Abstract: Ugaritic words for the clan and the family home, members of the family, infants and children, marriage and childbirth, domestics and inheritance are listed, together with their cognates in other Semitic languages and their equivalents in Afro-Asiatic, Indo-European and other language groups. This information helps to determine which of these terms connected with the family are inherited and which are borrowed. A table sets out the results and conclusions are given.

Keywords: Afro-Asiatic, comparative Semitics, etymology, family, Indo-European, kinship terms, loanwords, society, Ugarit, Ugaritic.

Introduction

The survey presented here belongs to a series of studies on semantic fields in Ugaritic,\(^1\) complementing research by other scholars who use the list compiled by M. Swadesh.\(^2\) It focuses on terms connected with the family and the overlap with the Swadesh list only affects the words for “woman” and “man”.

1. Previous studies

There has been no full-scale presentation of Ugaritic terms connected with the family, here taken in its widest sense. The book on marriage and family life by A. van Selms (1954) is restricted to data from the literary and mythological texts in alphabetic Ugaritic, with a focus on legal aspects. Nonetheless, it was a welcome pioneering attempt. It was followed by A. F. Rainey’s study (1965)

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\(^2\) For example, Kogan 2005, 2010.
which discussed the family unit, inheritance, adoption, marriage, fratriarchy and other relationships. M. C. Korpel (1990) listed various Ugaritic terms, particularly in relation to biblical Hebrew and J.-P. Vita dealt with the family and the collective in his study of the society of Ugarit (1999), especially §3 “The Family and the Collective”. Some aspects of family life are also considered in my outline of daily life in Ugarit (2001) and there have been several shorter discussions.\(^3\) In his book on patrimonialism, J. D. Schloen (2001) considers the family in his discussion of households,\(^4\) but only occasionally considers etymology.

2. The family

Here the focus is on etymology and the interconnections of these terms in other languages and language families. The words are grouped by topic, with the terms in alphabetic sequence within each section, complete with equivalents in a range of languages. There are 85 or so entries. All the terms discussed (with cognates and corresponding terms in other languages) are given in a table. One would expect terms relating to the family to be Semitic, so it remains to demonstrate here whether this is the case. Unless significant, only samples of the Semitic equivalents will be provided.\(^5\) For comparative purposes, there is reference to Egyptian, Greek and Hittite as representative of the Afro-Asiatic and Indo-European language groups as well as to Hurrian and other languages.\(^6\)

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\(^3\) See Fensham 1962 and Muntingh 1967. Also De Moor / Spronk 1987, 187-188 (section 51: love, marriage, childbirth; section 52: social relations, family) and Korpel 1990, 225-264.

\(^4\) Esp. section V: “Houses and Households in Late Bronze Age Ugarit” (Schloen 2001, 317-357).

\(^5\) Dictionaries such as AHw, CSL, DUL and HALOT can be consulted for additional cognates in Semitic, although they do not always supply meanings and/or page references to other dictionaries. Conclusions are only proposed when the evidence is clear-cut..

\(^6\) Note the following additional language abbreviations: AA: Afro-Asiatic; CS: Common Semitic; ES: East Semitic; IE: Indo-European; (N)WS: (North-)West Semitic; OSA: Old South Arabic.
2.1. The clan and the family

\textit{inšt}, “relatives” (DUL, 84).

- CS: Akk. \textit{nīṣītū, nīṣītū, nīṣuttu}, “relative(s) (by consanguinity of marriage)” (CDA, 256a)\(^8\) and Aram. \textit{š}, “mankind, men” (DNWSI, 120 mng. 2). The word is Semitic.

\textit{umt}, “clan, family” (DUL, 75).

- CS: Heb. \textit{ʾummāh}, “tribe, small group of people” (HALOT, 62a); Aram./Syr. \textit{ʾwmh, ʾwmt'}, “people, nation” (LS, 17; DJPA, 39b); Akk. \textit{ummatu}, “main contingent, unit etc.” (CAD U/W, 116-118); Arab. \textit{ʾummat}, “a collective body (of men or other living beings)” (AEL, 90).

- AA: *\textit{ʾum}-, “people”, e.g. Rift *\textit{ʾim}-, “people, crowd” (HSED §131).

\textit{ʿm}, “ancestry, kin” (DUL, 163).

- CS: Heb. \textit{ʿám}, “(paternal) relationship, clan” (HALOT, 837-839); Arab. \textit{ʾmm}, “a company men, of a tribe; a numerous company” (AEL, 2149a).

- AA: *\textit{ʾám}-, “relative, friend”, e.g. Dahalo \textit{ʾame}, “uncle” (HSED §1065).


\textit{dr}, “generation, (family) circle” (DUL, 279-280).

- CS: Ph. \textit{dr}, “group of individuals belonging together, family” (DNWSI, 258-259); “generation; family” (CSL, 74-75); Heb. \textit{dôr}, “descent, generation” (HALOT, 217b-218a). The closest in meaning is Phoenician.

- AA: *\textit{dar}-, “dwelling place” (HSED §658) may be remotely related.

\[\text{References:}\]

\(^7\) KTU 1.6 vi 41; 4.38:5; 4.47:5; 4.99:3; 4.416:9; 4.610:48.

\(^8\) For other cognates see under Akk. \textit{nīṣā, “Menschen, Leute” in AHw, 798a.}

\(^9\) KTU 1.6 iv 19; 1.14 i 6; 1.19 iv 35, 40; 1.63:10 (in broken context); 1.131:12. In PRU 3, 79ff.:22, \textit{um-ma-ti} is used with reference to fields and may mean “clan”; cf. Huehnergard UVST, 107.

\(^10\) See Malamat 1979, 532-533.


\(^13\) KTU 1.10 i 5; 1.10 iii 6; 1.15 iii 19; 1.19 iii 48; 1.19 iii 56; 1.19 iv 6; 1.39:7; 1.40:25; 33, 42; 1.41:16; 1.65:2; 1.162:26.

\(^14\) More remotely, see also Akk. \textit{dûru}, “(city) wall” (CDA, 62b).

\(^15\) Although it may be loan from Arabic.
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md’, “family” (DUL, 525), in KTU 4.387:12 and 4.609:4.\(^{16}\)
- CS: Heb. modā’, mōdā’, “relative” (HALOT, 550); Syr. mwd’h, “acquaintance” (LS, 297) and bny mwd’t, “familiar” (LS, 90); Akk. mūdū, “acquaintance” (CDA, 214b).\(^{17}\) The word is Semitic (√WD’).\(^{18}\)

pḥr, “family” (DUL, 669-670), occurs only in mythological texts.\(^{19}\)
- CS: The only cognate is Akk. puḫru(m), “assembly, gathering (of clan, family, people, land)” (CDA, 277; cf. AHw, 876b). The root in Akkadian is pahāru, “to gather” (CDA, 261a), so it is a loanword in Ugaritic.\(^{20}\) However, cf. OSA pḥr, “to gather together, muster” (DOSA, 402).
- AA: Although not connected with Eg. pḥr, “to surround enclose etc.”,\(^{21}\) see perhaps Cushitic fagār-a, “assembly, company” and Chadic f’āgārù, “fait d’entrer dans une case en grand nombre”\(^{22}\).

qbṣ, “clan” (DUL, 693).\(^{23}\)
- CS: Heb. qibbûṣ, “collection” (HALOT, 1061),\(^{24}\) borrowed in Aram. as qywṣ, “collection (of arrows)” (DJPA, 489a). The verb is √QBṢ, as in Heb. qābaṣ, “to collect, assemble” (HALOT, 1062-1063) and perhaps Eth. qabṣa, “to draw together” (Dillmann 1865, 483b). It is a (West) Semitic word.

ṣbrt, “clan, community” (DUL, 778), in KTU 1.3 v 37 and 1.4 iv 49.
- CS: The meaning is based on Heb. šibburîm, “heaps” (HALOT, 999b). The root is ŠBR, “to pour into a heap” as in Syr./Aram. šbr, “to heap up”\(^{25}\), cf. Arab. ṣbrat-, “a quantity collected together” (AEL, 1645). An alternative meaning is

\(^{16}\) Unless it is a PN; cf. Grøndahl PTU, 143.
\(^{17}\) For √YD’ see HSED §2573.
\(^{18}\) A connection with Gk ἴδειν, “to behold, recognize” < IE *uied-, “to see, know” (EDG 1, 577) cannot be completely excluded.
\(^{19}\) KTU 1.2 i 14, 15, 20, 31; 1.4 iii 14; 1.15 iii 15; 1.23:57; 1.39:7; 1.47:29; 1.118:28; 1.148:9; 1.162:17.
\(^{20}\) It was also borrowed by Aramaic etc. As Kaufman (1974, 83) notes: “The Akkadian is very probably the origin of Syr. pwḥr’, Mand. pwḥr’, pwr’, ‘banquet’ (in Mandaic also ʻassembly (?)’). … The Aramaic distribution is also indicative of a loan”.
\(^{21}\) EDE II, 503-505, with discussion. Heb. bḥr, “to ally oneself” (HALOT, 120a) may be remotely connected.
\(^{22}\) As quoted in EDE II, 504, section 4, NB1.
\(^{23}\) KTU 1.15 iii 4, 15; 1.79:7 (bt qbṣ, “house of the clan”); 1.161:3, 10. Cf. also qbst, “assembly” (KTU 1.163:17). Note the spelling qbẓ, “assembly” (KTU 1.133:13), on which see Tropper UG, 93.
\(^{24}\) The precise meaning is uncertain.
\(^{25}\) See DJPA, 475b; Jastrow 1903, 1260, DNWSI, 958.
“domestics, (household) staff”, based on Akk. šubru, “(domestic) servants, labourers” (CDA, 339). The word seems to be Semitic.

