under three
heads:

a. verbs expressing a continuous state (pp.268-272)
   e.g. hy^he/she is alive
b. verbs expressing emotion or perception
   e.g. Sna - he hates (pp.272f)
c. internal passives
   e.g. yld - he is born (p.273)

Of the qtl forms that occurred in narrative passages he observed that
they often clustered together following commands to do those same
actions which had been uttered in the Imperative(18), which he felt
focussed attention on the actions rather than the actor, and so he
proceeded to translate all narrative qtl forms by the English Perfect,
with 'have'. He argued that 'he has done' (as opposed to 'he did')
really means 'he has (something) done; so dbh could really mean 'he
has something which can now be described as "sacrificed", or more
simply, 'he has (something) sacrificed' - which is how he translated
it. Although the arguments may at times appear a little forced,
his prime concern was to associate the Ugaritic qtl with the Akkadian
Stative.

16. JAOS lviii (1938) 266-309.
17. Ibid. p.266.
18. This idea has been amplified by Fenton in JSS xv (1970) pp. 31-41.
As far as ygtl forms were concerned Goetze described them under the following categories:

a. INDICATIVE: here he listed the III- forms ending in -u. Most of them he translated as 3.s.m. forms, even a form like tbu, (19) and he included in his list some forms with the suffix -n, one of which he translated as a plural. All the III-y forms he included were written with the -y. Forms in -n (20) were usually translated as plural but if they were obviously singular then the -n was treated as an energetic suffix. Longer suffixes -nn (21) and -nh (22) were always translated as objective pronominal suffixes. In this section he included reduplicated roots where the middle radical was not repeated for he argued, there was no vowel separating C2 and C3 in the indicative of the strong verb. (23)

b. SUBJUNCTIVE: (24) Under this heading Goetze sought to describe a form which was distinguishable from the Indicative by a change in the final vowel; he suggested that Indicative -u became Subjunctive -a. The only III- form inflected thus was ysa, which had been suggested as a Subjunctive by Albright but Goetze preferred to understand this as an Ordinary Perfect tense. In fact the only 'Subjunctives' he quoted were III-y forms, all of which were written with -y. He distinguished them, not by the -y but because of their occurrence in subordinate clauses introduced by a subordinating particle. Goetze translated almost all of them on the model '(that) 3.s.m. Preterite.'

19. CTA 6:i:35 and 4:iv:23, where the subject is clearly Anat.
20. tmgyn, CTA 6:i:59; but he seems to understand -n as a variant for -nn and -nh in .n.131.
21. tbrvy
22. yEyynh, t3Eyynh, iEtynh, t3Elyynh.
23. He understood the form tgln (CTA 19:iii:109, 115) as a reflexive
c. APOCPATE: although 'Jussive' had already been suggested as a suitable term to cover these verbs, Goetze preferred a term which expressed the form rather than the function of them. He did, however, always translate the forms as Jussive 'for the sake of uniformity'. He said that Apocopate III- forms could end in -a, -i or -u:

\[ \text{e.g. } \text{iqra, ispi, igmu.} \]

He argued that the Apocopate forms of the strong verb would naturally end in a closed syllable and so the variation in the - could best be explained by assuming that the indicated vowel was the vowel before the glottal stop, not the one following it. But with plural forms like ymru the indicated vowel clearly follows the glottal stop. When an -n was written with the Apocopate-Jussive forms, Goetze felt it corresponded to the Hebrew particle ُنا. While III- verbs could not be identified from their form as Apocopate, III-y forms always could, and Reduplicated verbs were characterized by having the middle radical repeated, which he explained by saying that in the corresponding form of the strong verb a vowel would separate C2 and C3. 

While Goetze's work was important in its day and is still very often referred to, its limited usefulness now can be seen from comparing the forms he used to illustrate the use of the Apocopated forms with the way they are translated by Driver in CML.

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27. Friedrich ZA xlii (1932) 309 n. 1.
i. yip CTA 14:ii:83  
Goe. he shall bake  
Dr. that he may bake  

**Note:** Goetze makes no reference to the use of *yip* in CTA 14:iv:15, which is clearly Preterite. Note also example xii, infra.

ii. wi bd CTA 24:37f  
Goe. I shall praise  
Dr. (Nikkal) and Eb whom...  

**Note:** Driver admits a form *ybb*, 'that he might trill' (V B I:18) and 'they trill' (II Aq.vi:30) but derives it from *bd*, in other passages.

iii. wt thk CTA 18:iv:39  
Goe. she shall weep  
Dr. (Anat) wept  

**Note:** clearly a passage of narration

iv/v ymg CTA 19:iii:156 iv:163  
Goe. he shall go  
Dr. he proceeded  

**Note:** clearly a passage of narration

vi. tmg CTA 5:vi:28  
Goe. she shall go  
Dr. she arrived  

**Note:** reference should read I AB vi 28

vii wy CTA 6:1:49  
Goe. he shall answer  
Dr. and (Luhpan) answered  

viii wt c CTA 6:1:47  
Goe. she shall answer  
Dr. and (Athirat) answered  

ix. wt qyn CTA 19:iv:215  
Goe. thou shalt give me to drink  
Dr. and do thou drink (it)  

**Note:** The Jussive is the obvious interpretation here because it follows the Imperative qhn.

x. y b CTA 19:iv:219  
Goe. he shall drink  
Dr. (our god (!)) shall...drink  

**Note:** reading *in* for *ila.*
xi. ltvAt CTA 6:vi:43  
Goe. thou shalt drink  
Dr. thou verily drankest

xii. wnSt CTA 23:72  
Goe. Let us drink  
Dr. That we may drink

Note: according to Goetze, the Subjunctive form (as Driver's translation implies) of III-y verbs preserves the -y. (v.s.) cf. example i, supra.

xiii. iitt CTA 14:iv:201  
Goe. I shall....  
Dr. as surely as (the goddesses) exist

Note: although he makes no mention of it in his translation, Driver seems to have entertained an alternative possibility that this passage should be translated 'as surely as the goddesses are not angry' (v. CML Glossary s.v. atw.

xiv. ybn CTA 4:iv:62  
Goe. it shall be built  
Dr. (a house) shall be built

Note: Driver understands this as a conditional sentence: 'If she will make bricks, a house shall be built' and so the verb of the apodosis is not a Jussive.

xv. labw CTA 19:i:16  
Goe. I will keep him alive (?)  
Dr. I will surely revive him

Note: Driver specifically rejects Goetze's translation (v. CML p.59, fn.8) as well as the possibility of making the verb an unfulfilled past conditional tense. 'I would have.....'

xvi. tkl CTA 19:iv:202  
Goe. thou shalt annihilate  
Dr. do thou make an end

xvii. akly CTA 6:iv:24  
Goe. I will annihilate  
Dr. I shall make an end
Note: In the next line Dr. assumes a change of tense and translates *tkly* 'thou madest an end'. Goetze takes this word as a Subjunctive twice (op.cit. p.293), but Driver assumes that it is Preterite.

xvii. *tkly* CTA 6:ii:36  
Dr. verily (the Sparrows) made an end

Note: it is not clear why Goetze included this form in his list.

xix. *kypt* CTA 23:39  
Dr. surely (El) entices

Note: it is not clear why Goetze does not include this word as a Subjunctive. He assumes *k* is emphatic (op.cit. p.296), in which case he assumes it would be followed by the Apocopate.

xx. *wynt* CTA 17:ii:33 etc.  
Dr. he gave drink

Note: CML p.99, fn.7, '(that)they might build' The second *n* is restored in CTA 4:v:115.

xxi. *tbn(n)* CTA 4:v:115  
Dr. (hasten) the building

xxii *tbn* CTA 4:v:16  
Dr. they hastened to build

Note: GML p.99, fn.7, '(that)they might build' The second *n* is restored in CTA 4:v:115.

xxiii. *tmgyn* CTA 19:ii:89  
Dr. (the two servitors) proceeded

From these examples it is clear that Driver was unable to accept Goetze's basic idea (although it seemed a reasonable one to hold) that apocopated forms of the III-y verb were to be interpreted with Jussive significance. For the most part he has translated them as Preterites and therefore they appear to be freely interchangeable with the fully written forms. On a few occasions it is agreed that the verb has a Jussive idea, especially (ix), where the apocopated form follows an Imperative, but usually this is not the case.
Two years after the publication of Goetze's paper there appeared the first of Gordon's four great treatises on the Ugaritic language, his Ugaritic Grammar, and it is noticeable that he makes only a passing reference to Goetze's work and in describing the verb he says that it is 'the subject of debate' and refrains from translating yqtl forms in the past tense as Goetze had done. Gordon preferred the 'historical present'.

\[\text{e.g. tt}^0. \text{ btl. c}^\text{mt.}\]

'the Virgin Ḫanāt departs' (32)

Because of the change of tense in consecutive actions (either qtl... yqtl or yqtl... atl) he refers to the 'essential timelessness of these aspects' and he is clearly opposed to Goetze's suggestions that two performative tenses existed in Ugaritic, the one corresponding to the Akkadian Pretterite and the other to the Present-Future, and describes yqtl as a 'universal tense inasmuch as it may refer to the past as well as to the present or future.' (33)

He further disagrees with Goetze in choosing the name Jussive for the Apocopate form. He chooses several III- forms vocalised with -i as forms reflecting the pattern yaqtul and of the five he quotes (ympi, yypsi, yspi, ispi, tspi) the fifth he translates as a Jussive, 'may ybn', which he indicates has Jussive significance in I Aq. 118, 132, 'may he repair' but the same form is a Preterite in 11, 119 and 133, 'he repaired'. He argues that this is a reflection in Ugaritic of the situation in Hebrew, where

30. Published Rome, 1940.
31. He says that it is a 'handy collection of verbal forms' but makes no observations about Goetze's description of the tenses and moods, (p.47, footnote 1).
32. UG 8, 8.2
33. ibid
34. UG 8.7
the Jussive form of the verb may also have Preterite significance in the waw-consecutive construction. When discussing the III-y verb in particular he agrees with Goetze that the -y is preserved only when it is followed by a vowel. (35)

Goetze had not considered the use of the Infinitive in his study, but Gordon suggested that in III-y roots the preservation of the -y distinguishes the 'ordinary Perfect' tense from the 'absolute Infinitive'—though which form is which he cannot say. "There is still some doubt as to which is qata'ala and which is abs. inf. in $^3$ (Cnt:1:21) and $^3$ly (51:1:24, Krt 165). Both mean 'went up'. (36)

In fact he seems to prefer the identification of the short form as the Infinitive Absolute. (37) He lists several instances of yqtl forms of III-y verbs, separating those with the -y preserved from those without it and translates virtually all of them as Present tenses. (38)

As more Ugaritic texts were published after the war Gordon revised his work and in 1947 a new edition appeared entitled Ugaritic Handbook. (39) Very little has changed in his description of the previously discussed points of interest; he still translates a preformative tense as a historic present, (40) and he asserts the connection between the Jussive and the Past Tense. (41) He is still uncertain about whether $^3$ or $^3$ly, $^3$bk or $^3$bky is the Infinitive Absolute of their respective roots (42) and the only significant

35. UG 8.48 (p.65, last two lines)
36. ibid
37. v. UG 8.25
38. Despite his remarks about the Jussive having a connection with the past tense above all the short forms are translated as Present but one fully written form, iltynh, is treated as a Perfect (p.66, line 13).
39. Abbreviated UH
40. UH 9.1
41. ibid. 9.7
42. ibid. 9.48 (p.78 third paragraph).
change is in the statement about the -y of the III-y verbs being preserved only when a vowel follows. A newly discovered text had revealed the form 𐤋 resil:

𐤋 resil.lmrkblhm

'they mount their chariots'

which showed that even with a following vowel, the -y was not necessarily preserved.

It was eight years before this work was again revised (43) but still the overall description of the verb in Ugaritic changed little. It is perhaps significant that the sentence associating the Jussive with a verb in the Past tense has been omitted and no longer does Gordon write:

'As regards the past meaning be it observed that whereas in Hebrew the Jussive expresses the past with waw consecutive, the same occurs in Ugaritic even without the waw.' (44)

He is also more confident in this new edition of identifying the Infinitive Absolute with the shortened form of the III-y stem. He contrasts the use of 𐤋 resil, an Infinitive Absolute which comes directly before the subject, with 𐤋 resil, which he understands to be a Perfect, following the subject of the sentence. (45) He observes that in the clause ark.yd, 'the penis is long' (53.34) ark must be an Infinitive for the Perfect would properly be inflected with feminine -t. Similarly 𐤋 resilience rbt.qyrt.ym (49:i:25) 'when resil is the abs. inf. canā (rather than 3.m.sg. of qyl).’ Even so, he finds apparent uses of the Infinitive construction with the fully written -y forms so that his distinction is not at all a tidy one, e.g.:

2:27  wnpy.gr
51:vi:65  c.d.ilm.bty.ilm
128:ii:11  mgy.rpum

43. Ugaritic Manual (1955)
44. Ibid. p.58 line 5; cf. UH p.61 last three lines
45. Ibid. p.72 antepenultimate paragraph.
Between the publication of UG and UM two important monographs were published which fully discussed the problems of the Ugaritic verb. The first was a dissertation by Hammershaimb which appeared in 1941. Because of the War it seems not to have been known in Britain or America until several years later.\(^{46}\)

Hammershaimb clearly worked independently of Gordon but he seems to have been more strongly opposed to the arguments advanced by Goetze. His main dispute concerns the evidence for the postulated second preformative tense in Ugaritic and, after detailing all the examples cited by Goetze and using the negative evidence of In roots and In\(^2\) he comes to a completely different conclusion:

\[\text{'Das Resultat meiner Überprüfung von Gordon's Theorie von der besonderen Präsens-Futurumform ist also, dass ich nicht meine, dass er irgend einen positiven Beweis für das Vorkommen dieser Form erbracht hat.'}^{47}\]

He argues that the preformative conjugation in Ugaritic was really displaying all the aspects inherent in the Hebrew Imperfect and he chose to illustrate this wide meaning of the Hebrew Imperfect by quoting the use of the Imperfect in the Song of the Sea where it has a Present, (Ex. xv. 6-7) Future (9ff) and Past (12ff) significance. He comes to the conclusion that:

\[\text{'das Impf. in R.S. in seiner Anwendung...in Wirklichkeit vom Hebr. Impf., das alle dieselben Probleme umfasst, die wir in den R.S. -Texten finden, nicht sehr verschieden ist.'}^{48}\]


\(^{48}\) ibid.
Hammershaimb refers to the III-y roots to discuss the use of the Apocopated form in Ugaritic. He observes that the vowel of the ' of III-' forms can change, and so whereas a spelling like yqru almost certainly reflects the Indicative of the verb, ending in -'u, a form like yqra could well reflect the Apocopated form of the same verb; this would mean that the vowel indicated by the '-sign preceded the ' and the verbal form would end in -a'. But the real evidence for an Apocopated form of the verb came from the III-y spellings and he attempted to classify the different functions of the different forms. (49)

The first group he distinguished were those apocopated forms which had Jussive significance:

\[\text{I AN.i.28f. c}_\text{itr.crg.y} \text{soll c}_\text{itr.crg.hinaufsteigen} \text{he went up (50)}\]

\[\text{I D 156,163 ymg}^e \text{er soll gehen He proceeded}\]

\[\text{II B vii 47 yqra er soll rufen that he may summon}\]

\[\text{SS i iqra (51) I proclaim}\]

\[\text{SS 72 nSt lasst uns trinken that we may drink}\]

... There is no doubt that, as words, Hammershaimb's translation is straightforward but, as with Goetze, the attempt to assign a meaning to a given form out-of-context, and then to argue that that form always has that meaning, is open to the objection that it cannot be valid until a translation of the whole passage has been made. When this has been done by Driver it can be clearly shown

50. CML p.111 f. (=III B i 29)
51. Hammershaimb was careful to point out that this /a/ was not the final vowel following ' for that would make it a Subjunctive, 'was an dieselstellen keinen Sinn geben würde', (p.99)
that a completely different meaning for the inflection can also be given which, while not contradicting Hammershaimb, certainly limits the significance of his argument.

When he came to discuss what he felt to be the main use of the apocopated form, following a consecutive waw, he had to be careful to show that there was a distinction between the copulative waw and the consecutive waw. He assumed that there was, as in Hebrew, the possibility that either the full form or the short form could be used after the conjunction, but the choice of form changed the meaning of the conjunction. Given that it is difficult to be sure of the mood of a verb in Ugaritic because of its context, it is clearly even more difficult to be sure whether the conjunction means 'and' or 'and so'; but, because this difference clearly existed in Hebrew and could be identified through the pointing, it seemed a reasonable hypothesis to make for Ugaritic also. Hammershaimb concluded that the waw followed by the Apocopated form was a waw consecutivum. He is of the opinion:

'dass wir hier ein y haben, das dem w copulativum in Hebr. entspricht. In den Fällen wo y mit Apoc. steht, entspricht es dem konsekutivum y im Hebr.' (52)

The main difference between the Ugaritic waw and the Hebrew waw consecutive was that in Ugaritic it clearly did not change the tense, for he observed that the form w\textsuperscript{\textcircled{\texttt{t}}}\texttt{n} was followed by the form y\textsuperscript{\textcircled{\texttt{w}}}\texttt{y} in V B, E, 33; rather it distinguished a consecutive nuance.

He also believed that the III-y forms could indicate the use of the Subjunctive in Ugaritic. He believed, with Goetze, that the Subjunctive would be used in subordinate clauses; usually these were introduced with the particle k, and it was common to find the fully written forms of the verb in these clauses
He concluded that the forms written with -y were probably Subjunctive:

'Diese Formen sind aber vielleicht in Wirklichkeit Subjunctive, die ein auslautendes a gehabt haben, zum Unterschied von u des Indikativs.' (53)

But clearly there was no Ugaritic 'rule' that the verb in the subordinate clause must be in the Subjunctive for a number of instances could be seen where the shortened form of the verb was also used:

II B ii, 14, 27  kt'n
SS 39  kypt

'Möglicherweise ist der Subjunktiv vorzügliche in abhängigen Satze angewandt worden... in gewissen Fällen vielleicht um ein Streben oder eine Absicht zu bezeichnen, aber die näheren Regeln darüber sind schwer aufzustellen.' (54)

It could be clearly seen that there were no certainties about how the different forms of the III-y verb were used in Ugaritic. The only thing that seemed at all obvious to Hammershaimb was that the short form was used after all, the Prohibitive Particle, (55) and even that 'rule' was going to have to be broken. (56)

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53. p.101
54. p.102

55. as in 1k, 116.
56. see below, p.90, lines 1-3
Another important milestone in Ugaritic studies that must not be omitted from consideration is the large survey of Ugaritic and the Ras Shamrah excavations by R. de Langhe. In his discussion of the verb in Ugaritic he says:

"L'étude du système verbal à Ugarit est un travail ingrat...

on est souvent réduit à des conjectures basées sur l'analogie avec des autres langues sémitiques."

He cites the belief of Bauer and Goetze in the three tenses of Ugaritic and suggests that their speculations were confirmed by the work of Harris,

"mais accueillie avec scepticisme par Fr. Rosenthal et résolument combattue par H.L. Ginsberg."

He does not discuss the III-y verbs specifically but concentrates on the three different vocalizations reflected by the roots containing ' .

He shows that the three thematic vowels of the qatal-form in /-a/ , /-i/ and /-u/ may well have active (/ -a/) or passive (/ -i/ or / -u/ ) connotations by analogy with the other Semitic languages.

Following Ginsberg he says that Barth's Law seems to work for the qatal-form as can be shown from forms like amlk, atu :: igra, ilak and išlh .

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55b. Ibid. p. 311.

55c. Z.S. Harris, "Expressions of the Causative in Ugaritic", JAOS lviii (1938), pp.103-111.
But he is extremely reticent about confirming the ideas of Gordon about the three moods of Ugaritic. Gordon had supposed that *yaqtulu* existed beside *yaqtula* and *yaqtul*. He questions whether it can be proved that a vowel necessarily follows the three ' - signs; if it can not, then it is also impossible to decide whether a given III- form ends in a vowel or simply the glottal stop. All that he can be sure of is that the cohortative and the passive exist:

"À Ugarit ces nuances étaient sans doute également connues mais les formes qui les expriment ne se distinguent pas graphiquement des formes indicatives."

He draws attention also to the two energetic forms, the Imperative, the Infinitive Absolute and the Infinitive Construct, and the Participle. For the III-y verbs, however, he is content to refer to the studies that had previously been published and that have been previously described:

"Sur ces derniers les verbes faibles on trouve quelques notes dans la grammaire de M. Gordon et une discussion très détaillé notamment en ce qui concerne les verbes comportant un aleph, un waw ou un yod, dans l'ouvrage de M. Hammershaimb."
The second grammatical investigation was a monograph by Aistleither which was published in 1954 (56) although the manuscript had been completed shortly after the appearance of UH (57). He clearly sympathises with the way Goetze had resolved the problems of the tenses of the Ugaritic verb:

Das präformative Zeitwort übt sehr verschiedene Funktionen aus: es ist daher nicht überraschend wenn H. Bauer und andere, so Goetze...geneigt waren, nach akkadischem Vorbild auch im Ugaritischen neben einem präformativen Präteritum ein präformatives Präsens anzunehmen.

But in his analysis of the forms he refrains from using Goetze's terminology. He prefers to speak of the

- tempus historicum (or narrativum)  
- tempus praesens-futurum
- modus jussivus

But ultimately, using much the same evidence as Hammershaimb (57), from the forms of the I-n verb and lqh, he rejects the idea of there being a second performative tense at Ugaritic:

Andererseits muss festgestellt werden, dass sich das pfu. nicht durch die Givokalität des Stammes von den beiden anderen Tempora abhebt. (58)

He also disregards the possibility raised by Goetze of there being a Subjunctive:

Spuren eines Subjunktivs (mit g-Endung) sind nicht vorhanden. (59)

56. Untersuchungen zur Grammatik des Ugaritischen
57. V. p.2, 3.
58. p.68, parag. 114b.
59. p.76.
His discussion of the short and long forms of the III-y verbs is not as detailed as Hammershaimb's. The discussion of the meaning of the particular words in their context was clearly going to be an important feature of his Wörterbuch for which these grammatical notes were an appendix (60) but because he was using more texts than available to Hammershaimb he included in his survey a certain amount of statistical information. He compiled a table of all the forms of III-y roots attested and from some 88 forms he observed that 44 were written with the final -y and 44 were written without it. (61) Clearly this table has limited value because it does not show the ratios of full forms to short forms for a particular root nor does it list every occurrence of a particular form - and many roots occur more than once - but in this table Aistleitner was able to indicate which of the verbs had Preterite meaning (tpn) which had Imperfect (pfu) and Jussive (ju) meaning. What clearly emerged from his survey was that:

'alle drei Tempora in jeder Kolumne vertreten sind.' (62)

60. Op. cit. p. 3
62. Ibid.
The difficulty was to try to explain the difference between the differently spelled forms. Although he was unable to explain every one he pointed out one or two solutions.

"die Formen t<sup>3</sup>thwy im du.2.m. und t<sup>3</sup>ny im pl.2.m. sind nicht als freie Formen aufzufassen, da sie nach dem y einen langen Vokal (ä bzw. ü) als andung hatten." (63)

He observed that the short forms and the long forms could have Preterite as well as Present-Future meaning and so because they could not with certainty be translated as Jussives, and because he did not admit the possibility of the Subjunctive in Ugaritic, it was clear that it was impossible to tell from the spelling of these forms exactly what nuance to give to them in translation.

The latest edition of Gordon's work was published in 1965 and in this book the section on the verb has been considerably revised. After the publication of UM an article had been published in which an attempt to revive Goetze's theory of a second preformative tense had been made. This article argued not merely from a re-interpretation of the Ugaritic evidence but from the spelling of Hebrew at Qumran. Forms of the Imperfect had been noted there with a waw between \( C_1 \) and \( C_2 \) like '\( j^g j^q w^s \)'. Clearly, whatever the vocalization of this form, the link between the language of Qumran and the language of Ugarit is a tenuous one. But Gordon argued against interpreting this kind of spelling as evidence for a \( ^g y^q a^t^7 \) tense even at Qumran, he preferred to understand the waw as a mark of the vowel /\( \delta \)/ which separated \( C_1 \) and \( C_2 \) because of the additional pronominal suffix on all the forms in which it is attested. The question of the existence of \( ^g y^q a^t^7 \) in Ugaritic had not been so fully discussed by Gordon in his previous work but here his opposition to it is so strong that he discusses it in one of the first paragraphs of the description of the Ugaritic Verb.

He is also more reticent to accept the second preformative tense because there are several instances of the \( y^q a^t^7 \) being used with Future significance in the administrative literature which had been published in PHU II, where a corresponding preference is also shown for the suffixed conjugation to indicate the past. It is however possible that this is a use of the Infinitive Absolute to indicate the past since all the forms quoted are in the 3.s.m. form.

64. Ugaritic Textbook
65. R. Meyer in Von Ugarit nach Qumran (1958)
66. UT 9, 2
67. UT 9.3.
without consonantal inflection. Unfortunately only one of the two examples of the Prefixed conjugation he chooses (tknn) is a certain future; the other follows $d$ and may well be a Future Perfect. tknn itself is a reduplicated form from a hollow root which could be explained as a form with doubled middle radical like $\text{vagattal}$, but he presumably had other instances in mind which he did not quote. Clearly he still feels that the Ugaritic preformative tense is very much the same as the Hebrew Imperfect for he still translates almost all of them as 'historical presents,' (68) and nowhere does he say, as Goetze had, that, even in the Mythological texts, the main verb of past narration is the $\text{yqtl}$.

He is quite right to say that to prove the existence of $\text{vagattal}$ in Ugaritic a form *yqh is still needed, but it is not absolutely accurate to say that yqh is regularly used to express the future in the administrative literature. Certainly it does occur as documented by Gordon but in all the passages he quotes it occurs after the prohibitive particle $\text{1}$, in the prohibition clauses at the end of contracts. Really the verbal form here is more likely to have Jussive than simply Future significance. (69) Gordon seems to have moved further away from the idea of linking the meanings of $\text{yqtl}$ and $\text{qtl}$ as both capable of past meaning, and even in a passage previously quoted to illustrate the sequence $\text{yqtl}...\text{qtl}$ the second verb is now alternatively parsed as an Infinitive Absolute. (70)

Another completely new paragraph in UT is the one discussing the $\text{waw}$-consecutive in Ugaritic. (71) Hammershaimb had certainly

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68. In UT he does admit the possibility of preferring a preterite translation for the verbs in UT 127.20 (v. p.68 footnote 2) which was not mentioned before (v. UM p.54 footnote 1).

69. UT 9.2.

70. UT p.68, note 2, op. UM p.54: note 2.

71. UT 9.5.
felt that it could be identified, basing his conclusions on the different forms of the III-y verbs with preceding w. But Gordon, who had not previously discussed this question, mentions no forms of these verbs. He says that the waw-consecutive is a feature of prose rather than poetry; he does not mention Hammershaimb's work, presumably considering that it was too outdated.

The only other new paragraph in UT, chapter 9 is the one concerning the Internal Passive. This question had been referred to before in his previous work and that same older paragraph reappears in UT unaltered. In the new paragraph Gordon suggests that the Internal Passive could be used in all the verbal themes. Again his evidence comes from a newly discovered PHU II text in which the form ytn may be a 3.s.m. Passive G. Gordon admits an alternative parsing of the form as a 3.p.m. Active G (the subject would be undefined and so it would be a use of the Impersonal Passive Construction) and goes on, despite the slenderness of the Ugaritic evidence, to suggest that the passive Qal was also much more widespread in Biblical Hebrew than the Massoretes allowed and he advocates repointing forms like רַעְנִי as רַעְנָא (76)

The absence of any discussion of the Subjunctive in Ugaritic is conspicuous. Although he speaks of Moods all the forms cited refer to forms of the verb with an energetic affix and the paragraph has not been changed at all from what it was in UM. In the meanwhile Aistleitner had discussed the question and concluded that there was no Subjunctive in Ugaritic; Gordon's silence suggests his agreement.

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72. v. UT §.9.5
73. UT §.9.13.
74. UM p.27.
75. UT§9.31.
76. In UT p.73, last line is supposed to be a misprint for.
77. UT§9.12.
When he comes to discuss the forms of the III-y verb in UT, Gordon is able to include several more examples than he could in UM. He now included Ṗdy (which is usually a Personal Name but had been understood by Virolleaud in the editio princeps of UT 1006.2, as a verb) and Ṗlt (from the mythological fragment 1001.9) as 3.m.s. and 3.f.s. forms of qtl, and he also includes a form Ṡdy which Virolleaud had taken as a noun, 'incrustation' but which Gordon takes as a 3.f.p. Passive, 'they have been plated (ṣupiya), (78) The PHU II texts had revealed another example of an Infinitive of a III-y root spelled with the final -y (mgy in mgy.ḥyw, UT 1002.42) although Gordon still held that usually the Infinitive was spelled without the -y (79). The same spelling variation can still be seen in the Infinitive Construct also. He introduces an additional example of the normal short spelling (wkmg.ilm, 'and when the gods arrive') and one with the long spelling also Ṗbl. (80) 'and when he goes up') from the PHU II texts. He included no new examples of the yqtl of III-y verbs but was able more clearly to identify two words as being derived from III-y roots.

a. He changed the translation of

\[\text{cnt:ii:24}\]
\[\text{wtḍy cnt, tggd.kbdh.ḥṣq}\]
\[\text{ymlu,ḥbh.ḥmḥt. kbd.cnt,ṭḥt}\]

And Anät beholds,

She swells her liver with laughter

Her heart is filled with joy

For in Anät's hands is victory'

\[\text{cp. 'And cAnät beholds,}\]

Her liver is elated

Her heart is filled with laughter(80)

Anät's liver exults

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78. UT 9.52, paragraph 1.
79. See above
80. UT p.89, first paragraph, cp. UM p.73, first paragraph.
The change in translation arises from a reconsideration of the parallel structure of the verse and also from a re-interpretation of the noun tšyr because of the occurrence of a verbal form tšy in UT 1001.5; wšptk.ltšy which had baffled Virolleaud.\(^{(81)}\) Gordon supposes that it comes from a root wšy\(^{(82)}\) which also lies behind the Hebrew word, P'šštk. He translates the verb as 'suppress' and assumes that in the Anat passage the noun corresponding to the Hebrew word is used. Previously the word had been explained as a Hapax Legomenon from ššw or tšy\(^{(83)}\).

The other root to receive special treatment is pšy. In UT Gordon had hesitated to identify the root of the word pšy 'see!'. He had listed there other words from the same root, pšt, vphnh and tpo(n) but he had considered the word pšy, which occurs in UT 118.12 as a separate root\(^{(84)}\). Since it was now clear that UT 118 was a translation into Ugaritic of an Akkadian document, and the Akkadian original was now published in PRU.\(^{(85)}\) pšy could be seen to be the translation of itamarma, and so was quite obviously also the root of the other words meaning 'see'. He accordingly now parsed it as the 3.s.m. qtl of the root pšy.

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\(^{(81)}\) UT p.89, first paragraph, op. UM p.73, first paragraph

\(^{(82)}\) UT 19.812

\(^{(83)}\) UM 20.1827 and 1980

\(^{(84)}\) UM 20.1528, cf. 20.1526

\(^{(85)}\) R.S. 17.127 t.wq. and R.S. 17.390 (see R.S. 17.809 ff. 40f.)
Gordon's work is the fullest description of the Ugaritic language and it has been a basic source of reference ever since its publication. The glossary in it includes the results of his etymological work and it is quoted in preference to the outdated translations of *Ugaritic Literature* (1948) to show Gordon's understanding of a particular passage. In many cases his Glossary differs significantly from Aistleitner's *WUS* and generally there is not as much reference to the other Semitic languages as Aistleitner and Driver make, and therefore their translations must also be referred to. *WUS*, which was also like *UT* published in 1965, remains the only Ugaritic dictionary.

A less well known work, which also appeared in 1965, was a concise description of Ugaritic written by Segert. It includes several quotations from the Ugaritic texts but is valuable primarily for its grammatical material. There is no glossary in it. It appeared only in Russian but the Russian is apparently the translation of a German manuscript prepared by Segert. In describing the Ugaritic tenses he, like Gordon, concludes that there are just two, but he distinguishes four moods distinct from the Indicative. In section 7.2, he states:

The Ugaritic finite verb has the following categories:

1) person: 1st, 2nd and 3rd.
2) number: singular, dual and plural.
3) grammatical gender, the forms of the masculine and feminine gender being distinguished in the 2nd and 3rd persons.
4) so-called tenses, rather, properly speaking, aspects of the verb: the affix conjugation qatala, corresponding to the West Semitic perfect, and the prefix conjugation jaqtulu, which corresponds approximately to the West Semitic imperfect.

