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Tri-Literal Verbs with a Weak Final Radical y in Ugaritic

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 yqtl 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 ybky 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

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I should like to thank Professor T.W. Thacker for

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CONTENTS

Introduction

When the first news of the discovery of the site of
broke
Ras Shamra there was no hint of any inscription having been found
there.[1] 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[2] 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 suggests 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."[3]

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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[4]. 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.[5] 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.[6] 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 𐎛, which occurred before what appeared to be a personal name at the

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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.

6. Syria x (1929), pp304-410.

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^{c}l, 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 there 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

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7.   <u>ZDMG</u> lxxxiv (1930) pp.251-4 and <u>OLZ</u> xxxiii (1930) pp.1062-3.

8.   <u>RB</u> xxxix (1930) pp.152-3 and especially pp.571-7.

9.   <u>Syria</u> x (1929) pp.304-410.

his own, independent decipherment.[11] 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 m(n), '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 Dhorme pointed out his own amendments[11] 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^c, '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

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11. Die Entzifferung der Keilschrifttafeln von Ras Schamra (1930).

12. RB xl (1931) pp.32-56, especially p.33.

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.[13] A timetable of
events may be drawn up along these lines.

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13. Of special importance is his translation of the Baal texts
    in JPOS xii (1932)pp185-208. JAOS lii (1932)p308-9.
    BASOR xlvi (1932)pp15-20. AfO vii (1932)pp164-9.

THE DECIPHERMENT OF UGARITIC

Programme of events

1929 April   Excavation commenced at Ras Shamrah.

                                      (see Albright, JPOS xii (1932) p. p. 185)

   May   The first 48 tablets were discovered, all damaged and

                many fragmentary.   (see Schaeffer Syria x (1929) pp. 295f; Virolleaud ibid. pp.304 - 310)

   October   Dhorme visited Paris to see the tablets displayed in

                the Musée du Louvre.   (see Dhorme RB xxxix (1930) p. 572)

                Articles appeared in the popular press.

                                      (L'Illustration 12-10-1929 pp.401f

                                      The Times 21-10-1929 p.13d.

   November   ILN   2-11-1929 p.15).

1930

May   Bauer wrote to Dussaud recording his decipherment

                            (Virolleaud Syria xii (1931) pp.15-23).

4 June   Bauer identified 'grzn' (for hrsn) and supposed the meaning

        'adze' in an article in Vossische Zeitung

                            (Bauer ZDMG lxxxiv (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 <u>Vossische Zeitung</u>

(Dhorme <u>op.cit.</u> p.577)

20 August Bauer's decipherment is published in <u>Forschungen und Fortschritte</u>

(Bauer <u>op.cit.</u>)

.. The tablets which were discovered in the second series of

excavations arrived in Paris

(Virolleaud <u>op.cit.</u>).

14 September Dhorme corrected Bauer's errors in the identification of

/m/, /š/ and /<u>t</u>/ (Dhorme <u>op.cit.</u>)

20 September The second lot of tablets were cleaned

(Virolleaud <u>op.cit.</u>).

24 September Virolleaud realised that his own tentative dedipherment

based on the first lot of tablets worked also for the others.

(<u>Ibid.</u>)

1 October The date of the fascicle of <u>RB</u> in which Dhorme's decipherment

appeared. (<u>Ibid.</u>)

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 <u>ZDMG</u> lxxxiv Plate 8).

24 October Virolleaud presented his decipherment to AIBL, Paris

(Virolleaud <u>op.cit.</u> p.16).

Bauer's <u>Die Entzifferung...</u> appeared (<u>Ibid.</u>)

Dhorme's decipherment published in <u>RB</u> (<u>Ibid.</u>)

December Date of <u>OLZ</u> in which Bauer revised his decipherment in the

light of Dhorme's article (Bauer <u>OLZ</u> xxxiii (1930) 602).

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 <u>Problems of the Hebrew Verbal</u>
<u>System.</u>[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 prenominal affixes.   The Imperfect tense was formed and
distinguished from the Perfect by prefixing rather than suffixing
the prenominal 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 <u>waw</u> - 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 <u>yqtl</u> was the main verb of

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14.   Published in 1936
14a. <u>SEVS</u> pp. 128-132
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 yqtl. 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. ḥy(t) he/she is alive

b. verbs expressing emotion or perception
   e.g. šna - 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 dbḥ 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.

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16. JAOS lviii (1938) pp.266-309.

17. Ibid. p.266.

18. This idea has been amplified by Fenton in JSS xv (1970) pp. 31-41.

As far as <u>yqtl</u> 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 <u>tbu</u>,[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 energic 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 C_2 and C_3 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 <u>yṣa</u>, which had been suggested as a Subjunctive by Albright[24a] 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.'

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19. CTA 6:i:35 and 4:iv:23, where the subject is clearly Anat.

20. <u>tmg̃yn</u>, CTA 6:i;59; but he seems to understand -n as a variant for -nn and -nh in .n.131.

21. <u>tdrynn</u>

22. <u>yšqynh</u>, <u>tšqynh</u>, <u>ištynh</u>, <u>tšᶜlynh</u>.

23. He understood the form <u>tqln</u> (CTA 19:iii:109, 115) as a reflexive

24. <u>Ibid.</u> pp.293   24a. <u>JPOS</u> xiv (1934) pp.113f.

CTA 14:i:39	kybky	that he weeps
CTA 17:v:25	aḥr.ymgy	after they arrived
CTA 19:iv:30	dyqny	the one who created[25]
CTA 17:vi:30	kyḥwy	when he comes to life[26]
CTA 5:i:2, 28	k...tkly	'(that) thou annihilateš '

c. APOCOPATE: although 'Jussive' had already been suggested as a suitable term to cover these verbs,[27] 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'.[28] He said that Apocopate III-' forms could end in -a, -i or -u:

e.g. iqra, ispi, iqnu.

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 נָא . 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 explaihed by saying that in the corresponding form of the strong verb a vowel would separate C_2 and C_3.[29]

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

25. Cf. Driver (CML) 'owns'
26. Cf. Gordon, 'reveal'
27. Friedrich ZA xli (1932) 309 n.1.
28. Op.cit. p.294. n. 146
29. Ibid. p.290. fn.126.

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:174 which is clearly Preterite. Note

        also example xii, infra.

ii. wiḫd CTA 24:37f   Goe.   I shall praise

                                     Dr.   (Nikkal) and Eb whom....

    Note: Driver admits a form ybd, 'that he might trill'

        (V B I:18) and 'they trill' (II Aq.vi:30) but

        derives it from bdd, in other passages.

iii. wtbk CTA 18:iv:39   Goe,   she shall weep

                                     Dr.   (Anat) wept

    Note: clearly a passage of narration

iv/v ymg CTA 19:iii:156)   Goe.   he shall go

             iv:163)   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^cn CTA 6:i:49   Goe.   he shall answer

                                     Dr.   and (Luṭpan) answered

viii wt^cn CTA 6:i:47   Goe.   she shall answer

                                     Dr.   and (Athirat) answered

ix. wtšqyn 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. yšt CTA 19:iv:219   Goe.   he shall drink

                                     Dr.   (our god (!)) shall..drink

    Note: reading iln for ila.

xi. ltšt CTA 6:vi:43 Goe. thou shalt drink

Dr. thou verily drankest

xii. wnšt CTA 23:72 Goe. Let us drink

Dr. That we may drink

Note: according to Goetze, the Subjuctive 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. laḥw 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:v: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.

xviii. ltkly CTA 6:ii:36   Goe. they shall annihilate

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   Goe. he shall seduce

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. wyšqq CTA 17:ii:33 etc.   Goe. He shall give to drink

Dr. he gave drink

xxi. tbn[n] CTA 4:v:115   Goe. she shall build

Dr. (hasten) the building

xxii. tbnn CTA 4:vi:16   Goe. she (?) shall build

Dr. they hastened to build

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

xxiii. tmgyn CTA 19:ii:89   Goe. they shall come

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 <u>Ugaritic Grammar</u>,[30] and it is noticeable that he makes only a passing reference to Goetze's work[31] and in describing the verb he says that it is 'the subject of debate' and refrains from translating <u>yqtl</u> forms in the past tense as Goetze had done. Gordon preferred the 'historical present'.

e.g. ttb^c. btlt. ^cnt.

'the Virgin ^cAnàt departs'[32]

Because of the change of tense in consecutive actions (either <u>qtl</u>... <u>yqtl</u> or <u>yqtl</u>...<u>qtl</u>) 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 Pretierite and the other to the Present-Future, and describes <u>yqtl</u> 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.[34] He chooses several III-' forms vocalised with -i as forms reflecting the pattern <u>yaqtul</u> and of the five he quotes (<u>ymsi</u>, <u>yysi</u>, <u>yspi</u>, <u>ispi</u>, <u>tsi</u>) the fifth he translates as a Jussive, 'may <u>ybn</u>, 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. <u>UG</u> 8, 8.2

33. <u>ibid</u>

34. <u>UG</u> 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 q a t a l a and
> which is abs. inf. in ^{c}l (^{c}nt:I:21) and ^{c}ly (51:I: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 ^{c}l or ^{c}ly, bk or bky is the Infinitive
Absolute of their respective roots[42] and the only significant

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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 (see above) all the short forms are translated as
     Present but one fully written form, ištynh, 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 t^c1n:

   $t^c1n.1mrkbthm$

   '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 $^c n$, an Infinitive Absolute which comes directly
before the subject, with $^c 1y$, 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 $w^c n.rbt.a\text{š}rt.ym$ (49:i:25) 'when $^c n$ is the abs. inf.
$^c an\hat{a}$ (rather than 3.m.sg. of qtl).' 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	$^c d.lhm.\text{š}ty.ilm$
128:ii:11	mgy.rpum

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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 <u>UG</u> and <u>UM</u> 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 I-n

roots and <u>lqḥ</u>, he comes to a completely different conclusion:

> 'Das Resultat meiner Überprufung 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:

> '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]

45a. VDRS

46. v. H.H.Rowley <u>ET</u> lviii (1946-7) p.219.

47. <u>Op. cit.</u> p.109.

48. <u>Ibid</u>.

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:

cp. CML

I AN.i.28f.	^ct̠tr.^crs̱.y^cl	soll ^ct̠tr ^crs̱.hinaufsteigen	he went up (50)
I D 156,163	ymǵ	er soll gehen	He proceeded
II B vii 47	yqra	er soll rufen	that he may summon
SS i	iqra[51]		I proclaim
SS 72	nšt	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

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49. Op. cit. p. 98ff.

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 ' n, for that would make it a Subjunctive, '"was an diese Stellen 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 <u>waw</u>, he had to be careful to show that there was a distinction between the copulative <u>waw</u> and the consecutive <u>waw</u>. 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 <u>waw</u> followed by the Apocopated form was a <u>waw</u> consecutivum. He is of the opinion:

> 'dass wir hier ein <u>w</u> haben, das dem w copulativum in
>
> Hebr. entspricht. In den Fällen wo <u>w</u> mit Apoc.
>
> steht, entspricht es dem konsekutiven <u>w</u> im Hebr.'[52]

The main difference between the Ugaritic <u>waw</u> and the Hebrew <u>waw</u> consecutive was that in Ugaritic it clearly did not change the tense, for he observed that the form <u>wt^cn</u> was followed by the form <u>y^cny</u> 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 <u>k</u>, and it was common to find the fully written forms of the verb in these clauses

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Op.cit.

52. p.100.

I K 39   kybky

II D 6,30   kyḫwy

I B,2   k...tkly

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^{c}n

SS 39   kypt

> 'Möglicherweise ist der Subjunktiv vorzugweise 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 al, the Prohibitive Particle,[55] and
even that 'rule' was going to have to be broken.[55x]

Op. cit.
53. p.101
Op. cit.
54. p.102

55. As in 1K,116.
55x. 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.[55a] 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." [55b]

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, [55c]

"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 qtl-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 yqtl-form as can be shown from forms like amlk, atn :: iqra, ilak

and išlh .

55a. R. de Langhe, Les Textes de Ras Shamra-Ugarit et leurs Rapports

avec le Milieu Biblique de l'Ancien Testament, (Louvain, 1945).

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 exprimes ne se distinguent pas graphiquement

des formes indicatives."

He draws attention also to the two energic 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
Aistleitner 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 nich überrashend 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)	tpn.
tempus praesens-futurum	pfu.
modus jussivus	ju.

But ultimately, using much the same evidence as Hammershaimb ʹ ˳,
from the forms of the I-n verb and lqh he rejécts the idea of there
being a second performative tense at Ugaritic⁚

> Andererseits muss festgestellt werden, dass sich daś pfu.
>
> nicht durch die Bivokalität 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 a-Endung) sind nicht
>
> vorhanden[59]

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56. Untersuchungen zur Grammatik des Ugaritischen
     Op. cit.
57. V. p.2, 3.
     Op. cit.
58. p.68, parag. 114b.
     Op. cit.
59. p.70

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 /were available to Hammershaimb he included in his sur-
vey 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]

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60 Op.cit. p.3

61. Op. cit p.67, and p. 66, penultimate paragraph .

62. ibid.

63. Op.cit. p.68.

The difficulty was to try to explain the difference beteween the differently spelled forms. Although he was unable to explain every one he pointed out one or two solutions.

'die Formen tšthwy im du.2.m. und t^{c}ny im pl.2.m. sind nicht als freie Formen aufzufassen, da sie nach dem y einen langenVokal (ā bzw. ū) als ndung 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.

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63. Op.cit.p.68

The ‾latest ·edition of Gordon's work was published in 1965[64] 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.[65] This article argued

(above "tense": yaqattal)

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 ˈיﬡﬡﬡﬡ :
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 yĕqattĕl tense even at Qumran,/ and he preferred to understand the waw as a mark of the vowel /ŏ/ 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 yĕqattĕl 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,[66]

He is also more reticent to accept the second preformative tense because there are several instances of the _ yqtl‐ being used with Future significance in the administrative literature which had been published in PRU II, where a corresponding preference is also shown for the suffixed conjugation to indicate the past.[67] 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 ^cd 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 yǎqattal, 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 yqtl.

He is quite right to say that to prove the existence of yǎqattal in Ugaritic a form *ylqḥ is still needed, but it is not absolutely accurate to say that yqḥ 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 l, 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 yqtl and qtl as both capable of past meaning, and even in a passage previously quoted to illustrate the sequence yqtl....qtl the second verb is now alternatively parsed as an Infinitive Absolute.[70]

Another completely new paragraph in UT is the one discussing the 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, cp. 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;[72] 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.[73] This question had been referred to before in his previous work[74] and that same older paragraph reappears in UT unaltered.[75] 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 PRU 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 ‎יִשְׁפֹּר as ‎יֻשְׁפַּר [76]

The absence of any discussion of the Subjunctive in Ugaritic is conspicuous. Although he speaks of Moods[77] all the forms cited refer to forms of the verb with an Energic 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 U^T p.73, last line ‎ᵎ is supposed to be a misprint for ‎ᵎ
77. UT§9.12.

When he comes to discuss the forms of the III-y verb in <u>UT</u>
Gordon is able to include several more examples than he could in <u>UM</u>.
He now included <u>pdy</u> (which is usually/a Personal Name but had been
taken to be
understood by Virolleaud in the <u>editio princeps</u> of UT 1006.2. as a
verb) and ^c<u>lt</u> (from the mythological fragment 1001.9) as 3.m.s. and
3.f.s. forms of <u>qtl</u>, and he also includes a form <u>spy</u> which Virolleaud
had taken as a noun, 'incrustation' but which Gordon takes as a 3.f.p.
Passive, 'they have been plated (<u>supiyā</u>)'[78]   The PRU II texts
had revealed another example of an Infinitive of a III-y root spelled
with the final <u>-y</u> (<u>mgy</u> in <u>mgy.hy</u>, 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 (<u>wkmǵ.ilm</u>, 'and when the gods arrive') and one with the long
spelling also <u>wb.^cly</u>, 'and when he goes up') from the PRU II texts.
He included no new examples of the <u>yqtl</u> 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

     ^cnt:ii:24

     wthdy ^cnt,   tgdd.kbdh.bshq

     ymlu,lbh.bšmht. kbd.^cnt,tšyt

     And Anat beholds,

     She swells her liver with laughter

     Her heart is filled with joy

     For in ^cAnat's hands is victory'

  <u>cp</u>. 'And ^cAnat beholds,

     Her liver is elated

     Her heart is filled with laughter[80]

     ^cAnat's liver exults

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78. <u>UT</u> 9.52, paragraph 1.

79. See note 37 above

80. <u>UT</u> p.89, first paragraph, <u>cp</u>. <u>UM</u> 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
t_šyt because of the occurrence of a verbal form t_ššy in UT 1001.5,
w_šptk.lt_ššy which had baffled Virolleaud.[81] Gordon supposes that
it comes from a root w_šy[82] which also lies behind the Hebrew word, גְּוִישָׁה
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 š_ẙt or t_šẙ[83]

   The other root to receive special treatment is p̱ẖ̂. In
UM Gordon had hesitated to identify the root of the word ph 'see! '
He had listed there other words from the same root, pht, yphnh and
tph(n) but he had considered the word phy, 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 IV[85] phy 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 phy.

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81. UT p.89, first paragraph, cp. 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. 17.227 + dup. and R.S. 17.330 (see PRU. IV pp. 40 ff)

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 here 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.[86] 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.[87] 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.

86. _Ugaritskii yazyk_, Moscow 1965.

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 t);

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 š-.

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 ipar(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)]

7.32.

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
ᵓ as initial consonant which are used to confirm the existence
of the type jaqatal(as in the model *jatl [*ja'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 form 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 yšu (yišša'u) 'he raises' and the Jussive
ytbr (yatbur) 'let him break'.

7.43

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.
išu [jišša'u] (< *jinša'u) (Krt:99) 'he raises'.

7.44

The jussive jaqtul expresses a wish: e.g. itbr [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 trgm (125:31)
'do not say! '; al.tšt (51:vi:8) 'do not place'; cf. also
al. iᵓdbkm (51:viii:17) 'may he not give you'.