špḥ, “family, clan, descendants” (DUL, 835) also as tḥ in KTU 1.48:2, 13 (DUL, 925). It occurs in the polyglot vocabulary as šap-hu in a broken context (UVST, 183).
- NWS: Ph. and Pun. špḥ, “clan family” (DNWSI, 1181; CSL, 329) and Heb. mīṣpāḥāh, “extended family, clan” (HALOT, 651a). A West Semitic word of obscure origin.

2.2. The family home

bt, “home, house, family unit” (DUL, 245-250).
- CS: Heb. bayit, “house, dwelling etc.” (HALOT, 124-129); Ph./Pun. bt, Neo-Pun. byt, “house, dwelling place etc.” (CSL, 58-60); Akk. bītu(m), bētu(m), “house” (CDA, 46b-47a); OSA byt, “house (family, community)” (DOSA, 41).
- AA: *bayit-, “house”, as in Chadic (Sura) bit, “hut, shelter” (HSED §253). The root is *bay-, “(to) build” (HSED §252).

ḥẓr, “mansion” (DUL, 382).
- CS: Heb ḥāṣēr, “settlement; court, enclosure” (HALOT, 345); Akk. ḥašāru(m), ḥašīrum, ḥiṣārum, “sheepfold” (CDA, 110a).
- AA: *ḥaẓar-, “fence, enclosure”, as in Chadic *ḥažar-, “fence” (HSED §1214).

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26 See Watson 2007c, 48.
27 KTU 1.6 i 30; 1.14 i 24; 1.14 iii 40, 48; 1.14 vi 33; 1.16 i 10, 21, 23, 30; 1.16 ii 43, 49; 1.73:16; 1.103+:13, 29; 2.47:13, 16.
28 Kogan 2010, 42 No. 62, esp. n. 129. Cf. Tropper UG, 109, 139.
29 KTU 1.1 iv 6; 1.2 iii 19; 1.3 ii 29, 31; 1.3 v 3; 1.4 iv 40; 1.4 vii 14; 1.14 iii 28, 38; 1.14 iv 21; 1.16 i 2; 1.16 vi 3; 1.19 i 32; 1.23:36;1.82:12; 1.100:70; 1.114:17; 3.2:14; 3.9:4; 4.102; 4.727; 4.750:13; 5.11:5; 9.432:30; 9.434:17, 21 etc. See Tropper UG, 200 §33.323.4e.
30 Borrowed in Egyptian; cf. Hoch 1994, §113 and 144.
31 KTU 1.4 iii 29; 1.4 iv 42, 51; 1.4 v 28; 1.13:21; 1.14 iii 29; 1.14 iv 42; 1.15 ii 23; 1.19 iv 10; 1.100:68; 1.114:18.
32 Tropper UG, 93: “Wohnstatt” (with additional cognates).
mškt, “residence” (DUL, 591).33
- CS: Heb. mškān, “abode” (HALOT, 646-647); Aram./Syr. mškn, “tent, dwelling place” (LS, 776; DJPA, 334b); Akk. maškanu, “place, site, settlement, etc.” (CDA, 202).34 The root is ŠKN, “to dwell”, as in Ph. škn, “dwelling” (CSL, 319).
- AA: *sikun-, “(to) dwell, sit”, e.g. Chadic *sikun-, “sit, rest”, etc. (HSED §2240).

mtb, “mansion, residence” (DUL, 604).35
- CS: Heb. mōšāb, “habitation” (HALOT, 561-562); Aram. mwšbn’, “residence” (Jastrow 1903, 752a); Akk. mūšabu, “dwelling, domicile, abode” (CDA, 220b). Once again, this is a Semitic term; see on Ug. tbt below.

mžll, “shelter, roof” (DUL, 608-609).36
- CS: Aram. mṭll, “roof” (DNWSI, 618) is the closest cognate. See also Akk. masallu, “sleeping place, shelter” (CDA, 200a); Arab. maẓillu, “a place of (continual) shade” (AEL, 1917); Aram./Syr. mṭlh, mṭlt, mṭllt, “shelter, booth” (LS, 275).37 The root is ZLL/TLL, a denominative from žl, “shadow”.38
- AA: *ḥal/*ḥil-, “shadow” (cf. HSED §503).

tbt, “family seat, mansion” (DUL, 898-899).39

inš, “people” (DUL, 84).40
- CS: Arab. ’anisa, “a chosen, select, particular, or special, friend or companion” (AEL, 113-114). See on Ug. inšt, above.

33 KTU 1.15 iii 19; 1.17 v 32-33. The meaning of RS Akkadian maš-ka-ni in PRU 6, 47:5, in connection with fields, is uncertain; cf. UVST, 181.
34 Borrowed as Eg. mškt (maš-ša-ka-ta), “dwelling-place” (see Hoch 1994, §210; EDE III, 637)
35 KTU 1.3 iv 49, 50; 1.3 v 39-43; 1.4 i 12-14, 16, 18; 1.4 iv 52-55, 57; 1.13:11; 1.15 iv 22; 1.15 v 6. For mu-ša-bu in the polyglot vocabulary see UVST, 135.
37 Also DJPA, 302b; DJBA, 660b.
38 For discussion see HALOT, 1027b-1028a and 1024a-1025b (< šēl, “shadow, protection”).
39 KTU 1.1 iii 9; 1.3 vi 15; 1.5 ii 16; 1.6 vi 28; 1.14 i 23 etc.
2.3. Members of the family

\(ab\), “father, ancestor” (DUL, 2-3).\(^{41}\)
- CS: Heb. \(\text{‘}ab\), “father” (HALOT, 1-2); Ph. \(\text{‘}b\), “father” (DNWSI, 1-3; CSL, 1-2); Aram./Syr. \(\text{‘}b\), “father” (LS, 1; DJPA, 31; DJBA, 72); Akk. \text{\(abu\)}(m), “(natural) father, ancestor, forefather etc.” (CDA, 3a); Arab. \(\text{‘}ab\), “father” (AEL, 10-11), etc.\(^{42}\)
- AA: *\(\text{‘}ab\), “father”, e.g. Chadic *\(\text{‘}ab\), “father” (HSED §2) and Eg. 3\(\text{b.t}\), “Familie” (Wb. 1, 7.8).\(^{43}\)

\(ad\), “father” (DUL, 15) only in mythological texts.\(^{44}\)
- IE: Hitt. \text{\(atta\)}, “father”, which is onomatopoeic in origin (EDHIL, 225-226); Gk \(\text{\(\acute{a}tta\)}\), “father” (EDG 1, 165).
- Other: Sum. adda, ad, “father”; Hurr. \text{\(atta\)}, “father” (GLH, 63);\(^{45}\) cf. Eg. \(\text{\textit{it}}\), “father, forefathers, ancestors” (DLE I, 50). This does not appear to be a Semitic word.

\(adn\), “noble father” (DUL, 18-19), in KTU 1.24:33:

\begin{align*}
\text{\(adnh\) yšt. lb. mznm.} & \quad \text{her father sets the core of the balance,} \\
\text{\(umh\) kp mznm} & \quad \text{her mother, the pans of the balance.}\(^{46}\)
\end{align*}

- CS: Heb. \(\text{‘}d\text{̄}n\), “lord, master” (HALOT, 12-13); Ph. \(\text{\(\text{‘}dn\)}\), “lord”, Aram. \(\text{\(\text{‘}dn\)}\), “lord, husband”, (DNWSI, 15-17); Aram. \(\text{\(\text{‘}dwn\)}\), “master” (DJPA, 35b) etc.\(^{47}\)
- AA: Chadic *\(\text{‘}d\text{̄}n\), “elder (father, uncle)”.\(^{48}\) See on Ug. \(ad\) above.

