

## Some Comments on DLU vol. I

Wilfred G. E. Watson – Newcastle-upon-Tyne

The recent publication of G. del Olmo Lete - J. Sanmartín, *Diccionario de la lengua ugarítica* Vol. I, *ʔ(ad)lu - l* (Aula Orientalis Supplementa 7; Sabadell, Barcelona 1996), or DLU, is a significant event for Ugaritic studies in particular, for Semitics and for the study of languages in general.<sup>1</sup> Here, a few comments are provided by way of supplementary material<sup>2</sup> together with items which appeared too late for inclusion in DLU, in the alphabetic sequence adopted there.<sup>3</sup> The page references, of course, are to DLU, with “+” marking possible new entries, although mention here does not necessarily mean acceptance.<sup>4</sup>

**adr (I)** “most magnificent” (p. 10): the debate on the meaning of this word in KTU 1.17 vi 20-23 remains open; recent translations propose “the strongest”<sup>5</sup> but also “I’ll vow”.<sup>6</sup>

**adr (IV)** “brooch(?)” (p. 10): my previous reference to Eg. *idr*<sup>7</sup> in connection with this word can be refined: Eg. *ʔitr* is “papyrus, or an aquatic reed, made into a cord or rope which is bound around door bolts”;<sup>8</sup> the related word *ʔidr* denotes “bonds” or “to stitch (a wound)”.<sup>9</sup> However, it may be significant that in Ebla *ʔà-da-ru*<sub>12</sub> (also *ʔà-da-ru*<sub>12-um</sub> and *ʔà-da-lu-um*, etc.) has been shown to denote a particular type of fabric,<sup>10</sup> since in Ugaritic *adr* is also used in connection with clothing (*kndwm* and *pldm*).<sup>11</sup>

1. See the reviews by K. Spronk, *BO* 55 (1998) 230-232; J. Tropper, *OLZ* 92 (1997) cols. 456ff.; S. B. Parker, *JAOS* 119 (1999) 138-139.

2. Since DLU is a reference work it cannot include every stray opinion or bibliographical reference otherwise its bulk would (literally) outweigh its usefulness. The present note is to some extent a luxury which the authors, quite rightly, denied themselves. Items already discussed in my articles “Non-Semitic Words in the Ugaritic Lexicon”, *UF* 27 (1995) 533-558, “Non-Semitic Words in the Ugaritic Lexicon (2)”, *UF* 28 (1996) 701-719, “Comments on some Ugaritic lexical items”, *JNSL* 22 (1996) 73-84 and other articles in the press will not be repeated unnecessarily. Meanings for some of the proper names are also proposed.

3. The reading *abynt* (“misery”) (not *abyñ* as in DLU, p. 7b) is defended by G. Mazzini, “Miserable Daniel, Notes for a reading of KTU 1.17 I 16”, *UF* 28 (1996) 485-490.

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5. S. B. Parker, “Aqhat”, in S. B. Parker, ed., *Ugaritic Narrative Poetry* (Atlanta GA 1997) 49-80 (60-61).

6. D. Pardee, in CS I 346 and n. 37. For a brief discussion see W. G. E. Watson, “Ugaritic Lexical Studies in Perspective”, *SEL* 12 (1995) 217-228 (220).

7. Watson, *UF* 28 (1996) 705-706.

8. P. Wilson, *A Ptolemaic Lexikon. A Lexicographical Study of the Texts in the Temple of Edfu* (Leuven 1997) 122.

9. Wilson, *A Ptolemaic Lexikon*, 128. See also W.A. Ward, *The Four Egyptian Homographic Roots B3. Etymological and Egypto-Semitic Studies* (Rome 1978) 166-170 (§§ 333-337).

10. G. Pettinato, “Il «cuore» degli Eblaiti ed altre curiosità. Appunti di lessicografia eblaita, I”, *RSO* 68 (1994) 187-194.

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+ **adr** "storm" in KTU 1.13:34,<sup>12</sup> also used as the name of a month.<sup>13</sup>

**ahl** "tent, house" (pp.15b-16a) but more probably "town". Akk. *ālum*, as shown by Sanmartín recently.<sup>14</sup>

**ahd** in KTU 1.14 iv 21 may be a technical term corresponding to Akk. *ēdēnu*, "unattached person" (CAD E, 27).

**ahl** "if only!" (p. 16b): see also perhaps New-Ass. *aḫūla*, *aḫūlamma*, "alas! woe!" (CAD A/I, 213).

**ikmy** "however that may be"<sup>15</sup>: Lipiński also translates "quoi qu'il en soit".<sup>16</sup>

**all** "(festive) garment" (p. 27b): the equivalence with Hurrian *alālu* has also been noted by Neu.<sup>17</sup>

+ **udn** "to give ear(?)" (RS 1992.2014).<sup>18</sup> This is a new entry, evidently denominative from **udn** (I) "ear" (pp. 9b-10a).<sup>19</sup>

**alpn** "domesticated, tame (animal)" (p. 31a): "But the enormous round number of 2,000 as well as the ending *-n* suggest a small fish which occurs by the thousands (*ʿalp*), perhaps sardines or anchovies".<sup>20</sup> Alternatively, *alpn* could derive from *\*alp* meaning "seaweed, algae"; cf. Akk. *alapū*, "eine Wasserpflanze (Algenart?)" (AHw, 35); "algae, seaweed" (CAD A/I, 336), i.e. the type of fish feeding on or living in seaweed.<sup>21</sup>

**ilrm** PN (p. 31a): the reading *il<sup>l</sup>mh* in KTU 6.66:2 has been established and explained by Sanmartín.<sup>22</sup>

**alt** (I) "curse" (p. 32a): see also Hamito-Semitic *ʿil*, "to swear; oath".<sup>23</sup>

**ilt** "(the) goddess" (p. 32b), a meaning which has been reiterated recently.<sup>24</sup>

11. See also *sgr*, "fibula" (KTU 4.132:4): M. Dijkstra, "Ugaritic Prose", in W. G. E. Watson - N. Wyatt, eds, *Handbook of Ugaritic Studies* (Leiden 1999) 140-164 (148).

12. B. Margalit, "K-R-T Studies", *UF* 27 (1995) 215-315 (237).

13. P. Bordreuil, "La mention du mois d'adaru dans une lettre du roi de Tyr au roi d'Ougarit (RS 18.59 1.14)", *Semitica* 40 (1991) 28-30 (this suggestion is listed in DLU, p. 10b).

14. J. Sanmartín, "Götter, die in Zelten wohnten?", *WZKM* 86 (1996=Fs. Hirsch) 391-397.

15. D. Pardee, "Ugaritic", *AJO* 31 (1984) 213-230 (221). This "participle" is not discussed in D. Sivan, *A Grammar of the Ugaritic Language* (Leiden 1997).

16. E. Lipiński, "Aḫat-Milki, reine d'Ugarit, et la guerre du Mukiš", *OLP* 12 (1981) 79-115 (115 and n. 174); however Akk. *ayyikāma*, "n'importe où", quoted there is in fact a form of *ajā* (cf. CAD A/I, 234-236). Cf. perhaps *ajikāʾam*, etc., "where?" (CAD A/I, 232-233).

17. E. Neu, *Das hurritische Epos der Freilassung I. Untersuchungen zu einem hurritisch-hethitischen Textensemble aus Hattuša* (Wiesbaden 1996) 314, n. 22; see previously W. G. E. Watson, "Notes on Some Ugaritic Words", *SEL* 6 (1989) 47-52 (52, n.33).

18. Pardee, in CS I, 327-8. Cf. also *udn*, "to give, to listen to", posited in KTU 2.33+7.65 rev. 20 by M. Dijkstra, "Marginalia to the Ugarit Letters in KTU (I)", *UF* 19 (1987) 37-48 (44 and n. 33).

19. For the Egypt. equivalent cf. D. Meeks, "Les emprunts Égyptiens aux langues sémitiques durant le Nouvel Empire et la Troisième Période Intermédiaire. Les aléas du comparatisme", *BO* 54 (1997) cols. 32-61 (55).

20. J. C. de Moor, "Fishes in KTU 4.427:23-29", *UF* 28 (1996) 155-158 (155). ["4.427" is evidently a misprint for "4.247"].

