

# Canaanite Myths and Legends

Second Edition

J. C. L. GIBSON

CANAANITE MYTHS  
AND LEGENDS

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Ugaritic text on the left page, consisting of approximately 36 lines of cuneiform script. The lines are numbered 5 through 40. The script is arranged in a single column, with some lines showing signs of damage or erasure.

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Ugaritic text on the right page, consisting of approximately 31 lines of cuneiform script. The lines are numbered 45 through 75. The script is arranged in a single column, with some lines showing signs of damage or erasure.

THE TABLET UGARITICA V No. 7 (see page 138)  
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# CANAANITE MYTHS AND LEGENDS

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## PREFACE TO FIRST EDITION

THIS edition of Canaanite myths and legends from Ugarit (now Rās-aš-Šamrah) on the Syrian coast is based on lectures delivered over the last ten years and is now published in the hope of making these interesting but difficult texts accessible in convenient form to students of the Old Testament and the Semitic languages, of mythology and religion.

No one can occupy himself with these texts without acknowledging his debt to the distinguished pioneers without whom his work could not have even been begun: these are Dr. C. F. A. Schaeffer, who was in charge of the excavations which so successfully recovered the tablets containing them from the soil in which they had lain hidden for some 3500 years; Mons. C. Virolleaud, whose admirably prompt and accurate copies made them available for study, and Prof. E. Dhorme and Prof. H. Bauer, who shared with him the honour of finding the key to the decipherment of the new dialect or language in which these texts were written. That much of their early work has been left behind and that other scholars, notably Prof. H. L. Ginsberg, Dr. T. H. Gaster and Dr. C. H. Gordon, to whom all students of these texts are also greatly indebted, have taken over the task of interpretation, does not detract from the honour of the pioneers. Wherever possible the debt owed to all these and other workers in this field is indicated in the notes and in the glossary.

Much labour of great value has already been expended on these texts; but much work still remains to be done on them, and I hope that the present edition may stimulate others to take up the study of them.

### קטאת סופרים תרבה חכמה

The bibliography is not intended to be exhaustive; in fact, it contains the titles almost exclusively of books and articles which have been of any use in the preparation of the present work. The glossary will be found to contain a certain number of alternative words, readings and interpretations; these are added because finality has not yet been reached on innumerable points of interpretation and the decision in these cases may still be left to the reader. In conclusion, my thanks are due to the Old Testament Society and the Trustees of the Pusey and Ellerton Fund at Oxford for generous contributions towards the cost of publication. I wish also to acknowledge my debt to the compositors, who have set up this complicated piece of printing, and the readers, who seem to have checked both printing and references, with a care which is characteristic of all work done by the University Press.

*Magdalen College, Oxford*  
31 March, 1955

G. R. DRIVER

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## PREFACE TO SECOND EDITION

SIR GODFREY DRIVER intended to produce a second edition of *Canaanite Myths and Legends* after retiring from his Chair at Oxford, but the pressure of his commitments with the New English Bible and as time passed his own failing health prevented him from carrying the project beyond a preliminary stage. He asked me some years ago to undertake the task for him, generously conveying to me his annotated copy of the first edition along with several folders of other notes which he had gathered, including contributions received from a number of correspondents. We planned the broad outlines of the revision together and agreed upon most of the changes in format that are incorporated in it, notably (1) the adoption of Mlle. Herdner's system of enumerating the tables, (2) the inclusion in the main body of the work of only the longer and better preserved texts from the first edition, with the smaller and more fragmentary texts being relegated to an Appendix, (3) the inclusion in this Appendix of some of the more important texts discovered or published since the appearance of the first edition, (4) the setting out of the main tablets as far as possible in poetic parallelism, (5) the printing in full of the titles in the Bibliography, and (6) the shortening of the entries in the Glossary and their rearrangement in a more conventional sequence. It was left to me, however, to work out the details, using Sir Godfrey's notes and correspondence as a basis but giving due weight to new studies of the subject which appeared too late to be considered by him. Sir Godfrey consented to read and criticize portions of the revision as I completed them and in the event saw before his death in 1975 initial drafts of around two-thirds of it. Needless to say, I benefited immensely from the many shrewd and searching comments he made upon these; but I alone am answerable for the revision as it is now presented to the public, and its defects should therefore be laid at my door and not his. I hope that it will be judged to repay the confidence he showed in me.

On two matters of some importance Sir Godfrey and I failed to reach accord. I could not share his firm opinions on certain features of Ugaritic grammar and had to ask that the section entitled 'Observations on Philology and Grammar' be omitted from this edition; the most I felt I could attempt (apart from a short Note on Phonology) was to give guidance in the footnotes on possible alternative solutions (including of course Sir Godfrey's) to some of the more troublesome problems. He on the other hand disapproved of the attention I pay in the Introduction and footnotes to listing and sometimes commenting more fully on parallels between the Ugaritic texts and the Hebrew Bible. His scepticism about the propriety of such comparisons is well known and has often been shown to be justified; but since a large number,

perhaps the majority, of those who work in the Ugaritic field are also students of the Bible, comparisons will inevitably continue to be made, and it seemed to me wiser to recognize this and, as far as space permitted, to close with the issues involved rather than to play safe by ignoring them. Sir Godfrey and I had several arguments over these two matters and I wish to place on record my deep appreciation of his magnanimity in insisting that I as editor should have the final decision.

One small improvement I would have liked to introduce was in Ugaritic transliterations to substitute for the symbols  $\dot{z}$  and  $\dot{z}$  of the first edition appropriate adaptations of the phonetically more accurate symbols  $\underline{z}$  and  $\underline{z}$ , but for typographical reasons this was not possible.

On several occasions I consulted other scholars about problems connected with the revision and I wish to thank those who gave me of their valuable time, particularly Professors John Gray of Aberdeen and Édouard Lipiński of Louvain, and Dr. Wilfred Watson, formerly Research Fellow of Edinburgh University. I am grateful to Mr. William Johnstone of Aberdeen University for letting me see copies of two articles by him which are not yet in print. Of Sir Godfrey's many correspondents I should like especially to mention Professor John Emerton of Cambridge. Finally I am indebted to the senior class in Hebrew and Old Testament Studies at Edinburgh during the academic session 1975-1976, who were subjected to large sections of this edition in draft form and from whose reactions I drew many helpful insights; and to Mr. Kenneth Aitken, a member of that class, who also assisted me with the checking of references.

*New College, Edinburgh  
September, 1976*

J. C. L. GIBSON

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## CONCORDANCE OF TABLETS

THE table below lists all the Ugaritic tablets and fragments identified as mythological in content. It gives in parallel columns (1) the page numbers of the texts in the order in which they appear in this edition; (2) the sigla employed to identify the tablets by Mlle. Herdner in the official edition (*CTA*); (3) Mons. Virolleaud's sigla in the primary editions (including Professor Eissfeldt's additions to his system); and (4) Dr. Gordon's sigla in the widely used *Ugaritic Textbook* (previously *Handbook* and *Manual*). In this edition Mlle. Herdner's sigla are used as far as they reach; texts published subsequently are referred to by their numbers in the relevant volumes of *PRU* and *Ugaritica* (thus *PRU* II no. 3; *Ugaritica* V no. 3) and in the case of a single tablet separately issued (RS 22.225) by its archaeological campaign number.

### THE MAIN TABLETS

Page	Herdner	Virolleaud/Eissfeldt	Gordon
39	1 iv	VI AB iv	'nt pl. X iv
37, 40	2 iii,i,iv	III AB,C,B,A	129,137,68
46	3	V AB	'nt
55	4	II AB	51
68	5	I* AB	67
74	6	I AB	62obv. + 49 + 62rev.
82	14	I K	Krt
90	15	III K	128
94	16	II K	125,126,127
103	17	II D	2 Aqht
110	18	III D	3 Aqht
113	19	I D	1 Aqht
123	23	SS	52
128	24	NK	77

### THE TEXTS IN THE APPENDIX

130	1 ii,iii,v	VI AB ii,iii,v	'nt pls. IX,X ii, iii, v
131	7 I,II	V AB var.A,B	130,131
132	8	II AB var.	51 fragment



Page	Herdner	Virolleaud/Eissfeldt	Gordon
132	10	IV AB	76
133	11	IV AB III*	132
134	12	BH	75
135	20	IV D then I Rp	121 (4 Aqht)
135	21	II Rp	122
136	22	III Rp	123,124
136	—	PRU II no. 3 (VI MF)	1003
137	—	RS 22.225	—
<i>Ugaritica V</i>			
137	—	no. 1 (RS 24.258)	601
137	—	no. 2 (RS 24.252)	602
138	—	no. 3 (RS 24.245)	603
138	—	no. 4 (RS 24.293)	604
138	—	no. 7 (RS 24.244)	607

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MYTHOLOGICAL FRAGMENTS NOT INCLUDED

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—	9	I MF	133
—	13	6	6
—	25	III MF	136
—	26	II MF	135
—	27	8	8
—	28	—	—
—	—	PRU II no. 1 (IV MF)	1001
—	—	no. 2 (V MF)	1002
—	—	PRU V no. 1	2001
—	—	no. 2	2002
—	—	no. 3	2003
<i>Ugaritica V</i>			
—	—	no. 5 (RS 24.257)	605
—	—	no. 6 (RS 24.272)	606
—	—	no. 8 (RS 24.251)	608

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*Note.*—For the sigla used in a recent edition of the texts by Dietrich, Loretz and Sanmartin (1976) see Addenda.

# SELECT BIBLIOGRAPHY

The following abbreviations are used:

ANET = J. B. Pritchard (ed.), *Ancient Near Eastern Texts relating to the Old Testament* (Princeton 1950) [2nd edit. (1955)].—BASOR = *Bulletin of the American Schools of Oriental Research*.—CRAIBL = *Comptes rendus de l'Académie des Inscriptions et Belles Lettres*.—CTA = Andrée Herdner, *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939* (Paris 1963).—IEJ = *Israel Exploration Journal*.—JANES = *The Journal of the Ancient Near Eastern Society of Columbia University*.—JAOS = *Journal of the American Oriental Society*.—JBL = *Journal of Biblical Literature*.—JNES = *Journal of Near Eastern Studies*.—JNWSL = *Journal of Northwest Semitic Languages*.—JSS = *Journal of Semitic Studies*.—MIO = *Mitteilungen des Instituts für Orientforschung*.—MRS = *Mission de Ras Shamra* (Paris 1936ff.).—PRU = *Le Palais royal d'Ugarit* (Paris 1955ff.).—RHR = *Revue de l'histoire des religions*.—UF = *Ugarit-Forschungen*.—VT = *Vetus Testamentum*.—ZAW = *Zeitschrift für die alttestamentliche Wissenschaft*.

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 — *La légende de Kéret roi des Sidoniens d'après une tablette de Ras Shamra* (=MRS II) (Paris 1936)  
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 — PRU II, *Textes alphabétiques des archives est, ouest et centrales* (=MRS VII) (Paris 1957)  
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- 2 iii in *Syria* 24 (1944-1945), 1-12  
 2 i in C. H. Gordon, *Ugaritic Handbook* (Rome 1947), 167-168  
 2 iv in *Syria* 16 (1935), 29-45  
 3 A in *Syria* 17 (1936), 335-345  
 3 B in *Syria* 18 (1937), 85-102  
 3 C in *Syria* 18 (1937), 256-270  
 3 D, E, F in *La déesse Anat* (Paris 1938), 43-90  
 4 in *Syria* 13 (1932), 113-163  
 5 in *Syria* 15 (1934), 305-356  
 6 (main portion) in *Syria* 12 (1931), 193-244  
 6 (small fragment) in *Syria* 15 (1934), 226-243  
 14 in *La légende de Kéret* (Paris 1936)  
 15 in *Syria* 23 (1942-1943), 137-172  
 16 in *Syria* 22 (1941), 105-136, 197-217; 23 (1942-1943), 1-20  
 17-19 in *La légende phénicienne de Danel* (Paris 1936)  
 23 in *Syria* 14 (1933), 128-151  
 24 in *Syria* 17 (1936), 209-228

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 8 in *Syria* 13 (1932), 158-159  
 9 in *Syria* 24 (1944-1945), 17-19  
 10 in *Syria* 17 (1936), 150-173  
 11 in *Syria* 24 (1944-1945), 14-17  
 12 in *Syria* 16 (1935), 247-266  
 13 in *Syria* 10 (1929), pl. LXVI [cuneiform text only]  
 20-22 in *Syria* 22 (1941), 1-30 (see also for 20 *La légende phénicienne de Danel*, 228-230)  
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 27 in *Syria* 10 (1929), pl. LXVII [cuneiform text only]  
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# INTRODUCTION

## A. THE DISCOVERY OF THE TABLETS

AN Arab peasant, working on his land in the spring of 1928, struck a slab of stone with his plough and, raising it, found traces of an ancient tomb with a number of potsherds and some small undamaged vessels. The *Service des Antiquités en Syrie et au Liban*, as soon as they heard of the discovery, sent out an expedition under Mons. Ch. Viroilleaud to explore the site. It turned out to be a necropolis and yielded little that seemed promising; but the archaeologists had in the meantime had their attention drawn by local tradition to a neighbouring mound which was clearly artificial and to which they then directed their efforts. This was the now famous mound of *Ras-ashShamrah*,<sup>1</sup> which concealed the ancient city of Ugarit, known from Babylonian, Hittite, and Egyptian records.

Excavations were carried out under Mons. C. F. A. Schaeffer in eleven campaigns between 1929 and 1939 and were continued after the Second World War. From the start a remarkable civilization, to which the label Canaanite may loosely but not inappropriately be applied,<sup>2</sup> was brought to light. Thousands of tablets have been unearthed, chiefly in and around the library attached to the temple of Baal and the chamber of the palace used for storing the royal archives<sup>3</sup> but also in other buildings in the city. These tablets are extremely varied in content and include not only the poetic mythological texts which are the subject of the present study but other religious texts like lists of gods

and offerings, lexical and scholastic texts, lists of countries and towns, corporations and persons, 'hippiatric' texts, commercial and administrative documents, and official and private letters; and they are written in the Akkadian, Hurrian and Sumerian, as well as the Ugaritic languages. All apparently were discovered in a level which was dated archaeologically between the sixteenth or fifteenth and the twelfth centuries B.C. Objects bearing the names of the Egyptian kings Thutmos IV (ca. 1425-1417 B.C.) and Amenophis III (ca. 1417-1379 B.C.) found alongside the tablets reduce the period to which they may be assigned; such a date, too, agrees well enough with the fact that certain letters of Niqmad, king of Ugarit, who is named in the colophons of several of the literary tablets, are addressed to the Hittite king Shuppiluliumash (ca. 1380-1336 B.C.). The literary texts must therefore like the other documents have been written down between ca. 1400 and 1350 B.C., though it should be emphasized that the legends and myths themselves are not necessarily contemporary with the tablets but not improbably go back in some form or other to a much remoter antiquity.

The Ugaritic language, in which the poems and some of the non-literary texts are composed, was entirely new and the greatest credit is due to all responsible for the speedy decipherment of its writing system. Tablets were sent to Mons. Viroilleaud in Paris, and he at once recognized that, although they were inscribed with wedge-shaped, i.e. cuneiform, signs, these were not identical with those of the Sumerian or Akkadian or of any other cuneiform script;

<sup>1</sup> Meaning 'headland of fennel'; it lies on the Syrian coast between two branches of a river called the *Nahr-alFidd* about 12 km. to the north of *Lādhiqiyah* (the ancient *Laodicea ad mare*) and about 800 m. from the sea.

<sup>2</sup> Following the general usage in the Bible where the term denotes all the pre- and non-Israelite inhabitants of the Levant without distinction of race.

In extra-biblical sources there is only a territory Canaan, which included the Palestinian and Phoenician coasts but did not apparently reach as far north as Ugarit.

<sup>3</sup> The temple-library was uncovered in the second campaign (1930) and the chamber containing the royal archives was discovered in the course of the tenth and eleventh campaigns (1938-1939).

and he was soon able to establish that there were probably only 26 or 27 signs.<sup>1</sup> Early in 1930 Mons. Virolleaud published the first texts, thus enabling other scholars to work on them. The German Prof. Bauer immediately and correctly guessed, since the words were conveniently separated from one another by a small vertical sign, that the language was Semitic, and was able to identify 17 signs and 9 words by May or June; by December he had raised the number of signs which he could read to 23. Meanwhile the French Prof. Dhorme had also found the key to the decipherment of the script and independently identified some half a dozen signs and two or three words. At the same time Mons. Virolleaud, aided by the large number of well-copied texts which he was able to use, announced in December that he too had achieved a complete decipherment of the writing independently of Prof. Bauer (except for a single letter which he had taken from him) and the identification of a dozen words. Thus the Ugaritic script was made out (except for the exact values of two uncertain signs) and a number of words were identified in the new language in the course of a single year. This language was found to be closely akin to the classical Hebrew of the Bible and to other extant first millennium dialects of the Northwest or Syrian Semitic family like Phoenician and Aramaic, though being older by several centuries than any of these it represents an earlier stage in the development of the group.<sup>2</sup>

The tablets here edited and translated are of great importance for the study of literature and

religion in an area of the ancient world which chiefly through the avenue of the Hebrew Bible exercised a deep influence on the rise of European civilization. They are enabling scholarship for the first time to arrive at a positive appraisal of the higher levels of Canaanite culture, which is so remorselessly attacked in the Bible but which can now be seen to have contributed more to its composition (and thus indirectly to the thought and poetic imagery of the West) than was previously supposed.<sup>3</sup>

## B. ANALYSIS AND INTERPRETATION OF THE TEXTS

### 1. BAAL AND YAM

#### *The tablets*

The story of the conflict between Baal and Yam is chiefly preserved on the large fragment *CTA 2*, discovered in 1931. This fragment contains the lower portion of a first column with on the reverse the upper portion of a final column, to which Mlle. Herdner assigns the number iv since the unusually long lines make it unlikely that the tablet could have had the normal six columns. A smaller fragment dealing with this conflict, from one side of which the writing had disappeared, was discovered in the same year although not published till much

<sup>1</sup> Compared with the many hundreds of syllabic signs in the Mesopotamian systems. There are in fact 30 signs, of which one is not employed in the literary texts. The script is more accurately described as simplified syllabic or alphabeta-syllabic than as alphabetic in the European sense (Gelb), since each sign ideally represents a consonant plus a vowel; see my remarks in *Archivum Linguisticum* 17 (1969), 155ff. The fact that Ugaritic has three signs for the weak consonant [ʔ] depending on whether it has in its vicinity the vowel [a], [i], or [u] is one of the strongest pieces of evidence in favour of this re-definition. The Ugaritic script was probably adapted for scribes used to writing on soft clay from an already existing native Canaanite linear script, an ancestor or precursor of the later Phoenician 'alphabet'.

<sup>2</sup> It is unfortunate that the term Canaanite has become firmly established to denote the Hebrew-Phoenician sub-division of this family as distinguished from the Aramaic sub-division, since such a distinction holds good only for the first millennium B.C. In this more technical sense of the term it is misleading to call Ugaritic a 'Canaanite' dialect, for it contains several features that in the first millennium survive only in Aramaic.

<sup>3</sup> Mention might also be made here of attempts by C. H. Gordon and others to trace contacts between the Ugaritic texts and the Bible on the one hand and Mycenaean and Homeric Greek culture on the other; so far the links they have found are general more often than they are specific, but the field is a new and exciting one.

later. This has equally long lines and is generally associated with the same tablet as the larger fragment, either as part of a col. iii (so Herdner) or as the upper part of col. i (so most other commentators). Neither of these arrangements allows, however, for a satisfactory development of the narrative, and the fragment probably belongs to a preceding tablet (Ginsberg). To the information derived from these three partial columns may be added an episode concerning Yam which is contained in col. iv of the extremely ill-preserved tablet *CTA 1*, also discovered in 1931, though again publication was delayed because of the poor condition of the text. This tablet, as Mlle. Herdner's enumeration implies, is usually placed first in the long cycle of Baal myths drawn up or edited by the scribe Elimelek and contained in *CTA 1-6*<sup>1</sup>; but there is evidence, particularly in some links in vocabulary between its col. v and an episode related in *CTA 6* ii 5ff., that the tablet may not be a member of the series but a digest or synopsis of it (Caquot and Szymer). This hypothesis is provisionally accepted here and used to justify the extraction of *1 iv* from its present position and the insertion of it between the two fragments *2 iii* and *2 i/iv*. The resulting order (*2 iii 1 iv 2 i 2 iv*) gives what is as our knowledge stands at the moment probably the most meaningful sequence of events for the opening of Elimelek's cycle. The rest of the cycle (*CTA 3-6*), where the

text is in a healthier state and the story flows with fewer fits and starts, is set out in the next two sections, and the remainder of *CTA 1* in the Appendix.

### Contents

#### 2

#### Col. iii [Beginning lost]

*Ll. 1-12.* Kothar-and-Khasis,<sup>2</sup> the craftsman of the gods, proceeds to the abode of the supreme god El at the confluence of the rivers and the two oceans and does obeisance before him. El instructs him to build a palace for prince Yam (the deified Sea), who is also called judge<sup>3</sup> Nahar (or river), and to do it quickly, lest it seems (for the text is damaged) he take hostile action.

*Ll. 12-18.* On hearing this, the god Athtar, who is described as possessing the kingship, takes a torch and carries it down, possibly (for the text is again damaged) intending to go to Yam's abode beneath the sea to do mischief there. He is, however, confronted by the sun-goddess Shapash,<sup>4</sup> who informs him that El has decided to bestow the royal power on Yam-Nahar and that opposition on his part is useless; he must accept his exclusion from the kingship.

*Ll. 18-22.* Athtar complains bitterly that, unlike other gods, he has neither palace nor court (which are essential to the maintenance of royal rank) and can only now fear defeat and

<sup>1</sup> Several other texts written by different scribes were linked with this cycle by Virolleaud and are thus designated AB (for *dīlyn b'l*) along with the Elimelek tablets (the numbers I, I<sup>a</sup>, II etc. refer to the order of discovery); but the long colophon at the end of *CTA 6*, which mentions both the high priest and the king of Ugarit, implies that the latter were accorded an official status which should not lightly be extended to the former. The texts in question are either badly damaged (*CTA 10*) or very small (*CTA 7, 8* and *11*) and are given in the Appendix.

