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JAMES B. PRITCHARD

Third Edition with Supplement

Myths of Baal and Yam

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Ugaritic Myths, Epics, and Legends
TRANSLATOR: H. L. GINSBERG

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 on 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 1929, 1931, and 1935 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 Pl. A, Pl. B, etc., but by the original sigla of the first editor, Ch. Viroledaud. They are all studied together by C. H. Gordon, Ugaritic Literature, Rome (1949), pp. 95-55 (567). Other literature will be given separately for each tablet.

a. VI AB

Editions: Ch. Viroledaud, La déesse 'Anat (Paris, 1938), pp. 91-102 and the last photography; C. H. Gordon, Ugaritic Handbook, II, pp. 189-190, 'in, pl. iv-x (transliteration only). Studies: A. Herder, Syria, xxiii (1943), 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 not all the passages are very difficult. It seems, however, that El, the head of the pantheon, (1) instructs the craftsman-god Kothar wa-Khasis to build a palace on the El’s grounds, the name of the latter being Khurshan-sur-kaš (col. iii), (2) announces that his (eldest?) favorite? (3) son is to be known as El’s Beloved Yamm (= Scg) 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. Viroledaud, Syria, xxxiv (1944-45), 1-12; C. H. Gordon, Ugaritic Handbook, II, Text 129. This fragment comprises 34 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; Viroledaud 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 n, 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
To El of the Sources [of the Floods],
In the midst of the headwaters of the Two Oceans.

He penetrates El’s field and enters
The [pvilion of King [Father Shunem].
At El’s feet he bows] and falls down,
Prostrates himself, doing [him] homage.
(... ". O) Kothar wa-Khasis!
Qnic[ky bu]ld the h[ouse of Yamm,
[Erj]ct the palace of Judge Nahar.

... ...

Build the house of Prince Yamm,
[Erj]ct the palace of Judge Nahar,
In the midst of [... Quick]ly] his [hou]se shalt thou build,
[Quickly erect] his palace.

..."

(All that can be made out is that Ashtar is displeased.)
Quoth the Gods’ Torch Shashp,2
Raising her voice and [crying:

“Hearken, I pray thee
Thy father Bull El favors
Prince Yamm [...]

[Sh]ould thy father Bull [E] hear thee,
He will pull out [the pillars of thy dwelling!]
Yea, overt [burn [the throne of thy] kingdom!]
Yea, break the scp[e]t 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.

..."

(the rest obscure)

C. III AB B-A


1 One of El’s epithets; vocalization uncertain. Some render “Father of Years.”
2 The sun-goddess.
The gods lift up their heads
From upon their knees,
From upon [their] thrones of prin[ceship].
Then come the messengers of Yamm,
The envoy of Judge Nahar.
At El's feet they do [not] fall down,
Prostrate them not to the Assembled Body.

Proudly 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:
"Thy slave is Baal, O Yamm,
Thy slave is Baal [for ever],
Dagon's Son is thy captive;
He shall be brought as thy tribute.
For the gods bring [thy gift].
The holy ones are thy tribunaries."—
Now, Prince Baal[1] was wrath.

[Seizing a cudgel] in his hand,
A bludgeon in his right hand,
He reached to strike the lads.

[His right hand Ashoreth seizes],
Ashoreth seizes his left hand.

"How [canst thou strike the messengers of Yamm,
The ev]oys of Judge Nahar?"
A messenger...[... . . .] a messenger [bears];
Upon his shoulders the words of his lord,
And...[...]."

But Prince Baal was wrath.
The cudgel in ha[nd he...]
He confronts the messengers of Yamm,
The ev]oys of Judge Nahar[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)

... [ho]uses.
To the earth shall fall the strong,
To the dust the mighty."—
Scarce had the word left[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.

* An'ath or Asherah 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.”

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 [f]ingers;
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 Ashitoreh 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 . . .

(.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.)