Regarding the Subjunctive he says:

_7.45_

It is still not established whether forms with -ạ at the
end should be reckoned as proof of the existence of a special
form which corresponds to the Arabic subjunctive mood _jaqtula_.
The form _iqra_ (52;1) 'I shall call' perhaps corresponds to the
Hebrew cohortative ('iqrĕ'ā) cf. the strengthened ending
iqran (52:53); but possibly it is the jussive [ˀiqraˀ] . In
the form _iqra_ (52:vii:47) 'let him call', which depends on
ilak 'I wish to send' and forms a parallel to the word _jstrn_
'let him hide him', it is possible to see a subjunctive mood.
But, on the other hand, in the form _wjmẓa_ (75:1:37) 'and he
reaches' it is impossible to see either a phonetic
simplification [wa-jimzaˀ] (< ˤjimẓaˀu) or a jussive [jimẓaˀ] .
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 energic.   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. _nša_   '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. _ḥwt_ '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 Inditative 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 j or w 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. _ibk_ [_jabki_] (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 coalexed with the preceding vowel to form a diphthong, which subsequently underwent contraction and was not therefore expressed in writing - *_jabkii(u)_ > _jabki_).

The jussive _jaqtul_ can indicate an action which was completed in the past, either with the conjunction w- or without it: e.g. _apnk....j^{d}l_ (49:1:28-39) 'then....he went up'; ^{c}_d_ _b^ct_. _$nt ibk_ (1 Aq. 176-177) 'he wept up to the seventh year'; specially after _wt^{c}n_ [wa-ta^{c}at(i)] ($1:iv:40) 'and she answered' and _wj^{c}n_ (ib. line 58) 'and he answered', etc; cf. also _wjmza_ (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 w- (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 w, 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 w-, following an
imperative and thus, possibly, corresponding to the Hebrew
consecutive perfect: lhm wštt [l(a)ham wašatita] (67: I: 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:

<u>7.90 - 7.98</u>.

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

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: <u>bnt</u> [banēti] *<u>banajti</u> (51:VI:36) 'I built';
<u>gztm</u> [gazetum-] (51:III:31) 'you asked'; <u>štt</u> [satīti] *<u>satijti</u>
(51:III:14) 'I drank'.

7.92   In forms in which a vowel follows the third radical <u>i</u> is
preserved, e.g. in the affix conjugation - <u>ʕli</u> [ʕalaja]
(Krt.165); <u>šti</u> [satiju] (51:VI:55) 'they drank' in the prefix

conjugation - jm£i [jimĝaju] (Krt:210) 'he reaches'; tĕtj [taštijū] (51:VI:58) 'they drink'.

7.93   In writing , however, forms are encountered without j, especially after the conjunction w- : e.g. j^cl (49:1:29) 'they go up'; wt^cl (76:III:30) 'and she goes up'; tĕt (61:1:10) 'she drinks'; more often wt^cn (51:VI:40) etc. 'and she answers'. Either phonetic simplification has taken place: ta'niju : *-y > ī, or it is a shortened form of the jussive : ta'ni : The same is the case with the imperative: ^cl [^calī] (Krt:73) 'rise!'. Examples: from - at ['atī] (^cnt pl. IX:III:16) 'come'; plus θ du [da'ū] (1 Aq:120) 'fly'.

7.94   The infinitive construct: bbk [ba-bakī]   *bakji (Krt:60) 'in weeping'; with -j : lĕtj gnjt [ganijatu] (51:III:30) 'she who creates'; fem. plur. - bjkt (1 Aq:183) 'those who weep'.

7.95   The intensive forms for the most part have -j: e.g. tklj [takalliju](67:I:2) 'tho   destroyed'; participles - mklj [makalliju] (1 Aq:202) 'destroying'; but jks [jakassī] (67:VI:16) 'he covers'.

7.96   Causative theme: šĕqj [šašqāju] (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. hwj or bjj 'live'; jb (125:23), probably [jahū]   *jahw 'he will live'; intensive theme: ahwj ['ahawwiju] (1 Aq:15, 2 Aq:VI:32); l-ahw [la-ahawni] 'I shall allow (not allow) to live'; ndd 'wander'; jdd (76:II:17); wdj (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 pwh(?) : ph (128:III:28) 'see!'; tph (125:53) 'she looks' pht (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 waw-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 *šatīti is written štt, 'I have drunk' there are alternative spellings of the Infinitive, like bbk and lšty 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 differently (bābaki and lašatyi) but it is hoped to show in the following analysis of the verbal forms 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 *qtltn were used as 1.s.c. and 2.p.f. forms respectively.[2] qtl 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 mqtl, mqtlt, mqtlm 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 3.p.m.[3] There is a form tqtln (in which the /n/ is not the energic morpheme)

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

2. qtltn is actually attested once in UT 1002.42 in the form ẏritn. Virolleand 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. In this usage the form may be explained as a 3 f.s. (collective) with plural subjects. see JCS 2, 244.

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, ʾqtl 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 -

3.m.	qtl	$\left\{\begin{array}{l}\text{yqtl(n)}\\\text{tqtl(n)}\end{array}\right.$	(2) (2)
3.f.	qtlt		
2.m.	qtltm	tqtl(n)	(2)
2.f.	qtltny	tqtl(n)	(2)

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 bky, '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

'dy		hry	conceive
'ky		wḫy	hasten
'ny A	complain	wly	be near
'ny B	happen (?)	wpy	be beautiful
'py	bake	wqy	fear
'tw	come	wry	leave (?)
'ṯw		zgw	low
bky	weep	ḥdy	look
bny	build	ḥwy	live
bnw	create (?)	ŝtḥwy	bow
bgy	seek	ḫky	accompany (?)
gly	depart	ḫny	favour
d'y	fly	ḫpw	honour
dwy	be ill	ḫzy	be lucky
dry A	scatter	ẖdw	rejoice
dry B	hunt	ṯry	be fresh
hgw	count	yqy	keep
hdy	lacerate	yry	shoot
hwy	be		

TABLE I (continued)

kwy		p'y	
kyy	read	phy	see
kly	end	pty	test
ksy	cover	ṣly	imprecate
l'y	be victorious	ṣpy	overlay
mǵy	arrive	qwy	serve
ngh	shine [1]	qny	purchase
ngw	escape	qry	meet
ndy	expel	š'y	flow
ṅky	harm	šlw	rest
nsy	be distant	šnw	hasten
npy		šqy	drink
nqy	sacrifice	šrh	hurl [1]
'ly	ascend	šty	drink
'ny	answer	tky	be present
ǵzy	entreat	twy	resemble
ǵly	droop	t̲'y	present
		t̲ny	repeat

---

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

STRONG VERB	III-WEAK VERB	
	Long form	short form
qtl	bky	bk (Imperative)
qtlm	bkym	bkm (Imperative)
*qtln	*bkyn	
qtlt	bkyt	
qtltm	*bkytm	
*qtltn	*bkytn	
'qtl	'bky	'bk
yqtl	ybky	ybk
yqtln	ybkyn	*ybkn
nqtl	nbky	nbk
tqtl	tbky	tbk
tqtln	tbkyn	*tbkn

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,[1] 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.

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1. CGSL 16.28.

ʾdy

The verb **ʾdy** occurs in one passage:

> UT 1010:19,20
>
> wl.ᶜsm,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 **ʾdy**, 'perform', 'accomplish', 'pay' (v.**Lane** p.38a f.).[3]

There is a Hebrew word אֱזוּר [4] which basically seems to mean a 'branch of wood'. It occurs in the phrase קְצוֹת הָאֱזוּרִם, '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 **znb**.

'ky

A verb 'ky 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 akû,

'be lacking' and he appears to be citing the word listed in

MA p.33[3] as akū, '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 .

4. The akū of the lexical list cited by MA (de-el-lu = a-ku-u)

is now taken to be akû, 'anchor' (AHw, s.v.) or 'mast' (CAD, s.v.).

MA had assumed a Semitic word dalālu, 'be troubled' (cf. AHw p.153

s.v. dalālu I and CAD D p. 173 s.v. dullu, which is derived from

dalālu B) to be the root of the Sumerian dellu .

3. The word is listed also in Delitzsch, p.52 s.v. 'kh

5. So AHw, p.30 s.v. akû(m) I , but CAD A/1 p.283f. s.v. akû 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 adducing 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

lm.tlik.^{c}my,iky.aškn

In this passage Gordon regards the word as an inter-rogative 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 l.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:

> lhyil,lm.tlik.^cmy,iky.aškn,
>
> ^csm.lbt.dml,pank.atn,^csm.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).'

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 ^cl (^cly)
(cf. GKC para. 103o)
2. Conversely Hebrew mh/has to be translated '. how' in I Sam. x.27.
which
mh yš^cnw zh, 'how shall this man save us ?'.

of a verbal root ʼky 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 ʼyk, 'how ?', but in one of the cases it has shifted in meaning to become 'where'.

ʼny

The root ʼny is attested in

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

ḥlm.qdš,ány

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 ḥlm. Driver has derived this word from the Arabic preposition ḥawl 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 mknpt in the following clause which he translates as 'wingspan', preserving a meaning close to the root idea of knp. He posits the idea that ḥl 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 [1] supposes that it comes from a place name hl [2] and seems to suggest that _any_ is not a verb at all but perhaps refers to the town's fleet.[3] 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.'

_'ny_ B

A root _any_ B is distinguished by Driver [4] 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 3:v:43 (and 4:iv:47)

any.lysh.ṭr.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 19.861

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 19.861).

4. CML p.136a.L.4f.

From the context it would be better to parse any as the participle of *ny A and translate 'sadly'. The usage would be very similar to the other occurrences of this word.

'py

    # #   CTA 14:ii:83, iv:174

                 yip.lhm.dhmš,   mgd.šdt.yrhm

                 'He shall bake (has baked) bread for

                 five months . And enough food for six

                 months'.

The word apy(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.

'tw

       This root appears to be cognate with Aramaic *t' , '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:-

*   CTA 1:iii:16

at.wank.ib[g̃yh]

'Come, and I will search for him myself.'.

The Imperative may be emphasized by /-m/ as can be seen from the

parallel passage

*   CTA 3:Ciii:25

atm.wank,ibg̃yh

'Come then,and I will search for him myself.'.

The sentence is repeated verbatim in CTA 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

*   CTA 6:ii:12

at.mt.tn.ahy

Driver [1] favours the translation

'Mot, give thou my brother.',

but Gordon [2] suggests that at is a co-ordinate Imperative and this

would mean translating

'Come, Mot, give me my brother.'.

The three words at.bl.at which are repeated in the Hadad

* tablet (CTA 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

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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 atw that form is never actually

written. It is a form used in restoring CTA 15:iv:22.[1] 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(!)[m],[š]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 occurrences of this verb are in the tqtl 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 ɔty as 'go' rather than 'come' is not a serious

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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 אוב and הלך 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 *'t'* may mean 'go' as well as 'come'.

      There is a word *tit* which, at least formally, appears to
be an apocopated form of *tity* 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

mǵy.rpum.lgrnt	i[lnym,l]mt^{c}t
wy^{c}n.dnil.[mt.rpe],	yṯb.ǵzr.mthrnmy
[..rpum],bgrnt,	ilm.bqrb.m[t^{c}t]
[.....]dtit.yspi,	ṣpu.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 *hrnm* 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, '.

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1.   UT 19.407

notes of the translation

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

β   The noun seems to be derived from t^{c}n, 'load' (cf. UT 19:1040).

γ   rpum is not a sufficiently long word to fill the break. Perhaps

       it was introduced by some exclamatory particle like hn.

δ   Virolleaud's suggested restoration of ilnym does not accord with

       either interpretation of dtit. His original translation did

       not always seek to divide lines into metrical units.

ε   This accords with Driver's translation, but it is better to assume

       that the word is cognate with Akkadian tittu rather than Hebrew

       תאנה .

ζ   It is assumed that d̠ may introduce a subordinate clause in Ugaritic

       as it may in Aramaic.

η   It is doubtful whether a tqtl form with a 3.p.m. subject may be

       juxtaposed to the more usual yqtl form.

θ   The expected spelling of the verb in the 3.p.m. would be yspu.

It seems that either translation of tit is possible. But if it is a
verb it presumes the juxtaposition of yqtl and tqtl 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 ity[is attested once in UT 153:2 but it is too
fragmentary to permit interpretation.

aṯw

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

iiṯt,aṯrt.srm

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

'Surely (literally: 'how') Athirat of Tyre exists'.[1]

Akkadian išû, 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 aš'rb, 'I will introduce' in parallelism with atn, 'I will give'. It may be that iṯt is derived from a root *'ṯt meaning something like 'take a wife'. After all, that was the purpose of the whole exercise.

bky

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:

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1. CML p.33b.

bky(h) bkyt bkym ybky tbky(k) tbkynh abky
bk   bkt   bkm   ybk   tbk   tbkn

bk is probably always to be translated as a verbal noun, or infinitive construct. (1)

* CTA 6:i:9

^{c}d.tšb^c.bk

'Until you are satisfied with weeping'

* CTA 14:ii:60

bbk.krt

'When Keret wept'

CTA 27:i:10

bk.mla[

'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. bkm 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.

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

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1.   UT 9.26

* CTA 14:i:31

bm[.]bkyh

'While he wept', or 'With his weeping' (1)

* CTA 16:i:14

ytn.gh,bky

'Weeping, he began to speak' (2)

CTA 16:ii:93

[tt]n,gh.bky

'Weeping, she began to speak' (3)

* CTA 16:ii:103

uhštk.lbky^{c}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:ii:116) but cannot be adequately translated.

bkt is used as an epithet of the goddess š^{c}tqt 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 corresponding f.p. form used as an epithet of the wailing women

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1. So CML p.29a.

2. alternatively 'he did weep' (CML p.40a) cf. CTA 16:ii: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

(mšspdt) who came to Danel's court (CTA 19:iv:172, 183(1)), but it is not certain that this /y/ marks f.p. participles of III-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 ybky is usually best translated as a Preterite but it is obviously Imperfect in CTA 14:i:39.[1] Here it also happens to be used in a subordinate clause introduced by k but other instances of ybky 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.krt.kybky

'What is the matter with (?) Keret that he is weeping'

* CTA 14:i:26

y^{c}rb.bhdrh.ybky

'He entered his chamber and wept'

* CTA 16:i:12

ybky.wyšnn

'He wept and gnashed his teeth'

* CTA 19:iii:146

ybky.wyqbr

'He wept and made the burial'

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1.   CML 'he weeps' p.29b

* * CTA 19:iv:173,177

ybk.laqht.ǵzr

'They wept for the hero Aqhat'

(referring to the mšspdt and the pzgm.ǵr)

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 ⋀ conjunction ⋁ 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:i:25

bn.al.tbkn

'My son, do not lament me!'

* CTA 16:i:30

tbkn,wtdm.ly

'Let her lament and cry over me!'

* CTA 15:v:12

tbkn,[..]rgm.trm,   [..]mtm.tbkn

'You shall weep for him [like] lowing 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
energic suffix, it is not clear. The form <u>tbkynh</u> 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 <u>abky</u> 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 <u>abky.waqbrnh</u>, 'I will weep and bury him'.

<u>bny</u>

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

  * CTA 4:v:80,95

  wbn.bht.ksp.whrs

  'And build houses of silver and gold!'

A probable third occurrence of this form is 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 energic suffix /-n/.

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1. <u>CML</u> p.109b 'she wept'

2. <u>CTA</u> p.9 cf. <u>CML</u> p.76 (III*C) which has a noticeably different
  text for this fragmentary tablet.

** CTA 2:iii:10, 4:v:115

ḥš.bhtm.tbn[n(?)

'Hurry, and do build the houses!'

* CTA 4:vi:16

...]bhth.tbnn

'[As for the...]of his houses, you shall build them!'

The word bnt occurs in a similar context and is usually

parsed as a 1.s.c. Perfect tense.

** CTA 4:vi:36, viii:35

bhty.bnt,dt.ksp

'I have built my houses with silver!'

In another text a hompgraph is best understood as an infinitive

construct, especially if Herdner's restoration is accepted.

* CTA 3:E:v:28

b⟨b⟩nt[.]bh[tk].a[l.tš]mḫ

'Do not rejoice over the building of your houses!'

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

Jussive.

* CTA 4:iv:62

ybn.bt.lb^{c}l,km.ilm

'Let him build a house for Baal as befits the gods!'[1]

* CTA 4:v:89

y[b]n,bt.lk.km.aḫk

'Let him build a house for you like those of your

brothers!'

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

1. Lit. "like the (other) gods".

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.nšrm.ybn,b^{c}l   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 resusscitation 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.td^c.šmm

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

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1.   WUS item 531; UT 19.461; CML p.164b line 38f.

The two words _bny.bnwt_, 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:ii: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.[1] 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 _bnwt_ is a passive marker cannot be maintained if the translation of _bnwy_ (CTA 16:iv:14) as 'my creator' is maintained.

bnw

In the light of these remarks, _bnw_ will be considered as a root distinct from _bny_ meaning 'create'.

bģy

The root occurs only once in the sentence

      * CTA 3:Ciii:26

      atm.wank.ibģyh

      'Come then, and I will search for him myself.'

Aistleitner [2] sees the m.p. Imperative of this verb in _bģlil.qnm_ (CTA 17:vi:23) 'Smiths, seek for El¡' but in view of the series of

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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] bǵl. .i il, which he translates 'in the reed-beds of El'.[2]

gly

This verb occurs in Ugaritic most frequesntly in the phrase 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 gᴸʰ , 'reveal', then dd could be translated as 'breast'. The revealing of the breast may be understood as a ceremonial greeting. But the word 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 1:iii:23 it describes the action of Kathir and Ḥasis and the form yḡly is used.