21. See also *lippatu*, probably a type of fish, as proposed by S. Lackenbacher, "Une correspondance entre l'administration du pharaon Merneptah et el roi d'Ougarit", in M. Yon - M. Szyner - P. Bordreuil, eds., *Le pays d'Ougarit autour de 1200 av. J.-C. Actes du Colloque International Paris, 28 juin-1<sup>er</sup> juillet 1993* (Paris 1995), 77-81 (81, n.27).

22. J. Sanmartín, "Zur Schreibpraxis der ugaritischen Siegelschneider: die Siegellegende KTU 6.66", *UF* 27 (1995) 455-465 (457); he comments: "Die Endung auf *-h* ist - falls nicht fehlerhaft für *i* ....- eine *scriptio plena* der diptotischen Endung auf */-a/*, etwa in Anlehnung an die Graphien mit *-h* des adverb. Funktors auf */-ā/* (< /ah/)"

23. In V. E. Orel - O. V. Stolbova, *Hamito-Semitic Etymological Dictionary. Materials for a Reconstruction* (Brill 1995) 26 (§98). It is interesting but probably purely coincidental that *al-* means "to speak" in Hurrian; cf. M. Salvini, "Die hurritischen Überlieferungen des Gilgames-Epos und der Kešši-Erzählung", in V. Haas, ed., *Hurriter und Hurritisch* (Constance 1988) 157-172 (167); Neu, *Das hurritische Epos der Freilassung I*, 544.

- imt** "truth, truly" (p. 37a): the meaning and derivation of this word were first determined by de Moor.<sup>25</sup>
- anh** "complaining" (p. 38b) as an adjective, unless it is a noun ("suffering"), Akk. *inhu*, "suffering".<sup>26</sup>
- any(t)** "ship" (p. 42): according to Vita,<sup>27</sup> *anyt* denotes "boat(s)" and *any* means "fleet".
- apn (I)** "wheel" (p. 44): as noted by Vita, this is a genuine north west Semitic word and Ugaritic had its own technical terms for parts of the chariot.<sup>28</sup>
- ipn** GN (p. 44b) in KTU 131:5; however, according to Dietrich - Mayer it is a verb (imperative of "to seize").<sup>29</sup>
- aqht** PN (pp. 45b-46a) may perhaps be explained by the root *qht*, "to gather",<sup>30</sup> as already proposed years ago by Virolleaud.<sup>31</sup>
- iqnu** "lapis lazuli, etc." (p. 46) in KTU 4.247:28 may also denote a snail which produces blue purple.<sup>32</sup> See also Linear B *ku-wa-no*.<sup>33</sup>
- + **urgy** PN (KTU 4.63 i 45) has been omitted.<sup>34</sup>
- a/irgn** pharmaceutical substance (p. 49): see perhaps Hurrian *urhati*, which seems to refer to a plant.<sup>35</sup>
- art (I)** "shield, buckler(?)" (p. 53a) or else a type of fish.<sup>36</sup>
- asm** "granary" (p. 55a)<sup>37</sup> also occurs in Ebla as *mašimu* (written *ma-ši-mu*), "granary, storage place".<sup>38</sup>
- aš't** denotes a measure (p. 56a) but the etymology is unknown;<sup>39</sup> Tropper refers to Eg. *'á-sá-r-tá*.<sup>40</sup> However, Eg. *š'yr*, which denotes a type of vessel, may be more relevant.<sup>41</sup>

24. P. Merlo, "Note critiche su alcune presunte iconografie della dea Ašera", *SEL* 14 (1997) 43-63 (esp. 45). See also Margalit, *VT* 40 (1990) 272.

25. J. C. de Moor, "Studies in the New Alphabetic Texts from Ras Shamra I", *UF* 1 (1969) 167-188 (187) and accepted by J. Tropper, "Sam'alisch *mt* «wahrlich» und das Phänomen der Aphärese im Semitischen", *Or* 61 (1992) 448-453.

26. Mazzini, *UF* 28 (1996) 488.

27. J.P. Vita, *El ejército de Ugarit* (Madrid 1995) 161-164, esp. 162.

28. Vita, *El ejército de Ugarit*, 58. Besides Heb. there is a cognate in Syriac, i.e. *'ufnā* (cf. *HALOT*, 23b).

29. M. Dietrich - W. Mayer, "Sprache und Kultur der Hurriter in Ugarit", in M. Dietrich - O. Loretz, *Ugarit. Ein ostmediterranes Kulturzentrum im Alten Orient. Ergebnisse und Perspektiven der Forschung. Band 1. Ugarit und seine altorientalische Umwelt* (Münster 1995) 7-42 (22 and 26-27, a Hurrian loan from Hitt. *elap(p)*, "to seize").

30. S. Schorch, "Die hebräische Wurzel *QHT*", *ZAH* 10 (1997) 76-84. He mentions *I3wmkhty*, the Egyptian transcription of a Phoenician city ruler which also has the root *qht* (p. 82 and n. 44, with references).

31. C. Virolleaud, *La Légende phénicienne de Dan'el* (Paris 1936) 96.

32. De Moor, *UF* 28 (1996) 157, with a reference to van Soldt, *UF* 22 (1990) 346.

33. Cited in E.H. Cline, *Sailing the Wine-Dark Sea. International Trade and the Late Bronze Age Aegean* (Oxford 1994) 131.

34. M. Dietrich - O. Loretz, *Word-List of the Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places (KTU: second, enlarged edition)* (Münster 1996) 31a. See now DLU II, 555b.

35. V. Haas - H. J. Thiel, "Ein Beitrag zum hurritischen Wörterbuch", *UF* 11 (1979) 337-352 suggest that *urhati* derives from *urh-* "(ge)recht": "Die Name steht also jener Gruppe von Pflanzennamen, die wir als «Herrscherpflanzen(namen)» bezeichnen könnten, nahe" (352). For the meaning "sperm" cf. J. Sanmartín, "Glossen zum ugaritischen Lexikon (III)", *UF* 11 (1979) 723-728 (723) where he refers to. Akk. *rihātu* (AHw, 983).

36. De Moor, *UF* 28 (1996) 157; he quotes Bab. *erītu*, "roe, spawn".

37. See W. G. E. Watson, "Addendum to «The root of *išitu* 'storehouse'»", *NABU* 1996/83.

38. E. J. Penttuc, "West Semitic Terms in Akkadian Texts from Emar", *JNES* 58 (1999) 81-96 (95).

39. On (Ugar.-)Akk. *ša-i-tum* (cited in DLU) cf. now CAD *Š/I*, 112 under *ša'itu*: "(a liquid measure)".

40. J. Tropper, "Das ugaritische Konsonanteninventar", *JNSL* 20 (1994) 17-59 (30), citing W. Helck, *Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend v. Chr.* (Wiesbaden 1971<sup>2</sup>) 508, Nr. 23 ("ein Gefäß").

41. For the word *š'yr* cf. perhaps Wilson, *A Ptolemaic Lexikon*, 992 : "type of vessel"; she notes that "In the Old Kingdom *š'ry*-vessels were lustration basins" whereas at Edfu "they were used to collect water for ritual purification". On Eg. *š'ry* cf. E.W.

**ušn** "gift" (p. 57a): to the cognates add Phoen. *mʿš* (DNWSI, 589-590);<sup>42</sup> cf. also the Phoen./Punic PNN *ʿšʿl*, "God has given" and *ʿšʿšrt*, "Ashtarte has given".<sup>43</sup>

**ištnm** DN (p. 58a), but "firemen" according to Bordreuil<sup>44</sup>, with a variant *uštmm* in KTU 9.458 = RIH 83/2:17.<sup>45</sup>

**uṭb** "(fringed garment)" (p. 60a); however, cf. Akk. *uṭ/tuṭum*, "Utensilien, Mobiliar" (AHw, 1446a).

**uṭkl** "(grape-)cluster" (p. 60b) has cognates in several Semitic languages (cf. HALOT, 95a).<sup>46</sup>

**atr** "remains" (p. 62) or else, perhaps, "walk" as has been shown by Husser who translates the relevant passage: "who protects his walking towards the dust".<sup>47</sup>

‘**bdkb** PN (p. 70a): the name has been discussed further.<sup>48</sup>

+ ‘**bš** should be included if the correct reading in KTU 1.22 i 6 is *yʿbš* and not *yṭbš* (CTA, KTU).<sup>49</sup>

‘**db** "to put, place, leave, set, etc." (pp. 72-73a): an item of bibliography can be added.<sup>50</sup>

‘**dd** "herald" (p. 73a): according to Leslau<sup>51</sup> the root is ‘*wd*, "to tell, speak, inform".