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

(10)

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, xii (1924), 158; and transliterated by H. Bauer, AKTRSc., p. 57, and C. H. Gordon, Ugaritic Handbook, ii, p. 144, middle. Here Baal apparently sends his messengers to Anath to tell her to join him in a dénouement 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 Ghulmutų;¹¹
‘Amarnis twain, sons of Zulumat (Zilm)’¹²
The stately, win[g]-spreading, . . .
Winged ones twain, flock of clouds,
‘Neth [ . . . ];
Birdlike ones twain, [f]lock of . . . snow].

(10)
(30)

(40) obscure beginnings of 5 more lines)

c. II AB


... (some 20 lines missing, 3 obliterated)

But alas!
He cries unto Bull El [his father,
To E] the King [his begetter;
He cries] unto Asherah [her children],
To [E]lath [and the band of] her [kindred:
Look, no house has Baal like the gods,
Nor court like the children of Asherah[ab].
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:
To the dwelling of Padiya daughter of Ar,
The shelter of Tallya (Hy) the daughter of Rabb,
(And) the abode of Arisya (ary) the daughter of Ya’abdar.¹³

¹¹ “Ghulmut” is also known as the name of a goddess from ESH 1920, 2:105, 3:35.
¹² The three names mean “Flashie (or, Lightningence) 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:

Just try doing homage to Lady Asherah of the Sea,
Obeisance to the Progenitress of the Gods.
Hayin would go up to the bellows,
In Khasi's 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:
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'erspangled with a mat;
A gorgeous couch having a . . .
He pours it over with gold;
A gorgeous table which is filled
With all manner of game from the foundations of the earth;
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.

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

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

C[ome] Puisant Baal,
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 shamefulness,
A banquet [banquet] of baseness,
And a banquet of handmaids' lewdness.
Yet herein is flagrant shamefulness,
And herein is handmaids' lewdness."

After this goes Puisant 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?"
Have ye done homage to Bull El Benign,
Or obeisance to the Creator of Creatures?"
Quoth the Maiden Anath:
"We do homage to [kheh, Lady Asherah of the Sea,
Obeisance 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.)

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

Have my children slain [each other],
O[r the b]and of my kinsmen [destroyed one an-
other]?
[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],
O fisherman of Lady Asher[a]h of the Sea].
Take a net in thy hand,
A large [seme] on thy two hands.
[Cast it] into El's Beloved [Yamm]"*
Into the Sea of El Be[nign].
Into the De[lep] of El . . . [ . . . ].

(about 12 lines missing, 9 lines defective)

* Yam[ns] (or Sea) is apparently still El's Beloved, despite what he went through above, in episode in AB A.
"Look thou, Qadesh wa-Amurur, 
Fisherman of Lady] Asherah of the Sea! 
[Saddle a donkey], 
Harness a jackass. 
[Attach trappings of] silver, 
[A housing] of gold[d], 
Put on the trappings of [thy] she-asses." 
Qad[esh] wa-Amurur obeys. 
He saddles a donkey, 
Harnesses a jackass. 
He attaches trappings of silver, 
A housing of gold, 
Puts on the trappings of his she-asses. 
Qadesh wa-Amurur embraces 
And places Asherah on the donkey's back, 
On the beautiful back of the jackass. 
Qadesh proceeds to lead, 
Amur is like a star in front; 
The Maiden Anath follows, 
While Baal leaves for Zaphon's summit.— 
There, she is off on her way 
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 spies her, 
He parts his jaws and laughs. 
His feet upon the footstool he puts 
And doth twiddle his fingers. 
He lifts up his voice and [cries]: 
"Why is come Lady Asher[ah of the S]ea? 
Why hither the Progenitress of the G[ods]? 
Art thou become hungry and fa[jnt], 
Or art become thirsty and pa[rched]? 
Eat, pray, yea drink. 
Eat bread from the tables; 
Drink from the flagons wine, 
From the golden goblets blood of vines. 
See, El the King's love stirs thee, 
Bull's affection arouses thee." 
Quoth Lady Asherah of the Sea: 
"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 gift, 
All of us [must bear his purse]. 
[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, 
Nor court like the children of Asherah. 
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 Padiya 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[sign]: 
"Am I a slave, an attendant of Asherah? 
Am I a slave, to handle . . . ? 
Or is Asherah a handmaid, to make bricks? 
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, 
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. 
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." 
The Maiden Anath rejoices, 
Stamp[s] 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 
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, 
The hills a treasure of gold; 
They brought him god's grandeur aplenty. 
Then he (se)nt unto Kothar wa-Khasis. 
28 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 "raking" god, such as Baal had become by vanquishing Yam. 
29 Asherah.
30 Must be tributary to him. But the translation is uncertain.
(Direction to the reciter):

