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Third Edition with Supplement

Myths of Baal and Yamus

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Ugaritic Myths, Epics, and Legends

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Ugaritic poetry falls into distinct metrical units, but these were not indicated outwardly by the scribes. In the following translation, every colon is printed on a separate line. Isolated cola are not common. As a rule there are two, and sometimes there are three, to a stich. In the translation, the second and third cola in each stich are indented. The numbers in the right margin are those of the lines in the Ugaritic tablet, which, as has been explained, do not coincide with the cola.*

Poems about Baal and Anath

Both large and small fragments of tablets containing poetic mythological texts in which the leading role is played by the rain- and fertility-god Baal and the next in importance by the warrior-goddess Anath came to light in the French excavations of Ras Shamra-Ugarit in the years 1930, 1931, and 1933, and at least one small fragment (which may be a duplicate of one of the others) in 1929. Because so many letters, words, lines, columns, and probably some whole tablets are missing, not all of the tablets can be declared, with certainty, to be parts of the great epic of Baal and arranged in their proper order within it. However, in the following translations, even small fragments whose pertinence to the larger epic is probable have, for the most part, been included (if only, in a few desperate cases, in the form of sketchy summaries) and assigned tentative positions within it. Tablets whose pertinence to the larger poem is doubtful have been added at the end by way of an appendix.

In view of all these uncertainties, the tablets will not be designated as B'L A, B'L B, etc., but by the original sigla of the first editor, Ch. Virolleaud. They are all studied together by C. H. Gordon, *Ugaritic Literature*, Rome (1949), pp. 9-55 (56?). Other literature will be given separately for each tablet.

a. VI AB

Editions: Ch. Virolleaud, *La déesse 'Anat* (Paris, 1938), pp. 91-102 and the last photograph; C. H. Gordon, *Ugaritic Handbook*, II, pp. 189-190, 'nt, pls. ix-x (transliteration only). Studies: A. Herdner, *Syria*, xxiii (1942-43), 283-285. Owing to the very poor state of preservation, connected translation is possible only for groups of lines which, because they are stereotyped, can be completed with the help of parallels; while just the crucial passages are very doubtful. It seems, however, that El, the head of the pantheon, (1) instructs the craftsman-god Kothar wa-Khasis to build a palace on his (El's) grounds, the name of the latter being Khurshan-zur-kas (col. iii), (2) announces that his (eldest? favorite?) son is to be known as El's Beloved Yamm (= Sea) and as Master (cf. iv 15, 20 with II AB ii 34-35, and iv 17 with III AB B 17, 33-34), and (3) perhaps authorizes Yamm to banish Baal from his throne (iii 22-25).

b. III AB C

Editions: Ch. Virolleaud, *Syria*, xxiv (1944-45), 1-12; C. H. Gordon, *Ugaritic Handbook*, II, Text 129. This fragment comprises 24 very mutilated lines from the right-hand column on one of the sides of a tablet with two very broad columns on each side. Such a tablet is the one of whose col. i, III AB B is the lower part, and of whose col. iv, III AB A is the upper part; Virolleaud

therefore surmises that III AB C is part of (the lower half of) col. iii of the same tablet. For its content, however, a position between III AB B and III AB A seems strange; so, perhaps, it belongs to a tablet which preceded, and in outward disposition resembled, the tablet of which III AB B-A is a remnant.

In it, El instructs Kothar to build a palace for Yamm. Ashtar complains of not being accorded the like favor.

[... There] he is off on his way (3)

To El of the Sources [of the Floods,
In the midst of the headwaters of the Two Oceans.

He penetrates] E[1]'s *field* and *enters*

The [pa]vilion of King [Father Shunem.¹

At El's feet he bows] and falls down,

Prostrates himself, doing [him] *homage*.

(... "O Kothar wa-Kha[sis]

Quic] *kly* bu[ild the h]ouse of Yamm,

[Ere]ct the palace of Judge Nahar.

...

Build the house of Prince Yamm,

[Ere]ct the pala[ce of Judge] Nahar,

In the midst of [...]

Quickly] his [hou]se shalt thou build,

(10)

Quickly erec[t his palace].

..."

(All that can be made out is that Ashtar is displeased.)

Quoth the Gods' Torch Shapsh,²

Raising her voice and [crying:

"Heark]en, I pray thee!

Thy father Bull El *favors*

Prince Yamm ... [...]

[Sh]ould thy father Bull [E]l hear thee,

He will pull out [the *pillars* of thy dwelling!

Yea, overt]urn [the throne of thy] kingship!

Yea, break the sce[pter] of thy dominion!"

Quoth [Ashtar] of the [...]

"Oh, my father Bull El!

I have no house [like] the gods,

[Nor] court like [the *holy on*]es.

(20)

..."

(the rest obscure)

c. III AB B-A

Editions: (1) Of III AB B: *Ugaritic Handbook*, II, Text 137. (2) Of III AB A: Ch. Virolleaud, *Syria*, xvi (1935), 29-45, with Pl. xi; H. L. Ginsberg, *JPOS*, xv (1935), 327-331; *Kitbe Ugarit*, 73-76; H. Bauer, *AKTRSCh.*, Ca. Studies: W. F. Albright, *JPOS*, xvi (1936), 17-20; T. H. Gaster, *Iraq*, 4 (1937), 21-23; J. Obermann, *JOS*, LXVII (1947), 195-208. See the paragraph preceding the translation of III AB C.

¹ One of El's epithets; vocalization uncertain. Some render "Father of Years."

² The sun-goddess.

(1) III AB B

... [... Quoth] Puissant Baal: (3)
 "[May'st thou be driven from thy throne of kingship,
 From thy seat of do]minion!
 ... [...]
 Ayamur³ upon thy head, [Prince Yamm;
 Upon thy back Yagrush,⁴ Judge Nahar.
 May [Horon] break, [O Yamm,
 May Horon break] thy head,
 Ashtoreth [Name of Baal thy pate.
 ...] down may'st thou fall in ... [...] (10)
 ... [...]."
 [Me]ssengers Yamm doth send.

(Two lines defective and unintelligible.)

"Depart ye, lad[s, don't tarry.
 There now, be off] on your way
 Towards the Assembled Body⁵
 In the m[idst of the Mount of Lala.
 At the feet of El] fall not down,
 Prostrate you not to the Assembled [Body.
Proudly standing] say ye your speech.
 And say unto Bull [my] father [El,
 Declare unto the Assembled] Body:
 'Message of Yamm your lord,
 Of your master Ju[dge Nahar].
 Surrender the god *with a following*,
Him whom the multitudes worship:
 Give Baal [to me to lord over],
 Dagon's son whose spoil I'll possess.'—
 The lads depart, they delay not.
 [There, they are off] on their way
 To the midst of the Mount of Lala,
 Towards the Assembled Body.
 Now, the gods were sitting to e[at],
 The holy ones for to dine,
 Baal attending upon El.
 As soon as the gods espy them,
 Espy the messengers of Yamm,
 The envoys of Judge Nahar,
 The gods do drop their heads
 Down upon their knees
 And on their thrones of princship.
 Them doth Baal rebuke:

"Why, O gods, have ye dropt
 Your head[s] down upon your knees
 And on your thrones of princship?
 I see the gods are cowed
 With terror of the messengers of Yamm,
 Of the envoys of Judge Naha[r].
 Lift up, O gods, your heads
 From upon your knees,
 From upon your thrones of princship,
 And I'll answer⁷ the messengers of Yamm,
 The envoys of Judge Nahar."

³ Name of a bludgeon, meaning something like "Driver"; see episode (2).

⁴ Name of a bludgeon, meaning "Chaser"; see episode (2).

⁵ Evidently Kothar has already promised Baal the two cudgels which he wields so effectively in episode (2).

⁶ The assembly of the gods.

⁷ Or, perhaps, humble.

