

Across the Mediterranean: Ugaritic Words which Reached Greek and Latin

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This paper offers a preliminary overview of a sample of 18 entries from the new dictionary of the Ugaritic language, still a work in progress. The dictionary aims to be a more accessible alternative to the standard reference work *DULAT*. The present contribution offers a selection of Ugaritic words that entered the Greek language (encompassing both the alphabetic script and the syllabic Mycenaean Linear B script) in addition to the Latin language. The sample of Ugaritic entries under examination was selected from the initial section of the dictionary (namely, covering the letters from 'aleph through kaf), since that material is essentially completed. Examples include *uzb* 'hyssop', whose first /u/-vowel in Ugaritic mirrors the *upsilon* in the Greek correspondent; *br* 'barge, cargo ship', the only nautical entry within this sample; *yn* 'wine', the well-known Mediterranean *Kulturwort*; and *kd* 'jar, jug, pitcher', which occurs ubiquitously in the Ugaritic economic texts, whereas in Biblical Hebrew it appears only in northern contexts.

Keywords: Ugaritic dictionary – loanwords – Greek – Latin

For the past several years, I have been busy preparing a new dictionary of the Ugaritic language. The goal is to create a user-friendly alternative to *DULAT*,¹ the standard reference work used by all researchers in the field. As I trust will be self-evident, the

¹ Throughout this article (as in the dictionary proper), I use standard abbreviations for basic reference works, though I retain the (Author Date) system for other cited works. Full bibliographic information for both sets is to be found at the end of the article.

sample entries below demonstrate the point clearly. Note especially the following features, all of which stand in contrast to the system employed by *DULAT*:

- Sample passages are presented in list form, for easy browsing, not in paragraph form.
- Text citations (according to the *CAT* numbering) are placed before the passage, so that the user will know (in a general way) the source of the cited text *before* he or she begins to read the Ugaritic transliteration.
- Sample passages occur in a systematic order, that is, in numerical order, with the exception of the placement of the Kirta and Aqhat epics before the Ba'al myth and other mythological texts (following the lead of *UNP*).
- Every passage includes the context and a reference to a standard publication (e.g., *UNP* for literary texts; Pardee, *RCU*, for ritual texts; Pardee, *COS*, vol. 3, for letters; C-S, *UHT*, for hippiatric texts; M-S, *UET*, for economic texts; etc.),² thereby allowing the user of the dictionary to explore further, should he or she wish to learn more about the larger context of the cited passage.
- The Ugaritic passages are presented first, with the etymological information and occasional further observations following.
- The traditional Hebrew/Aramaic alphabetical order is employed (with the additional letters inserted at the relevant spot), following the time-honored system of Gordon, *UT*,³ not the Latin alphabet. Most people who learn Ugaritic come from Hebrew studies, so that placing *yod* and *zayin* at the end of a Ugaritic glossary or dictionary is senseless, to my mind.
- In light of the previous bullet point, greater attention is given to Hebrew material and other NWS material, though relevant Arabic, Akkadian, etc., information is presented as well.
- The hundreds of PNs and GNs attested in the corpus are not included unless they are of major significance. Just because Gary sold a sheep to Riccardo in some rural outpost of the kingdom of Ugarit 3300 years ago, does not mean that 'Gary', 'Riccardo', and the obscure toponym are to be listed in the dictionary.

² Almost always, these standard works are in English, though, occasionally, I cite French and German publications.

³ See, for example, the ordering of words in Dietrich and Loretz 1996 and the UDB *CUV* volume, along with the indices in Sivan 2001, 284-301; Smith 1994, 417-419; Smith – Pitard 2009, 814-823.

To give the present reader a sense of the dictionary via this “sneak preview,” below I provide sample entries organized around the theme, as adumbrated in the title, of Ugaritic words which reached Greek and Latin. By Greek, I mean not only the classical language written in the alphabetic script but also words attested in the syllabic Mycenaean Linear B script. Moreover, several items occur in the Minoan Linear A script, obviously not Greek, and perhaps even Semitic (note *ku-ro* /kull-/ ‘all’),⁴ even as I have not included the term ‘Minoan’ in the title of the article. At the present stage, I have completed only about one-half of the dictionary, so that only material from the letters *’aleph* through *kaf* is presented below.