<sup>2</sup> He is called *Choušūr* (= *ktr*) in the Greek account of Phoenician religion derived from Sanchuniathon and equated with Hephaistus. His home was in Memphis (*hkpṣt*), the city of Ptah his Egyptian counterpart, with whom evidently he was already identified at Ugarit. He is also associated with a place called *kptr*, usually identified with the biblical Caphtor and thought to be Crete but in the Ugaritic references more likely to be another name for the

area of Memphis. His double name means 'skilful and clever' or the like; on his other personal name Heyan, which links him with Ea, the Mesopotamian deity who was the patron of craftsmen, see p. 10 note 5.

<sup>3</sup> In parallelism with 'prince' the term 'judge' may perhaps be more accurately translated 'ruler' (cp. the biblical major 'Judges'); there is no necessary reflection of the widespread myth that the trial of the souls of the dead before admission to the nether-world takes place on the bank of the world-encircling river or ocean (though cp. § 1 21-22).

<sup>4</sup> More accurately Shapshu (a variant of Hebrew *šemeš*). Like the name of the sun in Arabic the sun-deity at Ugarit is feminine. She seems to act as a messenger or plenipotentiary of El, a role naturally devolved upon her because in ancient thinking the sun journeyed daily over the earth; in this role she intervenes decisively in the action of the plot on not a few occasions.

death at Yam's hands; yet Yam is to have a palace and El is to honour him. Why should be, Athtar, not be king?

Ll. 22-24. Shapash replies that he has no wife like the other gods (meaning probably that he is too young and therefore unfit to rule).

[End lost]

## I

Col. iv [Beginning lost]

Ll. 1-8. As El sits in his banqueting hall he is addressed by other deities (one of whom is Athirat<sup>1</sup> his consort, here given her alternative name Elat meaning 'the goddess') who complain that his son Yam is being put to shame for a reason that is not clear (for the text is damaged) but that concerns his palace; they threaten that unless he receives redress he will wreak destruction on the land.

Ll. 9-20. El gives them curdled milk to drink (a mark apparently of esteem) and summons his son; he declares that his name has hitherto been Yaw<sup>2</sup> and invites Elat and her companions to proclaim a new name for him more fitting to his royal dignity.<sup>3</sup> They reply that this task is El's alone, whereupon El proclaims Yam's new name to be 'darling of El'.

Ll. 21-27. He informs Yam, however, that in

order to secure his power he will have to drive his rival Baal (who is, it seems, responsible for Yam's discomfiture) from his throne and from the seat of his dominion,<sup>4</sup> and warns him that unless he takes certain precautions (an account of which is unfortunately not preserved) he will be worsted by him.

Ll. 28-32. El then holds a feast to celebrate the naming ceremony just completed.

[End lost]

## 2

Col. i [Beginning lost]

Ll. 1-10. Kothar-and-Khasis (now arrived under the sea) tells Yam-Nahar that he has risen presumptuously to his present position and that Baal (whom he clearly supports, though he has been instructed to build a palace for Yam) cannot stand idly by. He threatens Yam's destruction by a magic weapon (which as the sequel in the next column shows he himself provides), invoking also to assist in this task the god Horon<sup>5</sup> and the goddess Athtart-name-of-Baal,<sup>6</sup> so shall Yam fall from his high estate.

Ll. 11-19. Yam-Nahar thereupon sends an embassy to El who is sitting in plenary session with the gods. The envoys, who are encouraged to hope that the jubilation of their master's

<sup>1</sup> Athirat, though called the 'creatrix' (cp. 23) or 'mistress' of the gods, is at Ugarit especially associated with the sea, her full name being *dtrt ym*, meaning 'she who treads the sea'. Contrary to the generally accepted opinion she probably does not appear in the Bible, where the term <sup>2</sup>*šēvāh* 'sacred pole, tree' means simply and more exactly '(holy) place' or 'shrine' (Lipiński).

<sup>3</sup> I.e. his personal name as opposed to the generic title Yam or 'sea'. The name Yaw can only be the same as Greek *Iewā*, who is in the account of Eusebius based on Sanchuniathon (*Proep. Evang.* i 9, 21) an ancient deity of Beirut and is equated with Poseidon (i 10, 35). It is in spite of some opinions to the contrary probably fortuitous and not significant that a shortened form of the name Yahweh, god of Israel, is also *Yāw* (Yō).

<sup>4</sup> The ceremony described in this column may be compared with that of conferring a regnal or throne-name. This custom whereby a king took a new name on his accession was widespread in the ancient Near East; for example, the Assyrian kings Tiglathpileser III and Shalmaneser V took other names on occupy-

ing the Babylonian throne (*ANET*, p. 272) and the Hebrew kings Eliakim and Mattaniah changed theirs at their accession (2 Kgs. xxiii 34 xxiv 17).

<sup>5</sup> This kind of language is conventional and need not be interpreted to mean that Baal was already king, soon to be replaced by Yam; as far as we can tell, Athtar was king at the start of the cycle and had just been demoted in favour of Yam.

<sup>6</sup> Apparently a chthonic deity and therefore associated with the malevolent power of the underworld and death (though he plays a positive role in the difficult text *Ugaritica* V no. 7; see Appendix).

<sup>7</sup> The Ugar. *ttrt-sm-b'l* = Phoen. *ttrt-sm-b'l* (Eshmunazar inscr. l. 18). 'Athtart (Astarte)-name-of-Baal' is a title designed to describe her as a manifestation of Baal, whose consort she in fact is; a similar idea underlines the Punic *tnt-pn-b'l*, 'Tanith-face-of-Baal'. In the Ugaritic texts she figures like Anat, though much less prominently, as a goddess of war and of the chase. There is a reference to her beauty in 14 146, but no other hint of her fertility role, so well-known from the Bible, where she appears under the falsified name Ashtoreth.

enemies will soon cease, are bidden to proceed without delay to the mount of Lel,<sup>1</sup> where the assembly of the gods meets, and after doing homage to demand the surrender of Baal son of Dagon<sup>2</sup> and his henchmen, in spite of the gods' reverence for his person, in order that he Yam-Nahar may succeed to his possessions.

*Ll. 19-29.* The envoys start on their journey and arrive at the mount of Lel as the gods are sitting down to a banquet and Baal is standing beside El. The gods on perceiving them have buried their heads in their laps, but Baal angrily asks them why they do so and bids them lift up their heads; if they are afraid to answer the challenge of the envoys, he himself is not.

*Ll. 30-48.* These enter the assembly, do obeisance to El, and rising with tongues that appear like flaming swords, deliver the message word for word as they have been instructed. El (forestalling Baal) answers that Baal is the slave of Yam-Nahar and will bring him tribute like the other gods, whereupon Baal, losing his temper, makes to attack the envoys with fearsome weapons. The goddesses Anat<sup>3</sup> and Athtart seize his arms to hold him back, reminding him that the person of a messenger is inviolable. Baal, here called Hadad<sup>4</sup> and still angry, contents himself with addressing the

envoys by word of mouth.

[*End lost*]

*Col. iv* [Beginning lost]

*Ll. 1-7.* Baal has already joined battle with Yam-Nahar and is in despair because of the power of his adversary and of the fierce sea-creatures that move around him. Addressing Kothar-and-Khasis, he counsels their submission before the strength of them both should fall to the ground. Even as he speaks he sinks helpless beneath Yam's throne.

*Ll. 7-27.* Kothar-and-Khasis, urging him to rise, tells Baal that he has repeatedly promised him victory whereby he will win a kingdom that shall have no end; and he fetches down two divine clubs or maces for his assistance. He gives them two magic names and, perhaps because Baal is too weak to wield them, bids the first leap from his hands like a hunting eagle or falcon and strike Yam-Nahar on the back. When Yam-Nahar remains unbowed, he bids the second strike him on the forehead.<sup>5</sup> Yam-Nahar then collapses in a heap and Baal drags him out and, laying him down, delivers the coup-de-grâce.

*Ll. 28-40.* Thereupon Athtart, who had (with Anat?) apparently accompanied Baal,

<sup>1</sup> Meaning probably 'night'. This mount of assembly is doubtless the same as El's mountainous abode at the confluence of the rivers (see at 3 E 13ff.).

<sup>2</sup> With two exceptions (24 14, *Ugar. V* no. 7 l. 15) Dagon appears in the mythological texts only in this title, although he figures in lists of deities and in offering tablets and if the archaeologists are to be believed, in fact had a temple in the city. Perhaps as Rapiu (in the title of Daniel in the Aqhat story) was a form of Baal he was only a form of El (Cassuto). This hypothesis would nicely explain both why El had no temple at Ugarit and why Baal occasionally refers to El as father (17 i 24; cp. 17 vi 29); or to put it another way, the temple accredited by the archaeologists to Dagon is really El's and Baal's relationship to El is the same as that of other gods. On the other hand Baal's addressing El as father (or speaking of himself as his son; 3 E 2 etc.) may be no more than conventional; and certainly Dagon is distinguished from El on the god-lists, which is not the case with Baal and Rapiu. The whole question has still to be resolved, but meanwhile it would be most unwise to build upon Baal's apparently belonging to a different family any theory of a quarrel for supremacy between El and Baal or of a replacement of the former by the latter

(Kapelrud, Pope, Oldenburg etc.). In the Baal myths El is remote but his supremacy is never questioned and his approval or assent is an essential ingredient in legitimating claims to the kingship of the gods, which should therefore properly be thought of in terms of viceregency.

<sup>3</sup> This is the first appearance on the scene of Baal's sister, an awesome goddess who plays so prominent a double role in fighting and fertility in the mythological texts and who, if the reference in 3 D 35ff. is taken at its face value, also took part in the defeat of Yam, perhaps as is suggested below in a portion of the text that is now lost. She represents in a few important episodes (notably 3 B and 17 vi-18 iv) the menacing or erratic aspect of deity, operating as a kind of Ugaritic counterpart of the biblical 'wrath of God'; and by way of contrast and in spite of her title 'virgin' she seems to figure along with Athirat as a mother of the gods in the theogonic text 23.

<sup>4</sup> Hadad (Akk. *Adad*) is the personal name of Baal, which is a title meaning 'lord'; it apparently means 'thunderer'.

<sup>5</sup> The picture behind this scene is doubtless of the wind and lightning whipping up storms at sea.

rebukes Baal<sup>1</sup> for being slow to press home his advantage and calls upon him to scatter<sup>2</sup> his rival, which he does, twice crying out that now Yam is dead, he Baal shall be king (thus guaranteeing that the heat of spring will not be delayed). The goddess too utters this shout of triumph.

[*End lost*]

### *Interpretation*

Elimelek's purpose in forming his cycle was to bring a measure of order into the corpus of myths about the god Baal that had been handed down, probably over many generations and in several variant forms, among the professional singers who were attached to his temple.<sup>3</sup> It is likely that the cycle was recited during a festival in the autumn<sup>4</sup> at which the pilgrims celebrated the successful conclusion of the agricultural year just past and looked forward in prayer and expectation to the coming of the early rains when the ploughing and sowing for another year's crops could begin. Baal as the deity of rain and wind was the god on whose providence the whole process in their eyes chiefly depended. He was not the head of the gods, a position reserved for El, the creator of the world and of mankind. But he

was the deity who impinged most closely on their everyday lives, whether as farmers dependent on the soil (it was this aspect of their existence that decided the date of the festival) or—and this aspect is often forgotten by interpreters—as fishermen and traders dependent on the sea (for Ugarit is situated on the coast). It was Baal who kept at bay the unruly waters of chaos that surrounded their universe, regulating the flow of rain and dew from the heavens above and setting bounds to the sea beneath, and it was Baal who each year brought the dangerous dry season of summer to an end when he arrived in the thunderclaps and downpours of autumn. The hopes and fears thus centred on this one deity were, as was customary in the religious imagination of ancient peoples, projected back into a primeval past in the form of stories which related how once upon a time their god had defeated his enemies among the other gods (the alien forces of nature just referred to in deified dress) and won their reluctant assent to his superior might, and how he had then been recognized by the father of the gods as his vice-regent who would rule as king over his creation. As the stories were retold each year at the festival the confidence of the pilgrims was kindled anew

<sup>1</sup> Interestingly using the title 'the Name', an example of a religious fastidiousness usually thought in biblical circles to be a mark of advanced theological awareness and therefore of late development (Lev. xxiv 11).

<sup>2</sup> For biblical allusions to the motif of scattering the primeval monster's dismembered corpse see Ps. lxxiv 14 (*Leviathan*) Ezek. xxix 5 (*inn*); cp. also Exod. xxxii 20. A similar fate befalls Mot in 6 ii 30ff.

<sup>3</sup> Elimelek's role in the preservation of Ugaritic mythology (he is also responsible for the Keret and Aqhat tablets) may be usefully compared with that of the Yahwist or J-writer in the Pentateuch who arranged and turned into prose the ancient oral poetic epics of the Hebrew people, or with that of Sanchuniathon of Beirut who wrote a definitive account of Phoenician religion, drawing doubtless on poetic originals (Eissfeldt), though one should not press such comparisons too far. Sanchuniathon's work has perished except for extracts from a Greek translation of it which were made rather free use of in Eusebius' *Praeparatio Evangelica* (4 cent. A.D.). Until the Ugaritic tablets were discovered these extracts were apart from the biased evidence of the Hebrew Bible and some pickings from Phoenician

inscriptions our only source of knowledge of Canaanite religious belief. Their value used to be doubted because of Eusebius' frequent equations with Greek mythology, but the Ugaritic finds show that they were less contaminated in transmission than was suspected.

<sup>4</sup> As was the *Enuma Elish* at the New Year festival in Babylon. This is the most that can be safely deduced concerning the *Sitz im Leben* of Elimelek's cycle; the frequently expressed view that it was (along with a similar ceremony in Israel) enacted in cultic drama goes beyond the evidence of the texts themselves and is based upon a theory of the ritual origin of myth that is widely held in biblical and Semitic circles but is rather discredited elsewhere (Kirk). From comparison with the epic tales of other races (see the studies of Lord, Bowra, Whallon, Duggan) most of the Ugaritic myths and legends should in fact be classified as oral 'formulaic' literature, the creations of generations of popular or official singers and not librettos drawn up by priests for cultic performances. Elimelek's written versions would perhaps be those approved for use in the training of the singers and should not therefore be regarded as having been meant to stifle creativity or supply a canonical text that had to be slavishly followed.

that his royal power, which had in that distant era been so resoundingly vindicated, would be again revealed and prove sufficient for their present needs.

The four columns here assembled are all that survive from the story of the first of Baal's exploits as recorded by Elimelek, his battle with Yam, also called Nahar, whose names mean 'sea' and 'river'. As the cycle opens a deity called Athtar<sup>1</sup> holds the position of king, but he is peremptorily thrust aside as the two main antagonists face up to each other. At first El favours Yam, but when Baal emerges victorious he is compelled to promote him (though this necessary ending to the narrative is, as it happens, not preserved). There are two later references within the cycle to the defeat of Yam, in 3 D 34ff., where the goddess Anat claims to have slain not only Yam-Nahar but a 'dragon' (*tnn*) or 'serpent' (*btm*), and in 5 i iff., where the god Mot speaks of Baal's victory over Leviathan (*ltm*); but it is not clear whether these are attendant monsters of Yam,<sup>2</sup> whose destruction could therefore have been related in the long gap between 2 i and iv or (Gaster) in a missing tablet between CTA 2 and 3, or whether they are, as in many references in the Bible (see below), alternative names of one and the same entity and derived therefore from variant versions of the myth which were in circulation at Ugarit. That there were such variants is shown by the scattered allusions to a primeval battle in fragmentary texts not written by Elimelek (CTA 9 and PRU II nos. 1 and 3). Be that as it may, there is no doubt that Yam-Nahar was the chief Ugaritic counterpart of the Babylonian Tiamat, defeated by Marduk (ANET pp. 66ff.)<sup>3</sup> and (from a more adjacent

cultural milieu) of the biblical monster defeated by Yahweh, who is variously called Yam (Ps. lxxiv 13 Job iii 8(?) vii 12 xxvi 12), Rahab (Ps. lxxxix 11 Job ix 13 xxvi 12 Isa. li 9), Leviathan (Ps. lxxiv 14 Job iii 8 xl 25ff. Isa. xxvii 1<sup>4</sup>) or simply 'dragon' (*tannin* Ps. lxxiv 13 Job vii 12 Isa. xxvii 1<sup>4</sup> li 9) or 'serpent' (*nāḥāš* Job xxvi 13 Isa. xxvii 1<sup>4</sup>; *bāšān* Ps. lxxviii 23); cp. also the references to 'rivers' (*n'ḥārōt*) in parallelism with 'sea' in passages like Ps. lxxvi 6 lxxiv 15 xciii 3-4 Hab. iii 8. In the Babylonian myth it is related how Marduk after the death of the monster created the firmament out of its carcass, and in several of the biblical passages there are some rather less directly mythological allusions to Yahweh's creative acts (e.g. Ps. lxxiv 15-17 lxxxix 12ff. Job xxvi 7ff.; cp. also Ps. civ 24-26 Gen. i 21). Since at Ugarit El and not Baal (see CTA 23) was the creator god it is not surprising to find that specific references to creation are absent from the Ugaritic version. Evidently to the people of Ugarit the sustaining of the seasons and the guaranteeing of the world's order were more important properties of deity than the original creation of things, and it was therefore the god who embodied those active properties and not the venerable and remoter creator-father El who in their mythology slew the monster of old and overcame the forces of chaos.

An interesting peculiarity of the Ugaritic myth has already been noted, namely that being sea-farers the people of Ugarit would naturally discern evidence of Yam's power in the tides that lashed their coast in winter and that put sailing in that season virtually out of the question.<sup>5</sup> By defeating him Baal makes it

<sup>1</sup> Cp. 6 i 53ff. where this deity makes another bid for royal power. On his identity see p. 19.

<sup>2</sup> Cp. the allusions to 'helpers' of Rahab in Job ix 13; cp. also Ezek. xxx 8 and 2 iv 4.

<sup>3</sup> Also of the Sumerian Asag, the Vedic Vitra and Kaliya, the Egyptian Apophis and Seth, the Hittite Hahhimas, the Hurrian Kumarbi and Ullikummi, the Greek Typhon etc. For an analysis of the similarities between these various monster stories and the motifs they hold in common see Miss Wakeman's penetrating study.

<sup>4</sup> These allusions occur in an apocalyptic rather than a primeval context; in this regard the apocalyptic movement involved a kind of 'rebirth of the

images', and it was in fact through it as intermediary that the old mythology of Canaan entered the thinking of Judaism and Christianity and ultimately exerted its influence on European poetry and thought; see particularly Emerton's pioneer study on the origin of the Son of Man imagery.

<sup>5</sup> De Moor lays stress on this peculiarity in his well-documented study aimed at establishing a seasonal pattern in Elimelek's cycle, where he argues that the story of Yam's defeat by Baal should be transferred to a later position in the cycle after the concerns of autumn had been dealt with. He proposes the sequence CTA 3 (autumn) 1 and 2 (winter) 4 and 5 (spring) and 6 (summer). But such a sequence



possible for calm seas to return each spring. This local colouring can often be detected in the way in which the battle between the two gods is described in the text; it may *mutatis mutandis* be compared with the uniquely Israelite interest in historicizing the primeval conflict in the Exodus from Egypt (e.g. Isa. li 10).

## 2. THE PALACE OF BAAL

### *The tablets*

The tablet CTA 3, discovered in 1931, consists of a large and a very small fragment which together preserve something over half of the original text; there are six columns of script, but following the first editor (Virolleaud) and Mlle. Herdner's official volume the remains are here grouped into six more convenient divisions which do not always coincide with the columns, these divisions being denoted by the letters A to F. The tablet opens with a description of a banquet, doubtless held to celebrate the victory of Baal over Yam-Nahar related in CTA 2; this is followed by a scene in which the goddess Anat plays the dominant role, but by the beginning of division C the train of events is clearly set in motion which lead to the building of Baal's palace. The story of these events takes up the latter part of CTA 3 and almost the whole of CTA 4. This tablet is with eight columns the largest and it is also one of the best preserved of all the Ugaritic texts; it was

creates more difficulties than it resolves, notably in the matter of the building of Baal's house, which he has to argue was begun, then abandoned and only later completed; and one wonders whether it is in fact essential to have each successive stage of the narrative accurately reflect the changing seasons for the listeners to be enabled to make the necessary connections. The cycle is after all set in the mythological past when earthly time is by definition suspended and human limitations are regularly transcended. In the interpretation offered here the cycle is 'theomachic' in its primary thrust, cohering around the struggle for pre-eminence (under El) among the gods, and the seasonal implications, though everywhere evident, are in terms of structure secondary.

reconstructed from six pieces found in 1930 and 1931. At the end of its seventh column the name of the god Mot is brought into the narrative, thus preparing the listeners for the ensuing conflict between him and Baal, which is the third major theme in Elimelek's cycle and the subject-matter of the next section.

### *Contents*

## 3

### *Div. A* [Beginning lost]

Ll. 1-25. Those present having been encouraged to lift up and not to lower their heads, a divine functionary spreads a banquet before mightiest Baal, cutting up joints of meat and giving him huge quantities of wine to drink in vessels such as no woman or even goddess can regard otherwise than with envious eyes. A minstrel with cymbals in his hands chants songs in Baal's honour as he drinks copious draughts of wine or of mead that he has himself mixed. While he sits celebrating on his mountain Zephon<sup>1</sup> (where the feast is being held) Baal notices the approach of his daughters Pidray and Tallay.<sup>2</sup>

[End lost]

### *Div. B* [Beginning lost]

Ll. 1-16. Anat, adorned with henna and rouge and scented, closes the door of her mansion and meeting her servants in a valley where are two cities (which possibly represent

<sup>1</sup> Identified with the classical *mons Casius* (Akk. *Ḥazzi*) and modern *Jabal-al-Aqra'*, 'the bald (i.e. snow-capped) mountain', the highest peak in northern Syria, lying approx. 25-30 miles to the NNE of Ugarit, from which it could be seen. The meaning 'north' never occurs for *špn* in Ugaritic and is probably a secondary development in Hebrew based on the location of this mountain, which may thus have been associated with Baal throughout the Canaanite world; cp. Ps. xlviii 3, where *šāpōn* is applied to Mt. Zion.