The gods lift up their heads
 From upon their knees,
 From upon [their] thrones of prin[ceship].
 Then come the messengers of Yamm,
 The envoys of Judge Nahar. (30)
 At El's feet they do [not] fall down,
 Prostrate them not to the Assembled Body.
Prou[dly] standing, [they] say their speech.
 Fire, burning fire, *doth flash*;
 A whetted sword [are their e]yes.
 They say to Bull his father El:
 "Message of Yamm your lord,
 Of your master Judge Nahar.
 Surrender the god *with* a following,
 etc." (see 18-19)
 [Quoth] Bull, his father, El: (36)
 "Thy slave is Baal, O Yamm,
 Thy slave is Baal [for eve]r,
 Dagon's Son is thy captive;
 He shall be brought as thy tribute.
 For the gods bring [thy gift],
 The holy ones are thy tributaries."—
 Now, Prince Baal [I] was wroth.
 [Sei]zing [*a cudgel*] in his hand,
 A *bludgeon* in his right hand,
 He *r[eaches]* to strike the lads.
 [His right hand Ashtoreth]⁸ seizes, (40)
 Ashtoreth seizes his left hand.
 "How [canst thou strike the messengers of Yamm,
 The en]voys of Judge Nahar?
 A messenger ... [...]
 ...] a messenger [bears];
 Upon his shoulders the words of his lord,
 And ... [...]."
 But Prince Baal was wroth.
 The *cudgel* in ha[nd] he ...
 He *con]fronts* the messengers of Yamm,
 The [en]voys of Judge Naha[r].
 ...] ... "I say unto Yamm your lord,
 [Your] ma[ster Judge Nahar]:
 ..."
 (lines 46-47 too defective for understanding)

(2) III AB A

(defective and obscure)

(1-4)

"... [ho]uses.
 To the earth shall fall the strong,
 To the dust the mighty."—
 Scarce had the word lef[t] her mouth,
 Her speech left her lips,
 As she uttered her ... voice
 Under the throne of Prince Yamm,
 Quoth Kothar wa-Khasis:
 "I tell thee, O Prince Baal,
 I declare, O Rider of the Clouds.

⁸ *Ana]th* or *Ashera]h* are also possible restorations.

Now thine enemy, O Baal,
 Now thine enemy wilt thou smite,
 Now wilt thou cut off thine adversary.
 Thou'lt take thine eternal kingdom,
 Thine everlasting dominion."

(10)

Kothar brings down two clubs
 And gives them names.
 "Thou, thy name is Yagrush ('Chaser').
 Yagrush, chase Yamm!
 Chase Yamm from his throne,
 [Na]har from his seat of dominion.
 Do thou swoop in the hand of Baal,
 Like an eagle between his fingers;
 Strike the back of Prince Yamm,
 Between the arms⁹ of [J]udge Nahar."
 The club swoops in the hand of Baal,
 Like an eagle between his [fi]ngers;
 It strikes the back of Prince Yamm,
 Between the arms of Judge Nahar.
 Yamm is firm, he is not bowed;
 His joints bend not,
 Nor breaks his frame.—
 Kothar brings down two clubs
 And gives them names.

"Thou, thy name is Ayamur ('Driver')?
 Ayamur, drive Yamm!

Drive Yamm from his throne,
 Nahar from his seat of dominion.
 Do thou swoop in the hand of Baal,
 Like an eagle between his fingers;
 Strike the pate of Prince Yamm,
 Between the eyes¹⁰ of Judge Nahar.
 Yamm shall collapse
 And fall to the ground."

The club swoops in the hand of Baal,
 [Like] an eagle between his fingers;
 It strikes the pate of Prince [Yamm],
 Between the eyes of Judge Nahar.

Yamm collapses,
 He falls to the ground;
 His joints bend,
 His frame breaks.

Baal would rend, would smash Yamm,
 Would annihilate Judge Nahar,
 By name Ashtoreth rebukes [him].

"For shame, O Puissant [Baal];
 For shame, O Rider of the Clouds!

For our captive is Prin[ce Yamm],
 Our captive is Judge Nahar."

As [the word] left [her mouth],
 Puissant Baal was ashamed . . .

(30)

(The rest is too defective for any meaning to be extracted, except that Yamm seems to say twice "I am dying, Baal will reign." But apparently Yamm does not die, but is only confined to his proper sphere, the seas.

⁹ i.e. on the back; cf. II Kings 9:24; Zech. 13:6.

¹⁰ i.e. on the front of the head; cf. Exod. 13:9, 16; Deut. 6:8; 11:18; Dan. 8:5.

Hence there is still talk of him, e.g. at the end of col. ii of episode c.)

d. Fragment b

This is the current designation of a piece—representing the top of the middle column of the obverse or reverse of a tablet with three columns on each side—of which a copy was published by Ch. Virolleaud, *Syria*, xiii (1932), 158; and transliterated by H. Bauer, *AKTRSch.*, p. 57, and C. H. Gordon, *Ugaritic Handbook*, II, p. 144a, middle. Here Baal apparently sends his messengers to Anath to tell her to join him in a démarche before Asherah with a view to procuring a palace.

"... Homage to Lady Asherah of [the Sea],
 Obeisance to the Progenitress of the Gods,
 (So) [she] will give a house to Baal like the [g]ods',
 And a court like [A]sherah's sons'."—

Loudly to his lads Baal cries:

"Look ye, Gapn and Ugar sons of Ghulumat,¹¹

'Amamis twain, sons of Zulumat (*Zlmt*)¹²

The stately, win[g]-spreading, . . . ;

Winged ones twain, flock of clouds,

(10)

'Neath [. . .];

Birdlike ones twain, fl[ock] of . . . snow.

...

(obscure beginnings of 5 more lines)

c. II AB

Editions: Ch. Virolleaud, *Syria*, xiii (1932), 113-163; H. L. Ginsberg, *Tarbiz*, v (1933), 85-96; J. A. Montgomery, *Z. S. Harris, The Ras Shamra Mythological Texts* (1935), 58-74; H. L. Ginsberg, *Kitbe Ugarit*, pp. 18-46; H. Bauer, *AKTRSch.*, 48-56; C. H. Gordon, *Ugaritic Handbook*, II, Text 51. Studies: J. A. Montgomery, *JAS*, LIII (1933), 115-123; W. F. Albright, *JPOS*, xiv (1934), 115-132; U. Cassuto, *Orientalia* NS, VII (1938), 265-90; *JBL*, Lxi (1942), 51-56; T. H. Gaster, *BASOR*, 101 (Feb., 1946), 21-30; *JQR*, xxxvii (1946-7), 55-56. At the beginning, Baal's messengers explain to Anath why a démarche before Asherah is indicated.

(some 20 lines missing, 3 obliterated)

...

But alas!

He cri[es] unto Bull El [his father,

(5)

To E[l] the King [his begetter;

He cries] unto Ashe[rah and her children],

To [E]lath [and the band of] her [kindred:

Look, no house has Baal like the gods,

(10)

Nor court like the children of Ashe[r]ah].

The abode of El is the shelter of his son.

The abode of Lady Asherah of the Sea

Is the abode of the perfect brides:

'Tis the dwelling of Padriya daughter of Ar,

The shelter of Talliya (*ply*) the daughter of Rabb,

(And) the abode of Arsiya (*arsy*) the daughter of

Ya'abdar.¹²

¹¹ Means "darkness." Ghulumat is also known as the name of a goddess from RSh 1929, 1:19; 3:25.

¹² The three names mean "Flashie (or, Lightningette) daughter of Light, Dewie daughter of Distillation, Earthie daughter of . . ." They are Baal's wives or daughters, and Baal is the god of rain and dew and "the Prince, Lord of the Earth."

And here's something more I would tell thee: (20)
 Just try doing homage to Lady Asherah of the Sea,
 Obeisance to the Progenitress of the Gods.
 Hayyin¹³ would go up to the bellows,
 In Khasis' hands would be the tongs,
 To melt silver,
 To beat out gold.
 He'd melt silver by the thousands (of shekels),
 Gold he'd melt by the myriads.
 He'd melt . . . and . . . : (30)
 A gorgeous dais weighing twice ten thousand (shekels),
 A gorgeous dais cast in silver,
 Coated with a film of gold;
 A gorgeous throne resting above
 A gorgeous footstool o'erspread with a mat;
 A gorgeous couch having a . . . ,
 He pours it over with gold;
 A gorgeous table which is filled
 With all manner of game¹⁴ from the foundations of
 the earth; (40)
 Gorgeous bowls shaped like small beasts like those of
 Amurru,
 Stelae shaped like the wild beasts of Yam'an,
 Wherein are wild oxen by the myriads.¹⁵

(The first lines of the following scene perhaps show
 Asherah, "Lady Asherah of the Sea," presenting an
 offering of fish to El.)

(ii)

(Some 16 lines entirely missing, then 4 defective and
 obscure.)