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87. The frontispiece contains the original title *Die ugaritische Sprache...*
5) moods: in addition to the indicative mood there are the jussive (probably also the subjunctive mood), the "energetic" mood in -n and the imperative (without prefixes);

6) distinguishing of verbs of action and verbs of state by means of a particular vowel between the second and third root consonants;

7) voices: (a) active, (b) passive (formed by changing the vowels within the root or by means of the prefix n-), (c) reflexive (formed by means of prefixed or unfixed i);

8) verbal themes (to express kinds of action): the basic theme, the intensive theme (with gemination of the middle radical), the causative theme with prefix 个月-

After covering the question of the thematic vowel of the Perfect and Imperfect (7.3 - 7.10) and the evidence for the Internal Passive (7.11 - 7.15) he uses much the same evidence and reaches much the same conclusions as Gordon - he describes the verbal themes (7.16 - 7.32). After this he considers the question of the two preformative tenses: 7.31 - 7.32

The verb-forms which have survived do not enable us to state definitely whether there was one prefix conjugation in Ugaritic or whether there existed two kinds of such a conjugation. In Hebrew, Phoenician, Aramaic and Arabic the verbal system displays only one kind of prefix conjugation, traditionally called the imperfect. On the other hand, Akkadian also, in which there are two prefix conjugations, is enlisted to elucidate and explain the Ugaritic prefix verb-forms; they are the so-called preterite of the type iprus (in form it corresponds to the West Semitic imperfect jaqtul-) and the so-called present of the ipa(r)as. [The latter form in Ethiopic is the usual indicative jeqtel, in contrast to which stands the subjunctive mood jeqtel (in form this is related to the type iprus or jaqtul)]
The fact that in the prefix conjugation of the type jaqtul-some verbs with the characteristic vowel between the second and third radical consonant have the form jiqtal- cannot serve as proof in favour of the existence of the type jaqatal. The forms which occur in texts published up till now are to be assigned wholly to the type jaqtul-. The forms of a verb with as initial consonant which are used to confirm the existence of the type jaqatal (as in the model "iatl [ia'atalu]" can be explained as belonging to the intensive theme or to the reflexive form with n-. Thus it must be acknowledged that in Ugaritic there existed only one prefix conjugation, namely jaqtul-.

The forms of prefixes and suffixes is discussed from 7.33 - 7.42 but Segert refrains from vocalizing the dual ending -ny because of the lack of available comparative material. When discussing the moods he clearly differentiates between the Indicative, illustrated by ygu (yišša'u) 'he raises' and the Jussive yibr (yatbur) 'let him break'.

With verbs having as third consonant, endings are revealed which show the different moods. A verb of the indicative mood in the prefix-conjugation has the ending -u (as in Arabic), cf. jgu [jišša'y] (< *jinša'u) (Krt:99) 'he raises'.

The jussive jaqtul expresses a wish: e.g. jibr [jatbur] (1 Aq: 149) 'let him break'. The jussive with the particle al [al] serves to express a negative command or prohibition, since the imperative cannot be negatived: e.g. al tbrm (125:31) 'do not say! '; al tps (51:vi:8) 'do not place'; cf. also al jdbkm (51:viii:17) 'may he not give you'.

7.43
Regarding the Subjunctive he says:

7.45

It is still not established whether forms with -a at the end should be reckoned as proof of the existence of a special form which corresponds to the Arabic subjunctive mood iaqtala. The form iqra (52:1) 'I shall call' perhaps corresponds to the Hebrew cohortative ('iqrs'a) of the strengthened ending iqran (52:53); but possibly it is the jussive [iqra]. In the form iqra (52:vi:47) 'let him call', which depends on ilak 'I wish to send' and forms a parallel to the word istim 'let him hide him', it is possible to see a subjunctive mood. But, on the other hand, in the form wjmza (75:1:37) 'and he reaches' it is impossible to see either a phonetic simplification [wa-jimza] ( < 'jimza'u) or a jussive [jmza]. All -n forms he takes as inflections of the Energic mood (7.46 - 7.47) showing that the -n sometimes includes a pronominal suffix and at other times is simply energetic. He notes that the Imperative mood is inflected like the Jussive and, as in Hebrew, prohibitions are expressed by al with the Jussive (7.48 - 7.49)

When describing the functions of the conjugations and moods he observes three uses of the affix conjugation to indicate:

a. an action which has been performed before the present time,
   e.g. nsa 'he raised' (7.51)

b. a state which continues into the present time
   e.g. mla 'he is filled' (7.52)

c. a wish...thought of as already fulfilled
   e.g. hwt 'may you live' (7.53)

He shows that the preformative expresses:

a. future action (7.54)

b. present time (7.55)

c. past action (7.56)
He says that (c) is the most frequent usage and that this usage would naturally be an example of the Indicative mood, although forms of III-y verb suggested that the Jussive may be used.

7.57 - 7.58

The prefix conjugation, when used in narrative, as a rule has the form of the indicative mood; in those cases where there is no special ending, the indicator -u is displayed; but forms from verbs with ₁ or ₂ as third radical consonant are attested, in which the third radical is absent, which may point to an apocopated form of the type jaqtul; e.g. jbk [jabkā] (1 Aq: 176) 'he wept'. (It is also possible that here elision of the third radical, occasioned by phonetic causes, took place, or that it coalesced with the preceding vowel to form a diphthong, which subsequently underwent contraction and was not therefore expressed in writing - *iabkīi(u) > iabkā).

The jussive jaqtul can indicate an action which was completed in the past, either with the conjunction ₁- or without it: e.g. ṣpnk...i₂ (49:1:28-39) 'then...he went up'; òd šb₂.t. Emt jbk (1 Aq. 176-177) 'he wept up to the seventh year'; specially after w₃h [wa-ta₂ at(i)] (51:iv:40) 'and she answered' and w₃h (ib. line 58) 'and he answered', etc; cf. also əjmza (75:1:37) 'and he reached'.

He disagrees with Gordon about the alleged waw-consecutive in Ugaritic although he does discuss one possible case of a consecutive perfect following an Imperative:

7.59 - 7.60)

There are a number of cases when the affix conjugation, the prefix conjugation and the affix conjugation are used consecutively (e.g. 51:III:23-26; 51:VIII:21-22), the forms of the prefix conjugation being joined to one another partly asyndetically and partly with the conjunction ₁- (cf. on the other hand, the sequence:
prefix conjugation - affix conjugation in 51:IV:8-10). It is however, impossible to produce one reliable instance which could definitely support the existence in Ugaritic of a "conversion" of an imperfect into a perfect after the conjunction מ, corresponding to the Hebrew consecutive imperfect.

Rather is it possible to adduce facts bearing on the existence of a form of the affix conjugation with מ-, following an imperative and thus, possibly, corresponding to the Hebrew consecutive perfect: ֵלְמָתָה מִן וַאֲהֵמָת (67:1:24-25) 'eat and drink'.

His conclusions about the verb as such are summarised in 7.61.

7.61.

The use of the verbal conjugations in Ugaritic poetry is apparently just as free as the substitution of the perfect for the imperfect and vice versa in Hebrew poetry (cf. Exodus 15; Deuteronomy 32). In the meantime it is necessary to limit oneself to the working hypothesis that the Ugaritic affix conjugation corresponds to the perfect in the North Semitic languages (i.e. Hebrew, Phoenician, Aramaic) and in Arabic, while the verb-forms which have prefixes are similar to the imperfect in the North Semitic languages and in North Arabian.

Both conjugations may also be considered as subjective aspects, of which the affix conjugation denotes action or state, and the prefix conjugation describes the course of an action. Whence the affix conjugation is used to express completed action and the prefix conjugation is used to express action not specifically limited in any way. Therefore the prefix conjugation, as well as describing processes which happened in the past, is also a means of expressing action which occurs in the present and which is projected into the future; the affix conjugation is orientated more towards past time. The use of stative verbs in Ugaritic also points to the closest connections.
in the first instance with the other North West Semitic languages - Hebrew, Phoenician and Aramaic - and then with Arabic.

Regarding verbal nouns he distinguishes the Infinitive Construct from the Infinitive Absolute (7.62-7.66) and the Participles which are inflected like Adjectives (7.67-7.71); pronominal suffixes, with or without -n may be affixed to them (7.72 - 7.73).

The rest of the chapter is taken up with the forms of the weak verb, I-n (7.76-7.78), I-’ (7.79), I-w/y (7.80-7.83), II-w/y (7.84-7.87), Reduplicated (7.88-7.89), III-w/y (7.90-7.98). The last of these sections will be quoted in full:

7.90 - 7.98.

7.90 With verbs with w or j as third radical, the latter are differentiated, at any rate in part. So for example, in the affix form atwt [’atatwa] 51:IV:32) 'she game', cf. also the jussive tdu [tadaw] (1 AQ: 134) from *tad’uy 'thou should'st fly'. But in those cases where the weak consonants w and j combine with the preceding vowels which are not indicated in writing, and for long vowels, due to the contraction of diphthongs, the type with j gains the upper hand over the type with w.

7.91 If a consonant follows immediately after the third radical, then the diphthong so formed is monophthongised and is not indicated in the writing. Examples of the affix conjugation: hat [banatsa] *banaiti (51:VI:36) 'I built'; gazm [gazatum] (51:III:31) 'you asked'; 8ti [satiti] *satiiti (51:III:14) 'I drank'.

7.92 In forms in which a vowel follows the third radical j is preserved, e.g. in the affix conjugation - 9jI [calaja] (Krt.165); 8ti [satiija] (51:VI:55) 'they drank' in the prefix
conjugation - 竟是 [jimçaj] (Krt:210) 'he reaches'; 会 [tañtija] (51:VI:58) 'they drink'.

7.93 In writing, however, forms are encountered without i, especially after the conjunction w-: e.g. 你 (49:1:29) 'they go up'; け (76:III:30) 'and she goes up'; 愛 (61:1:10) 'she drinks'; more often け (51:VI:40) etc. 'and she answers'. Either phonetic simplification has taken place: け. Examples: from け - at (Krt:73) 'rise'.

7.94 The infinitive construct: く [ba-bak] *bakji (Krt:60) 'in weeping'; with い: 会 at [ji] (51:III:30) 'she who creates'; fem. plur. - と (1 Aq:18) 'those who weep'.

7.95 The intensive forms for the most part have ー: e.g. き at [takall] (67:I:2) 'tho destroyed'; participles - き at [makall] (1 Aq:202) 'destroying'; but て (1 Aq:15) (2 Aq:VI:32); ーて at [la-ahawn] 'I shall allow (not allow) to live'; nder 'wander'; と (76:II:17); ど (51:VI:32) 'go away'.

7.96 Censative theme: さ-no [sa[gij (2 Aq:V:19), apparently the infinitive absolute as a command to a woman: 'cause to drink'.

7.97 Verbs with two weak radical consonants are also attested: e.g. は at [b] (125:23), probably は at [jahw] 'he will live'; intensive theme: は at [paww] (1 Aq:15, 2 Aq:VI:32); ート at [la-ahawn] 'I shall allow (not allow) to live'; nder 'wander'; た (76:II:17); ど (51:VI:32) 'go away'.

7.98 In view of the absence of reliable analogies from the related languages the root of the verb "look", "see" has not yet been finally established: perhaps は at (128:III:28) 'see'; は at (125:53) 'she looks' と (49:V:12) 'I saw'.

Although he follows Gordon's outline description, Segert differs from Gordon on a number of important points. He accepts the idea of a Subjunctive (rejected by Aistleitner and Gordon) but rejects the way-consecutive (suggested by Hammershaimb and Gordon). He has clearly juxtaposed some of the III-y verbal forms to show that although normally when phonetic contraction has taken place the -y is no longer written, so that *satiti is written ëtt, 'I have drunk' there are alternative spellings of the Infinitive, like bbk and l$btr$ which seem to defy explanation. Because of the natural rule that when y is written it is followed by a vowel he is obliged to vocalise the two forms differentially (bäbaki and laŋatvi) but it is hoped to show in the following analysis that these different writings may reflect a variant spelling tradition in Ugaritic, in which one and the same verbal form can be spelled differently.
II

The Verbal Forms

In Ugaritic there seem to be over fifty\(^{(1)}\) verbal roots ending with one of the semi-vowels /w/ or /y/. Since several of the verbal forms may be written with or without the final radical of the verb the question is raised whether the different spellings reflect different meanings or whether the short forms and the full forms are free variants. Table I contains a list of the most important verbs and their meaning so far as they are known.

Because of the essentially consonantal nature of the Ugaritic script there is some ambiguity in the conjugation of the strong verb. The most frequent forms of the suffixed conjugation are qtl and qtlt. Both these forms are ambiguous out of context, for the subject of qtl may be 3.s.m. or 3.p.c. and that of qtlt 1.s.c., 2.s.c. or 3.s.f. The only other attested form is qtltm (2.p.m.) and in this form person, number and gender are defined. It is assumed that *qtln and *qtltm were used as l.s.c. and 2.p.f. forms respectively.\(^{(2)}\)

qtlt may also represent the masculine singular participle with a corresponding form qtlt when the verb is one in the basic theme. Other participles follow the pattern mqtlt, mqtlt, mqtltm and mqtlt but participial forms are incidental to this investigation.

In the prefixed conjugation the dominant forms are yqtl and tqtl. These forms also are ambiguous for the subject of yqtl may be 3.s.m. or 3.p.m. and that of tqtl 2.s.m., 3.s.f., 2.p.m. or 2.p.m.\(^{(3)}\)

There is a form totln (in which the /n/ is not the energetic morpheme)

---

1. The list has been assembled by collecting the verbs in /-y/ from the Glossaries of WUS, CML and UT.

2. qtltm is actually attested once in UT 1002.42 in the form qrltn. Virolleaud did not draw attention to the fact that this was the first evidence for the form but it is noted (without a reference) in UT 9.8, footnote 4.

3. Likewise the form may be explained as a 3.f.s. (collective) with plural subject. See 1Co 2, 14v.
and with this form are associated 2.s.f., 2.p.c. and 3.p.f. subjects. Because 3.p.m. subjects may be construed with yqtl and tqtl forms, and because 2.p.m. subjects may be construed with tqtl and tqtln forms, it is not surprising that fragmentary passages are prone to misinterpretation. In the other two forms of the prefixed conjugation, qtl and nqtl (1.s.c. and 1.p.c. respectively), person and number are both defined.

A morpheme /n/ or /nn/ which is usually called 'energic' may be suffixed to yqtl and tqtl. (1) A morpheme /m/ which is usually called 'emphatic' may be suffixed to qtl.

There are rare occurrences of dual forms which will be considered here only incidentally. Sometimes they are written exactly as the plural forms but they were almost certainly pronounced differently. The forms attested are -

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3.m.</td>
<td>qtl</td>
<td>{yqtl(n)} (2)</td>
</tr>
<tr>
<td>3.f.</td>
<td>qtln</td>
<td>{tqtl(n)} (2)</td>
</tr>
<tr>
<td>2.m.</td>
<td>qtltn</td>
<td>tqtl(n) (2)</td>
</tr>
<tr>
<td>2.f.</td>
<td>qtltny</td>
<td>tqtl(n) (2)</td>
</tr>
</tbody>
</table>

The conjugation of the III-weak verb is a little more complicated than that of the strong verb. While all the ambiguities inherent in the spelling of the strong verb are still found in the III-y 'verb there are two separate series of forms for the pre-fixed conjugations. In the one series the final radical is written; in the other it is not. Generally both long and short forms are found in equal distribution though some verbs show preferences for one form or the other. The forms of the verb that have so far been attested are summarised in Table II. They are arranged alphabetically and hkw, 'weep' is used to exemplify the paradigm of the III-weak verb.

1. UT §11.
2. Gordon distinguishes these /-n/ forms as indicative rather than subjunctive or passive (UT p.154).
TABLE I

List of Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'dy</td>
<td>hry</td>
</tr>
<tr>
<td>'ky</td>
<td>wly</td>
</tr>
<tr>
<td>'ný A</td>
<td>wly</td>
</tr>
<tr>
<td>'ný B</td>
<td>wpý</td>
</tr>
<tr>
<td>'py</td>
<td>wqý</td>
</tr>
<tr>
<td>'tw</td>
<td>wry</td>
</tr>
<tr>
<td>'iw</td>
<td>xgw</td>
</tr>
<tr>
<td>bky</td>
<td>bdy</td>
</tr>
<tr>
<td>bny</td>
<td>hwy</td>
</tr>
<tr>
<td>bmw</td>
<td>stfýw</td>
</tr>
<tr>
<td>bgy</td>
<td>hky</td>
</tr>
<tr>
<td>glý</td>
<td>hny</td>
</tr>
<tr>
<td>d'ý</td>
<td>hppw</td>
</tr>
<tr>
<td>dwy</td>
<td>bppy</td>
</tr>
<tr>
<td>dry A</td>
<td>hdy</td>
</tr>
<tr>
<td>dry B</td>
<td>hdy</td>
</tr>
<tr>
<td>hgw</td>
<td>液压</td>
</tr>
<tr>
<td>hdy</td>
<td>液压</td>
</tr>
<tr>
<td>hwy</td>
<td>液压</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>kwy</th>
<th>p'y</th>
</tr>
</thead>
<tbody>
<tr>
<td>kyy read</td>
<td>phy see</td>
</tr>
<tr>
<td>kly end</td>
<td>pty test</td>
</tr>
<tr>
<td>kay cover</td>
<td>gly imprecate</td>
</tr>
<tr>
<td>l'y be victorious</td>
<td>gpy overlay</td>
</tr>
<tr>
<td>mgy arrive</td>
<td>qwy serve</td>
</tr>
<tr>
<td>ngh shine(1)</td>
<td>qny purchase</td>
</tr>
<tr>
<td>ngw escape</td>
<td>qry meet</td>
</tr>
<tr>
<td>ndy expel</td>
<td>s'y flow</td>
</tr>
<tr>
<td>nky harm</td>
<td>mlw rest</td>
</tr>
<tr>
<td>nay be distant</td>
<td>mnw hasten</td>
</tr>
<tr>
<td>npy</td>
<td>by drink</td>
</tr>
<tr>
<td>ngy sacrifice</td>
<td>brh hurl(1)</td>
</tr>
<tr>
<td>'ly ascend</td>
<td>sty drink</td>
</tr>
<tr>
<td>'ny answer</td>
<td>tky be present</td>
</tr>
<tr>
<td>g'ny entreat</td>
<td>jwy resemble</td>
</tr>
<tr>
<td>gly droop</td>
<td>t'y present</td>
</tr>
<tr>
<td>t'ny</td>
<td>try repeat</td>
</tr>
</tbody>
</table>

1. Two examples of III-h verbs are included, which are the only two so far attested. They are not developed forms from III-y roots.
TABLE II
Forms of the Verb

<table>
<thead>
<tr>
<th>STRONG VERB</th>
<th>III-WEAK VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Long form</td>
</tr>
<tr>
<td>qtl</td>
<td>bky</td>
</tr>
<tr>
<td>qtlm</td>
<td>bkym</td>
</tr>
<tr>
<td>*qtltn</td>
<td>*bkyn</td>
</tr>
<tr>
<td>qtltn</td>
<td>bkyt</td>
</tr>
<tr>
<td>*qtltn</td>
<td>*bkytn</td>
</tr>
<tr>
<td>'qtl</td>
<td>'bky</td>
</tr>
<tr>
<td>yqtl</td>
<td>ybkky</td>
</tr>
<tr>
<td>yqtltn</td>
<td>ybkyn</td>
</tr>
<tr>
<td>nqtl</td>
<td>nbky</td>
</tr>
<tr>
<td>tqtl</td>
<td>tbky</td>
</tr>
<tr>
<td>tqtltn</td>
<td>tbkyn</td>
</tr>
</tbody>
</table>
In deciding the tense of a verb three common terms are used in a special way. A 'Perfect' tense means the suffixed conjugation of which the meaning would correspond to that of the Hebrew Perfect. An 'Imperfect' tense similarly means an example of the prefixed conjugation of which the meaning could satisfactorily be rendered into Hebrew with the Imperfect tense. The term 'Preterite' is used to indicate the other basic meaning of the prefixed conjugation which corresponds to the Akkadian Preterite. Although it is more correct not to speak of the verbal forms in Semitic as tenses, and although the 'Imperfect' and 'Preterite' may in reality have been different functions of the same form, it seemed more expedient to use common words loosely than to innovate unnecessarily.

The analysis of the individual verbs has inevitably encountered several cruces interpretationis. Some of these could not have been omitted because the tense of the verb was of prime importance and others seemed too interesting to leave aside. Often the investigation of a problem in one passage has raised other problems elsewhere. The question of the detailed interpretation of many an Ugaritic passage must often be left open and many of the discussions below have admittedly been left on a superficial level lest the main aim of the investigation become a subordinate one.

1. CGSL 16.28.
The verb *dy occurs in one passage:

UT 1010:19,20

wl.°sm,tspr,nr(?)m.al.tud,
ad.at.lhm,ttm.ksp

There appear to be two different forms of the verb:

al.tud 2.s.m. Jussive after al;
ad.at 2.s.m. Imperative with emphasizing pronoun
or Infinitive Absolute with a conjugating
pronoun. (1)

Gordon(2) actually considers the whole expression to be one verbal form al.tudad.at. He says it is a reduplicated verb and he translates:

'Do not exceed (a price of) 60 (shekels) of silver for them'.

No etymology has been suggested for the word but because of its
association with ksp it seems likely that some verb of paying would be
appropriate. He seems to have rejected the suggestion of Virolleaud that
it was cognate with Arabic *dy, 'perform', 'accomplish', 'pay' (v.Lane
p.38a f.).(3)

There is a Hebrew word ḫr(4) which basically seems to mean a
'branch of wood'. It occurs in the phrase ḫhvจำ, 'the ends of the
branches' but it seems unlikely to have any connexion with the Ugaritic
word. It is assumed that these verbal forms come from a III-weak root
and are to be parsed as indicated above.

1. v.J. Friedrich, Phönizisch Punische Grammatik (1951) para.267,
286n.1.
2. UT 19.73
3. PRU II p.205, where the word is listed in the Glossary.
4. BDB s.v.; KB s.v. gives Holzscheit, of which 'log' is an
inadequate translation. It means log only because of the
collocation with snb.
A verb *k*y is listed by Aistleitner (1) to explain the sentence

UT 138:6
iky.lht, spr. dlikt
'I do not have (lit. 'I am without') a letter-tablet (2)
which you have sent.'

He supposes that the verb is cognate with an Akkadian word *aku*, 'be lacking' and he appears to be citing the word listed in M4 p.33 (3) as *aku*, 'weak'. But this word is not used as a verb in Akkadian. (4) As a noun it is now usually translated 'cripple' and may well be a Sumerian loan-word. (5) This word may well explain the meaning of the personal name *bn.aky* in UT 1047:13 (6) (the -y form being diminutive or caritative) but it can hardly be used as a cognate of an Ugaritic word meaning the verb 'lack' as Aistleitner suggests (in German, 'mangeln').

1. WUS p.16, item 173.
2. spr could also be in apposition to lht.
3. The *aku* of the lexical list cited by M4 (de-el-lu = a-ku-u) is now taken to be *akū*, 'anchor' (AHw, s.v.) or 'mast' (CAD, s.v.).
M4 had assumed a Semitic word dalālu, 'be troubled' (cf. AHw p.153 s.v. dalālu I and CAD D p. 173 s.v. dully, which is derived from dalālu B) to be the root of the Sumerian *dellu*.
4. The word is listed also in Delitzsch, p.52 s.v. *'kh'
5. So AHw, p.30 s.v. *akā(m)* I, but CAD A/1 p.283f. s.v. *akā* B asserts that it should not be regarded as a loan from Sumerian.
6. The meaning of the personal name is not explained in WUS.
Gordon (1) prefers to derive the word in this passage from a supposed root kyy, a root which is not attested elsewhere in Ugaritic and one which has no obvious etymology; Gordon hesitantly translates it as 'I have read', presumably deducing the meaning from the context.

What appears to be the same word appears in another Ugaritic letter but one which was published in PRU II and therefore not available to Aistleitner for WUS. The sentence in which it occurs was not translated in full by Virolleaud but he clearly thought it was a verb (2).

UT 1010:5
im.tlik. c my,iky.aškn

In this passage Gordon regards the word as an interrogative particle with a l.s. pronominal suffix; he translates:

'How can I deliver the logs?' (3)

The main objection to this translation is that he includes the word c sm from the next section of the tablet. The whole document is divided into sentence units by horizontal lines and it is, therefore, much better to treat c sm as the first word of the third sentence, rather than the last word of the second. It is unusual to find the subject of an interrogative sentence anticipated by a pronominal suffix attached to the interrogative particle, but in the absence of a better solution it must suffice as an explanation. The only alternative seems to be to regard the

1. UT 19:1222
2. PRU II, p.23f. For the translation of 1.5 he says simply 'Je...'.
3. UT 19:147
writing iky as an error or variant of ik, the more usual spelling of the interrogative particle (1). The second and third sentences of this letter may then be translated:

lhyi.lm.tlik. cmy.iky.aškn,
"sm.lbt.dml.pank.ātn, c sm.lk
'To Hyil: Why did you send to me (saying),
"How can I dwell (like this)?" (There is)
timber for Dml's house so I will give (that)
timber to you.'

The situation appears to be that a certain man hyil, engaged in building a house, complained to the king of a shortage of timber for construction work; the king here replies that he is sending him a new supply from another source. The rhetorical question the builder used in his letter to the king is virtually a negative and could be freely rendered 'I can not live (in these conditions).'</n
When a rare word occurs in separate contexts like this, it is safer to assume that two occurrences of the same word are to be explained than immediately to suppose that one of them is a homonym. It is possible to understand the iky of the former passage also as an interrogative particle, but it could hardly have the meaning 'how?' there. But it may possibly mean 'where?'(2) and give the translation:

'Where is the tablet, the document that you have sent?'

Because of these problems of certain interpretation, the existence

1. Similar variations in spelling can be found in the archaic and poetic forms of the Hebrew prepositions 'l ('ly) and ʾl ('ly) (cf. GKC para. 103d) which
2. Conversely Hebrew mh has to be translated 'how' in I Sam. x.27. mh ʾyāʾnw zh, 'how shall this man save us?'.

-50.
of a verbal root *sky in Ugaritic is seriously to be questioned. It
seems that the two possible forms of it are to be explained as
variant writings of the interrogative particle *ik, cognate with
Hebrew *yrk, 'how ?', but in one of the cases it has shifted in meaning
to become 'where'.

*nv

The root *nv is attested in

* CTA 16:1:8 (and similarly ii:108)

hlm.qd3,any

The district of Qadesh groans. (1)

This is the translation of Driver. Because it follows the verb bky,
'weep' this seems to be an obvious translation for the word but it
obviously depends for its sense on the meaning of hlm. Driver has
derived this word from the Arabic preposition hawl but his etymology
must be questioned since the word in Arabic does not have such a
specific meaning as a town's environs. (2)

Aistleitner in his translation seems to have been influenced
by the term mknp in the following clause which he translates as
'wingspan', preserving a meaning close to the root idea of knp. He
posits the idea that hl is an eagle ('Aar') (3) the emblem of Ugarit
and named 'the sighing one'. (4)

1. CML p.41, 43
2. Lane p.676a confirms that the word always has a more abstract
meaning.
3. WUS item 926.
4. Ibid. item 303.
* See below pp. 214ff.
Gordon supposes that it comes from a place name **hl** and seems to suggest that **any** is not a verb at all but perhaps refers to the town's fleet. This would then be a passage describing the greatness of the town.

Aistleitner's translation has not been widely accepted and it does not fit easily into the description of the ailing Krt. Gordon's suggestion that **hl** is a place name seems better than Driver's 'environs'; the **m** may be explained as an emphatic. But since there is no indication that this town, even when it occurs in town lists, is situated on the coast **any** is not to be translated 'fleet' but, with Driver, 'groan' and it is here parsed as a participle:

'Sacred hl is groaning.'

**any B**

A root **any B** is distinguished by Driver but not recognized by Gordon or Aistleitner. It is difficult to understand why this second root is supposed especially as no philological support is given. It occurs only in the one phrase

\[ CTA \text{ 3:v:43 (and 4:iv:47)} \]

any.lysh.tr.il.abh

Driver translates these words:

'at that moment the bull, El his father, cried out'

and the speech proceeds to lament the lack of any temple of Baal.

1. **UT 19.361**
2. The name occurs unbroken in the administrative tablet CTA 71:40 which contains other common place names.
3. No mention of the meaning 'groan' is made when discussing the word in the Glossary. The passage is cited under the general meaning 'ship' (**UT 19.361**).
4. **CML p.136a.L.4f.**
From the context it would be better to parse any as the participle of any A and translate 'sadly'. The usage would be very similar to the other occurrences of this word.

* * *

CTA 14:11:83, iv:174
yip.1hm, dmms, mgd.6dt,yrhm
‘He shall bake (has baked) bread for five months. And enough food for six months’.

The word any(m) occurs as a noun, whether it is a personal name or a verbal noun meaning 'baker', four times (UT 1040:10, 1133:5, 2084:4,5). As a verb it occurs only in this passage describing the preparation Keret made for his expedition. The passage is repeated and the first occurrence, which embodies the commands of El to the hero, is naturally translated as a Jussive; the verb is in the apocopated form. That the short form of the verb should also be used when the narrative goes on to describe the actual baking of the bread shows that it could indicate a Preterite as well as an Imperfect tense. This is an important repetition because it has never been suggested that the text is to be emended and it indicates that a -y/ may be omitted in spelling without necessarily changing the meaning of a verb.

rtw

This root appears to be cognate with Aramaic it, 'come'. Many forms of the verb occur but several words like at and atm are homographs for pronouns. One of the most common verbal forms is at which, except when it is to be understood as the 2.s.m. pronoun 'you', is the m.s. Imperative. A clear example of the word is:-
The Imperative may be emphasized by /-m/ as can be seen from the parallel passage

The sentence is repeated verbatim in GTA 3:Div:63 but the verbal form there has to be restored. atm also occurs as a homograph for the 2.p.m. pronoun 'you'.

An ambiguous sentence is

Driver (1) favours the translation

\[ \text{Mot, give thou my brother.}\]

but Gordon (2) suggests that at is a co-ordinate Imperative and this would mean translating

\[ \text{Come, Mot, give me my brother.}\]

The three words at.bl.at which are repeated in the Hadad tablet (GTA 12:ii:7, 24) cause difficulty. Since the Imperative is not usually negated in the Semitic languages Driver's (3) translation 'Come, nay come!' is questionable but a translation 'You have certainly not come' would avoid this difficulty. The first at would be

1. CML p.111b L.7f.
2. UT 19.407
3. CML p.71b and p.73a.
understood either as an emphasizing pronoun or as an emphasizing Infinitive. But the second at would have to be explained as a carelessly spelled form of att (by haplography). But the context is not specific so it would be better to maintain the text and translate 'He has certainly not come'. Although the expected form of the 3.s.m. Perfect is usually considered to be atv that form is never actually written. It is a form used in restoring CTA 15:iv:22. The simplest solution of all would seem to be to understand bl here as an asseverative and translate 'Come, yes come!'

The Imperative at seems to occur again in CTA 13:11 where at.mtbkb(1)[m],[s]mm , if the reading is certain, may be translated as 'Come to your dwelling in the skies!

The reason for suggesting that this verb comes from a III-/w/ root is the form atwt, an apparently 3.p.f. Preterite, in

* CTA 4:iv:32

ik.mgyt.rbt.atr[t.y]m, ik.atwt.qnyt.i[lm]

'How has the Lady Athirat of the Sea arrived?

'How has the one who created the gods come here?'

The other occurrence of this verb are in the tatl form. The main passage in question comes from the story of Keret and the hero has received a divine blessing

* CTA 15:iii:17, 18

tbrk.ilm.tity, tity.ilm.lahlm

'The gods blessed him and went,

The gods went to their tents'.

This translation of tty as 'go' rather than 'come' is not a serious

1. So Gordon. v. CTA p.70 fn.7
divergence from the normally accepted meaning of the word. Similar
problems arise with the translation of אַל and גָּנָה in Hebrew
and also with the Akkadian Ventive. The change is usually explained
as a tacit move in the narrator's mind to the next scene of action,
but in this particular instance any move there may have been is short
lived for in 1.20 the scene moves back to the house of Keret. In
Aramaic אָל may mean 'go' as well as 'come'.

There is a word tit which, at least formally, appears to
be an apocopated form of תית and is construed in this way by Gordon.\(^1\)
The passage in question occurs in one of the Rephaim texts but there
are several other uncertain words in it and the restorations are
conjectural so that any translation must be tentative. Because this
particular tablet is not written in lines which correspond to sentence
units it is important to redivide them in order to achieve some degree
of metrical balance. The important lines are these:--

CTA 20:B:10

mgy rpum.lgrnt    ilnym,1mtqt
wy'n.dnil.[mt.rpe], ytb.gar.mthrmmy
[...rpum],bgrnt, ilm.bqrb.m[tct]
[.....]dtit.yspi,
pu.q[....]

'The spirits arrived at the barns.'

'The divine beings at the store-chambers.'

Then Danel, the Man of the Spirit, replied,

The hero, the Man of hrpm answered:

"Behold(?)" the spirits are in the barns,
The gods are within the store-chambers.
The NOUN of the fig let them eat

OR They have VERB that they might come and eat,'.

\(^1\) UT 19.407
notes of the translation

2 A more literal translation would be 'threshing floors'.

3 The noun seems to be derived from ס, 'load' (cf. UT 19:1040).

4 rpum is not a sufficiently long word to fill the break. Perhaps it was introduced by some exclamatory particle like hn.