But the most common form is tgly (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:

* CTA 4:iv:23

idk.lttn.pnm,	ᶜm.ilmbk.nhrm,	qrb.apq.thmtm,
tgly.dd.il.wtbu,	qrš.mlk.ab.šnm,	
lpᶜn.ilthbr.wtql,	tšthwy.wtkbdh,	

---

1.   CML p.54a

2.   CML p.55a

3.   So CML p.149b. L.1f.

'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 (1.38) instead
of wtkbdh and CTA 17:vi:48 also preserves this reading (1.51). This
latter passage is more carelessly written in that it contains two
spelling errors; mbr for mbk [1] and aü(?) for ab. [2] 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 tšthwy 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 š^{c}tqt from Keret's house. The
only problem in translation is to decide whether this word š^{c}tqt is

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1.   L.47

2.   L.49

3.   CML p.91a, as CML p.97a.

a personal name[1] or a verbal adjective. Aistleitner [2] and
Gordon [3] favour the latter alternative, the one suggesting the
goddess controls the 'passing' (etēqu) 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 (nsrt). 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.

d*y

The root d*y 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 nšr, 'eagle'
(CTA 18:iv:18,23) and the plural diym is in parallelism with nšrm
(CTA 18:iv:20f.,31, 19:i:33). These examples suggest that the
principle meaning of the word is 'wing' which may be used as a
synechdoche for 'bird'. The word seems to be an active participle
in form.

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1.   So Driver CML p.147b.

2.   V. WUS item 2661

3.   UT 19. 1938

As a verb the form du occurs which appears to be both m.s. and m.p. Imperative.

* CTA 19:iii:120

nšrm,tpr.wdu

'Eagles, flee and fly away!'

CTA 19:iii:134

hrg[b],tpr.wdu

'hrgb, 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 š^{c}tqt which are fulfilled a little later. In the fulfilment the form used is tdu:

* CTA 16:vi:6,7

wttb^c.š^{c}tqt,bt.krt.

bu.tbu,bkt.   tgly.wtbu,nšrt.

tbu.pnm,^{c}rm.   tdu.mh,pdrm.

tdu.šrr,ḫtm.   t^{c}mt.^{c}(?)tr.

k(?)m,zbln.^{c}l.rišh

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 d'y then certainly she flew. But since this is the only reference to a flying goddess in Ugaritic literature could it perhaps be derived from *nd', a word cognate with Akkadian nadû. Then the translation of the phrases containing the verbs would be something

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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:ii:82   *

> mn.yrḫ.km[rs],   mn.kdw.krt
>
> 'How many months has he been sick?
>
> How long has Keret been ill?'

CTA 16:ii:85

> tlt.yrḫm.km[rs],   arbᶜ.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 دَوِيَ .[1] The form in this passage seems to be 3.s.m. Perfect. A noun mdw, 'sickness' also occurs (CTA 16:vi:35, 51).

dry A

The verb dry is used in the passage describing the slaughter of Yam by Mot. Although the cognates[2] suggest a meaning 'scatter', 'shred' is really a better translation for the word in Ugaritic. There are two occurrences.

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1.   WUS item 536

2.   Heb. zrh , Arab. dr', Akk. zarû

CTA 6:ii:32

bḫtr.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.bḫrb

'I have suffered being shredded with a sword by you'.
Here the form is a verbal noun. The restored form dr]y (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 Ḥasis, Anat very much wanted Aqhat's bow for herself, but,
not surprisingly, he was not disposed to let ˌit ˌ 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
(11. 20,21,22,23). Driver translated the word as an adjective
meaning 'splendid'[1] 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.[2] Gordon's understanding of it is similar[3].
Aistleitner's[4] suggestion that it is a verb meaning 'hunt' supposes
it to be cognate with Arabic ḍara , '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

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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:ii:91

hpṯ.dbl.spr,   tnn.dbl.hg

'H.-soldiers which were countless,

T.-soldiers which were innumerable'.

The context demands a word for number; it is just possible to understand that hgw is cognate with the Arabic هجو , which may mean 'spell' although its basic meaning is 'poke fun'.[1] 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.

hdy

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; hdy, 'cut'; tlt, 'trisect' (lit. 'make three gashes(?)); hrt,'plough'.

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1.   Wehr s.v. A Dictionary of Modern Written Arabic (3° 1971)

* CTA 5:vi:19

yhdy.lhm.wdqn

'(Baal) cut his cheeks and chin'.[1]

CTA 6:i:3

thdy.lhm.wdqn

'(Anat) cut her cheeks and chin'.[2]

The word is generally agreed to be cognate with Arabic حدى, 'rage'
and so 'cut oneself in a rage', and the forms are 3.s.m. and 3.s.f.
Preterite respectively.

hwy

   Driver suggests a root hwy to explain the verbal form in

   * CTA 5:i:15

   pnp.š.npš.lbim,   thw.hm.brlt.anhr,bym

which he translates

   'Its nature (is that) a sheep excites the desire

   of a lioness; lo! the appetite of a dolphin (?)

   (is) in the sea'.[3]

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 𒂊𒉿𒀀 is used to represent Ugaritic 𒂊 in UT 1189
and so u-wa could easily be an attempt to render into cuneiform

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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.wtldnmt

'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}my.p^{c}nk.tlsmn. ^{c}my,twth.išdk

'Do hasten to me on foot,

Do quicken your pace here!'

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1.   CML p.165a

The sentence occurs again, although it is partially restored in CTA 1:iii:11 and CTA 3:Div:56. Apart from the Arabic cognate cited by Driver, other etymologies have been suggested[1] but none of these satisfactorily explains an apparently related verbal form yh.

    *   CTA 12:i:35

        b^{c}l.ytlk.wysd   yhpat.ml(!)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 وَلِيَ 'be adjacent'. It is attested only in this passage and occurs in two forms, ylyh and lawl.

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

        CTA 12:ii:52

        šr.ahyh.mzah,   wmzah.šr.ylyh

        '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.

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1.   v. UT 19.813

2.   CML p.71b

3.   CML p.165a

4.   CML p.73b

It is more difficult to provide a translation of the sentence

CTA 12:ii:57

ittpq.lawl,   išttk.lm.ttkn

Almost every word is a problem in itself. ittpq is supposed by Gordon[1] and Aistleitner[2] to be a form of npq, cognate with Aramaic npq, 'go out' and with Arabic nafaqa 'escape' (of an animal). The infixed /-t-/ would be geminated because of the assimilation of the radical /n/ but there is no reason why it should be doubled in writing; no vowel would have separated the original /n/ from the /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 /-t-/ in the third position of the prefixed conjugation in order theoretically to avoid confusion with the Basic theme of an unrelated I-/t/ root - but there is no obvious root *tpq in Ugaritic to bring about any such confusion. Gordon suggests that one of the /t/'s should be deleted[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 lawl is from wly it will mean 'that I may be near'. Driver translates more freely as 'to bring help'[4] but Aistleitner[5] equates the word with Arabic أوّل and the whole phrase would then be

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1.   UT 16.79 Not quoted by Driver s.v. npq (CML p.157b)

2.   WUS item 1325

3.   UT 19:1679

4.   CML pp.73b, 165b.

5.   WUS item 108

translated as 'let me come out first'. Gordon hints that the word may be a proper name like _iwl_ and _uwl_ [1] but this seems doubtful.

išttk 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 forward. 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 ‏תֻּכּוּ‎ 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 1.s. Imperfect (expressing purpose or result) of a root _wly_.

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1. _UT_19:111

2. _CML_ p.147b

3. _BDB_ s.v.   still unexplained in _KB_

<u>wpy</u>

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[s,wt]a(?)dm   tiu(!)m.bglpy[m],   dalpšd.zuh.bym

   'She washed then made up,

   She made up with ...

   ....'

Although the letters are not exactly clear the reading of the two

words <u>tidm</u> and <u>tadm</u> is generally agreed. The root <u>*dm</u> suggests red

make-up and the source of the red paint is usually supposed to be some

sea mammal (<u>alp.šd</u>, 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)

   ttpp.anhb[m.dalp.šd],   zuh.bym

Here the word <u>ttpp</u> is used instead of <u>tidm</u>. Gordon derives this word

from a supposed root <u>*tpp</u>[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 <u>*wpy</u> cognate with Hebrew יכה , '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 <u>CML</u> p.67, f.n.2

2.   <u>UT</u> 19.2622

3.   <u>CML</u> p.166b, s.v.<u>yp</u>

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 ע " ע and ע " ו 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.

wqy

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.

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1.   Jer.iv:30

2.   JBL   (1903) p.196

3.

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:i:18

tn.ilm.dtqh.   dtqyn.hmlt

CTA 2:i:34

tn.ilm.dtqh. ·   dtqynh.hmlt

CTA 22:B:5

ṯm,ṯkm.bm.ṯkm   aḫm.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 energic suffix /-n/. Then a translation would run:

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1.   CML p.79 'on whom the multitudes wait'.

2.   Lowenstamm, JSS xiv (1969) p.176 - 196.

'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.'

qym 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 وقرب . The Arabic word really means 'preserve'[3] which is more of an attitude a god may be expected to show towards a mortal than vice-versa; in the VII 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 I-/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

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1. sgr.tnšq.šptk

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 ngy, '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.

wry

This root 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.

* CTA 10:ii:11

tšu.knp.wtr.b^{c}p

* CTA 10:ii:28,29,29

wt^{c}n.arh.wtr.blkt   tr.blkt.wtr.bhl

CTA 10:iii:18

tlk.wtr.b[hl

All these Driver translates as 'went off'[2] and a non-too-dissimilar interpretation is agreed by Aistleitner[3] and Gordon[4]. But Driver

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1.   CML p.156b

2.   CML p.117

3.   WUS item 1241 2* 'sie schnellte im Flug dahin'

4.   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 yry cognate with Hebrew ‏ירה‎ , '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 arû 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

$$td^cs.p^cnm.wtr.ars$$

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'.

zġW

In South Semitic a number of apparently onomatopaeic words are formed with the consonants /z/ and /ġ/. In Arabic زَغزَنَ[5] means 'whisper' and Ethiopic ተዛገዐ [6] means 'jabber'. Evidently

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1.   v. CAD s.v.

2.   CML p.97b

3.   CML p.153a

4.   ibid

5.   v. CML p.149 fn.16

6.   v. UT 19.826

connected with such words is Ugaritic z̩ǵt meaning the whine of a dog in CTA 14:iii:122. A verbal form occurs in

CTA 15:i:5

ʹarḫ.tzǵ.lᶜglh

'A heifer lowed for her calf'.

Aistleitner[1] derived both words from a III-/w/ root z̩ǵw cognate with an Arabic word zaǵā, 'whine'.

hdy
.

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 .   ʹ:

CTA 19:iii:121, and similarly CTA 19:iii:135

bn̄ši.ᶜnh.wyp⟨h⟩n,   yhd.hrgb.ab.nšrm

'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

ybqᶜ.kbdh.wyhd
.

'He cut open the entrails and examined them'.

Corresponding 1.s. forms ibqᶜ occurs in ll. 110 and 125 and 130.

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

CTA 3:Bii:24

mid.tmtḫsn.wtᶜn,   tḫtsb.wthdy.ᶜnt
.   .   .

'She fought very much and then looked (at the damage),

Anat examined what she had destroyed'.

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1.   WUS item 887

2.   lit. '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 hadā, '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.

hwy

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.

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1. A similar example is dr^c :: zr^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.ǵzr,   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(!)šmḫ

> '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

> wid^c.khy.aliyn[.]b^cl

> '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'.

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1.   CML p.139a
2.   CML p.97a

If hyt is a verbal form it is to be compared with hwt

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

kb^{c}l.kyhwy.y^{c}sr.   hwy.y^{c}s,r.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.y^{c}sr can be seen to be impetuous. These words serve to support wysqynh and together they comprise a colon parallel to kb^{c}l.kyhwy.y^{c}sr. These two sentences together form a bi-colon which can be analysed 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.

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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[.ǵz]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

hwt.lahw

'I shall certainly revive him'.

What is particularly interesting is that in the last cited passage lahw 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.

šthwy

The semantic connexion between šthwy, '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 tšthwy 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 yšthwy occurs twice (CTA 2:iii:6, 1:iii:25) as a 3.s.m. Preterite and yšthwyn once (CTA 1:ii:16) as a 3.p.m. Preterite with energic suffix.

hky

Driver[1] is alone in positing a root *hky to explain the word thtk which occurs twice in

* CTA 6:vi:45,46

špš,rpum.thtk,   špš.thtk.ilnym

He supposes it to be cognate with the Arabic ḥākā, '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 thtk as the preposition tht with the 2.s.m. suffix. This cannot be said materially to improve the sense but it does correspond well to the repeated preposition ᶜd 'around' which occurs in the following sentence and probably is linked in parallelism with thtk; The passage may be translated:

'Shapash, the shades are beneath you,

Shapash, beneath you are the ghosts'.

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1.   CML p.138a.

2.   CML p.115b

<u>hny</u>

Driver[1] derives the noun <u>hnt</u>, 'pity' (CTA 17:i:17) from a III-/y/ root. Others [2] derive it from a reduplicated root like Hebrew חנן or Arabic حَنّ and this seems preferable.

<u>hpw</u>

There is some difficulty in translating the repeated word <u>yhpn</u> in CTA 22:A:12 *(which is restored from B:9)

tm,yhpn.hy[ly,

Because most of the words in the immediate context are divine names Driver[3] suggests that it may mean 'honour' cognate with Arabic hafâ, 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. energic suffix and so the translation would be:

'There <u>hyly</u> will present me with a wife'.

<u>hzy</u>

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

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1.   <u>CML</u> p.138b

2.   <u>UT</u> 19.882, <u>WUS</u> item 947

3.   <u>CML</u> p.139a

4.   Driver translates the word 'honour with a wife'.
5.   so Driver, as <u>CML</u> p.91a 'a life of good luck' for <u>hyt.hzt</u>
6.   <u>UT</u> 19.853, 'lucky life'.

ḥdw

       That there is a root ḥdw, '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

possibitlity that ḥdw may not occur at all. The best preserved

passage is:

    * CTA 3:Ev:30

       al.tšmḫ.br[m.h]kl[k],   al.a(!)ḥdhm.by[..]y

The /a/ of aḥdhm 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:18

]ḥd, but because this verb seems to be linked in parallelism with

tšt, 'you shall put', the usually accepted restoration is ti̱ḥd,[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 ḥdw, 'rejoice' may

well have to be derived from aḥd, '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 ظري , '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.

yqy

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

yry

The noun **yr**, 'rain' (CTA 19:i:40) is derived from a root **yry**, 'throw'[3] just as Hebrew יוֹרֶה is derived from יָרָה .[4] Although the metre is hard to determine just here, what parallelism there is seems to indicate that **yr** 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
>
> yšu.yr.šmmh,   yr.bšmm.ᶜsr
>
> '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.   CML p.123a

His translation assumes that ^{c}sr is a bird and that the bird is being
shot. But 'shooting to kill' is not the primary meaning of Hebrew
ה ל ׳ or its cognates. It would seem reasonable to re-interpret
^{c}sr as a description of the sky. Hebrew עצר 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'.

^{c}sr 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
wry (q.v.).

kwy

Aistleitner[2] and Gordon[3] refrain from any interpretation
of the word nkyt in CTA 16:ii:89.* It is used to describe the tomb of
Keret and Driver translates it 'treasury'.[4] He derives it from a
root kwy[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. WUS item 1781

3. UT 19.1645

4. CML p.43a

5. CML p.156b

6. AHw p.

the word was borrowed in Hebrew where it was spelled נ כ ת (1)

While the chain of change /m/>/w/ >/ō/ 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 *nky, '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 138:6), but it seems better to derive this word from

a root ᵓky (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.

CTA 16:iii:13,14,15

kly,lhm.[b]ᶜdnhm.kly,ynᵍbhmthm.

k[l]y,šmn.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.

----

1.   BDB s.v.

2.   UT 19.1222

UT 2093:1, 2094:1

qmh.d.kly

'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.

UT 2004:1

yn.d.ykl

'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:

CTA 16:i:26

altkl.bn,qr.^{c}nk.   mh.risk,udm^{c}t

'My son, do not exhaust the well of your eyes,
The tears from the top$^{(i)}$ 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.

CTA 19:iv:202

tmhs.mhs[.ahk],   tkl.m[k]ly.^{c}l.umt[k

'You shall fight the one who fought your brother,
You shall destroy the one who destroyed your
mother's son!'

1. cf. ꜣkk. muḫḫu .

mkly 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

lmḫšt.mdd,ilym.   lklt.nhr.il.rbm

'Have I not fought Yam, the beloved of El?

Have I not destroyed Nahar, the great god?'

CTA 3:Diii:43

mḫšt.klbt.ilmišt.   klt.bt.il.dbb

'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
mhš 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

[ᶜ]nt[.]akl[y.nšm],   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.

----

1.   As suggested by Held (JAOS lxxix (1959) pp.169-176).

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

CTA 6:vi:11,15

a<u>h</u>ym.ttn.b^cl,s(?)puy.   bnm.umy.klyy

'Baal has allowed my brothers to consume (?) me,

My mother's sons to destroy me'.

<u>ksy</u>

The verb <u>ksy</u>, '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), <u>wtksynn.bt̲n</u>[(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:16

lpš.yks,mizrtm

Later **Anat** does the same.

CTA 5:vi:31

lpš].tks.miz[rtm

If this verb is from <u>ksy</u> 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 <u>*kss</u>,[3] a root not attested elsewhere in Ugaritic.

----

1.   <u>CML</u> p.119a

2.   <u>CML</u> p.109a 'he tore the clothing of his folded loin cloth'.

3.   <u>CML</u> p.144b.

The form mks, 'covering' (CTA 4:ii:5) may be a Participle,
suggesting that ksy 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.

l'y

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.tliyt, 'Hill of Victory'. The best example of the
verbal form is

CTA 16:vi:2

[m]t.dm.ht   s^{c}tqt.dt(!),li

'Death ... be destroyed,

s^{c}tqt...be victorious!'

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.

