

A New Proposal for Ugaritic $\mathfrak{š}\mathfrak{š}$, “salt, salt-field”

WILFRED G. E. WATSON
Northumberland

Abstract: The meaning of Ugaritic $\mathfrak{š}\mathfrak{š}$ is shown to be “salt, salt field”, as generally recognised. Then, additional cognates, mainly from the Ethiopian languages, are proposed for this word. Its nominal form is discussed briefly and some comments are given on the possible uses of salt and salt fields in ancient Ugarit. As an appendix, all the texts in which Ug. $\mathfrak{š}\mathfrak{š}$ occurs are set out.

Keywords: Cushitic, Ethiopic, salt, Ugaritic

1. The meaning of Ugaritic $\mathfrak{š}\mathfrak{š}$

The Ugaritic word $\mathfrak{š}\mathfrak{š}$ occurs some 40 times in the texts: KTU 4.340 [RS 18.027]:1-23; KTU 4.344 [RS 18.030]:1-19; KTU 4.356 [RS 18.046]:3; KTU 4.720 [RS 23.027]:4; KTU 5.9 [RS 16.265] ii 1; KTU 5.26 [RS 20.136]:1.¹ It is definitely related to salt as shown by the following evidence:

(a) In KTU 4.344 [RS 18.030] (set out below) lines 20-21, the total number of $\mathfrak{š}\mathfrak{š}$ listed is given as *ālp. ššm kbd. mlḥt*, “one thousand and sixty [units]: salt”. This clearly shows that $\mathfrak{š}\mathfrak{š} = mlḥt$.

(b) Similarly, in KTU 4.340 (set out below), the final line (23) repeats the total given in the previous line, i.e. *šbc māt. ṭtm kbd*,² “seven hundred and sixty [units]”,

* Here I would like to thank Ignacio Márquez Rowe, Klaas Spronk, Jordi Vidal and Nick Wyatt for providing several references, and especially Aaron Butts for his very helpful and very detailed comments on an earlier draft.

¹ In KTU 4.720 it may be a PN, and the word division in KTU 5.9 ii 1 and 5.26:1 is uncertain (see below). The reading in KTU 4.356:3 is also uncertain.

² On the term *kbd* (here and in lines 1, 9 and 11 as well as in KTU 4.340:23) see Liverani 1970, 93 and Baker 2018. Baker considers *kbd* “as a marker of the particular units being counted”, with the literal meaning “as a separate part” (*ibid.*, 69, 74) but does not discuss the texts considered here. For

as 7 *me-at* 60 MUN(!).MEŠ, “7 hundred and 60 salt”.³ This also shows that, in fact, the word *šš* must refer to “salt”.⁴

(c) Syllabic spellings

A.ŠĀ.MUN^{HLA}: *ší-šú-ma* (PRU 3, 124 [RS 15.167+163]:12)

*ší-šú-ma an-nu-tu*₄, “these salt-fields” (PRU 3, 125 [RS 15.147] rev. 4)

A.ŠĀ.MUN: [*š*]*í-sú-ú-m*[*a*] (PRU 4, 108b [RS 18.114]:9)

A.ŠĀ.MUN: *ší-šú-ú-ma* (PRU 6, 28 [RS 17.39A])⁵ rev. 2)

In these syllabic spellings: “The gloss ([*ší-šú-ma*] ... probably refers to the entire logographic complex A.ŠĀ.MUN^(hi.a/mes), i.e. *eqel tābtu* ‘salt field’, and not simply to MUN = *tābtu* ‘salt(s)’”.⁶

(d) RS Akkadian (as logograms) where MUN = *tābtu*, “salt”

A.ŠĀ MUN *ša PN* (PRU 3, 210 [RS 15.X]:7)

MUN (Ugar. 5 No. 54 [RS 20.23]:17)

Note that RS Akk. *šišu* is translated “Salzsteppe” (AHw, 1095) and “salt marsh” (CAD Š, 150), although it is not listed at all in CDA.