<sup>2</sup> Arsay, the third of Baal's daughters, may have been mentioned in the ensuing lacuna; on their names and epithets, which as rendered in this edition associate them with various kinds of dew or precipitation, see at 3 A 23-25 C 4-5.

Ugarit and its port *Minat alBaidah*) falls on their inhabitants and those of a wide region round about. She slays guards and warriors alike and girds herself with the heads and hands of the slain; then wading through blood up to her knees, she drives away all the townspeople, including even tottering old men.

*Ll. 17-30.* Proceeding thence to her palace, she arranges tables and chairs for those warriors and guards who have so far escaped the slaughter and then lays about them also, laughing raucously until the palace is swimming in blood and she is at last satisfied with her savage work.

*Ll. 31-44.* Wiping the blood from the house and from her own person, Anat performs a rite at which a peace-offering is poured out; she replaces the furniture and scooping up dew, washes herself with it and remakes her toilet.

[*End lost*]

#### *Div. C*

*Ll. 1-28.* Baal, addressing his messengers (doubtless here as elsewhere Gupn and Ugar<sup>1</sup>), pictures his sister Anat as sitting with her lyre and singing of her affection for him and his daughters, and sends them off to do obeisance before her. They are to tell her to perform a rite similar to that which she has already performed but whose details are spelt out more fully, then to hasten with all speed to him to receive an important communication; this will be the secret of the lightning, a secret carried on the wind which sighs through the trees and is the means of converse between the firmament above and the earth and oceans beneath; neither the gods in heaven nor mankind on earth

understand this secret but only he himself.<sup>2</sup> Together he and she will search for the lightning on his holy hill Zephon, which (now that he has defeated Yam-Nahar) is also a place of victory.

#### *Div. D*

*Ll. 29-80.* Anat, seeing the divine messengers, is contorted with anxiety lest they come to announce the re-appearance of Baal's enemies; has she not herself, she asks them, slain Yam-Nahar and his various attendant monsters and obtained possession of the gold of him who has tried to oust Baal from his rightful throne?<sup>3</sup> The messengers assure her that none of Baal's enemies is in fact active; they then deliver his instructions word for word to her. She replies that she will perform the rite demanded of her only if Baal should first set his thunderbolt in the sky and flash forth his lightning. She also announces her intention to visit the most distant of gods (namely El) in his remote and marshy abode (sensing apparently that Baal will wish to obtain her good offices with him<sup>4</sup>).

*Ll. 81-90.* She then obeys his summons and sets out for Zephon. Baal, seeing her approach, sends away the women who are with him and sets a meal before her; she washes and oils herself and paints her face.

[*End lost*]

#### *Div. E*

*Ll. 1-6.* Baal complains bitterly to Anat that he has neither house nor court like other gods (implying that a king without these is in fact no king); he and his daughters have to live in the

<sup>1</sup> The first name perhaps means 'vine' (Hebr. *gepen*; Aram. *gupnā*); the second has been connected with Akk. *ugāru* 'cultivated field', but may be that of the eponymous hero or divine patron of the city of Ugarit. Gupn and Ugar are always treated as separate deities, unlike the 'composite' deities Kothar-and-Khasis and Qodesh-and-Amrur (the servant of Athirat), who are usually construed with singular verbs, pronouns etc., though sometimes duals are employed. Such ambivalence is an interesting example of what A. R. Johnson has called 'the one and the many' (see his monograph of that title) in the ancient Semitic conception of deity; cp. in Hebr.

'*ēlohīm* 'gods' and 'God'; Gen. i 26 iii 22; cp. also Mark v 9.

<sup>2</sup> As indeed he had already shown by the manner of his victory over Yam-Nahar (2 iv 7ff.).

<sup>3</sup> See on this episode p. 7.

<sup>4</sup> As in fact he does (div. F); however, in a damaged passage in the summary tablet *CTA* 1 ii 17ff. (see Appendix) El calls on Anat to perform the same rite asked for here by Baal and summons her to his presence; in the cycle proper this message may already have been delivered to her (perhaps at the end of tablet 2 or in an intervening tablet).

dwelling of his 'father' El and of Athirat.<sup>1</sup>

*Ll. 6-24.* Anat promises to go to El and to threaten to trample him to the ground and make his grey hairs run with blood if he does not allow Baal to have a palace and a court; the earth quakes under her feet as she makes for his abode at the place where the rivers and oceans emerge from the earth.<sup>2</sup> She penetrates the high mountains surrounding it, and El hears her voice from the closed chamber where he is sitting.

*Ll. 25-26.* Meanwhile on earth there is no rain and the sun is scorching hot.

*Ll. 27-52.* Anat begins by telling El not to rejoice or exult because he has a palace; for she intends to pull it down about him and to strike him so that his grey hairs run with blood, if he will not grant her request. El replies that he knows her ruthless nature and asks her what she wants. Softening, Anat compliments the supreme god on his wisdom and kindness and reminding him that Baal is (as he himself has recognized<sup>3</sup>) king and judge, announces that she and another (presumably Baal's consort Athtart) would gladly serve him as ministers at his table. However, he has no house like the other gods and in his chagrin has requested her to ask El to remedy the situation.

[*End lost*]

*Div. F* [*Beginning lost*]

*Ll. 1-25.* Anat (having reported to Baal that her suit has met with no success) and Baal himself (for they are together later) despatch

Qodesh-and-Amrur,<sup>4</sup> the attendant of Athirat, via Byblos and Palestine to Memphis in Egypt, the home of the craftsman-god Kothar-and-Khasis, here also called Heyan,<sup>5</sup> falling down at his feet, he is to deliver to him a message from Baal.<sup>6</sup>

[*End lost*]

4

*Col. i* [*Beginning lost*]

*Ll. 1-23.* Qodesh-and-Amrur delivers Baal's message, in which after complaining in the same words as before that he has no palace like the other gods but is compelled with his daughters to remain in the house of El and Athirat, he instructs Kothar-and-Khasis to fashion presents for the last-named (hoping obviously to buy her support in a bid to persuade El to change his mind).

*Ll. 24-43.* The craftsman-god enters his forge and smelts silver and gold in abundance, which he then uses in the manufacture of magnificent pieces of furniture, a pair of fine sandals and a beautifully decorated table and bowl.<sup>7</sup>

*Col. ii* [*Beginning lost*]

*Ll. 1-26.* Athirat is performing her woman's work by the seashore, spinning at her wheel and washing and drying clothes, thinking all the while of amorous dalliance with her husband El, when lifting her eyes, she sees Baal approaching accompanied by his sister Anat.

<sup>1</sup> Though the scene is mythological, we may have here supporting evidence for the view that Dagon's temple at Ugarit was really El's (see p. 5 note 2); until he had his own, Baal would be worshipped there along with the other gods in the temple of El. Both temples pre-date the writing down (though not the origin) of the myths by many centuries, but that ascribed to Dagon is the older of the two.

<sup>2</sup> On the terms used in describing El's abode see the notes to 3 D 79-80 E 13ff. If it had, like Baal's Zephon, an earthly geographical counterpart, the best candidates for consideration are Aphek in Lebanon (Josh. xiii 4) at the source of the *Nahr Ibrāhīm* (Pope) and the valley of Hule near Mt. Hermon (Sirion) and the sources of the Jordan (Lipiński).

<sup>3</sup> Probably in a portion of the section on Baal and Yam which is now lost.

<sup>4</sup> A composite deity like Kothar-and-Khasis; his first name means 'holiness' (as in his mistress's title) and his second may be connected with the root *mr(r)* 'to fortify, bless'.

<sup>5</sup> *Hyn* is the Hurrian form of Ea, the Mesopotamian god of wisdom and a patron of craftsmen; it is vocalized *E-ya-an* (and identified with *Ku-sar-ru*) in the lexical list in *Ugaritica* V, p. 248.

<sup>6</sup> In view of the fact that that Qodesh-and-Amrur is delivering such a message to Kothar-and-Khasis at the beginning of tablet 4, it seems unreasonable to disconnect tablets 3 and 4, as on various grounds Ginsberg, Gordon, Rin and De Moor propose.

<sup>7</sup> Some see in this passage a description of the typical furniture of a Canaanite temple, thus supposing the gifts to be really intended for El; but 'sandals' fit ill with this suggestion.

She gives way to alarm and angrily wonders whether they have come as enemies to kill all her sons and kinsfolk.<sup>1</sup>

*Ll. 26-47.* When, however, she catches sight of the splendid gifts they are carrying, her anger turns to joy and she calls on Qodesh-and-Amrur to cast a net into the sea that she may have provisions with which to entertain such welcome visitors. He carries out her wish.

*Col. iii* [Beginning lost]

*Ll. 1-22.* Anat, as they draw near to Athirat, is encouraging Baal with the prospect of an eternal kingdom; but Baal is himself still anxious and reminds his sister how because he has no house he has been treated with contumely in the assembly of the gods, where he has been served with foul and disgraceful food, though he hates all meanness and lewd conduct.<sup>2</sup>

*Ll. 23-44.* They arrive together where Athirat is and immediately present their gifts and make their entreaty. She asks why they do not first approach El himself and they reply tactfully that they intend to go to him when they have convinced her of the justice of their case. All three sit down with the other gods present to the repast which has been prepared.

[End lost]

*Col. iv* [Beginning lost]

*Ll. 1-62.* Athirat bids her servant to get ready an ass for a journey. Having saddled it, he lifts her on to its back and she moves off; Qodesh-and-Amrur light up her way in front and Anat follows behind on foot, while Baal departs to Zephon. Athirat proceeds to El's distant abode and enters his presence and does homage. He, laughing and pleased to see his consort, asks whether she is hungry and thirsty after her long journey and invites her to eat and drink, supposing that it is her love of himself that has brought her thither. But Athirat, repeating Anat's words on an earlier occasion, compliments El on his wisdom and confesses

her own and Anat's desire to wait upon mightiest Baal, now that he is king and judge; however, they cannot until El who appointed him king permits him also to have a palace like the other gods, from which he may exercise his rule. El asks sarcastically whether Baal wishes himself as well as his gullible consort to become his labourers and handle the bricks and the trowel.

*Cols. iv and v*

*Ll. 62-63.* Nevertheless he gives his assent for a house to be built for Baal.

*Col. v*

*Ll. 64-81.* Athirat replies that all-wise as he is he has made the right decision; he has rendered it possible for Baal to ordain times for the appearance of the rain and the snow, the thunder and the lightning. She invites him to have the glad tidings taken to Baal, and to instruct him to collect the cedar-wood and bricks and precious metals which he will need for the building of his palace.

*Ll. 82-102.* Anat, delighted at Athirat's success, hurries to Baal on mount Zephon and imparts to him the good news and repeats El's instructions. Rejoicing, Baal does as he is bidden.

*Ll. 103-127.* Summoning Kothar-and-Khasis, he sets a meal before him, then urging the need for haste, describes the kind of palace that he wants him to build. Kothar-and-Khasis suggests that it ought to have windows in it, but Baal refuses to entertain the idea.

[End lost]

*Col. vi*

*Ll. 1-14.* Kothar-and-Khasis tells Baal that he will eventually come round to his suggestion, but he reaffirms his objection, explaining that he is afraid lest his daughters (i.e. mist and dew) may escape and, worse, lest his old enemy Yam may gain re-entry from beyond the firmament and trouble him again as he has done in

<sup>1</sup> In the Hittite myth of Elkunirsa, which as the name ('El creator of earth') implies is based on a Canaanite original, the storm-god boasts of having killed the many sons of Ashertu or Athirat; for references see Kramer, *Mythologies*, p. 155. Cp. 6 v

1ff., where these deities are apparently allies of Mot against Baal and suffer for it.

<sup>2</sup> Probably these insults are meant to reflect the poverty of Baal's cult at Ugarit in the period before he had a temple.

the past.<sup>1</sup>

*Ll. 14-59.* Kothar-and-Khasis still hopes that Baal will change his mind. Nevertheless work on the palace is quickly started; men are sent to Lebanon and Hermon to fetch timber and a fire is kindled, which burns for seven days, melting down the gold and silver ore which are being used in its construction. Baal, on the completion of the work, rejoices. He puts his new palace in order and holds a great feast, to which he invites his brothers and kinsfolk, Athirat's seventy sons and their consorts.

[*End lost*]

*Col. vii* [*Beginning lost*]

*Ll. 1-6.* Baal in a speech (or someone else speaking on his behalf) recalls his triumph over Yam (which has led to this happy hour) and the gods with due respect remove themselves from Zephon.

*Ll. 7-12.* Baal then marches out through the land and seizes a large number of cities and towns, of which he makes himself lord (thus 'showing the flag' in his domains or, alternatively, annexing an empire to maintain his position).

*Ll. 13-41.* Returning home flushed with success, he puts away his former fears and resolves that he will after all have windows in his palace. Kothar-and-Khasis laughs at him but Baal, undeterred by his mirth, carries out his purpose. He then puts the windows to the test by thundering out of them; the earth reels and people far and near are terrified. Baal's enemies cling to the rocks in dismay and he mockingly calls out to them to inquire the cause of their fear; can it be because he strikes so fast or always hits the mark?

*Ll. 42-52.* Sitting down in his palace, he asks himself whether anyone, be he prince or commoner, will now dare to resist his royal power

and resolves, should such exist, to send a courier to Mot god of death to demand that he invite his enemy into his gullet (an impressive way of willing his demise). He Baal alone is king over the gods and he alone has the means (in his rains) to satisfy the needs of teeming humanity.

*Ll. 52-60.* Even as he boasts to himself, however, Baal calls suddenly on his servants Gupn and Ugar to look around them; the daylight is becoming darkened and the sun obscured and flocks of birds are circling in the sky above (sure signs that night is about to fall).<sup>2</sup> He decides that the time has come to bind the snow and the lightning (and doubtless the rains also, though this last is not mentioned due to damage to the text).

[*End lost*]

*Col. viii*

*Ll. 1-46.* Gupn and Ugar are ordered to make their way to the two mountains marking the boundary of the earth, to lift them up with their hands and descend into the underworld;<sup>3</sup> there they are to search out Mot, whom they will find sitting on a throne deep in mud in a country heaped high with filth. They are warned not to come too near to him lest he consume them whole like a sheep or a goat, and are reminded also of the glowing heat of the sun which through Mot's power over Shapash is even now wearing out the sky. When after covering a huge distance they reach him, they are to deliver their master's message, which is that now he has a palace and is truly king he invites him, Mot, to a feast with their brothers; thus Mot too will acknowledge his sovereignty.

*L. 47.* The two messengers, having reached their destination, deliver their address and (in the lost ending) Mot begins his reply.

[*End lost*]

<sup>1</sup> That Yam has already been destroyed (2 iv 27) but seems here again to be (potentially) active need not in the context of a myth with strong seasonal implications be regarded as illogical or cause surprise. In tablet 6 Mot likewise recovers after an even more thorough annihilation.

<sup>2</sup> Sc. mythological night. Many commentators find here and indeed in the whole second part of this column evidence that Mot has already begun to take hostile action against Baal; the translation of the text

is difficult, but their interpretation does not seem to me to be a necessary one. Mot's name is certainly mentioned (in *ll. 45-49* in connection with the fate Baal wishes on his enemies) but the god of death himself only appears actively on the scene when Gupn and Ugar deliver Baal's invitation to him (5 i).

<sup>3</sup> On the conception of the nether-world at Ugarit and possible biblical and other parallels see the notes to this passage.

*Interpretation*

There are close parallels in language between the opening scene of this section of Elimelek's cycle and a passage in the Aqhat tale (17 vi 30ff.), in which the goddess Anat speaks of the joyful celebrations that take place when Baal is brought to life. It is likely that both scenes are based on happenings in the course of Ugarit's autumnal or New Year festival at which the pilgrims, it seems, like Baal in the text drank generously of the first wine (*hmr*) from the recent vintage and listened to the minstrel (*n'm*) chanting in oriental fashion the story of their god's successful battles with Yam and Mot. The festival commemorated both triumphs, but the scene is placed here in the cycle and not at the end after the defeat of Mot, because as it arranges Baal's exploits he becomes king following his victory over Yam and is probably thought of as being still king during Mot's temporary usurpation of his power. In that sense it marks one of the real high points in the drama of the whole cycle, namely Baal's accession to the kingship over gods and men.

There follows a bloodthirsty scene in which Baal recedes into the background and Anat is the chief actor, slaughtering mercilessly the inhabitants of two unnamed cities, which are probably (De Moor) to be identified with Ugarit and its port, and thereafter repeating the process with a number of guests in her own mansion. Gray compares Anat's bloodbath with the activity of the prophets of Baal on Mount Carmel (1 Kgs. xviii 25-29) who dance around the altar and lacerate themselves until the blood runs, and he relates both to a rite proper to the season of transition between the sterility of the late Syrian summer and the new season of fertility beginning with the rains of autumn. Whether there was either at Ugarit or among the Canaanites of Palestine such a formal yearly ritual during which men actually gashed themselves to induce the rains to come<sup>1</sup> we cannot say, but there is little doubt that the actions of the prophets of Baal do mirror (as such a ritual would) the intense anxiety

experienced in that area of the world towards the end of the dry season. We may therefore conclude that the same anxiety is reflected in this episode, in which Baal's worshippers suffer cruelly at the hands of Baal's own sister Anat, who is here as elsewhere in Ugarit's mythology the type or embodiment of divine bellicosity and savagery. In its present position it provides an admirable link between the events in which Baal won the kingship and those in which he has to exercise it. Will he in fact be able to provide the rains on which the people of Ugarit so depended?

In order to exercise his kingly power Baal has first in the logic of mythological thought to have a palace (i.e., temple), and Anat is summoned to Zephon to help him in this quest. The manner in which the summons is issued is perplexing. Anat is not told directly what Baal has in mind but is instructed to perform a peculiar ceremony involving the placing or pouring of bread, fruit, oil and honey in the earth<sup>2</sup> and then to come to Baal to hear a secret communication about the lightning. Since as far as we can tell (and the rest of the text of tablet 3 and that of tablet 4 are reasonably well preserved) Anat does not in fact carry out the ceremony at any later stage nor does Baal impart the aforesaid secret, the message of Baal may be no more than a ruse to get Anat to visit him. But even if this is so and the episode is therefore only an interlude in the plot, it takes up considerable space and must have at least some secondary significance for the meaning of the cycle. Anat's ceremony has often been judged to reflect some kind of rain charm used in autumn, but this is unlikely because for the parallel to be convincing the rite would have to be performed in the narrative; perhaps then the command is given simply to remind the pilgrims of the kind of benefits that they and the ground on which they laboured received from Baal (Caquot and Sznycer). We may interpret the mysterious talk about the lightning along the same lines; lightning was to the people of Ugarit a sign of Baal's might, they

<sup>1</sup> Some commentators go even further and suggest that human sacrifice may have been offered.

<sup>2</sup> Translations of this passage that bring in

references to the banishing of war and the coming of peace to the earth, though seductive, are probably illegitimate.

knew that it presaged the rains, but of how all this came about they had no idea; Baal, however, understood it, and the myth is content to leave it at that.

When Anat arrives on Zephon she is immediately despatched by Baal to the abode of the supreme god El to ask his permission to have a palace built. El's reply is not preserved but must have been negative or at any rate non-committal, for Baal then sends Qodesh-and-Amrur, the attendant of El's consort Athirat, to Egypt to ask Kothar-and-Khasis to make some beautiful gifts for her; with these he wins her round to his side, and she in turn persuades El to let Baal have his palace. When the work is finished, Baal holds a celebratory feast and then, like Yahweh marching from Mount Sinai (Ps. lxxviii), goes out on an expedition of war to give surrounding cities a taste of his power; on returning he thunders from the windows of his palace, taunting his enemies and daring them to challenge him. He thus proves to the listeners' satisfaction that he can bring the rains whenever he wishes.

There can be little question that this long narrative, lovingly and expansively developed, is derived from a foundation-myth of Baal's temple at Ugarit, which has been worked into the corpus of traditions about him between the two primeval conflicts with Yam and Mot.<sup>1</sup> Like Solomon's temple on Mount Zion (1 Kgs. v, vi 2 Chron. ii-iv) this temple is built of cedars of Lebanon and richly furnished with precious metals, and like it (cp. Isa. vi 1-4 1 Kgs. viii 27-30 Ps. xi 4 xx 3, 7) it is clearly conceived of as a kind of analogue or counterpart of a greater house in heaven. Doubtless a similar devotion was directed at it as biblical passages like Ps. xxvii 4 xliii 3-4 lxxv 5 lxxxiv 2-5 etc. show was lavished on the one in Jerusalem.

An especially interesting episode is the one of the window which Baal was reluctant to have put in his palace. The tension is built up with much artifice so that those listening can be in

no doubt that not Kothar-and-Khasis nor any other god but only Baal controls the rains and decides when they should fall. Yet at the same time Baal's two foes of old, Yam and Mot, are forcefully brought into the picture; the window Baal puts in could, as he himself fears, have a dangerous as well as a beneficent effect and allow the chaos waters of Yam not long since conquered a means of re-entry to the firmament; and with hardly a break thereafter we have Baal unsuspectingly (or so it seems) inviting the second-named to visit him on Zephon. The terror and uncertainty of ancient man as he confronts the ambivalent forces of nature is vividly portrayed in this concluding scene of tablet 4.

### 3. BAAL AND MOT

#### *The tablets*

The invitation issued by Baal to Mot in the last column of *CTA* 4 provides the link between the theme of Baal's palace and that of his conflict with the god of death, which occupies the final two tablets of Elimelek's cycle. *CTA* 5 is made up of two fragments, found in 1930 and 1931; they supply about half the text of the first two and the last two columns but only the beginning of the lines on the middle two columns. The beginning (where the expected heading 'Of Baal' is lacking) and the end of the tablet are, however, intact. The beginning and end of *CTA* 6 are also preserved on a small fragment discovered in 1933, proving beyond doubt that it follows directly upon *CTA* 5; but the main part of this tablet was unearthed in 1930 and was in fact the first mythological text from Ugarit to be published; it comprises the bottom half of the first three columns and the top half of the last three. When the smaller and larger pieces were joined they fitted neatly, with the result that the text of cols. i and vi is all but complete. There is a space sufficient for three or four lines of writing at the foot of col. vi preceded by a colophon which is longer

<sup>1</sup> The message of Baal to Anat concerning the performance of a rite and the secret of the lightning, which as we saw above sits rather awkwardly in its present context, may have had a more central place in this foundation-myth, in which case we can assume

that only part of it was used in forming the larger cycle; possibly it also contained an actual description of the coming of the rains, which we do not get in the cycle (cp. 16 iii 2-16).

and more detailed than on any other mythological tablet; it seems reasonable to regard this colophon as marking the finish of the cycle.