\(^{41}\) KTU 1.1 iii 24, 26; 1.2 i 10, 16, 33, 36; 1.2 iii 19, 21; 1.3 iv 40; 1.3 v 8, 10, 35; 1.4 iv 21, 24; 1.6 i 36; 1.14 i 37, 41, 43; 1.14 ii 6; 1.14 iii 32, 47; 1.14 iv 6; 1.14 vi 13, 32; 1.16 i 3, 6, 12, 17, 19; 1.16 ii 40, 42, 45; 1.16 vi 27-28; 40; 1.17 i 23; 1.17 vi 49; 1.18 i 5, 26; 1.19 i 32; 1.19 ii 10; 1.19 iii 15; 1.19 iv 29; 1.24:9; 19-20, 27; 1.40:33, 41; 1.82:9; 1.92:15, 24; 1.114:14; 1.117:3; 1.123:1; 2.16:11; 4.147:13; 4.258:14; 7.45:3, 4.
\(^{42}\) See Del Olmo Lete 2004, 44.
\(^{44}\) KTU 1.23:32, 43; 1.172:23.
\(^{45}\) I.e. Hurr. *\(\text{\(\acute{a}ta\)}^{2}\)-\(i\) “father” (Fournet 2013, 253).
\(^{46}\) For text and translation see Pardee 2010, 26 and 34.
\(^{47}\) Del Olmo Lete 2004, 45.
\(^{48}\) Stolbova 2002, 288 §3. See Kogan 2010, 11-12 No. 5.
adrt, “noblewoman” (DUL, 22), only in KTU 4.102:4:49

\[ \text{[adrt]t. adrt. b. bt. artîb} \quad \text{a high-ranking [wo]man}^{50} \text{ in TN} \]

– CS: Heb. ‘\text{addîr}, “mighty, magnificent” (HALOT, 13b-14a); Ph. “great, mighty, grand, illustrious, splendid” (DNWSI, 18-19; cf. CSL, 6-7); Aram. ‘\text{dyr}, “mighty” (DJPA, 35b).\(^{51}\)
– AA: *’\text{ader-}, “master, lord”, e.g. Agaw *’\text{adir-}, “master, lord” (HSED §19).

\text{adt, “lady” (DUL, 23).}^{52}

– CS: Ph. ‘\text{dt}, “lady” (CSL, 8); Palm. ‘\text{dt}, “lady, spouse” (DNWSI, 16-17). See above on Ug. adn.
– AA: Eg. \text{jd.t}, “womb, vulva”.\(^{53}\)

agrt, “mistress” (DUL 27-28)\(^{54}\) only in KTU 1.19 iv 51:

\text{agrt\text{tn bat d\_d\text{dk}} \quad \text{our employer has come to your tent} \]

– CS: Akk. \text{agirtu}, “(female) hirer, mistress” (CDA, 6b); cf. Heb. ‘\text{agâr}, “to hire” (HALOT, 11) and Aram. ‘\text{gr}, “employer” (DJBA, 81a). The verb is \sqrt{\text{GR}}, “to hire” (see also DNWSI, 10-12).

\text{ah\text{, “brother” (DUL, 34-36).}^{55}\]

– CS: Heb. ‘\text{âh}, “brother” (HALOT, 29); Ph./Pun. ‘\text{h}, “brother” (DNWSI, 28-32; CSL, 10); Aram./Syr. ‘\text{h}, “brother, kinsman” (LS, 10; DJBA, 102b; DJPA, 45a); Arab. ‘\text{âh}, “brother” (AEL, 33); OSA ‘\text{h}, “brother; ally” (DOSA, 12-13); Akk. \text{ahu(m)}, “brother” (CDA, 8).
– AA: *’\text{ah-}, “brother”, e.g. Chadic *\text{ah(y)a-}, “uncle, brother” (HSED §23).\(^{56}\)

\[\text{The obverse and reverse should be inverted: cf. Vita 1997, 706.}\]

\[\text{Or a “high-status wife” (Schloen 2001, 324).}\]

\[\text{See Del Olmo Lete 2004, 45; Kogan 2010, 12-13 No. 6.}\]

\[\text{KTU 2.11:1, 5, 15; 2.12:2, 7, 12; 2.22:4; 2.24:2, 5, 10; 2.25:2, 2.33:1, 3, 4, 19; 2.56:1; 2.68:1, 4, 8, 15; 2.82:2, 4.13:36; 4.69 iii 13; 4.344:7; 4.410:7; 4.422:3; 4.494:4; 4.616:4; 4.769:7. See Van Selms 1954, 6 and Diakonoff / Kogan 1996, 27 (§20).}\]

\[\text{For additional material see EDE I, 83.}\]

\[\text{Yamashita 1975, 43: “hired woman”; cf. Akk. \text{agirtum}, “hired maid-servant” (CDA, 6b) and Ug, 472, 615.}\]

\[\text{KTU 1.6 ii 12; 1.6 vi 14, 1.14 i 9; 1.16 i 53, 55; 1.16 ii 17; 1.19 iv 34; 1.22 i 5, 1.24:35; 2.14:18; 2.14:3, 10, 15, 18; 2.38:2-3; 2.41:18, 20, 22, 3.4:4-5; 4.103:5; 4.123:23; 5.9 i 8 etc.}\]

\[\text{See discussion in EDE I, 159 under \text{h}, “placenta” and Del Olmo Lete 2004, 49-50.}\]
**TERMS RELATED TO THE FAMILY IN UGARITIC**

\(aḥt\), “sister” (DUL, 41).\(^{57}\)
- CS: Heb. ʾāḥôt, “sister; blood relation” (HALOT, 31b); Aram./Syr. ḫh, ḫt, “sister, kinswoman” (LS, 10; DJBA, 106a; DJPA, 46a); OSA ḫth, “sister” (DOSA, 13). Borrowed as Eg. *ʾāḥita, *ʾāḥātī, “sister”, in a female PN (Hoch 1994 §26).
- AA: See previous entry.

\(almn\), “widow” (DUL, 58) only occurs in literary texts.\(^{58}\)
- CS: Heb. ʾalmānāh, “widow, wife whose husband is dead” (HALOT, 58); Ph. ḫmt, “widow” (CSL, 20; DNWSI, 63); Aram. ḫmlh, “widow” (DNWSI, 109); Akk. almatu(m), alamatu, “widow” (CDA, 13a); Arab. ἀρμάτα, “having no husband, a widow, one whose husband has died” (AEL, 1160). The word is Semitic; see below on \(uilmn\).

\(ary\), “kin” (DUL, 111-112).\(^{59}\)
- CS: Renfroe (1992, 84) noted: “The comparison with Arabic \(ṛy\) appears questionable, the semantic weight of that root apparently resting on the notion of ‘tying, joining, making fast’ rather than communal feeding”. He suggested instead Akk. ayyaru, “young man” (CDA, 32b) which may be a West-Semitic loan-word, although this would require metathesis, which is not mentioned.
- AA: *ʾar-, “husband”, e.g. Omotic *ʾar-, “husband” (HSED §49) and Eg. ʾiry, “fellow, companion, mate, accomplice” (DLE I, 39).
- IE: the set includes Hitt. arā-, “friend” from arā, “right, proper(ly)”, derived in turn from Sanskrit áram, “fittingly” and ṛtā-, “truth, order” (EDHIL, 198-199) as well as Gk ἀρθρίσκω, “to fit together, construct, equip” (< IE *h₂er-, “fit”), with its derivative ἀρθρόμος “friendship” (EDG 1, 123).\(^{60}\) The word is probably non-Semitic,\(^{61}\) possibly a Kulturwort.

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\(^{57}\) KTU 1.3 iv 39; 1.10 ii 16, 20; 1.10 iii 10; 1.16 i 28, 31-32, 38, 51; 1.16 vi 35, 51; 1.18 i 24; 1.24:36; 1.82:36; 2.21:3; 4.75 vi 2; 4.147:13; 4.360:11; 4.410:54; 4.658:46; 5.10:1; 5.11:12; 9.433:24.

\(^{58}\) KTU 1.14 ii 44; 1.14 iv 22; 1.16 vi 33, 46, 50; 1.17 v 8.

\(^{59}\) KTU 1.3 v 37(!); 1.4 i 8; 1.4 ii 26; 1.4 iv 50; 1.4 v 29; 1.4 vi 44; 1.5 i 23; 1.6 i 41; 1.12 ii 47; 1.17 i 19, 21; 1.17 ii 15. See Watson LSU, 137.

\(^{60}\) See Arbeitman 1996, 15-74; esp. 29-47; see Watson LSU, 137 and Tropper UG, 193.