5 Virolleaud's suggested restoration of îlnym does not accord with either interpretation of dtît. His original translation did not always seek to divide lines into metrical units.

6 This accords with Driver's translation, but it is better to assume that the word is cognate with Akkadian tîttu rather than Hebrew nîxîn.

7 It is assumed that d may introduce a subordinate clause in Ugaritic as it may in Aramaic.

8 It is doubtful whether a tqtî form with a 3.p.m. subject may be juxtaposed to the more usual vqtî form.

9 The expected spelling of the verb in the 3.p.m. would be yepu.

It seems that either translation of tit is possible. But if it is a verb it presumes the juxtaposition of vqtî and tqtî forms of co-ordinate verbs. If this were a common practice it would surely have led to much ambiguity. When all things are considered it seems better to treat tit as a noun in this passage.

A form îty[ is attested once in UT 153:2 but it is too fragmentary to permit interpretation.
The word it in Ugaritic corresponds closely with Hebrew but it is questionable whether the word is truly a verb in Ugaritic any more than it is in Hebrew. There is one inflected form:

* CTA 14:iv:201
\[\text{iitt, atrt, sm} \]

Presuming it to be a verb, Driver understands itt as a 3.f.s. form and translates the sentence

'Surely (literally: 'how') Athirat of Tyre exists'.

Akkadian isšu, its cognate, is, it is true, a perfectly regular verb but it means 'have' rather than 'exist'. Driver's translation is questioned by Gordon, but he offers no alternative.

In these circumstances it may be worthwhile to consider an alternative interpretation. The hero has begun to pay his vows at the shrine of Athirat and it would be appropriate for him to begin his prayer with a verb in the first person. In the parallel colon he continues with another first person verb (iqh), 'I will take' and later with asrb, 'I will introduce' in parallelism with atn, 'I will give'. It may be that itt is derived from a root *» tt meaning something like 'take a wife'. After all, that was the purpose of the whole exercise.

More forms of bky are attested than any other III-/y/ root. Short and long forms are found in every part of the declension except in the l.p.c. Imperfect. These are the actual forms attested:

1. CMT p.33b.
bk is probably always to be translated as a verbal noun or infinitive construct. (1)

* CTA 6:ii:9
cd.tsb"bk
'Until you are satisfied with weeping'

* CTA 14:ii:60
bbk.krt
'When Keret wept'

CTA 27:ii:10
bk.ml[1
'weeping fills...'

Of course, the m.s. Imperative form of this verb would also be bk but it does not seem yet to be attested. bkn always occurs with verbs of speech or motion and it is usually understood as a verbal noun with adverbial /-m/, and translated 'in tears'. Alternatively, certainly with plural subjects, it could be understood as a use of the participle. The word occurs eight times: CTA 41:5,7, 4:42, 10:30, 16:112, 19:57,58,58.

bk is never certainly attested as a third person Perfect tense. Understanding it as a verbal noun or adjective always gives satisfactory sense.

1. UT 9.26
* CTA 14:1:31
b[k]bkyh
"While he wept', or 'With his weeping' (1)

* CTA 16:1:14
ytng.h,bky
'Weeping, he began to speak' (2)

* CTA 16:1:93
[tt]n,gh,bky
'Weeping, she began to speak' (3)

* CTA 16:1:103
w bstk.lbky'tq
"Your vigour has turned to tears'.

The usage of bky is very similar to that of bkm and bk, the other
verbal nouns. A form bkym occurs once in a fragmentary passage (CTA
16:1:116) but cannot be adequately translated.

bkt is used as an epithet of the goddess Sqtq and may be
translated 'the weeping one', a f.s. participle, when it occurs in
CTA 16:vi:4. Aistleitner (4) prefers to regard it as a place name,
and Driver translates it as 3.s.f. Perfect. (5) bkyt is the

1. So CML p.29a.
2. alternatively 'he did weep' (CML p.40a) cf. CTA 16:1:93
3. Clearly Driver understands the word as an Infinitive here;
a participle would be inflected with /-t/.
4. WUS item 514
5. CML p.45b
(mēspēt) who came to Danel's court (CTA 19:iv:172, 183(i)), but it is not certain that this /y/ marks f.p. participles of Ill-y verbs from f.s. participles.

The form ybk occurs only in one passage (CTA 19:iv:173, 177) where the subject is bkyt, 'the weeping women'. It is the only occasion that this verb is used with a plural subject but the change in spelling may be coincidental since it does not apply to other verbs. The form ybkv is usually best translated as a Preterite but it is obviously Imperfect in CTA 14:i:39. Here it also happens to be used in a subordinate clause introduced by k but other instances of ybkv are in co-ordinate main clauses which eliminate the idea that the fully written form of these verbs corresponds to a subjunctive usage. These are the occurrences:

CTA 14:i:39
mat.krē.kybkv
'What is the matter with (?) Keret that he is weeping!

* CTA 14:i:26
yōrb.bhdr.ybkv
'He entered his chamber and wept'

* CTA 16:i:12
ybkv.wyšnn
'He wept and gnashed his teeth'

* CTA 19:iii:146
ybkv.wyqbr
'He wept and made the burial'

1. CML 'he weeps' p.29b
tbky similarly occurs in both full and short forms. The short form as such occurs only once where the subject is Anat (CTA 18: iv:39). It is translated as a Preterite tense (1) and it so happens that on this occasion the verb follows the conjunction \_/w/. That the conjunction \_/ is the reason for the apocopation seems unlikely since other III-weak verbs are written in the full form after it. tbky occurs without the \_/ to describe the weeping of Pughat for her brother Keret (CTA 16:i:55, ii:97) and similarly to describe her weeping for Danel (CTA 19:i:34).

Whenever the energic form is used it appears to conceal a suffix, and the energic suffix is only rarely added to the full form.

* CTA 16:1:25
bn.al.tbkn
'My son, do not lament me!'

* CTA 16:1:30
tbkn,wtdm.ly
'Let her lament and cry over me!'

* CTA 15:v:12
tbkn,[..]rgm.ɪm, [..]mtm.tbkn
'You shall weep for him [like] loving bulls, [As befits] the deceased you shall weep for him!'

In all these sentences a Jussive nuance is appropriate but whether the

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1. CML p.59a
omission of the /-y/ indicates a Jussive or arises because of the
energetic suffix, it is not clear. The form tbkyh in CTA 6:i:16 is
translated as a Preterite (1) but it would be possible to discern a
Jussive idea in

* CTA 16:i:6, ii:106
  tbkyk.ab.gr
  'Father, the valleys weep (or shall weep) for you'.

The form abky occurs three times in the repetitive passage
about the slaughter of the eagles (CTA 19:iii:111,126,140). It is
always in the phrase abky.waqbrnh, 'I will weep and bury him'.

bny

The root bny, 'build' very often occurs with the noun bt,
'house' as its object. Twice it is attested in the m.s. Imperative
form bn:

* CTA 4:v:80,95
  wbn,bht.ksp.whrs
  'And build houses of silver and gold!'

A probable third occurrence of this form as in the passage (as
restored by Herdner). (2)

* CTA 2:iii17
  b[n.]bht.ym[
  'Build the houses of Yam!'

The other form that occurs is a 2.s.m. Jussive with energetic suffix /-n/.

1. CML p.109b 'she wept'
2. CTA p.9 cf. CML p.76 (III*C) which has a noticeably different
text for this fragmentary tablet.
The word *bnt* occurs in a similar context and is usually parsed as a l.s.c. Perfect tense.

In another text a homograph is best understood as an infinitive construct, especially if Herdner's restoration is accepted.

The only other form to occur with *bt* is *ybn*, the 3.s.m. Jussive.

A slightly different meaning of this verb is implied when a bird, or more particularly the wing of a bird, is the object. The bird in question is an eagle which has been dissected to search in its carcass for human remains. After the search is completed *bny* is used.
to describe the prayer for the 'reconstruction' of the body. The short form of the verb is appropriate for the obviously Jussive meaning.

CTA 19:iii:118,119 (and similarly 132,133)

knp.nSrm.ybn,b ybn,diyhmt

'Let Baal mend the eagles' wings,
Let him mend their feathers!'  

A contracted form of the l.s.c. Imperfect occurs twice. First it occurs with lightning as the object (CTA 3:Ciii:23) and then, probably in anticipation of the reconstruction of the eagles' wings, it indicates the proposed resuscitation of Aqhat after death. (CTA 18:iv:40). The adequate translation of both these passages assumes a figurative meaning for the root considerably removed from its basic idea. The 'building' of lightning and the 'building' of people are not usual expressions and it may be pertinent to remark that contracted forms of the first person Preformative tense forms are rare in Ugaritic as they are in Hebrew. Therefore it may be preferable to regard these occurrences as forms of the hollow root byn, 'understand' (1). Such a meaning would harmonize very well into the context of the first passage where a translation may be offered such as:

CTA 3:Ciii:23

abn.brq,dl.td6.8mm

'I understand lightning that the sky has not known!'

1. WUS item 531; UT 19.461; CWL p.164b line 38f.
The two words *bny, bnw* a common epithet of El, are usually explained as the m.s. active Participle and the f.s. passive Participle of the root *bny*. The phrase occurs five times (CTA 4:i:11, iii:32, 6:iii:5,11, 17:i:25). If these words are indeed both from the same root Ugaritic would seem to link in the one expression the idea of *bny*, 'build' and *bn*, 'son'. This is the basic reason why *bny* is commonly supposed to mean 'create' in Ugaritic. Because the idea of 'creation' is primarily conveyed in this expression by the second of the two words it is always as well to remember that there may well be a III-/w/ verb *bnw*, 'create' in Ugaritic which is distinct from the common *bny*, 'build'. Certainly the commonly held view that the /w/ of *bnw* is a passive marker cannot be maintained if the translation of *bnwy* (CTA 16:iv:14) as 'my creator' is maintained.

*bwy*

In the light of these remarks, *bnw* will be considered as a root distinct from *bny* meaning 'create'.

*bgy*

The root occurs only once in the sentence

* CTA 3:ci:iii:26
  atm.wank.ibgyh
  'Come then, and I will search for him myself.'

Aistleitner (2) sees the m.p. Imperative of this verb in *bglyt.gnm* (CTA 17:vi:23) 'Smiths, seek for El!' but in view of the series of

1. **CML** p.165a line 2; Driver has separated this meaning from *bny* 'build' (**CML** p.164b) but Gordon (**UT** 19,483) and Aistleitner (**WUS** item 534) keep them together.

2. **WUS** item 560 1*
nouns preceded by /b/ in this passage, and because the one certain occurrence of the verb shows that it takes a direct object, it seems preferable to follow the reading of Driver\(^1\) bgl. \(i\) il, which he translates 'in the reed-beds of El'.\(^2\)

\textit{gly}

This verb occurs in Ugaritic most frequently in the phrase \textit{gly·dd·il}. It describes the behaviour of someone before meeting a god to whom they have been sent. If the verb is really cognate with Hebrew \textit{glḥ}, 'reveal', then \textit{dd} could be translated as 'breast'. The revealing of the breast may be understood as a ceremonial greeting. But the word \textit{dd} may equally well be translated 'field'\(^3\) and then the context would demand a meaning like 'enter' for the verb.

Whatever action the verb describes it was performed by male and female characters alike. In CTA l:iii:23 it describes the action of Kathir and Ḥasis and the form \textit{wely} is used.

But the most common form is \textit{gly} (3.s.f.), which is used to describe Anat's actions before El when she entreats him to authorize the building of Baal's house. The best preserved passage is:

\begin{verbatim}
* CTA 4:iv:23
idk.ltnn.pnm, c₃m.lmbk.nhrm, qrb.apq.thmtm,
tgly·dd·il.wtbu, qrb₃.mlkbab.smn,
lp₃.n.lthbr.wtql, tthwy.wtkbch,
\end{verbatim}

1. CML p.54a
2. CML p.55a
'Thereupon she did turn her face towards El

At the source of the rivers,

Amidst the springs of the oceans.

She entered El's territory and came

To the pavilion of the king, Father of Time.

She bowed and fell down at El's feet,

She worshipped and honoured him.'

Only here is the text perfectly preserved and do the lines of writing correspond to the sense units of the poem. This passage enables restoration to be made in two other places and an almost identical text is obtained. CTA 6:i:34 reads wtkbdnh (l.33) instead of wtkbdh and CTA 17:vi:43 also preserves this reading (l.51). This latter passage is more carelessly written in that it contains two spelling errors; mbk for mbk (1) and ab(?)(2) for ab. The same passage evidently occurs again in CTA 3:v:15 but there the form tgl is used instead of tgly. No jussive meaning seems appropriate and Driver confidently translates the verb as a past tense. (3) It may well be regarded as simply a variant writing of the more usual tgly. It is unfortunate that this text omits the last two lines of the passage for it would be interesting to see if tSthwy was also spelled without the final /y/.

The only other occurrence of the verb is in CTA 16:vi:4 where it describes the departure of 5gtq from Keret's house. The only problem in translation is to decide whether this word 5gtq is

1. L.47
2. L.49
3. CML p.91a, as CML p.97a.
a personal name or a verbal adjective. Aistleitner and Gordon favour the latter alternative, the one suggesting the goddess controls the 'passing' (etāqu) ages and the other that she causes sickness to 'pass away'. In addition it may describe the professional status of a woman who processed before a mourner. As such her function would be comparable with that of the weeping woman bk(y)t and the special (lit. 'kept') woman (nrst). If the word is an adjective it could be explained as a f.p. form because the vocalization of tdu, and perhaps also that of tbu, would suggest by their final /u/ that they had plural subjects.

**diy**

The root diy is known best from the passage about the slaughter of the eagles. In it the noun diy is repeated eight times (CTA 19:iii:115, 119, 123, 129, 133, 137, 143, 149) always in parallelism with knp, 'wing'. Elsewhere it is in parallelism with nēr, 'eagle' (CTA 18:iv:18, 23) and the plural diym is in parallelism with nērm (CTA 18:iv:20f., 31, 19:1:33). These examples suggest that the principle meaning of the word is 'wing' which may be used as a synecdoche for 'bird'. The word seems to be an active participle in form.

1. So Driver CML p.147b.
2. V. WJS item 2661
3. IE 19. 1938
As a verb the form du occurs which appears to be both m.s. and m.p. Imperative.

* CTA 19:iii:120

m$t$rm, tpr. wdu

'Eagles, flee and fly away!'

CTA 19:iii:134

hr$g[b]$, tpr. wdu

'hr$gb$, flee and fly away!'

There is a form di (CTA 16:v:49) which appears to be a f.s. Imperative. Although this passage is badly broken clearly commands are being given to $^s_2^c$tqt which are fulfilled a little later. In the fulfilment the form used is tdu:

* CTA 16:vi:6,7

wt$t^c$. $^s_2^c$tqt, $^b_t$. krt.

bu.tbu, bkt. tgly. wtbu, nsrt.

tbu. $^c$tm, tdu. mn, pdrm.

tdu. $^s_3$rr, ktm. t$^c$mt. (?). tr.

k(?)m, zbln. c. rish

No satisfactory translation of these lines has yet been made. (1)

Clearly the words describe the action of Keret's female companion after she has consoled him and left his house. All that is reasonably certain is that she appears to go to some towns and there places something on her (?) head. But did she definitely fly there? If the form tdu is derived from du then certainly she flew. But since this is the only reference to a flying goddess in Ugaritic literature could it perhaps be derived from $^s$nd, a word cognate with Akkadian na$du$. Then the translation of the phrases containing the verbs would be something

1. v. CML p.45b
like:

'She cast down her ... at the town
She cast down the ... with the sceptre.'

In either event the verb is to be parsed as a 3.s.f. form.

dwy

The verb *dwy* occurs twice, but in only one context.

CTA 16:11:82

\[ mn.yrh.km[rs], \quad mn.kdw.krt \]

'How many months has he been sick?
How long has Keret been ill?'

CTA 16:11:85

\[ tlt.yrhm.km[rs], \quad arb.kdw.krt \]

'It is three months since he became sick,
It is four since he became ill'.

The restoration of the verb *mrs* is reasonably certain in view of the occurrence of the word again in 1.59 (and 1.54(?)). The meaning of *dwy* is therefore fixed by the context as 'be sick' and as such may be derived from Arabic *djuw*. The form in this passage seems to be 3.s.m. Perfect. A noun *mdw*, 'sickness' also occurs (CTA 16:vi:35, 51).

dry

The verb *dry* is used in the passage describing the slaughter of Yam by Mot. Although the cognates suggest a meaning 'scatter', 'shred' is really a better translation for the word in Ugaritic.

There are two occurrences.

1. WJS item 536
CTA 6:11:32
bhtr.tdry.nn
'She shredded him to pieces through a sieve'.
Here the form is a 3.s.f. Preterite with energic suffix, connected
to the verbal form by enjambement.

* CTA 6:v:13
Clk.pht,dry.bhrb
'I have suffered being shredded with a sword by you'.
Here the form is a verbal noun. The restored form dry (CTA 6:v:16)
assumes the same usage.

dry B (?)

When Aqhat had had a new bow made for him by the craftsman
Kathir and Hasis, Anat very much wanted Aqhat's bow for herself, but,
not surprisingly, he was not disposed to let it go so easily. Just
how he put Anat off is not clear. One of the key words in the
passage in question (CTA 17:vi:20-25) is adr. It is repeated four times
(ll. 20,21,22,23). Driver translated the word as an adjective
meaning 'splendid' but if this is so it is surprising that it is
not always inflected according to the pattern of the noun with which
it is associated. Gordon's understanding of it is similar.
Aistleitner's suggestion that it is a verb meaning 'hunt' supposes
it to be cognate with Arabic dura, 'lie in ambush', but the
etymology cannot be regarded as certain. Whatever the meaning of adr,
if it is a verb, it seems that Danel was willing to do something to

1. CML p.55a
2. Three times it occurs with m.p. nouns and once with a f.p.
noun(CML ibid)
3. UT 19.92
4. WUS item 791.
help Anat make her own bow rather than, as Driver's translation suggests, leaving her to her own devices.

**hgw**

The root *hgw* occurs only once. It is linked in parallelism with *spr* in a phrase describing Krt's expeditionary force.

* CTA 14:11:91
  
  hpt.dbl.spr, tnn.dbl.hg
  
  'H.-soldiers which were countless,' 
  
  T.-soldiers which were innumerable'.

The context demands a word for number; if *hg* is cognate with the Arabic * Journalism, which may mean 'spell' although its basic meaning is 'poke fun'. It is not unusual in Semitic to find that one root expresses the idea of counting as well as that of narration, for both activities involve verbal repetition and so this may well pass on to the idea of taunting. If *hg* is a verbal form it could be parsed either as an Infinitive after *bl* or as a 3.s. Perfect. Since other verbs suggest that the 3.p. Perfect is usually written with */-y/ and the Infinitive of III*/-y/ verbs ends either in */-y/ or in */-t/ it is easiest of all to assume that this is a noun.

**hdv**

When the announcement of Baal's death is made, El and Anat each perform a mourning ritual. The main part of this ritual appears to be a ceremonial laceration and three verbs are used to describe the ceremony; *hdv*, 'cut'; *tit*, 'trisect' (lit. 'make three gashes(?)); *hrt*, 'plough'.

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1. *Wehr s.v. *- dictionary of Modern Written Arabic (3' 1971)*
The word is generally agreed to be cognate with Arabic "rage" and so 'cut oneself in a rage', and the forms are 3.s.m. and 3.s.f. Preterite respectively.

Driver suggests a root hwy to explain the verbal form in

His translation of these words was proposed before Herdner's collation of the text (which is quoted here) and in the light of her improved readings it must now be changed. The 'sheep' must disappear and the verb hwy may not necessarily mean 'desire' for a newly discovered lexical list suggests the Ugaritic word for 'he was' was pronounced u-wa. (4) In fact it may well have been pronounced huwa for Akkadian ἀρ is used to represent Ugaritic ἀ ἡ in UT 1189 and so u-wa could easily be an attempt to render into cuneiform

1. CML p.109a
2. ibid
3. CML p.103b
4. v. GLECS viii p.66
Ugaritic hw(y). There is no reason at all why thw should not be regarded as a 3.s.f. Preterite form of this verb so that an alternative translation of the passage may be

'So his neck has become the neck of a lion,
And his throat (is that of) a dolphin in the sea'.

hry

The verb hry appears in Ugaritic in parallelism with yld, 'give birth' and so there is every reason to translate it as 'conceive'. It occurs only in fragmentary passages and the only forms actually attested are based on restorations.

CTA 5:iv:22
w[th]rn.wtldnorm
'She did conceive and bear a son'.
CTA 17:i:42
[wth]r(?)nylt
'She did conceive and bear....'

A form hry, which appears to be a verbal noun, occurs in

CTA 11:5
hry,wyld
'By conception and birth...' This may well be an alternative spelling to the commoner noun hr, 'conception' (CTA 23:51,56) which occurs with a suffix also (CTA 13:31).

why

Driver (following Cassuto)\(^1\) has suggested a root why to explain the form twth in the sentence:

* CTA 3:Ciii:17
  c\(\overset{\circ}{my}\)p\(\overset{\circ}{nk}\).tlsmn. c\(\overset{\circ}{my},t\overset{\circ}{wth}\).\(\overset{\circ}{is}\)dk
  'Do hasten to me on foot,
  Do quicken your pace here!'

\(^1\) CML p.165a
The sentence occurs again, although it is partially restored in CTA 1:iii:ll and CTA 3:Div:56. Apart from the Arabic cognate cited by Driver, other etymologies have been suggested but none of these satisfactorily explains an apparently related verbal form ēh. * CTA 12:i:35

bōl.ytlk.wysd yhpamml(br)

'Baal shall go and hunt,
He shall travel to the edge of the wilderness!'(2)
The initial radical /w/ seems to have been preserved in the Infixed /-t-/ form of the verb but not in the basic theme.

wly

The last few lines of the Hadad tablet are difficult to translate because several rare words occur together. One root that seems to recur is wly,(3) which may be cognate with Arabic 돌 'be adjacent'. It is attested only in this passage and occurs in two forms, wlyh and lawl.

wly seems to be a noun derived from the verb with a 3.s.m. suffix.

CTA 12:ii:52

sr.ahyh.mzah, wmgzah sr.wlyh

'The chief of his brethren found him,
Yes, the chief of his kinsmen found him.'(4)

Clearly in Ugaritic as in Arabic the root, or at least the noun derived from the root, has a connotation of family kinship as well as physical proximity.

1. v. UT 19.813
2. CML p.71b
3. CML p.165a
4. CML p.73h
It is more difficult to provide a translation of the sentence

CTA 12:11:57

\textit{ttpq.lawl, is ttk.lm.ttkn}

Almost every word is a problem in itself. \textit{ttpq} is supposed by Gordon \textsuperscript{(1)} and Aistleitner \textsuperscript{(2)} to be a form of \textit{npq}, cognate with Aramaic \textit{npq}, 'go out' and with Arabic \textit{nafaqa} 'escape' (of an animal). The infixed /\textit{-t-}/ would be geminated because of the assimilation of the radical /\textit{n}/ but there is no reason why it should be doubled in writing; no vowel would have separated the original /\textit{n}/ from the /\textit{t}/. If the verb has a passive meaning it is possible to suppose that this spelling arose from a deliberate desire to maintain an infixed /\textit{-t-}/ in the third position of the prefixed conjugation in order theoretically to avoid confusion with the Basic theme of an unrelated \textit{\textit{I}-/\textit{t}/} root — but there is no obvious root \textit{\textit{ttpq}} in Ugaritic to bring about any such confusion. Gordon suggests that one of the /\textit{t}/'s should be deleted \textsuperscript{(3)} which is hardly a satisfactory solution to the problem. In the light of these difficulties the translation 'I have been brought here', or more simply 'I have come', must be regarded as tentative.

If \textit{lawl} is from \textit{\textit{wly}} it will mean 'that I may be near'. Driver translates more freely as 'to bring help' \textsuperscript{(4)} but Aistleitner \textsuperscript{(5)} equates the word with Arabic \textit{\textit{\textit{jaf}}} and the whole phrase would then be

\begin{enumerate}
  \item \textbf{UT} 16:79 Not quoted by Driver s.v. \textit{npq} (\textit{CHL} p.157b)
  \item \textbf{WUS} item 1825
  \item \textbf{UT} 19:1679
  \item \textbf{CHL} pp.73b, 165b.
  \item \textbf{WUS} item 108
\end{enumerate}
translated as 'let me come out first'. Gordon hints that the word may be a proper name like iw1 and uw1 (1) but this seems doubtful.

jastik is very obscure. Driver's suggestion that it comes from škk cognate with Hebrew škk; 'cease' (2) has not been widely accepted but no other persuasive idea has been brought forwards. The word is an important one in this passage since it seems to be repeated three times in the next three lines. It is parallel with ittpq so to translate it as a verb of motion would be appropriate, but no etymology suggests itself. There is a tenuous link with an obscure Hebrew word יִּכְס which occurs in Deuteronomy xxxiii:3. (3) All that can be said with certainty is that in both passages the attitude of one person towards another is being described and a meaning like 'be present' satisfies both contexts.

The general meaning of ttkn is more certain, whether it is derived from kwn ('you will be established') or from tkn ('you will be restored'). The last part of the Hadad tablet, then, may be translated thus:

'I have come here to be at hand,
I am here that you may be restored.
Bring here the mighty king,
Bring here the women from the well,
Bring here the one who wails in El's house,
And the women who pray in the chamber of childbirth!'

lawl is interpreted as an apocopated l.s. Imperfect (expressing purpose or result) of a root ṣlv.

1. UT19:111
2. CML p.147b
3. BDB s.v. still unexplained in KB
Before Keret went off on his expedition he painted himself red. Fighting ladies apparently acted similarly, for certainly this is what Pughat did in the story of Aqhat.

* CTA 19:iv:204

trth[ς,wt]a(?)(+)dm tiu(l)m.bg˘ly[m], dalp˘d.zuh.bym

'She washed, then made up,

She made up with ...

.................'

Although the letters are not exactly clear the reading of the two words tidm and tadm is generally agreed. The root edm suggests red make-up and the source of the red paint is usually supposed to be some sea mammal (alp.˘d, lit. 'shore-ox') or possibly the cuttle-fish from which sepia was commonly obtained. (1)

The same motif occurs again in a Baal tablet describing Anat after her bloody fight.

CTA 3:Biii:1 (and similarly CTA 3:Div:89)

tbpp.anhb[m,dalp˘d], zuh.bym

Here the word bpp is used instead of tidm. Gordon derives this word from a supposed root *bpp(2) of which this would be the only occurrence and its meaning would be obscure. The only etymology for the word that has been suggested is one by Driver who derives it from *wpw cognate with Hebrew  יְוָ('), 'be beautiful'. (3) The form here would be 3.s.f. Preterite of an Infixed /-t-/ theme. It is interesting that the root does occur once in Biblical Hebrew in the Hithpael where it also has to do with a woman beautifying herself so

1. so CML p.67, f.n.2
2. WT 19,2622
3. CML p.166b, s.iv, id
the correspondence of the two roots seems probable. (1)

The only slight difficulty is the reduplication of the middle radical /p/. Verbs of this pattern in Hebrew are usually explained as reduplicated forms from hollow roots (Hithpolel) but there are often semantic links between related י"פ and י"י' roots (GK 55d, 77) and these early ideas of Grimm (2) may well apply to Ugaritic also. In which case it may be more correct to describe this reduplicated form as a by-form of wpy.

Woy

There appears to be a doubly weak root in Ugaritic which regularly preserves only the radical /q/. The verb seems to be used on two distinct occasions to describe the action of a mortal before a deity.

1. Jer.iv:30
2. JBL (1903) p.196
Two forms occur twice in parallel passages in the Baal epic and what seems to be another form of the same verb occurs in the Rephaim text.

* CTA 2:1:18
  tn.ilm.dtqh. dtqyn.hmlt
CTA 2:1:34
  tn.ilm.dtqh. dtqynh.hmlt
CTA 22:B:5
  tm.tkm.bm.tkm ahm.qym.IL

The difficulty is to understand the precise meaning of the word from the context and then to give it a satisfactory etymology.

In CTA 2 Yam is demanding the release of Baal from the assembly of the gods. The subject of the verb in 1.18 may be the gods or it may be hmlt, 'the crowd'. That the crowd should be the subject of the second verb is agreed by Driver\(^1\) but the first verb is more easily parsed as a 2.p.m. form following the Imperative tn. The colon would lack complete sense unless the subject is 'you' but if the two verbs are to be derived from the one root it is better to maintain the one subject as the subject of both forms. This colon would then be one of the several already distinguished in Ugaritic poetry which are made grammatically complete only by a parallel colon\(^2\). Provisionally (for the evidence is not really compelling) tqh may be parsed as a 3.p.f. Imperfect, apocopated before an objective pronominal suffix /-h/, and tqyn as the same form but with energetic suffix /-n/. Then a translation would run:

1. CML p.79 'on whom the multitudes wait'.
'Surrender that god whom they ...,
He whom the crowd ...

The context is even less clear in the Rephaim text CTA 22. All that can be said with any certainty is that someone appears to be introducing his son to a ritual and the translation of the quoted lines would be something like:

'Little one, she will kiss your lips,(1)
There, shoulder to shoulder,
Your brothers will .... El.'

gym may be parsed as a m.p. verbal adjective.

Some word for 'worship' would seem to be appropriate for both passages, but two separate etymologies give the meaning 'fear' or 'serve'. The translation 'fear' given by Aistleitner(2) supposes a root wqy cognate with Arabic وقير. The Arabic word really means 'preserve'(3) which more of an attitude a god may be expected to show towards a mortal than vice-versa; in the Vi form it does have the idea of 'fear' but only because its literal meaning is to protect oneself from danger. Gordon attempts to keep this basic meaning of the verb in his translation

'Yield the god whom you harbor,
(Yea) whom the people harbor' (4)

but he supposes that in Ugaritic the verb is l-/y/. Unless the Arabic word can clearly be shown to have the connotation of the holy reverence the translation 'fear' must be considered tentative. Driver(5) prefers to suppose a root qwy, which is used in the Bible

1. sgr,tnSq.8ptk
2. WUS item 874
3. so Lane s.v.
4. UT 19.1143
5. CML p.144b
for waiting upon God, to explain the form in CTA 22. It is not clear why he hesitates to derive the form in CTA 2 also from such a verb.

And it does seem remarkable that no-one is prepared to take an apparently simpler solution to the problem, to suppose that here is another example of the Ugaritic root nqy, 'sacrifice'\(^{(1)}\) and once it is agreed that hmlt can be the subject of both verbs in CTA 2 this meaning is as fitting as the others. The only possible objection would be that the deity to whom the sacrifice is made would then be expressed as the direct object of the verb. In general this relationship would be expressed by a preposition but syntactic details like this may vary from one language to another. Whatever the root and the correct translation of these forms, the three occurrences can be regarded as synonymous expressions.

\textit{wry}

This root \textit{wry} may explain the word tr\_ which occurs in two separate contexts. It is used several times in CTA 10 to describe the action of Anat on starting a journey.

\begin{itemize}
\item \textit{CTA 10:iii:11}
\texttt{tsu.knp.wtr.b^c^p}
\item \textit{CTA 10:ii:28,29,29}
\texttt{wt^c^n.arh.wtr.blkt tr.blkt.wtr.blh}
\item \textit{CTA 10:iii:18}
\texttt{tlk.wtr.b[hl}
\end{itemize}

All these Driver translates as 'went off'\(^{(2)}\) and a non-too-dissimilar interpretation is agreed by Aistleitner\(^{(3)}\) and Gordon\(^{(4)}\). But Driver

1. \textit{CML} p.156b
2. \textit{CML} p.117
3. \textit{WJS} item 1241 2* 'sie schnellte im Flug dahin'
4. \textit{UT} 19.1153 'it is at least clear that it designates some sort of motion on the ground or in aerial flight'.
alone positively refuses to admit that these forms can be derived from a root *wry* cognate with Hebrew הָלַל, 'throw'. The semantic connexion would be a very tenuous one indeed. Driver suggests that all these forms should be derived from a root *wry* cognate with a rare Akkadian word *aru* which is a verb of motion (1) and this is the best etymology so far offered.

The other occurrence of the word *tr* is in the sentence CTA 4:v:83, 17:vi:46 and as restored in CTA 3:Eiv:13

\[ta\d{s}p\d{c}n\d{m}wtr.\d{ars}\]

Driver supposes a change of subject in this sentence and makes *ars* govern the verb. His translation 'the earth did quake' (2) assumes that the verb is derived from a root *trr A* (3) which would occur only in this sentence and would have to be distinguished from a more common *trr B* 'destroy' (4). It is easier to suppose that all forms of *tr* are derived from one and the same root *wry*. Although verbs of motion are naturally intransitive they are often construed with nouns in the adverbial accusative and *ars* would be understood in that way here. The translation may be something like:

'She stamped her feet and moved (on) the ground'.

\[\text{zgw}\]

In South Semitic a number of apparently onomatopoeic words are formed with the consonants /z/ and /ṣ/. In Arabic ُشـُنَّ (5) means 'whisper' and Ethiopic የሆ (6) means 'jabber'. Evidently

1. v. CAD s.v.
2. CML p.97b
3. CML p.153a
4. ibid
5. v. CML p.149 fn.16
6. v. UR 19,826
connected with such words is Ugaritic zat meaning the whine of a dog in CTA 14:iii:122. A verbal form occurs in

CTA 15:i:5

ark.tzq.lGlh

'A heifer lowed for her calf'.