Two occurrences (set out below) remain obscure and difficult. One is *xšš*. (KTU 4.275[RS 17.125]:18) and the other is *qn šš b šš* (KTU 5.26 [RS 20.136]:1). The second was identified recently by Márquez Rowe (1996), who tentatively translates: “the reed of the salt marsh (is) in/from the salt marsh”.⁷

the gloss “[units]:” see *ibid.* 71, n. 41. Liverani (1970, 106) considers it to be redundant (“il termine *kbd* ha un valore ridondante e può essere tralasciato senza alterare il senso della frase”) or more generally, to mean “consistenza (numerica) complessiva” (*ibid.*, 107).

³ Following the explanation by Márquez Rowe 1992, 262: the scribe intended to write the word for “salt” (Akk. *tābtu*) before the sign MEŠ, but instead of MUN = *tābtu* he wrote HL, i.e. logographically DÜG = MUN = *tābtu*, “goodness”. In any case, these words are differentiated by the length of the /a/. See also “MUN; also occas. DU₁₀”, i.e. HL (cf. CDA, 412a, under *tābtu(m)*, “salt”). See also Liverani 1970, 106 (§f. 3) and McGeough / Smith 2011, 230 n. 39 and 231 n. 42.

⁴ “Die neu veröffentlichten Texte PRU 5, 96 und 97 [i.e. KTU 4.340, 4.344] entscheiden die Frage nach der Bestimmung von *šš* - *šišū/ūma* - hebr. *šiš* (Jer. 48,9; Sir. 43,19) eindeutig zugunsten der Begriffsbestimmung *šš* - ‘Saline, Salzteich’ Der neue Text 97 zeigt nämlich klar, daß das Produkt aus den *šš* - ‘Salinen’ (der einzelnen Eigentümer mit besonders aufgeführten Ertragsposten) *mlh* - ‘Salz’ ist” (Dietrich / Loretz 1964-1966, 221 n. 61). However, cf. Heltzer 1968, 357. Liverani (1970, 97) comments: “Pur mancando nel totale una menzione esplicita del sale, come in PRU V 97, è da ritenere, in base al confronto con tale testo, che le cifre si riferiscono alla quantità di sale prodotto (e non per esempio alla estensione delle saline)”.

⁵ Not RS 17.379A as in DUL, 81.

⁶ Comment by Huehnergard 1987, 170.

⁷ Hawley 2008, 227 n. 48: “Márquez Rowe [1996, 461] ... avait raison de rapprocher une de ces séquences (« *qnšš.* ») d’une phrase similaire (mais non identique) sur une autre tablette scolaire: RS 20.136 (cf. Ugaritica 5: 127). L’interprétation philologique de ces deux phrases similaires nous échappe toujours; la proposition de Márquez Rowe, *ibid.* p. 462 - très intéressant d’ailleurs - est

2. Possible cognates for Ugaritic $\mathfrak{S}\mathfrak{S}$

(a) As yet, the only known cognate is Hebrew $\mathfrak{S}\mathfrak{S}$, “salt, perh. salt-field” (DCH VI, 117-118),⁸ although its meaning is not completely certain. Especially significant is Sirach 43:19, where this word is parallel to *m^elah*, “salt” (HALOT, 588b; DCH IV, 852-853):

<i>wgm kpw r kmlh yškw n</i>	And also the hoar-frost settles down like salt
<i>wšyš kspyr šyšym</i>	and he makes the salt-crystals shine like sapphire. ⁹

The other text where Heb. $\mathfrak{S}\mathfrak{S}$ occurs is Jer. 48:9, but the second half of the line is difficult: *l^enû-šyš lemô’āb*, “Cast salt on Moab”.¹⁰ Also to be mentioned is the place name *ma^{ca}lēh haššyš*, “Ascent of Salt” (2 Chron. 20:16).¹¹

(b) However, there are further cognates in the Ethiopian languages:

(1) Ge’ez *šew*, *ḏew*, “salt, salty land, sterile land” (CDG, 565b) is used to translate Septuagintal Greek ἄλας, “salt”, “salt land” (Gen. 19:26; Deut. 29:22; Lev. 2:13; Num. 18:19; Jgs 9:45; 2 Kgs 2:20, 21; Jer. 17:6b; Ezek. 16:4; 43:24; Ps. 107[106]:34; Job 6:6; 30:4[!]; 39:6; Ezra 7:22; 2 Chr. 13:5; Sir. 22:15; 43:19)¹² and *koiné* Greek ἄλας, “salt” (Matt. 5:13; Mk 9:50).¹³

(2) Tigre *čəwä*, “sel” (Munzinger 1863, 72); *čiw*, “Salz – salt” (Littmann / Höfner 1962, 628).

(3) Tigrinya *čäw*, “salt” (Aressi 1987, 143b and 174a).

(4) Amharic *čäw*, “salt” occurs in the following sentence: “May I have the salt (*čwn*) please?” (Leslau 1973, 1109b; cf. 1110a).

In addition, it should be noted that similar words are found in Cushitic, e.g. Bilin *šəwa*, Khamir *čəwä*, and Quara *šəwä*.¹⁴ Leslau suggests that the Neo-

certainement possible pour RS 16.265 (même si elle reste pour l’instant difficile à confirmer), mais pas pour la séquence similaire de RS 20.136 (comme l’auteur a déjà noté, *ibid.*).

⁸ However, see the lengthy discussion in HALOT, 1023b, where the meanings “salt” and “salt crystal” are not accepted. The entry $\mathfrak{S}\mathfrak{S}$, “Salz” in KAHAL, 476b is equally uncertain (and only Jer. 48:9 is cited).

⁹ Or, as Moran (1969, 71 n. 1) seems to suggest: “and the salt-crystals shine like sapphire”. See also Heltzer 1968, 358 and Noonan 2019, 346-347 (but with no reference to this text).

¹⁰ For this type of action see especially Fensham 1962.

¹¹ Cited in this connection only by Sasson 1972, 442 (§107). In DCH IV, 119 it has a separate entry and is translated as “the ascent of Ziz” (with an alternative reference to $\mathfrak{S}\mathfrak{S}$, “blossom”).

¹² Which are, in turn, translations of Heb. *m^elēhā*, “salt land” and Heb. *melaḥ*, “salt”. Aram. *šyšnyt*, which occurs in connection with “salt” (*mylh*) (DJBA, 1139b), is much too obscure to be significant here.

¹³ As listed in Dillmann 1865, 1310.

¹⁴ See Hudson 1989, 128; Isenberg 1841, 187.

Ethiopian words are loaned from Cushitic. Given my argument here, it is equally, if not more, plausible that the Neo-Ethiopian words are inherited from Semitic (and thus not loans from Cushitic, *contra* Leslau); that is, they are cognate with Ge'ez *šew* as well as with Ug. *šš* and Heb. *šš*. The Cushitic words in turn could either be borrowed from the Ethiopian languages (the opposite direction of that suggested by Leslau) or inherited from Cushitic.¹⁵ All this, of course, suggests an Afro-Asiatic origin for the word.

3. The Nominal Form of Ugaritic *šš*

In turn, these cognates may indicate that Ug. *šš* is a reduplicated form of **šV-*, and justify the accepted translations as “salt” and “salt-field”.¹⁶ They would also fit the posited vowel, i.e. /ē/ or perhaps /i/.¹⁷ The reduplicated C₁C₂C₁C₂ form, where C₂ is a so-called “weak” consonant remains difficult. However, elsewhere¹⁸ I have collected about twenty such reduplicated forms, and sometimes the Ugaritic form seems to double a simpler form that is only found in later languages. For example, Ug. *mšmš*, “marsh” (DUL, 585) doubling an unattested equivalent of Syr. *msy*, “moist, rotten” (SL, 790a) or Aram. *m^ešē*, “putrid” (DJBA, 690b), and Ug. *qdqd*, “skull, crown” (DUL, 684) as a reduplication of a simple form represented by Chadic **kd*, “head,” as Central Chadic (Matakam) *gēd*, “head” (Takács 2008, 184).