Its¹⁶ *skin*, the covering of its flesh.
 She¹⁷ *flings* its vestment into the sea,
 Both its *skins* into the deeps.
 She puts fire on the brazier,
 A pot upon the coals,
 (And) *propitiates* Bull El Benign, (10)
 Does obeisance to the Creator of Creatures.—
 Lifting up her eyes she beholds.
 The advance of Baal Asherah doth espy,
 The advance of the Maiden Anath,
 The onrush of Yabamat [Liimmim].
 Thereat her feet [do stumble];
 Her loins [do crack be]hind her,
 Her [face breaks out in s]weat [above her].
 Bent are the [joints of her loins],
 Weakened those of [her] back.¹⁸ (20)
 She lifts up her voice and cries:
 "Why is Puissant [Ba]al come?
 And why the Ma[id]en Anath?

¹³ "Deft," another name of the craftsman-god.

¹⁴ If the translation is correct: rhytons, or vessels having the shape of animals.

¹⁵ Uncertain rendering.

¹⁶ Of some beast or fish.

¹⁷ Apparently, Lady Asherah of the Sea.

¹⁸ Because she fears the unexpected visitors bring bad news (cf. Ezek. 21:11-12). This is the standard reaction of a female character to an unexpected visit.

Have my children slain [each other],
 O[r the b]and of my kinsmen [destroyed one another]?"
 [The *work*] of silver Asherah doth espy,
 The *work* of silver and [. . .] of gold.
 Lady A[sherah] of the Sea rejoices;
 Loudly unto her lad [she] doth [cry]:
 "Look thou, Deft One, yea [give heed], (30)
 O fisherman of Lady Asher[ah of the Sea].
 Take a net in thy hand,
 A large [*seine*] on thy two hands.
 [Cast it] into El's Beloved [Yamm]¹⁹
 Into the Sea of El Be[nign],
 Into the De]ep of El . . . [. . .].
 . . . "

(Only the beginnings of 37-47 preserved, and no connected sense recoverable.)

(iii)

(about 12 lines missing, 9 lines defective)

C[ome], Puissant Baal, (10)
Advances the Rider of the Clouds.
 Lo, he takes his stand and *cries defiance*,
 He stands erect and spits
 In the midst of the as[sem]bly of the divine beings:
 "Ab[omination] has been placed upon my table,
 Filth in the cup I drink.
 For two [kinds of] banquets Baal hates,
 Three the Rider of the Clouds:
 A banquet of shamefulfulness,
 A banquet {banquet}²⁰ of baseness, (20)
 And a banquet of handmaids' *lewdness*.
 Yet herein is flagrant shamefulfulness,
 And herein is handmaids' *lewdness*."—
 After this goes Puissant Baal,
 Also goes the Maiden Anath.
 As they do homage to Lady Asherah of the Sea,
 Obeisance to the Progenitress of the Gods,
 Quoth Lady Asherah of the Sea:
 "Why do ye homage to Lady Asherah of the Sea,
 Obeisance to the Progenitress of the Gods? (30)
 Have ye done homage to Bull El Benign,
 Or obeisance to the Creator of Creatures?"
 Quoth the Maiden Anath:
 "We do homage to [th]ec, Lady Asherah of the Sea,
 [Obei]sance to the Progenitress of the Gods.
 . . . "

(Rest of column badly damaged. It is clear that Asherah makes a feast for her visitors, and it may be inferred that they urge her to intercede for Baal with El, as she does in the next column.)

(iv-v)

(Some 10 lines missing; lines 1-2a too fragmentary to be restored.)

[Loudly unto her lad] Ashe[rah doth cry:

¹⁹ Yamm (=Sea) is apparently still El's Beloved, despite what he went through above, in episode III AB A.

²⁰ Dittography.

"Look thou, Qadesh wa-Amrur,
 Fisherman of Lady] Asherah of the Sea!
 [Saddle a donkey],
 Harness a jackass.
 [Attach trappings of] silver,
 [A housing] of gol[d],
 Put on the trappings of [thy] she-asses."
 Qad[esh] wa-Amrur obeys.
 He saddles a donkey,
 Harnesses a jackass.
 He attaches trappings of silver, (10)
 A *housing* of gold,
 Puts on the trappings of his she-asses.
 Qadesh wa-Amrur embraces
 And places Asherah on the donkey's back,
 On the beautiful back of the jackass.
 Qadesh proceeds to lead,
 Amrur is like a star in front;
 The Maiden Anath follows,
 While Baal leaves for Zaphon's summit.—
 There, she²¹ is off on her way (20)
 Towards El of the Sources of the Two Floods
 In the midst of the headwaters of the Two Oceans.
 She penetrates El's field and enters
 The pavilion of King Father Shunem.
 At El's feet she bows and falls down,
 Prostrates her and does him reverence.
 As soon as El espies her,
 He *parts his jaws* and laughs.
 His feet upon the footstool he puts
 And doth twiddle his fingers. (30)
 He lifts up his voice and [cri]es:
 "Why is come Lady Asher[ah of the S]ea?
 Why hither the Progenitress of the G[ods]?
 Art thou become hungry and *fa[int]*,
 Or art become thirsty and *pa[rched]*?
 Eat, pray, yea drink.
 Ea[t] thou from the tables bread;
 Drink from the flagons wine,
 From the golden gob(lets) blood of vines.
 See, El the King's love stirs thee,
 Bull's affection arouses thee."
 Quoth Lady Asherah of the Sea: (40)
 "Thy decree, O El, is wise:
 Wisdom with ever-life thy portion.
 Thy decree is: our king's Puissant Baal,
 Our sovereign second to none;
 All of us must bear his gi[ft],
 All of us [must b]ear his purse.²²
 [But alas!]
 He cries unto Bull El his father,
 To [El] the King his begetter;
 He cries unto *Asherah* and her children,
 Elath and the band of her kin[dred]:
 Look, no house has Baal like the gods, (50)
 Nor court like the children of Asherah.

²¹ Asherah.²² Must be tributary to him. But the translation is uncertain.

The abode of El is the shelter of his son.
 The abode of Lady Asherah of the Sea
 Is the abode of the perfect brides:
 The abode of Padriya daughter of Ar,
 The shelter of Talliya daughter of Rabb,
 (And) the abode of Arsiya daughter of Ya'abdar."
 Quoth the Kindly One El Ben[ign]:
 "Am I a slave, an attendant of Asherah?
 Am I a slave, to handle . . . ? (60)
 Or is Asherah a handmaid, to make bricks?

(v)

Let a house be built for Baal like the gods',
 And a court like the children of Asherah's!
 Quoth Lady Asherah of the Sea:
 "Art great indeed, O El, and wise,
 Thy beard's gray hair instructs thee,
 . . . , [. . .] to thy breast.
 Now, too, the *seasons* of his rains will Baal *observe*,
 The *seasons* of . . . with *snow*;
 And (he will) peal his thunder in the clouds, (70)
 Flashing his lightnings to the earth.
 The house of cedar—*let him burn it*;
 Yea, the house of brick—*remove it*.
 Be it told to Puissant Baal:
 Summon *weeds* into thy house,
Herbs into the midst of thy palace.²³
 The mountains shall bring thee much silver,
 The hills a treasure of gold;
 They'll bring thee *god's grandeur aplenty*.
 So build thou a silver and gold house, (80)
 A house of most pure lapis lazuli."
 The Maiden Anath rejoices,
Stamps with her foot so the earth *quakes*.
 There, she is off on her way
 Unto Baal upon Zaphon's summit,
 O'er a thousand fields, ten thousand acres.
 Laughing, the Maiden Anath
 Lifts up her voice and cries:
 "Receive, Baal, the glad tidings I bring thee.
 They will build thee a house like thy brethren's (90)
 And a court like unto thy kindred's.
 Summon *weeds* into thy house,
Herbs into the midst of thy palace.
 The mountains shall bring thee much silver,
 The hills a treasure of gold;
 They'll bring thee *god's grandeur aplenty*.
 So build thou a silver and gold house,
 A house of most pure lapis lazuli."
 Puissant Baal rejoiced.
 He summoned *weeds* into his house,
Herbs into the midst of his palace.
 The mountains did bring him much silver, (100)
 The hills a treasure of gold;
 They brought him *god's grandeur aplenty*.
 Then he (se)nt unto Kothar wa-Khasis.

²³ This seems—if the sense is correctly guessed—to imply that Baal had some sort of habitation before, but that it was not one worthy of a "ranking" god, such as Baal had become by vanquishing Yamm.

(Direction to the reciter):

Now turn to the account of the sending of the lads.²⁴

After this comes Kothar wa-Khasis.

Before him an ox is set,

A fattened one at his disposal.

A throne is placed and he's seated

To the right of Puissant Baal.

So ate [the gods] and drank.

Then answered *Puiss[ant Baal]*,

Responded the Ri[d[er of the Clouds]:

"Quickly, a house, O K[othar],

Quickly raise up a pal[ace].