\(^{61}\) “The word has no Semitic etymology, and I feel this term was borrowed from Egyptian ʾiry, ‘companion’” (Ward 1961, 32).
“att, “woman, wife” (DUL, 129-131), occurs in all genres.62
- CS: Akk. aššatu(m), ašši, alti, “wife” (CAD, 29a);63 Heb. ʾiṣṣāh, “woman, wife” (HALOT, 93);64 Ph./Pun. ʾšt, “woman” (DNWSI, 116, 118); “wife, woman” CSL, 37); Aram. ʾšt, “wife” (DNWSI, 119); OSA ʾ’t, (plur. ʾtmn), “female, woman, wife” (DOSA, 23); Arab. ʿuntā, “female; feminine, of the female, or feminine, sex, or gender” (AEL, 112).65
- Other: Hurr. ašte, “femme” (GLH, 62); see Fournet 2013, 253.

“um, “mother” (DUL, 69-70).66
- CS: Akk. ummu, “mother” (CAD U/W, 120-131a); Heb. ʾēm, “(natural) mother, stepmother, grandmother” (HALOT, 61b); Ph. ʾm, “mother” (CSL, 23); Arab. ʿummu, “mother” (AEL, 89-90); OSA ʾmhw, “mother” (DOSA, 19), all from CS ʾimm- (cf. UG, 284 §52.5a).
- IE: Gk ἀμμά, ἀμμία, “mamma, mother; nurse” (EDG 1, 88), like Hitt. anna-, “mother” (EDHIL, 174) is probably onomatopoeic in origin.

“bʿl, “husband” (DUL, 206-209) occurs in all genres.69
- CS: Heb. baʿal, “owner, husband” (HALOT, 142-143); Ph. bʿl, “husband” (CSL, 51-52); Akk. bēlu(m), “lord, proprietor (of)” (CDA, 42); Aram. bʿl, “to have sexual intercourse” (DJPA, 109a). Borrowed as Eg. bʿr, “lord, master” (Hoch 1994 §115).70

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62 KTU 1.2 i 10; 1.2 iii 22; 1.3 i 14; 1.3 iv 40; 1.14 i 12, 14; 1.14 ii 49; 1.14 iv 27; 1.14 v 13-14; 1.15 ii 21; 1.15 v 23; 1.16 i 5, 19; 1.16 ii 10, 42; 1.16 iv 4, 8, 12; 1.17 i 39; 1.17 v 15; 1.19 iv 46; 1.23 passim; 1.82:29; 1.94:29; 1.115:8; 1.127:26; 1.140:1, 5, 7, 9, 36; 1.174:7; 2.25:5; 2.33:28; 3.4:9; 4.102 passim; 4.153:3-5; 4.205:13; 4.295:16; 4.339 passim; 4.349:2; 4.360:9; 4.369:19; 4.386:19; 4.417:3; 9, 10, 11; 4.419:3; 6; 4.611:10; 4.625:20; 4.632:21; 4.644:4, 9; 4.696:4; 5.11:6 etc. See Vita 1999, 476 §3.1.3.
63 From *amatum; cf. AHw, 83b.
64 See the discussion there.
65 Probably there is no connection with AA *ʾus-, “woman” (HSED §141).
66 KTU 1.6 vi 11, 15; 1.14 i 9, 15; 1.19 iii 29; 1.23:33; 1.24:34; 1.82:9; 1.100 passim; 2.11:1; 2.13:2, 5, 6, 11; 2.16:2, 10, 18; 2.30 passim; 2.31:46; 2.34:8; 2.72 passim; 2.82:1; 4.96:8; 4.351:1; 4.237:2; 4.405:4; 5.10:3.
67 See Del Olmo Lete 2004, 56-57. For Emar see Pentiuc 2001, 89.
68 See Eg. *ʿummi-, ʿimma, “mother”, in personal names (Hoch 1994 §10).
69 KTU 4.360: 2, 6, 7, 11; see Schloen 2001, 326-327 for discussion.
70 Cf. also EDE II, 166.
TERMS RELATED TO THE FAMILY IN UGARITIC

- AA: *baʿil-, “man” (HSED §182; cf. §184), e.g. Cushitic bīl-o, “master, lord”.

bʿl att, “husband” (lit. “owner of a woman/wife”) or “newly-wed” (KTU 4.153:2-5).
- CS: It corresponds to Heb. baʿal ʿiṭšāh, “husband” (HALOT, 143a) and Old Assyrian bēl aṣṣatim, “husband” (CDA, 42b mng. 3).72

mt, “man, husband” (DUL, 598-599).73
- CS: Heb. mt, “men, people” (HALOT, 653b); Akk. mutu(m), “husband; man” (CDA, 225b).
- AA: *mut-, “man”, as Chadic *mut-, “man” (HSED §1806); Eg. *mt, “phallus” (EDE III, 691-698).

- NWS: Ph. and Pun. mtrḥ, “consort, bridegroom, spouse” (DNWSI, 710).74

ybm, “brother-in-law” (DUL, 950-951), in KTU 1.6 i 31 and 1.16 ii 32.
- CS: Heb. yābām, “(deceased) husband’s brother” (HALOT, 383); Aram./Syr. ybm, “brother-in-law” (LS, 294; DJPA, 234a; DJBA, 522b). Borrowed as Akk. yabāmum, “father-in-law” (CDA, 440a).

ybmmt, “sister-in-law” (DUL, 951).75
- S: Heb. yʾbāmāh, “brother’s widow; sister-in-law” (HALOT, 383); Aram./Syr. ybh, “sister-in-law” (LS, 294; DJPA, 234b; DJBA, 522b). See previous entry.

yly, “kith” (DUL, 963) only in KTU 1.12 ii 50-51:

šr. aḥy. mẓah  the chief of his brothers found him,
wmẓah. šr. ylyh  and find him did the chief of his relatives

71 For further AA equivalents, see EDE II, 166 §1.
72 See Virolleaud PRU 2, p. 97; DUL, 130, 207.
73 KTU 1.17 vi 35-36; 1.23:40 etc. See Van Selms 1954, 62.
74 For RS Akkadian terḥatu, “bridewealth” (cf. AHw, 1348b) see Vita 1999, 475-476. Note that Akk. marḥītu, “Gattin, Gemahlin” derives from reḥū (cf. AHw, 611b) and is not relevant. See Tropper UG, 477. For OSA trḥ, “recompense”, see DOSA, 536.
75 KTU 1.3 ii 33; 1.4 ii 15; 1.10 iii 3; 1.17 vi 19, 25; 1.3 iv 22; note the (mis)spelling ymnt in KTU 1.3 iii 12 (cf. Tropper UG, 156). Note that ybnt, “creature” (DUL, 951-952), in KTU 1.3 iv 40 may be a variant of ybmt, “sister-in-law” or is to be read bnt, creature”.

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– CS: Here yly, “relatives” means “members of the same clan”, derived from an unattested root cognate with Arab. wly, “to be near”. The word seems to be Semitic.

2.4. Infants and children

– CS: Heb. ʿwl, “suckling” (HALOT, 797b); Aram. ʿl, “foal” (DNWSI, 843); Syr. ʿyl, “colt, foal” (LS, 516); Arab. ǧwl, “to suckle” (of pregnant woman), ʿwl, “to feed, nourish” (AEL, 2201).
– AA: Eg.ḥʿ3 [ḥʿl], “child, boy”, is from Proto-Eg. ḫʿl, with secondary reduplication of Proto-Eg. ḫʿ-/, as Old Eg. ḫʿ’t. 78

bḥr, “lad” (DUL, 219) only in broken context in KTU 1.15 v 22:

‘ln bḥr [yml]k over us a lad [will ru]le

– CS: Heb. bḥwr, “young (fully grown, vigorous, unmarried) man” (HALOT, 118b); Akk. bēʾru(m) etc., ausgewählt” (AHw, 122); cf. Akk. bēru, beʾru, baʾru, “elite troops” (CAD B, 211).
– AA: *baḥar-, “(to) choose”, as in Chadic *baHar-, “(to) choose” (HSED §187).

bkr, “first-born, eldest (son)” (DUL, 220).
– CS: Heb. bʾkōr, bʾkōr etc., “first-born, oldest offspring” (HALOT, 131); Akk. bukru(m), “son, child” (CDA, 48a). The root is BKR, “to bear early fruit, give birth to first-born son” (HALOT, 130b).
– AA: *bakVr-, “young animal”, as in Berber *bVkJr-, “lamb, kid” (HSED §196). Eg. bk3, “to be pregnant”, is “traditionally identified with Sem. *bkr “(to be) first-born”… Not too probable, but should not be excluded”. 80