+ ‘**l(y)** "leaf" occurs in the hippiatric texts (KTU 1.85:21, etc.) according to Cohen.<sup>52</sup>

Castle, "Shipping and Trade in Ramesside Egypt", *JESHO* 35 (1992) 239-277 (263-270). Ug. *šʿt* and *ʿt* (variant *ʿdt*) have been discussed by M. Heltzer, "Some Questions of the Ugaritic Metrology and its Parallels in Judah, Phoenicia, Mesopotamia and Greece", *UF* 21 (1989) 195-208, esp. 202, and "Trade between Egypt and Western Asia: Mew Metrological Evidence (On C.W. Castle in *JESHO* 35) *JESHO* 37 (1994) 318-321. Note also J. Sanmartín, "El *ordo* litúrgico KTU 4.14", *AuOr* 8 (1990) 89-99 (92, n. 18).

42. Already noted by G. Garbini, *I Fenici. Storia e Religione* (Naples 1980) 208-212; also cf. J. C. L. Gibson, *Textbook of Syrian Semitic Inscriptions. Volume 3. Phoenician Inscriptions including inscriptions in the mixed dialect of Arslan Tash* (Oxford 1982) 122; G. del Olmo Lete, "Fenicio y Ugarítico: correlación lingüística", *AuOr* 4 (1986) 31-49 (46) = G. del Olmo Lete, *El continuum cultural cananeo. Pervivencias cananeas en el mundo fenicio-púnico* (Sabadell, Barcelona 1996) 31. See already Watson, *Newsletter for Ugaritic Studies* 36 (1986) 17-18.

43. P. Bordreuil, "Attestations inédites de Melqart, Baal Ḥamon et Baal Ṣaphon à Tyr (Nouveaux documents religieux phéniciens II)", in C. Bonnet - E. Lipiński - P. Marchetti, eds, *Studia Phoenicia IV. Religio Phoenicia* (Leuven 1986) 77-86 (79). See also J. D. Fowler, *Theophoric Personal Names in Ancient Hebrew. A Comparative Study* (Sheffield 1988) 192 and, as N. Wyatt reminded me, Heb. names such as *ʿšbʿl* and *ʿšbšt*.

44. P. Bordreuil, "Variations vocaliques et notations sporadiques de genitif dans les textes alphabétiques de l'Ougarit", *SEL* 5 (1988) 25-30 (29); "«hommes du feu», c'est à dire les chauffeurs".

45. There is no entry for the word *aḥl*, presumably because it was considered to be Hurrian. This word has been discussed by Dietrich - Mayer, "Sprache und Kultur der Hurriter in Ugarit", 12-13. The connections linking Hurrian *aḥl*-, "to sacrifice", *aḥli*, "sacrificial meal, meal" and Akk. *aḥḫu*, "fir" have been re-examined by Neu. He concludes: "Wurde man diesem Vorschlag folgen [i.e. *aḥḫu* is a foreign word or Kulturwort in Akk.], ergäbe sich der Begriff «Essen» erst sekundär mit den zeitlichen Zusammenfall vom Entzünden des Herdfeuers und dem Räuchern von Aromata. Diese Vorgänge wären dann für das Eintreten der Essenszeit charakteristisch gewesen" - Neu, *Das hurritische Epos der Freilassung I*, 262, n.89.

46. To the bibliography add G. Chiera, "ʿṭkl - ʿškr 'grappolo': una base mediterranea al lessico semitico", *RSO* 57 (1983) 43-51.

47. J.-M. Husser, "Culte des ancêtres ou rites funéraires? A propos du "Catalogue" des devoirs du fils (KTU 1.17:I-II)", *UF* 27 (1995) 115-127. Note also B.M. Margalit, "The Meaning and Significance of Asherah", *VT* 40 (1990) 264-297, esp. 273-274 and 284. For the meaning "grave" in KTU 1.15 iv 22 cf. Margalit, *UF* 27 (1995) 248-249.

48. W. G. E. Watson, "Ugaritic Names with the Element *kb*", *NABU* 1997/69.

49. Cf. T. J. Lewis, "Towards A Literary Translation of the Rapiuma Texts", 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* (Münster 1996) 115-149 (138) following W. T. Pitard, "A New Edition of the 'Rāpiūma' Texts: KTU 1.20-22", *BASOR* 285 (1992) 33-77 (57, 75, n.12).

50. B. A. Levine - J.-M. de Tarragon, "The king proclaims the day: Ugaritic rites for the vintage (KTU 1.41//1.87)", *RB* 100 (1993) 76-115 (81-82).

51. W. Leslau, "The Origin of Geez 'Awādi «Herald»", *JSS* 11 (1966) 226-227.

‘ly (II) “place of sacrifice, atonement” (p. 79a): it has been demonstrated by Xella<sup>53</sup> that the Eg. equivalent is in fact ‘r.t (cited in DLU).

+‘lm “underworld, grave”: these meanings have been proposed by Niehr for KTU 1.106:28 and 2.42:9.<sup>54</sup>

‘nw “to be humbled, humiliated” (p. 84a), although Margalit argues strongly for the meaning “to see”.<sup>55</sup>

‘p/bs “boundary stone” (p. 85b) has been shown to have a Semitic etymology.<sup>56</sup>

‘psn PN (p.85b; KTU 4.170:6) probably means “Belonging to the boundary(-stone)” and as shown by van Soldt “on the basis of the syllabic spelling <sup>p</sup>up-sa-nu (RS 16.145: 24, PRU 3, 169) has to be read ‘upsānu, that is ‘ups + -ānu” (see previous entry).

‘r (III) “ass, donkey” (p. 87a): another instance is KTU 1.16 iv 5 km ‘r khš, “He [Kothar(-wa-Ḥasis)] hurried off<sup>57</sup> like an ass”.<sup>58</sup>

‘šr “to invite” (p. 92a) has been discussed further.<sup>59</sup>

‘tn (p. 93b) in KTU 2.26:13 was recognised as a form of ‘nt “now” by Stieglitz.<sup>60</sup>

‘ṭ a type of fish (p. 94a), which de Moor suggests may denote the ombrine.<sup>61</sup>

‘ṭṭ “diadem, crown” (p.94a) or else a type of grain, EA (gloss) ḫu-tá-ri-ma.<sup>62</sup>

‘zm yd “forearm” (p. 96b) but more probably, as Wyatt suggests, “fingernails”, lit. “bone of the hand” (KTU 1.12 i 24).<sup>63</sup>

+ b‘r “to enter, penetrate” (KTU 1.14 ii 48 iv 27) has been proposed recently.<sup>64</sup>

52. C. Cohen, “The Ugaritic Hippiatric Texts. Revised Composite Text, Translation and Commentary”, *UF* 28 (1996) 105-154 (138-139). Other entries from this article have not been included because Cohen himself refers to DLU.

53. P. Xella, “Ägyptisch ‘r.t «Obergemach, Dachterrasse» und semitische Parallelen”, *SEL* 13 (1996) 19-24; he also refers to Akk. (Neo-Babylonian) *elitu* (p. 22).

54. H. Niehr, “Zur Semantik von nordwestsemitisch ‘lm als ‘Unterwelt’ und ‘Grab’”, in B. Pongratz-Leisten - H. Kühne - P. Xella, eds, *Ana šadī Labnāni lū allik. Beiträge zu altorientalischen und mittelmeerischen Kulturen. Festschrift für Wolfgang Röllig* (Kevelaer - Neukirchen-Vluyn 1997) 295-305.

55. Margalit, *UF* 27 (1995) 312; in KTU 1.16 ii 30 he proposes the meaning “sex”, from the root ‘ny, “to open up” (*ibid.*, 284).