CTA 16:vi:14

mt.dm.ht   s^{c}tqt,dm.lan

'Death ... was destroyed,

s^{c}tqt ... was victorious'.[1]

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

-----

1.   so CML p.45b

The form tliyn in CTA 19:ii:84 at first sight appears to be verbal in parallelism with ytk and ttp[, 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 šnt.tluan '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 energic suffix the expected spelling would be tliyn as in CTA 19: ii:84. The /u/ suggests that šnt is a tantum plural noun. The most satisfactory explanation of the /a/ is to suggest that it is a morpheme analagous to the Akkadian Ventive /-am/ which becomes /-a/ 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.

mġy

mġy is one of the commonest verbs in Ugaritic and is cognate with Arabic مضى , 'depart'. This equation presumes that Ugaritic /ġ/ :: Proto-Semitic /ḍ/. The phonetic equation Arabic /ḍ/ :: Ugaritic /ġ/ is unusual but not dissimilar from that of Arabic /ḍ/ :: Hebrew /ṣ/ :: Aramaic /ᶜ/ as exemplified by أرض :: ארץ :: ארעא . 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

šmšr.ldgy.atrt,   mġ.lqdš.amrr

'You fishermen of Athirat go on,

qdš and amrr depart!'

The word mg̣ is better parsed as a m.s. Participle or an Infinitive

Absolute in

> CTA 23:75
>
> mg̣hw.lhn
>
> 'As he proceeded to them.....'

The broken form mg̣[(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 mg̣y (CTA 4:ii:22, iii:23, 15:ii:11)

But this form with a suffix, mg̣yh, 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. ymg̣yk). This same

form mg̣y is associated also with plural subjects in CTA 20:B: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.whss (CTA 4:v:106).

mg̣yt is always a 3.s.f. form as in CTA 19:iv:211. It occurs

frequently after introductory particles like ik (CTA 4:ii:23) and

ahr (CTA 4:iii:24). The shorter form mg̣t may be 1.s. Perfect as in

CTA 6:ii:19 or 2.s.m. Perfect as in CTA 57:8.

mg̣y is one of the words which exemplifies the 1.dual

termination /-ny/ of Ugaritic. The form is attested in the passage

> * CTA 5:vi:5,8
>
> [m]g̣ny,ln^cmy.ars.dbr,   lysmt.šd.šhlmmt,
>
> mg̣ny.lb^cl.npl.la,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 mġt[.[1]

Of the prefixed conjugation all possible forms are attested. ymġy 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.(?).) and CTA 14:iv:197, 210 (3.s.m.). The short form ymġ appears to be a free variant of ymġy since it is used both as an Imperfect tense (CTA 15:v:18) and as a Preterite (CTA 19:iii:156, iv:163). This last citation describes Danel's tour of the cities. First he proceeded (ymġ) to mrrt.tġll bnr then he went (ymġ) to qrt.ablm and finally he arrived(ymġyn) at his own house. The paragraph is interesting because it shows how the energic form of the verb is used to describe the culmination of a series of actions. The word ymġyn occurs again in the same phrase in CTA 17:ii:24. The 1.s. form amġy is similarly used with bt in CTA 21:7.

The suffix on ymġyk (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:108

mk.špšm.bšb^c   wtmǵy.ludm.rbm(!)   wl.udm.ṯrrt

'Then on the seventh day at sunset,

You will arrive at the town of udm,

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

tmǵ.ln^cm[y,ars]dbr   ysmt.šd.[šhl]mmt

t[mǵ.]lb^cl.np[lla]rs

'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 III-weak roots is a difference between Preterite tense and Jussive mood.

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

CTA 6:i:10

p^cnh.ltmǵyn.hdm   rišh.lymǵy.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.

ngh

        When Keret is on his sick-bed he tells his son to call his

sister whó is directed

       * CTA 16:i:37

          [t(?)]mt[n(?)].sba.rbt,špš.   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 tgh 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   הִגִּיהַּ , '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.

ngw

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

       CTA 14:iii:131

       wng.mlk,lbty.   rhq.krt,lhzry

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   نجا , 'escape'.[3] If the word means 'escape' in Ugaritic

also Keret is being threatened rather than persuaded to leave Pbl's

territory.

---

1.   CML p.41b 'the lighting of the lamps of myriads'.

2.   WUS item 1743.

3.   So CML p.156, n.19.

Gordon likens the word to Hebrew ‏נוגה‎ (Lamentations i:4) and independently suggests a root nwg. But the word ‏נוג‎ may be interpreted adequately as a contracted form of ‏נוגה‎ [1]. Even if the traditional derivation of this word from ‏נגה‎ 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 nadû, 'throw down'. As such its forms have to be carefully distinguished from those of a related intransitive root ndd 'depart'. Those forms that can according to their context be derived only from ndy correspond closely to the semantic range of nadû.

CTA 16:v:18 (and similarly 21)

[my.bilm],ydy.mrṣ

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

CTA 16:vi:47

ltṯpt,ṯptqṣr.npš.   ltdy,ṯšm.ʻl.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:13

ǵr.babn,ydy

It describes part of El's mourning ritual for Baal and immediately precedes the description of his self-laceration. If the ǵr 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'

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1.   cf. KB s.v. (p. 600b).

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:i: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,bšb[^c.]y[mm].   td.išt,bbhtm   ı

    '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 18: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 ʾky (q.v.).

<u>nsy</u>

Both Aistleitner [1] and Gordon [2] hesitantly suggest that <u>nsy</u> is the root behind the form <u>ysy</u> in the broken fragment CTA 9:rv: 7 but neither suggests any translation. If it is right to suppose that the three words <u>bym b^cl ysy</u> are a sentence then a possible translation would be:

'Baal went away from the sea'.

The verb could be equated with Akkadian <u>nesû</u>, '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 <u>yns</u> in CTA 4:iii:5*and this would assume an initial /n/ of a I-/n/ verb had not been assimilated in the preformative tense. Driver [4] preferred to derive the word from a hollow root <u>nws</u>, 'escape'.

<u>npy</u>

The word <u>npyn</u> appears to be a noun meaning some kind of clothing in CTA 4:ii:5. The root appears to be <u>npy</u> [5] although as yet the word lacks any etymology.[6]

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1.   <u>WUS</u> item 1800

2.   <u>UT</u> 19.1661

3.   <u>AHW</u> p. 781 b - 782 b.

4.   <u>CML</u> p.157a

5.   so <u>UT</u> 19.1674

6.   cp. <u>CML</u> p.157 n.24, 'root unknown'.

Another word __npy__ which may be associated with __npyn__ 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 نَفَى , 'repel'.

nqy

Driver[2] distinguishes one instance of a root __nqy__, cognate with Syriac ܠܐ , 'sacrifice' in CTA 17:vi:9 which he reads as ml]ht nqn,ysbt.[3] But Herdner'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.

^{c}ly

The m.s. Imperative of ^{c}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 ^{c}l are more obviously interpreted as examples of the preposition which also occurs with suffixes in the forms ^{c}lh, ^{c}lk, ^{c}ln, ^{c}lnh (energic suffix). There is no instance of an emphatic form with final /-m/; ^{c}l[m does occur once in the fragmentary passage CTA 10:iii:6 but the restoration is based on the parallelism of the word with __drdr__ and it is to be interpreted as a noun 'eternity'. One instance of ^{c}l 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^{c}l. ^{c}l in CTA 16:iv:14 is best interpreted as

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1. __WUS__ item 1816 'verstossen'

2. __CML__ p.156b

3. __CML__ p.52b

4. __CTA__ p.82

a m.p. Imperative since the command is given to il**š** the carpenter together with his wife.

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

CTA 3:Ai:21

yšr.ǵzr.tb.ql, ^{c}l.b^{c}l.bsrrt,spn

'When the sweet-voiced hero sang,

Baal ascended the cliffs of the North'.

Gaster translated ^{c}l.b^{c}l 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}ly usually understood as verbal is in

* CTA 4:i:24

hny.^{c}ly.lmp**h**m,   bd.**h**ss.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}ly could be an epithet of hyn as it is also an

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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 par allelism 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,

Hasis has the tongs in his hands'.

The ^{c}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 ytnm as a verb and l^{c}ly[as the preposition l followed by
a noun which may be incomplete.

A form ^{c}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}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}lyh with Hebrew אַלְיָה . 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 /'/.

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

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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.

$t^c l$ signifies a variety of forms. It may be parsed as a 2.s.m.
Imperfect (CTA 17:vi:7), a 3.s.f. Imperfect (CTA 13:17(?),20), a 3.s.f.
Preterite (CTA 10:iii:23,30) or a 3.m.p. Preterite (CTA 5:iv:20). A
variant for the 3.m.p. Preterite is $t^c ln$ in CTA 20:B:4 and CTA 22:A:23.

A form $a^c l$ was thought to be attested in CTA 13:23 [1] but
Herdner has emended the reading to ql.

The word $y^c lm$ (UT 138:14) was understood by Young[2] to come
from the root $^c ly$. Presumably he was translating the sentence in which
it occurs something like:

> UT 138:14
>
> wht.ahy,bny.yšal,tryl.prgm,lmlk.šmy,wlh[ỷ]y^{c}lm
>
> '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 $y^c lm$ could not be parsed from a root $^c lm$. There are in fact two
possible translations if this were done. If the correct restoration
of 1.14 is wlh[.]y^{c}lm, 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 علم, '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.   WUS item 2035

longer, a restoration wlh[.l.]y^{c}lm could mean 'let him not keep anything from him!'. This would presume that Ugaritic ^{c}lm was cognate with Hebrew עלם, 'conceal'.[1] 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 ^{c}ly.

The Causative theme of the verb ^{c}ly has a devotional connotation. It is used to describe the erection of a commemorative stele in

> UT 70:1
>
> pgr.dš^{c}ly,^{c}zn.ldgn
>
> 'The monument which PN erected for his master Dagon'.

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

> UT 69:1
>
> skn.dš^{c}lyt,ṯryl.ldgn
>
> 'The stele which I, PN, have erected for Dagon'.

The 3.s.m. Preterite yš^{c}ly is used for the presentation of offerings in CTA 19:iv:185.

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

^{c}ny

It is a subject still under discussion whether there is more than one root ^{c}ny in Ugaritic. Driver[2] isolates three: ^{c}ny A,

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1.   BDB s.v.

2.   CML p.141b

'humiliate'; ^{c}ny B, 'answer'; ^{c}ny C, 'praise'. Only ^{c}ny B is
supposed to occur in the Basic theme thus avoiding confusion in the
spoken language. Gordon[1] and Aistleitner[2] 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 ^{c}yn, 'turn towards'. Sometimes the derivation of a particular
word may be ambiguous because the context will tolerate either
meaning.

The most common form is wy^{c}n which usually means 'and he
answered', as in CTA 1:iv:13, 2:iii:18,24, 4:iv:58,v:81, 125, vii:14,
37, 6:i:49, 61, 15:ii:12, 16:iv:10, v:23, 17:vi:20, 33, 18:i:15, ii:11,
19:iv:197, 214, 218, 20:B:7, 21:8, 24:24 and 30. When y^{c}n is
construed with a joint deity as the subject it may be parsed as
singular or plural. ktr.whss is the subject in CTA 1:iii:17, 4:v:120,
vi:1 and 14 and it is gpn.w&gr in CTA 5:i:11.

A variant form, which is also usually translated in the same
way, is wy^{c}ny. It occurs in CTA 14:vi:281, 15:i:8, 16:i: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 wy^{c}ny is simply an archaic spelling of wy^{c}n, 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.   CML p.117b

but 'and...andswered' seems to be an equally acceptable alternative translation. y^cny occurs without /w/ with the meaning 'answer' in CTA 3:Ev:33.

The plural form seems to occur only once.

CTA 3:Div:49

$[w]^cn.\acute{g}lmm.y^cnyn$

'The attendants then gave him their answer'.

Gordon prefers Cassuto's restoration $[y]^cn$ for the word at the beginning of the sentence.[1] Because it would be unusual, according to what we know of the structure of Hebrew poetry, to repeat the root ^cny in one colon, the alternative restoration is best translated:

'The attendants looked round and answered him'.

But if the reading $[w]^cn$ is accepted, the translation presumes that ^cn is an Infinitive Absolute.

Other examples of ^cn used in this way, as an Ugaritic Infinitive Absolute, may be seen whenever it means 'and PN answered' and some other verb in the vicinity makes the actual tense and person clear. Such instances are not at all infrequent, and ^cn stands for a 3.s.m. Preterite in CTA 4:vi:7 (subject- b^cl), 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 - $\acute{g}lmm$). It is inappropriate to interpret w^cn 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, $n\acute{g}r$ and mdr^c is so difficult.

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1.   v. CTA p.17 fn.6

The Participle occurs in the form ^{c}ny in CTA 2:i:28 and with a suffix ^{c}nyh in CTA 16:v:13.

wt^{c}n is the regular 3.f.s. Preterite 'and she answered' and it occurs almost as frequently as does wy^{c}n : CTA 3:Eiv:6, Ev:27, 37, 4:iii:27, 32, iv:40, v:64, vi:3, 6:i: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
>
> [wt]^{c}n.m$\underline{t}$t.ḥry
>
> 'And the wench Ḥuray shall answer'.[1]

The interpretation of the verb as an Imperfect is understandable since the actual narration of Ḥuray's utterance occurs later in v: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 t^{c}ny occurs once in CTA 2:i:27. Driver, as he did with the exceptionally written y^{c}ny in CTA 10:ii:5, prefers to derive this word from a different root ^{c}ny .

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1.   so Driver CML p.39a

He translates:

> * CTA 2:i:26
>
> aḥd,ilm.t^{c}ny
>
> '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 energic form t^{c}nyn 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
>
> šb^{c}d.yrgm.^{c}l.^{c}d.w^{c}rbm.t^{c}nyn
>
> '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 energic form wt]^{c}nynn 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.

————

1.   lht.mlak.ym   t^{c}dt.ṯpt.nh   r

2.   CML p.55a

The form $n^c n$ may occur once (CTA 24:31) but the form is a restored one ($wn^c[n]$) and any translation supposing it to be a 1.p. form of $^c ny$ answer fails to give sense.

The noun derived from the verb is $m^c n$ 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 $m^c n$ seems to occur in every one of them can hardly be coincidental.

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

UT 1183:2

1. r.n.l.a.

2. $m^c n$

3. alnr

4. sdqšlm(?)

5. dlt

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 angram and the 'solution' ($m^c n$) is given in 1.3. But 1.2 is also

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1. UT 19.1883

2. ibid

.read from left to right; right to left it gives the word n^{c}m. Could it be more than coincidence that thiswword is so similar in meaning to sdq and šlm ? This may be an exercise in reading from right to left and so perhaps 11.3-4 may be regarded as the free translation of 11.1-2. alnr is almost certainly a personal name. The significance of dlt, '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 tld, 'she bore a child'.

ġzy

The root ġzy has usually been understood to mean something like 'entreat',[1] 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 mġz occurs in

* CTA 4:i:23

šsknm^c,mgn.   rbt.aṯrtym,   mġz.qnyt,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 tġzyt is used

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1.   So UT 19.1958; CML p.142b (s.v. ġzy (sic) and .h.18) 'beseech'; WUS item 2164 'gütig stimmen'

apparently in connexion with the raising of the dead.

CTA 6:vi:44

ap.ltlhm,[l]hm.trmmt.   lt$t,yn.tǵzyt

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

You shall not drink the ..... wáhe?'.

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,btlt.^{c}nt,

tmgnn.rbt.[.a]ṯrtym,   tǵzyn.qnyt.ilm,

wt^{c}n.rbt.aṯrtym,

ik.tmgnn.rbt,aṯrt.ym   tǵzyn,qnyt.ilm.

mgntm,ṯr.il.dpid.   hm.gẓtm,bny.bnwt-

wt^{c}n,btlt.^{c}nt.

nmgn,[x]m.rbt.aṯrt.ym,   [nǵ]z.qnyt.ilm,

[wahr].nmgn.hwt,   [hm].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,[1] it seems feasible to treat mgn as

cognate with Hebrew מָגֵן which is used in the Bible to denote

ceremonial presentations.[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, ^{c}pp and mgn.

> CTA 4:ii:11
>
> t^{c}pp.ṯr.il.dpid   tǵzy.bny.bnwt
>
> '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 ^{c}pp is as uncertain as that of ǵzy, provided that the translation

is restricted to terms of general significance it is not likely to

be far removed from the true meaning.

ǵly

From the context of the passages in which ǵly occurs it

would appear to mean something like 'droop' and it is primarily

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1.   CML p.160 :n.7

2.   eg. Prov.4:9. See BDB p.171b and KB p.453b

applied to vegetation. But such a meaning accords poorly with the
meaning of the two Arabic roots with which it may be compared
phonologically. كَسِيَ basically means 'be excessive', although it
does have a number of more precise secondary meanings, and فَلَا
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:i:31

        .....]bgrn.yḫrb[   ],

        yǵly.yḫsp.ib[

        '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

       šršk.bars.al.ypʿ   riš.ǵly.bd.nšk

       '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.

62

Similarly in Baal, the same kind of phrase occurs.

CTA 2:i:23,24

t[ǵ]ly.h(!)lmrišthm.   lzr.brkthm .

...

lm.ǵltm.ilm.rišt(?)km   lzr.brktkm

'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 allowd 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.tǵlp is not supported by Herdner,
who reads simply al.tǵl[, his translation 'faint not' can be maintained
if the word is derived from ǵly.

The same root ǵly may well explain the sentence sqlt.bǵlt.ydk
which occurs twice in Keret (CTA 16:vi:32,45). Driver derives the
word ǵlt from an independent hollow root [1] but if it is taken as a
verbal noun of ǵly, 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.

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1.   CML p.142b

p'y

Gordon [1] proposes that the word ipi/h (CTA 10:ii:32) may be a l.s. Performative tense from a supposed root p'y but refrains from offering any translation. Driver's view, that the word is an epithet of Baal,[2] 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.^{c}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[3] 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:iii:28
>
> wtšu.gh.w[tsh],   phm^c.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'.

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1.   UT 19.1995

2.   CML p.117b 'Baal of the mists'

3.   v. PRU IV pp.40ff. and pp.80ff.

That the meaning of the root is 'see' is further established
by the word yphn which is found in parenthesis to bnŝi.ᶜnh, 'when he
raised his eyes and is then linked in parallelism with hdy, 'see'
(CTA 17:v:9, 19:iii:120, 135). The same form with a suffix /h/ occurs
in

> CTA 4:iv:27
>
> hlm.il.kyphnh, yprq.lsb.wyshq
>
> 'There was El, and when he saw her
>
> He opened his mouth and laughed'.