### Contents

## 5

### Col. i

*Ll. 1-11.* Mot concludes his reply to the summons of Baal, and Gupn and Ugar take it back to Baal on mount Zephon.

*Ll. 11-35.* There they repeat it word for word to their master. Just as the dolphin longs for the open spaces of the sea or wild oxen are drawn to a pool or hinds to a spring, so he, Mot, like a lion in the desert, hungers constantly for human flesh and blood. If a supply of bodies is not available whenever his appetite is aroused, new ones have to be ferried to him across the river of death. Now Baal has thought fit to invite him to celebrate with his brethren and cousins, but he will give him only bread to eat and wine to drink. By so insulting him Baal has overreached himself and he will be transfixed by him in the same way as he, Baal, once transfixed Leviathan the sea-monster. Mot will cause the heavens to wilt and collapse and, breaking Baal into pieces, will swallow him down limb by limb. Far from him having to visit Baal, Baal will soon be dead and be descending into his subterranean domain.

[*End lost*]

### Col. ii [Beginning lost]

*Ll. 1-7.* Baal (or someone else speaking on his behalf) confesses his fear and dread of Mot. His gaping jaws, which he must enter, encompass both earth and heaven, reaching to the very stars, and his deathly power has already scorched the crops and the fruit of the trees.

*Ll. 8-23.* The speaker then bids Gupn and Ugar go back and tell Mot that Baal is eternally his slave. The messengers start without delay and finding Mot enthroned amid the mire of his customary surroundings, they report to him Baal's intention to submit. Mot rejoices and

asks sarcastically what the invitation that Baal has sent him can now mean.

[*End lost*]

### Col. iii [Beginning lost]

*Ll. 1-26.* Baal (having apparently—for the text is extensively damaged—made his way to the assembly of the gods) complains to El that the wide dominions which he has won are in danger of passing to Mot. He expresses the hope that this is not happening with El's connivance; for how in that case can he oppose it? He then despatches messengers successively to Sheger and Ithm, two deities with responsibility for cattle and sheep, to ask them to supply animals for a feast, to which he intends to invite Mot (clearly hoping therewith to provide a repast more to his liking and assuage his wrath).

*Ll. 27-28.* More messengers are despatched (presumably to another deity with a similar request).

[*End lost*]

### Col. iv [Beginning lost]

*Ll. 1-26.* A messenger (who can only have come from Mot) arrives in the divine assembly and demands to know where Baal is. Baal rises with his retinue and approaches the table where the other gods are dining on their usual sumptuous fare and quaffing wine from gold and silver vessels. The messenger of Mot and Baal together go up to El's house and the supreme god enquires what has been happening.

[*End lost*]

### Col. v [Beginning lost]

*Ll. 1-17.* A speaker (apparently Shapash the sun-goddess) addresses Baal (who has, we may assume, been abandoned by El to his fate). As the sequel shows (for the text at this point is missing or hopelessly damaged) she is advising him to procure a substitute in his own image, who will then be sought out and slain by Mot in his stead; the life thus lost will, it seems, be that merely of a calf.<sup>1</sup> Shapash (and the text here

<sup>1</sup> Note that if Baal does not in fact die but eludes death, this passage cannot be without its implications for the widespread theorizing about a dying and rising god in Near Eastern, particularly Canaanite, religion

(e.g. Hvidberg). The text is difficult, however, and partly damaged, and other commentators think that Baal is here providing himself with an heir in case he should fail to return.



becomes clearer) undertakes to bury his body and meanwhile she bids Baal himself take wind and cloud, thunder and rain, as well as his attendants and two of his daughters, and proceed to the two mountains that mark the entrance to the underworld (which she picturesquely describes as her own grave since in her journey round the world she visits it every night). Moving them aside, he is to go down into the earth and assume the condition of the strengthless shades (thus deceiving Mot and eluding his clutches until something can be done to rescue him).

*Ll. 17-25.* Baal listens to her counsel. He has connexion with a heifer in the fields near the realm of death (to which when Shapash caught up with him he was, it seems, already proceeding, no doubt to make abject obeisance before its ruler). The heifer is immediately delivered of a boy, whom Baal then clothes in his own robe and pronounces to be a gift or offering to the beloved one, a title often given to Mot.

[*End lost*]

*Col. vi* [*Beginning lost*]

*Ll. 1-10.* Two deities (who are probably Baal's servants Gupn and Ugar) arrive at El's mountainous abode where the two oceans meet and doing homage, announce to him that they have been all round the earth searching for Baal and that they have just come from the land of pastures by the bank of the river of death, where they have found him lying dead.

*Ll. 11-25.* On hearing the news, El (not knowing that it is in fact a substitute victim that the two gods have found) descends from his throne and sits on the ground, strews dust on his head, dons sackcloth, shaves off his beard with a piece of flint, beats upon his breast and tears his arms, while he asks what will become of Baal's followers now that the prince of earth has perished; and he plaintively wishes that he himself could be with Baal in the nether-world.

*Ll. 25-31.* Meanwhile the goddess Anat also

has been scouring earth's mountains and hills looking for her brother and she too comes upon the substitute's dead body. She puts on sackcloth as a token of her grief.

6

*Col. i*

*Ll. 1-8.* Anat performs the same mourning rites (as El) for Baal and utters the same wish to follow him into the world below.

*Ll. 8-31.* Shapash meets her as she weeps without restraint and Anat requests her to lift the corpse on to her shoulder. The sun-goddess does not, as she might, tell her of the subterfuge that is being put into effect (for fear, we may suppose, lest it come to nought at a time when she is still under Mot's domination), but does as she is bidden; and thus loaded Anat proceeds to Baal's mountain Zephon<sup>1</sup> where she buries the body and slaughters large numbers of oxen and sheep, goats and asses as a fitting memorial to one who had been the brother-in-law of the gods.

*Ll. 32-67.* Anat, going on to the abode of El, enters his presence and does homage and then tells Athirat and her numerous family (many of whom have, as later transpires, been allies of Mot against Baal) that they can rejoice since Baal is dead. El thereupon asks Athirat to nominate one of her sons to be king in Baal's place, and she remarks that someone wise and understanding is required. El, suspecting that she means Athtar, doubts whether one so feeble (for all that he is named 'the terrible') can run as fast as Baal or wield Baal's weapons (that is, can harness wind and lightning so that the rains may fall when required). Nevertheless, Athirat designates Athtar. He seats himself on Baal's throne but finds that he is not tall enough to occupy it, thus confirming El's opinion. Athtar therefore admits himself unfit to reign on Zephon and descends from the throne but is allowed by the supreme god to exercise a more limited sovereignty on earth. Water is drawn in barrels and casks (evidently, though the text is

<sup>1</sup> Shapash presumably accompanies her, though

this is not actually stated (cp. v 5-6).

defective, a sarcastic allusion to Athtar's inability to fertilize the ground for which he is now responsible).

*Col. ii* [Beginning lost]

*Ll. 1-23.* Days pass, and Anat (now in the nether-world in search of her brother's shade) is filled with yearning for Baal, as a mother beast for her young, and she clutches Mot by his garment and demands that he restore him to her. After observing what an impossible request she is making of him, he answers that he like her had scoured every hill and mountain in the quest for Baal, hungry as usual for flesh to consume, and that the search had taken him to the pastures near the entrance to his own domains, where he had come upon him and peremptorily swallowed him as a wild animal carries off and swallows a kid.

*Ll. 24-37.* Meanwhile above, the sun is scorching hot (i.e. Mot is still supreme) and there is no rain; and days and months pass while Anat, thus rebuffed by Mot, continues her search high and low. Finally, losing patience, she seizes Mot, cleaves him with a sword, shakes him as with a riddle, burns him with fire, crushes him as with mill-stones, and then throws his remains into the open field for the birds to eat, as Mot cries out in his death-agony.

*Col. iii* [Beginning lost]

*Ll. 1-21.* Anat returns to El and announces that Mot is no more. She invites the supreme god to dream a dream whereby he may discover whether Baal can come back to life; if he should see the heavens raining oil and the valleys running with honey, she will know that the prince of earth yet exists. El has his dream and sees the signs that Anat desires him to see. He laughs and rejoices and declares that he can now rest from his anxiety; for Baal indeed lives.

*Ll. 22-24.* El now bids Anat speak to Shapash.

*Col. iv*

*Ll. 25-49.* She is to tell the sun-goddess that the earth is cracked with drought for lack of

Baal's fostering care, and to ask whether she knows where Baal is. Anat conveys El's message to Shapash, who promises that, if Anat makes preparations to welcome him back, pouring out sparkling wine and ordering wreaths for the gods to wear, she will herself go to look for Baal. Anat commits her to the gracious protection of El and commands that the aforesaid preparations be commenced.

[End lost]

*Col. v*

*Ll. 1-6.* Baal (now restored in full vigour to the world above) sets upon and fells the sons of Athirat<sup>1</sup> for their part in his downfall and resumes his seat on the throne of his dominion.

*Ll. 7-25.* Meanwhile, months and years pass, and in the seventh year Mot (now also resurrected) repairs to Zephon and complains to Baal of the treatment which because of him he has received (sc. at the hands of Anat). He demands that Baal surrender to him not this time himself but one of his own brothers that his appetite may be satisfied and his anger turned aside, threatening should he refuse to consume the teeming multitudes of mankind.

[End lost]

*Col. vi*

*Ll. 1-8.* Baal (evidently having sent Mot back to his own country while he considers this new threat) despatches an embassy to the god of death to tell him among other matters (for the text is imperfectly preserved) that he will banish him and that he, Mot, may eat his own servants if he is hungry.

*Ll. 9-35.* Mot in a rage asks what kind of answer this can be and returns forthwith to Zephon to have it out with Baal face to face. The two gods immediately fall to fighting savagely. They gore and bite each other and grapple together like wild beasts<sup>2</sup> until both fall exhausted to the ground, Baal lying across Mot. At this juncture Shapash arrives to warn Mot that fighting with Baal is useless and (in words that recall her address to Athtar on an earlier

<sup>1</sup> See above p. 11 note 1.

<sup>2</sup> Cp. *ANET*, p. 78 (Gilgamesh and Enkidu).

occasion<sup>1</sup>) tells him that El, so far from listening to his cries, is now on Baal's side and will overturn his throne and break his sceptre. Mot, at last afraid, picks himself up from the ground and declares that Baal is rightfully king.

[gap]

ll. 41-52. The minstrel addresses a hymn to Shapash the sun-goddess in which after inviting her to partake of offerings that have been prepared, he lauds her pre-eminence over the shades and deities of the nether-world<sup>2</sup> and calls upon the craftsman-god Kothar-and-Khasis to protect her (as he had once done Baal) against the monsters of chaos.

### Interpretation

The theme of this final section of Elimelek's cycle is the attempt by the god Mot (whose name means 'death') to usurp Baal's throne, which he had won by defeating the sea monster Yam-Nahar (CTA 1-2) and had consolidated by successfully completing his palace on Mt. Zephon (CTA 3-4). It is more accurately in fact described as a double attempt, for there are two challenges and two battles, in each of which Mot appears in a different role.

In the first challenge Mot is patently the god responsible for the summer drought, who causes the heavens to burn up and scorches earth's produce. Baal submits quickly and abjectly and has to descend for a while into the underworld (thus explaining the absence of the rains during that season); and his enemy is only repulsed and his own rescue effected through the combined efforts and ingenuity of the goddesses Anat, who slays Mot, and Shapash, who cheats him of his prey by getting Baal to provide a substitute in his own likeness. Baal is brought back to earth and after avenging himself on the gods who had been Mot's allies, takes his wonted seat on Zephon. At this point (6 v 7ff.) there is what seems to be an abrupt change of direction in the narrative, which is signalled by a brief statement about seven years elapsing. Thereafter, Mot, again in rudest strength, leaves his underground home for the first time in the myth and confronts Baal face to face on Zephon. Baal on this occasion feels

sure enough of himself to dismiss Mot's challenge disdainfully, and a battle ensues in which the two antagonists fight to a draw; neither surrenders and it takes the intervention of the supreme god El to persuade Mot reluctantly to admit Baal's right to be king.

Some commentators, notably Gordon and Driver (in the first edition of the present text-book) make great play with the reference to the passing of seven years, arguing that the prolongation of the conflict is sufficient proof that the myth is not a seasonal drama about the temporary failure of the rains each year in the summer but is concerned with a rarer and to ancient man more perturbing phenomenon, namely the kind of recurring periods of famine that are also depicted in terms of a conventional seven years in the Joseph story in Genesis (xli 25ff., 47, 54ff.; cp. 19 42ff.). There is shrewd reasoning behind this theory, for if the myth had been purely seasonal in intent one would have expected it to finish when Baal was rescued from the nether-world and resumed his throne. A fresh dimension of meaning must therefore be looked for in the short narrative of Mot's second challenge to Baal, though I would question whether it has anything to do with Mot as bringer of drought or famine. Even in the much longer narrative of the first challenge, where the seasonal pattern is everywhere evident, Mot is something more than the disrupter of fertility, as the frequent and insistent descriptions of his voracious appetite for human flesh and of his gaping jaws show; and in the concluding scenes of tablet 6 it is this aspect of him that comes vividly to the fore, for he threatens should his demand for restitution against Anat be rejected to attack and consume all men on earth. Mot is there, I believe, quite explicitly what he is elsewhere implicitly, the personification of death *simpliciter*, humanity's ultimate enemy, a primaevial 'earth' monster every whit as dangerous to mankind as the primaevial 'sea' monster Yam-Nahar, one whom moreover Baal cannot defeat on his own but can only keep in check with the assistance of the distant head of the gods himself. As such, he is the prototype of a surprisingly large range of

<sup>1</sup> Cp. 2 iii 17-18.

<sup>2</sup> An allusion to her part in the defeat of Mot.

biblical images, as the footnotes in this edition attempt to bring out,<sup>1</sup> though only in the apocalyptic passage Isa. xxv 8, where in a magnificent figure the poet looks forward to a day when the swallower is himself swallowed, is there a veiled suggestion that the Hebrews knew of a mythical conflict between him and Yahweh.<sup>2</sup>

Apart from its general meaning, there are two smaller episodes in this section which have engendered much discussion.

The main issue in the first of these (6 i 43ff.) is the identity of the god Athtar, whom Athirat during Baal's absence in the nether-world tries to have appointed king. This fierce yet when compared to Baal rather ridiculous deity is unable to exercise rule on Zephon and has to be content with a restricted dominion on earth below. As the reference immediately after to the drawing of water from or into barrels suggests, we are in the period of summer dryness when the rain-clouds disappear from Zephon's peak and divinity makes poor provision for man's needs; so Athtar's function must be explained in terms of that poor provision. Possibly he is the god of the desert (Gray) forcing men to conserve water carefully or the god of artificial irrigation (*Gaster*) compelling them to work hard for little reward. The same god appears briefly as a claimant, equally unsuccessfully, in the story of the contest between Baal and Yam-Nahar (2 iii), but no details are given there that might allow us to assess his role further.<sup>3</sup>

The second episode is that at the end of the second column of *CTA* 6, which tells of Anat's defeat of Mot. Some of the imagery in this passage is distinctly agricultural—winnowing, grinding, and if we translate the verb *dr'* by its commonest sense, sowing in the fields—and this has led most commentators to see in it a mythological counterpart to a ceremony held each year at the time of the grain harvest, in which the god Mot represents in some manner

the spirit of death within the grain, which has to be symbolically expelled so that the crop may be desacralized for human consumption or, alternatively, so that the life of the seed may be safeguarded for the next year's planting. His role in bringing about the summer dryness is extended, as it were, into the growing process itself. It is very doubtful, however, whether such theories with their animistic and ritualistic connotations are either justified or necessary. As both Loewenstamm and Watson have pointed out, similar agricultural metaphors are used in the account of the destruction of the Golden Calf in Exod. xxxii 20, where they seem simply to be expressing the idea of total extinction. When the Ugaritic passage is read in this light, its other images (splitting with the sword and burning) need not be forcibly stretched to equate with farming activities, *dr'* may be more loosely translated to denote the 'scattering', not of seed, but of the pieces of Mot's dismembered corpse in the open fields for the birds to eat,<sup>4</sup> and the parallel allusion to their 'scattering' in the sea (6 v 19), presumably for the fish to consume, is no longer awkward. The scene describes Mot's execution rather extravagantly, but there is no more to it than that.

The cycle closes fittingly with a hymn in praise of the sun-goddess Shapash, paying tribute to one who had been a spectator at much of its action and who, whether as El's plenipotentiary or on her own initiative, had intervened decisively on not a few occasions to bring about the triumph of good over evil.

#### 4. KERET

##### *The tablets*

The legend of Keret<sup>5</sup> survives on three tablets, discovered in 1930 or 1931, each having three columns of text on both obverse and reverse sides. Of these tablets one (*CTA* 14) is

<sup>1</sup> See further the detailed studies of Tromp and Miss Wakeman.

<sup>2</sup> Cp. also 1 Cor. xv 26, 54.

<sup>3</sup> See now, however, Addenda where a new reading at 6 i 66-67 removes the reference to drawing water.

<sup>4</sup> Cp. 2 iv 28-31 (of Yam) Ps. lxxiv 14 (of

Leviathan) Ezek. xxix 5 (of Pharaoh as the monster).

<sup>5</sup> The pronunciation 'Keret' is precariously based on the Hebrew gentilic adjective 'Kerethite' (Virolleaud), but it is kept for convention's sake; quite likely the name is non-Semitic.

very well and one (CTA 16), except for some damage in the middle of the text, is tolerably well preserved; the other (CTA 15) is in a very poor condition, as each column has lost over half its text. All three tablets are from the hand of Elimelek. As no catch-lines remain, the sequence of the tablets is established solely by their contents,<sup>1</sup> which are, however, adequate for the purpose. There is no need to suppose that further tablets have been lost, since the story as we have it, though incomplete in some important details due to lacunas, forms a satisfactory thematic whole (Merrill); but it is possible that the second and third tablets were separated by and that the third was followed by one such.

### Contents

#### 14

Ll. 1-43. The audience is invited by the minstrel to bewail with Keret, a just king, the loss in quick succession of seven wives by natural death and pestilence, sea and sword, and the ruin of his prospects, so that he is now without royal dignity, lacking an heir. One night, as sleep overcomes his grief, he has a dream in which the supreme god El appears to him and asks him why he weeps and whether the reason is that, lacking the marks of sovereignty, he desires a kingdom like that of the father of mankind.

[gap]

Ll. 53-58. Keret refuses the gifts with which El with conventional words has tried to console him and states that his only desire is for sons and descendants.

Ll. 59-153. El in answer bids him wash and deck himself out gaily, mount a high tower and there offer sacrifice to himself and to Baal son of Dagon, and then descend and prepare provisions for a campaign, in which he shall put a vast host<sup>2</sup> into the field, leaving not even the infirm or the newly wed husband behind at

home. This army, swarming over the countryside, will in seven days reach a place called Udm and, having frightened the working women from the fields and the wells, must remain quiet outside it for another six days. On the seventh day its king Pabil, kept from his sleep by the noise of his beasts, untended due to the siege, will send messengers to Keret who will try to buy him off by offering him gold, slaves and horses. Keret, however, must send back the messengers, refusing Pabil's gifts but demanding his daughter Huray,<sup>3</sup> lovely as a goddess, in marriage; for his only desire is a wife by whom he may beget a family and a son to succeed him.

Ll. 154-194. Keret, waking up, puts into effect the instructions of his divine visitor. He makes himself ready, sacrifices to El and Baal, prepares provisions, and leads out his army which overruns the countryside.

Ll. 194-206. On the third day the army comes to a shrine at which Keret vows that, if he obtains Huray, he will devote several times her weight in gold and silver to the local goddess, here given the names Athirat of Tyre and Elat of Sidon.<sup>4</sup>

Ll. 207-229. Continuing another four days, the army encamps before Udm and, having frightened the working women into the city, remains quiet for seven days. Pabil, unable to sleep for the noise made by his beasts, consults his wife.

[Damaged section]

Ll. 245-261. Pabil now sends envoys to Keret with instructions to offer him the gifts already mentioned if only he will not besiege Udm but will remove himself far from it.

[Gap]

Ll. 265-306. The envoys arrive and deliver their message to Keret who refuses the gifts and declares that he wants only Huray; for El has promised him issue by her. They depart to take his answer to Pabil.

<sup>1</sup> The older numbering of the tablets (I K=14, III K=15, II K=16) follows the order of their publication (Virolleaud).

<sup>2</sup> Symbolic clearly of the involvement of the whole community in the king's fate.

<sup>3</sup> This name has been variously read; for whether it is a non-Semitic or a Semitic name is not known.

<sup>4</sup> Note that this reference would seem to locate the action of the poem (and perhaps therefore the origin of the legend) in or near Phoenicia; see, however, p. 23 note 4.

*Col. i* [Beginning lost]

*Ll. 1-8.* The envoys (leading Huray out to Keret) tell him that the people of Udm will sorely miss her ministrations and that they bemoan her departure as a heifer lows for her calf or as the sons of absent soldiers cry for their mothers.

*Col. ii* [Beginning lost]

*Ll. 1-28.* Baal rises in the assembly of the gods (convened, it appears, at Keret's house) and urges El to bless the king. El, taking a cup in his hand, blesses Keret and promises that the wife whom he is about to marry shall bear him eight sons; one of these, called Yassib and presumably the eldest, will be suckled by Athirat and the virgin Anat, the nurses of the gods.

*Col. iii* [Beginning lost]

*Ll. 1-30.* Keret is told by El that he will be greatly exalted among past rulers of the city. Furthermore, his wife will bear eight daughters, of whom even the youngest shall enjoy the birth-right of a first-born child. The gods, having blessed Keret, go back to their own abodes, and in the course of seven years<sup>1</sup> Keret begets as many sons and daughters as have been promised to him; and Athirat asks rhetorically whether Keret means to keep the vow he had made, threatening disaster should he not.