56. W. van Soldt, “Amarna *upsu* = Ugaritic ‘ps, «boundary (stone)»”, *NABU* 1997/90. See also J. Tropper, “Beiträge zur ugaritischen Lexikographie”, *UF* 29 (1997) 661-668 (667-668) and (indirectly) S. Izreel, “A New Dictionary of Northwest Semitic and the Amarna Glosses: Review of Hofijzer and Jongeling”, *IOS* 18 (1998) 421-429 (427).

57. The meaning of *khš* was established by Aistleitner, *WUS*, §1300 (“fortellen”) and accepted by Margalit, *UF* 27 (1995) 292 (in modified form) and by N. Wyatt, *Religious Texts from Ugarit. The Words of Himilku and his Colleagues* (Sheffield 1998) 233 and n. 262. Contrast DLU, p. 183a. The context of KTU 1.1 iv 11 (where the sequence *khš* also occurs) is too broken for any certainty; cf. M. Smith, *The Ugaritic Baal Cycle. Volume 1. Introduction with Text, Translation & Commentary of KTU 1.1-1.2* (Leiden 1994) 147-148.

58. Cf. Aistleitner, *WUS* § 2090, followed by Margalit, *UF* 27 (1995) 292 and Wyatt, *Religious Texts from Ugarit*, 1998, 233.

59. M. Dietrich - O. Loretz, “Ugaritisch ‘šr, *āširūma* und äthiopisch ‘*aššara*”, in A. S. Kaye (ed.), *Semitic Studies. In honor of Wolf Leslau. On the Occasion of his eighty-fifth birthday November 14th 1991* (Wiesbaden 1991) I, 309-327.

60. R. Stieglitz, “Ugaritic *ḫrd* ‘Warrior’: A Hurrian Loanword”, *JAOS* 101 (1981) 371-372 (371, n. 7). For another solution (possible scribal error) cf. I. Márquez Rowe, review of Vita, *El ejército de Ugarit*, in *AJO* 45 (1997/1998) 369-376 (373).

61. De Moor, *UF* 28 (1996) 155 where he cites Arabic cognates.

62. Izreel, *IOS* 18 (1998) 426.

63. N. Wyatt, *Myths of Power* (Münster 1996) 222 and n. 10.

64. B. Margalit, “K-R-T Studies”, *UF* 27 (1995) 215-315 (220).

**bd (II)** "separation, isolation" (as *lbdm*, the reading of 1.2 iii 20 in KTU<sup>3</sup>) although Smith reads *lbum* "(Like) a lion",<sup>65</sup> the problem has been evaluated by Del Olmo Lete in his review article of Smith's book.<sup>66</sup>

**bdl** "substitute, reservist" (pp. 105b-106a): the history of interpretation has been reviewed by Vita<sup>67</sup> and a Hurrian etymology (*b/pidd*, "to help") has again been proposed by Márquez Rowe.<sup>68</sup>

**+bḫn** "belly, abdomen" (KTU 1.17 ii 47) as proposed by Margalit<sup>69</sup> may be a new entry.<sup>70</sup>

**bl (I)** (p.108): as explained by Wansbrough, the meaning of the particle is contextually determined, "asseverative only in a negative context and negative only in a positive context".<sup>71</sup>

**bny** "to build, repair" (pp. 113b-114a): the difficult passage *abn ank* (KTU 1.18 iv 39) has been understood as "culpable am I" by Margalit, who invokes Arab. *'bn*, "to accuse, charge".<sup>72</sup>

**bnn (I)**, a luxury item (p. 112a) unless it is a species of fish, possibly carp, as de Moor has proposed.<sup>73</sup>

**bnš** "man, etc." (pp. 112-113a): cf. Amorite *su-mu-bi-na-šu*.<sup>74</sup>

**bqr** "to examine, scrutinise" (p. 114): add a recent study on Akk. *baqāru*.<sup>75</sup>

**br (I)** "type of barge" (p. 115a), perhaps more specifically a "fishing boat".<sup>76</sup>

**brḫ** "to flee" (p. 197) also occurs in Phoenician (DNWSI, 197).

**+ bšm** "closely woven cloth(?)": suggested by Tropper (on the basis of Arabic *bušm*) for his proposed reading *bšmm* in KTU 4.4:4.<sup>77</sup>

**bšr (I)** "to watch" (p. 118) has also been discussed by Caquot.<sup>78</sup>

**bšr (I)** "to communicate (good) news" (p. 118b): the same meaning for *bsr* (D-stem) is attested at Mari, particularly in the form *mubassirū*, "very likely military couriers who were the bringers of good news of military victory",<sup>79</sup> though curiously the corresponding verb is only used in the literary texts of Ugarit.<sup>80</sup>

**bt (II)** "palace, etc." (pp. 119b-122a): the meaning "palace(-warehouse)" is also attested in KTU 6.66:9.<sup>81</sup>

65. Smith, *The Ugaritic Baal Cycle. Volume 1*, 211.219.254.

66. G. del Olmo Lete, "El Cielo de Baal revisado", *AuOr* 14 (1996) 269-277 (276).

67. Vita, *El ejército de Ugarit*, 113-118.

68. Márquez Rowe, *AJO* 45 (1997/1998) 372, where he refers to a suggestion previously made by A. Draflkorn Kilmer.

69. B. Margalit, "New Readings in *Aqht*", *AuOr* 17/18 (1999/2000) 105-112 (105); as he notes, this reading is already implied by the translation by M. Dietrich - O. Loretz in *TUAT* III/6, 1267.

70. See also [b]ḫm in KTU 1.15 vi 1.

71. J. Wansbrough, "Rhetorica Semitica", *BSOAS* 46 (1983) 531-533 (532).

72. B. Margalit, "Restorations and Reconstructions in the Epic of *Aqht*", *JNSL* 9 (1981) 75-117 (105). For a survey see Wyatt, *RTU*, 28 n. 163.

73. De Moor, *UF* 28 (1996) 157.

74. Cited in I. J. Gelb - J. Bartels - S.-M. Vance - R.M. Whiting, *Computer-Aided Analysis of Amorite* (Chicago 1980) 288. Nicolas Wyatt also suggested (oral communication) a possible connection with Sanskrit *pums*, "person, man".

75. E. Dombardi, "*baqāru*: Ein Fall von lexikalischem Transfer infolge von Plurilingualismus", *WO* 28 (1997) 31-57.

76. See most recently Vita, *El ejército de Ugarit*, 165, with further references. However, the basis for his suggestion that *br* could denote a vessel for transporting merchandise (*ibid.* p. 165, n.2) may be incorrect if *br* means "tin" (cf. DLU, 117 under **br(r)**).

77. Tropper, *UF* 29 (1997) 664-665.

78. A. Caquot, in E. Masson, ed., *Florilegium Anatolicum. Mélanges offerts à Emmanuel Laroche* (Paris 1979) 82-83. See also Jibbāli *byr*, "to see well" (T. M. Johnstone, *Jibbāli Lexicon*, Oxford 1981, 31).

79. R. W. Fisher, "The *Mubassirū* Messengers at Mari", in G. D. Young, ed., *Mari in Retrospect. Fifty Years of Mari and Mari Studies* (Winona Lake IN 1992) 113-120 (119).

80. Further cognates in Orel - Stolbova, *Etymological Dictionary*, 88 (§361)

**byn** PN (p. 123): note that KTU<sup>1</sup> reads *gyn* in 4.334:8 but KTU<sup>2</sup> reads *byn* (in line 5!).

**db II** “bear” (p. 127): to the cognates add *db*, “bear”, in Official Aramaic (DNWSI, 237).<sup>82</sup>

**dbr (I)** “to guide, force to go” (p. 128): the history of this word has been traced by Arbeitman.<sup>83</sup> The verb also occurs in KTU 2.71:14, according to Israel.<sup>84</sup>

**dbr (I)** “affair, matter” (p. 128b), lit. “word”, in KTU 2.32:8, and, as Israel remarks, since it corresponds to *kl* or *mm* in other letters, the meaning is clear.<sup>85</sup>

**dd (II)** “a «cauldronful» (as a measure), “a cruet” (as a container) (p. 129), on which Liverani commented: “Si ignora la concreta natura di *dd*: un sacco... ovvero un contenitore rigido come sembra esigere la comparazione lessicale. La sua misura dovrebbe a mio avviso (mancando precedenti proposte) corrispondere ai 60 *silà* (= circa 50 litri) che è la tradizionale misura della razione mensile per maschi adulti anche in Meopotamia”.<sup>86</sup>

**ddn** (p. 130a) / **dtm** (p. 138a): Is there any connection with the Didnu nomads mentioned in Mesopotamian texts?<sup>87</sup> A connection with the Titans of Greek mythology has recently been proposed.<sup>88</sup>

**dḡt** (p. 131a) has been discussed recently by del Olmo Lete.<sup>89</sup>

**dm** “to keep still” (p. 132a) in KTU 1.14 iii 10 v 3, has generally been accepted<sup>90</sup> although Margalit rejects this meaning here<sup>91</sup> but suggests that it occurs in KTU 1.16 i 32.<sup>92</sup>

**+dt** “creature” (KTU 1.16 ii 53; v 30) is proposed by Margalit,<sup>93</sup> although in both cases only the *d* can be read.