76 “This root, extensively attested in Arabic, manifests a range of meanings from ‘family member’ to ‘family member with certain responsibilities’ to ‘person with certain responsibilities’” (Renfroe 1982, 73 – see there for further details and discussion). See previously Van Selms 1954, 124.
77 Syllabic ʿ-lu (PRU 6, 117:2, 3, 5; 120:3) is too uncertain; cf. UVST, 159.
78 See EDE I, 331, with discussion but no reference to Ugaritic.
79 KTU 1.14 iii 40; 1.14 vi 25; 1.82:9; the verb bkr is used in KTU 1.15 iii 16.
80 Takács EDE II, 338 section 3.
bn, “son” (DUL, 224-227).\textsuperscript{81}

- CS: Heb. bēn, “son” (HALOT, 137-138); Ph./Pun. bn, “son” (DNWSI, 168-172; CSL, 47-49); Akk. bīnu(m), bīnu, “son” (CDA, 44b)\textsuperscript{82}; Arab. 'ībn, “son” (AEL, 262-263); OSA bn, “son” (DOSA, 47).
- AA: *bin-, “man, male relative”, e.g. Chadic *bin-, “brother” (HSED §288).\textsuperscript{83}

bt, “daughter” (DUL, 244-245).\textsuperscript{84}

- CS: Heb. bt, “daughter” (cf. HALOT, 165-166); bt, “daughter” (DNWSI, 170-171; CSL, 60); Akk. bintu, bittu(m), “daughter” (CDA, 44b); OA buntum, “daughter” (CDA, 48b);\textsuperscript{85} Arab. bint, “daughter” (AEL, 262); OSA bnt, “daughter” (DOSA, 47).
- AA: see previous entry.

btlt, “girl” (cf. DUL, 250).\textsuperscript{86}

- CS: Heb. b’tūlāh, “virgin” (HALOT, 166-167a); Syr./Aram. btwlh, “virgin” (LS, 99b; DJBA, 116a);\textsuperscript{87} Akk. batūltu, “adolescent, nubile girl” (AHw, 115; CAD B, 173; CDA, 41b). Note also Akk. batūlu, badūlu, “boy, young man” (CDA, 41b).
- IE: see Gk βάταλος, “a lewd man, hermaphrodite, catamite, lascivious” (EDG 1, 205).\textsuperscript{88}
- AA: “A comparison between Eg. bt [“shepherd” < “young boy”] and Sem. *batūl- should not be excluded” (EDE II, 345 §6).

\textsuperscript{81}There are too many occurrences to list here; see WL, 40-47.
\textsuperscript{82}Also Akk. būnu, “son”, in lexical texts (CDA, 48b).
\textsuperscript{83}For Eg. bnn, “to beget etc.” see EDE II, 224-227, esp. 226 §2.
\textsuperscript{84}KTU 1.3 i 23; 1.15 iii 6, 24; 1.16 i 29; 1.18 i 16, 17; 1.19 i 49; 1.23:45; 1.112:6; 2.2:9; 2.31:64; 2.72:16; 3.4:7; 4.80:15; 4.102:22; 4.360:3, 5; 4.519:4; 4.659:2; 6.24:2 etc.
\textsuperscript{85}Also Akk. būnu, “daughter”, in lexical texts (CDA, 48a).
\textsuperscript{86}KTU 1.3 ii 32-33; 1.3 iii 11; 1.3 iv 21; 1.3 v 19, 29; 1.4 ii 14, 23, 38; 1.4 iii 7, 24, 33, 39; 1.4 iv 18; 1.4 v 20, 25; 1.6 ii 14; 1.6 iii 22, 23; 1.6 iv 6, 21, 26; 1.7:13, 25; 1.10 i 1; 1.10 ii 10, 15, 21, 26, 35; 1.10 iii 2, 9; 1.11:4, 7; 1.13:19; 1.15 ii 27; 1.15 iii 19; 1.17 vi 25, 34; 1.18 i 14, 20, 22; 1.18 iv 4, 5, 12, 16; 1.19 i 5; 1.19 iii 48;1.25:7; 1.92:29; 1.101:15.
\textsuperscript{87}Also DJBA, 251a; DNWSI, 205. See also Syr. btl, “to ravish” (LS, 99b), a denominative verb.
\textsuperscript{88}Unless connected with Gk σπάταλη, “debauchery etc.” (cf. EDG 2, 1377).
kläm, “boy, youth” (DUL, 319-320).\textsuperscript{89}  
- CS: Ph. ‘lm, “man” (DNWSI, 862; CSL, 246); Heb. ‘elem, “young man” (HALOT, 835); Arab. ãlām, “a young man, youth, boy, or male child” (AEL, 2286-2287).\textsuperscript{90}  
- AA: *ãlum-, “young man”, Chadic *hulum- < *ãlum-, “man” (HSED §1018). The connection with ‘l, “child” (see above) is uncertain.

klämt, “damsel” (DUL, 320).\textsuperscript{91}  
- CS: Heb. ‘almāh, “marriageable girl; young woman” (HALOT, 35b-836a); Ph. ‘lmnt, “girl, young woman” (DNWSI, 862; CSL, 246). See previous entry.

gzr, “lad, youth” (DUL, 329).\textsuperscript{92}  
- WS: Heb. ‘ozēr, “hero” (HALOT, 811).\textsuperscript{93} Most probably a Semitic word.

kdd, “child” (DUL, 430-431)\textsuperscript{94} in KTU 1.19 iv 12 and 16:

\begin{tabular}{ll}
  & They wept for Aqhat the lad, \\
ybk l aqht gzr & shed tears for the child of D. man of healing \\
ydm l kdd dni mt rpi
\end{tabular}

- ES: Aram. ki-da-de, “child” (DNWSI, 488)\textsuperscript{95} and Akk. kudādu(m), gudādu(m), “very small, tiny” (CDA, 164b).\textsuperscript{96}  
- AA: *kat-, “(to) be small”, as in Chadic kat-, “small” (HSED §1438); cf. also Eg. ktt, “small, trifling, a trifle” (FCD, 287).\textsuperscript{97}

\textsuperscript{89} KTU 1.2 i 19; 1.3 ii 4; 1.4 ii 29; 1.4 vii 52; 1.6 vi 8; 1.16 i 50.  
\textsuperscript{90} Note that the Heb. verb ‘lm, “to be strong” (Jastrow 1903, 1084a) may be denominative.  
\textsuperscript{92} KTU 1.3 i 20; 1.23:14, 17; 1.141:1; 1.169:1; 1.175:14; 4.102:3, 16, 18-20; 4.349:1.  
\textsuperscript{93} More uncertain are Pun. ‘zr, “young man” (DNWSI, 837) and Eg. ‘dʒ, “youth” (DLE I, 83). Arab. ḏazīr, “much, abundant” (AEL, 2255) does not seem relevant.  
\textsuperscript{94} First proposed by Gordon UT §19.954; cf. Van Selms 1954, 94 and Watson 1986, 12.  
\textsuperscript{95} See there for discussion.  
\textsuperscript{96} As gudādu or kudādu or gudādu in CAD Q, 293b (“small child”), but see AHw, 925b. It only occurs in lexical texts and as a PN, and perhaps the fluctuation in spelling indicates a loanword.  
\textsuperscript{97} Also “der Kleine, Junge” (GHWb, 890b; cf. Wb V, 147.2-17). Note also Eg. s3t ktt, “a small daughter” (FCD, 287).
**Terms Related to the Family in Ugaritic**

*mknt*, “posterity” (DUL, 543) only in KTU 1.14 i 11:

- **CS:** It was Wyatt who proposed that *mknt* means “posterity”, from the verb KWN. The alternative meaning is “family seat” (DUL, 543); cf. Heb. *mekônāh*, “place, site” (HALOT, 579b); Ph. *mkn* and Pun. *m’kn*, “base, place” (CSL, 176); Mand. *mkn*, “lodging” (Drower / Macuch 1963, 243a). This would also belong in the semantic set discussed here. Either way, the word is Semitic.

  - **ES:** A loan from Akk. *mār mammanama*, “somebody”, lit. “son of somebody”.
  - **AA:** *mar-*/*mara*-, “man”, as Chadic maar, “uncle” (HSED §1740). Also Eg. *mr.t*, “bondsmen”. The Semitic reflexes may go back to AA *m-r*, “man”, which is “not impossible provided we assume that the coll. Eg. *mr.t* may have actually signified *“people, men (of someone)”* (EDE III, 380).

Ug *mṣṣ*, “suckling” (DUL, 589) only in KTU 1.15 ii 27:

- **CS:** Heb. *māṣāṣ*, “to slurp, lap” (HALOT, 624b); Aram. *mṣṣ*, “to suck” (DJPA, 326a). Related forms are Heb. *māṣāh*, “to wring out, slurp” (HALOT, 621); Akk. *maṣā* u(m), *maṣṭ*, “to press, squeeze” (CDA, 205b); Arab. *mazza*, “he sucked it” (AEL, 2710).
  - **AA:** *maça-, “(to) press, squeeze”, as Hausa *māṣa*, “to press, squeeze” (HSED §1703).
  - **IE:** Gk *μύζω*, ‘to suck’ (EDG 2, 975).