[End lost]

*Col. iv* [Beginning lost]

*Ll. 1-9.* Keret bids his wife prepare a great feast for the lords of Khubur (apparently the name of his kingdom).

[Gap]

*Ll. 14-28.* Obeying his instructions she prepares meat and drink and admits the lords of Khubur to the palace and when they have entered it, she carves the joints and then tells them that she has invited them to make sacrifice on Keret's behalf (for, as the following columns

show, he has fallen grievously ill).

[End lost]

*Col. v* [Beginning lost]

*Ll. 1-29.* A second time Huray prepares the feast as described and carves the joints and again she tells her audience (whose identity is not recoverable) the reason why she has invited them, namely that they may make sacrifice and may weep for Keret as for the dead; for it is her fear that he will soon reach the realm of death, to be replaced on the throne by Yassib, unless El should intervene to restore him to health.

[End lost]

*Col. vi*

*Ll. 1-8.* Huray summons another audience (perhaps this time her and Keret's children) to offer sacrifice for the king and to condole with him.

[End lost]

*Col. i*

*Ll. 1-11.* One of Keret's sons, soliloquizing, laments that he must now creep silently into his father's room like a dog and asks himself whether he is not in fact dying and it is not time for mourning women to be called. Already the mountains of Baal and their broad environs are grieving for him. Is Keret then really a son of El?

*Ll. 11-23.* He enters his father's presence and sorrowfully says that hitherto he has been gladdened by the thought of Keret's immortality, but now that he must creep before him like a dog he can but ask if he is indeed a son of El, whose issue do not surely die.

*Ll. 24-45.* Keret bids his son not to shed tears over him but to call his sister Thitmanat,<sup>2</sup> whom he knows to be full of pity, to weep for him. So as not to alarm her he is to wait till evening and go to inform her that he is preparing a sacrifice to which he invites her.

<sup>1</sup> Obviously a conventional number.

<sup>2</sup> As *tmnt* means 'eighth', the girl so-called must be the eighth daughter of her parents; the Phoen.

<sup>1</sup>*smn* = Greek *Esmounos* was similarly so called for the same reason (Eusebius *Praep. Evang.* i 10, 39). Cp. also Latin *Octavia*.

Meanwhile he himself is to perform a mysterious ritual at the gate of the palace which will, if successful, win divine assistance for Keret.

*Ll. 46-62.* This son, here called the hero Elhu, goes out to the gate. But as he arrives he is surprised by his sister, who has come to the well to draw water and who when she sees what he is doing, gives way to tears, suspecting that the king her father is ill; but Elhu apparently (for the text is damaged) answers that Keret is not sick but is summoning them both to a banquet.

*Col. ii* [Damaged section]

*Ll. 79-120.* Thitmanat, from her brother's behaviour more than ever suspicious, asks him openly how long their father has been sick, and he answers that it is now three or four months; he then states bluntly that Keret is on the verge of death and that she ought to be thinking of making ready a tomb for him. After bewailing her father in soliloquy in the same words as have already been used by her brother, she proceeds weeping into his presence.

[End lost]

*Col. iii* [Beginning lost]

*Ll. 1-17.* A ceremony is being held in Baal's abode on Mt. Zephon<sup>1</sup> to induce the return of the rains (which have, it seems, ceased in consequence of Keret's illness); and servants are dispatched round the earth to see the beneficial effect on the soil. The farmers look up joyfully as they plough and sow, glad that the dearth of bread, wine and oil is coming to an end. The good news is taken to Keret.

[End lost]

*Col. iv* [Beginning lost]

*Ll. 1-16.* El, addressing someone who he says is as wise as himself (and therefore presumably Baal) tells him to fetch Elsh the steward of the gods and his wife. This done, he sends them to the top of a building (apparently, as the next column suggests, to summon the assembly of the gods).

[End lost]

*Col. v* [Beginning lost]

*Ll. 6-32.* El calls seven times on the gods as they are gathered in assembly to see if there is any who will do anything to banish Keret's illness, but none answers him; he thereupon announces that he himself will cast a spell and provide the means to drive out the plague. He picks up a handful of mud or dung for this purpose.

[Gap]

*Ll. 42-53.* El addresses a female demon (having, it appears, fashioned her out of the mud and brought her to life) and giving her the name Sha'taqat (meaning that she 'drives away' sickness), he bids her fly in secret to Keret's city and by touching him on the head with her wand, expel the plague and then wash him clean of sweat.

[End lost]

*Col. vi*

*Ll. 1-2.* El announces the imminent defeat of death and the victory of Sha'taqat.

*Ll. 2-24.* Sha'taqat proceeds, sobbing but in stealth, to the palace of Keret and after curing him in the aforementioned manner, she washes him. He becomes hungry, and it is evident that death has been vanquished and that she, Sha'taqat, is triumphant. Thereupon Keret asks for food, which Huray supplies; after partaking of it, he resumes his seat upon the throne.

*Ll. 25-58.* Meanwhile Yaššib (knowing nothing of what has happened) sits brooding in the palace; and he resolves to go to his father and upbraid him for neglecting his kingly duties (for, as he intends to remind him, violent men have during his illness waxed powerful and the weak have gone unprotected) and to bid him descend from his throne that he, Yaššib, may ascend it in his place. Yaššib goes into his father's presence and carries out his resolve. Keret, however, promptly curses him, calling upon the god Horon and the goddess Athtart<sup>2</sup> to break open his skull; so shall he be humbled.

<sup>1</sup> See p. 8 note 1.

<sup>2</sup> See on these deities p. 4 notes 5, 6.

*Interpretation*

The story of Keret opens with a description of the hero, king of a place called Khubur, mourning the collapse of his hopes for the future, since death has deprived him of seven wives one after another before he could have children by them. The question immediately posed is how a king without wife or heir can be truly king. For only he is fit to be such who has a wife with whom he can have connexion and prove his manhood (2 iii 22)<sup>1</sup> and an heir to support him in life and perform the necessary rites after his death (17 i 21-34) and thus ensure the continuance of his name. Keret, in response to instructions from El received in a dream, restores his position by invading a neighbouring kingdom and taking the daughter of its king in marriage and in due course begetting issue on her. As he is pictured rejoicing there is, however, an ominous hint that a vow he had made during the campaign has not been fulfilled; and soon afterwards Keret shows signs of failing health and falls so seriously ill that he is thought to be dying. He can no longer adequately administer justice and his illness seems also to affect adversely the fertility of the crops. The question posed in this latter part of the story is how the fabric of a society can be maintained and its prosperity safeguarded by a king whose health is impaired. Following divine intervention the rains which had failed return and Keret is miraculously cured and remounts his throne. The story ends with an attempt by one of the king's sons to usurp his place,<sup>2</sup> which Keret now recovered is easily able to quell.

The main thrust of the poem, certainly of the second and third tablets, is ideological. Keret is the typical sacral king of ancient Near

Eastern belief, the channel of blessing to his community and the upholder of its order; as he suffers or prospers so do his land and people.<sup>3</sup> But behind the typical there seems to be some genuine historical reminiscence, at any rate in the first tablet; for the account of Keret's expedition to Udm is elaborated to a very much greater length than any other incident, and the expedition has its location, moreover, far from Ugarit in the vicinity of Tyre and Sidon. No-one now seriously espouses Virolleaud's early interpretation, which found in this account allusions to Abraham's father Terah and the Israelite tribes of Asher and Zebulun, and regarded it as depicting a Phoenician invasion of southern Palestine and Edom in the Patriarchal age; this rests on a number of mistranslations, inevitable in the first attempt to decipher these difficult texts, which have come to be recognized in the progress of knowledge as impossible. But that Keret and Pabil,<sup>4</sup> though neither their names nor those of their kingdoms occur in any other extant text, were actual historical figures, the story of whose clash in war and subsequent alliance became in time the basis of a myth about the nature and value of kingship, is difficult to deny.

## 5. AQHAT

*The tablets*

The story of Aqhat, son of Daniel, formerly entitled 'Danel' (Virolleaud), is now known to have been called 'Aqhat' from the superscription of one of the tablets (CTA 19). What remains is contained in three tablets, all dis-

<sup>1</sup> The purpose of taking Abishag for David was not so much to keep him warm as to prove him still possessed of sexual power; when 'the king knew her not', the failure of his power was patent and his sons began to take steps to seize the throne (1 Kgs. i 1-39).

<sup>2</sup> When the Hebrew king Azariah or Uzziah was smitten with leprosy, his son acted for him; possibly he had been deposed (2 Kgs. xv 5).

<sup>3</sup> Cp. the prologue to the Code of Hammurabi (ANET, 164ff.) 2 Sam. xxi 17 xxiii 2-5 Ps. ii 6ff. xlv 3ff. lxvii *passim* lxxxix zoff. cx Isa. xi 2ff. Lam. iv 20 etc.

<sup>4</sup> This pronunciation is supported by the Hittite *Pabili* (De Langhe) so the name like that probably of Keret himself is non-Semitic. It may be that we should deduce from this that the story of the expedition was itself originally non-Semitic, belonging for instance to northern Mesopotamia (as Astour argues on the basis of some of the place-names, notably that of Keret's kingdom Khubur, which is the name of a river in that region), and that one of the ways by which it was given a Semitic dress was to situate the incident of the king's vow (which is the link between the expedition and the more symbolic happenings of the last two tablets) in Phoenicia.



covered in 1930 and all written by Elimelek; two (CTA 17 and 19) are in a tolerable state of preservation and one (CTA 18) is badly damaged at both beginning and end and lacks the two middle columns (of a total of four).<sup>1</sup> Two columns of CTA 17 are also missing, but that tablet had originally six, being the exception, since CTA 19 also has four columns. The missing columns and the frequent losses at the top and bottom of those that survive create several gaps in the narrative, but the sequence of the three tablets as given is not in doubt, and enough of the text is preserved to reveal the general outline of the plot and a fair number of its details. We probably possess (except for a few lines) the beginning of the story, but the third tablet (19) breaks off in the middle of an incident and clearly at least one other tablet must have followed it.

#### Contents

#### 17

##### Col. i [Beginning lost]

Ll. 1-16. Daniel, a righteous chief or patriarch,<sup>2</sup> undergoes a seven-day rite of incubation in the hope of obtaining a son; for unlike other members of his family he is without issue.

Ll. 16-34. On the seventh day Baal takes pity on his misery and implores El, whom he addresses as father,<sup>3</sup> to grant Daniel the blessing of a son capable of performing the proper duties towards him during his life and after his death, and of rendering due honour to the ancestral gods.

Ll. 35-49. Daniel is blessed by El so that he may feel manly strength and have connexion with his wife, who will then conceive and bear a son capable of carrying out the aforesaid duties.

[End lost]

##### Col. ii [Beginning lost]

Ll. 1-23. El in a dream tells Daniel what is to happen; and he is relieved and joyful to think that he, too, will have a son to carry out all filial duties.

Ll. 24-38. Daniel returns to his home and holds a feast lasting seven days in honour of the 'wise women', called the Kotharat,<sup>4</sup> who arrive to ensure that a son is successfully conceived.

Ll. 39-47. The Kotharat, having accomplished this, depart and Daniel sits down to reckon the months until the child (who when the text is resumed is called Aqhat) shall be born.

[End lost]

[Two columns lost]

##### Col. v [Beginning lost]

Ll. 1-13. Daniel is sitting at the city gate, where he dispenses justice to widows and orphans, when he sees the divine craftsman Kothar-and-Khasis coming from afar with a bow and arrows for Aqhat (who is now grown to manhood).

Ll. 13-33. He at once summons his wife Danatay to prepare a feast for the divine visitor, who having given the bow and arrows to Daniel, partakes of the repast and departs.

Ll. 33-39. Daniel solemnly presents the bow to Aqhat, reminding him to offer a portion of what he catches to the gods.

[End lost]

##### Col. vi [Beginning lost]

Ll. 1-19. In the course of a feast (at which apparently Aqhat is present) the goddess Anat sees the bow flashing like lightning across the ocean and, dashing her cup to the ground in vexation, offers Aqhat as much silver and gold as he wants if only he will give it to her.

<sup>1</sup> The old numbering I D (19), II D (17), III D (18) is that given in the original edition, in which they are arranged in order of size (Virrolleaud).

<sup>2</sup> Daniel is only once given the title 'king' (19 152), though his house is called a palace; but his manner of life as described in the tablets is much simpler than that of Keret, recalling the atmosphere of the

Patriarchal stories of Genesis rather than, as do the Keret texts, the urban monarchy of Jerusalem.

<sup>3</sup> 17 i 24 and possibly vi 29. The title may, however, only be honorific (see p. 5 note 2).

<sup>4</sup> Goddesses whose name means 'skilful' (cp. Kothar, associated here and in tablet 24 (q.v.) with the conception and birth of children.

Ll. 20-25. Aqhat answers that materials for making a bow and arrows abound and advises Anat to ask Kothar-and-Khasis to make a set for her.

Ll. 25-38. Anat, however, wants these very weapons and no others and offers to make Aqhat immortal and to give him a life as long as that of Baal and the other gods in return for them. Aqhat replies that she is lying;<sup>1</sup> she cannot confer these gifts, since old age and death are the lot of all men, including himself.

Ll. 39-41. Moreover, she must know that a bow is a soldier's weapon; can a woman use it?

Ll. 41-45. Anat, while she laughs at Aqhat's obstinacy, warns him that she finds his conduct presumptuous and will bring him to heel.

Ll. 46-55. She then hurries to El's distant abode and falling down in homage before him, complains of Aqhat's treatment of herself.

[End lost]

## 18

Col. i [Beginning lost]

Ll. 1-14. Anat threatens El with violence and sarcastically bids him call upon Aqhat to save him from her wrath if he will not do what she wishes.

Ll. 15-19. El answers that he knows the ruthless character of the goddess and will not stand in her way; anyone who thwarts her will have to face the consequences.

Ll. 19-34. Anat sets out in search of Aqhat and having found him after a long journey, seeks (this time disguised as a mortal maiden) to involve him in her affairs by fair words. She conducts him to a place called Qart-Abilim (hoping no doubt to gain the weapons by some stratagem).

[End lost]

[Two columns lost]

Col. iv [Beginning lost]

Ll. 1-11. Anat (having failed in this approach) obtains the services of her attendant Yatpan to procure the weapons; she tells him of Aqhat's

presence at Qart-Abilim and expresses her fear lest, unless something is done immediately, the new moon will bring a change of luck and Aqhat will escape them.

Ll. 11-15. Yatpan encourages Anat to proceed, and we are given the information that Aqhat has been left behind in the mountains, where having grown tired he prepares a meal.

Ll. 16-27. Anat proposes a plan of action; she will turn Yatpan into an eagle or hawk and put him on her glove; she will then send a flock of these birds to hover over Aqhat at his meal, accompanying them herself, and will launch Yatpan against Aqhat to strike him down.

Ll. 27-42. She carries out this plan and Aqhat is killed; thereafter she weeps as convention demands, chiding the fallen hero for having opposed her. The birds fly away (apparently having consumed Aqhat's corpse).

## 19

Ll. 1-19. The bow, however, has been broken and dropped into the sea<sup>2</sup> (perhaps in the struggle or accidentally as Yatpan was flying away), whereupon Anat expresses her chagrin at the collapse of her scheme and her regret at the failure of the crops, which will inevitably follow the spilling of Aqhat's blood.

Ll. 19-37. Daniel is sitting in court dispensing justice as usual (unaware that anything has happened), when he suddenly espies his daughter Pughat approaching from afar; for she has seen the eagles and hawks over her father's house, the land dried up, and the fields bare of green herbage, and divined that an important person has been slain. Weeping, she takes Daniel's robe and rends it.

Ll. 38-48. Daniel, now as a result of her action in fear lest a prolonged drought may be imminent, prays that the dew and rains may come in their proper season, so that the earth should again yield its fruits.

Ll. 49-74. Furthermore, he bids Pughat prepare his ass and, having mounted it with her help, rides round his scorched land, embracing any green blade that he can find in the hope

<sup>1</sup> Cp. the similarly daring response of Gilgamesh to Ishtar's offer of marriage (*ANET*, p. 84); cp. also *Od.* v 203ff. (Calypso and Odysseus).

<sup>2</sup> So Gilgamesh lost the plant of life immediately after obtaining possession of it (*ANET*, p. 96).

that it may recover and not fail; he also wishes ironically that Aqhat may be there to gather it into the granary.

Ll. 75-88. Meanwhile Pughat, looking round her, can see nobody; but suddenly two messengers, showing signs of grief, arrive; they act out in mime the killing of Aqhat and announce (by way of breaking the news) that if only victory lay with Zephon (otherwise Baal)<sup>1</sup> they would be bringing good tidings; then would Daniel and Pughat have been filled with joy.

Ll. 89-98. Unfortunately their news is that Aqhat is dead, slain by Anat; and hearing it, Daniel is seized with a paroxysm of rage and swears to slay the slayer of his son.

[Gap]

Ll. 105-112. Daniel perceives eagles coming up against the sun and cries out to Baal to bring them down with broken wings to his feet, when he will rip open their bodies to see if Aqhat's flesh and bones are in them; if they are, he will bury what remains in a grave.

Ll. 113-120. He has scarcely spoken when Baal brings the birds down, but Daniel finds nothing in their gizzards; so he asks Baal to restore them to life and bids them fly away.

Ll. 120-134. Baal brings down Hirgab the father of the eagles with the same result.

Ll. 134-147. Lastly Baal brings down Šumul the mother of the eagles and Daniel, on ripping her open, finds the flesh and bones of Aqhat inside and buries them in a dark vault.

Ll. 148-151. He then threatens the eagles that if they fly over Aqhat's grave and disturb his rest, Baal will again break their wings.

Ll. 151-169. Daniel curses the three towns, including Qart-Abilim, which lie nearest to the scene of the murder, calling down banishment and blindness on the inhabitants and loss of

vegetation on their fields for their share of the guilt.

Ll. 170-188. Daniel returns to his palace where he and professional mourners bewail the death of Aqhat for seven years,<sup>2</sup> after which he dismisses the mourners and offers sacrifice to the gods.

Ll. 189-202. Pughat then prays to the gods, to whom her father had sacrificed, to bless her intention to take vengeance on the murderer of her brother, and Daniel reiterates her plea.

Ll. 203-212. Pughat now paints her face (disguising herself as the goddess Anat), puts on male attire with dagger and sword, throwing a woman's cloak over it all, and sets out for the tent of Yatpan, arriving there at sunset.

Ll. 212-222. Her arrival is reported to Yatpan, who instructs his servants to give her wine. He pours out a libation to the local god, boasting that the hand that slew Aqhat will slay thousands more of his mistress's enemies.

Ll. 222-224. Pughat's heart is described as being like a serpent's as the servants twice give her Yatpan's mixture to drink.

#### Interpretation

The background to the story of Daniel and Aqhat is a righteous chief's need of a son; for otherwise there will be no-one to tend him in old age, to perform the proper rites after his death and maintain the worship of the family god. In answer to the prayers of Daniel<sup>3</sup> and on the intercession of his favourite deity Baal, whom he worships under the title of Rapiu or 'the shade',<sup>4</sup> the supreme god El grants him a son. The child is named Aqhat<sup>5</sup> and when he grows up, he is endowed with a magnificent bow and arrows made for him by the divine

<sup>1</sup> See at 19 84.

<sup>2</sup> An exaggeration of the traditional seven days (Gen. 1 10).

<sup>3</sup> The name is the same as that of the sage counted as one of the three righteous men of Hebrew tradition (Ezek. xiv 14, 20 xxviii 3); it is sometimes argued that both these names are different from that of the wise man at the court of Nebuchadnezzar, since the form in Ezek. does not have a vowel letter (thought it is pointed Daniel), but the name *Da-ni-ël* is found as early as the time of the Mari letters, whereas no form Daniel is known (Lipiński).

<sup>4</sup> Apparently a title of Baal associated with his

summer stay in the underworld; cp. *rpû b'l* (22 B 8). Rapiu is not to be confused with the *lhb* or 'god of the father's' of l. 27. Note that if Albright's identification of the place with which Rapiu was associated is accepted (Hermel), the original home of the Aqhat legend would seem to be Phoenicia; it may be significant in this regard that in Ezek. xxviii the recipient of the oracle is the king of Tyre.

<sup>5</sup> The pronunciation of the name as 'Aqhat' is conventional, since the vowel of the last syllable is unknown; it may be derived from the same root as that of the Levite 'Qohath' in the Bible (Gaster). Is it connected with the S.-Arab. *qht* 'commanded'?

craftsman Kothar-and-Khasis. His father warns him that the first-fruits of the chase must be offered in a temple. Aqhat may have failed to accord with this requirement, and this may have been a contributory cause of the disaster which subsequently befalls him. But in what survives of the narrative the chief cause is the envy of Anat, the sister of Baal; and when Aqhat refuses to give the weapons to her, a mere woman who cannot use them, she engages her henchman Yatpan to murder him and get them for her. Aqhat is killed, but the weapons are accidentally destroyed, and Anat is thwarted in her ultimate purpose. Following Aqhat's death Baal withholds the rain and the crops fail. Pughat,<sup>1</sup> the sister of Aqhat, perceiving the drought and observing eagles overhead (birds that may always be found where there is blood) concludes that the land has been polluted by bloodshed. She communicates her suspicion to Daniel, who goes on tour through the countryside seeking signs of vegetation and carrying out a fertility ritual upon the few solitary shoots he discovers. Meanwhile, he is apprized that the victim of the suspected crime is his own son. He therefore vows vengeance on the murderer and searching for Aqhat's remains, finds them in the gizzard of one of the eagles and duly buries them in the family vault. He then curses the cities nearest the scene of the crime, in accordance with ancient oriental custom, and holds mourning ceremonies which last seven years. Thereafter Pughat takes upon herself the duty of blood revenge, disguises herself as Anat, and is received and honoured as such at Yatpan's tent. Just as she is drinking the wine he gives her the story tantalisingly breaks off.