**dd (II)** “grotto, cave” (p. 139) or else “anteroom, forecourt” (|| *qrš* “living-room, reception room, day room”) as explained by Loretz.<sup>94</sup> Greenfield prefers “territory, premises”, as *dd* is a loanword from Akk. *šadû*, “mountain”.<sup>95</sup> Since *ahl* means “town” (see above) the meaning “(tent-)curtain” now seems unlikely.<sup>96</sup>

81. Sanmartín *UF* 27 (1995) 464-465.

82. To the bibliography add P.J. Van Zijl, “A Discussion of the word *dibbâ* in the Ugaritic Texts, Proverbs and Song of Songs”, in W.C. van Wyk, ed., *Studies in Wisdom Literature* (Pretoria n.d.) 96-107.

83. Y.L. Arbeitman, “Κοβερνήτης : a Helmsman from the East”, *AuOr* 12 (1994) 5-28. See also E. Lipiński, “«Leadership». The Roots *DBR* and *NGD* in Aramaic”, in M. Dietrich - O. Kottsieper, eds, “*Und Mose schrieb dieses Lied auf*”... (Münster 1998) 501-514 (501-508). According to Lipiński (*ibid.* 503), its origins are Afro-Asiatic: Oromo *dabra*, “he passes along”, Eg. *dbn*, “to go round”; and similarly Libyco-Berber *dbr/dpr*, Akk. *duppuru*, Kabyle *dfar*, etc.

84. F. Israel, “Études de grammaire ougaritique. La dernière phase de la langue”, in *Le pays d'Ougarit autour de 1200 av. J.-C.*, 255-262 (261).

85. Israel, “Études de grammaire ougaritique. La dernière phase de la langue”, 261.

86. M. Liverani, “Economia delle fattorie palatine ougaritiche”, *Dialoghi di Archeologia* 1 (1979) 57-72 (61); see also 61, n.18.

87. See J. Goodnick Westenholz, *Legends of the Kings of Akkade. The Texts* (Winona Lake IN 1997) 84-85.150, with further references.

88. A. Annus, “Are There Geek Rephaim? On the Etymology of Greek *Meropes* and *Titanes*”, *UF* 31 (1999) 13-30, esp. 19.

89. G. del Olmo Lete, “El sacrificio *dḡt* y la ‘venganza de la sangre’”, *AuOr* 16 (1998) 129-131.

90. E.g. Gibson, *CML*<sup>2</sup>, 85.88 and 145; Parker, *Ugaritic Narrative Poetry*, 16.20; Wyatt, RTU, 194

91. Margalit, *UF* 27 (1995) 267, n. 53, following Aistleitner, *WUS*, § 716. Similarly, Pardee, in CS I, 335.336 (“Then”).

92. Margalit, *UF* 27 (1995) 266.

93. Margalit, *UF* 27 (1995) 287.302.

94. O. Loretz, review of Smith, *The Ugaritic Baal Cycle*, I, in *UF* 27 (1995) 727.

95. J.C. Greenfield, “Keret’s Dream: *dhrt* and *hdrt*”, *BSOAS* 57 (1994) 87-92 (89).

96. Watson, *SEL* 12 (1995) 221-222.



**dhrt/ drt** "vision" (p. 139/ p. 140) according to Greenfield, "the only etymology for *dhrt* that seems acceptable to me is Aramaic *šēhar* 'to remain awake, to hold a night vigil' (cf. Arabic *sahira* 'to be awake')",<sup>97</sup> whereas *hdrt* denotes "a manifestation of divine majesty".<sup>98</sup> Tropper, instead, considers both *dhrt* and *hdrt* to be phonetic variants of *dhrt*, which has a clear Semitic etymology (Arab. *zhr*, Sabaeen *zhr*, Tigre *zhr*, etc.).<sup>99</sup>

**drdn** PN (p. 141) is not connected with the Shardana, according to Sanmartín,<sup>100</sup> though, this has been disputed.<sup>101</sup>

+ **ghr** "to sound forth(?)", in RS 1992.2014,<sup>102</sup> is a new entry.

**gl̄** "to leap, boil" (p. 146b) has been discussed recently.<sup>103</sup>

**gmd** "to rejoice" (p. 147a): Sznycer has proposed the meaning "se tordre de rire", comparing Aram. *gmad*, "se contracter, se tordre".<sup>104</sup>

**gml (II)** meaning unknown (p. 147b) cf., perhaps, Mari Akk. *gamlu*, "ornement en lunule".<sup>105</sup>

**grdš** "to be undermined, demolished" (p. 150b), although Greenfield had his reservations about the alleged Syriac cognate.<sup>106</sup>

**gr** (p. 150a): the reduplicated form *igrgr* in KTU 1.23:66 has been considered to mean "to drag".<sup>107</sup> According to Sivan<sup>108</sup> it is a quadrilateral verb.

**gb(I)** "(sacrificial) well" (p. 155a): add KTU 4.149:13 (cited p. 56b, under *i/ušhry*).

**gll** GN (p. 156b), etymologically, perhaps "produce"; cf. OSA *gll*, "(to) produce crops"<sup>109</sup> and also perhaps Nab. *ʿllh*, "produce" (DNWSI, 858).

+ **gssn** PN occurs only in KTU 6.63:1<sup>110</sup> and is extremely unusual.<sup>111</sup>

97. Greenfield, *BSOAS* 57 (1994) 89.

98. Greenfield, *BSOAS* 57 (1994) 92.

99. J. Tropper, "Ugaritic dreams. Notes on Ugaritic *dhrt* and *hdrt*", 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* (Münster 1996) 305-313. See also J. Tropper, "Hebräisch *zhr*, »kundtun, warnen«, *ZAH* 8 (1995) 144-148.

100. J. Sanmartín, "Glossen zum ugaritischen Lexikon (VI). 8. Ug. *trm* «Oberrichter»", *UF* 21 (1989) 345-345.

101. O. Loretz, "Les *Šerdanū* et la fin d'Ougarit. À propos des documents d'Égypte, de Byblos et d'Ougarit relatifs aux Shardana"; annexe de J. Kahl, "Les témoignages textuels égyptiens sur les Shardana", in *Le pays d'Ougarit autour de 1200 av. J.-C. Histoire et archéologie*, 125-140.

102. Pardee, in *CS* I, 327-328.

103. Cf. S.S. Tuell, "A Riddle Resolved by an Enigma: Hebrew and Ugaritic *gh̄*", *JBL* 112 (1993) 99-121.

104. M. Sznycer, "Notes de lexicographie ougaritique", *GLECS* 17 (1972-73) 73-79 (75-76).

105. J.-M. Durand, "Documents pour l'Histoire du Royaume de Haute-Mésopotamie II", *MARI* 6. 1990, 271-301 (299, n. 65).

106. "An examination of the native lexicon... shows that 'breaking of bones and gnawing them to extract the marrow' is the actual preserved meaning of this root. It is possible that *grdš* had a wider sphere of meaning in earlier times and in cognate languages but I hesitate to see in the Syriac a direct cognate for Ugaritic *grdš*. It is rather to be associated with the other verbs beginning with *gr-/gd-* that indicate cutting and breaking", J. C. Greenfield, "Some Glosses on the Keret Epic", *ErIs* 9 (1969) 60-65 (61).

107. "There you shall drag along stones and trees": de Moor, *ARTU*, 127, n. 63, with Syriac and Arab. cognates.