By the term “Ugaritic words,” I mean words that appear in the dictionary, even though these words themselves may originate elsewhere. To be sure, the majority are Semitic, but occasionally one finds words borrowed from other languages, e.g., Hurrian or Egyptian. Moreover, I am not claiming that these words reached the Aegean and beyond via Ugaritic traders *per se* during the Late Bronze Age (though such remains possible), for they may have been transmitted by the equally active seafaring Phoenicians, either during the Late Bronze Age or the Iron Age.⁵ Finally, note that while most of the derivations of the lexemes treated herein are secure (with complete scholarly consensus), I also have included several of an admittedly more speculative nature.

I have selected the theme of words across the Mediterranean in large part due to the broad horizons exemplified by our honoree. Few scholars today are able to engage in research in such a wide array of languages, whereas our honoree’s mastery of the primary sources in diverse fields of Semitic studies is truly astounding.

But beyond his scholarship, Riccardo Contini is first and foremost a generous colleague, whose wit, wisdom, humour, and humanity shine through at every instance. I have had the privilege of two visiting stints at the Pontificio Istituto Biblico in recent years

⁴ Gordon, *EML*, 27, 38.

⁵ As indicated, several terms appear in Linear A (Minoan) and Linear B (Mycenaean), so that by definition these items would have reached the Aegean at an earlier stage.

(one shorter, in 2019; one longer, in 2023), and through such extended stays in Rome, I have come to know Riccardo as the person described above. It is a pleasure to provide this modest contribution to his Festschrift.

agn ‘bowl, cauldron, fire-stand’ (n.)

1.23 15 *‘l išt šb’d ... w’l agn šb’dm* ‘upon the fire seven times ... and upon the fire-stand seven times’ (within an offering scene in the Birth of the Gracious Gods myth) (*UNP*, 208).

1.23 31, 36 *mšt’ltm lriš agn* ‘bellows (?) from atop the cauldron’ (within the prelude to El’s sexual intercourse in the Birth of the Gracious Gods myth) (*UNP*, 210) – with the fire terminology apparently as euphemisms.

Heb. אֵינָה (Exod 24:6, etc.); Ph. אֵינָה (Kr., *PPD*, 31); Aram. אֵינָה (*CAL*); Akk. *agannu* (*CDA*, 6); Min. *a-ka-nu* (HT 39.4; Knossos II,2.1) (Gordon, *EML*, 27, 30, 38; Stieglitz 1971, 111) – all meaning ‘bowl’. The word also reached Eg. as , in fact as tribute from the lands of *h3rw* and *rtnw* (Hoch, *SWET*, 42-43, no. 36).

None of the cognates is used within the context of fire, as demanded by the passages in 1.23, even as in some instances the אֵינָה/*agannu* bowl is made of metal: hence, we may assume some sort of semantic extension in Ug., yielding the glosses above ‘cauldron, fire-stand’.

Another occurrence appears in an inscription on a jug handle found at Sarepta, 6.70 1 *agn z p’lyd[-]* ‘this bowl PN made’, though notwithstanding the Ug. script, the language is better understood as Ph. (Greenstein 1976).

’-g-r ‘hire’ (vb.)

1.19 IV 51 *agrtn bat bddk / [pǵt] bat b<a>hlm* ‘our hired-woman has come to your encampment / [Pughat] has come to the tents’ (lines spoken to Yatpan, in the Aqhat epic) (*UNP*, 77).

Aram. אֵינָה ‘hire, rent’ (*CAL*); Akk. *agāru* ‘hire, rent’ (*CDA*, 6).

The Heb. verb אֵינָה (Deut 28:39, etc.) means ‘gather, harvest’, but note the noun אֵינָה (1 Sam 2:36), Ph. אֵינָה (Kr., *PPD*, 32), from the realm of commerce (revived in modern Heb. as *agora*, 100 of which equal a *sheqel*).

In light of the Ug. meaning and the Heb.-Ph. nouns, one may wish to posit a Sem. origin for the famed Grk. term *ἀγορά* ‘Agora’, attested already as Myc. *a-ko-ra* (Killen, *NDMG*, 926). As Beekes, *CDG*, 10, observes, there are “no direct cognates,” even as he (and others) suggests derivation from IE *h₂ger-* ‘gather’ (cf. Grk. *ἀγείρω* ‘gather’). While this remains possible, one may wish to suggest a Sem. source for the word and the concept.

ugr (I) ‘field’ (n.)

1.12 I 25 *kry amt ‘pr / ‘zm yd ugrm* ‘dig, maid, the dust / (with) strength of hand, the fields’ (within El’s instructions to the maid in the Devourers myth) (*UNP*, 189).

Akk. *ugāru* ‘field, meadow’ (*CDA*, 418).