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98 Wyatt RTU, 180 and n. 11.
99 See AHw, 601; CAD M/1, 201; CDA, 199a; cf. CDA, 195a.
100 “Hörige, Untertanen” (Wb II 106, 11-20); cf. EDE III, 378-382, esp. 381.
101 Usually restored as *c*nt, but Wyatt (RTU, 209 n. 149) argues convincingly for *rḥmy*.
102 See Vernet i Pons 2011, 222-223.
mṭ, “infant” (DUL, 604), in KTU 1.5 v 22 and 1.69:2.
– AA: *mič-, “son, child”, e.g. Chadic *mič-, “son, child” (HSED §1769) and Eg. ms, “child”. A loan from Egyptian. See on Ug. mṭ below.

pġt, “girl” (DUL, 666).
– CS: The only equivalent is the female Heb. PN pāʿāh, “Splendid” (HALOT, 918b) which cannot apply to Ug. πγύ, “boy” (see below).
– AA: *po`, “(to) give birth”, as in Chadic *pway-/*pwaH-, “(to) give birth” (HSED §1993). See Eg. p`t, “mankind” (EDE II, 421-422) and Eg. p`p`, “gebären, geboren werden” (Wb I 504, 3-5); “to deliver (baby), drop a calf” (DLE I, 147); “gebären (Kind), werfen (Kalb)” (GHWb, 274).
– IE: παῖς, “child, boy, son, slave, servant” and more rarely “girl, daughter”, from IE *peh₂-u- (EDG 2, 1142-43). Whatever the etymology, the word appears to be non-Semitic.

pγύ, “boy” (DUL, 666) only in KTU 4.349:4:

| pġt. aḥt | one girl |
| w. pγύ. aḥ<d> | and one boy |

For discussion see previous entry.

rḥm, “girl”, derived from “womb” (DUL, 737), in KTU 1.6 ii 27 and 1.13:2.

For a whole range of equivalents and discussion see EDE III, 551-556, esp. 553 on √msy, “to give birth”, where Takács notes that AA *m-č, “child” derives from the same root.

KTU 1.15 iii 7-12; 1.16 ii 5: 2.3:23; 4.102 passim; 4.349:3. As a PN (meaning “Girl”) in KTU 1.19 i 34; 1.19 ii 1, 6; 1.19 iv 28, 36, 48, 50, 55. See Van Selms 1954, 107-108.

See EDE II, 426-427, with discussion of various etymologies (but no mention of Ug. pġt).

Arab. fāgiya, “henna blossom” (DMWA, 722a), seems inappropriate here.

See Van Selms 1954, 110.

For discussion see SED I No. 231.
 TERMS RELATED TO THE FAMILY IN UGARITIC

ṣğr, “youngster” (DUL, 780).¹⁰⁹
– CS: Heb. šāʿīr, “the youngest one; plur.: servants” (HALOT, 1041); šāʿōr, “small” (HALOT, 1041a); Aram. ʿër, “small” (DNWSI, 337-338); OSA ṣğr, (adj.) “small, unimportant” (DOSA, 427); Arab. šāqir, “small, little; a youngling” (AEL, 1692); Akk. šēhru(m), šahr(m), “small; young” (CDA, 335b); šēhēru(m), šāḥēru(m), “tiny”, plur. “little children” (CDA, 335b). A Semitic word.

ṣğrt, “girl” (DUL, 781), in KTU 1.15 iii 16 and 1.24:50.
– CS: Akk. šēḫḫertu(m), “young girl” (CDA, 335b), šēḥertu(m), “little girl” (CDA, 335) and šuḥartu(m), “girl” (CDA, 340a). See previous entry.

šrš, “offspring”, lit., “root” (DUL, 845) only in KTU 1.17 i 20.¹¹⁰
– CS: Ph. šrš, “stock, root” (CSL, 332); Heb. šoreš, “root”, used metaphorically (HALOT, 1660); Akk. šursu(m), “root” (CDA, 388b)

yld, “son; child” (DUL, 963).¹¹¹
– CS: Heb. yeled, “boy, male child” (HALOT, 412b); Syr. yld, “child” (LS, 301); Akk. (w)ildu(m), mildu, “offspring, young”, child” (CDA, 438a; AHw, 1496; CAD I/J, 71); Akk. īdu(m), īddu, “child, offspring” (CDA, 182a); Arab. walid, “a new-born child, a young infant, a boy” (AEL, 2966).
– AA: *walad-, “boy, child”, as in Chadic *wadal-, “brother, young man”, with metathesis (HSED §2520) and Eg. jd [< *ld], “Jüngling” (OK, Wb I 151, 8-11), “boy” (FCD, 34; cf. EDE I, 240).

ynq, “suckling” (DUL, 971), in KTU 1.15 ii 26 and 1.23:24:¹¹³

ynqm b ap zd. aṯrt sucklings at the breast of Athirat

– CS: Aram. yng, “(small) child” (DNWSI, 462); Syr./Aram. yōnēq, “child” (LS, 304; DJBA, 538b); Heb. yōnēq, “suckling, child” (HALOT, 402b); Akk. ēniq, “suckling, unweaned child” (CDA, 73).

¹⁰⁹ KTU 1.6 v 4; 1.9:18; 1.22 i 4; 1.107:9, 12.
¹¹⁰ It occurs in broken context in KTU 4.414:4, possibly a list of towns.
¹¹¹ KTU 1.18 iv 39; 1.23:53; 1.103+:2; 1.124:3. It may occur in a polyglot vocabulary (cf. UVST, 133).
¹¹² √WLD, “to give birth”, cf. HSED §2540.
¹¹³ KTU 1.15 ii 26; 1.23:24, 59, 61.
– AA: *nik-/*nuk- “(to) lick” (HSED §1872); Eg. snq, “to suckle”, causative of unattested *ynq, “to suck” (cf. EDE I, 211).

ytm, “orphan” (DUL, 989), in KTU 1.16 vi 49; 1.17 v 8.
– CS: Heb. yā tôm, “orphan” (HALOT, 451); Ph. ytm, “orphan” (DNWSI, 478; CSL, 131-132); Arab. yatīm, “orphan” (DMWA, 1105b); Aram./Syr. ytm’, ytm, “orphan” (LS, 312; DJBA, 547b; DJPA, 248b). This word is Semitic; see next entry.

ytmt, “orphan girl” (DUL, 989) only in KTU 1.82:22 in broken context.
– CS: Syr. ytmh, ymt’, “orphan (f.)” (DJPA, 248b; Jastrow 1903, 604). A Semitic word; see previous entry.

2.5. Matrimony

aḡzt, “wedding” (DUL, 31) only in KTU 1.24:3:

ḥrb. mlk. aḡzt. (I sing of) Ḫ. king of weddings

– ES: The word is a loan from Akk. alḥuzzatu, “marriage gift; marriage-like protection” (CDA, 9a).

klt, “daughter-in-law; bride” (DUL, 441).

– CS: Heb. ṣmohar, “bride-money” (HALOT, 554a); Aram. mhr, “dowry” (DNWSI, 601); Arab. mahr-, “he gave a woman a dowry” (AEL, 2740); OSA

114 Cf. perhaps Akk. (w)atmu(m), watnu, atamu, “hatchling”, in the transferred meaning of human offspring (CDA, 437b).
115 Arab. yatīmat, “orphan girl’ is cited in DUL, 989.
116 For another suggestion (with references) see Watson LSU, 76 n. 96.
117 KTU 1.3 i 26; 1.4 i 15; 1.4 iv 54; 4.80:4, 13, 19; 4.786:5; 6.24:2. Cf. Vita 1999, 476 §3.1.3.
118 As noted there: “properly, the price paid for a wife to be the head of her family”. See also Akk. māru, “to buy” (cf. CDA, 199a), borrowed from Aramaic mwr, “to exchange” (DJBA, 649a etc.).
mhr, “(to) fix a date of payment” (DOSA, 267-268); borrowed as Eg. mhr, “Kaufpreis, Brautpreis” (cf. EDE III, 468). The word is Semitic.

2.6. Domestics

amt, “maid” (DUL, 74).

– CS: Ph. ’mt, “maidservant” (CSL, 25); Heb. ’āmāh, “slave, maid and concubine” (HALOT, 61b); Akk. amtu, andu, “maid, female slave” (CDA, 15-16); Arab. ’ama, “female slave, handmaid” (AEL, 103); OSA ’mt, “maidservant” (DOSA, 19), etc.


’bd, “slave, servant” (DUL, 139-141).