Now turn to the account of the sending of the lads.\(^{44}\)

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 Puissant Baal,
Responded the R̄i[d]er of the Clouds:
"Quickly, a house, O K[<label]ar],
Quickly raise up a pal[ace].
Quickly the house shalt thou build,
Quickly shalt raise up the pal[ace].
In the midst of the fasting of Zaphon.
A thousand fields the house shall cover,
A myriad of acres the palace."

Quoth Kothar wa-Khasis:
"Harken, O Puissant Baal:
Give heed, O rider of the Clouds.
A window I'll make in the house,
An 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[i]sant Baal!
A wi[nd]ow I'll make in the house,
An casement within the pal[ace]."

But Puissa[nt] Baal replied:
"Make not a wi[nd]ow in the house,
A casement within the pal[ace].

Let not [Padiya] daughter of Ar [be seen]
Or T[alliyas] daughter of Rab [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]\(^{34}\) his palace is raised.

They [. . . ] from Lebanon and its trees,
From [Shi]r[on] its precious cedars.

[. . . ] lebanon and its trees,
Shi[ron] its precious cedars.

Fire is set to the house,
Flame to the palace.

Lo, a [d]ay and a second,
Fire feeds on the house,
Flame upon the palace:
A third, a fourth day,
[Fire] feeds on the house,
Flame upon the palace.
A fifth, a si[xt]h 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 [Baal] makes,
[Preparations makes Hadd for his palace.]

He slaughters both near [and] small cattle,
Feils bulls [together with] fatlings;
Rams (and) one-year-old calves;
Lambs . . . k[inds].

He summons his brethren to his house,
His k[i]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 w[ine],
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;\(^{39}\)
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[ummits],
Ninety Baal of the sum[mits].

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."

\(^{34}\) No doubt refers to an earlier passage, lost to us, in which Baal dispatched Hadd to Kothar. The reciter is directed simply to repeat that passage verbatim here.

\(^{35}\) Another name of Baal.
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-Khashis!  
(20)

Kothar wa-Khashis laughs,  
He lifts up his voice and cries:

"Said I not to thee, Puissant Baal,  
"Thou'rt heed my words, O Baal?"—  
He opens a casement in the house,  
A window within the palace.

Baal opens rifts in [the cloud].  

Ba'al gives forth his holy voice,  
Baal discharges the sanctity of his lips.  
(30)

His holy voice [convulses] the earth, . . . the mountains 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 . . .?"

Baal's eye seeks out for his hand  
When the yeow-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."

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  
So that gods and men may feed,  
Who satisfies the multitudes of the earth.'"

Aloud unto [his] lad Baal doth cry:  
"Look ye, [Ganap and] Ugar son(s) of Ghulumat,  
["Amami"]'s twain, sons of Zulmumat  
[The stately, wing]-spreading . . .;  
Winged ones twain, flock of clouds,  
[Neath . . .;  
Bird-like ones twain, flock of . . . snow].  
(some 5 lines missing)

(50)

There now, be off on your way  
Upto the Mount of Targhuzizza,  
Upto the Mount of Tharumegi,  
Upto 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  
Into his city Pit,  
Low the throne that he sits on,  
Filth the land of his inheritance.

31 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 gutlet.  
(20)

Even the Gods' Torch Shash,  
Who wings over heaven's expanses,  
Is in Mot El's Beloved's hand!  

From a thousand fields, ten thousand acres,  
To Mot's feet bow and fall down,  
Prostrate you and show him honor.

And say unto Divine Mot,  
Declare unto El's Darling Ghazir:

Message of Puissant Baal,  
Work of the Mighty Watrior:

"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 e) vi 12. But final judgment must be reserved.