<sup>1</sup> The Ugar. *Pḡt* is the same word as the Arab. *fauḡatu* 'exhalation of perfume' just as the Hebr. *Pū'āh* (Exod. i 15) is the same as the Arab. *fau'atu* 'aroma of perfume' (Hava), so that the two names are ultimately identical, since the Arabic words are but variant forms of each other. She is probably not to be regarded as a significant mythological figure (see at 19 50ff.).

<sup>2</sup> The connection between the Aqhat legend and the three extremely fragmentary tablets containing the myth of the Rephaim or 'shades' (CTA 20-22; see Appendix) remains to be elucidated. Like the Aqhat texts these were written by Elimelek. The name and titles of Daniel appear at 20 B 7-8, where

It is difficult to decide whether we have in these three tablets the remnant of an old Canaanite 'folk' or 'wisdom' tale about a pious chief or patriarch, the continuance of whose house is temporarily put at risk through the death of his only son at the hands of a capricious deity but is in the end safeguarded by his faithfulness to clan custom (my own view; we may compare the prose story of Job), or whether such a tale serves only as the backcloth to some kind of myth, fertility or otherwise, centering on the bow and the death and resurrection of the son (Gaster, Hillers, etc.). The fact that it is the son's name and not the father's which is attached to the tablets lends credence to the second interpretation, but it should not be forgotten that in the story as we have it, the father figures rather more prominently than the son, and we do not know what role he may have played in its dénouement. The account of the resurrection (or the replacement) of Aqhat is absent from the text, and was presumably contained, together with a description of how Yatpan met his deserts and how fertility returned to the land and prosperity to Daniel's house, in the lost final tablet or tablets. Whether the bow was also recovered (and is consequently to be considered a significant element in the meaning of the story), and whether Anat repented of her violent behaviour and took part in the reviving (or replacing) of Aqhat, or Baal as Daniel's champion alone brought this about, cannot at present be determined. Until (if ever) the missing portion of the text turns up and it is discovered how the various strands in the narrative are resolved, no satisfactory comprehensive interpretation is possible.<sup>2</sup>

he makes a statement at a feast which the Rephaim are holding, but he does not figure again (at least by name) in the proceedings. It is unlikely that what in its original state must have been a narrative of considerable length about the activity of the Rephaim and other divine beings belongs *in toto* to the missing dénouement of the quite different kind of story about folk heroes that the Aqhat tablets contain. The most that can be hazarded as a guess is that Daniel in his attempts to have his dead son restored to life paid a visit to the underworld (cp. *Od.* xi) and that this encounter between him and the Rephaim was enough to have him assigned a small part in a mythological complex devoted to them.

## 6. SHACHAR AND SHALIM AND THE GRACIOUS GODS

### *The tablet*

The text of the poem is written in a single column on both sides of the tablet CTA 23, discovered in 1930; the number of lines is complete, but the upper right corner of the obverse and lower right corner of the reverse side have been broken off. Otherwise, apart from patches where the script is rubbed or partly effaced, the tablet is in good condition. The difficulty, therefore, of interpreting the text lies not so much in the state of the tablet as in the form and nature of its subject-matter. The first part is divided into sections by horizontal lines drawn across the tablet and separating portions of hymn or myth from more prosaic rubrical parts, which contain directions of a liturgical or ritual character; but the connexion between the poetical pieces and the directions is not always clear. The second part contains the narrative account of the birth of certain deities; this is only once interrupted by a short rubric. There is no superscription giving the title nor colophon giving the name of the scribe.

### *Contents*

#### 23

*Ll. 1-7.* Hymn in which the singer invokes the gracious and fair gods, recalling that they have established a city in the desert and inviting them to eat and drink of the offerings prepared for them. He then prays for peace on the king and queen (who are perhaps though not necessarily present) and on the officiating ministers.

*Ll. 8-11.* Excerpt from mythological text describing the destruction of the god of death, who is here given the additional title of 'prince'<sup>1</sup> and who carries two sceptres representing respectively the dangers of loss of children and widowhood. He is set upon by vine-dressers who prune and bind him and cast him down on

the terrace like so much dead wood.

*Ll. 12.* Rubric stating that the above tale (or it may be the above hymn) should be repeated seven times with appropriate responses by the ministers.

*Ll. 13-15.* Rubric stating that a hymn about the fields of the goddesses Athirat and Rahmay (who is Anat) should be sung and that certain ritual acts involving coriander, mint and incense should be performed seven times.

*Ll. 16-18.* Quotation, being probably the first line, from a mythological tale (or another hymn) depicting Rahmay as out hunting, followed by further instructions for the minstrel and the ministers.

*Ll. 19-22.* Rubrics concerning dwellings (that is, niches or portable shrines) for the gods and concerning precious stones and vestments.

*Ll. 23-27.* Second hymn invoking the gracious gods who are described as sucking the breasts of Athirat. The singer prays that the sun-goddess Shapash may lead them to an abundance of grapes and asks a blessing as before on the officiating ministers.

*Ll. 28-29.* Rubric stating that the hymn about the fields of Athirat and Rahmay should be repeated.

*Ll. 30-54.* Mythological text containing the story of the birth of Shachar and Shalim. The supreme god El is out walking by the sea-shore when he sees two women performing their ablutions (or washing clothes) over a basin and happily calling out to their father and mother. His manhood is immediately and urgently aroused and he removes the women to his house. Wielding his staff like a javelin he shoots it into the air and brings down a bird, plucks it and sets it to roast over the fire. Speaking seductively, he then invites the women to tell him when the bird is ready, saying that if they address him as husband, they shall become his wives, but if as father, he will treat them merely as daughters. When the bird is browned they cry out 'Husband' and become his wives. He bends over and kisses them and after he has lain with them they conceive and give birth to two

<sup>1</sup> Or his name means 'Death and Dissolution' (Driver; *Jfry*) or 'Death and Evil' (Tsumura; Arab. *Jarru*). Tsumura well compares his two staffs with an

Aramaic incantation bowl from Nippur which pictures the angel of death with a sword and spear in either hand.

children who are called Shachar<sup>1</sup> and Shalim (names that mean 'Dawn' and 'Sunset' or 'Dusk'<sup>2</sup>). The news of their birth is brought to El and he asks his wives to prepare an offering for Shapash and the stars.

*Ll. 55-76.* Continuation of mythological text containing the story of the birth of the gracious gods (with a rubric inserted in parenthesis stating that the opening of the story should be repeated five times in the assembly). The wives travail and the messenger brings the news to El as before, adding the information that the newly born deities, who are given the title 'cleavers of the sea' (probably as sons of Athirat,<sup>3</sup> suggesting that she is one of the women in the text) are being suckled by the goddess Anat and that they are opening their mouths so wide (for they have enormous appetites) that their lips reach from earth to heaven and birds and fish fly or swim, as the case may be, into them; side by side they stand as this food is pushed into their mouths, but they cannot be satisfied. On hearing this report El despatches his wives and their children into the desert, where they are to erect a sanctuary and dwell among the stones and trees. For seven full years, in fact for eight, the gods search and hunt for food until they come upon one who is called the guardian of the sown-land. They request entry from him and he grants their request. The story ends with him playing them with wine.

#### *Interpretation*

It is generally held that the mythological sections of this strange text correspond to ritual acts, providing the libretto as it were for a cultic play, in which first the destruction of the god of death with his threatening powers and then the marriage of El to two women and their successful delivery of children were portrayed in the liturgy. It is further assumed

that the drama was intended to promote fertility in nature, though commentators differ on the date of the festival at which it may have been presented, some arguing for the spring (when the laborious business of viticulture began), some for the month of June (which in Babylonian astrology belongs to Gemini or the Twins, whose Ugaritic counterparts are supposedly Shachar and Shalim), and some for the autumn as an element in the New Year celebrations (when for example in Sumerian religion a *hieros gamos* or sacred marriage, in which the king played the role of the god Dumuzi or Tammuz, took place); a few, noting the seven or eight years that the gracious gods spend in the wilderness, think it was only used occasionally during an exceptionally long spell of dryness or famine. These interpretations, however widely they vary in detail, have one feature in common, a conviction that myth and ritual go so closely together as to be two sides of the same coin, which is not a position that is now greatly favoured, at least outside biblical and Semitic circles (Kirk). It seems a wiser procedure to examine the mythological sections in their own terms, particularly since the actual rubrics in the text do not, unless superficially, equate with them. These state merely that the stories should be recited so many times or concern the singing of hymns of praise or invocation to the deities involved in the narrative or the carrying out of some rather uncomplicated cultic instructions like the burning of incense or the placing of images in appropriate niches. Read without them the mythological sections are in fact capable of being regarded as extracts from a not untransparent theogony or explanation of how and why the gods came into existence; the malevolent power of death is summarily removed (we may compare the manner of Mot's demise at the hands of Anat in 6 ii 30ff.), thus making it possible for El, the progenitor of the

<sup>1</sup> According to Isa. xiv 12 Shachar is the father of Hēlēl, the morning star (who is incidentally not to be confused with *hll* in the title of the Kotharat).

<sup>2</sup> So-called as 'ending' the day; cp. Akk. *šalām*

*šamši* 'sunset'. His name probably provides the divine element in Jerusalem.

<sup>3</sup> Athirat is at Ugarit especially associated with the sea; see p. 4 note 1.

gods, to father divine offspring on two women<sup>1</sup> (who as the hymns cited in the text suggest may represent the goddesses Athirat and Anat). It is not certain whether Shachar and Shalim are the only children of this union and are therefore themselves the gracious gods of the accompanying hymns or whether we have a more comprehensive theogony in which Shachar and Shalim are merely the first-born<sup>2</sup> and the gracious gods are the gods of Ugarit in general who are born subsequently. The latter is the more probable if we follow Caquot and Szynter's interpretation of the end of the narrative, which supplies a neat aetiological twist to the myth, namely that the appetite of deity is not satisfied with the natural provision of the created world, the birds of the air, the fishes of the sea, or the animals of the open country but requires in addition the offerings that men bring (these being represented in the story by the wine proffered by the guardian of the sown-land). It is unlikely that such a profound observation, in effect that though men are clearly dependent on the gods, they in their turn are dependent (or at any rate partially so) on men, would be confined to one particular ceremony, annual, fertility or otherwise. It is of the stuff of the religious attitude in general and doubtless found expression through the present

text on numerous liturgical occasions at Ugarit.

## 7. NIKKAL AND THE KOTHARAT

### *The tablet*

The poem accorded this title is written on a single tablet (CTA 24) on which the script runs from the top of the obverse almost to the end of the reverse side; and it is divided into two pieces of composition by a horizontal line cutting across the tablet about half way down the latter side. There is a similar line at the end of the poem, beneath which there is a blank space sufficient for two more lines. The tablet was unearthed in 1933. Like the previous text it has neither superscription nor colophon. The tablet itself is complete, but part of the text has been effaced on the obverse side; the reverse side is almost wholly undamaged. Certain letters, notably *g*, have peculiar forms; and there are also some signs of dialectal divergence.<sup>3</sup>

### *Contents*

24

Ll. 1-15. A hymn to the goddess Nikkal-and-

<sup>1</sup> The prominence in the myth of El as the father of the gods deserves to be specially emphasized. He is not in the translation offered in the present edition an almost impotent old man whose sexual powers have to be assiduously roused by the women before he can have intercourse with them. This frequently expressed interpretation depends on an identification not only of the 'hand' of *l.* 34 but of the 'sceptre' which is lowered (*l.* 37) with the male member of El; here, however, the sceptre is regarded as a real one, which El handles in the fashion of a javelin, simply lowering it behind him before he throws it up to pierce and bring down a bird which he then cooks on a fire (so De Moor). The symbolism of these actions is certainly erotic, but the situation has been engineered by El to rouse the women rather than the other way round. In the time-scale of Ugaritic mythology El is in this text, which is concerned with the birth of the gods, vigorous and far from senile. In the different circumstances of the Baal cycle, which deals with a period when the gods are grown, he is naturally older and less active, but he is still, as we are several times reminded, in ultimate command.

The peculiar logic of myth would enable the people of Ugarit to accommodate themselves without much difficulty to one or other picture of their supreme deity as occasion demanded.

<sup>2</sup> Dawn and Dusk may have been born first because they represent the division of day and night, which in Israel too (Gen. i 3-4) was considered the first act of creation.

<sup>3</sup> Notably in the presence of  $\ddot{x}$  (= *d*) and  $\ddot{z}$  where the other texts have *d* and *f*; thus  $\ddot{x}p\ddot{l}d$  (45);  $\ddot{z}hrm$  (21);  $\ddot{l}zpn$  (44). The first of these equations recurs in CTA 12 (see Appendix; thus  $\ddot{h}\ddot{z}$  for  $\ddot{h}d$ ) and we may therefore assume that the two texts reflect the same dialect. The second equation ( $\ddot{z}$  for *f*) is, however, more likely to be a scribal spelling convention than a mark of phonetic difference, being found in several of the texts in *Ugaritica V* (e.g.  $\ddot{t}p\ddot{z}$  for  $\ddot{t}p\ddot{f}$ ;  $\ddot{z}bm$  for  $\ddot{f}bm$ ;  $\ddot{q}b\ddot{z}$  for  $\ddot{q}b\ddot{f}$ ), which do not have the first equation (just as CTA 12 does not have the second); see further Dietrich, Lorez, Sanmartin, *UF 7* (1975), pp. 103ff. CTA 12 also shows the feature  $\ddot{z}$  (= *f*) for the usual  $\ddot{s}$  (= Arab. *d*); thus  $\ddot{y}\ddot{z}h\ddot{q}$  for  $\ddot{y}\ddot{s}h\ddot{q}$ ; no words where it might be expected to occur appear in the present text.

Ib<sup>1</sup> and to an unknown divinity (the vocalization Khirkhib is arbitrary)<sup>2</sup> who is entitled the king of summer. The singer recalls the successful outcome of the marriage of Nikkal to the moon-god Yarikh and as if present on that distant occasion announces to the divine mid-wives or Kotharat that a son is to be born to her and solicits their attendance at her confinement.

*Ll. 16-39.* Part of the story of the betrothal of Nikkal. Yarikh asks Khirkhib to procure the goddess's hand for him and undertakes to pay her father a huge sum in silver, gold and precious stones and to give him fields and vineyards as her bride-price. Khirkhib suggests that instead he arrange a marriage for him with Pidray,<sup>3</sup> daughter of Baal, or if her present suitor the god Athtar should object too strongly, with another of Baal's daughters called *Ybrdmy*.<sup>4</sup> Yarikh replies, however, that he wishes to marry only Nikkal. He sends the gifts already mentioned to her house, where her parents and brothers and sisters carefully prepare the scales to weigh them. The extract finishes with the minstrel wishing happiness upon the engaged couple.

*Ll. 40-50.* A hymn to the Kotharat, who are called the daughters of the new moon and compared to swallows and are pictured descending with their potions and unguents. The singer commends the cause of a mortal maiden named *Prbht* to the supreme god El and to the Kotharat, claiming to know the appropriate incantations with which the latter may be invoked. He asks them to applaud with the guests at her wedding.<sup>5</sup>

### Interpretation

The mythological portion of the text relates

<sup>1</sup> A composite deity like Kothar-and-Khasis. The first element is equivalent to the Sumerian *Ningal* or 'great lady' (consort of Sin the moon-god). The second element is an epithet meaning either 'clear, bright' (Akk. *ebbu*) or 'fruit' (Akk. *inbu*); the latter would reflect the Akk. title *ilat inbi* 'goddess of fruit', applied to Ningal.

<sup>2</sup> Probably a Hurrian deity. He seems to be entrusted with the betrothal arrangements, though some commentators think he may be Nikkal's father; but Dagon of Tuttul, a name restored in *l. 14*, is more likely to have been this.

<sup>3</sup> See at 3 A 23-24.

<sup>4</sup> This daughter does not appear in the Baal

how Khirkhib, king of summer, who behaves like a typical eastern marriage-broker, arranged the betrothal of the lunar goddess Nikkal to the moon-god Yarikh. It is probably like the narratives in the previous text an extract from a fuller theogonic myth. This tale is preceded and followed by hymns of praise and invocation to Nikkal, Khirkhib and the Kotharat, who are the 'sages-femmes' of the Ugaritic pantheon.<sup>6</sup> In the first hymn the Kotharat are summoned to oversee the birth of a son to the two moon deities. The last lines of the second hymn with their allusions to incantations to the Kotharat, betray the purpose of the whole poem, which is to secure for a human girl *Prbht* the same blessing and protection in her forthcoming marriage as had been enjoyed by the goddess Nikkal in hers. The Kotharat are in one of their titles associated with the new moon, which suggests that the girl may have presented herself in the temple at that auspicious time.

## 8. THE TEXTS IN THE APPENDIX

The texts in the Appendix are given in transliteration only, though their vocabulary is represented as far as is practicable in the Glossary. Some of them are mere fragments, but a number contain substantial stretches of reasonably preserved writing and are therefore important for a comprehensive view of Ugaritic mythology (notably *CTA 10* and *12* and the first three and the seventh of the eight more recently discovered texts (1961) published in *Ugaritica V*); these have been placed in the Appendix with some misgivings, but they have

cycle, nor is Athtar's interest in Pidray alluded to there.

<sup>5</sup> The clapping of hands is a feature of eastern weddings and was intended to drive away the evil spirits that were thought to threaten the happiness of the bride and bridegroom.

<sup>6</sup> Cp. *17 ii 26ff.*, where these goddesses arrive to bless the marriage-bed of Daniel and help ensure that a son is born. They may be alluded to in *Ps. lxxviii 7*, where the form *kôšârîti* is fem. plur., although the meaning required is 'in safety', 'safe and sound' (*NEB*) or the like; perhaps the form was originally fem. sing. (so two manuscripts) and we should rather compare *ktv* in *14 16*.



almost without exception engendered wide disagreement among commentators and I have myself been unable to reach firm conclusions on the rendering of damaged or problematic passages or on their comprehensive interpretations. The following brief remarks may be of some help to readers, but it is to be emphasized that they are no more than provisional.

*CTA 1* (remaining columns). See p. 3.

*CTA 7*. Two fragments of an alternative version, not from the hand of Elimelek, of portions of *CTA 3 B* and *C*.

*CTA 8*. The extant lines offer resemblances to *CTA 4 i 22f.* iii 23ff. iv 50-51, 62 v 63 vii 52-58. The tablet (cp. *CTA 1*) probably contained a summary in the form of a series of catch-verses of this part of the Baal epic.

*CTA 10*. This tablet has often been regarded as the final one in the Baal cycle, but it was not written by Elimelek and should probably be connected with a different genre of texts about Baal describing his love-life with Anat (De Moor and Lipiński). Anat seeks Baal in his palace but is informed by his servants that he is out hunting. After finding him and being welcomed by him, she is told that she will bear a steer to him; later following the birth she takes the good news to him on Zephon.

*CTA 11*. A small fragment describing realistically the mating of Baal and Anat; it probably comes from another tablet in the same series as the previous text.

*CTA 12*. A large fragment describing an encounter in the desert between Baal-Hadad and some creatures called 'the devourers' (*dklm*). Most commentators believe that Baal is worsted by them but Caquot and Szynger argue that the text relates his victory over them. Many interpretations have been offered (e.g. Gaster that it is a seasonal myth, Gray that it concerns fratricide and atonement, Kapelrud that it is a ritual to guard against a locust plague), but none has gained wide currency. The text contains

certain notable idiosyncracies of spelling and phonology (cp. *CTA 24*).

*CTA 20-22*. Three very fragmentary tablets, probably from the hand of Elimelek, describing certain happenings at a convocation of the *Rp̄um* or 'shades', the deities of the underworld. Neither the order of the tablets nor of the columns is certain. On the possible connection of the text with the story of Aqhat see p. 27 note 2.

*PRU II no. 3*. A small fragment mentioning the deity Yam and the word *mrym* 'the heights' (sc. of Zephon). The word *ibm* (1.8) has been compared with the difficult form *lštbm* in 3 D 37.

*RS 22. 225*. A mythological text describing in picturesque and euphemistic language a love-affair between Baal and Anat and probably to be classified in the same genre as *CTA 10* and *11*. Only the obverse is relevant, the reverse being occupied by part of a Babylonian syllabary.

*Ugaritica V no. 1* (RS 24. 258). A description of a banquet to which El invites the other gods and at which he falls outrageously drunk. The last lines on the reverse contain an incantation for the cure of a disease or perhaps (as Rainey suggests) a hangover.

*Ugaritica V no. 2* (RS 24. 252). A hymn to Baal (who is given the title *rp̄u* or 'the shade') and Anat, in which the worshipper (perhaps the king of Ugarit, since the city is mentioned by name) invites them to drink and invokes Baal's protection.

*Ugaritica V no. 3* (RS 24. 245). The obverse has a description of Baal sitting on Mt. Zephon; the visible lines of the reverse correspond to 3 B 31-33 and 3 C 1ff. The tablet has been regarded as an enthronement ritual or a description of an epiphany but is best taken as a mythological fragment supplying a divergent version of the events related at the beginning of *CTA 3*; it breaks off in the middle of a line and was clearly left unfinished.

*Ugaritica* V no. 4 (RS 24. 293). The obverse contains a slightly divergent and incomplete version of *CTA* 5 i 14ff.; it is followed after a line drawn across the tablet by a fragmentary mythological text, previously unknown, which is continued on the reverse. The tablet may have been used by a scribe for practice.

*Ugaritica* V no. 7 (RS 24. 244). A long and excellently preserved but difficult text containing in the opinion of most commentators a charm against snake-bite. The daughter of the sun-goddess Shapash (or perhaps simply a mare, as the name may be translated) calls on her to carry a message to El, Baal and various other deities in order to obtain help from them in curing the malady. Only when the god Horon is approached is a positive response forthcoming. According to Johnstone, however, the text is chiefly a mythical narrative not a charm and the serpent mentioned represents some cosmic disaster which is removed by Horon. The tablet

is divided into roughly equal paragraphs or panels by horizontal lines (cp. *CTA* 23).

*Notes on texts not included:*

*CTA* 9, 25-28 and *PRU* V nos. 2, 3 are very small with little or no continuous writing. *CTA* 13 is a difficult and ill-studied text thought to be a hymn to the goddess Anat. *PRU* II no. 1 is a long fragment dealing apparently with the combat of Baal and the monsters *tmn* and *btn*; *PRU* II no. 2 is also long but extensively damaged; both texts are frequently broken up by horizontal lines, a feature which invites comparison with *CTA* 23 or *Ugaritica* V no. 7. *PRU* V no. 1 is long but badly mutilated; it mentions the names of Baal and Athtart. *Ugaritica* V no. 5 has on its reverse a list of the kings of Ugarit; it and no. 6 may in fact not be mythological. *Ugaritica* V no. 8 is a poorly preserved text of the same kind as no. 7, perhaps its continuation.