Note also Myc. *a-ko-ro* (Killen, *NDMG*, 926), Grk. *ἀγρός* (Beekes, *EDG*, 16), Lat. *ager* (de Vaan, *EDL*, 29), Skt. *ajra*, all meaning ‘field’ (cf. also Eng. *acre*, Ger. *Acker*), suggesting a shared IE-Sem. lexeme, presumably harking back to the spread of agriculture and the domestication of crops.

uzb ‘hyssop’ (n.)

1.178 1 *yšhk uzb / w ank ašhk / amrmrn ‘š qdš* ‘let one call to you (with) hyssop / and I, I will call to you / I will strengthen him (with) holy wood’ (in an incantation text) (Pardee, *RCU*, 158-159) (del Olmo Lete, *IAWTU*, 173-174).

Note the use of hyssop in various biblical rituals (Exod 12:22, Lev 14:4, Num 19:6), and note further how in the latter two rituals, hyssop is used alongside wood.

Heb. *זִיט* (Exod 12:22, etc.); from NWS > Grk. *ῥύσσωπος*, Lat. *hyssopus*, Eng. *hyssop*, etc.); note that the /u/-vowel in the first syllable of the Ug. form matches the *upsilon* ([u]/[u:] in Archaic Greek) in the Grk. form.

Biblio.: Hawley 2004.⁶

⁶ Both Pardee, *RCU*, 158-159 and Ford 2002, 125-127, parse *uzb* differently, as *u* ‘or’ and *zb* ‘foaming’ (thus Pardee; Ford is uncertain), though Hawley’s analysis is to my mind secure.

aln ‘valley’ (n.)

1.12 I 20 *wzi baln tkm / btk ml'br il šiy* ‘and go-out to the valley of *tkm* / to the midst of the god-awful steppe’ (El speaking to Talash, in the Devourers myth) (*UNP*, 189).

Most scholars understand *aln* as ‘oak (grove)’, with reference to Heb. אֵלֶךְ ‘oak’ (Gen 35:8, etc.) (*DULAT*, 56). But since the emendation from *mlbr* in the b-line to *mdbr* ‘steppe’ is universally accepted, one should explain *aln* in the a-line as ‘valley’, with reference to Heb. אֵלֶךְ ‘valley’ (Gen 12:6, Judg 4:11, etc.). Such was first proposed by Ginsberg 1936, 142, with attention to the Targumic tradition of rendering אֵלֶךְ as מִישֵׁר, also followed by Jerome with *convallis* (or *vallis*). From NWS the word passed into Grk. as ἀλῶν ‘glen, hollow’ (LSJ, 1.277).

Biblio.: Elitzur 2003.

iqnu ‘lapis lazuli’ (n.)

1.14 III 43, 1.14 VI 29 *d'qh ib iqni* ‘whose eyebrows are pure lapis lazuli’ (within the description of Huray in the Kirta epic) (*UNP*, 17).⁷

1.4 V 19, 35 *bht thrm iqnim* ‘houses of pure lapis lazuli’ (description of Ba'al's palace to be built) (*UNP*, 130-131).

1.24 21-22 *išlh zhrm iqnim* ‘I will send pure lapis lazuli’ (spoken by Yariḥ, re the bride-price, in the Marriage of Yariḥ and Nikkal myth) (*UNP*, 216).

3.1 28 *mit iqni lmlkt* ‘100 lapis lazuli (gems) for the queen’ (as a tribute item in the suzerainty treaty between the king of Hatti and the king of Ugarit) (B-P, *MU*, 254-256) (see also line 30).

4.182 6 *all iqni* ‘garment of lapis lazuli’ (in a registry of garments, textiles, dyes, etc. for statues of deities) (M-S, *UET*, 130-133).

For further instances in the administrative texts, see *DULAT*, 90. Note that some of these occurrences may refer to the color of lapis lazuli (with the dye perhaps extracted from the gem), as in 4.182 6 above.

Wanderwort: Akk. *uqnū* ‘lapis lazuli’ (*CDA*, 424); Myc. *ku-wa-no* ‘blue-colored glass’ (Killen, *NDMG*, 984); Grk. κῡανος ‘enamel,

⁷ Note the description of the serpent's eyebrows in the Shipwrecked Sailor, lines 65-66: *inḥwy-fy m ḥsbḏ m'* ‘his eyebrows were of real lapis lazuli’ (Gordon 1965, 130; Lichtheim 1973, 212).

lapis lazuli, blue copper carbonate' (see, e.g., *Iliad* 11.24) (Beekes, *EDG*, 793) – and through its further peregrinations, the word reaches English as 'cyan'. Most strikingly, in light of the first passage above, see Luw. *kwannani* 'eyebrow' (Melchert, *DCL*, 123). See also, perhaps, Hitt. *kuṽanna* 'copper, azurite' (Friedrich, *HW*, 122; Goetze 1947), though Melchert denies the connection.

br (I) 'barge, cargo ship' (n.)