Aistleitner(1) derived both words from a III-/w/ root zaw cognate with an Arabic word zawa, 'whine'.

This root occurs in two distinct contexts. The better attested forms are connected with the examination of a bird's entrails in the passage about the slaughter of the eagles. It describes the initial sighting of the birds in the sky:

CTA 19:iii:121, and similarly CTA 19:iii:135
bnsh.φh.wyp<h>n, yhd.hrgb.φb.nsr1

'When he looked up he stared,
He caught sight of hrgb, Father of the Eagles.'

Then later it describes the examination of the slaughtered birds:

CTA 19:iii:130,144
yboφbdh.φyh1

'He cut open the entrails and examined them'.

Corresponding l.s. forms lbφ occurs in ll. 110 and 125 and 130.

The word also occurs in the description of Anat's battles.

CTA 3:Bii:24

mid.tmthsn.wtφn, thtsb.wthdy.φnt

'She fought very much and then looked (at the damage),
Anat examined what she had destroyed'.

1. BIB item 887

2. At: 'its liver' (each bird in turn).
All these translations suggest a basic meaning of 'see' and the word may be understood as a cognate of Aramaic hz'. But it is not at all clear why Ugaritic /d/ :: Aramaic /z/ in this word.\(^1\) If the usual laws of phonology were observed it would be natural to assume that Ugaritic hdy arose from a Proto-Semitic form with /d/ not /z/. Perhaps to avoid this difficulty Aistleitner\(^2\) prefers to relate the word with Arabic hadâ, 'rejoice' and its common Semitic reflexes, but then he offers an alternative explanation for the Ugaritic root hdw, 'rejoice' (v.i. s.v.). In fact Aistleitner assumes that hdy, 'rejoice' is found only in the description of Anat's battle; in the eagle passage he prefers to keep the meaning 'see' and supposes that these latter forms are derived from an independent root hdw,\(^3\) assuming a precise distinction between the meaning of III-/y/ and III-/w/ roots.

In Ugaritic as in Hebrew there seem to be two forms of the root meaning 'live'. The usual one is hyy with medial /y/ and the less common one is hwy with the medial /w/. The medial /w/ form is the regular one found in Aramaic and some kind of Aramaic influence could explain the existence of this form in Ugaritic as it does in Hebrew. An alternative explanation is that the medial /y/ form is used when the verb is used in the Basic theme and the other is the spelling of the Intensive theme.

1. A similar example is dr\(^c\) :: gr\(^c\) CML p.128
2. WUS item 906
3. WUS item 905
The noun derived from the verb appears to be a tantum plural hym

CTA 17:vi:26,27

irš.hym.laqht.gzr, iršhym.watnk

'Seek life, Aqhat, you hero!
Seek life and I will give it to you!'

The plural /m/ naturally disappears with suffixes.

CTA 16:i:14 (cf. 1.98)

bhyk.abn.a(!)3mḥ

'Our father, we rejoice in your life'.

The m.s. adjective derived from the verb is spelled hy and occurs several times as in

CTA 6:iii:8

widq.khy.aliyn[.]bq1

'And I know that the Victor Baal is alive'.

There is a word hyt which is understood as a substantive by Driver.\(^1\) It occurs in the formulaic expression of praise to El which is spoken once by Athirat and on another occasion by Anat.

CTA 4:iv:42, 3:v:9

hyt.hzt.thmk

'A life of good luck (is) thy bidding'.\(^2\)

The only objection to Driver's translation of this word as a noun is a stylistic one; to begin a speech with five nominal sentences is unusual and it would ease the word flow to include some verbal form in the speech. There is no reason why hyt or hzt should not be construed as 2.s.m. Perfect forms of the verb. An alternative translation to that proposed by Driver would then be:

'You have given life and you have brought luck by your words'.

1. CML p.139a
2. CML p.97a
If hyt is a verbal form it is to be compared with hwt

* CTA 10:ii:20

hwt.aht.wnar

'may you live, sister, and we shall ...(1)

Here Driver chooses to translate the word as a verb, which seems the only possible solution, and it would mean that the spelling with medial /w/ may also be used with the verb in the Basic theme. This word is to be distinguished from the homograph hwt,'beast', found in CTA 4:i:43.

The m.s. Participle is almost certainly hwy.

CTA 17:vi:30

kbcl.kyhwy.ycsr. hwy.ycsr.wysqynh

'As soon as Baal lives they will make a feast,

When he lives they will feed him and give him drink'

The word must be distinguished as a verbal adjective from the commoner hy, 'alive'. Some doubt has been cast on the textual accuracy of this passage since Gaster suggested that it may include a scribal dittograph.(2) The idea was accepted by Driver(3) also, but if the whole paragraph is arranged in parallel cola any decision to delete the words hwy.ycsr can be seen to be impetuous. These words serve to support wysqynh and together they comprise a colon parallel to kbcl.kyhwy.ycsr. These two sentences together form a bi-colon which can be analyzed into the common pattern of semantic parallelism a-b-c,b'-c'-d. It would be quite appropriate for the verbal adjective to be linked in parallelism with an Imperfect verbal form.

1. cf. CML p.117b
2. v. CTA p.83 fn.13.
3. CML p.54a Where the two words are placed in decorative brackets.
The verb occurs again at the beginning of a letter.

CTA 62:9

wyh,mlk

'May the king live!'

The natural translation of this short form is as a Jussive.

It is clear from the Aqhat story that the word may also mean 'revive'. Anat promises to revive the hero Aqhat and the episode is described three times, once on each tablet of the story. First Anat tells Aqhat her intentions if ever he should be ill:

CTA 17:vi:32

ap.ank.ahwy,aqht[.gz]r

'And then I shall revive the hero Aqhat'.

Then she describes to her messenger Yutpan what will happen:

CTA 18:iv:27

ank.lahwy

'But I am going to revive him'.

Finally she records her avowed intention after Aqhat is actually dead:

CTA 19:i:16

hwat.lahw

'I shall certainly revive him'.

What is particularly interesting is that in the last cited passage lahwy apparently hardly differs in meaning from the longer forms ahwy and lahwy, which again raises the question of whether these forms marked with /-y/ are to be given necessarily a different meaning from the ones without it.

The semantic connexion between Sthwy, 'bow' and hwy, 'live' is a tenuous one and it is perhaps best to regard the one not as the Causative theme of the other but as an independent quinqualiteral root. By far the commonest form is tSthwy which may
be variously translated as a Jussive or an Indicative. It is of particular interest that the long form should occur after al (CTA 2:i:15) and also after l (CTA 2:i:31) No short form of the verb is attested.

The form yštuy occurs twice (CTA 2:iii:6, l:iii:25) as a 3.s.m. Preterite and yštwyn once (CTA l:ii:16) as a 3.p.m. Preterite with energetic suffix.

hky

Driver(1) is alone in positing a root *hky to explain the word thek which occurs twice in

* CTA 6:vi:45,46

ṣpṣ rpum thek, ṣpṣ.thek.ilmn

He supposes it to be cognate with the Arabic ḫaḳa, 'consort with' and translates,

'O Shapash, thou verily keptest company with the shades, O Shapash, thou verily keptest company with the ghosts'. (2)

The exact sense of the passage is hard to determine. A simpler solution would be to explain the word thek as the preposition thet with the 2.s.m. suffix. This cannot be said materially to improve the sense but it does correspond well to the repeated preposition ḍd 'around' which occurs in the following sentence and probably is linked in parallelism with thek; The passage may be translated:

'Shapash, the shades are beneath you,

Shapash, beneath you are the ghosts'.

1. CML p.138a.
2. CML p.115b
Driver\(^1\) derives the noun hnt, 'pity' (CTA 17:i:17) from a III-/y/ root. Others \(^2\) derive it from a reduplicated root like Hebrew ♦ or Arabic ♦ and this seems preferable.

There is some difficulty in translating the repeated word yhpn in CTA 22:A:12\(^5\) (which is restored from B:9)

\[\text{tm,yhpn,hly,}\]

Because most of the words in the immediate context are divine names Driver\(^3\) suggests that it may mean 'honour' cognate with Arabic ♦, which seems fitting. It may be particularly significant that the Arabic word is used in the context of marriages\(^4\) since this Ugaritic text seems primarily to be concerned with the birth of children. The form probably contains the l.s. energetic suffix and so the translation would be:

'There hyly will present me with a wife'.

Whether it be a noun\(^5\) or an adjective\(^6\) there is no real doubt that the word hzt 'luck(y)' (CTA 3:Ev:39, 4:iv:42) is to be derived from a III-/y/ root cognate with Arabic (haziya) 'be lucky'. There is a possibility that the noun hs (CTA 16:iv:6) may be an alternative spelling of ♦ a supposed masculine form of this noun word.

\[\begin{align*}
1. & \quad \text{CML p.138b} \\
2. & \quad \text{UT 19.882, WUS item 947} \\
3. & \quad \text{CML p.139a} \\
4. & \quad \text{Driver translates the word 'honour with a wife'.} \\
5. & \quad \text{so Driver, as CML p.91a 'a life of good luck' for hyt.hzt} \\
6. & \quad \text{UT 19.853, 'lucky life'.}
\end{align*}\]
hdw

That there is a root hdw, 'rejoice', in Ugaritic is usually accepted without question but it is attested only in broken passages where it is difficult to decide the exact reading and there is a possibility that hdw may not occur at all. The best preserved passage is:

* CTA 3:Ev:30
al.tSmh.br[m.h]kl[k], al.a(!)hdm.by[..]y

The /a/ of ahdhm has usually been emended to /t/ but Herdner says that here and in the similar passage CTA 19:i:9 the reading /a/ is more probable. (1) It is one of those passages where so much better sense can be achieved by a trivial emendation yet it would be difficult to ignore the lack of epigraphic justification for the change. With the emendation made, the translation is obvious:

'Do not rejoice in the size of your temple,
Do not be glad they are in the .... !'

Another possible occurrence of the root is in CTA 18:i:13 ]hd, but because this verb seems to be linked in parallelism with tSt, 'you shall put', the usually accepted restoration is ti,hd, (2) 'you shall hold'. Of course if Herdner's recommendation to conserve the readings of the other two passages, whatever they may mean, is accepted all the forms of the hitherto supposed hdw, 'rejoice' may well have to be derived from ahd, 'hold'. (3)

1. CTA p.19, fn.7.
2. so CTA p.35a, with enjambement.
3. UT 19.130
try

The isolated word try in CTA 6:vi:42 may well be cognate with Arabic جد , 'fresh' as suggested by Aistleitner. (1) The Arabic word is regularly used to describe food and if this is what it describes also in Ugaritic it contrasts well with the description of putrid food in the next sentence. The form appears to be a verbal adjective.

vay

Gordon suggests a root vay (2) to explain the forms others derive from wav (q.v.), because he assumes that all Proto-Semitic I-/w/ verbs became I-/y/ verbs in Ugaritic.

yry

The noun yry, 'rain' (CTA 19:i:40) is derived from a root yry, 'throw'(3) just as Hebrew יָרָה is derived from יָרָה. (4) Although the metre is hard to determine just here, what parallelism there is seems to indicate that yry may be a 2.p. Imperative, 'make rain!' (v.i. s.v. sly).

As for the verbal form itself Driver (5) and Gordon (6) translate the two instances as 'shoot'.

CTA 23:38,38

y3u.yr.8mmh, yr.8mm.6sr

'He lifts up (his hand and) shoots heavenwards,
He shoots a bird in the heavens'. (7)

1. WUS item 1125
2. UT 19.1143
3. so CML p.166a and WUS s.v.
4. BDB s.v.
5. CML p.166a
6. UT 19.1153
7. CHL p.123a
His translation assumes that נַּשׁ is a bird and that the bird is being shot. But 'shooting to kill' is not the primary meaning of Hebrew נַּשׁ or its cognates. It would seem reasonable to re-interpret נַּשׁ as a description of the sky. Hebrew נַּשׁ is used in this way to describe skies that will not rain (1) and Baal may well be tossing a stick(? ) in the air in a rain-making ritual.

'He lifted it and threw it in the air'

He threw it towards the stopped up sky'.

נַּשׁ would be parsed as an adverbial accusative.

The prima facie related feminine form of this verb is tr but a more satisfactory meaning is achieved if this is derived from וָני (q.v.).

kwv

Aistleitner (2) and Gordon (3) refrain from any interpretation of the word נקי in CTA 16:ii:39. It is used to describe the tomb of Keret and Driver translates it 'treasury'. (4) He derives it from a root kwv (5) but his argument is not quite clear. Akkadian nakkamtu, 'store-chamber', with which the Ugaritic word is supposed to be cognate, is usually derived from nakāmu, 'store'. The consonantal /mt/ seems to have changed into /nt/ in some dialects (6) which follows an established phonetic change. The /m/ disappeared altogether when

1. I Kings viii:35, II Chronicles vi:26
2. WtB item 1781
3. UET 19.1645
4. CML p.43a
5. CML p.156b
6. AHw p.
the word was borrowed in Hebrew where it was spelled יָדָא (1). While the chain of change /m/ > /w/ > /y/ is understandable, it is not at all clear how a cluster /mt/ > /yt/. Further, the comparison of a grave with a store-house is a remote one. It would be much easier to derive the word from *nakv, 'strike' and this noun could well mean 'corpse' or even 'cemetery' (sc. bt).

**kyy**

*Kyy*, 'read' is a root suggested by Gordon(2) to explain the form *iky* (UT 133:6), but it seems better to derive this word from a root *kwy* (q.v.).

**kly**

It is quite clear that *kly* has two separate meanings, 'be used up' and 'destroy'. These two meanings probably correspond to the Basic theme and the Intensive theme of the verb respectively.

In the Basic theme the word *kly* seems to be a 3.s.m. Perfect.

CIA 16:iii:13,14,15

kly, lhm. [b]านמ.kly, yמבhm.thm.

k[l]y, yםn.bq]

'The bread in their bins was used up,
The wine in their skins was used up,
The oil in their ... was used up'.

Apparently the same form occurs in the titles of two cereal lists.

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1. *BDB s.v.*

2. *UT 19.1222*
Flour which was used ....'

But a different form of the verb, though one which seems to mean the same, is used in a wine list.

Wine which was used ....'

Unless this document is to be understood as an allocation list of wine yet to be supplied and the verb is translated as a Jussive in contrast to the cereals which had been already dispensed, it is hard to see any difference in meaning between kly and ykl in these commercial documents.

The only time that kly is not connected with foodstuff in the Basic theme is in the sentence:

"My son, do not exhaust the well of your eyes, The tears from the top of your skull!"

The Intensive theme of the verb is distinguishable because it is usually linked in parallelism with mhs, 'fight' although there is no spelling difference between most of the forms in the two themes.

"You shall fight the one who fought your brother, You shall destroy the one who destroyed your mother's son!"
mklı is clearly the participle of the Intensive theme in these sentences and klt. seems to be the l.s. Perfect form.

* CTA 3:Diii:36

lmhšt.mdd,ilym. lklı.nhr.il.rbm

'Have I not fought Yam, the beloved of El?
Have I not destroyed Nahar, the great god?'

CTA 3:Diii:43

mhšt.klbt.ilmist. klı.bt.il.ġbb

'I have fought fire, the bitch of El,
. I have destroyed flame, the daughter of El'.

The corresponding l.s. Imperfect form akl is seen in CTA 19:iv:196 where it is linked in parallelism with mhs. It is not clear whether mhs in the other two passages is a verb in its own right or whether it is simply a dialect variant. (1)

The end of Mot's complaint to Baal is badly broken but from the traces that remain it is possible to discern two more occurrences of this root. Herdner's text is the most completely restored.

* CTA 6:v:24,25

[Č]nt[.]akl[y.nSm], akly.hml[t.ars]

'Now I shall destroy the people,
. I shall destroy the population of the earth'.

Because of the damaged tablet it is impossible to be certain of the exact spellings.

The Infinitive of the Intensive theme seems to be kly which occurs with a suffix in

CTA 6:vi:ll,15
ahym.ttn.b°1,s(?)puy. bnm.ums.klyy
'Baal has allowed my brothers to consume (?) me,
My mother's sons to destroy me'.

key

The verb key, 'cover' appears towards the end of the Baal story after Anat has given birth to his buffalo child. The goddess embraces the buffalo (or perhaps it is Baal himself who receives her attention), wtksynn.btn[ (CTA 10:iii:25). This probably means 'and covered him with two coverings'.(1)

At the death of Baal El is moved to grief and one of his signs of mourning is described as

* CTA 5:vi:l6
lpS.yks,mizrtm
Later Anat does the same.

CTA 5:vi:31
lpS].tks,miz[rtm
If this verb is from key the deities seem to have donned some kind of ceremonial overcoat as a sign of mourning. Driver(2) preserved the idea of the tearing of garments as a sign of grief and so derived the verb from *kss,(3) a root not attested elsewhere in Ugaritic.

1. CML p.119a
2. CML p.109a 'he tore the clothing of his folded loin cloth'.
3. CML p.144b.
The form mks, 'covering' (CTA 4:ii:5) may be a Participle, suggesting that key is a verb in the Intensive theme.

A noun derived from the root is kst (CTA 19:i:36,47, UT 13:9), which seems to mean 'clothing'. Twice it occurs in the Aqhat story, where Danel's clothing is torn either by himself or by Pughat as a prelude to a prayer for rain, and once in a private letter. The word ksh (CTA 1:vi:15) may be another word for clothing (with a pronominal suffix) or it may be translated as 'cup'; this could naturally be an alternative meaning in the letter UT 13:9.

1.\textsuperscript{v}

This seems to be the root of the epithet of Baal aliyn which possibly means 'our Victor' and it could well be the root behind the place name gr.tlivt, 'Hill of Victory'. The best example of the verbal form is

\begin{verbatim}
CTA 16:vi:2
[m]t.dm.ht  s^tqt.dt(l),li
'Death ... be destroyed,
s^tqt... be victorious!'
\end{verbatim}

Although the translation of the word dm is difficult the verb li is most conveniently parsed as a f.s. Imperative. Accordingly an associated form lan would be a 3.s.f. Perfect.

\begin{verbatim}
CTA 16:vi:14
mt.dm.ht  s^tqt,dm.lan
'Death ... was destroyed,
s^tqt ... was victorious'.(1)
\end{verbatim}

The /n/ is provisionally interpreted as an energetic suffix although this is usually found with verbs in a Preformative tense.

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1. so CML p.45b
The form \textit{tliyn} in CTA 19:ii:84 at first sight appears to be verbal in parallelism with \textit{ytk} and \textit{thp}, and so it may be provisionally parsed as 3.f.p. Preterite with suffix /m/. But because of the damage to the tablet and the unusual use of common words it is difficult to provide a translation. If it is a verb it should be contrasted with \textit{snt,tluun} 'sleep overcame him' (CTA 14:i:32) where the verb is surprisingly written with two /-/ signs. If this is a 3.f.s. Preterite with energetic suffix the expected spelling would be \textit{tliyn} as in CTA 19:ii:84. The /u/ suggests that \textit{snt} is a \textit{tantum} plural noun. The most satisfactory explanation of the /a/ is to suggest that it is a morpheme analogous to the Akkadian Ventive /-am/ which becomes /-/ before another bound consonantal morpheme. If such a vocalic morpheme was commonly used in Ugaritic either it was indicated only in verbal forms from III-weak roots or it was only sporadically written.

\textit{mgv}

\textit{mgv} is one of the commonest verbs in Ugaritic and is cognate with Arabic \textit{مُضِع}, 'depart'. This equation presumes that Ugaritic /g/ :: Proto-Semitic /d/. The phonetic equation Arabic /d/ :: Ugaritic /g/ is unusual but not dissimilar from that of Arabic /d/ :: Hebrew /s/ :: Aramaic /c/ as exemplified by \textit{أَرْسَ} :: \textit{אַרְמָא}. The basic meaning of the Arabic word is 'proceed with' whereas in Ugaritic it always seems to mean 'depart' or 'arrive'. Perhaps both the idea of departure and that of arrival were seen to stem from the idea of advance.

The m.p. Imperative is attested in

CTA 3:Fvi:11
\textit{SmSr,ldgy,atrt, mg,lqdS,amrr}

'You fishermen of Athirat go on, qd\& and amrr depart!'
The word mґ is better parsed as a m.s. Participle or an Infinitive Absolute in CTA 23:75

mgw.lhn

'As he proceeded to them.....'

The broken form mgґ (CTA 16:ii:86) may also be parsed as a participle.

All the main verbs in this sentence are in the Jussive.

The regular 3.s.m. form is mґv (CTA 4:ii:22, iii:23, 15:ii:11)

But this form with a suffix, mgvґ, in CTA 16:i:50 is better explained as an Infinitive with a possessive suffix in a subordinate clause.

This is not the only solution, however, for there is a suggestion that this verb may be used in a transitive sense (v.i. vmyґk). This same form mґv is associated also with plural subjects in CTA 20:3:6 which is parallel to CTA 22:A:24, and the form may be construed as a singular or plural when it is associated with compound deities like gpn.wugr (CTA 3:Diii:33) and ktr.whs (CTA 4:v:106).

mґvґ is always a 3.s.f. form as in CTA 19:iv:21. It occurs frequently after introductory particles like ik (CTA 4:ii:23) and ahr (CTA 4:iii:24). The shorter form mґt may be l.s. Perfect as in CTA 6:i:19 or 2.s.m. Perfect as in CTA 5:7:8.

mґv is one of the words which exemplifies the l.dual termination /-ny/ of Ugaritic. The form is attested in the passage

* CTA 5:vi:5,8

[m]ґny,lnґmy.ars.dbr, lysmt.5d.shlumt,
mґny.lbґnpl.1a,rs

'The two of us have come to the Fair One in a desert land,
To pleasantness in a land of desolation,
We have come to Baal, who has fallen to the ground.'
Gordon isolates another example of this form but the reading preferred by Herdner in the passage in question (CTA 57:8) is m再次(1)

Of the prefixed conjugation all possible forms are attested. ymg'y is the regular 3.s.m. Preterite (CTA 1:v:16, 14:iv:210). It is also used when the subject is a compound deity (CTA 17:v:25) and with plural subjects (CTA 6:i:60, 17:ii:46). The same form is used to indicate an Imperfect tense in CTA 12:i:36 (3.p.(?)i) and CTA 14:iv:197, 210 (3.s.m.). The short form ymg appears to be a free variant of ymg'y since it is used both as an Imperfect tense (CTA 15:v:13) and as a Preterite (CTA 19:iii:156, iv:163). This last citation describes Danel's tour of the cities. First he proceeded (ymg) to mrt.tll bnr then he went (ymg) to qrt.ablm and finally he arrived(ymgyn) at his own house. The paragraph is interesting because it shows how the energetic form of the verb is used to describe the culmination of a series of actions. The word ymgyn occurs again in the same phrase in CTA 17:ii:24. The l.s. form amgy is similarly used with btr in CTA 21:7.

The suffix on ymg'yk (CTA 59:8) suggests that the verb must have a transitive usage also. The easiest way to explain such an idea is to parse this form as the Intensive theme. In Hebrew verbs of motion are given an associated transitive idea by inflection in the Causative theme but there is a considerable amount of semantic overlap between the Intensive and Causative themes in the Semitic languages. The translation of the word must be something like 'they have brought you ....' rather than 'they have come (to) you' but the sentence needs some adverbial phrase to make it complete.

1. CTA p.148 n.3
When El is commanding Keret to go on his expedition he uses the full form of the verb.

CTA 14:iii:103

mk.Spšm.bšb tmgš.y.ludm.rbm(ł) wI.udm.trtt

'Then on the seventh day at sunset,
You will arrive at the town of udmt.
At the irrigated fields of the town'.

Conversely when Anat is actually mourning for Baal and the actions she performed are described the short form of the verb is used.

CTA 5:vi:28

tmgš.ln[y,ars]db r ysm.3d.[shl]mmt
t[mšg.]lb ŋ.l[p]lla[r]s

'She came to The Fair One in a desert land,
To pleasantness in a land of desolation,
She came to Baal, who had fallen to the ground'.

Such a semantic 'minimal pair' is difficult to understand if the basic difference between the short forms and the long forms of Ill-weak roots is a difference between Preterite tense and Jussive mood.

The energetic form tmgš.n is used not to express motion but extent. It describes Athtar's shortness of stature in

CTA 6:i:10

pčnh.ltmgš.hdm rišh.lymgš.apsh

'His legs did not even touch the stool,
His head did not even touch the top'.

The same form is used in CTA 57:5 but the tablet is too damaged to permit any certain translation.
When Keret is on his sick-bed he tells his son to call his sister who is directed

* CFA 16:1:37

\[ t(\text{?}) \text{mt[?]} \text{n(\text{?})]} \text{sba}\text{.rb}\text{t,sp} \text{.wtgh.nyr,rbt} \]

'Let her wait for the setting of the Lady Shapash,

Then let her light the Lady's lamp'.

There appears to be some reference here to a ritual with lamps in preparation for the sacrifice about to be described. Whether ngh is a noun 1 or a verb 2 it is almost certainly to be derived from the root ngh. In other Semitic languages the basic meaning of this root is 'be joyful'. If it is a verb it may be preferable to parse it as one in the Intensive theme which would be similar in meaning to Hebrew \( \gamma^\lambda \gamma^\lambda \), 'illuminate'. Because of its spelling the verb would appear to reflect an original Proto-Semitic III-\( h \)/ root, not a III-\( y-w \)/ root which became a III-\( h \)/ one.

\[ \text{ngw} \]

When King Pbl is persuading Keret to lift his siege he says:

* CFA 14:11:131

\[ \text{wng.mlk,lbty. rhq.krt,lbzry} \]

The word ng is clearly a m.s. Imperative and is similar in meaning to rhq, 'get away'. It seems satisfactory to equate the word with the Arabic \( \mathfrak{L}\dot{\mathfrak{C}} \), 'escape'. If the word means 'escape' in Ugaritic also Keret is being threatened rather than persuaded to leave Pbl's territory.

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1. CML p.41b 'the lighting of the lamps of myriads'.
2. WUS item 1743.
Gordon likens the word to Hebrew מַּה (Lamentations 1:4) and independently suggests a root nwg. But the word מַּה may be interpreted adequately as a contracted form of מַלְאָה. Even if the traditional derivation of this word from מַלְאָה is maintained(2) there is nowhere any suggestion of any etymology from a hollow root.

**ndy**

The root ndy is generally considered to be a transitive verb cognate with Akkadian naddu, 'throw down'. As such its forms have to be carefully distinguished from those of a related intransitive root add 'depart'. Those forms that can according to their context be derived only from ndy correspond closely to the semantic range of naddu.

CTA 16:v:18 (and similarly 21)

[m,bilm], ydy.mrs

'Which of the gods will overcome the disease?'.

CTA 16:vi:47

lttpt,tptqr.mp. ltdy,tstm.'l.dl

'You have not judged the case of the afflicted,
You have not suppressed those who stamp on the poor'.

But the meaning of the word ydy is not clear in

* CTA 5:vi:18

gr.babn,ydy

It describes part of El's mourning ritual for Baal and immediately precedes the description of his self-laceration. If the gr is some kind of ritual stone perhaps Baal knocked it down with another stone (abn). But it is equally possible to bring in the idea of 'wander'

1. cf. KB s.v. (םותב)
2. cf. BDB s.v.
to the sentence so that there may be a semantic overlap between ndd and ndy. Whatever the correct translation may be Anat performed the same action in CTA 6:1:2 where the 3.f.s. Preterite form td is attested.

The word td occurs again in the description of the seven day fire in Baal's temple. For six days it is said to have raged (tikl) then

* CTA 4:vi:32

mk,bșb[.y]mm]. td.ist,bbhtm

'But when it came to the seventh day,
The fire in the buildings ....'

Since the verb here is clearly intransitive it is easiest to assume that it is a passive form and translate 'the fire was extinguished', deriving the verb from ndy.

There is a form yd in CTA 6:vi:51 parallel to ytr, 'they went back'. This is best derived from ndd and similarly the form ndt comes from the same root in

CTA 13:i:26

[lbt](?)aby.ndt.ank

'Yes, I have left my father's house'.

nky

The common Semitic root nky, 'strike' may occur in Ugaritic If so, the forms derived from it have been confused with the supposed root jky (q.v.).
Both Aistleitner (1) and Gordon (2) hesitantly suggest that nsv is the root behind the form ysv in the broken fragment CTA 9:rv: but neither suggests any translation. If it is right to suppose that the three words bym b'ysv are a sentence then a possible translation would be:

'Baal went away from the sea'.

The verb could be equated with Akkadian nesu, 'be distant from' (3) but just how such a sentence could be integrated into the rest of the passage still remains obscure.

Gordon suggests that this same root lies behind the form yns in CTA 4:iii:5 and this would assume an initial /n/ of a L-/n/ verb had not been assimilated in the preformative tense. Driver (4) preferred to derive the word from a hollow root nws, 'escape'.

The word npyn appears to be a noun meaning some kind of clothing in CTA 4:ii:5. The root appears to be nsv (5) although as yet the word lacks any etymology (6).

1. WUS item 1800
2. UT 19.1661
4. CML p.157a
5. so UT 19.1674
6. cp. CML p.157 a.24, 'root unknown'.
Another word *nqy* which may be associated with *nqyn* occurs repeatedly in CTA 32. It may well be a noun there too, either meaning 'clothing' or a gentilic. Aistleitner\(^1\) prefers to regard it as a passive participle, equating the root with Arabic *فَيْ", 'repel'.

*nqy*

Driver\(^2\) distinguishes one instance of a root *nqy*, cognate with Syriac *λα, 'sacrifice' in CTA 17:vi:9 which he reads as ml\(\text{ht}\) nqn,ysbt.\(^3\) But Jerdner's collation of the text shows that some sign, whether it be the word divider or /t/ separates the /n/ and the /q/.\(^4\) Because the text at this point is so difficult to read, until other forms of this root are attested it cannot be considered seriously.

*ly*

The m.s. Imperative of *ly* occurs certainly in only one passage (CTA 14:ii:73,74) where Keret is told to ascend to the top of the tower. Most of the other instances of the word *ly* are more obviously interpreted as examples of the preposition which also occurs with suffixes in the forms *clh, clk, cln, clnh* (energic suffix). There is no instance of an emphatic form with final /-m/; *c1m* does occur once in the fragmentary passage CTA 10:iii:6 but the restoration is based on the parallelism of the word with *drx* and it is to be interpreted as a noun 'eternity'. One instance of *c1* is usually understood as a preposition (CTA 5:iv:22) may well be another example of the Imperative (either singular or plural) since it follows a possible Jussive form t\(^9\)c1. *c1* in CTA 16:iv:14 is best interpreted as

1. WUS item 1816 'verstossen'
2. CML p.156b
3. CMK p.52b
4. CTA p.82
a m.p. Imperative since the command is given to ily the carpenter together with his wife.

When Keret's ascent of the tower is described the verbal form w-li is used (CTA 14:iv:165). It would be reasonable to suppose that c-li was the regular 3.s.m. Perfect form but a variant c-l seems to be attested in

CTA 3:A1:21

ydr.żgr.tb.ql, c-lbcl.bsrrt,spn

'When the sweet-voiced hero sang,
Baal ascended the cliffs of the North'.

Gaster translated c-lbcl as 'Baal went up' but Driver preferred 'in honour of Baal'.(1) But the verb 'sing' is not usually found with the preposition c-l. When it does occur it usually means 'sing about something', and it could mean also 'sing in a taunting manner against someone', (literally, 'sing against......'). Such an acrid gesture would be quite out of place in the festive atmosphere of this paragraph and so there is some justification for retaining Gaster's early interpretation.

A form c-li usually understood as verbal is in

* CTA 4:i:24

hny.c-ly.lmphm, bd.hss.msbtm

The exact tense of the verb is not certain because it occurs in a speech incidental to the main narrative and this uncertainty is noted by Driver.(2) But a possibility which does not seem to have been considered is that c-li could be an epithet of hyn as it is also an

1. CML p.83 fn.13
2. CML p.93 fn.3
epithet of Baal in CTA 16:iii:6,8. This would mean that two nominal sentences were arranged in parallelism with the verbs of the previous colon in the Perfect and those of the following colon in the Preterite. The revised translation would be

"Hayin the Magnificent is at the forge,
   Basis has the tongs in his hands."

The $^c\text{ly}$ that occurs in CTA 23:3 is difficult to interpret because of the break. Until the break can be restored it seems best to interpret $\text{ytnm}$ as a verb and $^c\text{ly}\|^1$ as the preposition $\text{l}$ followed by a noun which may be incomplete.