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TRANSLITERATION AND TRANSLATION  
OF THE TEXTS

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I. BAAL AND YAM

2

Col. iii

1	[-----]b[---]n[--- ? ]	[	]
2	[-----]r.l[--- ? ]	[	]
3	[-----]m.t[--- ? ]	[	]
4	{ldk.}lytn[.]pnm. 'm[.l]l.mbk[.nhrm.]	[Then] indeed he set (his) face towards El at the source(s) [of the rivers],	
	{qrb.}apq.thmtrm]	[amid the springs of the two oceans];	
5	{ygly.}žl.t[!]. wybš[.q]rš.mlk[.šb.šnm.]	[he penetrated] the mountain(s) of El and entered the massif of the king, [fathers of years]; <sup>1</sup>	
	{lp'n.}ll (6) {yhbr.}wyql[.]	[he did homage at El's feet] and fell down,	
	{y}šthw[y.]wykb[dnh.]	he prostrated himself and did [him] honour <sup>2</sup>	
	[---]r y[-----] (7) [---]	[	]
	{k}tr.wš[ss.t]b*	'Kothar-and-Khasis, depart,	
	b[n.]{bht.ym[.]	'build a mansion for Yam,	
	{rm}m.hkl.tpt nh[r]	'[raise] a palace for judge Nahar	
8	[---]hrn.w[---]	'[	]
	t'b'.k[tr]w[hss.]	'Depart, Kothar-and-[Khasis],	
	{t}bn.bht.zbl ym	'[do you] build a mansion for prince Yam,	
9	{trm}m.hk[l.tpt].nh[r.]	'[do you raise] a palace [for judge] Nahar,	
	bt.k.[---]šp[---]	'a house like [	]
10	{hš.bb}tm.tbn[n.]	'[Quickly] let the [mansion] be built,	
	{h}š.trm[mn.hklm.]	'quickly let [the palace] be raised	
	[-----]bt	'[	] house
11	[---]k.mnh[---]š bš[---]t[-]	'[	]
	glm.lšdt[-]ymm		
12	[---]bym.ym.y[-].yš[-]n	'[	] in the sea Yam [
	špk.*tr.dm[lk]	Thereupon Athtar, the possessor [of kingship] <sup>3</sup>	']
13	[---]rhrm.wl[---]n[-]š[---]h	[	] a torch and [
	[---]šš	] fire	
	[---]šš	] fire	
14	[---]y.yblmm.š[-----]k.yrd	[	] carried [
	[---]š[---]n.bn	] went down	

4-6: cp. 4 iv 20-26 6 i 32-38

5 žl error for žd

6-7 Herdner [dš]r y[n.tr.šl.dbh] (7) [šm'.l] (cp. I iii 26)

7-10 Herdner (cp. 4 v 113-116); alternatively these lines may contain a complaint by Athtar about the building of Yam's palace

8 [-] hrn.w (Herdner) or [š]hršk (Driver a. Virolleaud) 'in accordance with (or against) your will' (cp. 18 i 18-19)

9 bt.k (Herdner) or btk (Virolleaud) 'within' (cp. 4 v 117)

10 [bh]tm (cp. 4 v 115) or [bh]th

12 špk error for or variant of špnk (cp. 6 i 56); dm[lk]: cp. 18 and 4 iii 9

<sup>1</sup> See on El's abode at 3 E 12ff.

<sup>2</sup> Cp. Ps. lxxxvi 9.

<sup>3</sup> If this title is taken literally, Athtar and not Baal or Yam is king at the opening of the cycle.

- 15 [- - -]nm[.]nrt[.]llm[.]špš.  
*lšā.gh.wt[šh.]*  
 [šm].m[.]  
 16 [lyt]šr[.]šr il.dbb[.]  
 1. *pn.zbl.ym*  
*špn[.]t[pt][.n]hr*  
 17 [lk.ā]l.yšm'k.tr.[l]l.dbb.  
*lys'.[ā]l.[š]btk[.]*  
*[ly]hpk (18) [ksā.]mlkk.*  
*lyšr.h[š].mšpšk.*  
*wy'n[.]ttr.dam[l]k*  
 19 [- -]h.by.tr.ll.dby.  
*dnk.in bē[.]ly[.]km.[llm[.]*  
*[w]hšr[.]kbn (20) [qd]š.*  
*lbūm.ārd[.]bn[p]šny.*  
*trhšn.kšrm[.]*  
*[yt]b b[ht] (21) [zbl.]ym.*  
*bhkl.tpt.nh[r].*  
*yšr.tr.ll[.]dbb*  
*špn[.]zb[.]y[ym]*  
 22 [špn.tp]š[.]nhr[.]  
*mkt.[ān.]hm.lmkt.ān[.]*  
*<w'n.nrt.llm.špš.>*  
*in.dtt[.]k.k[m].llm)*  
 23 [w]šmt.kbn.qdš[.]  
*wy[-]zbl.ym.*  
*y'[-]tpt.nhr*  
 24 [- - - - -]yšlhn.  
*wy'n.ttr*
- Shapash the luminary of the gods [ ] him,  
 she lifted up her voice and (cried):  
 'Hear, I beseech you [ ];  
 'the bull El your father [will indeed] cause (the table)  
 to be set  
 'before prince Yam,  
 'before judge Nahar.  
 '[How of a truth] shall the bull El your father hear you?  
 'Indeed, he will pull up [the support of your seat],  
 '[indeed] will overturn [the throne] of your kingdom,<sup>1</sup>  
 'indeed will break the sceptre of your rule.<sup>2</sup>  
 And [Athtar], the possessor of kingship, answered:  
 'The bull El my father [ ] against me.  
 'I myself have not a house like the gods  
 '[nor] a court<sup>3</sup> [like the sons of the Holy] one.<sup>4</sup>  
 'Alone I shall go down into the grave<sup>5</sup> of us both  
 '(and) the skilful ones<sup>6</sup> will wash me.  
 '[Prince] Yam is to [dwell] in a [mansion],  
 'judge Nahar in a palace.  
 'The bull El his father will cause (the table) to be set  
 'before [prince] Yam,  
 'before [judge] Nahar.  
 'Am [I indeed] king or am I not king?  
 <And Shapash luminary of the gods answered>:  
 'You have no wife<sup>7</sup> like [the gods]  
 '[nor a maiden like the sons of the Holy one].  
 'And prince Yam [ ]  
 'judge Nahar [ ]  
 '[ ] he sends me.'
- And Athtar answered:  
 . . . . .

15 Virolleaud; at the end prob. restore [*ttr*] or title (cp. 6 vi 24)

16 [lyt]šr: cp. 17, 21

17-18: cp. 6 vi 26-29

18 [*ttr*].dam[l]k: cp. 12

19-20: cp. 4 iv 50-51 2 i 21

20 lbūm error for *lbām* or so read (Herdner); *bn[p]šny* Herdner a. Virolleaud who finds traces of *p*; [*yt*]b (De Moor)

21-22 Herdner

22 [dn]: cp. *dn* later in the line; Gordon *w'n*; <*w'n*> etc.: cp. [l]k (22) and *wy'n.ttr* (24); *k[m].llm* etc. Herdner after the formula in 19-20

<sup>1</sup> Cp. 2 Sam. vii 13 Hag. ii 22.

<sup>2</sup> Cp Ps. xlv 7 Ahiiram inscr. l. 2.

<sup>3</sup> Or 'residence' (so in parallel passages).

<sup>4</sup> Lit. 'sons of Holiness', a title of Athirat (cp. 3 E 46-47 4 iv 50-51).

<sup>5</sup> An extension of the metaphor whereby the entrance to the underworld is compared to the throat of the god of death Mot (cp. 5 i 7). The reference here is perhaps to drowning in the sea; the sun of course sank into the sea west of Ugarit. Cp. also 15 v 18-20 6 vi 50ff. The suffix is dual (cp. 4 iv 45).

<sup>6</sup> Presumably attendants of Yam.

<sup>7</sup> A wife to bear a son and heir was like a palace a necessary mark of a king; cp. 14 i 6ff.

I

Col. iv

1 [-]m. ṣ[ ]	[ ]
2 gm. ṣh. lq[r]b[m ]	They <sup>1</sup> did cry aloud to those [near ]
3 lrḥqm. lp[ ]	to those far away, <sup>2</sup> to [ ]
4 ṣh. ll. ytb. b[mrz]h[ ]	they did cry (aloud): 'El sits in [his banqueting hall ]
5 bt. 'llmn. [ ]	'the shame of . . . . [ ]
6 ilm. bt. b'l'k. [ ]	'the gods, the house of your lord <sup>3</sup> [ ]
7 dl. ylk. ḥš. bā[r]ṣ[ ]	'lest he go quickly through the earth [ ]
8 b'pr. ḥbl ṣtm. [ ]	'on the ground destruction <sup>4</sup> . . . . [ ]
9 ṣgy. rā. tmy. ytn[. ks. bdhm ]	He did give (them) curdled milk <sup>5</sup> . . . . .
10 krpn. bklāt yd. [ ]	to drink, he gave [the cup into (their) hand(s)],
11 kmll. khṣ. tūsp[ ]	the flagon into both (their) hands [ ]
12 tgr. ll. bnh. tr[ ]	like . . . . like . . . . was
13 wy'n. lṭ(p)n. ll. dp[ld ]	gathered [ ]
14 ṣm. bny. yw. ll[. w ]	El . . . . his son, the bull [ ]
15 wp'r. ṣm. ym[. wllt. w ]	and Latipan [kindly] god spoke [ ]
16 t'nyn. lzntn[ ]	'the name of my son is Yaw, <sup>6</sup> o Elat [and ]
17 dt. ddn. tp'r[. ṣmh. wy'n. ḥl ]	'so do you proclaim a (new) name for Yam.' [And Elat and ]
18 dnk. lṭpn. ll[. dp[ld ]	answered: 'For our sustenance <sup>7</sup> [ ]
19 'l. ydm. p'rt[ ]	'do you, sire, proclaim [his name.' And the bull El answered]:
20 ṣmk. mdd. ḥ[ ]	'I myself, Latipan [kindly] god [ ]
21 bt. kspy. d[ ]	'on (my) hands. I have proclaimed [ ]
22 bd. dllym b[ <sup>1</sup> ] ]	'your name is the darling of El <sup>8</sup> [ ]
23 kd. yndṣn[ ]	'my house of silver <sup>9</sup> which [ ]
24 grinn. lk[sl. mlkh. lnḥt. lkḥt ]	'by the hand of mightiest Baal [ ]
25 drkth. ḥ[ ]	'thus he reviles me <sup>10</sup> [ ]
	'drive him forth from [the throne of his kingdom, from the cushion on the seat]
	'of his dominion <sup>11</sup> [ ]

1: possibly [g]m. ṣ[h]  
 2 Virolleaud; possibly lq[ṣ. llm] (cp. *Ugaritica* V no. 1 obv. l. 2)  
 4: cp. *ibid.* l. 15  
 5 'llmn: cp. 'llmy (22 B 10) || zbl, mlk  
 7 Virolleaud  
 9: cp. 3 A 10  
 11 kmll. khṣ: cp. khṣ. km'r (16 iv 6)  
 12: note l with four vertical and h with four horizontal wedges  
 13 Virolleaud  
 14-15: Elat seems to be accompanied by others (cp. 3 E 45)  
 17 Caquot and Szyner  
 24: cp. 3 D 46-47  
 28: cp. *Ugaritica* V no. 1 obv. ll. 1-2

<sup>1</sup> Sc. Elat and her companions (cp. 14-16).  
<sup>2</sup> Cp. Isa. xxxiii 13.  
<sup>3</sup> Sc. Yam; this allusion suggests that Yam's palace has been built and therefore that this section belongs after 2 iii.  
<sup>4</sup> Presumably from the sea inundating the land or the rivers overflowing.  
<sup>5</sup> Cp. Judg. v 25.  
<sup>6</sup> See p. 4 note 2.  
<sup>7</sup> Cp. 2 Chron. xi 23; alternatively 'for our adornment' (Arab. *zāna*; cp. 2 Sam. i 24).  
<sup>8</sup> A similar title is borne by Mot in 4 viii 23-24.  
<sup>9</sup> Cp. 3 E 27ff.; or referring to Yam's palace 'the house of my silver' (sc. which I built for you).  
<sup>10</sup> Cp. 5 iv 26.  
<sup>11</sup> Cp. Exod. xv 17 2 Sam. vii 13 Ps. cxxxii 14.



26	<i>whm. ăp. l[</i>	]	'but if however you do not [	]
27	<i>ymhšk. k[</i>	]	'he will smite you like [	]
28	<i>il dbh. [</i>	]	El did slaughter [	]
29	<i>p'r. b[</i>	]	he did proclaim in [	]
30	<i>tbh. ălp[m. ăp. šln. šql</i>	]	He did slay oxen, [also sheep, he did fell]	
31	<i>erm. w[mr]. ilm. 'glm. dt. šnt</i>	]	bulls and [fatted rams, yearling calves],	
32	<i>lmr. d.[qms. ll]m</i>	]	[skipping] lambs [(and) kids	]

## 2

## Col. i

1	[	]	[	]
2	[	]	[	]
3	<i>ăt. yp't. b[-----]</i>		'you have risen against [	]
4	<i>ăllym. b'l[-----]</i>		'mightiest Baal [	]
5	<i>drk. tk. mšl[-----]</i>		'your dominion [	]
6	<i>bršk. ăymr[-----]</i>		'Ayyamur <sup>1</sup> on your head [	]
7	<i>tpf. nhr.</i>		'judge Nahar.	
	<i>ytb[r. ħrn. yymm.]</i>		'May [Horon] break, [o Yam],	
	<i>[ytr. ħrn] (8) rišk.</i>		'[may Horon break, your head,	
	<i>'ttri. [šm. b'l. qdqdk.]</i>		'(may) Athtart-[name-of-Baal (break) your crown]!	
	<i>[-----] (9) [---]t. mš.</i>		'[	]
	<i>tpn. bg[-----]</i>		'you will fall [	]
10	<i>[---]šnm ăttm. t[-----]</i>		'[	]
			two wives <sup>2</sup> [	]
11	<i>[m]ldkm. yldk. ym.</i>		Yam sent messengers,	
	<i>[t'dt. ---. tpt. nhr]</i>		[judge Nahar . . . . . an embassy], (saying):	
12	<i>b'łš 'lym npr. š[-----]</i>		'As the jubilant rejoice, <sup>3</sup> let (their) [	]
			shattered <sup>4</sup> [	]
13	<i>ăt. tbr. ăphm.</i>		'[	]
	<i>ib' ălm[m. ăl. ttb.]</i>		let their nose be broken! <sup>4</sup>	
	<i>[ldk. pnm] (14) ăl. ttm.</i>		'Depart, pages, [do not stay].	
	<i>'m. pħr. m'd.</i>		'[Then] of a truth do you set [(your) faces]	
	<i>t[k. ġr. ll.]</i>		'towards the full convocation <sup>5</sup>	
	<i>[lp'n. ll] (15) ăl. tpf.</i>		'within [the mount of Lel];	
	<i>đl. tšthwy. pħr[. m'd.]</i>		'do you of a truth fall down [at the feet of El],	
			'do you of a truth prostrate yourselves before the [full]	
			convocation.	
	<i>[qmm. ămr. ăm] (16) r</i>		'[Standing up, say what you have to] say,	

30-32: cp. 4 vi 40-43 22 B 12-14  
 Prob. Herdner exaggerates the number of word-  
 dividers in this col. (see at 2 iv 1)

5 *drk. tk* error for *drktk*

6: perhaps complete [*zbl. ym. bqdqdk. ygrf*] (Herdner *a. Ginsberg*; cp. 2 iv 12, 21-22)

7-8: cp. 16 vi 54-57 and below l. 36

9: perhaps *bg[bl. šntk. bhpnk. w'ni]* (cp. 16 vi 57-58)

11: cp. 22

13 *ăt* or *dt* (Herdner)

13-18: cp. 19-20, 30-31, 33-35; cp. also 3 D 81 F

12-13

<sup>1</sup> The name of a club later (iv 19) given by Kothar-and-Khasis to Baal; it means 'Let him expel anyhow!' or the like.

<sup>2</sup> Yam appears to have had two wives unlike Athtar who had none (2 iii 22).

<sup>3</sup> Cp. Prov. xxviii 12.

<sup>4</sup> Perfects with jussive meaning.

<sup>5</sup> Lit. 'the assembly' or 'totality of the appointed meeting'. Cp. Isa. xiv 13.

- tny .d'tkm.  
 wrgm .lir .d[by .il .]  
 [tny .lphr] (17) m'd.  
 thm .ym .b' lkm.  
 ddnk m .t[pt .nhr]
- 18 tn .ilm .dtgh.  
 dtqyn .hmlt.  
 tn .b'l[ .w'nnh]
- 19 bn .dgn .drtm .pžh.  
 tb' .g'lm .lytb.  
 [ldk .pnm] (20) lytn.  
 tk .gr .il.  
 'm phr .m'd.  
 ap .ilm .l(l)h[m] (21) ytb.  
 bn qdš .lrm.  
 b'l .qm .l .il.  
 hlm (22) ilm tphhm.  
 tphn .mldk ym.  
 t'dt .tpt[ .nhr]
- 23 t[ġ]ly .hlm .rštthm.  
 lgr .brkthm.  
 wlkht (24) zblhm.  
 bhm .yg'r b'l.  
 lm g'lm .ilm .ršt (25) km  
 lgr brkthm.  
 wln .kht .zblkm.  
 dhđ (26) ilm .t'ny  
 lht .mldk ym.  
 t'dt .tpt .nh(r)
- 27 š[ġ] .ilm .rdštkm.  
 lgr .brkthm.  
 ln kht (28) zblkm.  
 wdnk 'ny mldk ym  
 t'dt .tpt .nhr
- 29 tš[ġ] ilm rdštthm.  
 lgr .brkthm.  
 ln kht[ .]zblhm
- 30 dh'r .tmgyn .mldk ym[ .]  
 t'dt .tpt .nhr.  
 lp'n .il (31) [t]pl.

20 phr error (phonetic) for phr; l(l)h[m]: cp. 18 iv 19

23 t[ġ]ly: cp. 24; hlm error for ilm

26 t'ny perhaps error for d'ny (De Moor), 'Must I alone, gods, answer . . .?'

29: the end of the line transgresses the margin with the next col., which has a few letters visible at this point

31-32: cp. 15-16

'repeat what you know;'<sup>1</sup>

'and tell the bull [El my] father,

'[repeat to the] full [convocation]:'

'"The message of Yam your lord,

'"of your sire judge [Nahar] (is this):

'"Give up,<sup>2</sup> gods, him whom you protect,

'"him whom you protect, o multitude,<sup>3</sup>

'"give up Baal [and his lackeys],

'"the son of Dagon, that I may possess his gold."'

The pages did depart, they stayed not.

[Then] indeed they set [(the) faces]

towards the mount of Lel,<sup>4</sup>

towards the full convocation.

The gods also had sat down to eat,

the sons of the Holy one to dine,

(and) Baal was standing by El.

Behold! the gods perceived them,

they perceived<sup>5</sup> the messengers of Yam,

the embassy of judge [Nahar];

the gods lowered their heads

on to their knees<sup>6</sup>

and (on) to their princely seats.

Baal rebuked them, (saying):

'Why, gods, have you lowered your heads

'on to your knees

'and (on) to your princely seats?

'Will any of the gods answer

'the message<sup>7</sup> of the messengers of Yam,

'of the embassy of judge Nahar?

'Lift up, gods, your heads<sup>8</sup>

'from on your knees

'(and) from your princely seats,

'and myself I will answer<sup>9</sup> the messengers of Yam,

'the embassy of judge Nahar.'

The gods lifted up their heads

from on their knees

(and) from their princely seats.

Thereafter the messengers of Yam arrived,

the embassy of judge Nahar;

[indeed] they fell down at the feet of El,

kind) do wait' (Driver; cp. Hebr. *qiwwah*).

<sup>1</sup> See p. 5 note 1.

<sup>2</sup> It is not certain whether forms like *tph* and *tphn* accompanying masc. plur. (or dual) nouns should be regarded as variants of the regular 3 masc. plur. (or dual) forms with *y-* prefix or as 3 fem. sing. forms with the subject nouns being treated as collective. For dual examples see ll. 30-31.

<sup>3</sup> Cp. 1 Kgs. xviii 42 Lam. ii 10.

<sup>4</sup> Lit. 'tablets' as containing the message.

<sup>5</sup> Cp. Ps. xxiv 7, 9.

<sup>6</sup> Probably a partic.

<sup>1</sup> I.e. what you have been told.

<sup>2</sup> Cp. 6 ii 12 Hos. xi 8 Isa. xliii 6.

<sup>3</sup> Or 'him on whom the multitudes (sc. of man-

*ltšhwý. p̄hr. m' d.*

*qmm. á[mr]. ámr*

32 [tn]y. d' thm  
*lt. lštm. yltnr.*  
*hrb. lšit (33) [lš]nhm.*  
*rgm. ltr. dbh. il.*  
*thm. ym. b' lkm*

34 [ádn]km. tpt. nhr.  
*tn. ilm. dtgh.*  
*dqynh (35) [hml]t.*  
*tn. b' l. w' nmh.*  
*bn. dgn. drtm pzh*

36 [wy' n. ]tr. dbh. il.  
*' bdk. b' l. yymm.*  
*' bdk. b' l (37) [ynhr]m.*  
*bn. dgn. d[s]rkm.*  
*hw. ybl. drgmnk. kšlm*

38 [hw. ]ybl. wbn. qdš. mnhyk.