4. A Note on the Uses of Salt and Salt fields

Heltzer (1968, 361) concluded that the *šš* “were salt-bearing plots of land” (although we have no explanation of how the salt was extracted), that these plots ultimately belonged to the king and that they were leased in return for delivering “certain amounts of salt to the royal stores”. In view of the obvious significance of these saline fields, it is worth mentioning some of their uses. Their most likely purpose was for the extraction of salt by evaporation.¹⁹ Salt was valuable and was used not only in cooking and preserving food but was also believed to have

¹⁵ Note also Berber *têsemt*, “sel” (DRBC, 197a).

¹⁶ For such reduplicated forms see Tropper UG, 275-276 and Butts 2011, especially 85 n. 15.

¹⁷ See the comments by Huehnergard 1987, 170 on the spelling (he reconstructs as **šēšu/* or **šīšu/*); for the various spellings see also Van Soldt 1991, 307 entry 125, where he reconstructs the vowels as *šēšūma*, and *ibid*, 413.

¹⁸ Watson forthcoming.

¹⁹ Hence the translation “salt-producing field” in Heltzer 1968, 359 (following a comment by I. M. Diakonoff). On the possibility of salt-springs in Ugarit, see Heltzer 1968, 360 n. 28. For Mesopotamia see Butz 1984.

purgative and prophylactic powers.²⁰ It was added to incense during rituals to assist burning²¹ and furthermore, it is possible that animals grazed on these salt pans for essential chemicals in order to aid digestion etc.²² so they may have been hired out for this very purpose.

5. Appendix: The Ugaritic Texts

For convenience, the relevant texts are set out here.²³

KTU 4.340 (RS 18.027)

¹ $\text{\$}$ <i>bn ilyn tltm</i>	¹ salt-pan: son of PN - thirty
² $\text{\$}$ <i>bn kzn tltm</i>	² salt-pan: son of PN - thirty
³ $\text{\$}$ <i>bn tlmyn cšrm</i>	³ salt-pan: son of PN - twenty
⁴ $\text{\$}$ <i>bn krwn cšrm</i>	⁴ salt-pan: son of PN - twenty
⁵ $\text{\$}$ <i>bn iršyn tltm</i>	⁵ salt-pan: son of PN - thirty
⁶ [$\text{\$}$] <i>bn ilb^cl tltm</i>	⁶ salt-pan: son of PN - thirty
⁷ $\text{\$}$ <i>bn ptdn ar[b^c]m</i>	⁷ salt-pan: son of PN - fo[rt]y
⁸ $\text{\$}$ <i>bn gyn []</i>	⁸ salt-pan: son of PN - []
⁹ $\text{\$}$ [<i>bn</i>] <i>pnxx []</i>	⁹ salt-pan: [son of] P[N -]
¹⁰ $\text{\$}$ <i>bn xxn []</i>	¹⁰ salt-pan: son of P[N -]
¹¹ $\text{\$}$ <i>bn []</i>	¹¹ salt-pan: son of [PN -]
¹² $\text{\$}$ [<i>bn</i>] <i>xš [t]ltm</i>	¹² salt-pan: [son of] P[N - th]irty
¹³ $\text{\$}$ <i>bn xxm [cš]rm</i>	¹³ salt-pan: son of P[N - tw]enty
¹⁴ $\text{\$}$ <i>bn h[ā]rb^cm</i>	¹⁴ salt-pan: son of P[N - fo]rty
¹⁵ $\text{\$}$ [<i>b</i>] <i>n []hmšm</i>	¹⁵ salt-pan: [so]n of [PN -] fifty
¹⁶ $\text{\$}$ <i>bn n []</i>	¹⁶ salt-pan: son of P[N -]
¹⁷ [$\text{\$}$] <i>bn šdq²⁴ [t]ltm</i>	¹⁷ [sa]lt-pan: son of PN - [th]irty
¹⁸ $\text{\$}$ <i>bn nprdn hmšm</i>	¹⁸ salt-pan: son of PN - fifty
¹⁹ $\text{\$}$ <i>bn ādl^cdn tltm</i>	¹⁹ salt-pan: son of PN - thirty
²⁰ $\text{\$}$ <i>bn cgl^ct tltm</i>	²⁰ salt-pan: son of PN - thirty
²¹ $\text{\$}$ <i>bn c^cbd cšrm</i>	²¹ salt-pan: son of PN - twenty