108. Sivan, *Grammar*, 177.

109. J. C. Biella, *Dictionary of Old South Arabic. Sabaeen Dialect* (Chico CA 1982) 395.

110. Cf. Dietrich - Loretz, *Word-List*, 56; Sanmartín, *UF* 27 (1995) 456. See now DLU II, 558a.

111. It seems to have no equivalent in other Semitic languages, except perhaps Eth. and Tigr. *gasasa*, "to feel, touch" (cited in HALOT I, 206a). Otherwise, cf. Hurr. PN *Kuzizu* (J.M. Sasson, *Hurrian Personal Names in the Rimah Archives* [Berkeley CA

- gt** "wine/olive press" (pp. 152b-153a) corresponds to Eg. *ḥwt* according to Moreno García.<sup>112</sup>
- hdrt** (p. 164): see under **dhrt** (above).
- hdy** "to lacerate (onself)" (p. 164): see also Hamito-Semitic *had*, "to cut", Chadic/Cushitic "to shave".<sup>113</sup>
- hkl** "palace" (p. 164b) would now appear to be a Sumerian loanword; it does occur in Hurrian, but as Neu notes: "Hu. [ḥ]aikalli dürfte über eine semitische Sprache aus sumerisch é . g a l «Palast» entlehnt sein".<sup>114</sup>
- hlm** = *hl* + *m* (p. 165a) an analysis also accepted by Sivan<sup>115</sup> although other proposals have been made.<sup>116</sup>
- hmlt** "crowd" (p. 167a): further support for Wyatt's proposal ("tempest") has been provided.<sup>117</sup>
- hnd** "this, these" (p. 168a) has been fully documented recently.<sup>118</sup>
- + **hnhmt** "these" (KTU 3.3:8): "We take *hnhmt* as one word, a demonstrative pronoun, consisting of two elements, *hn-* and *hmt*".<sup>119</sup>
- hrnmy**: gentilic (p.169): Margalit<sup>120</sup> has proposed a meaning and a possible etymology for *hrnmy*.<sup>121</sup>
- hlt**: month name (p. 176): the equivalent in Sargonic Mari may be *ḥa-lt-da*.<sup>122</sup>
- hḥm(t)** "pregnancy, conception" (p. 177a): in a lengthy note Margalit argues for the meaning "house of sanctuary/shelter/circumvallation".<sup>123</sup>
- hpr** "ration, supplies" (p. 179): add references to Liverani<sup>124</sup> and Dietrich - Loretz.<sup>125</sup>
- hrb mlḥt** "salted knife" (p. 179) following de Moor,<sup>126</sup> or else "jaw-shaped knife".<sup>127</sup>
- hrṣ (II)** "milk of lime" (pp. 180b-181a), if intended metaphorically for white hair,<sup>128</sup> is supported by a similar sentiment in Sumerian: "My black mountain has produced white gypsum", which means "my black hair has become white".<sup>129</sup> Other proposals have been made.<sup>130</sup>

1979] 8), with the element *kuz(z)* (on which cf. J.M. Sasson, "Hurrians and Hurrian Names in the Mari Texts", *UF* 6 [1974] 353-400 [380]).

112. J.C. Moreno García, "Ḥwt y la retribución de los funcionarios provinciales en el Imperio Antiguo: el caso de *Jbj* de Deir el-Gebrawi (*Urk.* I 144:3-145:3)", *AuOr* 12 (1994) 29-50.

113. Orel - Stolbova, *Etymological Dictionary*, 258 (§1155).

114. Neu, *Das hurritische Epos der Freilassung I*, 229; there he also adds "Da der he. [=Hittite] Übersetzer insgesamt eine sehr verlässliche Übersetzung der hu. Vorlage angefertigt hat, besteht m. E. kein Anlaß, ... mit A. Kammenhuber ... die genetische Verbindung von hu. [ḥ]aikalli mit ugarit. *hkl*, hebräisch, aramäisch *ḥēkāl* usw. gar als «Sirene des Gleichklangs» abzutun".

115. Sivan, *Grammar*, 189, although in KTU 1.19 iv 52 he proposes the meaning "here, hither", as in Heb. (*ibid.*, 180). Cf. also Punic *hlm*, "here" (DNWSI, 283).

116. Documented in W.G.E. Watson, "Final -m in Ugaritic", *AuOr* 10 (1992) 225-252 (246).

117. Watson, *JNSL* 22 (1996) 73-74.

118. Israel, "Études de grammaire ougaritique. La dernière phase de la langue", 257-258.

119. J. Hoftijzer - W. H. van Soldt, "Texts from Ugarit Concerning Security", *UF* 23 (1991) 199-216 (190-191).

120. B. Margalit, *The Ugaritic Poem of Aqht* (Berlin 1989) 255-260, esp. 259.

121. I.e. "Rainmaker", from *hr(r)*, "to be full, pour out, dispense" + *my*, "water".

122. I. J. Gelb, "Mari and the Kish Civilization", in *Mari in Retrospect*, 121-202 (143). See also J. Huehnergard, *The Akkadian of Ugarit* (Atlanta GA 1989) 352 and M. E. Cohen, *The Cultic Calendar of the Ancient Near East* (Bethesda MD 1993) 26, 377.

123. Margalit, *UF* 27 (1995) 265-266.

124. Liverani, *Dialoghi di Archeologia* 1 (1979) 58, n. 5 ("la terna *epru - kurummatu - zêru* corrisponde alla terna ugaritica *hpr - drt - dr<sup>c</sup>*").

125. M. Dietrich - O. Loretz, "Ugaritisch *dr<sup>c</sup>*, *drt*, *dry* und hebräisch *zrh*", *UF* 23 (1991) 79-82 (81).

126. J.C. de Moor, *The Seasonal Pattern in the Ugaritic Myth of Ba<sup>c</sup>lu According to the Version of Ilimilku* (Kevelaer - Neukirchen-Vluyn 1971) 70.

127. N. Wyatt, *Myths of Power* (Münster 1996) 85, n.127, following G. Chenet, "Ḥrb de Ras Shamra-Ugarit", *Mélanges syriens offerts à M. René Dussaud* (Paris 1939-40) I, 49-54.

**hsl** "to destroy" (p. 182) is a D stem, according to Rainey (i.e. neither G nor N), in both KTU 1.103:37-38 and 1.103:14: "he will destroy".<sup>131</sup>

**hwt** "country, land, territory" (p. 185): the equivalent in Eg. is not *hwiti* as proposed by Hoch,<sup>132</sup> since that word is the name of a well.<sup>133</sup>

**hwy** "warehouse, store" (p. 186), although Vita argues that it means "meeting-place, camp".<sup>134</sup>

**hlpn** "a sort of mantle or cape" (p. 192): the occurrence in KTU 1.19 iii 44 has not been included.<sup>135</sup>

**hrhb** DN (p.197): The name has been recognised as Hurrian and Astour notes that "the explanation of *Hrhb* as «(the one) of (Mount) Hirihi» is very plausible. Tiglath-pileser I placed Mount Hirihi within the wide geographical region of Habhi (a term loosely applied to the mountainous areas north and northeast of Assyria) and nor far from the land of Pabhi (the Cudi Da massif), i.e., somewhere between the upper reaches of the Habur and the Great Zab. The name is Hurrian and is attested in a Hurrian text from Meskeneh-Emar as <sup>gis</sup>*hi-ri-ji* [GLH, 107] some tree species for which the mountain was named".<sup>136</sup>

**hrs** "gold" (pp. 198b-199a): also Linear B *ku-ru-so*.<sup>137</sup>

**hrd** "(royal) guard, etc." (p. 197b): note also *hrd* 'b/ps, "border troops"(KTU 2.47:17.19).<sup>138</sup>

**ht** "to awaken, regain consciousness" (p. 202); on this verb Greenfield comments: "The verb *yht* is usually translated 'awoke, s'éveille' based on the context, but as has long been accepted *yht* is etymologically related to Akk. *hātu* 'to see, examine', and the point of this text is not that Keret awoke, but that he realized that he had a *hlm/hdr*".<sup>139</sup> In fact, Pardee translates "looked about".<sup>140</sup>