The energic form tphn occurs as a parenthesis to bnŝi.ᶜnh
in CTA 4:ii:12 and 19:i:29. Further, it occurs with the suffix /h/
in parallelism with ᶜyn, 'turn towards' in CTA 3:iii:14. As in CTA 4:
iv:27, it is again introduced by the particle hlm in

> CTA 2:i:22
>
> hlm₁ilm.tphhm, tphn.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
tqtl 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.aḫh.tph, [ksl]h.lars.ttbr
>
> 'There she saw her brother
>
> And sat crosslegged on the ground'.

CTA 3:Diii:29

hlm.^cnt.tph.ilm.   bh.p^cnm,ttt

'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 tp[h read by Gordon in CTA 19:iv:217 has now beencorrected by Herdner to tq(!)[h. [1]

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.

pty

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.kypt.   hm.attm.tshn

'When El touched the women,

Then those women did cry'.

sly

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

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1.   CTA p.91b cp.UT p.247a

but the same idea of prayer seems appropriate in the context.

> CTA 19:i:39
>
> apnk.dnil.mt, rpi.ysly.
>
> ^{c}rpt.b,hm.un.yr. ^{c}rpt,tmtr.bqz
>
> Thereupon Danel, the man of Repha, prayed:
>
> "Clouds, give rain in the heat of the season!
>
> Clouds, make showers in summer !'

spy

The root spy is best equated with Hebrew ה-פ-ה 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
>
> aslw.bsp.^{c}nh

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. slw). 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 ה-פ-ה 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.

qwy

     qwy, cognate with Hebrew קוה, 'attend' (a deity) is the verb supposed by Driver[1] to explain the form qym in CTA 22:B:5 (v.s. s.v. wqy).

qny

     qny in the Semitic languages seems   to occur   regularly   with the meaning 'acquire'. Naturally the object purchased is then owned by the purchaser and a 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,[2] is [tn.b]nm.aqny. It follows a passage listing the marvellous bribe by which Pbl tries to persuade Keret to lift his siege 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

         CTA 17:vi:41

         [b.g]m.tshq.ᶜnt   wblb.tqny,[xxx]

         ṯb.s(!)y.laqht.ǵzr.   תבלישׁלך

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 tqny is

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1.   CML p.144b

2.   CML p.29b. and accepted by Gray, Legend of King Keret

missing. Albright's restoration [thblt]^(1) seems to have been the
product of an over strong desire to secure an analogy with a Biblical
passage, (Prov:i: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 קנה
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.ảdm
>
> 'El who owns the fields'.

----

1.   v. CML p.54a. crit. app. to 1.41

2.   v. KB s.v. קנה 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 yd^c, which is often
best translated as an English Present Tense even when the Hebrew form
is in the Perfect.

If the root qny does not specifically signify a creative act
the translation of the divine epithets qnyt and qnyn need to be
revised. qnyn 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'.

qry

The verb קָרָה in Hebrew means 'meet' but several forms of
it are confused with similar forms from the root קָרָא . קָרָה is
generally said to be cognate with Arabic قَرَى , 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 qry.

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

CTA 3:Bii:4

wtqry.ǵlmm,bšt.ǵr

'And she met the attendants at the .... of the mountain'.

CTA 17:vi:43

laqryk.bntb.pš^c

'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:iv:184
>
> wyq ⟨ry⟩ ,dbh.ilm.   yš'ly.dgth,bšmym
>
> 'And he offered a sacrifice for the gods,
>
> He made his/ḥ.. ascent into the sky'.

The same passage occurs a few lines later when the verbs used are qrym
and š^cly. 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. 191ff. Danel is suggesting to the
pẓġm.ġr 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-   št.b^cprm.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[aš]t, then again in ll.71ff. with
aqry 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

<div style="text-align:center">

sk.(ask.) šlm.lkbd.ars   arbdd.lkbd.šdm

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

.... into the fields!'

</div>

š'y

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:

<div style="text-align:center">

hlmn.tnm.qdqd,   tltid.^{c}l.udn

'Strike him twice on the head,

And three times on the ears!'

</div>

Then there follow six similes which are a little mobe obscure. The
first parts 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:

<div style="text-align:center">

* CTA 18:iv:23

špk.km.šiy   dm.km,šht

'His gore[1] shall flow like a stream,[?]

His blood like a ....'

</div>

špk and šiy 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
šiy from dm the force of Gordon's[2] suggestion that they are to be
taken as a collocation meaning 'shedding blood' is weakened. šiy
seems to have some connexion with the Akkadian še'ītu, 'irrigation
channel'[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 CML p.147 fn.16

šlw

The common Semitic word šlw, 'find rest' occurs in Ugaritic once.

CTA 14:iii:149

ašlw.bsp.^{c}nh

'I will repose in the glance of her eyes'[1]

If this translation is correct the verb is clearly 1.s. Imperfect but the parallelism suggests that ašlw may be noun describing some
precious substance (see above s.v. spy).

šnw

That there is a root šnw in Ugaritic seems to be proved by the occurrence of the phrase ^{c}nt hlkt wšnwt in an as yet only partly published text.[2] These words may be translated 'Anat went in haste'[3]. The root šnw is equated with Akkadian šanû, which in synonym lists is equated with alāku, 'go' and lasāmu, 'run'[4]

Before the publication of this latest evidence Driver [5]had supposed that a root šnw lay behind the form šnt in

*   CTA 3:Div:77

atm.bštm.wan.šnt,ugr

'You have done bravely, and I myself have quit U'[6]

Whatever it means it is opposed to bštm, and since Gordon satisfactorily explains bštm as 'you have been slow'[7] there seems to be no obstacle

------

1.   So CML p.33a

2.   CRAIBL 1961 p.182

3.   Cf. UT 19.2448

4.   V. esp. VonSoden in ZA xliii,237

5.   CML p.148b (line 1) and fn.16

6.   CML p.89a

7.   UT 19.532

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

šqy

In Hebrew the verb שקה , which is regularly conjugated in the Causative theme, means to give something to drink. But its counterpart in Ugaritic, šqy, 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:i.11,;4,23) where the 3.s.m. Preterite form is used (yšqy). 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 energic suffix) as with yšqynh, '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. tšqy 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 tšayn and tšaynh 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.

Šay 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 ššay (CTA 17:v:19), which is a 2.f.s. Imperative, tššay (CTA 17:v:29), which is a 3.f.s. Preterite reporting the fulfilment of the action just ordered in the Imperative, and yššay (CTA 17:ii:31.33,35,38) which is a 3.p.(?) Preterite (with a joint deity as the subject).

šrh

The verb šrh, 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.b^{c}rpt,   šrh.lars.brqm
>
> 'Then he raised his voice in the clouds
>
> And hurled his lightning to the earth'.

šty

        The root šty means 'drink' and as such seems to be a synonym of the Basic theme of šqy (q.v.). This latter verb occurs also in the derived themes. The Infinitive šty is often used as a verbal noun after the preposition ^{c}d (CTA 4:vi:55 – which is parallel to v:110) and after ḻ (CTA 15:iv:27 – which is parallel to v:10 and v:4ۏ. It is probably a verbal noun also in CTA 5:iv:15, ultimately dependent on the ^{c}[d] of l. 12. The same form is parsed as a m.p. Imperative in

    CTA 23:6

    lḥm.blḥm.ay.   wšty,bḫmryn

    'Yes!(?) eat the bread,

    And drink the foaming wine!'

The form št[y] is an almost certain restoration in CTA 4:iv:36 where it is to be parsed as a m.s. Imperative.

        The form štym is a f.s. Imperative with emphatic /-m/ in

    CTA 4:iv:35

    lḥm.hm.štym   lḥ[m].bṯlhnt

    'Eat, and drink as well

    The food that is on the tables!'

A variant štm for a m.s. Imperative occurs in

    CTA 5:i:25

    wlḥmm.^{c}m.aḥy.lḥm   wštm.^{c}m.a[ḥ].yn

    'So do eat the bread with my brothers!'

    And do drink the wine with them ·!'

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

———

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

ištynh 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 yšt 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 šyt. But a form yšt does occur in

CTA 19:iv:219

byn.yš𝑡.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. šqy). This verb has
been understood by Driver as a Jussive.[1]

tšty occurs as a 3.p. Preterite in CTA 4:iii:40 and vi:58
and tštyn, with energic /n/ seems to be a variant of the same word in
CTA 22:B:22,24. The tštyn in CTA 20:A:7 is to be parsed as a 2.p.
Jussive. The apocopated form tšt 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 nšt_ (CTA 23:72 and
(?) 5:i:25) and ištynh (CTA 4:iii:16). Both are clearly Imperfect.

tky

The root tky, cognate with Hebrew תכך may explain the verb
išttk 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'

<u>twy</u>

There is no general agreement on the meaning of the Ugaritic <u>hapax legomenon</u> t̲twy (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 g̲r.

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 wg̲rm.t̲twy. In such circumstances it may be best provisionally to equate it with the common Aramaic verb שׁוה , '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 g̲rm when that becomes known.

<u>t̲^cy</u>

The noun $t̲^c$, '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.$t̲^c$.n$t̲^c$y
>
> 'This is the offering we present'.

<u>tny</u>

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 <u>tny</u> which serves for

1.   <u>CML</u> p.152b

2.   <u>UT</u> 19.2662

3.   <u>WUS</u> 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). t̲nt is the 1.s. Perfect form in CTA 2:iv:8

Of the preformative tenses, yt̲ny is a 3.s.m. Preterite (CTA 4:vii:30) and at̲nyk as a 1.s. Imperfect is attested twice (CTA 3:iii:19)(CTA 1:iii:13).

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

There is a by-form t̲nn, which also means 'repeat' but perhaps this is to be parsed as a reduplicated form of the root t̲ny. It occurs once in the form t̲nnth (CTA 16:v:8).

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
    conjunction
after the ʹ ꞌ ı /w/. 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

2.   So Driver PHVS p. 85, n.1.

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 w.likt. 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.
>
> w.hm.ḥt, ^{c}l.w.likt, ^{c}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 conjunction 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.
>
> ^{c}dṯṯbn,ksp.iwrkl,wṯb.lunthm
>
> 'until they return the silver to PN and go back to
>
> their ....'

Gordon assumes that ṯb 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 ^{c}d, 'until'. Either the verb of the clause following ^{c}d is in the Infinitive or it is in the Indicative, in which case it is usually introduced by ^{c}d᾿šr although sometimes the Indicative also follows ^{c}d. It would seem very possible that here in Ugaritic ^{c}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 energic 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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4.   Goetze J.A.O.S. viii (1935) p.293

5.   Or Modus Relativus (GAG parag. 83)

6.   Op.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^{out} -y are necessarily to be vocalized in a diferent 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.

THE VERBAL FORMS

ROOT	qtl	qtlt	qtln	qtltm	yqtl	tqtl	²qtl	nqtl
ʾky							iky	
ʾdy	ad					tud		
ʾny A	any							
ʾny B	any							
ʾpy					yip			
ʾtw	at(m)	atwt				tit (?)	ity (?)	
ʾt̲w (?)		itt						
bky	bk(m)	bkt			ybk	tbk(n)		
	bky(m)	bkyt			ybky	tbky(nh)/(k)	ablky	
bny	bn	bnt			ybn	tbn(n)	abn	
	bny							
bnw		bnwt (ñ)						
ibǵyh							ibǵyh	
gly						tgl		
					ygly	tgly		

ROOT	qtl	qtlt	qtln	qtltm	yqtl	tqtl	ʾqtl	nqtl
dʾy	diy(m)					tdu		
	di/u							
dwy	dw							
dry A	dry					tdry		
dry B							adr (2)	
hgw	hg							
hdy					yhdy	thdy		
hwy						thw		
hry	hr(y)					[th]r(n)		
	hry							
why·					yh·	twth·		
wly						ttpp	awl	
wpy						tqh		
wqy	qym					tqyn(h)		
wry						tr		
zġw						tzġ		
hdy·					yhd·	thdy·		

ROOT	qtl	qtlt	qtln	qtltm	yqtl	tqtl	ʔqtl	nqtl
ḥwy·	hy(m)·	hwt·			yh·		aḥw·	
		hyt·			yhwy·		aḥwy·	
sthwy·					yšthwy(n)·	tšthwy·		
						thtk (?)·		
ḥky·								
ḥny·		hnt· (N)			yhpn·			
ḥpw·								
ḥzy··		hzt·· (N)					a(!)ḥdhm	
ḥdy								
try·	try· (N)							
yʕy								
kwy (?)								nkyt(II)
kyy (?)								
v.ʔky					yr	tr (?)		
kly	kly	kit			ykl	tkl	akl	
					ykly	tkly	akly	
ksy		kst (N)			yks	tks		
						tksynn		
						tliyn		
lʔy						tluan		

ROOT	qtl	qtlt	qtln	qtltm	yqtl	tqtl	ʾqtl	nqtl
mǵy	ṁǵ	ṁǵt			yṁǵ	tṁǵ		
	ṁǵy	ṁǵyt	mǵny		yṁǵy(n)	tṁǵyn		
					yṁǵy(h)			
					yṁǵy(k)			
ngh	ng					tgh		
ngw	ng							
ndy					yd (?)	td		
					ydy			
nsy					ysy			
					yns			
npy	npy		npyn (N)					
nqy			nqn (?)		yq			
c_l	$^c{}_l$				$y^c{}_l(m)$	$t^c{}_l(n)$	$a^c{}_l$	
	$^c{}_{ly}$							
$\check{s}^c{}_{ly}$	$\check{s}^c{}_{ly}$				$y\check{s}^c{}_{ly}$	$t\check{s}^c{}_l$		
						$t\check{s}^c{}_{lynh}$		
c_{ny}	$^c{}_n$				$y^c{}_n(n)$	$t^c{}_n$		$n^c{}_n$
	$^c{}_{ny}(h)$				$y^c{}_{ny}$	$t^c{}_{ny}(n)/(nn)$		

ROOT	gtl	gtlt	gtln	gtltm	yqtl	tqtl	'qtl	nqtl
ǵzy				ǵztm		tǵzy(n)		
ǵly	ǵly	ǵlt (N)		ǵltm	yǵly	tǵl[(?) / tǵly		
p'y							ipy/h(N?)	
phy	ph / phy	pht			yph(n)/(h)	tph(n)/(nn)		
pty					ypt			
sly					ysly.			
spy	sp. (N) / spy(m) (N)	spyt. (N)						
qny		qnyt (N)			yqny	tqny	aqny	
qry	qrym/y (N)				yqry	tqry	aqry(k)	
š'y	šiy (N)							
šlw							ašlw	
šnw	šn (?)	šnt (?) / šnwt (N)						
šqy	šqy				yšqy(nh)	tšqy(n)/(nh)		

ROOT	gtl	gtlt	atln	gtltm	yqtl	tqtl	'gtl	nqtl
ssqy	ssqy				yssq			
					yssqy	tssqy		
srh	srh							
sty	st(m)	stt			yst	tst	istynh	nst
	sty(m)					tsty(n)		
tky								
sttky							isttk	
twy	twy					ttwy		
$t^c y$	t^c(N)							$nt^c y$
tnyk	tny	tnt			ytny		atnyk	

SIGLA (N) = only attested as a nominal form

(?) = particularly difficult to translate with confidence.

Parallel Passages

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"!).[1][1a] 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 ilmlk from šbn,
>
> a pupil of atnprln,
>
> chief priest and pastor from t^{c}y.[1b]

He has left his mark on one other tablet and generally his handwriting has been described by Herdner[2] as 'écriture fine', 'serée', 'menue' or 'soignée'. It is not 'grande' or 'grossière' like that of the other scribes.

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1. CTA p. 92 n. 5.

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 t^{c}y is said to mean 'collate' (presumably cognate with še'û in Akkadian and š'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. (3) 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

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3.　　　Types of scribal error in the Old Testament have been described by F. Delitzsch, Die Lese-und Schreibfehler... (1929); more recently S. Segert discusses Ugaritic errors in the same way (AO 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 Udm, 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

	VISION (ll.62-84)		EVENT (ll.156-172)	
1.	amt	63	amth	157
2.	qh.im[r.bydk]		lqh.imr.dbh.bydn	
	imr.d[bh.bm].ymn		lla.klatnm	159f.
	lla.kl[atn]m	66ff.		
3.	^{c}llzr.[mg]dl		w^{c}ly,lzr.mgdl	165f.
	w^{c}llzr.[mg]dl	73f.		
4.	šmm	76	šmmh	168
5.	bn.dgn	78	bndgn	170
6.	wyrd	79	yrd	171

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'[4] 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

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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 /-ā/.

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 ll.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.....!'.

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5.   v. S. E. Lowenstamm, 'The Expanded Colon in Ugaritic and Biblical Verse' _JSS_ xiv, 1969, pp.176-196.

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 l. 74 is an attempt to correct the wrongly written 1.73 (the conjunction . 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

	VISION (ll.85-109)		EVENT (ll.176-195, 207-211)	
7.	ḫpt.dbl.spr		omitted	
	tnn.dbl.hg	90f		
8.	wlrbt	93	wl.rbt	181
9.	yhd	96	ahd	184
10.	wysi	100	wybl	189
11.	lm.nkr	102	lnkr	191
12.	mddth	103	mddt	191
13.	kirby	103	kmirby	192
14.	km.hsn	105	khsn	193
15.	rb^c ym	106	rb^c.ym	208
16.	mk.špšm	107	aḫr.špšm	209
17.	rbm	109	rbt	210
18.	wl.udm	109	wudm	211

In the EVENT this episode is interrupted by ll. 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 classs 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 יָחִד . But, again basing the argument on Hebrew usage, this word would hardly be completely interchangeable with one ahd, cognate with אֶחָד 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 ܚܰܕ) and this too may have had its influence on the phonetics of Ugaritic.

The seven day motif is concluded with three different phrases:

mk.špšm.bšb^c	107
aḫr.špšm.bšb^c	195, 209
hn.špšm.bšb^c	118

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 hn and aḫr (16 and 28 - see below)

In example 17 grammatically rbt (f.s.) is preferable to rbm (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 ▶—ꜣ , /m/. This explanation would mean that the extra word divider after the /m(!)/ is to be deleted as an erroneous dittograph.