Quickly the house shalt thou build,

Quickly shalt raise up the pa[lace]

In the midst of the fastness of Zaphon.

A thousand fields the house shall cover,

A myriad of acres the palace."

Quoth Kothar wa-Khasis:

"Hearken, O Puissant Baal:

Give heed, O rider of the Clouds.

A window I'll make in the house,

A casement within the palace."

But Puissant Baal replied:

"Make not a window in [the house],

[A casement] within the pal[ace]."

(2 or 3 lines missing?)

(vi)

Quoth Ko[thar wa-Khasis]:

"Thou'lt heed [my words], O Baal."

Again spake Ko[thar wa]-Khasis:

"Hark, pray, Pu[is]sant Baal!

A wi[nd]ow I'll make in the house,

A casement withi[n the pa]l[ace]."

But Puissa[nt] Baal replied:

"Make not a w[ind]ow in the house,

A casement with[in the pa]l[ace].

Let not [Padriya] daughter of Ar [*be seen*]

Or T[alliya] daughter of Rabb *be espied*

By [...] El's Beloved Yamm!"

[...] *cried defiance*

And spat [...].

Quoth Kothar [wa-Khasis]:

"Thou'lt heed my words, O Baal."

[*As for Baal*] his house is built,

[*As for Hadd*]²⁵ his palace is raised.

They [...] from Lebanon and its trees,

From [Siri]on its precious cedars.

... [...] Le]banon and its trees,

Si[r]ion its precious cedars.

Fire is set to the house,

Flame to the palace.

²⁴ No doubt refers to an earlier passage, lost to us, in which Baal dispatched Gapn and Ugar to Kothar. The reciter is directed simply to repeat that passage verbatim here.

²⁵ Another name of Baal.

Lo, a [d]ay and a second,

Fire feeds on the house,

Flame upon the palace:

A third, a fourth day,

[Fi]re feeds on the house,

Flam[e] upon the palace.

A fifth, a s[ix]th day,

Fire feeds [on] the house,

Flame u[pon] the palace.

There, on the seventh d[ay],

The fire *dies down* in the house,

The f[la]me in the palace.

The silver turns into blocks,

The gold is turned into bricks.

Puissant Baal exults:

"My h[ouse] have I builded of silver;

My palace, indeed, of gold."

For (his) house preparations [Baa]l makes,

[Prepa]rations makes Hadd for his palace.

He slaughters both neat [and] small cattle,

Fells bulls [*together with*] fatlings;

Rams (and) one-year-ol[d] calves;

Lambs . . . k[i]ds.

He summons his brethren to his house,

His ki[nd]red within his palace:

Summons Asherah's seventy children.

He sates the he-lamb gods with *w[ine]*,

He sates the ewe-lamb goddesses [. . . ?]

He sates the bull-gods with *w[ine]*,

He sates the cow-goddesses [. . . ?]

He sates the throne-gods with *wi[ne]*,

He sates the chair-goddesses [. . . ?]

He sates the gods with jars of wine,

He sates the goddesses with pitchers.

So eat the gods and drink.

They sate them with fatness abundant,

With tender [fat]ling by bounteous knife;²⁶

While drinking the [wine] from flag[ons],

From gold cups the blood of vines.

(some 9-10 lines missing)

(vii)

(The first 8 lines are very defective. El's Beloved Yamm—see above vi 12—figures in lines 3-4. Since Baal's misgivings about a window are thereupon dispelled—15 ff.—perhaps Yamm is here given his quietus.)

Sixty-six towns he took,

Seventy-seven hamlets;

Eighty (took) Baal of [Zaphon's] s[ummit],

Ninety Baal of the *sum[mit]*.

Baal] *dwells in his house*,

Baal in the midst of the house.

Quoth Puissant Baal:

"I will make (one), Kothar, this day;

Kothar, this very hour.

²⁶ Literally: They were sated with sucking of breast; by milch knife, with fatling's teat. (cf. Isa. 60:16; 66:11.)

A casement shall be opened in the house,
 A window within the palace.
 Yea, I'll open rifts in the clouds
 At thy word, O Kothar wa-Khasis!" (20)
 Kothar wa-Khasis laughs,
 He lifts up his voice and cries:
 "Said I not to thee, Puissant Baal,
 'Thou'lt heed my words, O Baal'?"—
 He opens a casement in the house,
 A window within the palace.
 Baal op[ens] rifts in [the cloud]s.
 Ba[al gives] forth his holy voice,
 Baal discharges the ut[terance of his li]ps. (30)
 His h[oly] voice [convulses] the earth, . . . the moun-
 tains quake,
 A-tremble are . . .
 East and west, earth's high places reel.
 Baal's enemies take to the woods,
 Hadd's foes to the sides of the mountain.
 Quoth Puissant Baal:
 "Baal's enemies, why do you quake?
 Why do you quake . . . ?" (40)
 Baal's eye seeks out for his hand
 When the yew-club swings in his right hand.
 So Baal dwells in his house.
 "Nor king nor commoner
 The earth my dominion shall . . .
 Tribute I'll send not to Divine Mot,²⁷
 Not dispatch to El's Darling Ghazir.
 Mot calls out in his soul,
 The Beloved thinks in his heart,
 'I alone will have sway o'er the gods (50)
 So that gods and men may feed,
 Who satisfies the multitudes of the earth.'"
 Aloud unto [his l]ads Baal doth cry:
 "Look ye, [Gapn and] Ugar so(ns) of Ghulumat,
 ['Amami]s twain, sons of Zulumat
 [The stately, wing]-spreading, . . . ;
 Winged ones twain, flock of clouds,
 ['Neath . . . ;
 Birdlike ones twain, flock of . . . snow].
 (some 5 lines missing)

(viii)

There now, be off on your way
 Unto the Mount of Targhuzizza,
 Unto the Mount of Tharumegi,
 Unto the Ridge of the Loam of the Earth.
 Lift the mount on your hands,
 The elevation upon your palms,
 And descend to the depth of the earth,
 Be of those who descend into earth.
 There now, be off on your way (10)
 Into his city *Piz*,
 Low the throne that he sits on,
 Filth the land of his inheritance.

²⁷ God of the rainless season and, apparently, of the nether world.

Yet beware, divine messengers.
 Approach not Divine Mot,
 Lest he make you like a lamb in his mouth,
 Ye be crushed like a kid in his gullet. (20)
 Even the Gods' Torch Shapsh,
 Who wings over heaven's expanse,
 Is in Mot El's Beloved's hand!²⁸
 From a thousand fields, ten thousand acres,²⁹
 To Mot's feet bow and fall down,
 Prostrate you and show him honor.
 And say unto Divine Mot, (30)
 Declare unto El's Darling Ghazir:
 Message of Puissant Baal,
 Work of the Mighty Wa[rrior]:
 'My house I have builded [of silver,
 My palace, indeed, of gold.]
 . . . '

(Ten lines of which only the ends are preserved, and
 approximately another 15 lines missing altogether.)
 (Broken colophon in margin:)

[Written by Elimelech(?) Do]nated by Niqmadd,
 King of Ugarit.

f. V AB

Only about one-half of this tablet is preserved, essentially the half containing the bottom of the obverse (cols. i-iii) and the top of the reverse (cols. iv-vi). Since the top of the first column on the reverse is always continuous with the bottom of the last column on the obverse, there are not six but only five pieces of continuous text. However, the first editor found it convenient to divide one of these into two episodes, making a total of six episodes designated as V AB A-F.

The position assigned to V AB in this translation of the Baal epic was determined by E 25-26; from which it appears that El's favorite-and-bully is now Mot, whereas he is still Yamm in II AB (our c) vi 12. But final judgment must be reserved.

Editions: Ch. Virolleaud, *La déesse 'Anat (Mission de Ras Shamra, iv)*, 1938 (Part A, already Syria, xvii [1936], 335-345; Part B, Syria, xviii [1937], 85-102; Part C, *ibid.*, 256-270); *Ugaritic Handbook*, II, pp. 187-9.

Studies: U. Cassuto, *Bulletin of the Jewish Palestine Exploration Society*, x, 2-3 (1943), 47-54; xii (1945-6), 40-42; T. H. Gaster, *Iraq*, vi (1939), 131-143; H. L. Ginsberg, *BASOR*, 84 (Dec. 1941), 12-14; W. F. Albright, *BASOR*, 83 (Oct. 1941), 39-42; 84 (Dec. 1941), 14-17; C. H. Gordon, *The Loves and Wars of Baal and Anat* (1943), pp. 21-27; A. Goetze, *BASOR*, 93 (Feb. 1944), 17-20; J. Obermann, *Ugaritic Mythology* (1948), *passim* (see Index); J. Aistleitner, *ZAW*, 57 (1939), 193-211; A. Herdner, *RÉS-Babyloniaca*, I (1942-45), 33-49.

