NOTAS

AULA ORIENTALIS Indexation

Our Journal has never issued a "call for papers" during its 30 years / volumes of existence. Since the first issue appeared in 1983, scholars from different countries in the world have submitted spontaneously their contributions for publication. In the last years, however, a number of colleagues, mostly young postgraduate scholars, have enquired about the status of the journal in abstracting and indexing services, since this has become a *sine qua non* condition for the assessment of scholarly research output. Following these queries, the Editorial Direction has taken the necessary steps and we are happy to announce that Aula Orientalis is now indexed in two of the most renowned abstracting and indexing services. Last May we received the following message from Thomson Reuters:

> "I am pleased to inform you that Aula Orientalis has been selected for coverage in Thomson Reuters products and services. Beginning with V. 29 (1) 2011, this publication will be indexed and abstracted in:
>
> *Arts and Humanities Citation Index®
> *Current Contents®/Arts & Humanities".

Scopus Index has also recently accepted indexing our journal through Elsevier B.V. (BD Source Collection Management-Amsterdam). We reproduce here their answer:

> "Elsevier is happy to inform you that the above-mentioned title [Aula Orientalis] has been accepted for coverage in selected Elsevier product(s) starting with 2013 material".

The Agency in charge of the "Periodicals Index on Line" has also agreed to include our journal in its list in the near future.

Aula Orientalis is also currently indexed in the following Spanish abstracting and indexing services: Latindex, CARHUS, ERCE, as well as in the bibliographical databases f.i. *Bibliography for the Year*, *Orientalia*, *Archiv für Orientforschung* …

As soon as the new application term is open, we will try to have Aula Orientalis covered as well in ERIH (European Reference Index for the Humanities).

The Editorial Direction

The word pair *šbm* // *mdnt* (KTU 1.3.II 15): a reassessment

Gregorio del Olmo Lete - Universitat de Barcelona - IPOA

The well-known episode in the Baal Cycle KTU 1.3 II 3-16 represents the ritual fighting of the Goddess Anat against warriors of many kinds, in which she ends her bloodthirsty display of uncontrolled power with one final attack against "other" people. This time she is satisfied only by "sending them away" (*tgrš*), using her weapons (*mṭ, qšt*), her staff and whip, to strike them without killing them: *mṭm tgrš šbm // b ksl qšth mdnt*. However, the word pair *šbm* // *mdnt* (the other pair is self-explanatory: *mṭ* // *qšt,* "rod" (for handy spear) // "bow") has received different interpretations.

We can distinguish two kinds of semantic perspective. Some authors (of which a selection is given here) see another sort of antagonists against whom the fight continues:

"Angreifer" / "Wiedersacher" (Loretz 1980);[1]
"Beleidiger" / "Streitender" (Dietrich-Loretz 1997);[2]
"(potential) captors"/"opponents" (Pardee 1997);[3]
"Gefangener" / "Unterwerfung (die sich unterwerfenden [Feinde])" (Tropper 2008);[4]
"captives" / "foe" (Smith-Pitard 2009).[5]

The other interpretation favours a reference to defenceless, non-combatant or even disabled people:

"revilers" / "weaklings" (De Moor 1971)[6]
"old men" / "weakling" (Gray 1979);[7]

---

1. See O. Loretz, "Ugaritische und hebräische Lexikographie", *UF* 12 1980, 279-286 (282).

2. See M. Dietrich, O. Loretz, TUAT III/6, p. 1138 n. 39 > Ar. *sabba*, "beleidigen, beschimpfen, schmähen, verunglimpfen" // Hb. *mdwn* I, "Streit, Zank, Gekeif", *mdn II, "Streitigkeit".

3. See D. Pardee, "Ugaritic Myths. The Baʿlu Myth", W. Hallo et al., eds, *The Context of Scripture*. Vol. I. *Canonical Composition from the Biblical World*, Leiden/New York/Köln 1997, pp. 250 (without etymological support; for *šbm*, "captors" see already M. Held, *AS* 16, 1965, 404, n. 123).

4. See J. Tropper, *Kleines Wörterbuch des Ugaritischen* (Elementa Linguarum Orientis, 4), Wiesbaden 2008 < Hb. *šᵉbî* /Aram. *dny, Ar./Eth. *dnn. But neither base is extant in Ugaritic, not even according to the author's own record. For a detailed discussion of his proposal see J. Tropper, "ʿAnat und ihre Gefangenen (KTU 1.3 ii 115-16)", in W.G.E. Watson, ed., *"He unfurrowed his brow and laughed". Essays in Honour of Professor Nicolas Wyatt* (AOAT 299), Münster 2007, pp. 303-308.