4.81 2, 3, 6 *br PN* (3x) 'barge of PN' (see also lines 10-19) (in a list of ships, introduced by line 1 *anyt miḥd* 'ships of the harbor') (M-S, *UET*, 68-69).

4.421 3 *anyt mlk* [...] *w tlt brm* 'ships of the king [...] and three barges' (in a list of ships) (M-S, *UET*, 414-415).

Eg.  'ship, barge' (Hannig, *GHÄD*, 256). Through maritime trade, the word passed into Grk. as *βαρις* 'boat, raft' (Beekes, *EDG*, 1.202) and thence into Lat. as *barca* (L-S, *LD*, 223) (cf. English *bark*, *barque*, *barge*).

bṭn 'snake, serpent'

1.5 I 1-2 (2x) *ktmḥš ltn bṭn brḥ* / *tkly bṭn* 'qltn 'when you struck Litan the evil serpent / annihilated the crooked serpent' (within Mot's message to Ba'al) (*UNP*, 141) (see also line 28) (Rahmouni, *DEUAT*, 142-146).

1.82 6 *bṭnm uḥd b'lm* 'grasp the snakes, O masters' (in an incantation text) (del Olmo Lete, *IAWTU*, 111, though with a different reading).

1.82 35 [... *b*] *ṭnm wtṭb* 'l *bṭnt* '[...] the male-[ser]pents, and you shall sit upon the female-serpents' (in an incantation text) (del Olmo Lete, *IAWTU*, 112).

1.100 74 *wbn bṭn itnny* 'and the sons (i.e. brood) of the serpent as my gift' (addressed to Ḥoran, in the Ḥoran and the Serpents myth) (*UNP*, 223) (Pardee, *RCU*, 172-179) (B-P, *MU*, 187-194) (see also line 76).

1.169 4 *w 'lk l t' l bṭn* 'and the serpent will not come up against you' (in an incantation text) (Pardee, *RCU*, 158-159) (see also line 6).

Ebl. *ba-ša-nu-um* / *batanum* / 'snake' (K-K, "Eblaite," 689). See also Aram. פתן 'snake' (*CAL*) (with initial /p/ instead of /b/), most

likely the source of Heb. פִּתְיוֹן (Deut 32:33, Isa 11:8); and Akk. *bašmu* ‘mythic snake’ (CDA, 40) (with final /m/ instead of /n/).

One of these Sem. forms, akin to the Heb.-Aram. form, passed into Greek as Πύθων (LSJ, 2.1552) (Brown, *IH*, 2.302), the source of English *python*.

gl (I) ‘cup, goblet’ (n.)

1.14 IV 1-2 (2x) *ysq bgl ht yn / bgl hrš nbt* ‘he pours into a goblet of silver, wine / into a goblet of gold, honey’ (ritual act performed by Kirta) (UNP, 18) (see also the command line in 1.14 II 18-19).

Heb. כִּלְיָה ‘cup, basin’ (Zech 4:2-3, Qoh 12:6, etc.); Ph. כִּלְיָ ‘cup, bowl’ (Kr., *PPD*, 140); Akk. *gullu* ‘basin’ (CDA, 96) – note that the gender of Ug. *gl* aligns more closely to the Akk. form than the Heb. form. The term was borrowed as Grk. γαυλός ‘vessel’ (Beekes, *EDG*, 1.262) and Lat. *gaulus* ‘vessel’ (L-S, *LD*, 803).

The Lat. term presumably yielded medieval *galon* ‘bowl’, then a measurement, whence Eng. *gallon* (see *OED*).

Biblio.: Brown, *IH* 1.146-148.

dprn ‘juniper’

1.72 28 *k yg‘r [ššw ...] dprn [...]* ‘if [a horse] roars [...] juniper [...]’ (in the hippiatric texts) (C-S, *UHT*, 35-36) (Cohen, *COS* 1.361-362) (B-P, *MU*, 223-225) – the passage is broken, so the full context cannot be determined, but the word *dprn* is clear.

4.158 20 *b tql dprn ahd* ‘for a shekel, one juniper’ (in a list of commodities, mainly various woods) (M-S, *UET*, 118-120).

4.175 9 *ddm gt dprnm* ‘two *dd*-measures (to) the farmstead of the junipers’ (in an administrative text listing various *dd*-measures) (M-S, *UET*, 381-382).