**kbd (II)** (p. 208): the meaning and etymology of this word have been set out by Tropper.<sup>141</sup>

**kbn** PN (p. 209a) and **kpyn** PN (p. 222b): see above under 'bdkb.

**kdd** "child, young (son), youth" (p. 210b): Wilcke cites *hé-en-zé-er* = *kudādu*, "Kleiner" from Lu Excerpt II<sup>142</sup> and adds "Zum Ansatz von *kudādu* mit *k*, nicht *q*, s. G. Buccellati, Amorites 162, mit Verweis auf

128. J. C. de Moor, *The Rise of Yahwism. The Roots of Israelite Monotheism* (Leuven 1997<sup>2</sup>) 97, n. 314.

129. B. Alster, *Studies in Sumerian Proverbs* (Copenhagen 1975) 95 (text: 92/93, line 29).

130. E.g. "a stone or mineral", Akk. *hurizu* or *urizu*, as proposed by W.G.E. Watson, "Sundry Ugaritic Notes", *UF* 22 (1990) 421-425 (423); or a scribal error for *hrs*, "gold" as Wyatt, *Religious Texts from Ugarit*, 274 and n. 115, proposes, whereas M. Dijkstra - J.C. de Moor, "Problematical Passages in the Legend of Aqhātu", *UF* 7 (1975) 171-215 (190) simply equate *hrs* and *hrs*.

131. A. F. Rainey, review of M. Dietrich - O. Loretz, *Mantik in Ugarit. Keilalphabetische Texte der Opferschau - Omensammlungen - Nekromantie* (Münster 1990), *UF* 27 (1995) 705-706 (706).

132. J.E. Hoch, *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period* (Princeton NJ 1994) 223 (§305).

133. Meeks, *BO* 54 (1997) 45; the correct reading is *hwiti* (*ibid.*).

134. Vita, *El ejército de Ugarit*, 46: "lugar de reunión, campamento". Cf Hoch, *Semitic Words*, 223.

135. See, e.g. Margalit, *The Ugaritic Poem of Aqht*, 240.

136. M. Astour, "Semites and Hurrians in Northern Transjordan", in *Studies on the Civilization and Culture of Nuzi and the Hurrians*, Vol. 2 *General Studies and Excavations at Nuzi 9/1* (Winona Lake IN 1987) 3-68 (50).

137. Cited in Cline, *Sailing the Wine-Dark Sea*, 129.

138. W. van Soldt, "KTU 4.784:2", *UF* 27 (1995) 484-485 486, n.5; I. Márquez Rowe, *El ilku en Ugarit* (diss. Barcelona 1995) 263-264; cf. also I. Márquez Rowe, review of Vita, *El ejército de Ugarit*, *AJO* 45 (1997/1998) 369-376 (373-376).

139. Greenfield, *BSOAS* 57 (1994) 90, n.23 (the spelling *hdr* there is evidently a mistake).

140. Pardee, in CS I, 335. However, Greenstein, *Ugaritic Narrative Poetry*, 18, translates: "awakes".

141. Tropper, *UF* 29 (1997) 661-663.

142. C. Wilcke, "ku-li", *ZA* 59 (1969) 65-99 (66).

ugaritisches KDD «Kind»<sup>143</sup>. See also Gafat which “is the only Semitic language preserving, e.g., the plural noun *kitač* (< \**kitāti*), “children”, related to ancient Egyptian *kt*, «little one»<sup>144</sup>.

**khp** “to slump, be depressed” (p. 212a) or perhaps to be explained by Eg. *khb*, “to utter (a cry), roar” and “to be violent”, both used with reference to animals,<sup>145</sup> though actual borrowing of a verb is unlikely.

**klt** “bride” (p. 216a): to the cognates add Mehri *klh*, “bride / groom”.<sup>146</sup>

+ **km** “mound”: *wf l bkm barr*, “She climbed the mound, Araru”, (KTU 1.10 iii 29) as proposed by Aartun,<sup>147</sup> rather than the particle *bkm*, “thereupon” (DLU, p. 107).<sup>148</sup>

**kmn** (II) “cumin” (p. 218b), also Linear B *ku-mi-no*.<sup>149</sup>

**kdwt**, **knd** and **kndpn** may be reduced to two variants (*kndwt* and *kdwt*) of \**kindabašše*, a (Hurrian) textile.<sup>150</sup>

**kl** “total” (pp. 213b-2124a): cf. also Minoan *ku-ro* (in the Hagia Triada tablets) with the same meaning.<sup>151</sup>

**knknt** “vase, jar, pitcher” (p. 212b-213a): the suggested etymology (< \**knkn*) may find support in Eg. *gnnt*, “vessel”.<sup>152</sup>

**knrt** (p. 221a): the reading in KTU 1.19 iii 41 has been established by Pitard<sup>153</sup> as *knrt* rather than *knkt* (“sealed”, according to DLU, p. 220b). However, what *knrt* actually means is uncertain.<sup>154</sup>

**kp**: the equivalent in Eblaite of “pan of scales” (p. 221b) may be *gú-bù* according to Archi.<sup>155</sup>

**ksa** DN (p. 225): more evidence that this is a “lunar deity” is provided by Durand.<sup>156</sup>

**ksl** “sinew” (p. 226b): in KTU 1.17 vi 11 “its (the bow’s) sinew is like lightning” assumes that *ksl* *kbrq* belong to the same line. With different stichometry<sup>157</sup> *brq* refers instead to the arrow(s).<sup>158</sup>

143. Wilcke, ZA 59 (1969) 66, n. 3.

144. E. Lipiński, *Semitic Languages. Outline of Comparative Grammar* (Leuven 1997) 85.

145. Cf. P. Wilson, *A Ptolemaic Lexikon*, 1088-1089; see already Watson, JNSL 22 (1996) 75.

146. T. M. Johnstone, *Mehri Lexikon and English-Mehri Word-list* (London 1987) 209.

147. K. Aartun, “Beiträge zum ugaritischen Lexikon”, WO 4 (1968) 278-299 (291) and accepted by F. Renfroe, *Arabic-Ugaritic Lexical Studies* (Münster 1992) 58.

148. Cf. Hamito-Semitic ‘*ekam*, “mountain” (Orel - Stolbova, *Etymological Dictionary*, 19-20 [§ 69]) and more remotely, Egypt. *k*, “hill” (Wilson, *A Ptolemaic Lexikon*, 1043)

149. Cited in Cline, *Sailing the Wine-Dark Sea*, 128 and by J. Sanmartín, “El *ordo* litúrgico KTU 4.14”, *AuOr* 8 (1990) 89-99 (98). See also I. Erard-Cerceau, “Végétaux parfums et parfumeurs à l’époque mycénienne”, *SMEA* 28 (1990) 251-285 (260-261).

150. Tropper, *UF* 29 (1997) 664-665.

151. R. R. Stieglitz, “Minoan and Biblical Totals”, *SMEA* 14 (1971) 217-218. Note further Mari Akk. *kullun* which denotes “un coalition de tribus” according to J.-M. Durand, “Études sur les noms propres d’époque amorrite, I: Les listes publiées par G. Dossin”, *MARI* 8 (1997) 597-673 (652, n. 725).

152. Wilson, *A Ptolemaic Lexikon*, 1103.

153. W. Pitard “The reading of KTU 1.19:III:41: the burial of Aqhat”, *BASOR* 293 (1994) 31-38. He considers that part of the tablet was at one stage covered with an encrustation which affects the appearance of the wedges and concludes “There can be no doubt that the letter is an *tr*. The fifth wedge of the *tr* (i.e., the upper middle one) has been entirely obscured by the encrustation, but the four visible wedges make the identification of the letter certain.”

154. So Pitard, *BASOR* 293 (1994) 36.

155. A. Archi, “Culture de l’olivier et production de l’huile à Ebla”, in D. Charpin - F. Joannès, eds., *Marchands, diplomates et empereurs. Etudes sur la civilisation mésopotamienne offertes à Paul Garelli* (Paris 1991) 211-222 (218).

156. J.-M. Durand, “Le mythe du combat entre le Dieu de l’orage et la Mer en Mésopotamie”, *MARI* 7 (Paris 1993) 41-61 (59 and n. 87).