A

.
 [. . .] . . .
 Serves Puis[sant] Baal,
 Ministers to the Prince, Lord of Earth.
 He rises, . . . , and gives him to eat.
 He cuts the fat meat before him,
 With bounteous knife fatling's tenderness.

²⁸ After Yamm, this is the next favorite-and-bully of El that Baal has to vanquish. That is logical: first the earth—Baal's domain—must be made safe from the encroachments of the sea, then from the blight of sterility.²⁹ From a safe distance.

He stands, *serves liquor*, and gives him drink.

He places a cup in his hand,

A flagon *in the grasp* of his hand;

A vessel large and conspicuous,

A jar to dumbfound a mortal;

A holy cup of woman *ne'er* seen,

Only Asherah¹ beholds such a flagon.

He takes a thousand pots of wine,

Mixes ten thousand in his mixture.

He rises, plays, and sings,

The musician plays the cymbals;

The sweet-voiced youth doth sing

Of Baal in the *Fastness* of Zaphon.—

Baal *regards* his lasses,²

Looks at Padriya daughter of Ar,

Also at Talliya [daughter of Ra]bb.

... [...].

... [...] ...

B

[...] ...

Henna of seven maids,

Smell of coriander and *ambergris*.

She³ *locked the gates* of Anath's house

And met the picked fighters in ...

Now Anath⁴ doth battle in the plain,

Fighting between the two towns;

Smiting the *Westland's* peoples,

Smashing the folk of the Sunrise.

Under her, *hea[ds]* like *sheaves*;

Over her, *hands* like locusts,

Like a grasshopper⁵—mass heroes' hands.

She binds the *heads* to her back,

Fastens the hands in her girdle.

She p[lunges] knee-deep in knights' blood,

Hip-deep in the gore of heroes.

With darts she drives ...

With the ... of her bow ...

Now Anath goes to her house,

The goddess proceeds to her palace.

Not sated with battling in the plain,

With her fighting between the two towns,

She *pictures* the chairs as heroes,

Pretending a table is warriors,

And that the footstools are troops.

Much battle she does and beholds,

Her fighting contemplates Anath:

Her liver *swells* with laughter,

Her heart fills up with joy,

Anath's liver *exults*;

For she plunges knee-deep in knights' blood,

Hip-deep in the gore of heroes.

Then, sated with battling in the house,

Fighting between the two tables,

(10)

(20)

(10)

(20)

(30)

... [...]s the knights' blood,

Pours the fatness of [de]w in a bowl.

Ma[id]en Anath washes her hands,

Yabamat Liimmim her fingers;

[She w]ashes her hands of knights' blood,

Her [fi]ngers of gore of heroes.

[...] ... to chairs,

Table also to table;

Footstools *turn back* into footstools.

[She] draws some water and bathes;

Sky-[d]ew, fatness of earth,⁶

Spray of the Rider of Clouds;

Dew that the heavens do shed,

[Spray] that is shed by the stars.

She rubs herself in with *ambergris*

[From a sperm-whale] whose home's in the sea.

[...] ...

C

"..."

For the friendship of Puissant Baal,

Affection of Padriya daughter of Ar,

Love of Talliya daughter of Rabb,

Friendship of Arsiya daughter of Ya'abdar

So then, O lads, *enter* ye;

At Anath's feet bow and fall down,

Prostrate you, do her honor.

And say unto Maiden Anath,

Declare unto Yamamat' Liimmim:

'Message of Puissant Baal,

Word of the Powerful Hero:

Take war [away] from the earth,

Banish (all) *strife* from the soil;

Pour peace into earth's very bowels,

Much amity into earth's bosom.

Hasten! Hurry! Rush!

To me thy feet shall trot,

To me shall sprint thy legs.

For

I've a word I fain would tell thee,

A speech I would utter to thee:

Speech of tree and whisper of stone,

Converse of heaven with earth,

E'en of the deeps with the stars;

Yea, a *thunderbolt* unknown to heaven,

A word not known to men,

Nor sensed by the masses on earth.

Come, pray, and I will reveal it

In the midst of my mount Godly Zaphon:

In the sanctuary, mount of my portion,

In the pleasure, the hill I possess."

D

No sooner espies she the gods,⁷

Than Anath's feet do stumble.

⁵ cf. Gen. 27:28, 39.

⁶ The speech, whose beginning is missing, is one by Baal to his messengers Gapn and Ugar.

⁷ Unique variant of the commoner *Yabamat*.

⁸ Gapn and Ugar. Baal's messengers.

¹ Or perhaps "a goddess"; cf. the appellative use of Ishtar in Akkadian.

² Really his wives.

³ Anath herself?

⁴ Her character as a war-goddess is nowhere in oriental literature illustrated as graphically as in the following. But what is the carnage all about?

- Behind, her loins do break;
 Above, her face doth sweat:
 Bent are the joints of her loins,
 Weakened those of her back.⁹
 She lifts up her voice and cries:
 "Why come Gapn and Ugar?
 What enemy's ris[en] 'gainst Baal,
 What foe 'gainst the Rider of Clouds?
 Crushed I not El's Belov'd Yamm?
 Destroyed I not El's Flood Rabbim?
 Did I not, pray, muzzle the Dragon?
 I did crush the crooked serpent,¹⁰
 Shalyat [*šlyt*] the seven-headed.
 I did crush El's Belov'd Ar[... ?],
 Cut off El's *Bullock* 'Atak.
 I did crush the *Godly Bitch Hashat*,
 Destroy the house of El-Dhubub,
 Who fought thee (and) seized the gold;
 Who drove Baal from the Heights of Zaphon,
 Sans frontlet,¹¹ his ear pierced through;¹²
 Chas'd him from his throne of kingship,
 From the dais, the seat of his dominion.
 What enemy's risen 'gainst Baal,
 What foe 'gainst the Rider of Clouds?"—
 [A]nswer the lads twain make:
 "No enemy's risen 'gainst Baal,
 No foe 'gainst the Rider of Clouds!
 Message of Puissant Baal,
 Word of the Powerful Hero:
 Take war away from the earth,
 Banish (all) strife from the soil, etc. etc."
 (see above, lines 10 ff.)
 [An]swers the Maiden [An]ath,
 Replies [Yabamat] Liimmim:
 "I'll take war away [from the earth,
 Banish] (all) strife from the soil,
 Pour [peace] into earth's very bowels,
 Mu[ch amity into] earth's bos[om].
 Let Baal [...], ...
 Let him ... [...].
 I'll take war away from the earth, etc.
 Yet another word will I say:
 Go, go, attendants divine.
 Ye are slow and I am swift.
 From (my) Mount to the godhead afar,¹³
 Enibaba¹⁴ to the distant divinity,
 Is two mathpads¹⁵ under earth's furrows,
 Three underneath the hollows."—
 There, she is off on her way
 To Baal of the Summit of Zaphon.
 From a thousand fields, ten thousand acres,

(30)

(40)

(50)

(65)

(70)

(80)

His sister's approach Baal sees,
 The advance of his own father's-daughter.
 He dismisses (his) wives from her presence.
 He places an ox before her,
 A fatted one in front of her.
 She draws some water and bathes
 Sky-dew, fatness of earth;
 Dew that the heavens do [sh]ed,
 Spray that is shed by the stars.
 She rubs herself in with *ambergris*
 From a sperm-whale
 ... [...].

E

["...]¹⁶

No house hath Baal like the gods',
 Nor court like Asherah's] children's. Etc. etc."¹⁷
 Quoth [the Maiden Anath]:
 "He'll heed me, will Bull E[1 my father],
 He'll heed me for his own good!
 [For I'll] fell him like a lamb to the ground,
 [Make] his gray hair [flow with] blood,
 The gray hair of his beard [with gore];
 Unless he give
 A house unto Baal like the gods',
 [And a cour]t like Asherah's children's."—
 [She stamps] her foot [and the ea]rth [trembles].
 [There, she is off on her] way
 [Towards El of the S]ources of the Flo[ods],
 In the m[aj]dst of [the Headwaters of the Two
 De]eps.
 She penetrates *El's Field and enters*
 [The pavi]lion of K[i]ng Father [Shunem].