Aram. דַּפְרְנָא ‘juniper’ (CAL); Akk. *daprānu* (CDA, 56); Eg.  (Wenamun 2.14, 24, 28).

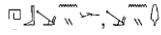
Biblio.: Besnier, et al. 2012, 2015; Kilani 2016.

Does the Sem. word reach Lat. in the form *iuniperus* (via metathesis) (L-S, *LD*, 1017)? The term lacks a good IE etymology, and the notion of *iunio* ‘young’ + *parere* ‘bear fruit’ = ‘evergreen’ strikes one as *Volksetymologie*.

hbn ‘ebony’ (n.)

4.402 6 *šrm hbn* ‘twenty ebony (logs)’ (in an administrative text listing various items) (M-S, *UET*, 272-273).

4.808 5 *kkh hbnm* ‘a talent of ebony’ (in an economic text recording the sale of ebony and other items in exchange for oil) (M-S, *UET*, 537-538) (see also line 1).

Eg.  ‘ebony’ (Hannig, *GHÄD*, 491), borrowed into Ug., Heb., etc.: Heb. הָבֶנִּים ‘ebony’ (Ezek 27:15 [*hapax*]). Through maritime trade (note the biblical passage with reference to Phoenician traders), the word reaches Grk. as ἔβενος (Beekes, *EDG*, 368), whence Lat. *ebenus* and ultimately Eng. *ebony*.

hṛb ‘sword, dagger, knife’ (n.)

1.15 IV 25 *hṛb bbšr tštn* ‘the knife to the meat she sets’ (action by Ḫuray during the feast, in the Kirta epic) (*UNP*, 28) (see also 1.15 V 8).

1.19 IV 45 *hṛb tšt b tʿr[th]* ‘a sword she places in [its] scabbard[d]’ (action by Pughat in the Aqhat epic) (*UNP*, 77).

1.2 I 32 *hṛb lšt [lš]nhm* ‘their [ton]gue is a sharp sword’ (with reference to Yam’s messengers, in the Baʿal myth) (*UNP*, 100).

1.2 IV 4 *tm hṛbm its* ‘there with the sword I shall destroy’ (spoken by either Yam or Baʿal in the lead-up to their battle, in the Baʿal myth) (*UNP*, 102).

1.3 I 7 *bḥrb mlḥt qš mri* ‘with a salted knife, a cut of fatling’ (action at Baʿal’s feast) (*UNP*, 106) (see also 1.4 VI 57, 1.5 IV 14, 1.17 VI 4).

1.6 II 31 *bḥrb tbqʿnn / bḥtr tdry nn* ‘with a sword she splits him / with a sieve she winnows him’ (action by ʿAnat towards Mot, in the Baʿal myth) (*UNP*, 156).

1.6 V 13 *lk pht dry bḥrb* ‘because of you, I saw winnowing by the sword’ (spoken by Mot to Baʿal, recounting the above action) (*UNP*, 161).

1.96 4 *tspi širh l bl hṛb* ‘she eats his flesh without a knife’ (action by ʿAnat in a mythological text) (*UNP*, 226) (Pardee, *RCU*, 161-162). Heb. חֶרֶב ‘sword, dagger’ (Gen 3:24, Judg 3:16, etc.); Aram. חרב ‘sword’ (*CAL*). From the Sem. world, the word was borrowed as Grk. ἄρπη ‘sickle’ (Grimme 1925, 17; Beekes, *EDG*, 138-139; Brown, *IH*, 1.78-82; Koller 2012, 162-177, esp. p. 165, n. 12).

Note the passages in 1.6 above, with the grain motif, suggesting that Ug. *ḥrb* may mean ‘sickle’ or perhaps ‘ploughshare’, in addition to ‘sword’ (Healey 1983, 49). Note that in MH *ḥrb* means ‘ploughshare’ (M. Kelim 21:2) (Koller 2012, 93-94, n. 80), which of course sheds important light on Isa 2:4, Mic 4:3. Finally, see also Eg. *ḥrb* ‘sword’, borrowed from Sem. (Hoch, *SWET*, 233-235, no. 324).

ḥbrt ‘stew pot’ (n.)

1.4 II 9 *štt ḥptr lišt / ḥbrt lẓr phmm* ‘she places a pot on the fire / a stew-pot atop the coals’ (action by Athirat in the Ba‘al myth) (*UNP*, 122).