²⁰ E.g. 2 Kgs 2:19-22; Ezek. 16:4; cf. Honeyman 1953.

²¹ See Hurowitz 1987, with reference to passages in *Maqlû* and Exod. 30:35. Note also “salt is burned in a flame” (Únal 1988, 83 F 2 = KBo VI 34 + II 5ff.). For more general use in rituals see Únal 1988.

²² See the evidence collected in Butz 1984, 286 n. 64. For Anatolia see “Just as the sheep licks salt...” (Únal 1988, 77 B 9 = KBo XI 14 obv. I 21).

²³ Heltzer (1968, 356-357) also set out some of these texts, but here the latest corrected editions are provided, with additional texts. Note the differentiation between numbers given as digits and those given as words, which is reflected in the translation.

²⁴ Reading as given by Tropper / Vita 1998, 700.

²² *šš bn mšhn/t cšrm*

²² salt-pan: son of PN - twenty²⁵

²³ *šb^c māt. ttm kbd*

²³ seven hundred and sixty (total)

²⁴ *7 me-at 60 𐎠𐎢(!)*

²⁴ 7 hundred (and) 60 salt-pans

KTU 4.344 (RS 18.030)²⁶

¹ *šš mr^cm. ḥmšm ḥmš kbd*

¹ salt-pan: PN. - fifty-five

² *šš ūbn. ḥmš cšrh*

² salt-pan: PN. - fifteen

³ *šš cmyd. [##] ḥmšm*

³ salt-pan: PN. - fifty

⁴ *šš tmn. ḥmšm*

⁴ salt-pan: PN. - fifty

⁵ [*š*] *š mtzl. tltm*

⁵ salt-pan: PN. - thirty

⁶ *šš mlbi. tt lšrm*

⁶ salt-pan: PN. - twenty-six

⁷ *šš bn. ádty ḥmšm*

⁷ salt-pan: son of PN - fifty

⁸ *šš ámtrn. árb^cm*

⁸ salt-pan: PN. - forty

⁹ *šš ýtln. mít tltm kbd*

⁹ salt-pan: PN. - three hundred

¹⁰ *šš mlk. cšrm*

¹⁰ salt-pan: PN. - twenty

¹¹ *šš ábští. mít cšr kbd*

¹¹ salt-pan: PN. - one hundred and ten

¹² *šš ygrd. cšrm*

¹² salt-pan: PN. - twenty

¹³ *šš bn. áglby tltm*

¹³ salt-pan: son of PN - thirty

¹⁴ *šš bn šrs^cm. ts[^cm]*

¹⁴ salt-pan: son of PN. - nin[ety]

¹⁵ *šš mlkn^cm. árb[^cm]*

¹⁵ salt-pan: son of PN. - fo[rty]

¹⁶ *šš mlk. mít []*

¹⁶ salt-pan: PN. - one hundred []

¹⁷ *šš igy. ḥmšm*

¹⁷ salt-pan: PN. - fifty

¹⁸ *šš yrpi. mít*

¹⁸ salt-pan: PN. - one hundred

¹⁹ *šš bn. šmmn c[šrm]*

¹⁹ salt-pan: son of PN - tw[enty]

²⁰ [[]]

²⁰ [[]]

²¹ *álp. ttm*

²¹ one thousand (and) sixty

²² *kbd. mlht*

²² of salt

KTU 5.9 (RS 16.265)

II ¹ *q n š š b š š p n []*

KTU 5.26 (RS 20.136)

Rev. ¹ *q n š š b š š x m b š š x []*

²⁵ Reading as given by Tropper / Vita 1998, 700 and n. 24.