(6)

(10)

(couplet too damaged for sense)

Her voice Bull [El] her father [...] hea[rs].
 [He replies] in the seven ch[am]bers,
 [In]side the eight enclosures:

(lines 20-24 almost completely abraded) (20)

"

Even the God's Torch Shapsh,
 [Who wings] the expanse of heav[en],
 Is in El's Belovèd Mot's hand."—
 Quoth the Maiden Anath:
 "[...] O El,

Rejoice not [...],
 ... [...]
 [...] ...

(30)

My long hand will [smash] thy skull.
 I'll make thy gray hair flow [with blood],
 The gray hair of thy beard with gore."—
 El replies in the seven chambers,
 Inside the eight enclosures:
 "[I w]eened, daughter mine, thou wa[st gentle],
 And contumely 'mong goddesses was not.

¹⁶ In this speech Baal is explaining to Anath why he summoned her.
¹⁷ See c, beginning.

⁹ The standard reaction of a female character to an unexpected visit: it must mean bad news!

¹⁰ His proper name is Lotan=Leviathan (Isa. 27:1); see g, beginning.

¹¹ If *š* = Heb. *šif*, Exod. 28:36.

¹² cf. Exod. 21:6.

¹³ i.e. Baal, the sender of the messengers.

¹⁴ Name of Anath's abode. Could it be Hurrian, meaning "god's mountain"?

¹⁵ Measure of time or length?

What wouldst thou, O Maiden Anath?"—

And the Maiden Ana[th] re[pl]ied:

"Thy decree, O El, is wise:

Wisdom with ever-life thy portion.

Thy decree: 'Our king's Puissant Baal,
Our ruler, second to none. Etc., Etc."

(see above, e, iv-v 41 ff.)

F

"...

[O'er] thousand ['fields' in the] sea,
Ten thousand [acres] in the floods. (4)

[Tra]verse Gabal, traverse Qa'al,
Traverse Ihat-nop-shamem.

Proceed, O Fisherman of Asherah,
Go, O Qadesh wa-Amrur.¹⁸ (10)

There now, be off on thy way
To the midst of Hikpat-El, all of it,¹⁹

To Kaphtor the throne that he sits on,
Hikpat the land of his portion.

From a thousand fields, ten thousand acres,²⁰
At Kotha[r]'s feet bow and fall down,
Prostrate thee and do him honor. (20)

And say unto Kothar wa-Khasis,
Repeat unto Hayyin of the Handicrafts:

'Message of Pui[ssant Baal,
Word of the Powerful Hero:

...']"

g. I* AB

Two fragments, discovered in 1930 and 1931 respectively, were found to fit together, but about an equal amount of text is still missing from the tablet to which they belong. Though the top of col. i happens to be preserved, it does not exhibit the copyist's signature "Pertaining to 'Baal'" which ought to have occupied line 1 according to rule. However, thanks to the circumstance that the bottom of col. vi is also preserved, it is obvious that the direct continuation of this tablet is I AB, which has the expected superscription.

Editions: Ch. Virolleaud, *Syria*, xv (1934), 305-336; H. L. Ginsberg, *Orientalia* NS, v (1936), 161-196; *Kitbe Ugarit*, 47-56; *The Ras Shamra Mythological Texts*, 78-84; *AKTRSch.*, 35-41; *Ugaritic Handbook*, II, No. 67.

Studies: U. Cassuto, *Dissertationes in Honorem Dr. Eduardi Mahler* (Budapest, 1937), 53-57; *Tarbiz*, xii (1941), 169-180.

Col. i lines 1-8 represent the conclusion of a message which Mot has been instructing Gapn and Ugar, the messengers of Baal, to deliver to the latter. In order to be in Mot's presence, they must previously have been sent to him by Baal. Since we read of just such a mission in the incomplete last column of II AB (our e), it is possible that if that column were complete its text would be found to precede ours directly, in other words, to end with the first half of Mot's message; but other considerations suggest that V AB (our f) may have intervened. In any case, the first half of Mot's original speech can for the most part easily be restored, since the entire speech is repeated by Gapn and Ugar in full—though slightly damaged—in the first column of our tablet. But it is so obscure that we shall skip most of it.

¹⁸ Attendant of Asherah, but on this occasion, it seems, he for some reason acts as messenger for Baal (see end).

¹⁹ *Hkpt il kth*, home of Kothar.

²⁰ It is curious that this precaution (cf. e, viii 25 ff.) should be necessary with Kothar, who is otherwise an obliging deity and a friend of Baal.

(i)

"...

If¹ thou smite Lotan, the serpent slant,
Destroy the serpent tortuous,
Shalyat (*šlyt*) of the seven heads,²
..."

(two couplets very obscure)

From the tomb of the Godly Mot,
From the pit of El's Belov'd Ghazir,
The gods twain³ depart, tarry not.
There, they are off on their way (10)

To Baal of the Summit of Zaphon.

Then Gapn and Ugar declare:

"Message of Godly Mot,
Word of the God-Belov'd Ghazir:

(even the gist of 14-27 still eludes savants)

If thou smite Lotan, the serpent slant,
Destroy the serpent tortuous,
Shalyat of the seven heads,
..."

(Traces of the two obscure couplets mentioned above.
Some 30 lines missing.)

(ii)

(12 lines missing at the top)

One lip to earth and one to heaven,⁴
[He stretches his to]ngue to the stars.

Baal enters his mouth,
Descends into him like an olive-cake,⁵
Like the yield of the earth and trees' fruit.

Sore afraid is Puissant Baal,
Filled with dread is the Rider of Clouds:

"Begone!" Say unto Godly Mot,
Repeat unto El's Belov'd Ghazir:

'Message of Puissant Baal,
Word of the Powerful Hero: (10)

Be gracious, O Godly Mot;
Thy slave I, thy bondman for ever.'"

The gods depart, tarry not.
There, they are off on their way

Unto Godly Mot,
Into his city Hamriya,
Down to the throne that [he] sits on
His [filthy] land of inher'tance.

They lift up their voice and cry:

"Message of Puissant Son Baal,
Word of the Powerful Hero:

Be gracious, O Godly Mot;
Thy slave I, thy bondman for ever."—

¹ Perhaps: even if. It depends on what the following lines mean.

² cf. Ps. 74:14 for the last phrase; for the rest Isa. 27:1.

³ Gapn and Ugar. See the introductory paragraph.

⁴ Also occurs elsewhere in describing some ravenous creature opening its mouth.

⁵ Apparently a flat loaf of bread with olives, a common meal in ancient and modern times.

⁶ Said by Baal to Gapn and Ugar. A quotation without an introduction, not unexampled.

The Godly Mot rejoices (20)
 [And lifting] his [vo]ice he cries:
 "How *humbled* is [. . .]."
 (Several ends of lines, then about 20-25 lines missing.
 Cols. iii-iv too damaged for connected sense.)

(v)

(About 25 lines missing at the top. Then 1-5 defective.)

". . . ?

But thou, take thy cloud, thy wind,
 Thy . . . , thy rains;
 With thee thy seven lads,
 Thine eight *boars*.
 With thee Padriya, daughter of Ar; (10)
 With thee Tatalliya (*Tply*),⁷ daughter of Rabb.
 There now, be off on thy way
 Unto the Mount of Kankaniya.
 Lift the mount upon thy hands,
 The elevation upon thy palms,
 And descend to the depth of the earth,
 Be of those who descend into earth,
 And . . . —
 Puissant Baal complies.
 He desires a cow-calf in Dubr,
 A heifer in Shihlmemat-field (*šd šhlmmt*);
 Lies with her times seventy-seven, (20)
 [. . .] . . . times eighty-eight.
 She [conc]eives and gives birth to Math.
 (fragments of 3 more lines; another 11 missing)

(vi)

(about 30 lines missing at the top)

[They⁸ penetrate El's Field and enter
 The pavilion of King El Father] Shunem.
 [And lifting their voice they cr]y:
 "We went [. . .],
 . . .
 We [ca]me to the pleasance of Dabr-land,
 To the beauty of Shihlmemat-field.
 We came upon Baal
 Fallen on the ground:
 Puissant Baal is dead,
 The Prince, Lord of Earth, is perished." (10)
 Straightway Kindly El Benign
 Descends from the throne,
 Sits on the footstool;
 From the footstool,
 And sits on the ground;
 Pours dust of mourning on his head,
 Earth of mortification on his pate;
 And puts on *sackcloth and loincloth*.
 He *cuts a gash* with a stone,
Incisions with . . .
 He *gashes* his cheeks and his chin,

⁷ Addressed (by Mot?) to Baal.