A form $^c\text{lyh}$ occurs once (CTA 35:46) and is taken by Young$^{(1)}$ to be a form of the preposition with a suffix. If this is the true interpretation the spelling with the $/y/$ anticipates the much later practice of Hebrew spelling tradition which also attaches suffixes to the stem $/c\text{ly}/$. And a translation like 'the fat upon it is great' cannot be said to be an obvious one. The context, such as it is, suggests that a noun is required and it is tempting to equate Ugaritic $^c\text{lyh}$ with Hebrew $^c\text{n'$}. The word is known in Hebrew as one describing sacrificial meat$^{(2)}$. It may well have been associated with pagan practices for there does seem to have been some attempt to expurgate it from the biblical text. Since this Ugaritic text is clearly concerned with sacrificial offerings it seems a strong possibility that exceptionally Ugaritic $/c/$ :: Hebrew $/\text{y}/$.

The form $^c\text{il}$ occurs four times; three times it is clearly a 3.m.s. Preterite tense (CTA 5:i:57 - after appn, CTA 17:i:15,39 -

1. In his Concordance of Ugaritic
2. cf. 1 Samuel ix:24 and KB s.v.
clear narration of past events) and once it seems to be Imperfect (CTA 10:iii:12) although the tense here is not quite certain.


A form was thought to be attested in CTA 13:23 (1) but has emended the reading to .

The word (UT 138:14) was understood by Young(2) to come from the root . Presumably he was translating the sentence in which it occurs something like:

UT 138:14

wht,aby,bny,ySal,tryl,prgm,lmlk,smy,whl[']y

'And now let my brother B. ask T. that he may mention my name to the king and let him go up the hill!'

But because the exact function of 'emphatic' /m/ with verbal forms in Ugaritic is not yet clarified it seems better to consider whether the word could not be parsed from a root . There are in fact two possible translations if this were done. If the correct restoration of 1.14 is , the clause may be translated 'let him (tryl)-inform him (bny)!'. This would accord with Aistleitner's(3) suggestion that the root is cognate with Arabic 'know' (here in the Intensive theme meaning 'inform') although Aistleitner does not offer any such translation. Alternatively, if the break is

1. so Gordon, v. CTA p.57 fn.31
2. op.cit
3. WJS item 2035
longer, a restoration wlah[.]ly could mean 'let him not keep anything from him'. This would presume that Ugaritic clm was cognate with Hebrew סָלֶל, 'conceal'. Both these translations have much to commend them in that they are typical of the sentiments expressed in ancient letters of Mesopotamia and so it is better to avoid deriving this word from clv.

The Causative theme of the verb clv has a devotional connotation. It is used to describe the erection of a commemorative stele in

UT 70:1
pgr.dclv, czn.ldgn
'The monument which PN erected for his master Dagon'.

What appears to be related 1.s. form occurs in

UT 69:1
skn.dclv, tryl.ldgn
'The stele which I, PN, have erected for Dagon'.

The 3.s.m. Preterite vsclv is used for the presentation of offerings in CTA 19:iv:185.

The two other instances of the verb are not really devotional. tsclv, 'she lifted him up' describes Anat carrying Baal on her shoulders (CTA 6:i:15) and the Jussive al.tscl (CTA 14:iii:116) is used when Keret is told not to lift a weapon against the city of udm.

cny

It is a subject still under discussion whether there is more than one root cny in Ugaritic. Driver isolates three: cny A,

1. **BDB** s.v.
2. **CML** p.141b
'humiliate'; 'ny B, 'answer'; 'ny C, 'praise'. Only 'ny B is supposed to occur in the Basic theme thus avoiding confusion in the spoken language. Gordon and Aistleitner mention only one root, the one meaning 'answer', but agree that the forms from this verb have to be distinguished very carefully from those of the hollow root 'yn, 'turn towards'. Sometimes the derivation of a particular word may be ambiguous because the context will tolerate either meaning.


A variant form, which is also usually translated in the same way, is 'ny. It occurs in CTA 14:vi:281, 15:i:8, 16:1:24, ii:83 and vi:54. It is interesting that these fully written forms occur only in the Keret tablets and the subject of the verb is almost always the hero himself. This is probably no more than coincidence but it is just possible that, if 'ny is simply an archaic spelling of 'yn, the writer of this story may be trying deliberately to give some archaic dignity to the words of the king. The word does occur once outside the story (CTA 10:iii:5) where Driver translates 'and...shall be praised' (3)

1. UT 19.1383
2. WUS item 2060
3. CMI p.117b
but 'and...answered' seems to be an equally acceptable alternative translation. $\text{yn}_{\text{v}}$ occurs without /w/ with the meaning 'answer' in CTA 3:Ev:33.

The plural form seems to occur only once.

CTA 3:Div:49  
[w]n.$\text{glmm}.\text{yn}_{\text{v}}$

'The attendants then gave him their answer'.

Gordon prefers Cassuto's restoration $[y]c{n}$ for the word at the beginning of the sentence. Because it would be unusual, according to what we know of the structure of Hebrew poetry, to repeat the root $\text{nv}$ in one colon, the alternative restoration is best translated:

'The attendants looked round and answered him'.

But if the reading $[w]c{n}$ is accepted, the translation assumes that $c{n}$ is an Infinitive Absolute.

Other examples of $c{n}$ used in this way, as an Ugaritic Infinitive Absolute, may be seen whenever it means 'and the PN answered' and some other verb in the vicinity makes the actual tense and person clear. Such instances are not at all infrequent, and $c{n}$ stands for a 3.s.m. Preterite in CTA 4:vi:7 (subject - $b^c{l}$), and in CTA 6:ii:3 (subject - $mt$). It stands for a 3.p.($?)$m. Preterite in CTA 2:iv:7 (subject - $ktr .whss$) and, if the restoration is correct, for a 3.p.m. Preterite in CTA 3:iv:49 (subject - $\text{glmm}$). It is inappropriate to interpret $c{n}$ in 23:73 as an Infinitive Absolute since it is written with the suffix /-hm/. The word may not be a verb at all since the translation of the other two words in the sentence, $\text{mr}$ and $\text{mdr}$, is so difficult.

1. v. CTA p.17 fn.6
The Participle occurs in the form $\text{wtn}$ in CTA 2:i:28 and with a suffix $\text{wtnh}$ in CTA 16:v:13.

$\text{wt}^\circ \text{h}$ is the regular 3.f.s. Preterite 'and she answered' and it occurs almost as frequently as does $\text{wy}^\circ \text{h}$ : CTA 3:Eiv:6, Ev:27, 37, iv:40, v:64, vi:3, 6:iv:47. iv:41, 45, 17:vi:25, 18:i:6, iv:16, 19:iv:190. The only time it not preterite is CTA 15:iv:26

$\text{wt}^\circ \text{n.mtt.hry}$

'And the wench Huray shall answer'. (1)

The interpretation of the verb as an Imperfect is understandable since the actual narration of Huray's utterance occurs later in vi:9ff. But then it is repeated verbatim a third time in vi:3ff. It is not always clear why there is so much repetition in the Ugaritic stories but almost certainly many of the repetitions do not carry forward the action of the story but they are to be interpreted as cultic formulaic repetitions. Since this particular passage has been repeated twice it may well have been said again exactly as before for a third time, with no change of meaning. That such repetition was verbatim seems clear from a rubric in CTA 19:iv:225 (edge) where the reader is told to recapitulate the passage.

The full form $\text{tny}$ occurs once in CTA 2:i:27. Driver, as he did with the exceptionally written $\text{yn}$ in CTA 10:ii:5, prefers to derive this word from a different root $\text{ny}$. 

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1. so Driver CMJ p.39a
He translates:

* CTA 2: i: 26

\[ \text{ahd,ilm.t}^\text{c} \text{n}\text{y} \]

'I see gods that you are cowed'.

Since the next phrase contains the words for 'inscribed tablet' (lht) and message (mlak) it would be more obvious to suppose that the meaning of the verb here was 'answer'. The translation could easily be revised to follow a pattern like:

'I see that the gods have given their answer
To the letter from the messenger of Yam,
To the testimony of the judge Nahar'. (1)

The energetic form \[ t^\text{c} \text{n} \text{yn} \] occurs four times. Twice it is 3.p.m. Preterite (CTA 1: iv: 6, 10: ii: 3) but when it occurs in a rubric the better translation is as a 2.s.(?) Imperfect.

CTA 23: 12

\[ \text{s}^\text{c} \text{d.yrgm.}^\text{c} \text{l.c.d.w}^\text{c} \text{rbm.t}^\text{c} \text{yn} \]

'They shall say it seven times ....
and you shall answer four times!

The only other possible occurrence of this form is in the broken line CTA 16: ii: 92 but it is too damaged to allow any certain interpretation.

An occurrence of a doubly energetic form \[ \text{wt}^\text{c} \text{yn} \text{nn} \] is in CTA 17: vi: 32 but Driver derives this from a different root and translates 'and they praise him too'. (2) Whether this is absolutely necessary is questionable but it is interesting that it is one of the few cases of an Imperfect meaning for the fully written form of the verb.

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1. \[ \text{lht.mlak.ym} \quad \text{t}^\text{c} \text{dt.tpt.nh} \quad \text{r} \]

2. \[ \text{CML} \quad \text{p.55a} \]
The form \( m^\circ n \) may occur once (CTA 24:31) but the form is a
restored one (\( w_{\circ}^n \)) and any translation supposing it to be a l.p.
form of \( ^\circ m_n \) answer fails to give sense.

The noun derived from the verb is \( m^\circ n \) which means 'response'.
Primarily it seems to mean a reply to a letter (as in CTA 53:15) and
Gordon (1) suggests that it may also mean a liturgical response. This
seems to be the meaning in CTA 11:9 although the context is badly
damaged. Gordon's (2) suggestion that it may mean 'solution' in
educational problem exercises is an attractive one. Certainly that
small group of tablets (CTA 162 - 165) which consists largely of
transliterations of Akkadian into Ugaritic script must have been some
kind of academic exercise and the fact that \( m^\circ n \) seems to occur in
every one of them can hardly be coincidental.

The appearance of \( m^\circ n \) in UT 1183:2 may also be interpreted
in the same way as Gordon does, but there is an alternative approach.

\begin{verbatim}
UT 1183:2
1. r.n.l.a.
2. m\(^\circ\)n
3. alnr
4. sdq\&lm(?)
5. dlt
\end{verbatim}

It can hardly be without significance that the letters in the first
line are all separated by the word divider and that the word in 1.3
is the same as that in 1.1 if that line is read from right to left.
This may simply be an exercise in which the student is asked to solve
an anagram and the 'solution' (\( m^\circ n \)) is given in 1.3. But 1.2 is also

1. UT 19,1883
2. ibid
read from left to right; right to left it gives the word $\text{alm}$. Could it be more than coincidence that this word is so similar in meaning to $\text{sdq}$ and $\text{alm}$? This may be an exercise in reading from right to left and so perhaps ll.3-4 may be regarded as the free translation of ll.1-2. $\text{alnr}$ is almost certainly a personal name. The significance of $\text{dlit}$, 'door' in the last line is far from clear. Perhaps it is to be translated 'tablet' as Gordon suggests, no doubt inspired by the way Arabic may mean 'door' and 'chapter'. But perhaps this has to be read also from right to left so that we have the word $\text{cmd}$, 'she bore a child'.

$\text{gzy}$

The root $\text{gzy}$ has usually been understood to mean something like 'entreat', because it occurs in a series of actions designed to secure the favour of a particular deity. But the etymology of the word is not at all clear.

The noun $\text{mgz}$ occurs in

* CTA 4:1:23

$\text{bkmm, mgm, rtm, mgz, qyt, ilm}$

'So prepare a presentation for Athirat, Lady of the sea, An offering for the one who created the gods!'

The presentation here is in preparation for a meeting with a superior deity but the word occurs again in CTA 5:v:24 where some ritual to induce conception seems to be taking place. Another noun $\text{tgzyt}$ is used

1. So UT 19.1953; CML p.142b (s.v. $\text{gay}$ (sic) and n.18) 'beseech'; WUS item 2164 'gütig stimmen'
apparently in connexion with the raising of the dead.

CTA 6:vi:44

ap.ltlhm,[l]hm.trmm. lt$t,y$n.tgzyt

'So you shall not eat the ... bread,

You shall not drink the ..... wi.uk.'.

Clearly the prohibition (or command)? here refers to a particular kind of bread and wine, and it may well be that the two difficult nouns refer to the vegetables from which the two products were made.

Later in the story andenergic form of the verb is used together with a l.p. Preterite (?) and a 2.p.m. Perfect.

CTA 4:iii:26,29,31,35

mgyt,bttl,ctnt,

tmgnn.rbtt,[a]trtym, t$yz$n.qnyr.ilm,

wtc.rbtt.atrtym,

ik.tmgnn.rbtt,atrt.ym t$yz$n.qnyr.ilm.

mghtm.tril.dpid. hmt$tm,bny.bmwt-

wtc,bttl,ctnt.

mght,[x]m.rbtt.atrtym, [ng]z.qnyr.ilm,

[whty].mght,hwt, [hmt].aliyn.b$l

'The Maid Anat proceeded,

And made a presentation to Athirat, Lady of the Sea,

She made an offering to the one who created the gods.

Then Athirat, Lady of the Sea, answered,

'Why have you made a presentation to Athirat,

Lady of the Sea?

Why have you made an offering to the one who created the gods?

You should have made a presentation to the Bull,

the god of kindness,

You should rather have made an offering to the Creator of Creatures'.
Then The Maid Anat answered.
'We have made these offerings to Athirat,
Lady of the Sea.
We have made a presentation to the one who created
the gods.
Afterwards we shall make a presentation to him,
Even to the Victor, Baal'.

Despite Driver's reluctance, it seems feasible to treat \textit{mrg} as
cognate with Hebrew \textit{m\c{n}} which is used in the Bible to denote
ceremonial presentations.\textsuperscript{(2)}

The root is perhaps best known from its frequent occurrence
in the tablet describing the building of the temple of Baal (CTA 4)
where it is linked in parallelism with two other verbs, \textit{cpp} and \textit{mrg}.

\textit{CTA 4:ii:ll}
\begin{verbatim}
t\textit{cpp}.tr.11.dp\textit{dpy} t\textit{gyy}.bny.b\textit{mvt}
\end{verbatim}
'She entreated the Bull, the god of kindness,
She made an offering to the Creator of Creatures'.

The goddess Anat has been preparing to meet El, and she has already
performed some robing (or disrobing) ceremony and cast things into a
brazier. This line describes a third action. Although the etymology
of \textit{cpp} is as uncertain as that of \textit{gyy}, provided that the translation
is restricted to terms of general significance it is not likely to
be far removed from the true meaning.

\textit{gyy}

From the context of the passages in which \textit{gyy} occurs it
would appear to mean something like 'droop' and it is primarily

\textsuperscript{(1)} CML p.160 n.7
\textsuperscript{(2)} eg. Rev.4:9. See \textit{CML} p.171 b and \textit{CA} p.15th.
applied to vegetation. But such a meaning accords poorly with the meaning of the two Arabic roots with which it may be compared phonologically. فِلَلُّ basically means 'be excessive', although it does have a number of more precise secondary meanings, and فِلَلُّ means 'boil'. No other word has been adduced as a possible cognate but a meaning like 'droop' appears to fit most of the occurrences.

In the Aqhat story the desolation of the land at the death of the hero is described.

*CTA 19:1:31

.....]bgrn.yhrb[ ]
yg ly.yhsb.1b[
'Eagles (?) were on the threshing floor,
The land (?) was parched,
The blossom had withered and drooped'.

Because of the breaks the parallelism remains uncertain but a clear picture of desolation emerges from the remaining fragments.

It seems to have been possible in Ugaritic metaphorically to speak of a person as a plant. Later in the Aqhat story Danel curses the cities for the death of Aqhat. To one he says

*CTA 19:iii:160

Mrkbars.al.yp' r1sgly.bd.nf k
'May your roots not strike in the ground,
and let your bloom*fall into the hands of those who harvest you!'

*lit. 'head'.
The plant metaphor has not been maintained but this ensures that the point of the metaphor is not lost.
Similarly in Baal, the same kind of phrase occurs.

CTA 2:i:23,24

t[g]ly.h(1)lmrithm. lsr.brkthm.

... 

lm.glthm.lm.rist(?).km lsr.brkthm 

'The gods have let their heads droop, even as far as their knees,'

'Gods, why have you let your heads droop, even as far as your knees?'

That the head was allowed to droop may well have been a sign of surrender in the face of adverse circumstances and the image may possibly have some connexion with the custom of placing the head of a corpse between the knees before burial.

The word may well occur again at the beginning of CTA 3. Although Driver's attempt to read al.tgip is not supported by Herdner, who reads simply al.tg[i], his translation 'faint not' can be maintained if the word is derived from gly.

The same root gly may well explain the sentence salt.bglt.ydk which occurs twice in Keret (CTA 16:vi:32,45). Driver derives the word glit from an independent hollow root (1) but if it is taken as a verbal noun of gly, metaphorically applied to the human body, there is no necessity to assume such a by-form and the translation 'Thou art brought down by thy failing power' may remain unchanged.

1. CML p.142b
Gordon proposes that the word **ipi/h** (CTA 10:11:32) may be a l.s. Performative tense from a supposed root **p/ý** but refrains from offering any translation. Driver's view, that the word is an epithet of Baal, seems more convincing. If it is a noun, which is cognate with Akkadian **upu,** 'cloud', the meaning would be very similar to that of the better known epithet **rkb.°rpt.**

**phy**

Ugaritic is unique among the Semitic languages in expressing a common word like 'see' by the root **phy,** which is unattested elsewhere. The meaning of the root is confirmed in the clearest possible way because of the occurrence of the word **phy** in CTA 64:15. This Ugaritic tablet is actually a translation of the Akkadian tablets RS 17:227 + duplicate and RS 17:380 and **phy** corresponds to the Akkadian word **i-ta-mar-ma.**

The expected form of the 2.s.m. Imperative is **ph** and this is the form that seems to occur in

CTA 15:111:28

wtSu.gh.w[tsh], phm°.ap.k[rt]

'Then she lifted up her voice and cried:

"Look, I pray, at the face of Keret!"'

The form **pht** which occurs several times in CTA 6:v:12-18 is always to be interpreted as the l.s. Perfect 'I have seen'.

1. *UT* 19.1995
2. *CML* p.117b 'Baal of the mists'
That the meaning of the root is 'see' is further established by the word yphn which is found in parenthesis to bnSi.nh, 'when he raised his eyes and is then linked in parallelism with hdy, 'see' (GTA 17:v:9, 19:iii:120, 135). The same form with a suffix /h/ occurs in

CTA 4:iv:27

hlm.il.kypnh, yprq.lsbg.wyshq

'There was El, and when he saw her
He opened his mouth and laughed'.

The energetic form tnhn occurs as a parenthesis to bnSi.nh in CTA 4:ii:12 and 19:i:29. Further, it occurs with the suffix /h/ in parallelism with qvph, 'turn towards' in CTA 3:ii:14. As in CTA 4:iv:27, it is again introduced by the particle hlm in

CTA 2:i:22

hlm.nlm.thphm, tnhn.mlak.ym

'Then the gods saw them,
They actually saw the messengers of Yam'.

It seems that the verb is most often used to describe some kind of ceremony regularly performed when confronting a deity. The tql form of the verb is particularly well attested in such contexts and it is usually to be parsed as a 3.s.f. Preterite.

CTA 16:i:53

hlm.ahh.tph, [ksl]h.lars.ttbr

'There she saw her brother
And sat cross-legged on the ground'.

There Anat saw El

And she stamped her feet against (?) him'.

Ancient oriental modes of greeting naturally seem bizarre in the modern West but as far as these verbs are concerned the context is very similar here and in CTA 4:iv:27. A form tdp[h] read by Gordon in CTA 19:iv:217 has now been corrected by Herdner to tg(i)[h].

In Aqhat there are three occurrences of the non-energic form yph (CTA 19:ii:62,63,68). In all these instances the exact meaning of the word is difficult to determine because of the obscurity of the other words in the passage, but provisionally these words will be considered as examples of the 3.s. Preterite form.

The root pty is almost certainly cognate with Hebrew 'seduce'. It occurs only once, in the passage where El makes his sexual display before the two women. The form ypt occurs in a subordinate clause after the particle /k/ and it is to be translated as a 3.s.m. Preterite.

CTA 23:39

il.attm.kyp, hm.attm.tshn

'When El touched the women,' Then those women did cry'.

The root sly is a common root in Aramaic signifying prayer, and it also occurs in Arabic. In Ugaritic it is attested only once

1. CTA p.91b cp.WT p.247a
but the same *idea* of prayer seems appropriate in the context.

Thereupon Danel, the man of Repha, prayed:

"Clouds, give rain in the heat of the season!
Clouds, make showers in summer!"

The root *spy* is best equated with Hebrew לַעֲנָי B, 'overlay'.

Usually in the Bible it refers to overlaying wood with gold and in Ugaritic it occurs in an economic text describing gilded chariots, (UT 1122:i:2,4,6). The only other occurrence of the root is in the passage where Keret is describing the beauty of his intended bride. He compares the parts of her body with different jewels and includes in his eulogy:

> *CTA 14:iii:149*

> *aslwbosp* ñnh

which, according to the context, may well mean something like

> 'Her eyes were encrusted with ......'

Such a translation is difficult to justify on philological grounds (v.i. s.v. 51w). One that has some philological basis is Driver's

> 'I will repose in the glance of her eyes'

He supposes that Ugaritic spy B :: Hebrew לַעֲנָי A, 'look for'. But this pays less regard for the poetic structure of the passage. In either event *sp* here is a noun and not a verb.
\textit{q\textbf{w}y}

\textit{q\textbf{w}y} cognate with Hebrew \textit{\textit{\textbf{h}}\textit{\textbf{y}}}^\textit{\textbf{\textbf{m}}}, 'attend' (a deity) is the verb supposed by Driver\textsuperscript{(1)} to explain the form \textit{q\textbf{w}y} in CTA 22:B:5 (v.s. s.v. \textit{w\textbf{q}y}).

\textit{q\textbf{w}y}

\textit{q\textbf{w}y} in the Semitic languages seems \ldots to occur \ldots regularly with the meaning 'acquire'. Naturally the object purchased is then owned by the purchaser and meaning like 'possess' or even 'dominate' may become associated with the word. The root seems to occur in Ugaritic with its basic meaning of 'acquire' in CTA 14: ii:57. The actual phrase that occurs, according to Ginsberg's original restoration quoted by Driver,\textsuperscript{(2)} is \textit{[tn.b]mm.aq\textbf{w}y}. It follows a passage listing the marvellous bribe by which Pbl tries to persuade Keret to lift his \textit{si\text{\textgreek{e}}}e of the city. Keret seems to reply that he wants no horses such as he is being offered but 'it is sons I would buy'.

The basic meaning of the verb may well be preserved again in

\begin{verbatim}
 CTA 17:vi:41
 [b.g]m.tshq.\text{\textgreek{nt}} wblb.tqny,[xxx]
 tb.s(!)y.laqht.gzr. \text{\textgreek{t}}b\text{\textgreek{y}}-\text{\textgreek{\textgreek{t}}}\text{\textgreek{a}}
\end{verbatim}

This part of the story centres around the tension caused because Anat was seeking by all means possible to acquire Aqhat's bow. The parallelism in 11.40ff. shows that the object of the verb \textit{tq\textbf{n}y} is

1. \textit{CML} p.144b
2. \textit{CML} p.29b. and accepted by Gray, \textit{Legend of King Keret}. 
missing. Albright's restoration \([\text{thblt}]^2\) seems to have been the product of an over strong desire to secure an analogy with a Biblical passage, (Prov:1:5). Certainly there is no textual justification for it and Herdner leaves the lacuna empty. Could the lines not be adequately translated:

"Anat laughed aloud,
In her heart she would have purchased the bow.
"Give it back to me, you hero Aqhat!
Give it back to me and go on your way."

If so, it is interesting that in these two occurrences of the verb in its basic meaning, it is used to signify the attempt to buy what it is not possible to buy.

But the verb does appear to be used in Ugaritic also with the sense of divine ownership. Because a god is so often the subject of the verb it has been translated 'create' for naturally divine ownership would hardly be the result of an act of purchase; it would rather develop from an act of creation. The meaning 'create' has been so widely accepted that several occurrences of Hebrew \(\text{ydp}\) have been re-translated as 'create'\(^2\).

When a god is the subject, the verb clearly may not be translated as 'purchase'. Such an instance is the clause

\* CTA 19:iv:220
il,dyqny,ddm
'El who owns the fields'.

1. v. CM, p.54a. crit. app. to 1.41
2. v. KB s.v. \(\text{ydp}\) B.
The verb here may well be a Preterite and this at first sight seems to support the translation 'created' but the verb, if it means 'own', is more likely to be one like Hebrew xd, which is often best translated as an English Present Tense even when the Hebrew form is in the Perfect.

If the root qnv does not specifically signify a creative act the translation of the divine epithets qnyt and qnyn need to be revised. qnv is applied to Baal in CTA 10:iii:6 and could mean 'our owner' or 'our master' rather than 'our creator'. qnyt.ilm is a phrase frequently applied to Athirat and could well contain a Passive Participle which would mean, literally, 'property of the gods'.

qnv

The verb נס in Hebrew means 'meet' but several forms of it are confused with similar forms from the root נס. נס is generally said to be cognate with Arabic نُس, but the Arabic word does not simply mean 'meet'; more often than not it is used to denote the entertaining of someone who has been met by providing him with food. If the Hebrew and the Arabic words are cognate and the two meanings are related then the same semantic development of the one root has probably taken place also with the Ugaritic word qnv.

The verb is usually taken to mean 'meet' in two passages.

CTA 3:Bii:4
wtqry.glmm,bSt.gr
'And she met the attendants at the .... of the mountain'.

CTA 17:vi:43
laqryk.bntb.ps³
'I hope that I may meet you on the path of opposition'.

In other passages it is taken to have the secondary meaning of 'provide food' especially with reference to the provision of sacrifices for the gods.

CTA 19:i:184
wyq <ry>, dhh:ilm. ys'ly, dgh, bsmym
'And he offered a sacrifice for the gods, he made his ascent into the sky'.

The same passage occurs a few lines later when the verbs used are qrym and sly. These forms would most easily be translated as Imperatives but this is hardly possible if in fact the actions have already been accomplished.

It may be that in ll. 19lff. Danel is suggesting to the pzn.gr that they make a sacrifice after they have left his court, and then Pughat replies that it is he who should be performing the ceremony. This would satisfactorily explain the /-m/ in qrym as an emphatic morpheme affixed to the Imperative. Otherwise these verbs must be treated as Perfect tenses. Perhaps the Perfect was used instead of the Preterite to indicate the very recent past.

The verb occurs in one other context which is repeated four times in CTA 3. The first occurrence is in

CTA 3:Ciii:11
qryy, Bars, mlhmt- st.b'prm, ddym
This bi-colon is repeated identically in CTA 3:Div:52f.. It occurs again a few lines later (ll.64f.) with the substitution of l.s. Imperfect forms [a]n.aqry and [as]t, then again in ll.71ff. with agyv instead of [a]n.aqry. The translation of this line has proved difficult but it seems fairly clear, if the normal rules of parallelism are observed, that it has something to do with offerings
for the gods. The following bi-colon in every case is

\[ \text{sk.}(\text{ask.}) \text{slm.lkbd.ars} \text{ arbdd.lkbd.8dm} \]

'Pour (I shall pour) peace libations into the earth,

.............. into the fields!'

\[ \text{Sk} \]

When Anat decides to murder Aqhat she describes how the
death will happen in all its violent detail to her assassin Yatpun.
It begins clearly enough:

\[ \text{hlmn.} \text{tum.qqdq,} \text{titid.} \text{cl.} \text{uin} \]

'Strike him twice on the head,
And three times on the ears!'

Then there follow six similes which are a little more obscure. The
first \textit{pa\text{m}\text{t}seem to describe the victim's flowing blood and gore and
the others emphasize his gasping for breath. A tentative translation
of the first similes would be:

\[ \text{CTA 18:iv:23} \]

\[ \text{Spk.kn.\text{Siy}} \text{ dm.kn,Sh} \]

'His gore\textsuperscript{(1)} shall flow like a stream\textsuperscript{(2)},
His blood like a ...........'

\[ \text{Spk and Siy are taken as nouns and the addition of the possessive}
pronoun seems justified in view of the variant reading dmh in the
parallel passage CTA 18:iv:35. Since the caesura appears to separate
Siy from dm the force of Gordon's\textsuperscript{(2)} suggestion that they are to be
taken as a collocation meaning 'shedding blood' is weakened. Siy
seems to have some connexion with the Akkadian \textit{Se} \textit{Itu}, 'irrigation
channel\textsuperscript{(3)} and the same word may occur again in CTA 12:i:22, a:
passage describing the sprinkling of various substances on the body.

1. Lit. 'shed blood'
2. UT 19.2368
3. So CM, p.147 fn.16
The common Semitic word $slw$, 'find rest' occurs in Ugaritic once.

CTA 14:iii:149

$a$slw.bsp. $\gamma$nh

'I will repose in the glance of her eyes'\(^{(1)}\)

If this translation is correct the verb is clearly l.s. Imperfect but the parallelism suggests that $a$slw may be noun describing some precious substance (\(\cdot\) s.v. spy).

That there is a root $snw$ in Ugaritic seems to be proved by the occurrence of the phrase $\mathit{\text{\`nt hlkt w}$\(\text{\`snwt}\) in an as yet only partly published text\(^{(2)}\). These words may be translated 'Anat went in haste'\(^{(3)}\).

The root $snw$ is equated with Akkadian $\mathit{\text{\`sanu}}$, which in synonym lists is equated with $\mathit{\text{\`al\`ak\`u}}$, 'go' and $\mathit{\text{\`las\`amu}}$, 'run'\(^{(4)}\).

Before the publication of this latest evidence Driver\(^{(5)}\) had supposed that a root $snw$ lay behind the form $\mathit{\text{\`snt}}$ in

* CTA 3:Div:77

atm.bStm.wan.$\text{\`snt}$, ugr

'You have done bravely, and I myself have quit U\(\text{\`i}\)\(^{(6)}\).

Whatever it means it is opposed to bStm, and since Gordon satisfactorily explains bStm as 'you have been slow'\(^{(7)}\) there seems to be no obstacle

\begin{itemize}
  \item [1.] So CML p.33a
  \item [2.] CRAIBL 1961 p.182
  \item [3.] Cf. UT 19.2448
  \item [4.] V. esp. VonSoden in ZA xliii,237
  \item [5.] CML p.143b (line 1) and fn.16
  \item [6.] CML p.89a
  \item [7.] UT 19.532
\end{itemize}
to translating these words.

'Whereas you have been slow, I have been quick'.

This new translation does little to help a better understanding of the passage as a whole unfortunately.

Perhaps snmtm in CTA 12:ii:42 means 'the men hastened' but even if it does, again the overall meaning of the passage remains obscure.

Saq

In Hebrew the verb נָלַע, which is regularly conjugated in the Causative theme, means to give something to drink. But its counterpart in Ugaritic, Sqy, appears to mean simply 'drink' as well as 'give to drink'. This is how the word is to be understood at the beginning of Aqhat (CTA 17:iii:14,23) where the 3.s.m. Preterite form is used (vSqy). What it was the hero drank is not clear. It is natural to assume that the vocalization here would have shown this verb to be in the Basic theme.

When it means 'give to drink' the forms are considered to be in the Intensive theme. Often there is a suffix with the verb in this meaning (and it always happens to be the energetic suffix) as with ySqynh, 'they gave him to drink' (CTA 3:Ai:9 and 17:vi:31). The suffixes refer to the person fed rather than to the drink given.

tSqy may be the corresponding feminine form 'she gave to drink' as in CTA 19:iv:224, where the person fed is expressed by the independent pronoun hwt. The same form seems to function as a 2.s.f. Imperfect in CTA 16:ii:76, if the damaged speech is supposed to have contained directions to Pughat. More directions are given to Pughat in CTA 19: iv:215,217, where it is normally assumed that Pughat herself drinks
wine. Because of the antithesis between the different verbal forms tṣqyn and tṣqynh these verbs may perhaps better be translated 'you shall give me to drink' and 'she gave him to drink' so that Pughat would here be dispensing drinks to others, as she did in Keret, rather than partaking herself.

S quy in CTA 1:iv:9 may be parsed either as an Imperative or a Perfect tense.

The verb occurs also in the Causative theme in the first of the Aqhat tablets. This almost certainly means exactly the same as the verb in the Intensive theme and may be considered a stylistic variant of the writer of this tablet. The actual forms attested are SSqy (CTA 17:v:19), which is a 2.f.s. Imperative, tSSqy (CTA 17:v:29), which is a 3.f.s. Preterite reporting the fulfilment of the action just ordered in the Imperative, and ySSqy (CTA 17:ii:31,33,35,38) which is a 3.p.(?) Preterite (with a joint deity as the subject).

Sr h

The verb Srh, like ngh (q.v.) appears to have been an original III-/h/ verb. It is interesting that in Hebrew (Job xxxvii:3) as in Ugaritic it is used to describe a thunderstorm.