²⁶ On the re-occurrence of seven of these names (but with no reference to *šš*) in KTU 4.165 see Heltzer 1968, 360.

Bibliography

- Aressi, T. 1987: *Concise English – Tigrinya Dictionary*. Asmara.
- Baker, S. L. 2018: “Counting in Ugaritic. A New Analysis of *kbd*”, *JSS* 63: 59-78.
- Butts, A. 2011: “Reduplicated Nominal Patterns in Semitic”, *JAOS* 131: 83-108.
- Butz, K. 1984: “On salt again... Lexikalische Randbemerkungen”, *JESHO* 27: 272-316.
- Dahood, M. 1970: “Hebrew-Ugaritic Lexicography VIII”, *Biblica* 51: 391-404.
- Dietrich, M. / Loretz, O. 1964-1966: “Der Vertrag zwischen Šuppiluliuma und Niqmandu. Eine philologische und kulturhistorische Studie”, *Die Welt des Orients* 3: 206-245.
- Dillmann, C. 1865: *Lexicon Linguae Aethiopicae*. Leipzig.
- Fensham, F. C. 1962: “Salt as Curse in the Old Testament and the Ancient Near East”, *BA* 25: 48-50.
- Gordon, C. H. 1965: *Ugaritic Textbook* (Analecta Orientalia 38). Rome.
- Hawley, R. 2008: “Apprendre à écrire à Ougarit: une typologie des abécédaires”, in C. Roche (ed.): *D'Ougarit à Jérusalem. Recueil d'études épigraphiques et archéologiques offert à Pierre Bordreuil*. Paris: 215-232.
- Heltzer, M. L. 1968: “The Word $\text{\$}$ in Ugaritic (About the occurrence of salt-taxes in Ugaritic)”, *Annali dell'Istituto Universitario Orientale di Napoli* 18: 355-361.
- Honeyman, A M. 1953: “The Salting of Shechem”, *Vetus Testamentum* 3: 192-195.
- Hudson, G. 1989: *Highland East Cushitic Dictionary*. Hamburg.
- Huehnergard, J. 1987: *Ugaritic Vocabulary in Syllabic Transcription* (HSS 32). Atlanta.
- Hurowitz, V. A. 1987: “Salted Incense – Exodus 30,35; Maqlu VI 111-113; IX 118-120”, *Biblica* 69: 178-194.
- Isenberg, C. W. 1841: *Dictionary of the Amharic Language*. London.
- Landsberger, B. 1949: “Jahreszeiten im Sumerisch-Akkadischen - *Concluded*”, *JNES* 8: 273-297.
- Leslau, W. 1973: *English-Amharic Context Dictionary*. Wiesbaden.
— 1987: *Comparative Dictionary of Ge^eez (Classical Ethiopic): Ge^eez-English, English-Ge^eez: With an Index of the Semitic Roots*. Wiesbaden.
- Littmann, E. / Höfner, M. 1962: *Wörterbuch der Tigrê-Sprache: Tigrê-Deutsch-Englisch*. Wiesbaden.
- Liverani, M. 1970: “*kbd* nei testi amministrativi ugaritici”, *Ugarit-Forschungen* 2: 89-108.