⁸ A variant of *Tly*. For some reason *tl* also occurs as a variant of the appellative *tl* ("dew").

⁹ Probably Gapn and Ugar.

He *harrows* the roll of his arm. (20)
 He plows his chest like a garden,
Harrows his back like a plain.
 He lifts up his voice and cries:
 "Baal's dead!—What becomes of the people?
 Dagon's Son!—What of the masses?
 After Baal I'll descend into earth."
 Anath also goes and wanders
 Every mount to the heart of the earth,
 Every hill to the earth's very bo[we]ls.
 She comes to the pleasance of Dabr-[land],
 To the beauty of Shihlmemat-field. (30)
 She [comes] upon Baal
 Fal[len] on the ground:
 She puts on [*sackcloth*] and [*loincloth*].

h. I AB

A tablet with three columns of writing on each side. It consists of two fragments: a larger one exhumed in 1930 and a smaller one brought to light in 1933. The latter constitutes the top of col. i and the bottom of col. vi and fits exactly onto the former.

Editions: Virolleaud, *Syria*, xii (1931), 193-224; *Syria*, xv (1934), 226-243; Montgomery-Harris, *The Ras Shamra Mythological Texts*, 49-57; Ginsberg, *Kitbe Ugarit*, 57-70; *AKTRSch.*, 42-48; *Ugaritic Handbook*, II, Texts 49 (pp. 137-9) and 62 (pp. 146-7).

Studies: Albright, *BASOR*, 46 (Apr. 1932), 15-19; *JPOS*, xii (1932), 185-203; Montgomery, *JAOs*, LIII (1933), 97-123.

(Pertaining to "Baal.")
 She *cuts a gash* with a stone,
 Incisions with . . . etc.
 (See g, col. vi.)
 Then weeps she her fill of weeping;
 Deep she drinks tears, like wine. (10)
 Loudly she calls
 Unto the Gods' Torch Shapsh.
 "Lift Puissant Baal, I pray,
 Onto me."
 Harkening, Gods' Torch Shapsh
 Picks up Puissant Baal,
 Sets him on Anath's shoulder.
 Up to Zaphon's *Fastness* she brings him,
 Bewails him and buries him too,
 Lays him in the hollows of the earth-ghosts.
 She slaughters seventy buffaloes
 As tribute to Puissant Baal;
 She slaughters seventy neat (20)
 [As tr]ibute to Puissant Baal;
 [She slaugh]ters seventy small cattle
 [As tribu]te to Puissant Baal;
 [She slaugh]ters seventy deer
 [As tribute to] Puissant Baal;
 [She slaughters] seventy mountain-goats
 [As tribute to Pu]issant Baal;
 [She slaughters seventy ro]ebucks
 [As tribu]te to Puissant Baal.
 [. . .] . . . A[nath], (30)
 [. . .] Yabāma[t] Liimmim.—

[The]re, she is off on her way
 To [E]l of the Sources of the Floods,
 In the midst of [the Hea]dwaters of the Two Deeps.
 She penetrates El's Field and enters
 The pavilion of King Father Shunem.
 At El's feet she bows and falls down,
 Prostrates her and does him honor.
 She lifts up her voice and cries:
 "Now let Asherah rejoice and her sons,
 Elath and the band of her kinsmen;
 For dead is Puissant Baal,
 Perished the Prince, Lord of Earth."¹
 Loudly El doth cry
 To Lady Asherah of the Sea:
 "Hark, Lady A[sherah of the S]ea,
 Give one of thy s[ons] I'll make king."
 Quoth Lady Asherah of the Sea:
 "Why, let's make Yadi' Yalhan (*yd' ylh'n*) king."
 Answered Kindly One El Benign:
 "Too weakly. He can't race with Baal,
 Throw jav'lin with Dagon's Son *Glory-Crown!*"
 Replied Lady Asherah of the Sea:
 "Well, let's make it Ashtar the Tyrant;
 Let Ashtar the Tyrant be king."—
 Straightway Ashtar the Tyrant
 Goes up to the *Fastness* of Zaphon
 (And) sits on Baal Puissant's throne.
 (But) his feet reach not down to the footstool,
 Nor his head reaches up to the top.
 So Ashtar the Tyrant declares:
 "I'll not reign in Zaphon's *Fastness!*"
 Down goes Ashtar the Tyrant,
 Down from the throne of Baal Puissant,
 And reigns in El's Earth, all of it.
 [...]...
 [...]...

(ii)

(some 30 lines missing on top)

[...] A day, days go by,
 [And Anath the Lass] draws nigh him.
 Like the heart of a c[ow] for her calf,
 Like the heart of a ew[c] for her lamb,
 So's the heart of Ana[th] for Baal.
 She grabs Mot by the fold of his garment,
 Seizes [him] by the hem of his robe.
 She lifts up her voice and [cries]:
 "Now, Mot! Deliver my brother."
 Responds the Godly Mot:
 "What wouldst thou, O Maiden Anath?
 I indeed have gone and have wander'd
 Every mount to the heart of the earth,
 Every hill to the earth's very bowels.
 Lifebreath was wanting 'mong men,
 Lifebreath among earth's masses.
 I came to the pleasance of Dabr-land,

¹ Now a son of Asherah can rule the earth. In col. v Asherah's sons are Baal's enemies. His epithet "Dagon's Son" may echo a stage of tradition in which he was not a son of El, either.

The beauty of Shihlmemat-field.
 I did *masticate* Puissant Baal.
 I made him like a lamb in my mouth;
 Like a kid in my gullet he's crushed.
 Even the Gods' Torch Shapsh,
Who wings over heaven's expanse,
 Is in Mot the Godly's hand."
 A day, even days pass by,
 From days unto months.
 Then Anath the Lass draws nigh him.
 Like the heart of a cow for her calf,
 Like the heart of a ewe for her lamb,
 So's the heart of Anath for Baal.
 She seizes the Godly Mot—
 With sword she doth cleave him.
 With fan she doth winnow him—
 With fire she doth burn him.²
 With hand-mill she grinds him—
 In the field she doth sow him.
 Birds eat his *remnants*,
 Consuming his *portions*,
*Flitting from remnant to remnant.*³

(iii-iv)

(some 40 lines missing on top of col. iii)

[That Puissant Baal had died],
 That the Prince [Lord of Earth] had perished.
 And behold, alive is [Puissant Baal]!
 And behold, existent the Prince, Lo[rd of Earth]!
 In a dream, O Kindly El Benign,
 In a vision, Creator of Creatures,
 The heavens fat did rain,
 The wadies flow with honey.
 So I knew
 That alive was Puissant Baal!
 Existent the Prince, Lord of Earth!
 In a dream, Kindly El Benign,
 In a vision, Creator of Creatures,
 The heavens fat did rain,
 The wadies flow with honey!"—
 The Kindly One El Benign's glad.
 His feet on the footstool he sets,
 And parts his *jaws* and laughs.
 He lifts up his voice and cries:
 "Now will I sit and rest
 And my soul be at ease in my breast.
 For alive is Puissant Baal,
 Existent the Prince, Lord of Earth!"
 Loudly El doth cry
 Unto the Maiden Anath.
 "Hearken, O Maiden Anath!
 Say to the Gods' Torch Shapsh:

² That is to say, the parts of him corresponding to chaff and straw in cereals.

³ But somehow Mot comes to life entire in col. vi, and Baal even earlier.

⁴ Who the speaker is is not known.

(iv)

'Parch'd is the furrow of Soil, O Shapsh;
 Parched is El's Soil's furrow:
 Baal neglects the furrow of his tillage.
 Where is Puissant Baal?

Where is the Prince, Lord of Earth?"—
 The Maiden Anath departs.

There, she is off on her way
 Unto the Gods' Torch Shapsh.

She lifts up her voice and cries:
 "Message of Bull El thy father,
 Word of the Kindly, thy begetter:

Parch'd is the furrow of Soil, O [Shapsh];
 Parched is El's Soil's furrow:
 Baal ne[glacts] the furrow of his tillage.
 Where is Puissant Baal?

Where is the Prince, Lord of Earth?"—
 Answer'd the Gods' Torch Sha[psh]:

"... in the ... [of thy brother],
 In the ... of thy sibling,
 And I'll look for Puissant Baal."—

Quoth the Maiden Anath:

"... .., O Shapsh;

...
 May ... [...] guard thee,
 ... [...]. "(?)

... [...]
 ... [...].