157. As proposed by Dijkstra - de Moor, *UF* 7 (1975) 185.

158. See Wyatt, RTU, 271 n. 96.

- ksn** (p. 227a): no meaning is given but in favour of "sack"<sup>159</sup> is Hamito-Semitic *gas*, "container".<sup>160</sup>
- kšp** "sorcerer" (p. 229): besides KTU 1.169 = RIH 78/20:9, a new occurrence is in RS 92.2014.<sup>161</sup>
- kt** (II) "platform, podium" (p. 229); Margalit suggests that in KTU 1.13:10 it means "bedstead".<sup>162</sup>
- ktp** "shoulder" (p. 230) or perhaps "torso".<sup>163</sup>
- ktr** denoting a group or profession" (p. 230b) may perhaps mean "guard" (nominal pattern /kutturu/).<sup>164</sup>
- kw** denotes a container or a measure (p. 232): to the equivalents listed can be added Hitt. *kūpi*, "ein kleines Gefäß" or perhaps "ein Hohlmaß".<sup>165</sup> The term seems to be international.
- +**kw/yr** or **krr** "to be angry" has been posited for KTU 1.6 v 9 by Tropper.<sup>166</sup>
- l** (II) "not" (pp. 237b-238): it was Obermann who first identified *l* as the negative particle (in KTU 1.3 iii 26-28; 1.3 v 3; 1.16 ii 43-44 and 1.16 vi 45-50).<sup>167</sup>
- la** "power, strength" (pp. 239b-240a):<sup>168</sup> cf. also perhaps Harari *lāʿu*, "time of the greatest heat of the day".<sup>169</sup>
- lim** DN (p. 240): Fox has attempted to explain this from Hebrew.<sup>170</sup>
- lbu(m)**: see above under **bd** (II).
- lbt** "hoop / plate" (p. 243a), but in KTU 4.392:3 it may simply mean "for the house", if Vita's interpretation of the text is correct.<sup>171</sup>
- ldt** (p. 243a) or rather **ld** may mean "container" in KTU 2.34:33 as first explained by Cunchillos<sup>172</sup> and also perhaps in KTU 1.22 i 18 as proposed elsewhere.<sup>173</sup>
- lh** (II) "missive, message" < "(epistolary) tablets" (p. 243b) occurring only as a *plurale tantum*: further bibliography can be added.<sup>174</sup>
- l-š** "to soil" (p. 249a): further support has been provided for this meaning.<sup>175</sup>

159. S. Ribichini - P. Xella, *La Terminologia dei Tessili nei Testi di Ugarit* (Rome 1985) 42.

160. Orel - Stolbova, *Etymological Dictionary*, 204 (§901) where Eg. *gs3*, "sack" is quoted.

161. See D. Pardee, review of B. B. Schmidt, *Israel's Beneficent Dead: Ancestor Cult and Necromancy in Ancient Israelite Religion and Tradition* (Tübingen 1994) in *JSS* 42 (1997) 362-368 (368, n. 31).

162. Margalit, *UF* 27 (1995) 234.

163. Smith, *The Ugaritic Baal Cycle*, I, 346.

164. See D. Arnaud, "Le dialecte d'Alalah: un examen préliminaire", *AuOr* 16 (1998) 143-186 (169).

165. Neu, *Das hurritische Epos der Freilassung I*, 316, translated tentatively as "Fläschchen".

166. J. Tropper, "«Im siebten Jahr wurde Mot wütend auf Baal». Zur Interpretation von KTU 1.6.V:8-10", *SEL* 16 (1999) 35-37.

167. J. Obermann, "Sentence Negation in Ugaritic", *JBL* 55 (1946) 233-248.

168. To the bibliography add W. G. E. Watson, "Reclustering Hebrew *Plūd-*", *Bib* 58 (1977) 213-215 and Wyatt, *RTU*, 85, n. 65.

169. W. Leslau, *Etymological Dictionary of Harari* (Berkeley / Los Angeles 1965) 98.

170. J. Fox, "The Ugaritic Divine Epithet *ybm limm* and the Biblical *ēnām*", *UF* 30 (1998) 279-288.

171. Vita, *UF* 28 (1996) 693-699, esp. 698.

172. In *Tou II*, 346-347 and 346 n. 36, as noted in *DLU*.

173. "Wonderful Wine (KTU 1.22 i 17-20)", *UF* 31 (1999) 777-784 (779). Note that the reference there to Cunchillos 1989 refers to *Tou II*.

174. G. Brooke, "The Textual, Formal and Historical Significance of Ugaritic Letter RS 34.124 (= KTU 2.72)" *UF* 11 (1979) 69-88 (73); A.R. Millard, "The last tablets of Ugarit", in *Le pays d'Ougarit autour de 1200 av. J.-C.*, 119-124; Watson, *JNSL* 22 (1996) 75-76. Here it can be noted that Margalit, *UF* 27 (1995) 247 suggests that in KTU 1.15 iv 12-13, *lhm* means "to file" nails to a point.

175. W. G. E. Watson, "The Gilgamesh Epic and Ugaritic", *NABU* 1998/114.

**lṭpn** “kindly” (pp. 249b-250a) or simply “Laṭīpān” as Healey argues.<sup>176</sup>

**lwn(y)** “follower, supernumerary” (p. 250a), however the reading (in KTU 1.2 i 46) is uncertain.<sup>177</sup>

**lṣt** “scorn” (p. 250b):<sup>178</sup> in view of the parallel **ʿlg** “to stammer” (p. 77) in KTU 1.169:11, it is tempting to compare Akk. *lezû*, “to stutter” (AHw, 548b) although that verb may mean “to continue, persist” (CAD L, 163a; cf. also AHw, 1571a). The sequence *lṣtm* has also been analysed tentatively as *l* (preposition) + *ṣt(m)*, possibly “fever(?)”<sup>179</sup> with enclitic *-m*.<sup>180</sup>

The second volume of this comprehensive dictionary has recently been published.<sup>181</sup> Both volumes have been revised and have now been translated by the author of the comments set out above and publication is imminent..

176. J. F. Healey, “The Kindly and Merciful God. On Some Semitic Divine Epithets”, in Dietrich - Kottsieper, “*Und Mose schrieb dieses Lied auf*”, 349-356 (esp. 349-351).

177. Smith, *The Ugaritic Baal Cycle* I, 264.

178. An additional cognate may be Akk. *lezēnullazānu*, “to ridicule, slander” (CAD L, 162b-163a), “(ver)spotten, höhnen” (AHw, 548).

179. D. Fleming, “The Voice of the Ugaritic Incantation Priest (RIH 78/20)”, *UF* 23 (1991) 141-154 (152 and n. 65). The word is left untranslated by the same author in *CS* I, 302.

180. Mistakes: p.2 under **ib (II)**: for “ram.” read “aram.”; p. 26b, under **ilg, (II)** should be *(I)*; p. 32a, under **alt (II)**: “apui” for “appui”; p. 47 under **arbdd**: for “Nötiges” read Nötiges”; p. 98 for “Pardee UF 7 1975” read “Pardee UF 8 1976”; p. 99 under **/b-ʿ-l/**: change “Grabe” to “Grabbe” and *ʿgmn* to *ʿgn*; p. 123 under **/bt/**: “BSISAS” should be “BSOAS”; p.138 **dt**: the primary reference should be to Greenfield, PICS 1969, 96.n. 18; p. 150 **grḏš** correct “Sanmartín” to “de Moor - Spronk”; p. 151 **grgr**: “javeline” should be “javelin”; p. 161 “gargle” should be “gurgle”; p. 172 col. I, line 9: for *alpl apl amt* read *alp. alp. mar*; p. 175 col. I, line 32: for *hkpt* read *hkpt* p. 187: for “lotery” read “lottery”; p. 180b, bottom, for “witness” read “whiteness”; p. 199a: correct “Weselius” to “Wesselius”; p. 214b top: “pertenecia” should be “pertenencia”; p. 226 under **ksd (I)**: “Van Soldt UF 20” should be “Van Soldt UF 22”; p. 237b, top: for I.101:26” read I.82:26”; p. 250 (under **/l-ṣ/**), insert “arab.” before *laṣasa*. The abbreviation “alt.” (for “alternativamente”, e.g. p. 214a, top) is not listed.

181. Note the additional and corrected entries for vol. I in DLU II, 555-559.