- McGeough, K. / Smith, M. 2011: *Ugaritic Economic Tablets. Text, Translation and Notes* (ANES Suppl. 32). Leuven / Paris / Walpole.
- Márquez Rowe, I. 1992: “Summaries of Ugaritic Texts and Some New Reading Suggestions”, *UF* 24: 259-262.
- 1996: “Syllabic and Alphabetic Texts. A Further Note on Scribal Education at Ugarit”, *UF* 28: 457-462.
- Moga, I. 2009: “Symbolic Functions of Salt and Related Similes in Oriental Curses and Blessings”, *Arheologia Moldovei* 32: 265-271.
- Moran, W. L. 1958: “Ugaritic *šišūma* and Hebrew *šiš*. (Eccles 43, 19; Jer 48,9)”, *Biblica* 39: 69-71.
- Munzinger, W. 1863: *Vocabulaire de la langue Tigré*. Leipzig.
- Noonan, B. J. 2019: *Non-Semitic Loanwords in the Hebrew Bible. A Lexicon of Language Contact* (Linguistic Studies in Ancient West Semitic 14). University Park.
- Potts, D. 1984: “On Salt and Salt Gathering in Ancient Mesopotamia”, *Journal of the Economic and Social History of the Orient* 27: 225-271.
- Sasson, J. M. 1972: “Flora, Fauna and Minerals”, in L. R. Fisher (ed.): *Ras Shamra Parallels*, vol. I (Analecta Orientalia 49). Rome: 383-452.
- Soldt, W. H. 1991: *Studies in the Akkadian of Ugarit. Dating and Grammar* (AOAT 40). Kevelaer / Neukirchen-Vluyn.
- Takács, G. 2008: “Notes on Proto-Semitic Anatomical and Physiological Terminology”, in G. del Olmo Lete (ed.): *Proceedings of the II Symposium on Comparative Semitics, Sitges (Barcelona) 5-31/6-2/2006, Aula Orientalis* 26: 181-196.
- Tropper, J. / Vita, J.-P. 1998: “Corrigenda zu KTU²: Wirtschaftstexte”, *UF* 30: 697-702.
- Ullendorff, E. 1962: “Ugaritic Marginalia II”, *JSS* 7: 339-351.
- Ünal, A. 1988: “The Role of Magic in the Ancient Anatolian Religions according to the Cuneiform Texts from Boğazköy – Hattuša”, in: T. Mikasa (ed.): *Essays on Anatolian Studies in the Second Millennium B.C.* (Bulletin of the Middle Eastern Culture Center in Japan). Wiesbaden: 52-85.
- Watson, W. G. E. 2019: “Focus on a Field: Ugaritic *gl*”, *Historiae* 16: 33-36.
- (in the press), “Ugaritic Composites or Compounds within Common Semitic”.

Abbreviations

- DCH D. J. A. Clines (ed.), *The Dictionary of Classical Hebrew*, vols. 1-8 (Sheffield 1993-2011).
- DRBC M. A. Haddadou, *Dictionnaire des racines berbères communes* (Tizi-Ouzou 2006-2007).

- DUL G. del Olmo Lete / J. Sanmartín, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition* (English Version Edited and Translated by W. G. E. Watson), vols. 1-2 (HdO 1/112; Leiden / Boston 2015).
- HALOT L. Koehler / W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (translated and edited under the supervision of M.E.J. Richardson), vols. I-V (Leiden / New York / Köln 1994-2000).
- KAHAL W. Dietrich / S. Arnet (eds.), *Konzise und Aktualisierte Ausgabe des Hebräischen und Aramäischen Lexikons zum Alten Testament* (Leiden / Boston 2013).
- PRU 3 J. Nougayrol, *Palais Royal d'Ugarit III. Textes accadiens et hourrites des archives est, ouest et centrales* (Mission de Ras Shamra 6; Paris 1955).
- PRU 5 C. Vroilleaud, *Textes en cunéiformes alphabétiques des archives sud, sud-ouest et centrales* (Mission de Ras Shamra 11; Paris 1965).
- PRU 6 J. Nougayrol, *Palais Royal d'Ugarit VI. Textes en cunéiformes babyloniennes des archives du grand palais et du palais sud d'Ugarit* (Mission de Ras Shamra 12; Paris 1970).
- Ugar. 5 J. Nougayrol et al. (eds), *Ugaritica V. Nouveaux textes accadiens, hourrites et ugaritiques des archives et bibliothèques privées d'Ugarit. Commentaire des textes historiques (première partie)* (Bibliothèque Archéologique et Historique 80. Mission de Ras Shamra 16; Paris 1968).