– CS: Heb. ’ebed, “slave (villein), servant, dependant in position of trust” (HALOT, 774-775); Ph. ’bd, “slave of a person” (CSL, 235); OSA ’bd, “servant, slave (of individual, tribe or god)” (DOSA, 349). Akk. abdu, “servant, slave” (CDA, 2b) is a loan from W. Semitic as is Eg. *’abdi, “servant” (as a PN).


glm, “page-boy, servant” (DUL, 319). See on Ug. glm above.


120 See Del Olmo Lete 2004, 58 under /’aMaW/.

121 KTU 1.2 i 36; 1.3 1 2; 1.4 iv 59, 60; 1.5 ii 12, 19; 1.14 iii 23, 35, 49, 51; 1.14 vi 6, 19, 34; 1.15 iv 10; 1.16 iii 13; 1.82:41; 2.11:4, 18; 2.12:5, 15; 2.19:11; 2.23:6; 2.24:4; 2.33:2; 24; 2.40:9; 2.41:14; 2.47:14; 2.50:21; 2.64:12, 20; 2.68:3, 17; 2.75:5; 2.81:5; 4.35 ii 2; 4.71 iii 10; 4.75 vi 3; 4.87:2; 4.99:1; 4.95:9; 4.126:13; 4.183 ii 19; 4.320:1; 4.362:5-6; 5.9:19; 9.434:4, 20, 22 etc. See Vita 1999, 466-467 §1.6.6 and Loretz 2003.

122 Hoch 1994 §69; however, see also Eg. ’bd, “Diener” (GHWb, 136b) as a foreign word.

123 KTU 1.3 iii 8; 1.10 ii 3; 1.14 i 40; 1.14 iii 51.
n’r, “boy, lad, page” (DUL, 616).\textsuperscript{124}  
– WS: Heb. na’ar, “young man, fellow, servant, attendant” (HALOT, 707b); Ph.  
n’r, “young man, attendant” (CSL, 217; DNWSI, 739-740).  
n’rt, “maidservant” (DUL, 617), in KTU 4.102:17; 4.275:9  

mšnqt, “wet-nurse” (DUL, 593), in KTU 1.15 ii 28 (cited above).\textsuperscript{125}  
– CS: Akk. mušeniqtu, “wet nurse” (CDA, 222a); Heb. mēnēqet, “wet-nurse,  
nurse” (HALOT, 577b); Syr. mynqny, mynqnyt’, “wet nurse” (LS, 17). This is  
simply the Š participle of yṅq.  
ṣbrt, “domestics” – see discussion above.

2.7. Inheritance  
Unlike the syllabic texts, there is no mention of adoption\textsuperscript{126} and term nḥl does  
not mean “heir” nor does nḥlt mean “(inherited) property”, as previously  
thought.\textsuperscript{127} The only certain entry in this field is the following:

– CS: Heb. yōreš, “heir” (HALOT, 441 mng 2); Syr./Aram. yrwt, “heir” (LS,  
310; DJPA, 245a). Also Akk. yāritu, “heir” (CDA, 440b), borrowed from  
Aramaic. The verb is √YRT (see DUL, 982-983).\textsuperscript{128}

2.8. Various  
Here several lexical items loosely connected with the family, some of which are  
abstracts, are listed and discussed briefly.

aḥd, “single man” (DUL, 33), in KTU 1.14 iv 21; see below on yḥd.

\textsuperscript{124} KTU 1.107:8,11; 1.175:16; 2.33:29; 4.102:8; 4.179:3; 4.339:3, 25; 4.360:5; 4.367:7;  
4.419:4; 4.360:5; see Cutler / Macdonald 1976. Kogan 2012, 42 No. 33, notes that the  
origins of Sem. n’r are obscure.  
\textsuperscript{125} However, the reading may be mšnq, “suckling” (cf. Wyatt RTU, 209-210 n. 150).  
\textsuperscript{126} See Van Soldt 2010, 107-111.  
\textsuperscript{127} As shown by del Olmo Lete 2012.  
\textsuperscript{128} For Emar see Pentiuc 2001, 139-140, cf. 183. It is uncertain whether Ug. mrṭ in KTU  
2.34:32 means “estate” (DUL, 579) or “(wine) must”, but in either case it would be  
Semitic.
ulmn, “widowhood” (DUL, 58)\textsuperscript{129} only in KTU 1.23:9:

\[ \text{bdh } h \text{t } \text{ulmn} \quad \text{in his hand the sceptre of widowhood} \]

– CS: Heb. 'almānūt, “widowhood” (HALOT, 58b); Akk. almānūtu, “widow(er)hood” (CDA, 13a); Aram. 'rmlw, “widowhood” (DNWSI, 109). See on Ug. almn above.

gr, “guest” (DUL, 306).\textsuperscript{130}

– CS: Heb. gēr, “protected citizen, stranger” (HALOT, 201a); Ph. gr, “giver of hospitality” (DNWSI, 232 mng 3); Arab. ġār-, “a neighbour, one who seeks protection etc.” (AEL, 483).\textsuperscript{131}

– AA: *gir-, “(to) live”, e.g. Chadic *gir-, “(to be, exist” (HSED §932). These equivalents are weak.

htk, “offspring” (DUL, 375-376)\textsuperscript{132} and htk, “progenitor” (DUL, 375).\textsuperscript{133}

As Van Selms (1954, 94) noted: “A word from a root hitherto unknown in other Semitic languages is htk. When parallel to ab, ‘father’ it should be vocalised as an active participle: hātiku; in other instances it must be normalised hatku, meaning ‘scion’”. Currently, there are four explanations for these words, all from Semitic but none is completely convincing:

(a) “circumcised” and “circumcisere” respectively, derived from the unattested Ug. verb *htk, “to cut”.\textsuperscript{134}

(b) “carer”, based on Akk. etāku, “to be on guard, alert” (cf. CDA, 83b) and cf. Arab. hataka, “to examine carefully”. As Healey (1980, 408) comments: “we may think of htk as a fāʿil, “the one who cares for”, meaning the father and the son, the latter because it is a normal duty of a son to care for his father, as is clear from KTU 1.17 1.25-33”.

(c) “scion” and “father”, i.e. “he who has to obey the patria potestas” (the son) and “he who exerts the patria potestas” (the father).\textsuperscript{135}

\textsuperscript{129} The nominal form is not clear; for discussion see Tropper UG, 272 §51.46b.

\textsuperscript{130} KTU 1.15 iv 23; 1.19 iii 47; 1.40:35; 5.22:38; 4.658:1. For √GR (N), “to lodge, take refuge, be protected” see DUL, 305-306; Tropper UG, 646.

\textsuperscript{131} Late borrowing in Egyptian from West Semitic as Eg. *gēru, “visitor, alien, vagabond” (Hoch 1994, §428, §429, §473).

\textsuperscript{132} KTU 1.10 iii 34; 1.14 i 10; cf. 1.81:9.

\textsuperscript{133} KTU 1.6 iv 11; 1.16 ii 15.

\textsuperscript{134} Proposed by Ullendorff 1962, 341: “It seems to me possible, therefore, that htkk in parallelism to abk might be ‘thy circumcisere’ (and ‘the circumcised’ in the two passive passages)”. Cf. AA *hVitik-, “(to) cut, divide” (HSED §1392).
(d) “family (of the father)”, based on *ḥtk, “to exercise paternal power”. Essentially, this is a variant of (c).

ḥllt, “childbirth” in KTU 1.17 i 42:

\[\text{ysmsmt 'rš ḫllt}\]

the charm of the bed of childbirth

– WS: Cf. Heb. ḣālhālāh, “(birth) pangs” (cf. HALOT, 318a). Akk. ḫīlū, “labour pains, birth pangs” (CDA, 116a) is obviously cognate. This word is Semitic.

ḥsnm, “dependents” (DUL, 409).

– IE: Hitt. ḫāšša-, “descendant” (EDHIL, 323). No other explanation is viable.

ḥtn, “marriage relationship, wedding” (DUL, 413), in KTU 1.24:32.

\[\text{'mn. nkl ḫtny.}\]

with Nikkal is my wedding

– CS: Aram./Syr. ḫtn, “to become a son-in-law” (LS, 264; DJBA, 491a); ḫtnw, ḫtnw†, “marriage” (LS, 264; Jastrow 1903, 514); Akk. ḫatnūtu, ḫatanūtum, “marriage relationship” (CDA, 112a). The root may be ḤTN, “to protect”, as in Akk. ḫatānu, “to protect, shelter” (CDA, 112a). However, cf. Arab. ḫitān-, “celebration at the time of a marriage or circumcision, etc.” and Arab. ḫutūnt-, “marrying, taking to wife, a woman” (AEL, 704), from ḫatana, “the making of a

136 “Because ḥtk occurs as a kinship term which may denote a father as well as a son, it has correctly been concluded that two differently vocalized nouns must be involved” (De Moor 1969, 179), i.e. *ḥatūku/*ḥatku, “the son” and *ḥatīku, “the father”. See Wyatt (RTU, 398 n. 27) and Tropper (KWU, 47-48) for the homonym ḥtk, “(to) rule”.