5. See M.S. Smith, W.T. Pitard, *The Ugaritic Baal Cycle*. Vol. II. *Introduction with Text, Translation and Commentary of KTU/CAT 1.3-14*, Leiden/Boston 2009, pp. 134, 158 > Hb. *mᵉdānîm*, "discord" (Prov. 6:19) for Ug. *mdnt*. See already M.S. Smith, "The Baal Cycle", in S. Parker, ed., *Ugaritic Narrative Poetry* (SBL Writings from the Ancient World, 9), SBL/Scholars Press 1997, p. 107. For *šbm*, "captives" > Hb. *šby*, see already Cassuto and Van Selms; for *mdnt*, "foe" see already Aartun, Ar. *sāba*, "to run"; references in De Moor's *Seasonal Pattern* , p. 92.

6. See J.C. de Moor, *The Seasonal Pattern in the Ugaritic Myth of Baʿlu according to the Version of Ilimilku* (AOAT 16), Kevelaer/Neukirchen-Vluyn 1971, pp. 88, 92 > Ar. *sibb*, "reviler", *subbah*, "disgrace, shame" // > Ar. *mudann-*, "weak, contemptible (man)" < *daniyyah*, *danāʾah*, "lowness, baseness" < Ug. *dnt*, id., to be preferred to < Hb. *mādōn*, "strife, contention" (Dietrich-Loretz, l.c. quote this opinion, rejected by De Moor, apparently in their own support). So also Albright, Montgomery-Harris, Gaster, Al-Yasin, Driver, Gordon, Dietrich-Loretz (1967: OLZ 62 1967 col 538), Gray (1979); for the references see De Moor, *op. cit*, p. 93. For Ug. *dnt* another etym. may be presumed, see DLU 276, in any case unrelated to the base /dyn/.

7. See J. Gray, "The Blood Bath of the Goddess Anat in the Ras Shamra Texts", *UF* 11, 1979, 315-324 (318 n. 20): for "old men" < Hb. *šby*, already Virolleaud, Driver, Aistleitner, Jirku; references in De Moor, *op. cit*., p. 92; but see previously J. Gray,

"old men" / "veterans" (De Moor 1987);[8]
"jeunes gens" / "…???..." (Caquot-Sznycer 1974);[9]
prisoners / prisoners (Lloyd 1996).[10]

The clearest etymological justification of the first opinion is the one provided by Dietrich-Loretz (TUAT III/6, p. 1138, n. 39) which relates *mdnt* (*abstractum pro concreto*) to Heb. "*mdwn* I, "Streit, Zank, Gekeife"; *mdn* II "Streitigkeit(en)"", and makes the meaning explicit in this way: "In Z. 15b-16 tauchen nach dem Bericht über die Tötung der Helden nicht plötzlich Greise und Schwache auf dem Schlachtfeld auf, sondern abschliessend zu Z. 4b-15a wird noch berichtet, dass sie den Rest der Gegner verjagt haben". The military context, then, is obvious to these authors. However, it seems to me that there is an unjustified semantic slip here, because the primary and normal semantic field of the base *dyn and derivatives is that of the forensic or judicial field and does not have warlike connotations. This is made fully clear in the English version of Köhler-Baumgartner's Dictionary: *mādôn* I, "strife, quarrelling, scolding"; *m^edān*, "controversy". Syntagms like *rîb ûmārôn*, *ʾîš mādôn* etc. manifest this, always within the framework of wisdom literature. The same may be said of Smith and Pitard's resort to the *ketib m^edānîm*, *qere midyānîm*, obviously a pl. of the quoted *m^edān*, "quarrels, controversies" (HALOT 549).[11] The authors have succumbed to the semantic polyvalence of "Streit, Streitigkeit" / "strife", assuming its warlike nuance. If this sense is to be maintained, another etymological base must be sought.[12] The only fem. / abst. form of this base is the well-known lexeme *mdnt*, "city, district", from Mari Akkadian *madinātu* to Aramean *mdīntā* through Hebrew-Arabic *m^edînāh/madīnat-*.[13] And other etymons put forward to ground a similar meaning ("opponent", "foe", etc.) seem rather farfetched.

I agree however with those authors that "Greise und Schwache", namely feeble and disabled people, would be out of place in this context and assume the derivation of *mdnt* from the base *dyn with the long-recognised function of *abstractum pro concreto* of *mdnt*: "town" for "townsfolk" (so Wyatt), a "semantic chain" (Palache) witnessed in many languages (see among others Sp. "población": "place" and "people of the place"). Here, then we have neither "warriors" nor "disabled people". In this regard Wyatt comments: "These (old men) with the women and children of the town (*mdnt*,[14] the "subjects" = *subjecti, subditi*)

The legacy of Canaan (SVT 5), Leiden 1965, p. 42, nn. 4-5: "the young men" / "at her back" < Ar. *šabbāb* / *danna*, "to be crooked". For "weakling" see De Moor following n.