Episode 3 – the siege

	VISION 11.110-123		EVENT 11.212-227	
19.	wgr.nn (word divider)	110	grnn	212
20.	wgr.nn (conjunction)	110	grnn	212
21.	šrn	110	šrnn	213
22.	htbh	112	htb	214
23.	bgrnt	112	wbgrnt	215
24.	bnk	113	bnpk	216
25.	bbqr	113	wbmqr (conjunction)	216f
26.	bbqr	113	wbmqr (/bm/>/bb/)	216f
27.	ymš	115	hmš	220
28.	whn.špšm	118	mk[.]špšm	221
29.	tigt	120	tiqt	223
29a.	nqht	121	nhqt	224 (6)

In this episode we see more errors involving the word divider (19) and the conjunction (20,23, and 25). It is interesting to observe that the longer energic 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.
suffix 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 bnpk 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 ⟨ /ḥ/ 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 suprising 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		EVENT 11.265-280	
30.	wng.mlk,lbty.		rhq[.]mlk[.]lbty	
	rhq.krt,lhzry	131ff	n[g.]krt[.]lhz[ry]	279ff
31.	wng (conjunction)	131	rhq	279
32.	ytna	135	y[t]n[t]	277
33.	ilwušn(no w.d.)	135	il[.]ušn	278
34.	ilwušn (conjunction)	135	il[.]ušn	278

The omission of the introductory conjunction . (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 definate pause

after il because ušn 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 (wudmtrrt).

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 Pbl is that Udm
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-a⁵b'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 dittography, 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 /ā/
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

	VISION 11.137-153		EVENT 11.282-300	
35.	btrbst	141	btrbs	286
36.	$š$ph	144	$š$bh	290
37.	dk.n^{c}m	145	dkn^{c}m	291
38.	thgrn[ ]dm[ ],		omitted	
	ašlw.bsp.^{c}nh	148f		
39.	lkrt	152	lkrk,t	298

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 ʾ 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

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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:

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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.

a.   tqru.lšpš.umh

b.   špš.um.ql.bl

c. ^{c}m. DIVINE NAME

d.   mnt.ntk.nhš

e.   šmrr.nhš.^{c}qšr

f.   lnh.mlhš.abd

g.   lnh.ydy.hmt

h.   hlm.ytq.nhš

i.   yšlhm.nhš.^{c}qšr

j.   y^{c}db.ksa.wytb

The transliteration, which is extremely tentative, probably follows these lines:

a.   She will call to Shapash her mother,

b.   Shapash, Mother, fall down I pray thee(?)[10]

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

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10.   Understanding the particle bl with its asseverative meaning (CML 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 ^{c}q[.]šr (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

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
a	qrit		u m h	tqrulspš			tqrulspš	tqrulspš		tqrulspš	tqrulspš
b		qlbl	bl'm		q]lbl	qlb	qlbl'm	spšumql	qlbl	qlbl'm	qlbl'
c		'mb'l									
d		mnty					ntkmnhš				
e		'qšrlnh								nhš'qšr	
f							mlhšabd	mlhšabd			
g										ydyhmt	
h							ytqnhšyslhm		hlmytq		
i	nhš					nhš'qš	yslhmnhš · 'q.sr				
j		ydb				ksawytb	y'dbksa		y'dbksa		

O
M
I
T
T
E
D

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 *qrit* instead of the usual *tqru*, 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 (*^{c}n*) ', the 'Daughter of the Stone (*abn*)' and (an epthet added later) the 'Daughter of the Sky and the Sea (*šmmwthm*)'. She is then described as 'one who calls to *špš*' and she asks her to intercede with El; for this epithet the feminine Participle is used of the verb *qrʔ*. 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⟨^{c}⟩db
IIIa	u⟨m⟩h
VIb	qlb⟨l⟩

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 *amt*

and amth for 'his elbow' and mddt and mddth 'his beloved' in the
text CTA 14 discussed previously (see above . 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 a
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 CTA 6

The well written tablet of Ilimilku, CTA 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:-

	CTA 6:ii:30-35	CTA 6:v:13-19
	Anat's destruction of Mot	Mot's complaint to Baal
	I	II
a.	bhrb,tbq^cnn.6ɔ	a´.^clk,pht.dry.bhrb.
b.	bhtr.tdry,nn	
c.	bišt.tšrpnn,	c´.^clk,pht.šrp.bišt,
d.	brhm.tthnn.	d´.^clk.[pht.th]n.brhm
		b´.^clk.]pht[.dr]y.bkbrt
e.	bšd,tdr^cnn.	e´.^clk.pht.[ ]l[ ]bšdm.
		e´´.^clk.pht,dr^c.bym.

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.[11] 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^c) 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

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11.   An amended text is proposed in CML p.112b where Driver
        restores bhtr.^clk.pht.bq^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.iṯ.zbl.b^c[l.arṣ]

bhlm.ltpn.il.dpid

bdrt.bny.bnwt

šmm.šmn.tmṭrn

nhlm.tlk.nbtm

wid^c.khy.aliyn[.]b^cl

kiṯ.zbl.b^cl.arṣ

X bhlm.ltpn.ildpi[d]

bdrt.bny.bnwt

šmm.šmn.tmṭrn

nhlm.tlk.nbtm   X

šmh.ltpn.il.dpid

to be omitted ?

CTA 6:iii:4-6

bhlm.ltpn.il.dpid,   bdrt.bny.bnwt,

šmm.šmn.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'l.ars. After 1. 9 the text should have continued šmh ltpn.il.dpid
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.

---

12.   See H. Bauer, Die Alphabetischen Keilschrittexte von Ras Schamra
       (Berlin, 1936) p.45.

13.   The original text is accepted in CML, UT and CTA.

CTA 3E:13-17	CTA 4E:20-26	CTA 6:i:32-38	CTA 17:vi:47-51
idk.lttn.p]nm ,	idk.lttn.pnm,	[idk.lttn[.]pnm	[lttn.pn]m.
[^{c}m.i]l.mbk.nhr[m.	^{c}m.il.mbk.nhrm	^{c}m,[il.]mbknhrm	^{c}ml.mbk(!).nhrm,
qr]b.[ap]q.[thm]tm.	qrb.apq.thmtm	qrb,[a]pq.thmtm.	[qrb.ap]q.thmtm
tgl.d[d.]i[l.]	tgly.dd.il.	tgly.dd,il.	tgly.ddil,
wtbu,[qrš.m[l]k.ab[.šnm.]	wtbu,qrš.mlk.ab.šnm,	wtbu.qrš.,mlk.ab.šnm.	[wtbu.qr]š.mlk.ab.(?)šnm ,
msr,[t]bu.ddm.qn[.........	lp^{c}n.il.thbr.wtql,	lp^{c}n,il.thbr.wtql,	[lp^{c}n.il.t]hbr.wtql.
	tšthwy.wtkbdh,	tšthwy.wtkbdnh,	tšth.[wy.wtkbd]nh

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[.]pnm.`m,[il.]mbknhrm.qrb,[a]pq.thmtm.

tgly.dd,il.wtbu.qrš.,mlk.ab.šnm.

lp^cn,il.thbr.wtql,tšthwy.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^(14) 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 šd, 'field' (so CML, 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 energic one was used with wtkbd in (c) suggests that the energic 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 energic and the double energic 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 tšthwy 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.

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15.   See further UT 6.17 and 9.11.

$$\overline{IV}$$

Town Names

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

1. Syria xxi (1940), pp.123 - 151.

2. The basic sorces 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 1

The Place Names Ending in /-y/.

Name	Group	Name	Group
ubr^c(y)	C	ddmy	B.
agm(y)	C	hzp(y)	A
agny	A	hry	B
addy	A	hrnmy	A
uhnp(y)	A	wry	A
ayly	D	zlyy	B
ulm(y)	A	hbt(y)	A
ilstm^c(y)	A	hlb(y)	C
alty	D	hldy	D.
amdy	D	hly	D
apsny	A	hpty	D
ar(y)	C	yny	D
arny	D	y^{c}by	B
uskn(y)	A	y^{c}ny	D
atlg(y)	A	y^{c}rt(y)	A
utly	A	ypr(y)	A
bir(y)	A	yrmly	A
bq^{c}t(y)	A	kmkty	B
bsr(y)	C	knkny	A
gbl(y)	A	kn^{c}ny	A
gb^{c}ly	D	knpy	D
gny	A		
gn^c(y)	C		

Name	Group	Name	Group
midḫ(y)	A	rišy	A
m(a)ḥd(y)	A	rkby	D
mgdly	D	rqd(y)	A
mld(y)	A	šbn(y)	A
m^{c}qb(y)	A	šly	A
m^{c}rb(y)	C	šlmy	D
m^{c}r(y)	A	šm(n)g(y)	C
msbṭ(y)	A	šmn(y)	C
mril(y)	A	šql(y)	A
mtny	A	tky	D
snry	A	trzy	B
sǵy	B	ṯlḥny	D
śdmy	B	ṯlrby	D
^{c}ky	D	ṯmr(y)	D
^{c}ly	B	ṯn^{c}y	D
^{c}nmk(y)	C	ṯnǵly	B
^{c}nqpat(y)	A		
^{c}rgz(y)	A		
^{c}rm(y)	A		
qmy	B		
qmnz(y)	A		
qry(y)	A		

This list of names found in <u>UT</u> p.520 has been supplemented by the names of towns from the texts in <u>Ug.V.</u> 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.

Ugaritic	Akkadian	Ugaritic	Akkadian
agny		midḫ(y)	
aḏdy		m(a)ḫdy	maḫadi
uḫnp(y)	uḫnappu	mld(y)	
ulm(y)*	ullami	mᶜqb(y)	maqqabu
ilštmᶜ(y)	ilištami	mᶜr(y)	muʼari
apsny	apsunaya	msbt(y)	masibat
uškn(y)	uškani	mril(y)	maraʼel
atlg(y)	atallik	mtny	
utly		snr(y)	sinaru
bir(y)	biru	ᶜnqpat(y)	inuqapat
bqᶜt(y)	baqat	ᶜrgz(y)	
gbl(y)		ᶜrm(y)	arimi
gny*		qmnz(y)	qamanuzi
hzp(y)	izpi	qrt(y)*	
hrnmy		rišy	
wry	ura(?)	rqd(y)	raqdu, riqdi
ḫbt(y)*	ḫuppati	šbn(y)	šubbani
yᶜrt(y)	iarti	šly	
ypr*	iaparu	šql	šuqalu
yrml(y)			
knᶜny			

*NOTES

ulmy   That this is to be equated with Akkadian
URUul-la-miKI 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 (<u>PRU</u> IV (p.66) 17.62:12) there is a town

mentioned ^{URU}<u>ul-mu-PI</u> which could be read as <u>ulmuwa</u> as (Nougayrol

does) or as <u>ulmuya</u> (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

<u>ulm(y)</u> is not mentioned in conjunction with the same towns

mentioned in R.S.17.62, <u>ulmuya</u> is considered to be a different

place from <u>ullami</u>.

<u>gny</u>   It is possible that this name is to be equated

with ^{URU}<u>ga-an-a</u>; but this is usually considered to be a variant

writing of ^{URU}<u>gan-na-a</u>, which corresponds with Ugaritic <u>gn^c(y)</u>

(v.i.). Because <u>gny</u> occurs only twice it may simply be a variant

writing of gn^cy.

<u>ḫbt(y)</u>   <u>ḫuppati</u> is to be distinguished from <u>ḫuppata'u</u>

and <u>ḫuppataya</u> (v.i. s.v. <u>ḫpty</u>)

<u>ypr</u>   The form <u>ypry</u> is implied but not actually

attested in UT 2004:17.

<u>qrt(y)</u>   This name may correspond to the common Akkadian

name which is written <u>URU</u>^{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.

<u>šql</u>   There is no evidence for any /-y/ form, although

it is included in Gordon's list.

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(4)   ^{See} R. Labat, <u>Manuel d'Epigraphie Akkadienne</u> (Paris, 1963)

item 383.

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:

```
         ┌──────────────────────────────────────────────┐
         │ Does the /-y/ form always have gentilic meaning? │
         └──────────────────────────────────────────────┘
                      ╱                    ╲
Group A  ◄──────── [YES]                  [NO]
                                            │
                 ┌──────────────────────────────────────┐
                 │ Is the name attested also in Akkadian ? │
                 └──────────────────────────────────────┘
                      ╱                    ╲
Group B  ◄──────── [NO]                   [YES]
                                            │
              ┌──────────────────────────────────────┐
              │ Is the name always spelled with /-y/ ? │
              └──────────────────────────────────────┘
                      ╱                    ╲
Group C  ◄──────── [NO]                   [YES] ──────► Group D
```
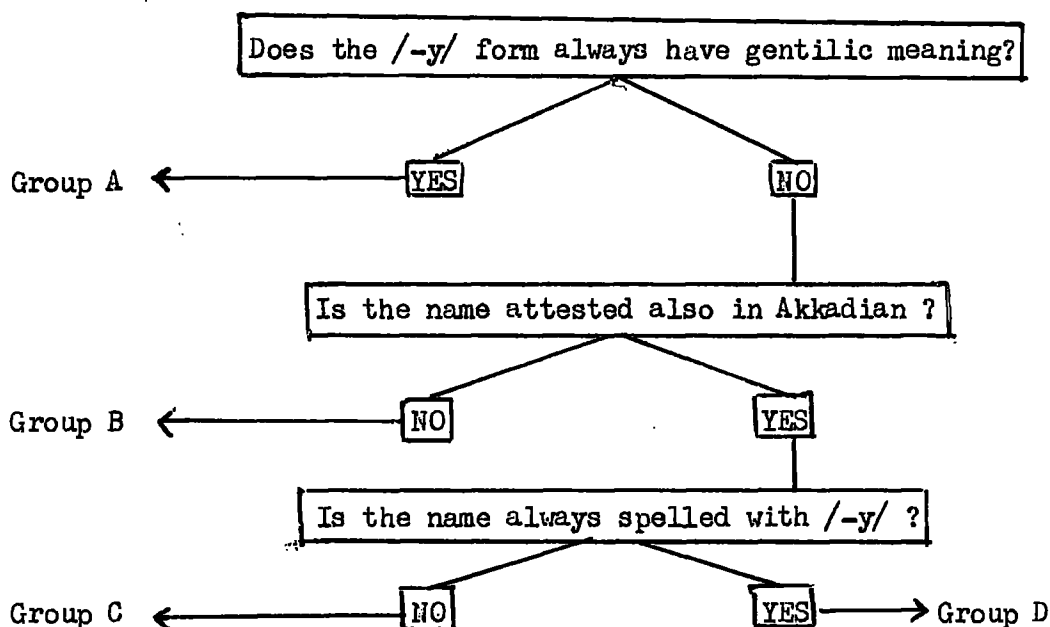
When considering these names two special points must be
remembered. Firstly the Ugaritic dialect of Akkadian reflects
Western rather than Eastern Semitic phonology. For example,
Western words containing /^{c}/ would normally be spelled with a
vowel /e/ in middle Babylonian. But at Ras Shamra an /a/ vowel 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^{c}r. Similarly ideograms were used not only to
represent Akkadian words but also Western Semitic words. So 𒐐,
SIG$_5$, which is the common ideogram for Akkadian damāqu, 'be good',

also stands for Ugaritic nᶜm, 'be kind';[5] ◁⫯⊶ , IGI, also
seems to be used for ᶜn as well as ēnu, '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.

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5.   As in the personal name Iakunaᶜamu.

6.   Similarly A.ŠÀ represents Ugaritic gt rather than
Akkadian eqlu 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	sǵy
hry	śdmy
zlyy	qmy
y'by	tky
kmkty	trzy
knkny	tnǵly

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.ǵr,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'.[8]   If this is

the true etymology the name is really gentilic.

sǵy   UT 1084:15

                        ^cšrm.yn.tb.w.ttm.ḥmš.k[b]d,yn.d.l.tb.b.gt.sǵy

                        '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.

šdmy   UT 1081:13

                        krm.uḫn.b.šdmy

                        'the vineyard of U. in S.'

Despite the phonetic correspondence the traditional site of Sodom

precludes its being equated with šdmy.

qmy   CTA 67:3, UT 2015:16,17, 2040:24, 2046:rv.5,

                        2074:16

                        miscellaneous town lists.

trzy   UT 2118:7

                        list of people with their localities.

----

8.   See   .UT 19.1268.

tṇǵly   UT 171:9

                  list of people who are to contribute (or receive)

                  pots (of grain ?)

                  UT 2168:10

                  list of people and their dependants.

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, bnšm...watth.wn^{c}rh, appears to mean '(a list of)

apprentices $^{(9)}$ with their wives and children' and several names are

qualified by the phrases w.atth or w.bnh. The name ^{c}bdyrh is

qualified with ǵlt 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 ǵl, ǵlt

cognate with Hebrew ^{c}wl, 'suckle'. The phonetic equation Proto-

Semitic /^{c}/::Ugaritic /ǵ/ appears occasionally to be a valid one.$^{(10)}$

If it could be accepted in this case the word would mean 'baby'.

The personal name tṇǵly 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.

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9.   Virolleaud translates this word simply 'homme'

(PRU V. p.148a), 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

ǵnb ::عنب 'grapes (CML 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.

Ugaritic	Akkadian	Ugaritic	Akkadian
ubr^c(y)	ubura	ḫlby(y)	ḫalba
agm(y)	agimu	m^{c}rb(y)	maḫrapa
ar(y)	ari, aruya (?)	^{c}nmk(y)	inumaka
bsr(y)	basiri	šm(n)g(y)	šammiqa
gn^c(y)	ganna	šmn(y)	šamna

ubr^c(y)

ubr^c	UT 1033:4
ubr^{c}y (gentilic)	CTA 91:10, UT 2039:7 (ubr^{c}ym)
ubr^{c}y (pl.name)	CTA 65:1, 68:4, rv.3, 71:28, 119:iii:1, UT 1010:12, 2015:20, 2040:20, 2058:i:14, 2073:12
^{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	CTA 71:49, UT 2004:31, 2058:ii:2, 2074:28
	this name usually occurs in lists in conjunction with the name ḫpty.
agmy	CTA 122:3, UT 1039:17
	these two examples are clearly gentilics with personal names.
	UT 2076:2,11
	t̲[t̲.bn]šm[b.a]gmy...arb^c.bnšm.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, (l.2) and agny or alty. Perhaps
it would be better to include agmy in Group A.