CTA 4:v:71

w y tn.qlh.bครpt,  Srh.lars.brqm
'Then he raised his voice in the clouds
And hurled his lightning to the earth'.
The root סָטְיוּ means 'drink' and as such seems to be a synonym of the Basic theme of סָטְיוּ (q.v.). This latter verb occurs also in the derived themes. The Infinitive סָטְיוּ is often used as a verbal noun after the preposition גָּד (CTA 4:vi:55 - which is parallel to v:110) and after כָּנ (CTA 15:iv:27 - which is parallel to v:10 and v:4). It is probably a verbal noun also in CTA 5:iv:15, ultimately dependent on the בָּד of 1.12. The same form is parsed as a m.p. Imperative in CTA 23:6

lhm.blhm.ay. wsty,bhmyrn.

'Yes! (?) eat the bread,
And drink the foaming wine!' 

The form סָטְיוּ can be almost certain restoration in CTA 4:iv:36 where it is to be parsed as a m.s. Imperative.

The form סָטְיוּ is a f.s. Imperative with emphatic /-m/ in CTA 4:iv:35

lhm.hm. styhm. lh[m].blhnt

'Eat, and drink as well
The food that is on the tables!'

A variant סָטְיוּ for a m.s. Imperative occurs in CTA 5:i:25

wlimm. c.m.ahy. lhm wstym. c.m.al[h].yn

'So do eat the bread with my brothers!' 
And do drink the wine with them !'

The form סָטְיוּ which occurs in CTA 4:iii:14 may be parsed as a form of סָטְיוּ, 'set' (1) or perhaps it is in parallelism with the following

1. CMFL p.95a 'foul meat was set on my table'. 

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İştyph and is to be translated 'I have drunk'. In any event it is difficult to decide whether it belongs to the phrase which precedes it or to the following phrase.

A form yşı occurs in CTA 15:ii:9 but because it is linked in parallelism with ytn, 'he gave', it is better to derive this word from sıy. But a form ystå does occur in

CTA 19:iv:219

byn,ysṭ,ila(!)

'Our god has drunk some wine'.

This translation is based on the idea that Pughat has just given wine to Yatpun and not taken it herself (v.s. s.v. sgy). This verb has been understood by Driver as a Jussive. (1)

stå occurs as a 3.p. Preterite in CTA 4:iii:40 and vi:58 and stṣyn, with energetic /n/ seems to be a variant of the same word in CTA 22:B:22,24. The stṣyn in CTA 20:A:7 is to be parsed as a 2.p. Jussive. The apocopated form stṭ occurs once as a 3.f.s. Preterite (CTA 6:i:10) and once as a 2.s.m. Preterite (CTA 6:vi:43) but the context of the word in CTA 6:i:30 is too fragmentary to ascertain either interpretation.

The only first person forms attested are nṣṭ (CTA 23:72 and (?) 5:i:25) and İştyph (CTA 4:iii:16). Both are clearly Imperfect.

tky

The root tky, cognate with Hebrew /dy may explain the verb ışttk in CTA 12:ii:57. The problems in translating this word have already been outlined (v.s. s.v. wly").

1. CML p.67b 'the god... shall indeed drink'
There is no general agreement on the meaning of the Ugaritic 
*hapax legomenon* ttwy (CTA 16:vi:44). Of Driver's 'dwell' (1), Gordon's (2) 'govern' and Aistleitner's (3) 'receive', none is really convincing because all involve yet another meaning for the well worked homonym *gr*.

The verb occurs in a passage where the meaning of most of the sentences is clear but where the context still admits a wide semantic range of interpretation for the clause *wGrH.ttwy*. In such circumstances it may be best provisionally to equate it with the common Aramaic verb *bHw, 'resemble'* and translate, 'you resemble the .......'. Such an etymology would not raise insuperable philological difficulties, nor would it prejudice the inclusion of the proper meaning of *Gr* when that becomes known.

The noun *Hc*, 'offering' is common in several texts listing the various offerings presented by the people (cf. CTA 24, 32, 34, 36). There is a verb related to it which occurs in one tablet.

CTA 32:16, 24

hw.Hc, Hc.Hc

'This is the offering we present'.

Because of the number of messages that are sent from one to another in Ugaritic tales it is not surprising that the verb 'repeat' is a common verb. The regular Imperative form is *tvy* which serves for

1. *CML* p.152b
2. *UT* 19, 2662
3. *WUS* item 2851
m.s. (CTA 16:vi:28) and m.p. (CTA 2:i:16) subjects. The form is used when a joint deity is addressed and this is probably also to be parsed as a singular (CTA 3:iii:9, vi:22, 4:viii:31, 5:ii:9). \textit{tnt} is the l.s. Perfect form in CTA 2:iv:8.

Of the \textit{pro}formative tenses, \textit{ytny} is a 3.s.m. Preterite (CTA 4:vii:30) and \textit{atnyk} as a l.s. Imperfect is attested twice (CTA 3:iii:19)(CTA 1:iii:13).

That the participle form is \textit{mtn} (CTA 3:iv:75, 4:i:20) suggests that the verb is one in the Intensive theme.

There is a by-form \textit{tnn}, which also means 'repeat' but perhaps this is to be parsed as a reduplicated form of the root \textit{tny}. It occurs once in the form \textit{tnnth} (CTA 16:v:3).
A detailed analysis of passages like this shows that there is still considerable uncertainty about the translation of a great many Ugaritic words. Almost all of them could be parsed in more than one way and still give reasonable sense. Because of these uncertainties it would not be wise to construct long lists of verbs arranged under precise grammatical categories but for reference a table of forms discussed in this analysis has been prepared below. From this table, together with the foregoing discussion, several general trends may be noticed.

Both long and short forms of III-/y/ verbs are attested after the conjunction. It has been thought that there may be a Hebrew type of Waw-consecutive construction in Ugaritic (1) but after all the texts have been scrutinized it has become clear that such an idea is not really substantiated, certainly not with any degree of consistency. That there should be no such feature in Ugaritic is not really surprising for the precise rules of the Hebrew construction are something peculiar to Massoretic Hebrew grammar. That is not to say it has no historical precedent but it is so thoroughly developed in Biblical Hebrew that it is best considered a feature peculiar to that language. (2)

Gordon isolates two possible occurrences of the construction in the administrative literature (3) but the examples he cites may be otherwise interpreted and are not compelling evidence. The first one occurs in a conditional sentence and in such sentences the verb of the apodosis is an important clue to the correct translation of the

1. UT 9.5
3. UT 9.5
sentence as a whole. If it is Imperfect then the sentence is probably a simple future conditional one of the pattern 'If X happens then Y will happen'. But if it is Perfect then it tends to follow the pattern 'If X had happened then Y would have happened'. The verb in the apodosis of this particular sentence is $\text{w.lik}$. Because it is Perfect and, moreover, the verb in the protasis is also Perfect it may be better to translate the whole sentence as an unfulfilled past condition.

UT 1013:16ff.

$\text{w.hm.ht, l.w.lik, mk}$

'Now if the Hittite had attacked,
I would have written to you'.

This interpretation fits in well with the rest of the tablet. Another argument against interpreting this particular verbal form as a type of waw-consecutive is the separation of the $\text{w}$ by the word divider.

The second example may also be alternatively explained. Gordon's translation seems incontestable but the grammatical comment is not completely convincing.

UT 1006:17ff.

$\text{dttbn,ksp.iwrk1,wtb.lunthm}$

'until they return the silver to PH and go back to their .............'

Gordon assumes that $\text{tb}$ is a 3.p. Perfect which becomes virtually Imperfect with the /w/. But it may equally well be an Infinitive. Hebrew has two common constructions for subordinate clauses introduced by the preposition $\text{d}$, 'until'. Either the verb of the clause following $\text{d}$ is in the Infinitive or it is in the Indicative, in which case it is usually introduced by $\text{db}t$ although sometimes the Indicative also follows $\text{d}$. It would seem very possible that here in Ugaritic $\text{d}$ is followed first by the Indicative and then, to avoid exact repetition,
with the Infinitive. That the Waw-consecutive exists in Ugaritic must for the present be regarded as an extremely tentative proposal.

It has been suggested that the fully written forms of the III-\(/y/ verbs may be Subjunctive\(^4\) but it is interesting that in subordinate clauses which are introduced by subordinating prepositions both long and short forms occur. If there was such a separate mood in Ugaritic and its usage corresponded to that of the Akkadian Subjunctive then it could clearly not be distinguished by its spelling. If the fully written forms are held to be Subjunctive it must be asked why so often short forms are found in marked subordinate clauses.

If there is a Subjunctive in Ugaritic the forms that conceal it are probably those with suffix /-\(n\)/. The Akkadian Subjunctive\(^5\) in /-\(ni/ as opposed to the one in /-\(u/ has always been considered an Assyrian form\(^6\) but it is now clear that what the Assyrians did was to revive an older usage. Subjunctives in /-\(na/ are attested in Old Akkadian and also in the Mari dialect.\(^7\) That it should appear at Mari is especially interesting because it is one of the places that represents Western Akkadian dialect,\(^8\) and some Ugaritic /-\(n/ forms may reflect this morpheme. This is not to say that every /-\(n/ form in Ugaritic is Subjunctive. In fact most often the /-\(n/ seems to include a pronominal suffix, and even when the object is expressed independently elsewhere in the sentence, it may simply be an energetic form. But where it does occur in subordinate clauses it is at least a reasonable possibility that it may then be parsed as a Subjunctive.

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5. Or Modus Relativus (GAG parag. 83)  
6. Or cit. parag. 83b  
7. GAG 83c  
8. The two other centres are Alalah and Ugarit.
But by far the most certain outcome of this enquiry has been to show that III-\(y\) verbs in the Preformative conjugation are used with Preterite and Present significance regardless of whether the -\(y\) is preserved. This raises questions about whether the forms with \(\checkmark y\) are necessarily to be vocalized in a different way from those with -\(y\).

In order to be able to answer these questions more satisfactorily, the consistency of Ugaritic spelling will be examined first of all in parallel passages in the mythological texts and then in Place Names from the administrative literature. This will indicate if other words containing -\(y\) are also occasionally spelled without it, and if there is spelling inconsistency, what importance this has for Ugaritic phonology.
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**SIGLA**  
(N) = only attested as a nominal form  
(?) = particularly difficult to translate with confidence.
Within the Ugaritic mythical literature there are a number of duplicate passages. It is known that certain passages of the texts were repeated verbatim from one or two colophons directing the reader to return to a certain section and read it again (e.g. whn.bt.ytb.lmspr, "We shall go back to the passage (beginning) "And behold the house"!). Even when a passage is not repeated verbatim there is enough parallel material for an examination to be made of the consistency in the spelling of particular words. Clearly inconsistent spellings can always be explained as scribal errors and therefore this investigation will primarily be concerned with neatly written documents.

Ilimilku was one of the very best scribes at Ugarit. We may identify him from his autograph at the end of one of the tablets from the Baal cycle:

'The scribe was ilmik from șbn, a pupil of atnprln, chief priest and pastor from țcy.

He has left his mark on one other tablet and generally his handwriting has been described by Herdner as 'écriture fine', 'séré', 'menue' or 'soignée'. It is not 'grande' or 'grossière' like that of the other scribes.

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1a. CTA 19 iv edge (CML p.67b) and similarly CTA 4:42f. (CML p. 99a)

1b. CTA 16:vi:53-56. For a full discussion of the translation of this passage see M. Dietrich and O. Loretz UF iv (1972), pp. 31-3, where țcy is said to mean 'collate' (presumably cognate with șetū in Akkadian and ș'h in Hebrew).

2. Quoted from the palaeographic descriptions of the Ilimilku tablets in CTA.
While his handwriting commands our unqualified respect, his spelling is often questionable. The tablet which he signed originally contained about 310 lines. At present only about 180 lines are preserved and some of these are partly damaged, but in the part that is legible at least twenty spelling inconsistencies have been observed. That is to say that three or four per cent of the words seem to be spelled wrongly which is a disturbingly large percentage of 'error'. But it must be remembered that it is not always clear whether an error really is an error or whether our present understanding of Ugaritic spelling habits is incomplete. To avoid prejudice it seems best to refer to this type of inconsistency as spelling variation. There are a few important passages in Ugaritic literature where the same words recur without any apparent change of meaning and these will be examined to discover what kind of spelling norms were maintained at Ugarit.

A. THE LEGEND OF KRT

The legend of Krt is preserved on three separate tablets. In the first of them (CTA 14) El reveals himself to the hero and gives him detailed instructions for a planned assault on the town of Udm, where he is to find his destined bride. The tablet closes with the narration of the event and the details of this narration correspond more or less word for word with the original directions given by El in the vision. The two parts of the narrative can conveniently be called the VISION and the EVENT. If they are set out side by side the difference between them can be seen at a glance (v. Plate I). The whole narrative is best divided into five parallel

---

3. Types of scribal error in the Old Testament have been described by F. Delitzsch, *Die Lese- und Schreibfehler...* (1929); more recently S. Segart discusses Ugaritic errors in the same way (AQ lxii (1964) p. xxx.
episodes and the variants may be numbered serially. The five episodes are:

1. the preparation — in which Krt washes, paints himself red, eats, drinks and makes a sacrifice on the pinnacle of the temple tower.

2. the expedition — which lasts for seven days and involves a vast army of people.

3. the siege — which also lasts for seven days.

4. the message — which Pbl, king of Udra, sends to persuade Krt to leave the city.

5. the reply — by Krt to the message, saying he will refuse Pbl's bribe.

Of course most of the variants indicate appropriate changes of person and tense; for the VISION is full of second person forms corresponding to third person forms in the EVENT but these will not be discussed. What is important is to see if the spelling of individual words is constant where there appears to be no change of meaning.

**Episode 1 — the preparation**

<table>
<thead>
<tr>
<th>VISION (ll.62-84)</th>
<th>EVENT (ll.156-172)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. amt 63</td>
<td>amth</td>
</tr>
<tr>
<td>2. qh.im[r.bydk]</td>
<td>lqh.imr.dbh.bydn</td>
</tr>
<tr>
<td>imr.d[bh.bm],ynn</td>
<td>lla.klatnm</td>
</tr>
<tr>
<td>lla.kl[atnm]m</td>
<td>66ff.</td>
</tr>
<tr>
<td>3. cllzr.[mg]dl</td>
<td>w'^ly,lzr.mgdl</td>
</tr>
<tr>
<td>w'^llzr.[mg]dl</td>
<td>73f.</td>
</tr>
<tr>
<td>4. nun</td>
<td>76</td>
</tr>
<tr>
<td>5. bdn.dgn</td>
<td>78</td>
</tr>
<tr>
<td>6. wyrd</td>
<td>79</td>
</tr>
</tbody>
</table>
The most trivial of these examples is 5 where the word divider is omitted in the EVENT. This happens frequently in Ugaritic especially between two closely related nouns. In this example the two nouns are linked in the construct relationship and the omission may be compared to the freedom of the Hebrew scribes with regard to the writing of maqqeph. In 6 the introductory copula is omitted in the EVENT with apparently no change of meaning. Possibly when the copula is included it gives a slightly softer nuance but the change of meaning is so slight it need not be considered important.

In example 1 a letter /h/ is added to amt in the EVENT. This /h/ may be interpreted in two ways. Either it is the 3.s.m. pronominal suffix or it is used like the Hebrew he locale. Certainly 'washing to the elbow' or 'washing to his elbow' were equally possible expressions in Ugaritic, for there is general freedom of choice when it comes to using pronominal suffixes with parts of the body. If the /h/ is locative then the variant amt would be construed as an adverbial use of the accusative case. Both expressions would mean literally 'to the elbow'. But in 4 there is another example of a movable /h/ and there the /h/ must be construed as locative since there can be no question of a pronominal suffix with šmm, 'heaven'. In these circumstances it is difficult to resist the conclusion, although the terminology is ugly, that in Ugaritic /h/ is used to 'grammaticalize' the locative use of the accusative case, that is to say it is not to be isolated as a consonantal bound morpheme but to be explained as an artificial

4. The terminology is used by E. Y. Kutscher in Leshonenu xxxi, 1960, pp. 33-36.
spelling device to distinguish a special use of the bound morpheme /-$/.

The other two examples are concerned more with words than with letters. The sentence of 2 in the VISION could be called an extended colon (5) of the pattern abc-bdc-bc. The poet has four items of information to convey:

- the verb - take
- the object - an animal
- an epithet - sacrificial
- an adverb - manually

These four ideas are conveyed by the first six stressed words, which contain two semantically equivalent pairs. The object and the adverb are emphasized by being repeated in the third colon. But in the EVENT these same ideas are expressed a little differently. There the poet uses a bi-colon of the pattern xyz-yz where x=a, y=b+d and z=c. The information and the emphasis seem to be the same but the poetic structure has changed.

The one scribal error which is universally accepted as an error is 3. Technically the text may not be at fault because it is just possible to translate 11.74f.: 'Go to the top of the tower, yea, go to the top of the tower!' or 'Go right to the top of the tower!' or 'Go to the top of the tower, and on the top of the tower....!'.

All these are improbable suggestions because such verbatim repetition in parallel cola is rare. In proposing to delete 1.73 it is assumed that the scribe has written a dittograph but it is not a standard dittograph. The position of the /w/ means that it is really the first phrase and not the second which is to be removed. It is best to understand that 1.74 is an attempt to correct the wrongly written conjunction 1.73 (the . . had been omitted) but why the wrongly written line was not erased by the scribe cannot be adequately explained. Fortunately the meaning of the text has not been obscured at all.

Episode 2 - the expedition

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<tr>
<td>7. hpt.db1.spr</td>
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<td>tun.db1.hg</td>
<td>90f</td>
</tr>
<tr>
<td>8. wlrbt</td>
<td>93 wl.rbt</td>
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<tr>
<td>9. yhd</td>
<td>96 ahd</td>
</tr>
<tr>
<td>10. wysi</td>
<td>100 wybl</td>
</tr>
<tr>
<td>11. lm.nkr</td>
<td>102 lnkr</td>
</tr>
<tr>
<td>12. mddth</td>
<td>103 mddt</td>
</tr>
<tr>
<td>13. kirby</td>
<td>103 kmirby</td>
</tr>
<tr>
<td>14. km.hsn</td>
<td>105 khsn</td>
</tr>
<tr>
<td>15. rb&lt;sup&gt;c&lt;/sup&gt;ym</td>
<td>106 rb&lt;sup&gt;c&lt;/sup&gt;.ym</td>
</tr>
<tr>
<td>16. mk.SpSm</td>
<td>107 ahr.SpSm</td>
</tr>
<tr>
<td>17. rbm</td>
<td>109 rbt</td>
</tr>
<tr>
<td>18. wl.udm</td>
<td>109 wudm</td>
</tr>
</tbody>
</table>

In the EVENT this episode is interrupted by 11. 195-206.

These lines tell the first of two extra episodes not mentioned in the original speech of El. Krt actually breaks his seven days journey after three days to perform a sacrifice to Ashtarte of Sidon.
The interruption draws attention to the motif of seven days which occurs again in connexion with the siege of Udm. Because the extra episode has no parallel in the VISION it is not relevant to this discussion.

The variant use of the word divider in 8 and 15 is of the same class of variant as 5 except that in these examples it is the VISION that omits them and the EVENT that preserves them. Examples 11, 13 and 14 show that the prepositions /l/ and /k/ are freely interchangeable with the corresponding two-syllable forms /lm/ and /km/. A similar freedom of usage is seen in Biblical Hebrew verse between the inseparable prepositions with their separable counterparts. In 18 the preposition /l/ is repeated before both place names in the VISION but in the EVENT the meaning of the first preposition is sustained and the one preposition does duty for both names. This type of variation is not at all surprising. The omission of the 3.s.m. suffix /h/ in 12 is interesting for there are several other places where a 3.s. suffix is necessary in translation but is not specifically indicated in the text. This may mean that the omission is idiomatic or that the suffix was indicated only by a vocalic morpheme. Clearly it would not be appropriate to emend the text here but mddt and mddth must be regarded as free variants. If the pronominal morpheme was vocalic, as it is in Hebrew, it would not be surprising to find it only sporadically written in an essentially consonantal script.

The omission of the two phrases describing the army and its size in 7 is without significance for there is nothing to suggest that the army which Krt actually took with him was in any
way different from that described by El. Similarly the picture of
the blind man with his begging bowl is the same in both passages
although a different word (ybl, 'he carried') is used in the EVENT
from the one used in the VISION (ysi, 'he held out') as noted in 10.
These passages, like example 2, confirm the impression that the
scribe is trying to convey the same idea in both passages but does
not feel bound by a particular form of words.

The difference between yhd and ahd in example 9 is not
so obvious. There seems to be no question of a textual error and
both words appear to mean 'a solitary man'. The obvious spelling
of the word meaning this in Ugaritic would be yhd, cognate with
Hebrew יִדָּה. But, again basing the argument on Hebrew usage,
this word would hardly be completely interchangeable with one ahd,
cognate with יִדָּה meaning the numeral 'one'. An alternative
explanation is that the spelling ahd exemplifies some external
influence on Ugaritic phonology. Such an influence may well have
come from the scribes' knowledge of Akkadian in which all initial
/y/ sounds have become /'/. The Aramaic cognate would also begin
with /' (cf. Syriac יִדָּה) and this too may have had its
influence on the phonetics of Ugaritic.

The seven day motif is concluded with three different
phrases:

\[
\begin{align*}
\text{mk.} & \text{SpSm.bSB}^c & 107 \\
\text{ahr.} & \text{SpSm.bSB}^c & 195, 209 \\
\text{hn.} & \text{SpSm.bSB}^c & 118 \\
\end{align*}
\]

All of these phrases mean 'at sunset on the seventh day' but the words
used vary slightly. It is difficult to determine precisely the
meaning of the particle mk in Ugaritic but it may be relevant to
consider that it may interchange with im and ahr (16 and 28 - see below)
In example 17 grammatically rbt (f.s.) is preferable to rbn (m.p.) when used with a town name. The m.p. form could be justified by explaining that the town was thought of in terms of its inhabitants. But it is better to explain the /m/ as a poor writing of the letter /t/ followed by the word divider. The horizontal stroke of the /t/ has been written too short so that when followed by the word divider it appears as a /m/. This explanation would mean that the extra word divider after the /m(1)/ is to be deleted as an erroneous dittograph.

**Episode 3 - the siege**

<table>
<thead>
<tr>
<th>VISION 11.110-123</th>
<th>EVENT 11.212-227</th>
</tr>
</thead>
<tbody>
<tr>
<td>19. wgr.nn <strong>(word divider)</strong></td>
<td>110 grnn</td>
</tr>
<tr>
<td>20. wgr.nn <strong>(conjunction)</strong></td>
<td>110 grnn</td>
</tr>
<tr>
<td>21. šrn</td>
<td>110 šrn</td>
</tr>
<tr>
<td>22. htbh</td>
<td>112 htb</td>
</tr>
<tr>
<td>23. bgrnt</td>
<td>112 wbgrnt</td>
</tr>
<tr>
<td>24. bnk</td>
<td>113 bnpk</td>
</tr>
<tr>
<td>25. bbqr</td>
<td>113 wbqmr <strong>(conjunction)</strong></td>
</tr>
<tr>
<td>26. bbqr</td>
<td>113 wbqmr (/bm/&gt;/bb/)</td>
</tr>
<tr>
<td>27. ymš</td>
<td>115 šmš</td>
</tr>
<tr>
<td>28. whn.špšm</td>
<td>118 mk[.]špšm</td>
</tr>
<tr>
<td>29. tiqt</td>
<td>120 tiqt</td>
</tr>
<tr>
<td>29a. nhqt</td>
<td>121 nhqt</td>
</tr>
</tbody>
</table>

In this episode we see more errors involving the word **conjunction divider** (19) and the **(20, 23, and 25)**. It is interesting to observe that the longer energetic suffix /nn/ could be written

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6. This is a misprint in CTA. The tablet certainly reads **nhqt**. The museum authorities in Paris, Damascus and Aleppo have been most helpful in allowing me to collate tablets in their collection, which assistance I am glad to acknowledge.
independently (19) and that it could alternate with the shorter energic suffix /n/ (21). It is probable that whether the long, the short or the zero suffix was used there was no great difference in meaning or in syntax. Another example of the omission of a 3.s. /pronominal/ is 22 and 28 shows that the particles hn and mk are interchangeable (see above, example 16).

In this episode there are two certain errors but errors which have a ready explanation. The omission of /p/ in 24 has arisen because of the juxtaposition of two similar signs /p/ and /k/. It should be described as a kind of haplography not involving words but only letters. If the wrongly written word had coincidentally formed another Ugaritic word it is possible that serious ambiguity could have arisen in determining which word the scribes really meant to write but because bnk, although in theory it could mean 'your son', is quite inappropriate to the context here, there is no doubt at all the bnk is the correct reading. This error is very similar to 17 where /t/ followed by a word divider was read as /m/. There however the error was dittography and it involved not a letter but a letter constituent. A direct parallel to 17 is 27 where the letter /h/ is wrongly written twice and so is confused with /y/. Again because this erroneous form is unintelligible in its context no serious confusion is caused. The Ugaritic reader would notice the error as easily as an English reader of modern times would recognize an /o/ for a badly written /u/ or an /m/ for an /n/.

Example 29 shows that an emphatic voiceless consonant in a word may alternate with the corresponding unemphatic voiced
consonant. Here /q/ :: /g/ but it would not be surprising to find similar alternation like /t/ :: /d/ or /s/ :: /z/. Something similar has happened in 26 where /m/, a nasalized bi-labial, has become /b/, an oral voiced bi-labial under the influence of the preceding /b/. This process may be a kind of partial progressive assimilation. When such variants have a ready phonological explanation it seems likely that the text in which they occur had an oral rather than a literal tradition.

Episode 4 — the message

VISION 11.123-136

30. wng, mlk, lbtv.
   rhq[.] mlk[.] lbtv
   rhq, krt, lhzry 131ff
   n[.g.] krt[.] lhs[.] ry 279ff

31. wng (conjunction) 131
   rhq 279
   ytna 135
   y[.] t[.] n[.] t 277

33. ilwuSn (no w.d.) 135
   il[.] uSn 278

34. ilwuSn (conjunction) 135

EVENT 11.265-280

The omission of the introductory . (31) is the same as the previous examples (cf. 6, 20 and 25) but the omission of the word divider in 33 is unexpected. There is a definite pause after il because uSn heads a new phrase. Clearly the scribe has been pressed for space. There are sixteen signs in 1.134 and fifteen in 1.135 whereas the average length of the lines in this tablet is twelve signs. This has led to the omission of the word divider here and of another one in 1.134 (wudmyrrt).

Example 30 is interesting in that not only is the whole bi-colon displaced in the EVENT but the order of the two main verbs
within it is reversed. The climax of the speech of Pb1 is that Ud m
is a gift from the gods and this is the one reason he gives for Krt
to move off. In the EVENT he mentions the divine interest in the
city before telling Krt to depart but in the VISION El mentioned
it last of all. In ll. 131-136 and 275-280 there are three closely
interlinked sentences and it matters very little in which order
they are written. If the semantic structure of this particular
sentence in the VISION is described as abc-ab c, then in the EVENT
it is a'bc-ab'c'. There is no question here of any change of
meaning and there is probably no different stylistic effect since
the passages are so widely separated in the narrative as a whole.
It is more probable that the scribe varied his form of expression
quite spontaneously. This is born out by the usage of 'fixed pairs'
of words in Ugaritic; while so often the order in which they occur
in parallel cola is the same it is not infrequent to find the order
reversed.

The change from /t/ to /a/ in 32 may be loosely described
as ditography, but in fact the sign /a/ does not include the
long horizontal stroke of /t/. It may not be a scribal
mistake at all for it may well be that the suffixed feminine
morpheme /t/ was not always pronounced consonantally in Ugaritic.
It could have had a graphemic status similar to that of ta marbuta
in written Arabic. If this were so a scribe who tended to write
phonetically would be pre-disposed to writing a phonemic vowel /a/
as /'/ or as /h/ in the later period instead of the historically
correct spelling with /t/. But before this stage is reached there
was almost certainly a period when the vowel was not indicated at
all.
Episode 5 - the reply

11.227-264 have been omitted from this study. They disrupt the sequence of events as envisaged by El and the tablet at this point is badly damaged. From what remains it appears to give a full description of the king’s reaction to Krt's siege of his city. It includes a speech by Pbl to his wife and another to his messenger.

In example 35 a feminine noun trbst instead of the more common masculine form trbs. But this example should not be considered as strong evidence for the possible non-prevocalic pronunciation of the feminine /-t/ in Ugaritic. There are several nouns in Semitic which have both a masculine and a feminine form without any change of meaning and this could well be an example of this common Semitic phenomenon. (7)

Example 36 shows an interchange of similar consonants. Here the alternation is between voiced and unvoiced consonants, which is a variation of the alternation noted in 25 and 29. One of the 'inseparable prepositions' is separated in 37 as happened also in 8, and a phrase which appears superfluous to the main action of the story is omitted in 38 as happened in 7. The error in 39 has clearly arisen through dittography of letter constituents; the final

7. v. Moscati CGSL 12.34.
part of the sign ꟢ /r/ has been inadvertently repeated and appears in the text as ꟢ /k/. This has filled the line and the lack of space may be the reason for the abbreviated writing - so that the final letter of the word /t/ has had to be written at the beginning of the next line. Could the scribe have realized his mistake but failed to delete the erroneous /k/? It seems more probable that the error was caused by his having just written the phrase šbh.bkrk in 1.290. The error would then have probably gone unnoticed but it further suggests that this text was composed from memory rather than from an exemplar. (8)

B. THE SERPENT TEXT

When a well known passage like this story of Krt reveals such spelling inconsistencies it is pertinent to enquire if other repetitive passages also exhibit similar features. One such repetitive text is RS 24.244 (9) which will be referred to as the Serpent Text. It is written in eleven sections and each section repeats a simple formula. This formula appears to be an incantation to relieve a snake bite and a different deity is invoked at each repetition. What is interesting is that, although the basic formula remains the same, in various places many words are spelled differently. The formula itself is composed of ten cola and may be reconstructed in its basic form thus:

8. See further on this theme M. Lichtenstein in JANESCU ii, 1970, pp.94-100.

9. The editio princeps of this text is in Ug. V pp. 564-74 but the text was first noted and studied by M. Astour in JAOS lxxxvi (1966) pp. 277-84.
The translocation, which is extremely tentative, probably follows these lines:

a. She will call to Shapash her mother,
b. Shapash, Mother, fall down I pray thee(?)
c. Before DIVINE NAME.
d. The snake has bitten my limb.
e. the writhing serpent has poisoned me
f. May the charmer destroy it for us,
g. may he destroy the poison for us
h. If the snake bites him,
i. he shall feed the writhing serpent
j. Let him bring his chair and sit down.

This is a reconstructed text which has been made to conform to correct spelling and punctuation rules as they are understood for Ugaritic. In fact, no single section of the text itself

10. Understanding the particle bl with its asseverative meaning (OWL p.165a. line 7). The problem is to understand why this particle should follow the verb.
corresponds exactly to this reconstructed form; because no two sections are exactly the same, this form must serve as a norm of comparison.

The variant readings for each section are arranged on the accompanying table.

Most of these variant readings (32 out of 41) are concerned with the omission or the addition of the word divider. Such an 'error' is without significance in a repetitive text like this. All the word dividers have been correctly written in Section I so that every help has been given to the reader in his initial reading. The extra word divider in $q[.]mr$ (VII i) - the restoration appears certain - is anomalous and bizarre. It can only be supposed that the scribe hesitated in the middle of writing a word because of some distraction. Clearly the large rough hand shows the scribe was not an expert. It is probably noteworthy that these errors involving the word divider are concentrated towards the end of the tablet when the scribe's hand would naturally be growing tired.
### TABLE

**VARIANT READINGS IN THE SERPENT TEXT**

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
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<th>VI</th>
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</tbody>
</table>
Where there is a significant change in the text it seems to have been made intentionally. The two most important examples are the change of verb in the first section, which is grit instead of the usual tarp, and the omission of the last three lines of the formula in the last section. It is assumed that the very first line of the tablet is an invocation to a female deity, variously described as the 'Daughter of the Spring (Քn)', the 'Daughter of the Stone (abn)' and (an epithet added later) the 'Daughter of the Sky and the Sea (šμաւթե�)'. She is then described as 'one who calls to 5p5' and she asks her to intercede with El; for this epithet the feminine Participle [is used] of the verb գրու. In the prayers in the next section, where she is asked to intercede with other gods, the Imperfect tense is used and it is translated 'she will call'.

At the end of the tablet it is assumed that the charmer's mission has been accomplished and so the lines h - j, which ask him to come and do his work, are naturally omitted from the sequence as inappropriate.

The other errors in the text involve the omission or addition of a letter and these are clearly careless slips. They are as follows:

| IIc  | mnt<y>  |
| IIj  | y<ס>db  |
| IIIa | u<מ>h   |
| VIb  | qlb<י>  |

The extra /y/ on mnt is certainly to be explained as the 1st. singular possessive pronoun which may easily be omitted with parts of the body in Semitic. It is directly comparable with the variant readings amט.
and amth for 'his elbow' and mddt and mddth 'his beloved' in the text GTA 14 discussed previously (examples 1 and 12).