Editions: Ch. Virolleaud, La déesse 'Anat (Mission de Ras Shama, iv), 1938 (Part A, already Syria, xvii [1936], 335-345;  
Part B, Syria, xviii [1937], 85-104; Part C, ibid., 256-270);  

Studies: U. Cassuto, Bulletin of the Jewish Palestine Exploration  
Society, x, 2-3 (1945), 47-54; xii (1948-50), 49-53; T. H.  
Gaster, Iraq, vii (1939), 237-431; 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, Ugaritische Mythologie (1948),  
pastum (see Index); J. Aistleitner, ZAW, 57 (1939), 193-211;  
A. Herder, RES-Babylonica, 1 (1942-43), 32-49.

A

[. . .]
Serves Pu[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 cutting'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 nê'êr seen,
Only Asherah\(^1\) 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 lares,\(^2\)
Looks at Padiiya daughter of Ar,
Also at Talliya [daughter of Ra]bb.

... [ ... ]...

B

[ ... ]...

Henna of seven maids,
Smell of coriander and ambregeris.
She locked the gates of Anath’s house
And met the picked fighters in . . .
Now Anath’s 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 sheep;
Over her, hands like locusts,
Like a grasshopper-mass heroes’ hands.
She binds the heads to her back,
Fastens the hands in her girdle.
She p[laces] 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,
Fretting a table is warriers,
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,

...[ ... ] the knights’ blood,
Pours the fatness of [de]w in a bowl.
Ma[j]en Anath washes her hands,
Yahamat 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 ambregeris
[From a sperm-whale] whose home’s in the sea.

C

“..."

For the friendship of Puissant Baal,
Affection of Padiiya daughter of Ar,
Love of Talliya daughter of Rabb,
Friendship of Arsiya daughter of Ya’abdar
So then, O lady, 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 spring 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 pleasance, the hill I possess.’

D

No sooner espies she the gods,\(^8\)
Than Anath’s feet do stumble.

\(^1\) 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?
\(^6\) cf. Gen. 27:38, 39.
\(^8\) The speech, whose beginning is missing, is one by Baal to his messengers Gapn and Ugar.
\(^7\) Unique variant of the commoner Yahamat.
\(^8\) Gapn and Ugar. Baal’s messengers.
Behind, her loins do break; 
Above, her face doth sweat:
Bent are the joints of her loins, 
Weakened those of her back."
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, 6
Shalat [Hyt] the seven-headed.
I did crush El's Belov'd Ar [ . . . ]?
Cut off El's Bullock 'Atak.
I did crush the Godly Bitch Hatchat,
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; 11
Chas'd him from his throne of kingship,
From the das, the seat of his dominion.
What enemy's risen 'gainst Baal, 
What foe 'gainst the Rider of Clouds?"

[Ans]wers the Maid[en] [An[ath],
Replies [Ya[bam]at] Limmim:
"I'll take war away [from the earth, 
Banish] (all) strife from the soil,
Pour [peace] into earth's very bowels,
Mut[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) Moun[t] to the godhead afar, 18
Enibaba 14 to the distant divinity,
Is two mashpads 15 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)

His sister's approach Baal sees,
The advance of his own father's-daughter.
He dismisses (his) wives from her presence.
He plac[es] 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 shed,
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." 16
Quoth [the Maiden Anath]:
"He'll heed me, will Bull E [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 gare];
Unless he give
A house unto Baal like the gods',
[And a court 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 Sources of the Floods,
In the midst of [the Headwaters of the Two De]eps]
She penetrates El's Field and enters
[The pavilion] of K[i]ing Father [Shunem].
(couplet too damaged for sense)
[He replies] in the seven ch'am[bers],
[In]side the eight enclosures:
(lines 20-24 almost completely abraded)

"...

Even the God's Torch Shaps,
[Who wings] the expanse of heaven,
Is in El's Beloved 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 gare."-
El replies in the seven chambers,
Inside the eight enclosures:
"[I weeped, daughter mine, thou wa[st gentle],
And customly mong goddesses was not.

