UGARITIC FRAGMENTS: KTU 1.1 IV 11 AND 1.16 IV 5

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There is considerable variation in the translations of the expression k mll k hṣ tusp[... ] (KTU 1.1 iv 11)¹, which occurs in a broken context, as the following sample clearly shows²:

(1) "comme des épis, comme des javelles, ils rassemblent" – Caquot - Sznycer - Herdner³, who follow Virolleaud⁴ for Ug. mll, who referred to Mishnaic Heb. mṭollāth "ear (of grain)". The meaning "sheaves" is based on the root hṣṣ, "to cut"⁵. This proposal is followed by Wyatt⁶: "[...] like grains of wheat, like gravel he gathered".

(2) "... like pulp / Like ... is gathered ..." – Smith⁷ understands mll in the light of the post-biblical Hebrew verb mll, which can mean "to stir a mush, make a pulp", as referring either to what is consumed or how it is prepared. He adds: «The phrase khs might be viewed similarly in view of Syriac hayēṣ, “to bind, compress”».

(3) "[su contenido (?) es] como desperdicios, como grava (lo que en él (?)) se reúne" – Del Olmo Lete⁸, where Ug. mll is understood to mean "waste, scraps", corresponding to Heb. mll, "to wilt, wither, dry up"⁹.

(4) "like crumbs, like gravel" – De Moor¹⁰ who explains mll as follows: «here perhaps a noun, cf. Hebr. milmēl “crumb”»¹¹.

¹ RS 3.361.
⁴ C. Virolleaud, La déesse ‘Anat, Paris 1938, p. 98.
⁵ Caquot - Sznycer - Herdner, Textes ougaritiques, I, p. 308, n. k and see n. j for other translations.

SEL 21 (2004), pp. 71-73
Evidently there is no agreement either in respect of colometry or in respect of a translation, which is not surprising in view of the broken context. Yet, as Smith notes: «The word _kmll_ may be parallel to _khš_, especially given their apparent syntactic parallelism. Given the preceding context of drinking, these terms may characterize the type, content or manner of drink or food». With this in mind, the two principal terms in question are evidently _mll_ and _hs_, and they are discussed in turn.

**mll** – If not to be explained by Heb. _mlylwt_ (from *mlylh), "ears of corn for rubbing" (Dt 23:26), then perhaps the Semitic word borrowed in Egyptian as _ma=ru_2=ru_2_, i.e. *malulu? “a baked good” may be more apposite. Note that according to Hoch there is no connection with Arab. _mullā_, “bread baked in hot ashes”, although the next paragraph suggests otherwise.

**hs** – An approach to a solution for the meaning of this word is provided by a recent article by M. Stol. There he discusses the meaning of Hebrew _wygrs bhss sns hksytny b’pr_, “He has broken my teeth on gravel, he has made me cower in ash” (Lam. 3:16). Stol relates Heb. _hšš_ to Akk. _hiššu_, “rubble, gravel”, which is associated with cereals, and also to Akk. _hiššatu_, which seems to denote “uncleaned barley”. He then connects Heb. _'pr_, “dust, ash”, with bread baked in ashes, as in the Akkadian expressions _akal tumri, kamān tumri_ and _akal pištīm_. According to Stol, the bread in question is made from flour that also contains small stones and in addition has been baked on embers, which explains why it is gritty (with both gravel and ashes in it) and why it breaks teeth. As in Ps. 102:10, “For I eat ashes like (or: in my) bread”, the complaint in Lam. 3:16 is also that “the sufferer finds ashes in or on his bread”. In his note, though, Stol makes no reference at all to Ug. _hš_.

Applying these conclusions to the passage in Ugaritic (_km _mll _k _hs_), we can translate it: “like baked bread, like gravel”, or else perhaps, with _hentiadys: “like gritty bread (baked in ashes)”. If this is the case, then it seems that in essence de Moor’s explanation is correct (he translated “like crumbs, like gravel”). More to the point is Wyatt’s explanation: «It is unclear what exactly El is gathering. But if Yam is the subject of _yn_ in l. 9 [i.e. “Muddy corruption [he gives to eat], he gives to drink a surfeit of slime!”], then it is presumably the mud he gives his guests». In other words, a handful of mud and

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11 De Moor, _Seasonal Pattern_, p. 118.
12 Smith, _The Ugaritic Baal Cycle_, p. 147.
14 Hoch, _Semitic Words_, § 178.
17 Akk. (NB, LB) _hiššatu_, “rubble, sand” (CAD H, p. 204); _hiššu_, “gravel” (CAD H, p. 117); for discussion see Stol, _loc. cit._
18 Wyatt, _RTU_, p. 48 n. 48.
grit is gathered\textsuperscript{19} and proffered in the guise of a loaf, very much like a tooth-breaking loaf made from poor quality flour and baked in ashes. Perhaps Prov. 20:17 (also cited by Stol) reflects this very Ugaritic expression: "Pleasant to a man is bread of falsity, but afterwards, his mouth will be filled (ym[\ldots]) with gravel (h\textsuperscript{ss}[\ldots])", where the last two words seem to echo Ug. \textit{mll \ hss}\textsuperscript{20}, though this may be mere coincidence.