The other three errors cannot be explained as omissions because of haplography since the letters which are omitted are not adjacent to letters of a similar shape. The text seems to have been written by a scribe who was not very careful. Ilimilku's texts are far neater and the spelling in them is much more consistent. The scribe appears to have become tired when he came to write the middle section of the tablet but was more vigilant for the last three sections. Still he never perpetuated an error from one section to another and none of the errors can be explained by visual carelessness.

The text was almost certainly copied either from memory or from dictation. It must have been common at Ugarit to copy texts from memory rather than simply to copy from an exemplar. Without an exemplar the scribe is obliged to spell from memory and this will naturally produce a number of phonetic spellings which, although they differ from what is historically more correct, do not change the meaning.

C. PARALLEL PASSAGES IN GTA 6

The well written tablet of Ilimilku, GTA 6, brings more lines of repeated verse pertinent to this discussion. The first repetition occurs in the passage which describes the destruction of Mot by the goddess Anat. She is said to have ripped him open with a sword, winnowed him in a sieve, burned him with fire, ground him with millstones and then sown him in a field. In the parallel passage Mot complains of the treatment he has received before Baal. The relevant texts are:
These passages are clearly parallel but not exactly parallel as the VISION and the EVENT were parallel in CTA 14. Because the second passage does not follow the first exactly it has been proposed that the text should be emended. Such an emendation does not seem justified. Mot appears to complain of Anat’s action in a slightly confused way; he never claims to have been ‘ripped open’ (bq) with a sword (hrb) as may have been expected from I a but to have been ‘winnowed’ (dry) first with the sword and then with a sieve (kbrt) (v. II a*, b*). Anat did in fact winnow him (Ib) but she did it with a different kind of sieve (htr). The emendation of the text is proposed because the sieve of the second passage appears to have assumed the role of a sword. In fact there is every possibility that dry in Ugaritic, like zrh in Hebrew, means not only to ‘winnow’ but may also be used pregnantly to mean to ‘shred and scatter’. This would be the usage in the first line of Mot’s complaint with

11. An amended text is proposed in CML p.112b where Driver restores bhtr.\textsuperscript{C}lk.pht.bq\textsuperscript{C} after dry of line a'.
the basic meaning of the word occurring in the fourth line of the quotation.

Now the parallelism becomes clear. The burning and grinding actions (lines c and d) are described similarly in both passages. The couplet about shredding and scattering (lines a and b) is split in Mot's speech by the burning and the grinding. The sowing described originally in one line (e), is later described by Mot in a couplet (lines e' and e''). The second line of this couplet is unfortunately broken but enough remains to make the outlines of the reconstruction certain. It is clear that there is no serious attempt by Mot to describe Anat's actions in any way differently from the way in which they were first narrated. Too much should not be made of the different order of events. It is true that it raises questions about whether it was Mot's shredded flesh or the burned ashes of his body that had to be scattered but these details are hardly crucial to the interpretation of the story. If they had been the concern of the writer he would have done better to record the story in prose and not verse. Clearly these variations show the importance of oral tradition in the Ugaritic speaking community.

The second occasion on which this tablet repeats itself is after the death of Mot in a passage announcing that Baal is alive. There are two couplets describing the appearance of Ltpn and the heavy rains.
CTA 6:iii: 3-14

whm.it.zbl.b^c[1.ars]

bhlm.ltmp.il.dpid

bgrt.bny.bnwt

Šmm.Šmn.tmtrn

nhlm.tlk.ntm

wid^c.khy.aliyn[.]b^c1

kit.zbl.b^c[1.ars]

X bhlm.ltmp.ildpi[d]

bgrt.bny.bnwt

Šmm.Šmn.tmtrn

nhlm.tlk.ntm

Šmh.ltmp.il.dpid
CTA 6:iii:4-6

bhlm ltppn il dpd, bdrt bny bmwt, 
shmr mn tmtrn nhlm tlk nbtm,

'During a vision of Ltpn, the kindly god,
During a dream of the creator of creatures,
The sky did rain down oil,
The valleys flowed with honey'.

These couplets are repeated a few lines later (11.10-13) but there are no spelling variants at all. They are interesting, however, because during the early studies on this text it was suggested that one of the passages should be deleted. (12) The argument was that the scribe had copied it twice because both 1.3 and 1.9 end with the phrase zbl b'ars. After 1.9 the text should have continued smh ltppn il dpd but the scribe's eye was carried back by mistake to 1.3 and so 11.4-7 were repeated as 11.10-13. It would be a case of homoio teleuton and clear evidence that the scribe was copying from an exemplar. It could be explained that he was copying possibly from dictation but such a mistake would not have occurred had he been copying from memory. In fact most modern commentators (13) have preferred to retain the text for this is a moment of climax in the story and just the kind of place for formulaic repetition.


13. The original text is accepted in CML, UT and CTA.
<table>
<thead>
<tr>
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</tr>
</thead>
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<tr>
<td>id[k.lttn.p]nm</td>
<td>idk.lttn.pmm</td>
<td>[id[k.lttn[.]p]nm</td>
<td>[lttn.pn]m</td>
</tr>
<tr>
<td>[c.m.i]l.mbkr.nbr[m.]</td>
<td>c.m.i.lbkr.nbr</td>
<td>c.m[il.]mbkr.nbrhm</td>
<td>c.m[il.]mbkr(1).nbrhm</td>
</tr>
<tr>
<td>qrb[a]pq.thmtm</td>
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<td>qrb[a]pq.thmtm</td>
<td>[qrb.a]pq.thmtm</td>
</tr>
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<td>tgly.qd.il</td>
<td>tgly.qd.il</td>
<td>tgly.qd.il</td>
<td>tgly.qd.il</td>
</tr>
<tr>
<td>wtbu[qr][k]k.ab[.]snm</td>
<td>wtbu.qr[k].mlk.ab.[snm]</td>
<td>wtbu.qr[k].mlk.ab.[snm]</td>
<td>wtbu.qr[k].mlk.ab.[?]snm</td>
</tr>
<tr>
<td>lph.n[il.thbr.wtq1]</td>
<td>lph.n[il.thbr.wtq1]</td>
<td>lph.n[il.thbr.wtq1]</td>
<td>lph.n[il.t]hbr.wtq1</td>
</tr>
<tr>
<td>tsthwy.wt[k]dh</td>
<td>tsthwy.wt[k]dh</td>
<td>tsthwy.wt[k]dh</td>
<td>tsthwy.wt[k]bdnh</td>
</tr>
<tr>
<td>tsthwy.wt[k]bdnh</td>
<td></td>
<td></td>
<td>tsthwy.wt[k]bdnh</td>
</tr>
</tbody>
</table>
The other repetition of any significance in this tablet is a passage that is taken up on at least two other tablets of the Baal cycle and on one from the Danel epic. It is the formula which describes the actions one deity will perform when entering into the presence of another. A typical example of it is found in:

CTA 6:i:32-38

[id]k.lttn[.]pmn.[m][il.]mbknhr. qrb,[a]pq.thrm.
tgly.dd, il.wtbu.qr5, mlk.ab, smm.
lp5n, il.thbr.wtq1, t5thwy.wtkbdnh,

'Then you should set your face towards El, towards the source of the rivers among the fountains of the deep,
You will penetrate El's territory and enter the royal shrine of the Father of years,
You will bow at the feet of El, you will fall down, worship and honour him'.

This version can be compared with CTA 4:iv:20-26, 3E:13-17 and 17:vi:47-51. All these texts are given on Plate III and the following variants should be noted.

a. mbk CTA 17 reads mbr
b. tgly CTA 3E reads tgl
c. wtkbdnh CTA 4 reads wtkbdh

The error (a) can easily be explained as a dittograph of a letter constituent and so is comparable to previously cited examples from CTA 14 (examples 17, 27, 39). The first pair of short horizontals of /k/ has been repeated so that the letter has become confused.

14. Assuming dd is the same word as 5d, 'field' (so CM1, p.149b, s.v. and UT 19.721).
with /r/. The mistake is not a serious one because it is so obvious and would not give rise to any misunderstanding. The fact that a simple suffix instead of an energetic one was used with wtkbd in (c) suggests that the energetic form was virtually the same in meaning as the simple form. Certainly there is no other evidence in CTA 4 to suggest that the suffix is in any way less emphatic there than in CTA 6 or CTA 17. This would add weight to the suggestion that the energetic and the double energetic forms were virtually synonymous (v.s. example 21). (15)

Neither is there any evidence to suggest why the short form of a III-weak verb, tgl, is used in CTA 3E instead of the long form elsewhere. If only the formula was preserved in full at this point it would have been possible to see whether the other III-/y/ verb tšthw was also shortened to tšthw. As it is, it would be difficult to argue that this different spelling indicates a change in the final vowel. For if there had been a change in the final vowel, and it was shared also by the other verbs in the passage, it was not important enough to change the spelling of tbu. With this verb in all three passages the final letter is always /u/. It is preferable to regard this shortened verb form as another example of the free spelling variations of the Ugaritic scribes, which reflect no change of meaning.

15. See further UT 6.17 and 9.11.
It was in the excavations of 1938 and 1939 that clay tablets recording names of towns from the kingdom of Ugarit were first discovered. One group of such texts was particularly important for historical purposes because it listed the names of those Ugaritic communities which were liable to pay a share of the tribute required from their country by the Hittite king, Suppiluliumas, and these tablets were quickly published by Virolleaud.\(^1\) He was able to vocalize some of the names with the help of other tablets, written in Akkadian, in which these same names occurred again. Since that publication many more place names have come to light in more recently discovered town-lists and boundary descriptions. It is common for these names to appear both in Ugaritic and Akkadian texts and so it is possible to vocalize a high percentage of them.\(^2\) This present enquiry is primarily concerned with those names which, in their Ugaritic spelling, occur with a final \(/-y/\).

There are two distinct ways in which to explain \(/-y/\) in a place name. It may be interpreted either as the last radical of the name or as a gentilic suffix appended to the name. If it is a gentilic suffix the word as a whole ceases to be the name of a

2. The basic sources for all Ugaritic names discussed in this chapter are *CTA*, *PRU II*, *PRU V*, and *Ug. V*; for the Akkadian texts, *PRU III*, *PRU IV* and *Ug. V.*
place but rather describes a person from that place and it may often function just as a personal name. If a name is attested only in gentilic form the place name may easily be reconstructed by omitting the /-y/. It is reasonable to suppose that a common name will occur in both gentilic and non-gentilic forms in the administrative literature. The form in a particular text will depend on whether that text is primarily concerned with people or with places.

The Ugaritic names that are generally considered to end in /-y/ are listed on the following table.\(^{(3)}\)

---

3. This table is based on the list of place names in /-y/ given in UT p.520, with a few minor corrections.
<table>
<thead>
<tr>
<th>Name</th>
<th>Group</th>
<th>Name</th>
<th>Group</th>
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</thead>
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<td>ubr(y)</td>
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<td>ddm(y)</td>
<td>B</td>
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<td>C</td>
<td>hzp(y)</td>
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</tr>
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<td>A</td>
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<td>D</td>
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This list of names found in UT p. 520 has been supplemented by the names of towns from the texts in Ug.V. A detailed analysis shows that almost half of them are used in the /-y/ forms only when the context shows them to have had gentilic significance; that is to say they are used as epithets of personal names or function themselves as personal names. These names did not, therefore, really end in /-y/ and need be treated only briefly here. They are listed as belonging to Group A.
GROUP A

Names of which the /-y/-forms seem to have gentilic significance.

<table>
<thead>
<tr>
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<th>Ugaritic</th>
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<td>uhhap(y)</td>
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<td>inuqpat</td>
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<td>org(y)</td>
<td>arimi</td>
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<td>gm(y)</td>
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<td>kn°ny</td>
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</table>

*NOTES*

That this is to be equated with Akkadian

*ul*la-*mi* is almost certain for this is the regular spelling of the name (PRU III) (p.81)16.143:5; (p.48)16.166:5; (p.50)16.257:6).
But in a boundary list (FRU IV (p.66) 17.62:12) there is a town mentioned * URU ul-mu-PI which could be read as ulmuwa as (Nougayrol does) or as ulmuva (if PI = ya at Ugarit as it does at Tell el Amarna).(4) Because of the gemination of /l/ and the separating vowel between /l/ and /m/ in the first name, and because Ugaritic *ulm(y) is not mentioned in conjunction with the same towns mentioned in R.S.17.62, ulmuva is considered to be a different place from ullami.

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* gnv It is possible that this name is to be equated with * URU ga-an-a; but this is usually considered to be a variant writing of * URU gan-na-a, which corresponds with Ugaritic gn^C(y) (v.i.). Because gnv occurs only twice it may simply be a variant writing of gn^y.

* hbt(y) huppati is to be distinguished from huppata'u and huppataya (v.i. s.v. hpty)

* yr The form yr is implied but not actually attested in UT 2004:17.

* qrt(y) This name may correspond to the common Akkadian name which is written * URU^KI; for both the Ugaritic and the Sumerian words may be interpreted as 'The Town'. It may perhaps be a familiar, local name for Ugarit.

* 9q There is no evidence for any /-y/ form, although it is included in Gordon's list.

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Of much more interest are those names which, although spelled with \(-y/-\) do not seem to be really gentilics in that they indicate a place rather than a person. Apart from the names which, as yet, have no Akkadian counterpart (Group B) all other names are examined in detail and are divided according to whether the name is always spelled with \(-y/-\) (Group D) or whether a form without \(-y/-\) is also attested (Group C). This classification system can be most conveniently represented by a diagram thus:

When considering these names two special points must be remembered. Firstly the Ugaritic dialect of Akkadian reflects Western rather than Eastern Semitic phonology. For example, Western words containing /c/ would normally be spelled with a vowel /a/ in middle Babylonian. But at Ras Shamra an /a/ vowel is normally preserved as can be seen from the spelling of words like Mu'ari which has not become Mu'eri although it is spelled in Ugaritic as \( m_r \). Similarly ideograms were used not only to represent Akkadian words but also Western Semitic words. So\( 8\), SIG\(_5\), which is the common ideogram for Akkadian dema\( q\)u, 'be good',
also stands for Ugaritic ‘kind’ (5) \( \text{אָנָא} \), IGI, also seems to be used for \( 
abla \) as well as \( 
abla \), 'eye'. (6) Such examples show that the scribes were not rigidly bound by traditional spelling customs but were ready to experiment with new writings the more accurately to represent the language they spoke. If this were true when they were writing a language with a well established spelling tradition, which was to them a second language, surely their spontaneity would be sustained when they came to write their own language which, apparently, had yet to secure its place in the world of writing?

Secondly, there has been a suggestion that when a name sometimes ends in \( -y \) the \( -y \) form is always a gentilic. (7) But these \( -y \) forms occur in lists of places and this idea supposes that the scribe switched from a series of non-gentilic forms to a gentilic form and then switched back again. The theory lacks conviction because similar scribal habits are not attested elsewhere. It is true that very often in Semitic languages a place name is used to describe not only the place but also people from that place but this is a feature of prose narrative and not of statistical lists.

5. As in the personal name \( \text{Iakura} \text{Camu} \).
6. Similarly A.\( \text{garr} \) represents Ugaritic \( 
\text{gt} \) rather than Akkadian \( \text{g} \text{alu} \) in place names compounded with this element (v. UT p.62)
7. so UT 8.52
Group B contains just twelve names:

**GROUP B**

Names of which the syllabic spelling is not yet known.

- ddmy
- hry
- zlyy
- y"by
- kmkty
- knkny
- sgy
- ōdmy
- qmy
- tky
- trzy
- tngly

**NOTES**

**ddmy**

CTA 32:12,29. The text is an exhortation to the chiefs of various localities to take part in a ritual. Gordon describes the name as a gentilic but because there are other non-gentilic forms in the long series of names it is perhaps better to consider that this is the spelling of the place name itself.

**hry**

UT 2074:13. The text is a list of thirty-nine town names.

**zlyy**

UT 159:3 is a list of towns which are to provide various amounts of silver. The other occurrences of the word seem to be gentilics following personal names, CTA 89:2,4,11.

**y"by**

CTA 65:8, is a list of towns with the number of days' work they are to contribute.

**kmkty**

UT 2119:11,12,16, in a list of people (?) with their localities.
knkny

CTA 5:v:13

pnk.alttn.tk.gr,knkny

'do not set your face towards the Hill of K.!' This is the only reference to this place and it may well be a mythological locality. It is possible to derive the name from kknt, a variant of knkn (?), 'burial urn'. If this is the true etymology the name is really gentilic.

۳گی

UT 1084:15

کرمنلب.تم.م.ک[ب]د.ین.دل.تب.ب.گت.سی

'twenty measures of good wine and sixty-five large measures of not such good wine in G.S.' The name occurs again in UT 2048:7, a text describing the location of armouries.

سدمی

UT 1081:13

کرمی.عن.ب.سدمی

'the vineyard of U. in S.' Despite the phonetic correspondence the traditional site of Sodom precludes its being equated with سدمی.

قی


ترس

UT 2118:7 list of people with their localities.

8. See UT 19.1268.
In UT 171:9 it is preferable to translate the word as a personal name but in UT 2168:10 it appears to be a common noun. The title of the tablet, bnSm...watth.wn°rh, appears to mean '(a list of) apprentices (9) with their wives and children' and several names are qualified by the phrases watth or w.bnh. The name cbdyrh is qualified with git but this is hardly a feminine gentilic (cf. UT 19,2711) since he is a man and the supposed gentilic would be of feminine form. It is more likely to mean something like 'his two children'. Could there possibly be a noun ël, ëlt, cognate with Hebrew ñw1, 'suckle'. The phonetic equation Proto-Semitic /c/:Ugaritic /g/ appears occasionally to be a valid one. If it could be accepted in this case the word would mean 'baby'.

The personal name tngly may possibly mean 'the twin' or 'the man who is the father of twins' and would be the word occurring in the mythological fragment UT 2001:8 where some kind of personal noun is intended.

9. Virolleaud translates this word simply 'homme' (PRU V, p.143a), but its usage in Ugaritic is fully discussed by G Gordon in UT 19,486, especially p.374a.

10. This equation is accepted by Driver for words like ñnh 'grapes (CM, p.128, paragraph 2) but not mentioned by Gordon in his discussion (UT, Chapter V).
GROUP C

Names which sometimes end in /-y/ but in which the /-y/ does not always appear to be of gentilic significance.

<table>
<thead>
<tr>
<th>Ugaritic</th>
<th>Akkadian</th>
<th>Ugaritic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>ubr°(y)</td>
<td>ubura</td>
<td>hlb(y)</td>
<td>halba</td>
</tr>
<tr>
<td>agm(y)</td>
<td>agimu</td>
<td>m°rb(y)</td>
<td>mahrapa</td>
</tr>
<tr>
<td>ar(y)</td>
<td>ari, aruya (?)</td>
<td>c°nmk(y)</td>
<td>inumaka</td>
</tr>
<tr>
<td>bsr(y)</td>
<td>basiri</td>
<td>ūmn(n)g(y)</td>
<td>Sammiqa</td>
</tr>
<tr>
<td>gn°(y)</td>
<td>ganna</td>
<td>ūmn(y)</td>
<td>Samna</td>
</tr>
</tbody>
</table>

**ubr°(y)**

ubr°

ubr°y (gentilic) CTA 91:10, UT 2039:7 (ubr°ym)


**URU u-bur-a**

PRU III (p.138)10:044:3', (p.139)11.790:3', (p.190)11.800:1

It seems that the spelling without /-y/ is the exception.

Unless the letter is concealed on the edge of the tablet UT 1033, it must be assumed that the scribe omitted it because of lack of space.

**agm(y)**

agm


this name usually occurs in lists in conjunction with the name hpty.

agmy

CTA 122:3, UT 1039:17

these two examples are clearly gentilics with personal names.

UT 2076:2,11

$t[t.bn]3m[b,a]gmy...arb°.bn³m.b.ag[m]y$
If these two restorations are correct these two examples are clearly place names following a preposition. In fact almost certainly one of them is wrong since the same name does not usually occur twice in a list like this. Both restorations are questionable since from the cuneiform it can be seen that equally possible names are šlmy, (1,2) and aŋny or ailty. Perhaps it would be better to include aŋny in Group A.


ar(y)
ar CTA 71:48, 68:5, rv.5, 83:2, UT 1010:10, 1035:4

ary (gentilic) CTA 81:15, 99:1, 87:12,13,14,15, 118:4,10, 131:14, UT 1134:5, 2071:3,6.

ary (pl. name) CTA 69:3, 71:8, 159:4, UT 108:18, 1137:6, 2040:3

URU a-ra PRU III (p.193)12.34:18, PRU IV (p.166)17.129:7, (p.217)17.143:24, (p.230)18.01:8, (p.239)17.3698:1, (p.139)17.459:rv.3', (p.137)18.06:8'.

URU ar-ru-PI(=ya) PRU IV (p.72)17.335:14, (p.77)17.368:rv.4'.

Although this name was formerly read as Arruwa there is a possibility that PI could be read as /ya/ at Ugarit as it is in the Amarna correspondence. There is considerable doubt that ar and ary are the same place in view of their occurrence together in the same list from time to time (cf. CTA 71, UT 2040).

bsry

bsry (gentilic) CTA 99:rv.1, 87:6, UT 1060:6
(pl. name) CTA 71:45

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

a list of town names followed by numerals. Here
the restoration bsr[y] must be regarded as
tentative since elsewhere the town name is
spelled without the /-y/.

URU_{ba-si-ri} PRU III (p.189)ll.790:29

a list of town names followed by numerals.

gnc(y)

gnc UT 2015:14

gnc(y) (pl. name) CTA 71:51, 67:11, UT 1084:23, 2040:17, 2074:26

In CTA 67:11 tncy would be an equally possible
restoration. The traditional reading is gln_{cy}.

gnc(y) (gentilic) UT 1161:13 (gnc_{ym}

URU _ gan-na-a PRU III (p.190)ll.830:1

URU _ ga-an-a PRU III (p.189)ll.790:18, (p.190)ll.800:21,
(p.191)ll.841:17.

It is possible that the two syllabic spellings
reflect different places corresponding to the
two Ugaritic names gnc(y) and gnc(y) (v.s. Group A).
If they are the same place then it is worth
considering the possibility the gny is simply a
variant spelling of gnc_{y}.
hlb(y)

hlb  UT 1180:2, 2004:22
hlby (gentilic)  UT 1087:4, 2101:6
(pl. name)  UT 2058:11:21, 2075:25

URU hal-ba  PRU III (p.125)15.147:5, PRU IV (p.87) 17.349B:10.
A very common gentilic following personal name
is URU hal-pi which may denote the same place as
URU hal-ba.

mcrb(y)

mcrb  UT 1061:3
mcrby (gentilic)  UT 2113:26 (possibly the town name is meant here)
(pl. name)  CTA 71:57, UT 1084:8, 2033:5, 2040:8, 2073:8 2074:8.

URU ma-an-ra-pa  PRU III (p.104)15.109:30,32
URU ma-ra-ba  PRU IV (p.236)17.248:5
URU ma-ra-ba  PRU III (p.193)12.34:30, (p.104)15.109:35,
(p.187)16.125:3, (p.150)16.188:7, rv.6,
URU ma-ra-pa-a  PRU IV (p.236)17.248:3 (gentilic?)

URU GIB.3U(macrabu)  PRU III (p.189)11.790:10

rmnky(y)

rmnk  CTA 66:9, UT 2058:11:24 ('n[mk]), 1181:7
(rmnk[])

rmnky (gentilic)  
(pl. name)  CTA 71:52, UT 159:6, 1081:3,9, 1098:28,
2040:26, 2074:38.

URU IGI-ma-ka  PRU III (p.190)11.800:9
GROUP D

Names which always end in /-y/ but where the /-y/ ending does not seem always to have had gentilic significance.

<table>
<thead>
<tr>
<th>Ugaritic</th>
<th>Akkadian</th>
<th>Ugaritic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>a[y]y</td>
<td>a[y]li</td>
<td>c'ny</td>
<td>yaniya</td>
</tr>
<tr>
<td>alty</td>
<td>alasiya</td>
<td>knpy</td>
<td>kannabiya</td>
</tr>
<tr>
<td>amdy</td>
<td>ammiza</td>
<td>mgdly</td>
<td>magdala</td>
</tr>
<tr>
<td>arny</td>
<td>araniya</td>
<td>c'ky</td>
<td>akka</td>
</tr>
<tr>
<td>gb'ly</td>
<td>gibala</td>
<td>rkby</td>
<td>rakba</td>
</tr>
<tr>
<td>gll.tky</td>
<td>galilitukiya</td>
<td>slay</td>
<td>Salma</td>
</tr>
<tr>
<td>gt.hldy</td>
<td>hulda</td>
<td>tlhny</td>
<td>silhana</td>
</tr>
<tr>
<td>hly</td>
<td>hili (?)</td>
<td>tlrbv</td>
<td>Salirba</td>
</tr>
<tr>
<td>hpty</td>
<td>hupataya</td>
<td>tny</td>
<td>Samra</td>
</tr>
<tr>
<td>gt.yny</td>
<td>yana</td>
<td>tn'y</td>
<td>Sanna (?)</td>
</tr>
</tbody>
</table>

**ayly**

(Pl. name) UT 2026:2

'Sd. snrym. dt. cqb.b ayly

'the fields of S. which are in the hills of A.'

UT 2118:14

jn.b. ayly

'[PN](who lived) in A.'

a-ia-li

PRU IV (p.66)17.62:20

eqli hurmani qa a-ia-li

'the fields of the hills of A.'

PRU IV (p.68)17.339:9' (text restored)

DARÁ

PRU IV (p.51)17.340:rv.4'
The translation proposed for UT 1095:2 is an alternative to that proposed by Virolleaud who, in the original edition, proposed 'Abram the Alasian'. The form with the extra /y/ seems to be adjectival and so the place name would presumably be written with only one /y/, alty. Akkadian transcriptions show that the name always ended in /ya/ and the supposed name *alt has so far been attested only as a bound form in the personal names altn and altt. It is possible for a place name to be gentilic in form and this may be such a name.

The emendation in CTA 70:6 to amdy is supported because of the proximity of the name hlb.prm which is usually associated with it.
The varying transliteration of Ugaritic /d/ as either /s/ or /z/ suggests that it was a voiced dental but the question of its articulation is a matter of discussion. The diaeresis shown by the spelling ḫuru^am-mi-za-u would normally indicate an intervocalic /'/ but it is just possible that it could have indicated a final long vowel somewhere between /a/ and /u/, (v.i. s.v. hpty)

**arny**


**URU a-ra-ni-ia** PRU IV (p.215)17.288:8,10,13,22.

**URU a-ra-ni-PI(=ya)** PRU III (p.188)10.044:3'.

**gb°ly**


(pl. name) CTA 71:6

mlk,gb°ly

'the king of G.'

UT 1052:2

Here a group of town names occurs in the middle of a list of personal names and this may be another instance of the gentilic form.

UT 2040:6, 2074:6

**URU gi-ba-la** PRU IV (p.72)17.335:19

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12. For a full discussion see E. Ullendorff, JJS vii (1962), pp. 116ff.
Because of the new evidence from PRU VI it is unlikely that gll and tky can still be thought of as two associated towns. The Akkadian spelling clearly suggests that it is one town with a double name and so Virolleaud's earlier opinion must be revised.

From this very fragmentary writing the identification of this name with Ugaritic hly cannot be regarded as certain.
Such variety in the way a name is transliterated into Akkadian is unusual. Nougayrol has suggested that ha-pa-ta-PI is a variant spelling of hu-pa-ta. An alternative view is to transliterate the latter name hu-ba-ta, and consider it as a variant of hu-up-pa-ti, or hu-ub-ba-ti and these two would correspond to Ugaritic hbt(y)(q.v.) which occurs only as a gentilic in the /-y/ form. ha-pa-ta-PI then would correspond to a different Ugaritic town, hpty.

\textbf{VNY}

\begin{itemize}
\item yny (gentilic) CTA 131:30 (caption for a list of personal names).
\item (pl. name) CTA 112:2 (although all names in this list may equally well be people), UT 2071:5,6, 2076:20.
\item gt.yny (pl.name) UT 1043:10
\item URU ya-na PRU VI 119:2
\end{itemize}

Because of the lacuna in the only Akkadian tablet where this name occurs the identity of yana with yny is uncertain. It might be a personal name here like alyana. Perhaps yny is a variant spelling for y\textsuperscript{c}ny (q.v.).

\textbf{Y\textsuperscript{c}NY}

\begin{itemize}
\item y\textsuperscript{c}ny (pl. name) UT 1098:26, 1129:14, 2075:12
\item URU ia-'a-ni-ya PRU IV (p.66)17.62:19, (p.51)17.340:rv.3'
\end{itemize}

\textbf{KNPY}

\begin{itemize}
\item gt.knpy (pl.name) UT 1098:17, 1129:10.
\item ka-an-na-bi-ia PRU III (p.79)16.239:7.
\item ka-na-bi-ia PRU III (p.85)16.250:11
\end{itemize}
mgdly

mgdly (gentilic) UT 2044:11 (assuming that prā is a personal name).

(pl. name) UT 1083:10

mgdly.glptr.kn.krmn

'at (?) M. under the supervision of (?) G.
there are two vineyards.'

If this were a gentilic form here, it would naturally follow another proper name whereas it precedes it.

URU ma-ag-da-la PRU IV (p.66)17.62:6', (p.70)17.366:16'.

These two tablets are duplicates.

c_ky

c_ky (pl. name) UT 2059:25

w.anyk.tt,by.c_ky

'and your ship is placed (?) in A.'

URU a-ki-ya PRU VI 79:18, 81:6'

Both these examples are certain gentilics following personal names.

It is possible that the place indicated is Acre which would normally have been spelled with a final vowel /a/. In Tell el Amarna letters it is spelled URU ak-ka. (13)

rkby

rkby (pl.name) CTA 119:11:35, UT 2042:15, 2071:7, 2077:1

URU ra-ak-ba PRU III (p.190)11.800:22

**Slmy**

Slmy (gentilic) UT 147:6, 1082:1, rv.9, 1060:4
(pl. name) CTA 69:2, UT 1181:10, 2015:rv.2, 2058:ii:31, 2119:26

URUša-al-ma PRU IV (p.67)17.62:23.
URUšal-ma PRU IV (p.51)17.340:rv.6

**tlhny**

tlhny (gentilic) CTA 81:17, 87:17.

URUiši-il-ha-na PRU III (p.38)15.41:2.

**tlrby**

tlrby (pl.name) CTA 66:4, CTA 71:12, 1081:21, 1181:5.

tlrbh CTA 66:2

qrht.d.tššlmn,tlrbh
'towns which you shall make to pay at T.'

apparently an example of he-locale attached to a name which ends in /y/ with the /y/ elided.

URUša-lir_x-bi-ia PRU VI 100:1 (restoring a personal name in the lacuna),
PRU VI 138:19.

Both these occurrences seem to be gentilics.

URUša-lir_x-ba-a PRU VI 105:3
URUša-lir_x-ba PRU VI 134:7
URUšal-lir_x-ba-a PRU VI 95:4
tmry

(tmry (gentilic) CTA 94:8,10, UT 1081:4 (perhaps a place name)
URU Sā-am-ra-a
PRU VI 77:7
Ibrizazu Bitahuli usšab Naziyanu Šamra KIMIN
'I. lives in B. and N. lives in S.'
Because of the virtual repetition of the verb, although this name follows a personal name, it is hardly a gentilic.
PRU VI 105:8
URU Sām-ra-a(?)
PRU VI 111:6 (text restored).

tn§y

tn§y (pl. name) CTA 70:11, UT 1167:12 (in theory [g]tn§y is also a possible restoration here but in view of the proximity of amdy - as in CTA 70 - [t]tn§y is preferred).
URU San-na-a
PRU III (p.190)11.800:31.
Since Ugaritic /t/ can be represented in Akkadian as /s/ there is the possibility of seeing these two names as identical. But it seems preferable to transcribe the name here as URU Šam-ra-a and treat it as the reflex of Ugaritic Šmn(y) (q.v.) There are two objections to reading ŠAN as /San/ here. The syllable is more frequently written as /ša-an/ and ŠAN is obviously to be read /šām/ in Šanša and Šamra corresponding to Ugaritic Šm(n)g(y) and tmry.
Summary

One of the results of this analysis has not appeared. Given the possibility that *matres lectionis* were used in some measure at Ugarit, it seemed reasonable to suppose that a /y/ that was not consonantal might indicate a vowel /e/ or /i/. But there is little evidence from these names to support such an idea. It seems to have been considered seriously enough for the editors of *PRU VI* to suggest vocalizing names that were known to have /-y/ forms in Ugaritic, like ḫly and tlrby with a final vowel /-i/, like Ḥili (14) and Sal(l)irbi. (15) Because of the very fragmentary state of the tablet on which Ḥili is written the final syllable is very much in doubt. Indeed it is not certain if the last preserved sign is the last sign of the word and it may well be that this is a completely different place. Sal(l)irbi is almost certainly a wrong vocalization, for it probably had a final vowel /-a/. Akku (16) should also end in /-a/; the standard shift from Ugaritic /a/ to Hebrew /o/ explains the Hebrew vocalization *'akko*, and there is the added weight of the Tell el Amarna (and also the Egyptian Hieroglyphic) spelling mentioned above (s.v.).