137 Given as “la famille (de la perspective du père)” in the glossary, Bordreuil / Pardee 2004, II, 164. Translated as “family (of the father)”, in Bordreuil / Pardee 2009, 315.

138 KTU 4.137:1, 8, 10; 4.162:1, 2; 4.163:2, 4, 13; 4.173:1, 6, 8; 4.174:2; 4.179:2, 7; 4.542:1. For possible Semitic etymologies see DUL, 409.

139 As identified by Liverani 1969 (he translates: “familiaris”); cf. Watson LSU, 121. However, McGeough (2007, 118-119) argues that as it occurs in military contexts, it must have a meaning in that semantic field.

140 Note in Ugaritian Akkadian: PN₁: ḫa-at-nu PN₂, “PN₁ the son-in-law of PN₂” (PRU 3, 142b:5); cf. UVST, 130-131.

feast, or banquet, to which people are invited, on account of a wedding” (AEL, 703) and cf. OSA ḫtn, “celebration” (DOSA, 212-213).

mtt, “young lady” (DUL, 606), in KTU 1.14 iii 39 and 1.17 v 16. A loan from Eg. mst; see on Ug. mt above.

ṣgrt, “infancy” (DUL, 781) only in KTU 1.10 iii 26:

[ ] ṣḥp. ṣgrt [ ] the colostrum of his infancy
– CS: Heb. ʿeʾirāh, “youth” (HALOT, 1041b); Akk. šehrūtu, “(time of) youth” (CDA, 335b); also Akk. šeḥru, “(time of) youth” (CDA, 335b). See on Ug. ṣgr above.

šb, “elderly man” (DUL, 801).
– CS: Heb. šāb, “aged” (HALOT, 1318); Akk. šību, “elder” (CDA, 370b). The word is Semitic.

tintṭ, “womankind” (DUL, 855) only in KTU 1.17 vi 40:

qšṭm [k] mhrm. the bow [is an instrument of] warriors:
ht. tṣdn. tintṭ [bh] will womankind now hunt [with it]?143
– CS: cf. Akk. tenīṣu, “mankind” (CAD T, 344a); Akk. tēnēštu, “people, population, personnel” (CAD T, 340-342), pl. tēnešētu, “mankind” (CDA, 404a); Aram. ’nšh, ’nšt, “womenfolk, people”; Arab. taʾnīṭ, “it (a noun etc.) was, or became, or was made, feminine” (AEL, 112 mng 5).144

tar, “avenging relative” or the like (DUL, 891-892), in KTU 1.14 i 15 and 1.18 i 25.
– NS: Arab. taʾr, “he revenged or avenged, his blood, by retaliating his slaughter”, etc. (AEL, 327-328); OSA tʾr, “(to) wreak vengeance, take blood revenge” (DOSA, 539).145 Clearly, this is an Arabic-Ugaritic isogloss.146

142 KTU 1.1 ii 3; 1.3 ii 6; 1.172:6, 26. The root is ŠʾB.
143 For the restoration here see Tropper UG, 742 §81.21a.
144 See Tropper UG, 270 §51.45w.
145 EA Akk. šāru, “hostile, enemy” (CDA, 362a) is unlikely to be related.
yḥd, “bachelor” (DUL, 960).[^147]

- CS: Lit. “one”; cf. Heb. yāḥîd, “only (son/daughter)” (HALOT, 406-407); Aram./Syr. yḥyd, “lone, unique” (LS, 300; DJPA, 238b); Akk. (w)ēdu(m), “single, sole; alone; only (child); a single (person)” (CSA, 438a); Arab. wahîd, “(a man) alone, by himself, apart from others, solitary, lonely” (AEL, 2928). The Semitic root seems to be WHD.

3. Conclusions

The information collected above on Ugaritic terms connected with the family can be set out in a table (in simplified form):[^148]

<table>
<thead>
<tr>
<th>Ug. word</th>
<th>meaning</th>
<th>Semitic cognates/loans</th>
<th>non-Semitic equivalent</th>
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[^146] Not included in Renfroe 1992. There seems to be no connection with words for “flesh” such as Heb. šēʾēr or Ug. šir –see SED I No. 238 for discussion.


[^148] Abbreviations for table: A = Aramaic; AA = Afro-Asiatic; E = Ethiopic; H = Hebrew; IE = Indo-European; (N)WS = (North-)West Semitic; OSA = Old South Arabic; P = Phoenician; Pm = Palmyrene; Pu = Punic; S = Syriac; Sb = Sabaean.
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<td>orphan</td>
<td>watmum yatīmat</td>
<td>A ytmh ytmt</td>
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The eighty or so words discussed here can be grouped by the language to which they belong: Semitic, Hamito-Semitic (which simply means that they have good equivalents in Afro-Asiatic) and various language groups. The remainder are outright non-Semitic loanwords.

- Semitic: adt, agrt, aḡzt, añd, almń, amtn, azt, inš, inšt, ulmn, ‘bd, b’l azt, bhr, dr, gr, ġזר, ḫtk, ḫlțt, ḫtn, md’, mhr, mknt, mpṛt, mrṭ, mšńqť, mṭṛḥt, mb, n’r,
n'rt, phr, qbs, šbrt, šgr, šgrt, šb, špḥ (ṭph), tīntt, tār, ṭbt, ybm, ybmt, yḥd, yľ, yṛt, ytm, ytm (total 46).

- Hamito-Semitic: ab, adrt, aḥ, aḥt, umt, 'l, 'm, b'lt, bkr, bn, bt, ḡlm, ḡlmt, ḥẓr, kdd, klt, mr, mšknt, mšngt, mt, mاذl, rḥm, šrš, yld, ynd (total 27).
- Common to a range of language groups: um, btl, mšš (total 3).
- Non-Semitic (as loans): ad, ary, ḥsnm, pğt, pğy, mt, mğt (total 7).

More than half of the vocabulary (46), therefore, has cognates only in Semitic and most of the rest also occur in Semitic. No more than seven words have been borrowed, including four comprising two paired sets of masculine and feminine nouns. In effect, then, the Ugaritic vocabulary within the broad semantic field of the family, its members, its servants and its homes is very largely Semitic and was probably inherited.⁴⁴⁹

In terms of the type of document in which they occur, the distribution is as follows:

- Literary and religious texts only: ab, ad, adrt, adt, agrt, ḡpt, aḥl, aḥt, alm, ary, ulm, umt, 'l, b'lt, ḡḥ, bkr, btl, dr, ḡlm, ḡtk, ḥẓr, ḫlt, ḫtn, kdd, klt, mhr, mknt, mḥṛt, mr, mt, mšš, mšknt, mšngt, mṭḥt, mt, mğt, mṭt, mاذl, phr, qbs, ṭḥ, šbrt, šgrt, šb, šrš, ṭpḥ, tīntt, tār, ṭbt, ybm, ybmt, yld, yľ, ynd, yṛt, ytm, ytm (total 60).
- Economic texts only: adrt, ḥsnm, md', n'rt, pğy. (total 5)
- Literary and economic texts only: inš, 'm, gr, ḡlm, ḡṣr, klt, n'rt, pğt, šgr, yḥd. (total 10)
- Literary texts and letters only: inš, špḥ. (total 2)
- All genres: ab, aḥ, amt, ḥḥ, um, 'bd, b'lt, bn, bt (“daughter”), bt (“house”). (total 10)

Evidently, most of these terms only occur in the literary (religious and mythological) texts, whereas only a few are exclusive to the economic texts.⁵⁰

This means that our picture of domestic life in Ugarit comes principally from the mythological texts and may not reflect reality.

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⁴⁴⁹ Surprising equivalents, if correct, are Hittite atta and Greek ἄττα for Ug. ad, “father” (though they may simply be onomatopoeic or baby talk), Greek βάταλος for Ug. btl, “girl” and the possible connection between Greek παῖς and Ug. pğy “boy” (and Ug. pğt, “girl”). However, all these remain very conjectural.

⁵⁰ Although some terms such as aḥ, amt and ‘bd in the letters are fossilised forms, originally they did have concrete meanings.
Bibliography


— 2007c: “Notes on Ugaritic *sbr* and *spr*”, *SEL* 24: 45-49.


**Abbreviations used**

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<th>Abbreviation</th>
<th>Reference</th>
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<td>CAD</td>
<td>I. J. Gelb et al. (eds.), <em>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</em> (Chicago 1956-2010).</td>
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### TERMS RELATED TO THE FAMILY IN UGARITIC

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<th>Code</th>
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