8. See J.C. de Moor, *An Anthology of Religious Texts from Ugarit* (NISABA 16), Leiden/New York/København /Köln 1987, p. 6; J.C de Moor, Kl. Spronk, *A Cuneiform Anthology of Religious Texts from Ugarit* (SSS, 6), Leiden/New York/Køvenhavn/Köln 1987, gloss., without etymological justification. But previously J.C. de Moor, "Ugaritic Smalltalk", *UF* 17, 1985, 222: "old men"/ "aged men" (?) > Ar. *danna*. "to be very weak and perishing, by reason of extreme old age".

9. See A. Caquot, M. Sznycer, *Textes ougaritiques*. Tome I. *Mythes et Légendes* (LAPO 7), Paris 1974, p. 159, n. r > ar. *šabb*, so already Gray, *Legacy*, p. 42 n. 4.

10. See J.B. Lloyd, "Anat and the 'Double' Massacre of KTU 1.3 ii", in N. Wyatt, W.G.E. Watson, J.B. Lloyd, eds, *Ugarit, religion and culture. Proceedings of the International Colloquium on Ugarit, religion and culture Edinburgh, July 1994. Essays presented in honour of Professor John C.L. Gibson* (UBL 12), Münster 1996, p. 161. For the criticism of this opinion, see already J. Virolleaud, *La déesse ʿAnat* (MRS 4), Paris 1938, p. 19, n.2; also Dietrich-Loretz TUAT III/6 1138, n. 39; see above n. 4.

11. The semantic slip is best noted in Cassuto's version: Hb. *y^erîbîm* (rightly translated "querelleurs" by Caquot-Sznycer, LAPO. 7 160, n. s.) becomes "foes" (// "raiders") in the English version; see U. Cassuto, *The Goddess Anath. Canaanite Epics of the patriarchal Age*, Jerusalem 1951 (Hb) /1971 /Engl), p. 86, 118; *šōbîm* / *yerîbîm*, "raiders" / "foes". But a f. form of the base with this or similar meaning is not attested in any Semitic language; one would expect to see here a m. p. in -m.

12. Note in this connection M. Dahood's suggestion: "Ugaritic Lexicography", in *Mélanges E. Tisserant*, I. *Écriture Sainte – Ancien Orient*, Vaticano 1964, pp. 81-104 (88) > /dnn/ = "reinforced (bow) (?, "should perhaps be subsumed"); see also Gray, *Legacy* 42 n. 5 > Ar. *danna*, "to be crooked" = "at her back", *supra* n.6.

13. See S. Lakenbacher, *NABU* 1987/81; HALOT 548.

14. See AEL 954; "*city*, so called because held in possesion, or under authority".

would be non-combatants, caught up in Anat's enactment of total war".[15] I myself ("ancianos" / "población") went a little further, asserting: "la diosa no se ensaña con estos sujetos, simplemente los ahuyenta; podrían representar el pueblo no militante, descrito por sus componentes sociológicos: "ancianos" (como clase dirigente) y el resto de la población. Tal polaridad es bien conocida en la literatura oriental".[16] The case of Emar is paradigmatic: in its administrative documentation the involvement of the "*Elders* of the *city* of Emar" (lú.meš *ši-bu-ut* uru *E-mar* ki) is a constant feature. In addition, the sheikh *Dānîʾîlu,* while he "sat by the entrance to the gate… tried the case (*ydn dn*) of the widow… (*ṯht ảdrm*)" (KTU 1.17 III 6-8; see also KTU 1.16 VI 45f.: *Kirta*), defined his town as a *mdnt*.[17]

Consequently I propose the following translation of KTU 1.3 II 15-16:

> "with (her) riding crop she drove out the old men,
> she evicted the townsfolk with the sinew of his bow", 1.3 II 16.

---

15. See N. Wyatt, *Religious Texts from Ugarit. The Words of Ilimilku and his Colleagues*, Sheffield 1998, p. 74, n. 27.

16. See T. Jacobsen, "Primitive Democracy in Ancient Mesopotamia", *JNES* 2, 1943, 159-172 ; G. Del Olmo Lete, "De la tienda al palacio // de la tribu a la dinastía. Evolución del poder político en el mundo semítico antiguo", in P.G. Borbone, A. Mengozzi, M. Tosco, eds., Loquentes linguis. *Studi linguistici e orientali in onore di Fabrizio A. Pennacchietti*, Wiesbaden 2006, pp. 219-236.

17. A serious alternative, although less likely in my opinion, would be: "captives" (Hb. *šᵉbî*) // "slaves" < "owned people, under authority", Ar. *madīn-* < *madīnat-* (AEL 945), according to the original meaning of the base /dyn/. In this case the people "sent away" (*grš*) were the foreigners or citizens without full rights. But see the doubts of Dietrich-Loretz, AOAT III/6 1138, n. 39 regarding *šbm*, "captives".