

Notes for Ashdod, Ugarit and Monkey Suits

The following are philological notes relating to several texts discussed in a blog post entitled [Ashdod, Ugarit and Monkey Suits](#) on [Abnormal Interests](#).

KTU 4.709

Dahood takes š'rt to mean barley based on this understanding of lines 5 and 6 which he reads "One thousand eight hundred heavy (jars) of cereals.". I am not sure that such a parallel can be sustained and following Liverani, I translate "š'rt wool." Dahood does note that kbd can mean "heavy shekel" as well as heavy jar. As Dahood also notes, that lines 5 and 6 are very similar to UT 145:22 and 2111:2 and the reverse of this tablet (line 2) where kbd clearly stands for heavy shekel. As opposed to Dahood who takes the d as "a determinative construction" as opposed to a simple genitive, I take the partial to mean "which." One can see the root of *mnht* meaning "gift," "offering" or "tribute" in UT 120: 1,4 and 137: 28 where it is in parallel with argn (tribute). Dahood is correct that Hebrew מִנְחָה is sometimes related to "grain" but as a grain offering. Perhaps more pertinent is the root meaning of *mnh*, "lend" or "give" (see Arabic *منع*). The principle meaning in line 6 is surely in the semantic range of "give." While I think the verb is a 1st person singular active qtl form (*manihti*), Liverani (195), whose translation I follow more closely than Dahood's, appears to think the verb is an internal passive (*di ciò che è stato consegnato*, my Italian could be a lot better).

Liverani offers an important discussion of the relationship between the Hittite, Ugarit and Ashdod talent. One thing is clear from this tablet; there was some kind of commercial relationship between Ugarit and Ashdod.

For the equation $\text{add} = \text{URU} \text{áš-da-di}$ see Astour (1970), 123, and Cross and Freedman, 48.

KTU 4.96:3

gn, which I translate "plantation" literally means "winepress" but in many texts it means "estate" or "plantation." Rather than translate bn I render it as part of the name. If you prefer you may read "son of" where I have *Bun*. By the way, there is good reason to think that the word is *bûn* rather than *ben* in Ugaritic (see [*LÚ amîlu tar -š*]u-wa-ni bu-nu-šu in the vocabulary text RS 20.123+:31 and bu-ú-na in Explicit Malki I 174h. but that is another post altogether.). I am somewhat hesitant to translate mšry in line 6 "the Egyptian" because it is more commonly written mšrym at Ugarit. But in Akkadian texts from Ugarit and Amarna the name is commonly written ^{KUR}mi-iš-ri. See also, for example, the personal name DUMU-mi-iš-ri-ya in RS 15.42 II:15. Compare the spelling, mšrm in KTU 4.352. The word kn'ny in line 7 may only refer to the northern regions and

not the whole of what became known as Canaan in the Iron Age. The single line on the reverse reads *ilḏ b[] psḥn* but I think it reasonable to restore the *n* and read *ilḏ b[n] psḥn*.

KTU 4.721

1) []xdg mit . arb'm . lbš . pgi

1) [] one hundred forty garment(s?) of the monkey(?)(or of a place name or a unripe fig/grape)

2) []x . 'šrm . kbd . lbšm . 'rpm

2) []? honored caretakers of the dark garments (garments of the initiates or the clouds or of [the place name] 'rp/bm)

3) [mit ar]b'm . kbd . lbšm . addym

3) [one hundred fo]rty honored (ones) of the garments of the Ashdodians

4) []xlrn [.]'šr . kkr . tlt . ktt

4) []? a caretaker of a talent of beaten metal(?)

The remaining lines become increasingly unreadable.

I take pgi, which only occurs in this text, to be related to Akkadian *pagû*, often but not always *pagûtu*, "monkey." See CAD "P," 18-19. But, note that Hebrew *פַּעַץ* on the root *פַּעַץ**? means "early fig" or the like (Canticles 2:13). The word occurs only in this text. 'šrm can mean anything from a "butler" (for example the personal name ^{LÚ.M}a-ši-ri-ma in RS 15.137:9 and elsewhere) to a low ranking military officer (KTU 4.126:3 and KTU 4.416:3). I take *kdb* to mean "honored" rather than "heavy" in this context. While the root is quite common, particularly as an epithet for Ba'al, 'rpm, which also occurs only this text, presents special difficulties. Why is it in the masculine plural here rather than the more common feminine? Note that it is masculine in Hebrew (see Isaiah 5:30). Perhaps one should think in terms of Akkadian *erpetu* [DUNGU, "black," "red" or even "thick"]. It is upon this interpretation that I base my main suggestion for translation of the line. Another option is to see it as a place name. Or if we are intended to read 'rbm, we might translate it "initiates" or even "immigrates" from a root meaning "to enter." The root can mean "to enter into a pledge" of some type. Or assuming the root is 'rbm consider the Biblical place name *עַבְרֵיִם* in the hill country of Moab.

RS 19:20

1) 3 bilat GA^{MEŠ}

1) 3 talents of cheese (? , more commonly GA.KÍN or less likely, but more straight forward, "milk", *šiabî*)

2) 13 bilat KU₆^{MEŠ}

2) 13 talents of fish (*nûnî*) (?)

3) 5 ṣubât^{HI.MEŠ URU} áš-da-di

3) 5 garments of Ashdod

4) 2 lim^{SÍG} uqnî^{MEŠ}

4) 2000 (shekels) of lapis-lazuli (but Nugayrol [PRU III, 119] translates ^{SÍG}uqnî^{MEŠ}, "laine pourpre," "purple wool")

5) qât^M šu-ku-n[a] na-din

5) delivered into the hands of Mr. Šukuna (or the governor)

6) a-na ma-ka-ri

6) for sale.

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