URU_{a-gi-mu/mi/mí} PRU III (p.191)11.841:13, (p.189)11.790:20,
(p.40)15.173:1',3'.

ar(y)

ar	CTA 71:48, 68:5, rv.5, 83:2, UT 1010:10, 1035:4
	1181:11, 2001:3, 2033:3, 2015:22,23,24, 2040:4,
	2073:4, 2074:4, 2107:16.
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 1081:18, 1137:6, 2040:3
URU_{a-ri}	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)17.369B: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.[11] 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).

11, See R. Labat, Manuel d'Epigraphie Akkadienne
(Paris, 1963) item 383.

$$bsry$$
___

bsr	UT 2004:23, 2058:ii:16, 2067:3, 2076:39.
bsry (gentilic)	CTA 99:rv.i, 87:6, UT 1060:6
(pl. name)	CTA 71:45

bsr[............]l

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/.

URUba-si-ri	PRU III (p.189)11.790:29'

a list of town names followed by numerals.

$$gn^c(y)$$

gn^c	UT 2015:14
gn^{c}y (pl. name)	CTA 71:51, 67:11, UT 1084:23, 2040:17, 2074:26

In CTA 67:11 t]n^{c}y would be an equally possible
restoration. The traditional reading is g]n^{c}y .

gn^{c}y (gentilic)	UT 1161:13 (gn^{c}ym
URUgan-na-a	PRU III (p.190)11.830:1
URUga-an-a	PRU III (p.189)11.790:18, (p.190)11.800:21,
	(p.191)11.841:17.

It is possible that the two syllabic spellings
reflect different places corresponding to the
two Ugaritic names gn^c(y) and gn(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 gn^{c}y.

ḫlb(y)

ḫlb   UT 1180:2, 2004:22

ḫlby (gentilic)   UT 1087:4, 2101:6

    (pl. name)   UT 2058:ii: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 $URU_{hal-pí}$ which may denote the same place as

URU_{hal-ba}.

m^{c}rb(y)

m^{c}rb   UT 1061:3

m^{c}rby (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.

$URU_{ma-a'-ra-pa}$ PRU III (p.193)12.34:26.

$URU_{ma-aḫ-ra-pa}$ PRU III (p.104)15.109:30,32

$URU_{ma-ra-ba}$ PRU IV (p.236)17.248:5

$URU_{ma-ra-bá}$ PRU III (p.193)12.34:30, (p.104)15.109:35,

                       (p.187)16.125:3, (p.150)16.188:7, rv.6,

                       (p.151)16.201:5,7, (p.65)16.247:6, (p.48)16.248:11

$URU_{ma-ra-pa-a}$ PRU IV (p.236)17.248:3 (gentilic?)

URUGIŠ.ŠÚ(ma^{c}rabu) PRU III (p.189)11.790:10

^{c}nmk(y)

^{c}nmk   CTA 66:9, UT 2058:ii:24 (ʿn[mk]), 1181:7

                    (^{c}nmk[ ])

^{c}nmky (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.

Ugaritic	Akkadian	Ugaritic	Akkadian
ayly	ayali	y^{c}ny	yaniya
al<u>t</u>y	alašiya	knpy	kannabiya
amd̶y̶	ammiza	mgdly	magdala
arny	araniya	^{c}ky	akka
gb^{c}ly	gibala	rkby	rakba
gll.tky	galilitukiya	šlmy	šalma
gt.<u>h</u>ldy	<u>h</u>ulda	<u>t</u>lhny	sil<u>h</u>ana
<u>h</u>ly	<u>h</u>ili (?)	<u>t</u>lrby	šalirba
hpty	<u>h</u>upataya	<u>t</u>mry	šamra
gt.yny	yana	<u>t</u>n^{c}y	šanna (?)

ayly

ayly (gentilic)	-
(pl. name)	UT 2026:2
	šd.snrym.dt.^{c}qb.b.ayly
	'the fields of S. which are in the hills of A.'
	UT 2118:14
	]n.b.ayly
	'[PN](who lived) in A.'
a-ia-li	PRU IV (p.66)17.62:20
	eqli <u>h</u>uršāni ša a-ia-li
	'the fields of the hills of A.'
	PRU IV (p.68)17.339:9' (text restored)
DARÀ	PRU IV (p.51)17.340:rv.4'

alṯy

alṯyy (gentilic)   UT 1095:2

l.abrm.alṯy

'for the forces of A.'

(pl. name)   CTA 32:21,29, UT 1090:8, 2008:8 (alṯ[])

ᵁᴿᵁa-la-ši-ia   PRU IV (p.122)17.353:10, (p.103)18.114:2.

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/, alṯy. Akkadian transcriptions show that the name

always ended in /ya/ and the supposed name *alṯ has so far been

attested only as a bound form in the personal names alṯn and alṯt.

It is possible for a place name to be gentilic in form and this

may be such a name.

amḏy

amḏy (gentilic)   -

(pl. name).   CTA 67:11, CTA 70:6 (t(!)mḏy).71:43, UT 2040:16,

2058:29, 2077:6

The emendation in CTA 70:6 to amḏy is supported

because of the proximity of the name ḫlb.ᶜprm

which is usually associated with it.

ᵁᴿᵁam-mì-za   PRU III (p.199)11.790:7', (p.190)11.830:2

ᵁᴿᵁam-mì-ša   PRU III (p.190)11.800:20

ᵁᴿᵁam-mì-za-u   PRU III (p.191)11.841:10

The varying transliteration of Ugaritic /$\underline{d}$/ as either /$\check{s}$/ or /z/ suggests that it was a voiced dental but the question of its articulation is a matter of discussion.[12] The diaeresis shown by the spelling ^{URU}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.ḫpty)

arny

arny (gentilic)   CTA 81:5, UT 145:7, 1085:11.

      (pl. name)   CTA 65:2, 71:27, 119:ii:1, UT 2040:10, 2058:11,

                    2074:10.

^{URU}a-ra-ni-ia   PRU IV (p.215)17.288:8,10,18,22.

^{URU}a-ra-ni-PI(=ya) PRU III (p.188)10.044:3'.

gb^{c}ly

gb^{c}ly (gentilic)   CTA 79:16, 87:27,28, 99:5, UT 2055:2.

      (pl. name)   CTA 71:6

                  mlk,gb^{c}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, JSS

              vii (1962), pp. 116ff.

gll.tky

gll.tky (pl. name) UT 2042:23'

^{URU}ga-li-li-tu-ki-ia PRU VI 78:9

> 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.

ḫldy

gt.ḫldy (pl.name) UT 2013:10

^{URU}ḫu-ul-da   PRU III (p.133)15.132:7, (p.143)16.138:19.

ḫly

ḫly (pl. name)   UT 1081:12

krm.n^cmn.b.ḫly

'the vineyard of N. in Ḫ.'

^{URU}ḫi-li(?)   PRU VI 94:1', 2'

> From this very fragmentary writing the
> identification of this name with Ugaritic ḫly
> cannot be regarded as certain.

ḫpty

ḫpty (pl. name)   CTA 71:49, UT 2004:30, 2058:ii:3, 2076:12, 2077:8

^{URU}ḫu-pa-ta-u   PRU III (p.191)11.841:14

^{URU}ḫa-pa-ta-PI   PRU III (p.190)11.800:15

^{URU}ḫu-pá-ta   PRU III (p.189)11.790:21

ḫu-up-pa-ti   PRU III (p.148)16.178:11

Such variety in the way a name is transliterated into Akkadian is unusual. Nougayrol has suggested that ḫa-pa-ta-PI is a variant spelling of ḫu-pá-ta. An alternative view is to transliterate the latter name ḫu-ba-ta, and consider it as a variant of ḫu-up-pa-ti, or ḫu-ub-bá-ti and these two would correspond to Ugaritic ḫbt(y)(q.v.) which occurs only as a gentilic in the /-y/ form. ḫa-pa-ta-PI then would correspond to a different Ugaritic town, ḫpty.

yny

yny (gentilic)	CTA 131:30 (caption for a list of personal names).
(pl. name)	CTA 112:2 (although all names in this list may equally well be people), UT 2071:5,6, 2076:20.
gt.yny (pl.name)	UT 1043:10
URUya-na	PRU VI 119:2

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 yᶜny (q.v.).

yᶜny

yᶜny (pl. name)	UT 1098:26, 1129:14, 2075:12
URUia-'a-ni-ya	PRU IV (p.66)17.62:19, (p.51)17.340:rv.3'

knpy

gt.knpy (pl.name)	UT 1098:17, 1129:10.
ka-an-na-bi-ia	PRU III (p.79)16.239:7.
ka-na-bi-ia	PRU III (p.85)16.250:11

21

<center>

mgdly
</center>

mgdly (gentilic)   UT 2044:11 (assuming that prš is a personal name).

    (pl. name)   UT 1081:10

                 mgdly.ǵlptr.tn.krmm

                 '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.

<center>

^{c}ky
</center>

^{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]

<center>

rkby
</center>

rkby (pl.name)   CTA 119:ii:35, UT 2042:15, 2071:7, 2077:1

^{URU}ra-ak-ba   PRU III (p.190)11.800:22

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13.   J. A. Knudtzon, Die El-Amarna Tafeln II,

       (Leipzig, 1915), p. 1571.

2

šlmy

šlmy (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'

t̠lhny

t̠lhny (gentilic)	CTA 81:17, 87:17.
(pl. name)	CTA 66:5, 71:11, 1181:6.
URUsi-il-ḫa-na	PRU III (p.38)15.41:2.

t̠lrby

t̠lrby (pl.name)	CTA 66:4, CTA 71:12, 1081:21, 1181:5.
t̠lrbh	CTA 66:2

qrht.d.tššlmn,t̠lrbh

'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-lirx-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-lirx-ba-a	PRU VL 105:3'
URUša-lirx-ba	PRU VI 134:7
URUšal-lirx-ba-a	PRU VI 95:4

ṯmry

ṯmry (gentilic)	CTA 94:8,10, UT 1081:4 (perhaps a place name)
(pl. name)	CTA 69:4, 71:20, UT 1181:13, 2058:36.
URU ṧá-am-ra-a	PRU VI 77:7

Ibrizazu Bitaḫuli uššab 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 ṧám-ra-a(?)	PRU VI 111:6 (text restored).

ṯn^{c}y

ṯn^{c}y (pl. name)	CTA 70:11, UT 1167:12 (in theory [g]n^{c}y is also
	a possible restoration here but in view of the
	proximity of amdy – as in CTA 70 – [ṯ]n^{c}y is
	preferred).
URU ṧan-na-a	PRU III (p.190)11.800:31.

Since Ugaritic /ṯ/ can be represented in Akkadian as /ṧ/ there is
the possibility of seeing these two names as identical. But it seems
preferable to transcribe the name here as URU ṧám-na-a and treat it
as the reflex of Ugaritic ṧmn(y) (q.v.) There are two objections
to reading ŠAN as /ṧan/ here. The syllable is more frequently
written as /ṧa-an/ and ŠAN is obviously to be read /ṧám/ in Šamḫunqa
and Šamra corresponding to Ugaritic ṧm(n)g(y) and ṯmry.

Summary

which might have been
expected

One of the   results of this analysis has not

appeared. Given the possibility that <u>matres lectionis</u> 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 <u>PRU VI</u> to suggest vocalizing names that were known to

have /-y/ forms in Ugaritic, like <u>hly</u> and <u>tlrby</u> with a final vowel

/-i/, like <u>Hili</u> [14] and Sal(1)irbi.[15] Because of the very

fragmentary state of the tablet on which <u>Hili</u> 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. <u>Sal(1)irbi</u> is

almost certainly a wrong vocalization, for it probably had a final

vowel /-a/. <u>Akku</u> [16] should also end in /-a/; the standard shift

from Ugaritic /a/ to Hebrew /o/ explains the Hebrew vocalization

^c<u>akkō</u>, and there is the added weight of the Tell el Amarna (and also

the Egyptian Hieroglphic) spelling mentioned above (s.v.).

That the sporadic writing of /-y/ indicated /-i/ was

perhaps suggested by a few chance correspondences. It was noted

that <u>bsr(y)</u> could be likened to Akkadian <u>basiri</u> but a closer

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14.   <u>PRU VI</u>, p.146b.

15.   <u>ibid</u> p.147b.l.15 (s.v. <u>Sal(1)irbi</u>)

16.   <u>ibid</u> 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 bsr 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 ari 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 DÀRA (for DÀRA.BAR), ayyālu '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 ayyālu 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 /-īya/.

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 II

Names which end in /-i/

Akkadian	Ugaritic	Akkadian	Ugaritic
ari	ar(y?)	nanu/i	nnu/a
baṣiri	bṣr(y?)	napšati	
ašri ba'ala		naqabi	
bekani		nidabi	ndb
bita ḫuliwi		paništa/i	
dumatki		pašarati	
galilitukiya	gll.tky	pugulu/i	
ḫalbi	ḫlb	qamanuzi	qmnz
ḫ.qarradi	ḫlb.krd	qidsi	qds
ḫ.rapši	ḫlb.rpš	riqdi	rqd
ḫuli (?)	ḫly	suksi	
ḫuliwi		sa'i	
ḫurba ḫulimi	ḫrb.ǵlm	šuppani	ṯpn
ilištami	ilštm^c	šurašu/i	šrš
išqi		ullami	ulm
izpi	hzp	uškani	uškn
kangaki		zamirti	
mulukki	mlk		
mu'ari	m^{c}r		

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/ are zlyy and ⟨aḷšyy; ṣlyy⟩ seems 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 𒅖𒀀 /ia/ or by 𒅀𒀀 /ya/.
There are six such names:

alty	alašiya
arny	araniya
gll.tky	galilitukiya
ḫpty	ḫapataya
y^{c}ny	ya'anaya
knpy	kannabiya

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
Ḥili 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 Ḥili 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/.

Ugaritic	Akkadian
ubr^c(y)	ubura
amdy	ammiza
gb^cly	gibala
gn(y)	ganna
ḫlb(y)	ḫalba
ḫldy	ḫulda
yny	yana
mgdly	magdala
m^crb(y)	maḫrapa
^cky	akka
^cnmk(y)	inumaka
rkby	rakba
šlmy	šalma
šm(n)g(y)	šammiqa
šmn(y)	šamna
t̠lhny	silḫana
t̠lrby	šalirba
t̠mry	šamra
t̠n^cy	šamna

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, שרה and שרי [18] and the final /-y/ is

accepted by Gesenius as a feminine morpheme. [19]

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17.   v. UT 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 עקרה , 'barren' (Gen. xi.30) but after

       the birth of Isaac Sarah's position is ennobled and the

       name שרה , 'princess' is more appropriate (Gen. xvii.

       15f., esp. v.16bB ממנה 'ה' ונתתי עסים מלכי). 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 /-ā/, 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 /ā/ of feminine nouns but the only occurrence of one of these names with /-h/ is ṯlrbh (CTA 66:2) instead of the usual ṯlrby (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 /-ā/ 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]

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20.   udm.rbt.wudm.ṯrrt (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 *baytu (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 dipthong, 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]

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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).

Conclusions

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^{c}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 Hezekiah'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]

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1. Grundriss der Vergleichenden Grammatik der Semitischen Sprachen , (1908).

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:

		KAI	date discovered
1.	Karatepe bilingual	26	1946
2.	Siloam inscriptions	189	1880
		190	1924
		191	1899
3.	Limassol – Baal Lebanon	31	1877
4.	Samaria Ostraca	183-8	1908-10
5.	Zendjirli – Kilamuwa	24	1902
6.	Byblos – Shiptbaal	7	1935
7.	Byblos – Elibaal	6	1884
8.	Byblos – Abibaal	5	1905
9.	Gezer Calendar	182	1908
10.	Byblos – Abdo	8	1945
11.	Byblos – Yehimelek	4	1920
12.	Byblos – Ahiram – sarcophagus	1	1924
	graffito	2	1924
	spatula	3	1938

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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 cxciii (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 nbš 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 yip in the Krt text (CTA 14:ii: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:i:26 ybky clearly means 'he wept'. Similarly ymǵy 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

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8. v. O. Tufnell 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...

kybky)). A further difficulty is that the apocopated form may be

used as an Imperfect without necessarily having Jussive significance,

as exemplified by ymg 'he will arrive' (CTA 14:iv:197) It is

of incidental interest that ymg also means 'they will arrive' in CTA

12:i:36 and ymgy means 'they arrived' in CTA 6:i:60.

Other pairs 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.

y^{c}l	CTA 6:i:57	he ascended
	CTA 10:iii:12	he will ascend
t^{c}l	CTA 10:iii:28	she ascended
	CTA 13:20	she will ascend
wt^{c}n	CTA 17:vi: 35	and she answered
	CTA 15:iv:26	and she shall answer
wy^{c}n	CTA 16:iv:10	and he answered
wy^{c}ny	CTA 16:i:24	....

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- y verbal forms it seems best to assume that the

pronunciation of these forms was such that either the spelling with -y

or the one without it was adequate to indicate the correct pronunciation.

We assume that in the Ugaritic verb, as Gordon, Hammershaimb , Aistleitner

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 ybky 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 yabkī . So the alternatives are these: either Ugaritic possessed two forms yabkiyu and yabkī (ybky 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 $\overset{\text{term}}{}$ use of a -y to indicate a vowel /i/. Rather it represents a conservative writing of the -y that used to be writtten before the phonetic contraction took place.

As for the apocopated form, that too should in theory be yabkī but it is possible that with III-y verbs a $\overset{\text{further}}{}$ contraction took place. Segert has suggested that y^{c}n could be vocalized either ya^{c}anī or ya^{c}an . So forms of the pattern ybk could be vocalized yabkī or yabk (probably with a hurried short vowel between C_2 and 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:i:15 al.tšthwy) suggests that if there is just one form that

that form will be likewise yabkī .