Hurr. *ḥubrušhi* ‘pot, vessel’ (Laroche, *GLH*, 109; Richter, *BGH*, 167-168), whence borrowed as Hitt. *ḥuprušhi* ‘terrine’ (Friedrich, *HW*, 75-76), Luw. *ḥūprušhit-* ‘incense burner’ (?) (Melchert, *DCL*, 78); Akk. *ḥuprušhu* ‘metal vessel’ (*CDA*, 121), and Ug. *ḥbrt*.

Through trade, the word reached Grk. as *ὄβρυζα* ‘assaying of gold’ (as the word originally referred to the pot in which the gold was tested) (Beekes, *EDG*, 1043-1044), and thence Lat. *obrussa* with the same meaning (L-S, *LD*, 1240). Through one of these routes, the word emerged as Arab. *ibriz* ‘pure gold’ (Lane, *AEL*, 187).

ḥndrt ‘grain’ (n.)

1.85 7 *w k ḥr ššw ḥndrt w tqd mr ydk aḥdh w ysq b aph* ‘and if the horse has diarrhea, grain and bitter almond shall be crushed together and shall be poured into his nose’ (in the hippiatric texts) (C-S, *UHT*, 22-23) (Cohen, *COS* 1.361-362) (B-P, *MU*, 223-225).

N.B.: *CAT* and M-S, *UET*, 484-485, both read the word *ḥndrt* in 4.34 5-6 (once in each line), but in light of the collation and study by Pardee 2001: 239, 242-244, 247, it appears that the term does not occur there.

No clear etymology, except to note that the word reached the Aegean as Grk. *χόνδρος* ‘grain’ (Beekes, *EDG*, 1643) (see already Gordon, *UT*, 403, §976) (see further Renfroe, *AULS*, 123) – hence we should consider the term a *Wanderwort* which traveled with the domestication of cereal crops.

And then through an entire series of semantic developments and transmogrifications (starting already in Grk.), the word actually enters English as the latter half of the term ‘hypochondriac’, lit. ‘under the cartilage’.⁸

ḥrṣ ‘gold’ (n.)

1.14 IV 2 *yṣq bgl ḥtt yn / bgl ḥrṣ nbt* ‘he pours into a goblet of silver, wine / into a goblet of gold, honey’ (ritual act performed by Kirta) (*UNP*, 18) (see also the command line in 1.14 II 19).

1.4 I 26-27 (2x) *yṣq kṣp yšlh ḥrṣ / yṣq kṣp lalpm / ḥrṣ yṣqm lrbbt* ‘he casts silver, he melts gold / he casts silver by the thousands / gold he casts by the myriads’ (Kothar-wa-Ḥasis creating objects in the Ba‘al myth) (*UNP*, 121) (see also lines 32, 37).

1.24 20-21 *watn mhrh labh / alp kṣp wrbt ḥrṣ* ‘and I will give (as) her bride-price to her father / a thousand (shekels) of silver and a myriad (shekels) of gold’ (spoken by Yariḥ in the Bethrothal of Yariḥ and Nikkal myth) (*UNP*, 216).

1.43 5 *ḥrṣ tltt mzn drk* ‘three (shekels of) gold (on) the scales of a trader’ (in a ritual text) (Pardee, *RCU*, 69-72; see also p. 108, n. 93) (see also lines 10, 13).

2.72 28 *w ybl hw mit ḥrṣ w mrdt mlk amr* ‘and he has brought one hundred (shekels of) gold and a *mrdt*-garment (to) the king of Amurru’ (in a letter to the queen mother) (Pardee, *COS* 3.90-92) (B-P, *MU*, 242-243).

3.1 27, 29 *ks ḥrṣ* ‘a cup of gold’ (as a tribute item in the suzerainty treaty between the king of Ḥatti and the king of Ugarit) (B-P, *MU*, 254-256) (see also line 20).

4.265 6 *mšq mlkt mitm ttm kbd kṣp kṣp / tmnym ḥrṣ* ‘a chalice of the queen, two-hundred sixty total (shekels of) silver, silver / eighty (shekels of) gold’ (text recording the composition of the opulent royal chalice) (M-S, *UET*, 211-212).

The above represents but a sampling of passages, as the noun *ḥrṣ* ‘gold’ occurs throughout the Ug. corpus; for full treatment, see *DULAT*, 401-402; *C UW*, 1299-1302.

Heb. חָרֶץ (Ps 68:14, Zech 9:3 [re Tyre], 4x in Proverbs [as both an archaic and IH feature]); Ph. חרץ (Kr., *PPD*, 197); Akk. *ḥurāṣu*

⁸ I owe this point to my colleague Azzan Yadin-Israel (Rutgers University).