As is generally recognised, a similar expression seems to occur in KTU 1.16 iv 5\textsuperscript{21}, i.e. \textit{k h\textsuperscript{s} k m\textsuperscript{t}k}, but again the context is broken. It has been discussed by de Moor\textsuperscript{22} and de Moor - Spronk\textsuperscript{23}, who compare the expression discussed above, noting that if the translation "like crumbs, like gravel it/they is/are gathered" is correct, «\textit{then m\textsuperscript{t}k might be a synonym of \textit{mll} "crumbs, things rubbed"}, cf. the verb \textit{M\textsuperscript{f}K} in Arabic and Jewish Aramaic». This has been accepted\textsuperscript{24}. It would seem, though, that in fact the reading of the last word is \textit{km\textsuperscript{t}r}. Following Rin\textsuperscript{25}, del Olmo Lete\textsuperscript{26} had understood the expression \textit{khs k m\textsuperscript{t}r} to mean "He certainly left, quickly, like one aroused", where \textit{khs} is a verb meaning "to leave, vanish with haste"\textsuperscript{27} and \textit{m\textsuperscript{t}r} is taken to be a form of the verb \textit{\text{c}r}\textsuperscript{28}. If instead the word division is \textit{km \ c\textsuperscript{r}}, then a more feasible translation is "er eilt wie ein Wildesel"\textsuperscript{29}, followed by Margalit\textsuperscript{30}: "Like a young ass, [Kothar-\textit{H\textsuperscript{a}sis]} hurried off" and by Wyatt\textsuperscript{31}: "Like a wild ass off sped [Kothar]". Against these solutions is the fact that the verb \textit{khs} is not included in such recent reference works as DUL and Tropper UG\textsuperscript{32}, and even Aistleitner himself was dubious about it.

In conclusion, whereas in KTU 1.1 iv 11 a translation such as "like breadcrumbs, like grit (they [were] collected/gathered)" is possible and can be explained, in KTU 1.16 iv 5 the context is completely different and of the available options a translation such as "Like a wild ass [Kothar (?)] hurried off" seems the most likely.

\textsuperscript{19} Note a similar action in KTU 1.16 \textsuperscript{v} 28-30: "With m[ud his hand] he filled, with suitable mud [his right hand]. He fashioned [ ] out of moistened clay"; translation: Wyatt, RTU, pp. 235-236. J. Tropper, "Els Schöpfungsgakt nach KTU 1.16 V:28-31", AoF 26, 1999, pp. 26-32, reads rh[tm. \eta] ymll and translates the expression "Mit den (beiden) Handflächen knetete er Lehm".

\textsuperscript{20} Less likely is an explanation in terms of vegetables, e.g. Hittite \textit{mulili-}, "(a garden herb or vegetable)" (CHD 3/3, p. 328) and Akk. \textit{h\textsuperscript{s}u}, a plant (AHw, p. 332, where there is a reference to \textit{has(s)uttu}, a garden plant), possibly "lettuce" (CAD \textit{H}, p. 110: pl. tantum: \textit{h\textsuperscript{s}u\textsuperscript{a}}).

\textsuperscript{21} RS 3.325 + 3.408.

\textsuperscript{22} J.C. de Moor, \textit{An Anthology of Religious Texts from Ugarit} (Nisaba), Leiden 1987, p. 218.

\textsuperscript{23} J.C. de Moor - K. Spronk, "Problematical Passages in the Legend of Kirtu (II)", \textit{UF} 14, 1982, pp. 173-190 (187).


\textsuperscript{25} Z. and S. Rin, \textit{\text{"A}ll\text{"o}t h\text{"a}^-\text{"e}lim}, Jerusalem 1968, p. 353.

\textsuperscript{26} Del Olmo Lete, \textit{Mitos}, p. 316.

\textsuperscript{27} Cf. Del Olmo Lete, \textit{Mitos}, p. 564, following Aistleitner, WUS, p. 147 §1300.

\textsuperscript{28} Del Olmo Lete, \textit{Mitos}, pp. 581 and 604.

\textsuperscript{29} Aistleitner, WUS, p. 147.


\textsuperscript{31} Wyatt, RTU, p. 233.

\textsuperscript{32} J. Tropper, \textit{Ugaritische Grammatik} (AOAT 273), Münster 2000.