16 In this speech Baal is explaining to Anath why he summoned her.
17 See c, beginning.
What wouldst thou, O Maiden Anath?"
And the Maiden Anath[a]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. lv-vi 41 ff.)

F

"...

[O'er] thousand ['fields' in the] sea,
Ten thousand [acres] in the floods.
[Traverse] Gebal, traverse Qa'l,
Traverse that-nop-shamem.
Proceed, O Fisherman of Acherah,
Go, O Qadash wa-Amur."

There now, be off on thy way
To the midst of Hikpat-El, all of it,
To Ka-phor the throne that he sits on,
Hikpat the land of his portion.
From a thousand fields, ten thousand acres,
At Kothar[r]'s feet bow and fall down,
Prostrate thee and do him honor.

And say unto Kothar wa-Khasis,
Repeat unto Hayyn of the Handicrafts:
'Message of Pu[i]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.


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 by him to 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 preceed 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 clear that we shall skip most of it.

18 Attendant of Acherah, but on this occasion, it seems, he for some reason acts as messenger for Baal (see end).
19 Hikpat II if/A, home of Kothar.
20 It is curious that this precaution (cf. e, vii xx f.) should be necessary with Kothar, who is otherwise an oblinging deity and a friend of Baal.

(i)
"...
If thou smite Lotan, the serpent slant,
Destroy the serpent tortuous,
Shalyat (Hyl) of the seven heads," (*

(two couplets very obscure)

From the tomb of the Godly Mot,
From the pit of El's Belov'd Ghazir,
The gods twain depart, tarry not.
There, they are off on their way
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,*
[He stretches his tongue] to the stars.

Baal enters his mouth,
Descends into him like an olive-cake,*
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:
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 inheritance.
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."—

* Perhaps: even if. It depends on what the following lines mean.
* Cf. Ps. 74:14 for the last phrase; for the rest Isa. 27:1.
* Gapn and Ugar. See the introductory paragraph.
* Also occurs elsewhere in describing some ravenous creature opening its mouth.
* Apparently a flat loaf of bread with olives, a common meal in ancient and modern times.
* Said by Baal to Gapn and Ugar. A quotation without an introduction, not unexampled.
'UGARITIC MYTHS, EPICS, AND LEGENDS

The Godly Mot rejoices,
[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;
With thee Tatalliya (T[ly]),* 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 Shihlimmat-field (Id lhimmat);
Lies with her times seventy-seven,
[ . . . ] . . . times eighty-eight.
She [conc]ives and gives birth to Math.
(Blanks of 3 more lines; another 11 missing)

(vi)

(about 30 lines missing at the top)
[They* penetrate El's Field and enter
The pavilion of King El Father] Shunem.
[And lifting their voice they cry:
"We went [ . . . ],
...]

We [came] to the pleasure of Dabr-land,
To the beauty of Shihlimmat-field.
We came upon Baal
Fallen on the ground:
Puissant Baal is dead,
The Prince, Lord of Earth, is perished."

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,

He harrows the roll of his arm.
He plows his chest like a garden,
Harross 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 body.
She comes to the pleasure of Dabr-land,
To the beauty of Shihlimmat-field.
She [comes] upon Baal
Falten] 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, xvi (1934), 225-243; Montgomery-Harris, The Rise of Sumer Mythological Texts, 49-57; Ginsberg, Kihe Ugaritica, 57-70; AKTRSc, 42-45; Ugaritic Handbook, ii, Texts 49 (pp. 137-9) and 61 (pp. 146-7).

Studies: Albright, BASOR, 46 (Apr. 1932), 15-19; IPPOS, xi (1932), 185-203; Montgomery, JAOS, lxxx (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.
Loudly she calls
Unto the Gods' Torch Shaps.
"Lift Puissant Baal, I pray,
Unto me."

Hearkening, Gods' Torch Shaps
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
[As tribute to Puissant Baal;]
[She slaughters seventy small cattle
[As tribute to Puissant Baal;]
[She slaughters seventy deer
[As tribute to Puissant Baal;]
[She slaughters seventy mountain-goats
[As tribute to Puissant Baal;]
[She slaughters seventy roebucks
[As tribute to Puissant Baal.