In order to explain these divergent spellings it is suggested that there were ⌐ ⌐ two differently pronounced forms of the preformative conjugation of the III-y verb corresponding to the two forms of the strong verb which are generally regarded to have existed. The indicative, which [probably] corresponded to the usual meaning of the Hebrew Imperfect, probably preserved the -y as a consonant. It could be vocalized yabkiyu. and spelled ~~yabkiy~~ as ybky . The apocopated form differed from it and was pronounced yabkī. ⌐ It was of course used ' with the Jusssive significance, as the apocopated form was; 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 In[di]catives, for clearly the exact meaning of the context will never be known and in any case there is only a s light shift of emphasis from Imperfect Indicative (Future) to Jussive nuance. But because of a sentence like al.tšthwy ,where ; al would almost certainly be followed by the short form, the possibility must be considered that here we have a y 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-y 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)⌐[was employed for the purpose.] Similarly Akkadian shows that the precative particle lu is normally follwed by the Preterite tense .

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9. GKC 106n.

to indicate a wish for the future.[10]   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-y · verb would naturally use a form

without -y . In fact this is what usually happens; the frequency of

$\underline{wy^cn}$ and $\underline{wt^cn}$ 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

..ost 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 $\underline{waw}$-

consecutive in Hebrew which, to indicate past action, is normally $\underline{waw}$

follwed by the Jussive rather than the Imperfect. In Hebrew there are

one or two exceptions [11]   and the strong $\underline{waw}$ 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 $\underline{w}$)

was the normal form to indicate past narrative.

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(10 $\underline{GAG}$ 81c

11. $\underline{e.g}$.Isaiah vi.1   . v. $\underline{GKC}$ 111b.

A new translation of Ugaritic mythological literature has
recently been prepared by A. Caquot, M. Sznycer 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 yqtl 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.

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(12)   Les éditions du Cerf,(Paris, 1974).   Textes Ougaritiques,Tôme 1.

p.51 CTA16:i:8

TO p.550:   la <u>citadelle</u> sainte, elle gémira

The problems of translating <u>hl</u> 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:v:43

TO p.176   (Mais) il gémit en criant

Note w. explains <u>any</u> as cognate with Hebrew ʾnh.

. 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 nuance it is, presumably, being parsed

as D rather than G.

. CTA 14:iv:174

TO p.528   : il fait cuir

p54 CTA 1:ii:16

TO p.305   Viens, et moi-même je [te le] dévoilerai)

On p.166, note 1 <u>bẖy</u> is derived from Arabic ẖaẖā ¦be divulged'

(of a secret).

. 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

p.54   CTA 12:ii:7,24   TO p.344

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'.

p.55   CTA 4:iv:32   TO p.204

   Comment ! La Dame Athir[at Ya]m,est arrivèe!
   Comment! La Génétrice des di[eux] est venue !

   CTA 15:iii:17f.   TO p.54¶

   Ils bénissent, les dieux, ils s'en vont,
   Ils s'en vont, les dieux, vers leurs tentes

p. 58 CTA 14:iv:20   TO p.530

No translation is given; note w rejects, as we have, the parsing
of itt as a feminine of *it.

p.59   CTA 6:i:19   TO p.254

   jusqu'à être rassasiée de pleurs

This has become in the new translation a narrative sentence,
because the direct speech is ended in l.9. If it had been
continued then second rather than third person verbs would
have been used.

   CTA 14:ii:60   TO p.512

   ....pleurer

Because of the uncertainty of the restoration of the previous word
a complete translation is impossible

p.60   CTA 14:i:31   TO p. 508

   Tout en pleurant

p.6) CTA 16:i:14   TO p.551

    il donne de la voix en pleurant

    CTA 16:ii:103   TO p.559

    et ta porte sera-t-elle (livrée) à ceux qui pleurent le disparu ?

Unfortunately no notes are provided to support this new, vivid translation

    CTA16:ii:116   TO p.559

    les pleurs

p.6 1 CTA 14:i:39   TO p.510

    Qu'as-tu, Keret, à pleurer

Note y discusses whether <u>mat</u> is a contraction of <u>mh</u> <u>at</u> (Ginsberg),
<u>my at</u> (Gray) or <u>m' + t</u> (deictic) (Driver)

    CTA 14:i:26   TO p.507

    Il entre dans sa chambre, il pleure

    CTA 16:i:12   TO p.551

    il pleure et il se désole

    CTA 19:iii:146   TO p.452

    il pleure, et il (l')enterre

p.62 CTA 19:iv:177   TO p.455

    ils pleurent Aqhat

    CTA 19:iv:173   TO p.454

    similarly

    CTA 16:i:25   TO p.552

    "Mon fils, ne pleure pas."

the <u>-n</u> is not taken as an objective pronominal suffix but as an
energic form solely.

    CTA 16:i:30   TO p.553

    Elle pleurera et se lamentera sur moi

    CTA 15:v:12   TO p.545f

    [Sur] Keret, vous pleurez [selon] le langage des "taureaux"

In note h, p.546, the new translation is justified by the conjectural
restoration [km] rgm

p 63 CTA 6:i:16   TO p. 254

    Elle le pleure

    CTA 16:i:6   TO p.550

    Elle te pleurera, père, la montagne

p.63   CTA 19:iii:111   TO p. 450

    pour pleurer et.l'enterrer

For lines 126 and 140, see TO pp. 451 and 452 respectively.   In $\times$

all instances the verbal form is understood as being in a purpose clause.

    CTA 4:v:80   TO p.208

    bâtis une demeure d'argent et d'or

Line 95 is similarly translated on p.209.

    CTA 2:iii:7   TO p. 122

    Ko] thar-Kha[sis est al]lé bâtir]

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 Ktr-hss .

p. 64 CTA 2:iii:10   TO p.123

    [En hâte] sa[demeu]re se bât[it]

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).

    CTA 4:v:115   TO p.210

    Qu'en hâte la demeure soit bât[ie]

    CTA 4:vi:16   TO p.212

    est construite sa demeure

This will be one of the few uses of the energic form with a passive

verb in Ugaritic. Previously the word has been thought to be active.

    CTA 4:vi:36   TO p.213

    Tu as bâti ma demeure en argent

In note i "j'ai bâti" is quoted as an alternative translation.

    CTA 4:viii:35   TO p.221

    J'ai bâti

    CTA 3:Ev:28   TO p.175

    [réj]ouis-toi, oui, réjouis-toi de l'élévation de ton palais

Note n says that it is also possible to translate in the negative,

as we have done above, p.64.

    CTA 4:vi:62   TO p.206

    Qu'on bâtisse une maison pour Ba^{c}al comme (en ont) les dieux

    CTA 4:v:89   TO p.209 (=1.90)

    On va te bâtir une maison comme (en ont) tes frères

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.

p.65 CTA 19:iii:118f   TO p.450

    "Que ⟨Ba^cal⟩ recrée les ailes des rapaces

    Que Ba^cal recrée ces oiseaux."

The verbs are regarded as occurrences of the root <u>bny</u>, 'create',
regarded as separate from <u>bny</u>, 'build' (see TO p.440, note g.).

    CTA 3:C iii:23   TO p.165

    <u>Je connais</u> l'éclair que ces cieux ignorent

The root <u>byn</u> 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 B: 26   TO p.166

    Viens, et moi, je te le dévoilerai

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 Napištim to
Gilgamesh (<u>Gilgamesh</u> XI,10) who says, "I will tell you a divine secret".

p.67 CTA 4:iv:23   TO p.204

    Elle atteint les <u>pavillons</u> d'El

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 <u>tpr</u>
is new, although the semantic development from "flap the wings" to
"help" (Hebrew הֶתְפִּיר)is not clear.   Line 134 is similarly
translated on p.451.

    CTA 16:vi:6f.   TO p.569

    Elle vole

p.71 CTA 16:ii:82   TO p.557

    Depuis combien de mois est-il ma[lade] ?

    Depuis combien(de mois) est-il souffrant, Kere[t] ?

Line 85 is similarly translated on p. 557

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'.

p.73 CTA 14:ii:91   TO p.517

    <u>Khupthu</u> qu'on ne peut compter

    <u>Thaninu</u> qu'on ne peut dénombrer

These names are explained as two categories of troops in note b.

p.74 CTA 5:vi:19   TO p.251

    il <u>tranche (sa) double tresse</u> au rasoir

They follow the suggestion of deriving the verb from Arabic <u>ha<u>dd</u>a</u>, 'cut' (see note h).

    CTA 5:i:15   TO p.241f.

    Oui ma gorge est la gorge des lions au désert

    Ou la gueule du narval dans la mer

The suggestion of equating Ugaritic <u>thw</u> with Hebrew/ת‑ה revives an old idea; unfortunately the Hebrew word is not used to mean 'desert' without heavy mythological overtones.

p.7'5 CTA 3:C:17   TO p.165

    que vers moi tes enjambées s'allongent

With Dahood they emend <u>twth</u> into <u>tpth</u> from root <u>pth</u> ,'open'; this effectively eliminates any root <u>why</u> from Ugaritic.

p. 76 CTA 12:i:35   TO p.342

    Ba^cal s'en va chasser, il s'avance vers les confins de la steppe

The new etymology for <u>yh</u> from <u>nhw</u> (Arabic nahā) seems much more satisfactory than those previously suggested (see note q).

p. 79 CTA 19:iv:204   TO p.456

    Elle se teint en rouge avec le coquillage mar[in]<u>dont l'exécration</u>

    (couvre)mille arpents dans la mer

Similarly CTA 3:B iii:1 (TO p.162) and CTA 3:D iv:89 (TO p.172). No notes are given to explain the interesting translation of <u>ttpp</u> .

p. 81 CTA 2:i:18   TO p.129

    Livre, óEl, celui que tu protèges, celui que la foule <u>attend</u>

It is of particular interest that the two words <u>dtgh</u> and <u>dtqyn</u> 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 <u>dtqyn</u> from the hollow root <u>qwy</u> 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.

p. 83 CTA 10:ii:11   TO p. 283

    Elle déploie ses ailes et explore en volant

Note m' supposes a hollow root <u>twr</u> to explain this word, instead of Driver's <u>wry</u>. It is a much more satisfactory etymology even though the word is not used in Hebrew with birds.

p.83 10:ii:28,   TO p.285

Elle marchera tout autour

Note q says that the form _tr_ is again understood as an 'infinitif
de narration'.

p.84 CTA 4:v:83   TO p.209

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.

p.88 CTA 10:ii:20   TO p.284

Salut, ma soeur ! Que (tes jours) se prolon[gent]

They restore _nar|k_ at the end of the sentence. The translation of
hwt as a formula of greeting appears to be new.

p.90 CTA 6:vi:45f   TO p.270

Les Mânes (sont) en-dessous de toi, Shapash

This translation was advanced with caution in Chapter II (see above. p.90)

p.91 CTA 22:A:12   TO p.472

Alors] un vail[lant] empoignera

Note d explains that _yhpn_ is taken as a denominative from *hpn 'wrist',
but in view of the broken context the translation cannot be regarded as
certain.

p.92 CTA 3:E v:30   TO p.175

Oui, je les prendrai _dans ma_ droi[te

A completely different translation, taking _al_ as an asseverative,
ahdhm from _ahd_ not _hdw_ and restoring by[mn]y is here proposed, which
means that the root _hdw_ is effectively removed for the present from
Ugaritic.

p.94 CTA 16:ii:89   TO p.558

comme des femmes affligées

The translators have arrived at the derivation of _nkyt_ from _nky_ as was
suggested with extreme caution in Chapter II; this root should now
therefore be introduced into the Ugaritic language.

p.97 CTA 3:D iii:36   TO p.167

    Hai(<u>sic</u>!) -je pas abattu le favori d'El, Yam ?

    H'ai je pas achevé Nahar, le dieu des grandes (eaux) ?

Note h explains that <u>rbm</u> is understood as an ellipsis for <u>rbm</u> ⟨ <u>mn/mym</u>⟩

    CTA 6:v:24f.   TO p.267

    [^cA]nat j'extermin[erai tes hommes]

    j'exterminerai les multitudes [terrestres]

[^c]<u>nt</u> is taken as a divine name rather than the particle.

p.98 CTA 10:iii:25   TO p.287

    elle le couvre de...

    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 -<u>ny</u>.

p.104 CTA 16:i:37   TO p.553

                                              myriades.
    [At]<u>tends</u> que se cache la dame Shapash et que brille la lumière des

They prefer not to accept the first part of Herdner's restoration, [t?]mt[n?]
and so the first word is translated as an Imperative rather than a Jussive.

p. 105 CTA 5:vi:18   TO p.250

    il se <u>taillade</u> la peau avec une pierre

Rejected here are explanations of the verb from <u>ndy</u> (Akk. <u>nadû</u>) and <u>wdy</u>
(Arab. <u>wadā</u>, 'wander'); instead they accept <u>wdy</u> (Arab. <u>wadā</u>, 'cut')
suggested first by Aistleitner, supporting Ginsberg's early ideas about
cermonial laceration being here described.

p.106 CTA 4:vi:32   TO p.213

    Le foyer quitte la demeure

             apparently
They derive the verb from <u>ndd</u>.

p.107 CTA4:iii:5, 9:rv:7   .   not translated in TO, au p.200 .

p. 109 CTA 4:i:24   TO p.194

    Hayin monte à la forge, Khasis (tient) en mains les tenailles

Confirming the traditional interpretation.

p.116 CTA 2:i:26, ⟶ TO p.130

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 ahd means 'one' or 'see' is
still not clear.

p.118 CTA 4:i:23   TO p.194

un cadeau qui séduise la Génétrice 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.

p.121 CTA 19 :i:31   TO p.443

s'incline, se penche, le fruit.

p.125 CTA 23:29   TO p.374

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.

p.126 CTA 14:iii:149   TO p.526

Je me reposerai dans la limpidité de ses yeux

Confirming that Driver's translation is, as yet, the only one with philological
support.

p.128 CTA 19:iv:220   TO p.457

El qui possède le pavillons

Confirming the preference already expressed above for qny, 'own' to qny,'create

p.131 CTA 18:iv:23   TO p.439

pour verser (son)sang sur les genoux comme (le fait)un criminel,un assassi

To justify this new translation, some remarks on the unusual word order are
required.

p.132 CTA 3:D iv:77,   TO p.171

Vous, vous êtes lents

Confirming that Driver's translation needs to be changed .

p.137 CTA 16:vi:44   TO p.572 (line numbered 40)

tu·as laissé choir ta puissance sous les coups du malheur

No notes are provided for this interesting new translation, unfortunately.

BIBLIOGRAPHY

There are so many articles which seek to understand particular

Ugaritic words and sentences in new ways that any grammatical

bibliography must be highly selective. The year 1955 was an

important one for Ugaritic research for that was when Professor

Driver completed CML (published 1956) which was the first anthology

of Ugaritic texts with full grammatical notes and an English

translation since Gordon's early and quickly outdated Ugaritic

Literature. Driver's chronologically arranged bibliography drew

attention to the ever increasing pace of Ugaritic research. The

next important landmark was the publication by Mlle. Herdner of CTA.

Her independent collation of most of the better known tablets corrected

many previous misunderstandings and in this thesis her readings are

adopted as normal whenever possible. When a text which is not in

CTA is quoted the preferred reading is that of Virolleaud, the original

editor, but for convenience the text is numbered according to UT.

Herdner's bibliography is comprehensive for relevant work published

until 1960. After that Deller's Keilschriftbibliographie (published

annually in Orientalia) maintains an accurate record of pertinent

research work. The more recently published Ugaritistische Bibliographie [1]

edited by M. Dietrich et al. has also been an invaluable tool. All these

general bibliographies have been indispensable. In addition to those

works cited in footnotes, the following studies have been of

particular help.

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ABBREVIATIONS

The titles of Periodical Publications have been abbreviated in this thesis in accordance with the style suggested in <u>Orientalia</u> (<u>Keilschriftbibliographie</u>); other abbreviations have been taken from <u>The Assyrian Dictionary</u> (ed. I.J. Gelb et.al.) vol.9 (L) (Chicago,1974). The titles of other books that are often mentioned have been abbreviated thus:

CGSL   S.Moscati et al., <u>An Introduction to the Comparative Grammar of the Semitic Languages</u> (Wiesbaden, 1964).

CML   GR Driver, <u>Canaanite Myths and Legends</u> (Edinburgh, 1956).

CTA   A. Herdner, <u>Corpus des tablettes en cunéiformes alphabétiques</u> (Paris, 1963).

CUL   R. Whittaker, <u>Concordance of Ugaritic</u>, (Harvard, 1973).

PHVS   G.R. Driver, <u>Problems of the Hebrew Verbal System</u>,(Edinburgh,193?

PRU   C.F.A. Schaeffer (ed.), <u>Le Palais Royal d'Ugarit</u> (Vols.II - VI, = <u>Mission de Ras Shamra</u> Vols. VII,VI,IX,XI,XII, Paris 1955-70).

<u>Segert</u>   S. Segert, <u>Ugaritiskii yazyk</u>, (Moscow, 1965). *

SEVS   T.W. Thacker, <u>The Relationship of the Semitic and Egyptian Verbal Systems</u> (Oxford, 1954).

UGU   J. Aistleitner, <u>Untersuchungen zur Grammatik des Ugaritischen</u>, (Berlin, 1954).

UT   C.H. Gordon, <u>Ugaritic Textbook</u>, (Rome,1965).

VDRS   E.Hammershaimb, <u>Das Verbum im Dialekt von Ras Shamra</u>,(Copenhagen 1941).

WUS   J. Aistleitner, <u>Wörterbuch der Ugaritischen Sprache</u>, (Berlin,196?

Wherever possible texts are quoted from CTA; those not published there are quoted from PRU but the convenient enumeration system suggested by Gordon in UT is followed. The Ugaritic alphabet is transliterated :

a i u b g d ḏ h w z h ḥ ẖ t ẓ y k l m n s š ' ġ p s q r š t ṯ

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* 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.