(CDA, 121) – all meaning ‘gold’. From Sem. the word reached the Aegean, as Myc. *ku-ro-so* (Killen, NDMG, 983), Grk. χρυσός (Beekes, EDG, 1652), which in turn forms the first component in Eng. *chrysanthemum* ‘gold flower’.

yn ‘wine’ (n.)

1.14 IV 1 *yšq bgl ḥtṭ yn / bgl ḥrṣ nbt* ‘he pours into a goblet of silver, wine / into a goblet of gold, honey’ (ritual act performed by Kirta) (UNP, 18) (see also the command line in 1.14 II 18).

1.17 II 6 *m’msk kšb’t yn* ‘one who supports you when you are sated (with) wine’ (one of the filial duties, in the Aqhat epic) (UNP, 55) (see also 1.17 I 31, II 20).

1.4 VI 53 *špq ilm rhbt yn* ‘he provides the gods with broad-vats of wine’ (banquet scene in the Ba‘al myth) (UNP, 135).

1.22 I 17 *hn ym yšq yn* ‘behold, (all) day wine is poured’ (banquet scene in the Repha‘im texts) (UNP, 204) (see also lines 18-19).

1.23 6 *lḥm blḥm ay / wšty bḥmr yn ay* ‘eat any food / and drink any vino wine’ (in the call to dine at the start of the Birth of the Gracious Gods myth) (UNP, 208).⁹

1.87 1 [*by*] *rh riš yn bym ḥdt* ‘[on the mo]nth of the start (lit. ‘head’) of wine, on the day of the new-moon’ (heading to a ritual text) (Pardee, RCU, 56–65) (restored at 1.41 1) (see also 4.182 32, 4.387 21).

2.87 29 *hyn dznt ly lytn* ‘the wine of the provisions to me he did not give’ (in a letter) (Pardee, COS 3.113) (B-P, MU, 250-252).

4.149 10 *šb’ yn lmrynm byṭb mlk* ‘seven (measures of) wine, for the *maryanu*-charioteers, in the dwelling of the king’ (in a list of wine distributions) (M-S, UET, 111-112).

Naturally the word *yn* ‘wine’ is ubiquitous in Ugaritic, especially the economic texts, as a widely traded commodity; the above passages represent but a sampling, for complete coverage, see DULAT, 954-956; CUW, 1438-95.

⁹ My use of ‘vino wine’ attempts to capture the two-word phrase *ḥmr yn*, with the former as the rarer word for ‘wine’ (used here and only one other time in the Ugaritic corpus [1.3 I 16, for which see below at *kd*] and with the latter as the more common word.

Regional *Kulturwort*, as seen in: Heb. יַיִן ‘wine’ (Gen 9:21, etc.); Ge‘ez *wayn* ‘wine, vine’ (Leslau, *CDG*, 623); Sab. *wyn* ‘vineyard’ (Beeston, *SD*, 166); Hitt. *wiyan-* ‘wine’ (Kloekhorst, *EDHIL*, 1012); Luw. *winiya-* ‘pertaining to a grapevine’ (Melchert, *DCL*, 291); Min. *ya-ne* ‘wine’ (Gordon, *EML*, 28-30, 38); Myc. *wo-no* ‘wine’ (Killen, *NMG*, 1052); Grk. οἶνος ‘wine’ (Beekes, *EDG*, 2.1058-59); Lat. *vinum* ‘wine’ (de Vaan, *EDL*, 680).

Biblio.: Brown, *IH*, 1.137-140.

kd ‘jar, jug, pitcher’ (n.)

1.3 I 16 *alp kd yqh bhmr* ‘a thousand jugs he draws (lit. ‘takes’) from the vino’ (action in Ba‘al’s victory feast scene) (*UNP*, 106).

1.41 23 *arb* [‘*šrh*] *kdm yn* ‘four[teen] jugs of wine’ (offering in a ritual text) (Pardee, *RCU*, 56-65) (see also 1.91 27, 1.112 12).

2.89 16–19 (4x) *kd šmn mr / kd šmn nr / kd ḥmṣ / kd ztmm* ‘a jug of myrrh oil / a jug of lamp oil / a jug of vinegar / a jug of olives’ (letter from the governor to the queen, regarding a shipment of goods) (Pardee, *COS* 3.107).

3.28 5 (*olim* 4.778) *kd šmn ṭṭ ḥsr* ‘a *kd*-measure of oil, minus a *ṭṭ*-measure’ (in a record of debts owed by various individuals) (M-S, *UET*, 594-595) (verbatim at 3.29 7 [*olim* 4.782]).