[ . . . ] A[nath],
[ . . . ] Yabama[t] Limmim.—
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 Shaphsh,
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.8
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.4

(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 wadis 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 wadis flow with honey!—
The Kindly One El Benign's glad.
His feet on the footstool he sets,
And parts his jawr 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!"
UGARITIC MYTHS, EPICS, AND LEGENDS

(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 neglects 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.
Rabbim* he strikes in the back.
Dokaymm 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,"
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.
Grinding with hand-mill
Up[on thee] may I see
Sifting with sieve
Upon thee [may I see.
...[...]." (some 35 lines missing)

(vi) Upon thee may I see.
Sowing on the sea
[...]."
(Lines 20-28 defective and obscure. Some further 35
lines missing.)

(30) Returning to Baal of Zaphon's Fastness,
He lifts up his voice and cries:
"My brothers hast thou given, Baal, my... [s?];
My mother's sons, my..."
They... like cameis:
Mot's firm, Baal's firm.
The gods like buffaloes:
Mot's firm. Baal's firm.
They bite like snakes:
Mot's firm. Baal's firm.
They kick like chargers:
Baal falls. Baal falls.
Above Shapsh cries to Mot:
"Hearken, now, Godly Mot!
Why stri'vest thou with Puissant Baal? Why?
Should Bull El thy father hear thee,
He'll pull out thy dwelling's pillars.
Overtake the throne of kingship,
Break thy staff of dominion!!!"
Sore afraid was Godly Mot,
Filled with dread El's Beloved Ghazir.
Mot...
...[...]
Baal sees him [on] his kingdom's [throne],
Upon his dominion's [seat],
(36-42 missing, defective, or unintelligible)
"...
Thou'lt' eat the bread of honor,
Thou'lt' drink the wine of favor.
Shapsh shall govern the gathered ones,*
Shapsh shall govern the divine ones.
... gods... mortals,
... Kothar thy fellow,
Even Khasis thine intimate." On the sea of monster and dragon,
Proceedeth Kothar wa-Khasis,
Kothar wa-Khasis doth journey.**

(colophon)
Written by Elimelech the Shabnite.
Dictated by Attani-puruleni, Chief of Priests, Chief of
(Temple)-herdsmen.
Donated by Nqamrd, 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

* According to L (between lines 30 and 40), Anath has already destroyed
Rabbim once.
** Or, "shall," "The rephaim, or shades?"

* Or, "Because of thee... have I seen." So also in the following.
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 colophons. 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 Athath; 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, vii (1936), 150-173; xxiv, fasc. 1-2 (1946-47), 147-177; Ugaritic Handbook, ii, Nos. 76 (pp. 152 f.) and 132 (pp. 166 f.); Ginberg, 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 taken in his hand,
Also his darts in his right hand.
There he is off on his way
To Shimak Canebreke, the [buf]alo-filled."—
The Maiden Anath lifts her wing,
Lifts her wing and speeds in flight,
To Shimak Canebreke, the [buf]alo-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,
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.

(RS 316)

(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 Maid]en Anath
[...] to conceive and bear.

1 The inquirer is evidently Anath.
2 Semachonitis, the modern Lake Huleh in Galilee.

The Legend of King Keret

In the campaigns of 1920 and 1921 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 (= II K), and KRT C (= III 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 Niqadd (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 Il), 1936. Of KRT B (with copies of the original), Ch. Virolleaud, Le mariage du roi Keret (Il K), Syria, xxvii/34 (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, xxvii (1941), 105-136, 197-217; Syria, xxvii/1-2 (1942-43), 1-30. Other editions: H. L. Ginsberg, The Legend of King Keret (BASOR SS, 2-3), 1946 (includes bibliography). C. H. Gordon, Ugaritic Handbook (Anatolica Orientalia, xxv), 1947, ii, pp. 164-166, 184-187; Texts 125-126, KRT (transliterations only). Other bibili-