(some 35 lines missing)

(v)

Baal seizes the sons of Asherah.
 Rabbim⁵ he strikes in the back.
 Dokyamm he strikes with a bludgeon,
 ... he fells to the earth.
 Baal [mounts] his throne of kingship,
 [Dagon's Son] his seat of dominion.
 [From] days to months, from months to years.

Lo, after seven years,
 The Godly Mot [...]
 Unto Puissant Baal.

He lifts up his voice and says:

"Upon thee ... may I see,^{5a}

Downfall upon thee may I see.

Winnowing [with fan

Upon thee may I see.

Cleaving) with sword

Upon thee may I see.

Burning with fire

Upon thee [may I see.

Gri]nding with hand-mill

Up[on thee] may I s[ee]

Siftin]g with sieve

Upon thee [may I see.

[...]. [...] in the soil

⁵ According to f (between lines 30 and 40), Anath has already destroyed Rabbim once.

^{5a} Or, "Because of thee ... have I seen." So also in the following.

Upon thee may I see.

Sowing on the sea

[...] .. [...]"

(Lines 20-28 defective and obscure. Some further 35 lines missing.)

(vi)

(30)

Returning to Baal of Zaphon's *Fastness*,

(12)

He lifts up his voice and cries:

"My brothers hast thou given, Baal, my ... [s?];

My mother's sons, my ..."

They ... like *camels*:

Mot's firm, Baal's firm.

They gore like buffaloes:

Mot's firm. Baal's firm.

They bite like snakes:

Mot's firm. Baal's firm.

(40)

(20)

They *kick* like *chargers*:

Mot falls. Baal falls.

Above Shapsh cries to Mot:

"Hearken, now, Godly Mot!

Why striv'st thou with Puissant Baal? Why?

Should Bull El thy father hear thee,

He'll pull out thy dwelling's *pillars*.

Overturn thy throne of kingship,

Break thy staff of dominion!"

Sore afraid was Godly Mot,

(30)

Filled with dread El's Belovèd Ghazir.

Mot ...

.. [...]

Baal seats him [on] his kingdom's [throne],

Upon his dominion's [seat].

(36-42 missing, defective, or unintelligible)

"..."

Thou'lt' eat the bread of honor,

(46)

Thou'lt' drink the wine of favor.

Shapsh *shall govern* the *gathered ones*,⁶

Shapsh *shall govern* the divine ones.

... gods ... mortals,

... Kothar thy fellow,

Even Khasis thine intimate."

(10)

On the sea of *monster* and dragon,

(50)

Proceedeth Kothar wa-Khasis,

Kothar wa-Khasis doth journey.^{8a}

(colophon)

Written by Elimelech the Shabnite.

Dictated by Attani-puruleni, Chief of Priests, Chief of (Temple)-herdsmen.

Donated by Niqmadd, King of Ugarit, Master of Yargub, Lord of Tharumeni.

APPENDIX. IV AB + RŠ 319 (and BH)

There exist a large (IV AB) and a very small piece (RŠ 319) of a tablet with three columns of writing on only one side. That they both belong to the same tablet is not certain but very

⁶ Apparently Baal is handing out rewards to his allies.

⁷ Or, "she'll."

⁸ The *rephaim*, or shades?

^{8a} Perhaps the quotation should rather be closed here.

probable. That only one side of the tablet is written on is probably due to the fact that it contained the whole of the composition in question, which was quite short. It has no colophon. It is distinct from the Baal epic which we have been following in the preceding pieces. RS 319, which is apparently the missing top right-hand corner of IV AB, contains a graphic account of sexual intercourse between Baal and Anath; and IV AB itself is suggestive of something more than platonic relations between the two. This is entirely at variance with the epic, as everyone will realize who has read the former without reading into it.

[A similar complete short episode about Baal, likewise covering only one side of a tablet is BH, which, however, is so defective that a translation here would be of little use.]

Editions: Virolleaud, *Syria*, xvii (1936), 150-173; xxiv, fasc. 1-2 (1944-45), 14-17; *Ugaritic Handbook*, II, Nos. 76 (pp. 152 f.) and 132 (pp. 166 f.); Ginsberg, *Orientalia* NS, vii (1938), 1-11 (main portion only).

(col. i too fragmentary for use)

(ii)

(some 20 lines missing on top?)

"... Baal in his house,
The God Hadd in the midst of his palace?"

The lads of Baal make answer:

"Baal is *not* in his house,
[The God] Hadd in the midst of his palace.

His bow he has ta'en in his hand,
Also his *darts* in his right hand.

There he is off on his way

To Shimak Canebrake,² the [buf]falo-filled."—

The Maiden Ana[th] lifts her wing, (10)

Lifts her wing and speeds in flight,

To Shimak Canebrake,² the [buf]falo-filled.—

Puissant Baal lifts up his eyes,

Lifts up his eyes and beholds,

Beholds the Maiden Anath,

Fairest among Baal's sisters.

Before *her* he rises, he stands,

At her feet he kneels and falls down.

And he lifts up his voice and cries:

"Hail, sister, and ... !

The horns of thy ... , O Maiden Anath, (20)

The horns of thy ... Baal will anoint,

Baal will *anoint* them in flight.

We'll thrust my foes into the earth,

To the ground them that rise 'gainst thy brother!"—

The Maiden Anath lifts up her eyes,

Lifts up her eyes and beholds,

Beholds a cow and proceeds a-walking,

Proceeds a-walking and proceeds *a-dancing*,

In the pleasant spots, in the lovely places. (30)

(RS 319)

(8 or 9 badly damaged lines at the bottom)

He seizes and holds [her] womb;

[She] seizes and holds [his] stones.

Baal ... to an ox.

[... the Mai]den Anath

[...] to conceive and bear.

¹ The inquirer is evidently Anath.

² Semachonitis, the modern Lake Hûleh in Galilee?

(another 14 lines very fragmentary)

(IV AB iii)

[Calve]s the cows dr[op]:

An ox for Maiden Anath

And a heifer for Yahamat Liimmim.

Quoth Puissant [Baal]:

"... that our progenitor is eternal,

To all generations our begetter."

Baal scoops [his hands] full,

'The God' Hadd [his] fin[gers] full.

... the mouth of Maiden An[ath], (10)

E'en the mouth of [his] fairest sister.

Baal goes up in the mou[n]tain],

Dagon's Son in the s[ky].

Baal sits upon [his th]rone,

Dagon's Son upon [his se]at.

(In lines 16-29, which are poorly preserved, there is again talk of a buffalo being born to Baal, it being still not absolutely clear that his bovine mother was Anath herself.)

And so she goes up to Arar,

Up to Arar and Zaphon. (30)

In the plesance, the Mount of Possession,

She cries aloud to Baal:

"Receive, Baal, godly tidings,

Yea receive, O Son of Dagon:

A wild-ox is [born] to Baal,

A buffalo to Rider of Clouds."

Puissant Baal rejoices.

The Legend of King Keret

In the campaigns of 1930 and 1931 the French excavators of ancient Ugarit recovered fragments belonging to three clay tablets of an epic about a king designated by a name whose consonants are *k-r-t* and whose vowels are unknown; it is conventionally transcribed *Keret*.

There are six columns of writing (three on each side) on each tablet. According to the order in which they were published, they are designated as I K, II K, and III K, but according to their organic sequence as KRT A (= I K), KRT B (= III K), KRT C (= II K). KRT A was probably preceded, and KRT C was certainly followed, by one or more lost tablets. There may also be one or more missing between B and C.

Our text was copied in the reign of a certain king of Ugarit by the name of Niqmadd (see the colophon at the end of KRT C), who is known to have reigned in the second quarter of the fourteenth century B.C. That it contains a certain core of history is probable.

First publication: Of KRT A (with copies and photographs of the original), Ch. Virolleaud, *La légende de Keret, roi des Sidoniens (Mission de Ras Shamra II)*, 1936. Of KRT B (with copies of the original), Ch. Virolleaud, *Le mariage du roi Keret (III K)*, *Syria*, xxiii/3-4 (1942-43, actual date of publication 1945), 137-172. Of KRT C (with copies of the original), Ch. Virolleaud, *Le roi Keret et son fils (II K)*, *Syria*, xxii (1941), 105-136, 197-217; *Syria*, xxiii/1-2 (1942-43), 1-20. Other editions: H. L. Ginsberg, *The Legend of King Keret (BASOR SS, 2-3)*, 1946 (includes bibliography). C. H. Gordon, *Ugaritic Handbook (Analecta Orientalia, xxv)*, 1947, II, pp. 162-166, 184-187; Texts 125-128, Krt (transliterations only). Other bibli-