That the sporadic writing of /-y/ indicated /-y/ was perhaps suggested by a few chance correspondences. It was noted that bsr(y) could be likened to Akkadian *basiri* but a closer

15. *ibid* p.147b.1.15 (s.v. *Sal(l)irbi*)
16. *ibid* p.146a (and pp.78, 81).
examination shows that the Ugaritic /-y/ forms were used only in clearly gentilic forms whereas the Akkadian word is not gentilic. In fact basiri corresponds to Ugaritic bar and bsry, the gentilic form, would have probably been written in Akkadian as *basiriya or the like. The word ar(y) was similarly seen to correspond to ari but the two Ugaritic forms do not seem to be variant spellings of the one name. It is more reasonable to suppose that ar and ary correspond to the two Akkadian words aši and aruya.

The only other name that could be said to suggest a final /-i/ is ayly corresponding to ayali. This name is always vocalized with /-i/ and always ends in /-y/ but the explanation is hardly that the /-y/ is a mater lectionis. That the name was known to mean 'City of the Deer' seems clear from the fact that it is written ideographically with the sign DĀRA (for DARA,BAR), ayyalu 'deer'. A proper name so obviously derived from a common noun in current usage would naturally be inflected with a case ending appropriate to its syntax. This seems to be an explanation of the words huršāni ša-a-ia-li (RS 17,62:20), the only example which clearly shows the final vowel /-i/, and where the word ayyalu naturally falls into the genitive case. An alternative explanation is that the Akkadian /-i/ is a nisbeh ending, distinguishing the common noun 'deer' from its related adjective and to be translated 'deer-like'. Such a morpheme could easily be represented in Ugaritic by /-y/, corresponding to a nisbeh termination /-iya/.

That /-y/ does not regularly correspond to /-i/ can easily be seen from the following table which lists all those
names that end in /-i/ according to their Akkadian spellings together with the corresponding Ugaritic forms. These hardly ever end in /-y/.

<table>
<thead>
<tr>
<th>Akkadian</th>
<th>Ugaritic</th>
<th>Akkadian</th>
<th>Ugaritic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ari</td>
<td>ar(y?)</td>
<td>nanu/i</td>
<td>nnu/a</td>
</tr>
<tr>
<td>basiri</td>
<td>bsr(y?)</td>
<td>napṣati</td>
<td></td>
</tr>
<tr>
<td>aṣri ba’ala</td>
<td></td>
<td>naqabi</td>
<td></td>
</tr>
<tr>
<td>bekani</td>
<td></td>
<td>nidabi</td>
<td>ndb</td>
</tr>
<tr>
<td>bite hulivi</td>
<td></td>
<td>panista/i</td>
<td></td>
</tr>
<tr>
<td>dumatki</td>
<td></td>
<td>pasarati</td>
<td></td>
</tr>
<tr>
<td>galilitukiya</td>
<td>gll.tky</td>
<td>pugulu/i</td>
<td></td>
</tr>
<tr>
<td>halbi</td>
<td>hlb</td>
<td>qamanuзи</td>
<td>qmnz</td>
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<tr>
<td>h.qarradi</td>
<td>hlb.krd</td>
<td>qidsi</td>
<td>qds</td>
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<td>h.rapsi</td>
<td>hlb.rps</td>
<td>riqdi</td>
<td>rqd</td>
</tr>
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<td>huli (?)</td>
<td>hly</td>
<td>suksi</td>
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<td>hulivi</td>
<td></td>
<td>sa’ı</td>
<td></td>
</tr>
<tr>
<td>hurba hulimi</td>
<td>hrb.glm</td>
<td>Suppani</td>
<td>tpn</td>
</tr>
<tr>
<td>ilistami</td>
<td>ilSTMc</td>
<td>surasu/i</td>
<td>srs</td>
</tr>
<tr>
<td>isqi</td>
<td></td>
<td>ullami</td>
<td>ulm</td>
</tr>
<tr>
<td>izpi</td>
<td>hsp</td>
<td>uškani</td>
<td>uškn</td>
</tr>
<tr>
<td>kangaki</td>
<td></td>
<td>zamirti</td>
<td></td>
</tr>
<tr>
<td>mulukki</td>
<td>mlk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mu’ari</td>
<td>mcr</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
When a name is gentilic it will obviously end in /-y/
and this usually corresponds to an Akkadian ending vowel + /ya/,
and apparently any town name may be inflected with such a morpheme.
It is interesting that a town name which itself ends in /y/ does
not take an extra /y/ in the gentilic form. The only names in
/-yy/ alta zlyy and rseems to be spelled with /-yy/ whether it
is a gentilic or a place name. Since the Akkadian equivalent is
not yet known it is not at all clear how this name should be
pronounced.

Some of the names that end in /y/ in non-gentilic
contexts clearly end in consonantal /y/ which is represented in
Akkadian either by the ligature  /ia/ or by  /ya/.
There are six such names:

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>alty</td>
<td>alasiya</td>
</tr>
<tr>
<td>arny</td>
<td>araniya</td>
</tr>
<tr>
<td>gll.tky</td>
<td>galilitukiya</td>
</tr>
<tr>
<td>hpty</td>
<td>hapataya</td>
</tr>
<tr>
<td>y'ny</td>
<td>ya'anaya</td>
</tr>
<tr>
<td>knpy</td>
<td>kannabiya</td>
</tr>
</tbody>
</table>

All these names naturally occur in Group D.

But there is no suggestion of any consonantal articulation
of the /-y/ of the other names in Group D. With the exception of
Hili all the other names end in the vowel /a/ and often the syllabic
script, by using an extra final vowel sign, suggests that the vowel
is a long one. As for Hili it was attested only twice in adjacent
lines of a very fragmentary tablet. It was included in the list
only provisionally until a better reading is established.
If the ten names of Group C are brought into the discussion, with the exception of agm(y), ar(y) and bsr(y) already mentioned, it is noteworthy that the other seven also end in /a/, according to the Akkadian transliterations. There are in fact nineteen Ugaritic names which end in /y/ in non-gentilic contexts and, where the Akkadian vocalization is known, which can be shown to end in the vowel /a/. They are as follows:

**TABLE III**

*Names ending in /-y/ which are spelled in Akkadian transliterations /-a/.*

<table>
<thead>
<tr>
<th>Ugaritic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>ubr(y)</td>
<td>ubura</td>
</tr>
<tr>
<td>amdy</td>
<td>ammiza</td>
</tr>
<tr>
<td>gbly</td>
<td>gibala</td>
</tr>
<tr>
<td>gn(y)</td>
<td>gamma</td>
</tr>
<tr>
<td>hlb(y)</td>
<td>halba</td>
</tr>
<tr>
<td>hldy</td>
<td>hulda</td>
</tr>
<tr>
<td>yny</td>
<td>yana</td>
</tr>
<tr>
<td>mgdly</td>
<td>magdala</td>
</tr>
<tr>
<td>mbr(y)</td>
<td>mahrapa</td>
</tr>
<tr>
<td>cky</td>
<td>akka</td>
</tr>
<tr>
<td>cnmk(y)</td>
<td>inumaka</td>
</tr>
<tr>
<td>rkby</td>
<td>rakba</td>
</tr>
<tr>
<td>slmy</td>
<td>Salma</td>
</tr>
<tr>
<td>sm(n)g(y)</td>
<td>Sammiqa</td>
</tr>
<tr>
<td>smn(y)</td>
<td>Samna</td>
</tr>
<tr>
<td>tlhny</td>
<td>silhara</td>
</tr>
<tr>
<td>tlrby</td>
<td>Salirba</td>
</tr>
<tr>
<td>tmy</td>
<td>Samra</td>
</tr>
<tr>
<td>tn(y)</td>
<td>Samna</td>
</tr>
</tbody>
</table>
There are problems about describing these /-y/ forms simply as gentilics (17) because they occur within lists of places which are required to perform some sort of feudal duty to the palace. If a gentilic form were used in such lists it would naturally be a plural form since the feudal obligation was required from all the residents in a particular locality. Some alternative solution is therefore required.

It is here assumed that the /-y/ forms conserve an archaic spelling tradition of which the best known parallel example is the spelling of the Hebrew personal name Sarah. This occurs in two forms, נְרָשׁ and נְרָשׁ (18) and the final /-y/ is accepted by Gesenius as a feminine morpheme. (19)

17. v. MT 8.52.
18. The change in spelling seems to be interpreted in the Bible as a change of name, even though no folk etymology is given. When the /-y/ form first occurs it is linked with the meaning נְרָשׁ, 'barren' (Gen. xi.30) but after the birth of Isaac Sarah's position is ennobled and the name נְרָשׁ, 'princess' is more appropriate (Gen. xvii. 15f., esp. v.166ב וְיָשָׁנָה נְרָשׁ). It was Noeldeke who first suggested that the two words were really the same (ZDMG xiii, (1888), p.484) and the question has been discussed from an Akkadian viewpoint by K. Tallqvist, Assyrian Personal Names (1917), p.193.
19. GKC parag. 80 l.
The /-y/ in Ugaritic could also be a feminine morpheme since some town names are known to be feminine (20) or it could represent some other morpheme /-ay/. Whatever its meaning the original pronunciation as a dipthong /-ay/ has contracted to /-a/, as is shown by the Akkadian transliterations of these names. (21)

The Ugaritic spellings which omit the historically correct /-y/ are more accurately representing the spoken form of these words. In Hebrew the letter /-h/ was used to indicate the final /a/ of feminine nouns but the only occurrence of one of these names with /-h/ is tlrby (CTA 66:2) instead of the usual tlrbh (v.s.). (22) It seemed preferable when considering this word not to assume that Ugaritic could, like Hebrew, use the /-h/ as a vowel marker but to interpret this /-h/ as he-locale; although it was probably also pronounced /-a/ the /-h/ was written not so much to indicate the long vowel as to mark in the script the important directional connotation of the accusative case ending. (23)

20. udm.rbt.wudm.trrt (CTA 14:iii:134; and similarly iii:108; iv:210f.;vi:276f.) Gordon accepts the fact of an Ugaritic feminine morpheme /-y/ because of its frequent occurrence in the names of Ladies, (UT 8.54) but these could also be interpreted as hypocoristic forms.

21. Dipthongs are generally reduced in Ugaritic as is seen from the spelling bt for *haytu (v. UT 5.18).

22. That the /-y/ disappears from this word before the suffix /-h/ seems to prove that it was not pronounced as a consonantal /-y/, otherwise it would have stayed.

23. This view summarizes the opinion of E. Y. Kutscher, in Leshonenu xxxi (1966), pp. 33-6.
CONCLUSION

It seems that when /-y/ is used in the spelling of Ugaritic names in a non-gentilic context this /-y/ does not necessarily indicate a termination /ya/. There are nineteen names used in this way which correspond to an Akkadian transliteration of the name ending simply in /-a/. This /-y/ is therefore explained as an archaic or conservative writing coming from the time when the name was pronounced with a final diphthong, and not a final long vowel. For those names which exhibit alternative spellings, one with and the other without the /-y/, it is the form without the /-y/ that more accurately represents the spoken form of the word. It is not possible to conduct a similar investigation for personal names that end in /-y/ because the /-y/ in personal names can always be interpreted as a hypocoristic ending and these forms can occur in all kinds of different contexts.\(^{(24)}\)

24. The subject of Ugaritic personal names has been the subject of an exhaustive study by F. Grondahl, Die Personennamen der Texte aus Ugarit (Rome, 1967). She says: "Gewöhnlich sind die Kurznamen mit hypokoristischen Suffixen versehen." (p.49, parag.79).
When Brockelmann wrote his monumental comparative grammar of the Semitic languages (1) the earliest evidence of the Canaanite branch to which he could refer was the one represented by the Canaanite glosses in the Tell el Amarna tablets:

'Unsere älteste Quelle für die Sprache dieser Semiten [Kana‘anäer] sind einzelne Glossen in den mit Keilschrift in babylonischer Sprache geschriebenen Briefen.' (2)

These odd words could clearly reveal something of the phonology of Canaanite of the mid 2nd. millennium but they could not indicate very much about grammatical features like the inflexion of the verb. All that could be inferred in this connexion was from the distinctly western style of the Akkadian in the letters which was only of indirect significance. (3) The earliest Western Semitic text he could quote was the Moabite Stone, which was dated to the 9th. century and came from Transjordan rather than Canaan. (4) For a genuinely Canaanite inscription he had to turn to Dezekiah’s building inscription from Jerusalem which was from the 8th. century. The earlier Gezer inscription (10th. century) was found unfortunately just too late for his consideration; (5)

2. ibid. paragraph 10.
3. F. Böhl, Die Sprache der Amarnabriefe... (Halle, 1922)
4. GVG paragraph 11
5. GVG paragraph 12 (p.9) and KAI No. 189.
6. KAI No. 182.
Since Brockelmann's work very many more documents written in the Western Semitic linear alphabet have been discovered; many of them are Aramaic but the languages of the others may be described as Hebrew or Phoenician (7) and these may be arranged in descending order of antiquity thus:

<table>
<thead>
<tr>
<th></th>
<th>KAI</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karatepe bilingual</td>
<td>26</td>
<td>1946</td>
</tr>
<tr>
<td>2.</td>
<td>Siloam inscriptions</td>
<td>189</td>
<td>1880</td>
</tr>
<tr>
<td></td>
<td></td>
<td>190</td>
<td>1924</td>
</tr>
<tr>
<td></td>
<td></td>
<td>191</td>
<td>1899</td>
</tr>
<tr>
<td>3.</td>
<td>Limassol - Baal Lebanon</td>
<td>31</td>
<td>1877</td>
</tr>
<tr>
<td>4.</td>
<td>Samaria Ostraca</td>
<td>183-8</td>
<td>1908-10</td>
</tr>
<tr>
<td>5.</td>
<td>Zendjirli - Kilamuwa</td>
<td>24</td>
<td>1902</td>
</tr>
<tr>
<td>6.</td>
<td>Byblos - Shiptbaal</td>
<td>7</td>
<td>1935</td>
</tr>
<tr>
<td>7.</td>
<td>Byblos - Elibaal</td>
<td>6</td>
<td>1884</td>
</tr>
<tr>
<td>8.</td>
<td>Byblos - Abibaal</td>
<td>5</td>
<td>1905</td>
</tr>
<tr>
<td>9.</td>
<td>Gezer Calendar</td>
<td>182</td>
<td>1908-10</td>
</tr>
<tr>
<td>10.</td>
<td>Byblos - Abdo</td>
<td>8</td>
<td>1945</td>
</tr>
<tr>
<td>11.</td>
<td>Byblos - Yehimelek</td>
<td>4</td>
<td>1920</td>
</tr>
<tr>
<td>12.</td>
<td>Byblos - Ahiram - sarcophagus</td>
<td>1</td>
<td>1924</td>
</tr>
<tr>
<td></td>
<td>graffiti</td>
<td>2</td>
<td>1924</td>
</tr>
<tr>
<td></td>
<td>spatula</td>
<td>3</td>
<td>1938</td>
</tr>
</tbody>
</table>

7. Apart from these there are one or two, not included in KAI from Jordan and these are best described as Ammonite; v. Bulletin of the Department of Antiquities, Jordan i (1951) plate XIII and BASOR xcviii (1969) 2-19.
A number of short inscriptions have been found on arrow-heads sherds and jar-handles, some of the earliest of which have come from Lachish (8) but because of their brevity and lack of vocalization they can tell us little more than the Tell el Amarna glosses could. The Ugaritic tablets have filled a void in the history of alphabetic writing and they are a primary source for understanding the possible inflexion of the mid 2nd millennium language of Canaanite.

What has become clear from the survey of spelling variation in Ugaritic is that variation exists not only from tablet to tablet and scribe to scribe but within one particular tablet and with particular words. This was first noticed with unusual spellings like nbs for npš but it seems to be true also for words containing y. The survey of the verbal forms revealed a number of variations within one root. An important example was the occurrence of yap in the Krt text (CTA 14:1:83, iv:174) where it clearly meant both 'let him bake' and later, 'he baked'. On both occasions the apocopated form of the verb was used which suggests that the verbal form indicated by the apocopated spelling has both Jussive and Preterite significance. Alternatively it may mean that there are two different vocalizations for this one written form which would correspond to the two different meanings.

A study of the root bky shows that it is not necessarily the apocopated form that is used to indicate the Preterite, for in CTA 14:1:26 ybky clearly means 'he wept'. Similarly ymgy clearly means 'he arrived' in CTA 1:v:16 so that the full form is hardly specially used in this meaning in one particular tablet. The position

8. V. O. Rulnall in Lachish II (1940) 49-54 and IV (1958) 128-139
is further complicated because the full spelling also has Imperfect significance in CTa 14:i:39 which means that there is no spelling difference between the Preterite and the Present ('what ails Keret... kyby'). A further difficulty is that the apocopated form may be used as an Imperfect without necessarily having Jussive significance, as exemplified by ym˘k 'he will arrive' (CTa 14:i:197) It is of incidental interest that ym˘k also means 'they will arrive' in CTA 12:i:36 and ym˘g means 'they arrived' in CTA 6:i:60.

Other ym˘ pairs of verbal forms can be seen to illustrate a similar pattern of complete unpredictability of whether the full form or the apocopated form will be used.

\[
\begin{array}{ll}
y^1_c & \text{CTa 6:i:57} \quad \text{he ascended} \\
& \text{CTa 10:iii:12} \quad \text{he will ascend} \\
t^1_c & \text{CTa 10:iii:28} \quad \text{she ascended} \\
& \text{CTa 13:20} \quad \text{she will ascend} \\
w^1_c & \text{CTa 17:vi:85} \quad \text{and she answered} \\
& \text{CTa 15:iv:26} \quad \text{and she shall answer} \\
w^1_y & \text{CTa 16:iv:10} \quad \text{and he answered} \\
w^1_y & \text{CTa 16:1:24} \quad \ldots
\end{array}
\]

If different roots are used the examples could be multiplied but the hopelessness of trying to make one form fit one function is clear.

Given that there is such uncertainty in the spelling of Ugaritic III-ŋ verbal forms it seems best to assume that the pronunciation of these forms was such that either the spelling with ŋ or the one without it was adequate to indicate the correct pronunciation. We assume that in the Ugaritic verb, as Gordon, Jammershaimb, Kistleitner and Segert all agree, there were at least two moods distinguished. They may be called the Indicative and the Apocopated. The term mood is used because the obvious function of the Apocopated form is a Jussive.
The indicative was inflected with final -u like yaqtulu. The apocopated form naturally lost this -u and would be pronounced yaqtul. The Indicative of the III-y verb should in theory have been pronounced yabkiyu, which would naturally be spelled ybk but because many verbs apparently in the Indicative are spelled with the short form ybk Segert has suggested that a phonetic contraction could have taken place and so in fact, the Indicative could have been pronounced yabk\(\text{I}\). So the alternatives are these: either Ugaritic possessed two forms yabkiyu and yabk\(\text{I}\) (ybk and ybk) the one simply being a fuller form of the other and both signifying the Imperfect, or it possessed just one, which would have to be the second, since it is only that one that could be spelled with or without the -y. In this case the -y would appear not to be a mater lectionis exactly since that would imply the deliberate use of a -y to indicate a vowel /i/. Rather it represents a conservative writing of the -y that used to be written before the phonetic contraction took place.

As for the apocopated form, that too should in theory be yabk\(\text{I}\) but it is possible that with III-y verbs a further contraction took place. Segert has suggested that y\(\text{C}^\text{n}\) could be vocalized either y\(\text{C}^\text{an}\) or y\(\text{C}^\text{an}\). So forms of the pattern ybk could be vocalized yabk\(\text{I}\) or yabk (probably with a hurried short vowel between \(\text{C}_2\) and \(\text{C}_2\)). Again it is possible to assume either that both forms existed in Ugaritic, the one being a younger version of the other, or that there was just one form. The apparent interchangeability of full forms for short forms where the short form seems almost mandatory (as in CTA 2:1:15 al.t\(\text{st}\)hy) suggests that if there is just one form that
that form will be likewise yabkî.

In order to explain these divergent spellings it is suggested that there were two differently pronounced forms of the preformative conjugation of the III-γ verb corresponding to the two forms of the strong verb which are generally regarded to have existed. The indicative, which corresponded to the usual meaning of the Hebrew Imperfect, probably preserved the -γ as a consonant. It could be vocalized yabkiyû and spelled yâbakîyî as ybkî. The apocopated form differed from it and was pronounced yabkî. It was of course used with Jussive significance, as the apocopated form šâγâš in Hebrew and was normally spelled ybk.

But it has been shown that there are a number of occasions when the fully written form occurs and where the context suggests a Jussive meaning. These forms may well actually be Impatives, for clearly the exact meaning of the context will never be known and in any case there is only a slight shift of emphasis from Imperfect Indicative (Future) to Jussive nuance. But because of a sentence like al.štathwî, where al would almost certainly be followed by the short form, the possibility must be considered that here we have a γ conserved which was not actually pronounced.

When the preformative conjugation is used to express actions which have been completed in the past the apocopated form of the III-γ verb is very often used. Now it is well known that in Biblical Hebrew, actions which were sure to happen in the future, or at least were conceived as such, were not uncommonly described with the verb ordinarily used to indicate actions completed in the past; the so-called perfectum propheticum (9). Similarly Akkadian shows that the precative particle lu is normally followed by the Preterite tense.

---

9. GHC 106n.
to indicate a wish for the future. It is reasonable then to assume that the form that was used to express the jussive in Ugaritic may perhaps also be used also as a form to express actions in the past. In the strong verb of course there would be no difference in the spelling of the two forms but the III-verb would naturally use a form without -y. In fact this is what usually happens; the frequency of \( \text{\textit{wy^n}} \) and \( \text{\textit{vt^n}} \) for 'he/she answered' is conspicuous and this is certainly the most common form. But there are a number of examples from several different roots where the full form is written and the most obvious translation of the word is a preterite. It may be possible to explain these forms as variant spellings of the 'Jussive'; otherwise if they are necessarily explained as Imperfect Indicatives then the Imperfect must be seen as a tense of almost universal significance which is really the proper characteristic of the Infinitive Absolute.

Such an interpretation fits in well with the use of the waw-consecutive in Hebrew which, to indicate past action, is normally waw followed by the Jussive rather than the Imperfect. In Hebrew there are one or two exceptions and the strong waw may be followed by an Imperfect so that the occasional full spellings in Ugaritic may indicate the occasional departure from the norm, if they cannot be variant spellings. But in any event, it seems reasonable to assume that in Ugaritic the jussive form (not necessarily with prefixed w) was the normal form to indicate past narrative.

(10) GAG 81c

11. e.g. Isaiah vi.1 . v. GKC 111b.
A new translation of Ugaritic mythological literature has recently been prepared by A. Caquot, M. Szynceer and A. Herdner (12). Unfortunately it became available too late to be used as a basic source of reference in this thesis but it is interesting to see how many of the translation problems that have been referred to previously are approached in this book. It is the first time that a translation of Ugaritic literature based on Miss Herdner's collation of the tablets (published in CTA) has appeared. In future it would be appropriate to refer to this new translation as the norm from which one may develop an overall understanding of the obscurer passages in the myths. Because of its importance it has seemed appropriate to include here the new suggested translations for those passages which have been quoted in Chapter II and where there are significant changes. The authors have, it will be observed, translated all yiqil forms that refer to past events as historical present tenses but it is clear from their translations that they understand them as referring to the past.

When the new translation is quoted here, an asterisk has been added to the translation in Chapter II above.

p.51 CTA16:i:8
TO p.550: la citadelle sainte, elle gémit

The problems of translating rl are fully discussed in note h., except that Gordon's suggestion that it may be a place name is not quoted.

p.52 CTA 3:iv:43
TO p.176 (Mais) il gémit en criant

Note w. explains any as cognate with Hebrew rh.

p.53 CTA 4:iv:47
TO p.205 similarly

p.53 CTA14:ii:83
TO p.516 qu'il fasse cuir

By giving the verb a factitive mance it is, presumably, being parsed as D rather than G.

p.54 CTA 1:ii:16
TO p.305 Viens, et moi-même je [te le] dévoilerai

On p.166, note 1 ḧaw is derived from Arabic ḥaw 'be divulged' (of a secret).

p.54 CTA 3:ciii:25
TO p.166 similarly

CTA6:ii:12
TO p.259 "Toi, Môt, donne-moi mon frère"

A translation which agrees with Driver against Gordon
In note c, it is said: "nous nous abstenons provisoirement d'en proposer une traduction" and there is interesting speculation about taking bl not as a particle but as an Imperative form of ybl, 'bring'.

Comment! La Dame Athir at Ya est arrivée!
Comment! La Gemetrice des dieux est venue!

Ils bénissent, les dieux, ils s'en vont,
Ils s'en vont, les dieux, vers leurs tentes

No translation is given; note w rejects, as we have, the parsing of itt as a feminine of *it.

jusqu'à être rassasiée de pleurs

This has become in the new translation a narrative sentence, because the direct speech is ended in 1.9. If it had been continued then second rather than third person verbs would have been used.

...pleurer

Because of the uncertainty of the restoration of the previous word a complete translation is impossible

Tout en pleurant
et ta porte sera-t-elle (livrée) à ceux qui pleurent le disparu ?

Unfortunately no notes are provided to support this new, vivid translation.

Note y discusses whether mat is a contraction of mh at (Ginsberg), my at (Gray) or m' + t (deictic) (Driver).

"Mon fils, ne pleure pas."

the -n is not taken as an objective pronominal suffix but as an energetic form solely.

In note h, p.546, the new translation is justified by the conjectural restoration [χur] Keret, vous pleurez la langue des "taureaux".

Elle le pleure, père, la montagne.
For lines 126 and 128, see TO pp. 451 and 452 respectively. In all instances the verbal form is understood as being in a purpose clause.

The new translation is justified in note h; the verbs are interpreted as perfects because Attar is seen as passing on El's words rather than supposing that El speaks directly to Kth-Hss.

Rather than continue the direct speech into these lines, the translators prefer to see this as another example of an Action-Result sequence (see M. Held, JBL lxxxiv (1965) pp.272-282).

This will be one of the few uses of the energetic form with a passive verb in Ugaritic. Previously the word has been thought to be active.

Note n says that it is also possible to translate in the negative, as we have done above, p. 46.

The Future tense rather than the precative is used here although the shorter form of the III-y verb is used which implies that the translators are regarding the apocopated form as an alternative to the full form for expressing future actions.
"Que Ba'al recrée les ailes des rapaces
Que Ba'al recréé ces oiseaux."

The verbs are regarded as occurrences of the root bny, 'create', regarded as separate from bny, 'build' (see TO p. 440, note g.).

CTA 3:0 iii:23    TO p.165
Je connais l'éclair que ces cieux ignorent
The root byn is preferred to explain these forms (see TO p.165, note k) as was suggested when the passage was discussed above (p. 65).

p.66 CTA 3:0:26    TO p.166
Viens, et moi, je te le devolerai
If it is correct here to see the Ugaritic word for 'to reveal a secret' then the motif is similar to that in the speech of Ut Napištīm to Gilgamesh (Gilgamesh XI,10) who says, "I will tell you a divine secret".

p.70 CTA 19:iii:120   TO p.450
Ils ont battu des ailes et se sont envolés
They take the verb as a perfect followed by an "infinitif de narration" (see p.450 note u), not an Imperative. The suggestion of a root tpr is new, although the semantic development from "flap the wings" to "help" (Hebrew יֶנַח) is not clear. Line 134 is similarly translated on p.451.

Elle atteint les pavillons d'El

p.71 CTA 16:ii:82    TO p.557
Depuis combien de mois est-il malade ?
Depuis combien de mois est-il souffrant, Kere[t] ?
Line 85 is similarly translated on p. 557

Elle vole

p.72 CTA 6:v:13      TO p.266
C'est à cause de toi que j'ai connu le van qui m'a vanné
Note f draws attention to the conjectural restoration of Ginsberg, which is followed in the main translation; the literal translation of the actual words on the tablet is given as 'la dispersion par la fer'.

Khupthu qu'on ne peut compter
Thaninu qu'on ne peut dénombrer
These names are explained as two categories of troops in note b.
They follow the suggestion of deriving the verb from Arabic hadda, 'cut' (see note h).

The suggestion of equating Ugaritic thw with Hebrew iiebrew revives an old idea; unfortunately the Hebrew word is not used to mean 'desert' without heavy mythological overtones.

With Dahood they emend tvth into tpth from root pth, 'open'; this effectively eliminates any root why from Ugaritic.

The new etymology for yh from nhw (Arabic nana) seems much more satisfactory than those previously suggested (see note q).

It is of particular interest that the two words dtqh and dtqyn should be explained as from different roots. It suggests that there was some kind of paranomasia, or at least assonance, within Ugaritic poetry. Certainly it seems better to derive dtqyn from the hollow root aw but it is hard to see why Driver, who first suggested this root, did not apply it here. For 1.34 see p. 131 for a similar translation.

Note n' supposes a hollow root twr to explain this word, instead of Driver's wry. It is a much more satisfactory etymology even though the word is not used in Hebrew with birds.
Note q says that the form \( tr \) is again understood as an 'infinitif de narration'.

Elle remue les jambes et parcourt la terre

They also have here shown that it is preferable to understand this example of \( tr \) as similar to the others and do not propose a second root. The problems are discussed in note i, p.174 (CTA 3: E iv: 13). For CTA 17:vi:46 see p. 434.

Salut, ma soeur ; Que (tes jours) se prolongent

The translation of \( hwt \) as a formula of greeting appears to be new.

Les Mânes (sont) en-dessous de toi, Shapash

This translation was advanced with caution in Chapter II (see above, p.90)

Alors un vaillant empoignera

Note d explains that \( hphn \) is taken as a denominative from \( hpn 'wrist' \), but in view of the broken context the translation cannot be regarded as certain.

Oui, je les prendrai dans ma droite

a completely different translation, taking \( al \) as an asseverative, \( ahdmn \) from \( ahdn \) and not \( hdw \) and restoring \( bn\) by is here proposed, which means that the root \( hdw \) is effectively removed for the present from Ugaritic.

comme des femmes affligées

The translators have arrived at the derivation of \( nkyt \) from \( nk\) as was suggested with extreme caution in Chapter II; this root should now therefore be introduced into the Ugaritic language.
Kai(sicl) – je pas abattu le favori d'El, Yam ?

Il'ai je pas achevé Nahar, le dieu des grandes (eaux) ?

Note h explains that rhu is understood as an ellipsis for rtm < ren/myr/rim>

GTA 6:rv:24f. TO p.267

[O]hat j'extermin[erais tes hommes]

j'exterminerai les multitudes [terrestres]

[O]nt is taken as a divine name rather than the particle.

CTA 5:vi:16 TO p. 250

Il couvre ses reins d'un sac

Note f confirms what was suggested above (p.98) that what is being described in this passage is dressing in a ceremonial garment.

p.101 CTA5:vi:5 TO p.250

Nous sommes arrivés au (plus) agréable des terrains de pâture

No attempt is made to translate the dual ending -nv.

p.104 CTA 16:1:37 TO p.53

They prefer not to accept the first part of Härdner's restoration, [t?]nt[n?]

and so the first word is translated as an Imperative rather than a Jussive.

p. 105 CTA 5:vi:13 TO p.250

Rejected here are explanations of the verb from ndv (Akk. nadā) and wdv (Arab. wadā, 'wander'); instead they accept wdy (Arab. wadā, 'cut' )

suggested first by Aistleitner, supporting Ginsberg's early ideas about ceremonial laceration being here described.

p.106 CTA 4:vi:32 TO p.213

Le foyer quitte la demeure

They derive the verb from ndd.


p. 109 CTA 4: i:24 TO p.194

Hayin monté à la forge, Khasis (tient) en mains les tenailles

Confirming the traditional interpretation.
l'un des dieux doit répondre aux tablettes des messagers de Yam
Confirming that a change must here be made to the translation of Driver, already suggested in Chapter II; whether and means 'one' or 'see' is still not clear.

un cadeau qui séduise la Cénétrice des dieux
The new Arabic etymology suggested for mgz can hardly be said to be satisfactory, since there is such a large semantic difference between 'make obscure' and 'make attractive, deduce' without an intermediary step.

s'incline, se penche, le fruit.

El ! Comme les femmes sont belles.
Si les deux femmes s'écrient...
They understand this passage in a completely new way, suggesting that it is a ceremonial 'apostrophe' before the climax of the ceremony.

Je me reposera dans la limpidité de ses yeux
Confirming that Driver's translation is, as yet, the only one with philological support.

El qui possède le pavillons
Confirming the preference already expressed above for any, 'own' to any, 'create'

pour verser (son)sang sur ses genoux comme (le fait)un criminel, un assassin
To justify this new translation, some remarks on the unusual word order are required.

Vous, vous êtes lents
Confirming that Driver's translation needs to be changed.

Tu as laissé choir ta puissance sous les coups du malheur
No notes are provided for this interesting new translation, unfortunately.
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aiubgddhwzhhhta yklmnsS'gpsqrstt

The quotations from this book in English have been made by Professor Thacker and I understand that a revised edition in German is shortly to be published by Segert.