3.28 7 (*olim* 4.778) *kd šmn mlthm ḥsr* ‘a *kd*-measure of oil, minus two *mlth*-measures’ (in a record of debts owed by various individuals) (M-S, *UET*, 594-595) (verbatim at 3.29 11 [*olim* 4.782]).

4.14 2, 8 (2x) *kd nbt kd šmn mr* ‘a jug of honey, a jug of myrrh oil’ (in a list of comestibles) (M-S, *UET*, 490-491) (see also line 15).

4.284 6-8 (3x) *kd šmn l nr ilm / kdm dgm / ṭṭ kdm ztm* ‘a jug of oil for the lamp of the gods / two-jugs of draff / six jugs of olives’ (in a list of commodities) (M-S, *UET*, 149-150).

As one can imagine, the word *kd* is ubiquitous in the economic texts; see *DULAT*, 424-425, *CUW* 1614–18, for a complete list of occurrences.

Syl. *ka-du-ma* (*UVST*, 136).

Heb. כַּד ‘jug, pitcher’ (Gen 24:14-18 [5x]), etc.); Aram. כַּד ‘jug, pitcher’ (*CAL*) – and then as borrowed term per Grk. χάρδος ‘jug, pitcher’ (Beekes, *EDG*, 1.614) and Lat. *cadus* ‘jug, pitcher’ (L-S, *LD*, 260), the latter two especially for wine.

The Heb. term is a feature of IH, used in Genesis 24 (9x) for style-switching effect (Rendsburg 2002, 30-31), and then elsewhere only in northern texts: Judges 7:16, 19, 20 (3x), 1 Kings 17:12, 14, 16, 18:34 (4x), Qoh 12:6 (Rendsburg 2003, 26).

Biblio.: Brown, *IH* 1.143-145.

ktn ‘tunic’ (n.)

1.43 4 *trmt lbs wktn* ‘a *teruma*-offering: a garment and a tunic’ (items for a *teruma*-offering, within a ritual text) (Pardee, *RCU*, 69-72).

3.1 21 *arb ktn kt[n r]b* ‘four tunics (and one) [lar]ge tunic[c]’ (as tribute items in the suzerainty treaty between the king of Ḫatti and the king of Ugarit) (B-P, *MU*, 254-256) (see also lines 27, 29, 31).

4.132 2, 4, 6 *w tlt ktn* ... *ktn d šr* ... *w tt ktnm* ‘and three tunics ... and a tunic of Tyre ... and two tunics’ (items in a list of various textiles) (M-S, *UET*, 98-99).

4.203 7 *tltm hms kbd ktn* ‘thirty-five, total, tunics’ (in a list of various high-end commodities) (M-S, *UET*, 373)

4.771 2 *šrm ksp ktn* ‘twenty (shekels of) silver (worth of) tunics’ (in a record of goods, with prices indicated) (M-S, *UET*, 590).

4.779 7 *arb m d ktn* ‘forty (shekels of silver worth) of tunic(s)’ (in an economic text) (M-S, *UET*, 595).

For additional occurrences in the admin texts, see 4.206 1, 4.284 1, 4.402 4, 4.738 3, 4.808 8.

Heb. כְּתָן (Gen 37:3, Exod 28:4, etc.); Ph. כְּתָן (Kr., *PPD*, 246); Aram. כְּתָן (*CAL*); Myc. *ki-to* (Killen, *NDMG*, 976); Grk. χιτών/χιθών (Beekes, *CDG*, 2.1635) – all meaning ‘tunic’. With metathesis, see also Lat. *tunica* (L-S, *LD*, 1916).

Also related, see Sum. GADA ‘linen’ (Cohen, *ASD*, 410-411); Akk. *kitû* ‘flax, linen’ (*CDA*, 163).

Biblio.: Brown, *IH*, 1.204-209.

Abbreviations

Akk.	Akkadian
Arab.	Arabic
Aram.	Aramaic
Ebl.	Eblaite

Eg.	Egyptian
Eng.	English
Ger.	German
Grk.	Greek
GN	Geographical Name (toponym)
Heb.	Hebrew
Hitt.	Hittite
Hurr.	Hurrian
IE	Indo-European
IH	Israelian Hebrew
Lat.	Latin
Luw.	Luwian
Min.	Minoan
Myc.	Mycenean
NWS	Northwest Semitic
Ph.	Phoenician
PN	Personal Name
Sab.	Sabaic
Sem.	Semitic
Skt.	Sanskrit
Sum.	Sumerian
Syl.	Syllabic (Ugaritic words in syllabic script)
Ug.	Ugaritic

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