*dp. dnš. zbl. b' l]*

39 [wyùh]d. byd. mšht.  
*bm. ymn. mšš.*  
*šlmm. yš[- -]*

40 [ymnh. 'n]t. tšhd.  
*šmdlh. tšhd. 'trt.*  
*šk[.]m[hšt. ml] (41) [ák. ym. ]*  
*[t' dt. tpt. nhr.*  
*mlđk. mšhr. yhb[-]*  
*[- - -] (42) [- - - - -] mldk.*  
*bn. ktpm. rgm. b' lh.*  
*wy[- - - - -] (43) [- - - - -].*  
*dp. dnš. zbl. b' l.*

*šdmt. bg[- - - - -]*  
 44 [- - - - -] dm. mldk. ym.  
*t' dt. tpt. nh[r. ]*

indeed they prostrated themselves before the full convocation.

Standing up, they [said] what they had to say [(and) repeated] what they knew.

(Like) a fire, two fires they appeared, (like) a sharpened sword (was) their [tongue].<sup>1</sup>

They did tell the bull El his father:

'The message of Yam your lord,

'of your [sire] judge Nahar (is this):

'Give up, gods, him whom you protect,

'him whom you protect, o multitude,

'give up Baal and his lackeys,<sup>2</sup>

'the son of Dagon, that I may possess his gold.'

[And] the bull El his father [answered]:

'Baal is your slave, o Yam,

'Baal is your slave, o Nahar,

'the son of Dagon is your prisoner.

'Even he must bring you tribute like the gods,

'[even he] must bring you gifts<sup>3</sup> like the sons of the Holy one.'

Prince Baal did grow angry,<sup>4</sup>

[and] he took a 'slayer' in his hand,

a 'smiter' in (his) right hand.

The pages [ ]<sup>5</sup>

[Anat] took [his right hand],

Athtart took his left hand, (saying):

'How (is it that) you [smite the messengers of Yam],

'the embassy of judge Nahar?

'A messenger . . . . . [ ]

'[ ] a messenger;

'between (his) shoulders is the word of his lord,<sup>6</sup>

'and he [ ]'

Prince Baal did grow angry;

the terraces<sup>7</sup> with [ ]

[ ] the messengers of Yam,

the embassy of judge Nahar

31 *d[mr]* (De Moor)

33 [*lš]nhm* (Cross) or [*by]m]nhm* (Gaster)

34-35: cp. 17-18; *dqynh* (Herdner) or *dqyn h* (35) [*ml*]t (Gordon)

36 Gordon

37 [*ynhr]m*: cp. *yymm* (36); the *s* of *d[š]rkm* was visible on an earlier photograph (Herdner)

38 [*hw.*]: cp. 37; *wbn* error for *kbn* or so read (Herdner) 39 De Moor

40-41 Herdner a. Gordon

41 *mšhr* or *mš hr* 'the staff of . . .'; *yhb[š]* 'binds on' (Caquot and Szyncer) or *yhb[š]* 'clasps' (De Moor)

42 Van Selms *wy[tny]* 'his lord has spoken and he can but repeat'

43 De Moor *bg[šnm]* (cp. 23 9)

<sup>1</sup> Cp. Ps. lvii 5 lxiv 4 Gen. iii 24 Exod. iii 2; cp. also Qodesh-and-Amrur (4 iv 16-17) and the divine messengers of Num. xxii 31 Josh. v 13 2 Sam. xxiv 16 1 Chron. xxi 27, 30. Similar imagery is used by Micaiah in 1 Kgs. xxii 19 and by Isaiah in Isa. vi iff. to add lustre to their prophetic office.

<sup>2</sup> Probably Gupn and Ugar are meant; cp. 3 D 76.

<sup>3</sup> Cp. Ps. lxxii 10. Note the 'dative' suffixes and the *mater lectionis* y.

<sup>4</sup> Lit. 'was companion to anger' (cp. 6 v 21 16 vi 36).

<sup>5</sup> Or 'He . . . the pages'.

<sup>6</sup> Official messages were carried in a diplomatic bag tied round the neck.

<sup>7</sup> Cp. Isa. xvi 8 Hab. iii 17 23 10.

	[----] (45) [-----].	[	]
	ân.rgmt.lym.b'lkem.	'I myself tell Yam your lord,	
	dd[nkm.tpt] (46) [nhr.]	'[your] sire [judge Nahar]:	
	[šm'.]hwt.gmr[.]hd.	'[Hear] the word of the avenger <sup>1</sup> Hadad:	
	lwáy[-----]	' . . . . [	]
47	[-----]lyrh.g[-]	'[	]
	thbr[-----]	'do homage [	]
48	[	[	]

## Col. iv

	. . . (ca. 1 l.) . . .	. . . . .
1	[-----]	'[
	yd[ly].hnt.mtt[- -]	[my] power is shattered [
2	[-----]hy[-----]lâššl.	'[
	hm.âp.dmr[- -] (3) [-----].	'If moreover [
	wbym.mnhl dbd.	'and in Yam is the sieve of destruction,
	bym.irim.m[ti]	'in Yam are the lungs of [death];
4	[tpt].nhr.ill'm.	'[(in) judge] Nahar "gnawers", <sup>2</sup>
	tm.hrbm.its.	'there "attackers" move about.
	ânšq (5) [-]hntm.	'I will kiss [
	ldrš.ypl.šlry.	'The strength of us two <sup>4</sup> will fall to the earth
	wl.'pr.'zmnny	'and the might of us two to the ground.'
6	[b]ph.rgm.lysd.	Scarce had his word(s) come forth from his mouth,
	bšpth.hwth.wttn.g.h.	his speech and the utterance of his voice from his lips
	ygr (7) tht ksl.zbl ym	(than) he sank under the throne of prince Yam.
	w'n.ktr.whšš.	But Kothar-and-Khasis answered (him):
	lrgmt (8) lk.labl.b'l.	'Truly I tell you, o prince Baal,
	tnt.lrbk.'rpt.	'I repeat (to you), o rider on the clouds. <sup>5</sup>
	ht.lbk (9) b'lm.	'Now (you must smite) your foes, Baal,
	ht.lbk.tmhš.	'now you must smite your foes,
	ht.tšmt.'šrk	'now you must still your enemies. <sup>6</sup>
10	tqh.mlk.'lmk.	'You shall take your everlasting kingdom,
	drkt.dt.drdrk	'your dominion for ever and ever.' <sup>7</sup>
11	ktr šmām.ynh't.	Kothar fetched down two clubs <sup>8</sup>
	wyp'r.šmthm.	and proclaimed their names, (saying): <sup>9</sup>

45-46: cp. 34

46 [šm'.] (De Moor); *ludy* or *luny*

On word-divides in this col. see Horwitz UF 5 (1973), 165ff.

1 yd[ly] (Van Selms) or simply yd[.] (cp. 16 vi 32)

2 Van Selms [r]hy (cp. 18 iv 24-25)

3 mnhl dbd (Van Selms) or mnh ldbd (Virolleaud)

'a resting-place has indeed perished'; m[ti] (Van Selms) or m[am] (De Moor)

5 [b]hnt (Virolleaud) does not obviously suit

6 [b]ph: cp. 19 75; *ttn* error for *ntn* (16 i 4) or *tn* (4 v 70) or nominal form with *t* prefix<sup>1</sup> Or 'accomplisher'; cp. Ps. lvii 3 (Dahood).<sup>2</sup> The normal Hebrew meaning 'worms, maggots' hardly suits in this context.<sup>3</sup> Some act of submission is clearly meant; cp. Ps. ii 12.<sup>4</sup> Dual suffix.<sup>5</sup> Cp. Ps. lxxviii 5; alternatively 'cloud-gatherer', if the root *rbk* originally meant 'to harness, yoke'; cp. the title of Zeus in Homer *nephelēgeretēs* (Ullendorff).<sup>6</sup> Both the structure and content of this passage are neatly paralleled in Ps. xcii 10; cp. also Ps. viii 3 cxlii 12.<sup>7</sup> Cp. Ps. cxlv 13 Dan. iii 33 iv 31.<sup>8</sup> Rather illogically the whole sentence is repeated in l. 18.<sup>9</sup> Sc. to the first. The famous relief of Baal (*Ugaritica* II pl. xxiii) has a mace or club in its right-hand. The naming of weapons is a common motif in mythology and folklore.

- šmh dt* (12) *ygrš*.  
*ygrš. grš ym*  
*grš ym. lkslh*  
 13 [n]hr *lkht drkth*.  
*trtqš bd b'l*  
*km nš* (14) *r bššb'th*.  
*hlm. ktp zbl ym*.  
*bn ydm* (15) [tp]š *nhr*.  
*yrtqš. šmd. bd b'l*.  
*km. nšr* (16) *b[š]šb'th*.  
*ylm. ktp zbl ym*.  
*bn ydm. tpt* (17) *nhr*  
 'x. ym *lymk*.  
*ltnšn. pnth*.  
*lydlp* (18) *tminh*.  
*ktz šmdm ynht*.  
*wyyp' r šmthm*  
 19 *šmh. dt. dymr*.  
*dymr. mr. ym*.  
*mr ym* (20) *lkslh*.  
*nhr lkht. drkth*.  
*trtqš* (21) *bd b'l*.  
*km. nšr bššb'th*.  
*hlm. qdq* (22) *d. zbl ym*.  
*bn. 'nm. tpt. nhr*.  
*ypršh ym* (23) *wyql. ldrš*.  
*wyrtqš. šmd bd b'l*  
 24 [km.] *nšr. bššb'th*.  
*ylm. qdq. zbl* (25) [ym.].  
*bn. 'nm. tpt. nhr*.  
*ypršh. ym. yql* (26) *ldrš*.  
*tngšn. pnth*.  
*wydlp. tminh*  
 27 *yqt b'l wyšt. ym*.  
*yhkly tpt. nhr*  
 28 *bšm. tg'rm. 'ttrt*.  
*bt ldllyn. [b'l]*  
 29 *bt. brkb. 'rpt*.  
*kšbyn. zb[l. ym.]*  
*[k]* (30) *šbyn. tpt. nhr*.

'Your name, yours,<sup>1</sup> is Yagrush.  
 'Yagrush, chase away Yam,  
 'chase away Yam from his throne,  
 'Nahar from the seat of his dominion.  
 'Do you dance from Baal's hand,<sup>2</sup>  
 'like an eagle from his fingers.  
 'Strike the shoulders of prince Yam,  
 'between the arms<sup>3</sup> of judge Nahar.  
 The club danced from the hand of Baal,  
 like an eagle from his fingers.  
 It struck the shoulders of prince Yam,  
 between the arms of judge Nahar.  
 (But) Yam was strong,<sup>4</sup> he did not sink down,  
 his joints<sup>5</sup> did not quiver,  
 his form did not crumple.  
 Kothar fetched down two clubs  
 and proclaimed their names, (saying):<sup>6</sup>  
 'Your name, yours, is Ayyamur.<sup>7</sup>  
 'Ayyamur, expel Yam,  
 'expel Yam from his throne,  
 'Nahar from the seat of his dominion.  
 'Do you dance from Baal's hand,  
 'like an eagle from his fingers.  
 'Strike the crown of prince Yam,  
 'between the eyes<sup>8</sup> of judge Nahar.  
 'Let Yam collapse and fall to the earth!  
 And the club danced from the hand of Baal,  
 [like] an eagle from his fingers.  
 It struck the crown of prince [Yam],  
 between the eyes of judge Nahar.  
 Yam collapsed (and) fell to the earth;  
 his joints quivered  
 and his form crumpled.  
 Baal dragged out Yam and laid him down,<sup>9</sup>  
 he made an end of judge Nahar.  
 Athtart rebuked the Name,<sup>10</sup> (saying):  
 'Scatter (him),<sup>11</sup> o mightiest [Baal]!  
 'Scatter (him), o rider on the clouds!  
 'For prince [Yam] is our captive,  
 '[for] judge Nahar is our captive.'

24-25: cp. 21-22

29: at the end [k] (Ginsberg) or [w] (Virolleaud)

<sup>1</sup> Note the strengthening pronoun (cp. 1 Kgs. xxi 19); the name means 'let him chase away!' (cp. Isa. lvii 20).

<sup>2</sup> Apparently (cp. 5) Baal was not himself strong enough to wield the weapon. The picture comes from falconry (cp. 18 iv 17ff.).

<sup>3</sup> Lit. 'hands'; cp. Zech. xiii 6 2 Kgs. ix 24.

<sup>4</sup> Cp. Ps. lxxiv 13 6 vi 17.

<sup>5</sup> Possibly 'his features' (i.e. related to *pnm*; cp. the parallelism in Ps. xvii 15).

<sup>6</sup> Sc. to the second.<sup>7</sup> See at i 6.<sup>8</sup> Cp. Exod. xiii 9 Dan. viii 5.<sup>9</sup> Possibly 'drank him down' (Driver, Cross).<sup>10</sup> See p. 6 note 1.

<sup>11</sup> Possibly 'Be ashamed!' (Hebr. *bšf*; cp. i 40ff.); but the positions of envoys and defeated enemies are not the same.

	<i>wysd b</i> [- - - - -]	And he did come forth [                    ]
31	<i>ybt. nn. dllyn. b'l.</i>	mightiest Baal scattered him
	<i>w</i> [- - - - -]	and [                    ]:
32	<i>ym. lmt. b'lm yml[k]</i>	'Yam is indeed dead! Baal shall be king! <sup>1</sup>
	[- - - - -] (33) <i>hm. lrr.</i>	'[                    ] heat is indeed assured! <sup>2</sup>
	<i>w</i> [- - - - -] (34) <i>y'n.</i>	And [                    ] answered:
	<i>ym. lmt. b'lm. ymlk.</i>	'Yam is indeed dead! [Baal shall be king!]
	[- - - hm] (35) <i>lrr.</i>	'[                    heat] is indeed assured!'
	<i>wt'</i> [n. 'trrt - - - - -]	And [Attart] answered [                    ]
36	<i>b'lm. hmt.</i> [- - - - - hm]	'Baal, them [                    heat]
37	<i>lrr. ht</i> [- - - - -]	'is indeed assured!' He did place [                    ]
38	<i>brsh.</i> [- - - - -]	on his head [                    ]
39	<i>lsh. ms</i> [- - - - -]	his enemy [                    ]
40	[b]n. 'nh[- - - ?                    ]	between his eyes [                    ]
	. . . . .	. . . . .

30 Ginsberg *b[ph. rgm(h)]* (cp. 6), but the negative is missing and there is not room for the full idiom

31: perhaps *w[y'n. rkb. 'rpt]*

32 Bauer

33: perhaps *w[ybt. nn. rkb. 'rpt. w]* (Virolleaud)

34, 36: cp. 32-33

35 Virolleaud

39 *lsh* (Herdner) or (38) [*bn*] (39) *ydh* (Virolleaud; cp. 14, 16)

40: cp. 22, 25

<sup>1</sup> Cp. Exod. xv 18.

<sup>2</sup> Cp. Gen. viii 22 19 40.

## 2. THE PALACE OF BAAL

3

A

Col. i

(ca. 25 ll.)

- 1 *dl. iḡlly. rīḡtkm*  
 2 *prdmn. 'bd. dll[yn]* (3) *b'l.*  
*sid. xbl. b'l* (4) *drš.*  
*qm. yē'r* (5) *w. yilḥmnh*  
 6 *ybrd. id. lḥnwh*  
 7 *bḥrb. mlḥt* (8) *qš. mri.*  
*ndd* (9) *y'fr. wšyḡyḥ*  
 10 *ytn. ks. bdh*  
 11 *krpn. bkldt. ydh*  
 12 *bḥ rb. 'zm. rī*  
*dn* (13) *mt. smm.*  
*ks. qdš* (14) *lḥpnh. dt.*  
*krpn* (15) *l' n. dtrt.*  
*dlp* (16) *kd. yqh. bḥmr*  
 17 *rbt. ymsk. bmskh*  
 18 *qm. ybd. wyfr*  
 19 *miltm. bd. n'm*  
 20 *yfr. ḡar. ḥb. ql*  
 21 *'l. b'l. bḥrrt* (22) *špn.*  
*ytmr. b'l* (23) *bnth.*  
*y' n. pdry* (24) *bt. dr.*  
*dpn. tly* (25) [bt. r]b.

'Do not lower [your heads].'  
 Then *Rdmn*<sup>1</sup> did serve mightiest Baal,  
 he did wait upon the prince lord of earth.  
 He did rise, he set (the table) and fed him;  
 he divided a breast before him,  
 with a salted knife he did carve a fatling.  
 He did stand up, he spread a banquet and gave him  
 drink;  
 he gave a cup into his hand(s),<sup>2</sup>  
 a flagon into his two hands,  
 a large jar, huge to see,  
 a cask of mighty men,<sup>3</sup>  
 a holy cup which no woman could regard,  
 a flagon which no goddess<sup>4</sup> could look upon;  
 he took a thousand pitchers of wine,<sup>5</sup>  
 ten thousand he mixed in his mixture.  
 One did rise, one chanted<sup>6</sup> and sang;  
 the cymbals were in the hands of the minstrel;  
 the sweet-voiced hero sang  
 over Baal in the recesses of Zephon.  
 Baal caught sight of his daughters,  
 he perceived Pidray daughter of mist,<sup>7</sup>  
 also Tallay [daughter] of showers;<sup>8</sup>

1 Aartun (cp. 2 i 24-25)

6 De Moor *ybr d. id* (error for *did*) 'he cut up a suckling', lit. 'he of the teat' (Aram. *brd* 'cut'); *lḥnwh*: 'Aramaizing' form or error for *lḥnwh* (D 84)  
 9: this and ll. 11, 14 transgress the margin with col. ii  
 11 *n* has been written over a second word-divider (Herdner)

25: cp. C 4

<sup>1</sup> Cp. Akk. *Radmānu* (Tallqvist *Ass. Pers. Names* p. 185). Alternatively '*Prdmn* did serve', in either case a minor deity not mentioned elsewhere.

<sup>2</sup> Cp. Gen. xl 13.

<sup>3</sup> Lit. 'men of heaven'.

<sup>4</sup> Note the name Athirat used in a generic sense;

so sometimes El for 'god'.

<sup>5</sup> The term *bmr*, according to De Moor specifically the new wine of autumn, occurs only here and in 23 6 in the mythological texts.

<sup>6</sup> Lit. 'improvised poems or songs'; the oriental singer or troubador was allowed considerable latitude within the traditional forms to vary his story. Cp. 2 Sam. xxiii 1.

<sup>7</sup> Cp. Job xxxvii 11 where this word may occur in Hebr.; alternatively 'daughter of light', representing the lightning (cp. Job xxxvii 15). The meaning of the personal name is unknown.

<sup>8</sup> Perhaps more accurately 'drizzle', regarded by the ancients as a type of dew; the second daughter's personal name means 'she of the dew'.

	<i>pdr .yd' (26) [- - -]t. lm[-]lt</i>	Pidar <sup>1</sup> knew [ ]
27	<i>[- - - ? ]</i>	[ ]
28	<i>[- - - - - - -]rt</i>	[ ]
	. . . (ca. 12-14 ll.) . . .	. . . . .

## B

## Col. ii

	. . . (ca. 25 ll.) . . .	. . . . .
1	<i>n[- - - - - - -]š[- -]</i>	[ ]
2	<i>kpr .šb' .bnt.</i> <i>rḥ .gdm (3) wdnhbm .</i> <i>kldt .tḡrt (4) bht . 'nt.</i> <i>wiqry . ḡlmm (5) bšt . ḡr.</i> <i>whln . 'nt. tm (6) thš . b' mq</i> <i>thtšb . bn (7) qrytm</i> <i>tmḥš . lhm . ḥpy</i>	henna (enough) for seven girls, scent of coriander and murex. <sup>2</sup> Anat did close the gates of the mansion, <sup>3</sup> and she met the pages at the foot of the rock. And behold! Anat fought in the vale, battled between the two cities, <sup>4</sup> smote the people of . . . . .
8	<i>tšmt . ddm . ydt . š[p]š</i>	silenced the men of the sun-rise.
9	<i>thth . kkdrt . r[š]</i>	Head(s) were like balls <sup>5</sup> beneath her,
10	<i>'lh . kirbym kp.</i> <i>k . qsm (11) ḡrmm . kp . mhr .</i> <i>'ikt (12) ršt . lhmth .</i> <i>šnst (13) kpt . bhššh .</i> <i>brkm . tḡl[ ] (14) bdm . šmr .</i> <i>ḥlqm . bmm[ ] (15) mhrm .</i> <i>mtm . tgrš (16) šbm .</i> <i>bksl . qšh . mdnt</i>	palm(s) above her like locusts, palm(s) of warrior(s) like avenging grasshoppers. <sup>6</sup> She did stick the heads on her waist, <sup>7</sup> did bind the palms to her sash. She plunged (her) knees in the blood of the guard(s), (her) skirts in the gore of the warriors. With (her) shaft(s) <sup>8</sup> she drove forth the old men, with her bow <sup>8</sup> string the townspeople. <sup>9</sup>
17	<i>whln . 'nt . lbth . tmḡyn</i>	Then behold! Anat proceeded to her house,
18	<i>tštql . llt . lhklh</i>	the goddess started for her palace;
19	<i>wl . šb' t . tmthšh . b' mq</i>	but she was not sated with her fighting in the vale,
20	<i>thtšb . bn . qrtm .</i> <i>it' r (21) ksd . lmhr .</i> <i>t' r . tlhnt (22) lšbhm .</i> <i>ḥdmm . lḡzrm</i>	(her) battling between the two cities. She arranged chairs for the warrior(s), she did arrange <sup>10</sup> tables for the soldiers, stools for the heroes.
23	<i>mld . tmthšn . wt' n</i>	Anat fought hard and looked,
24	<i>thtšb . wthdy 'nt</i>	she battled and surveyed (the scene); <sup>11</sup>
25	<i>tḡdd . kbth . bšhq .</i>	her liver swelled with laughter,

26-27 De Moor *hm[. klt] (27)[knyl] (cp 4 iv 54)*7 *ḥpy*: Virolleaud *ḥp y[m]* 'sea-shore', but the Arab. equivalent is *ḥaffatu*9 *r[š]*: sing. like *kp* (10); in 12-13 plurs. are used  
11-28: 7 I 1-10 gives a slightly different version of these lines13-14: cp. 27-28; there is scarcely room for the second *l* and it may have been omitted by error<sup>1</sup> Cp. Akk. *Pidar* (*Ugaritica* V p. 11); the name occurs as a divine name in *CTA* 37 4 38 5 and elsewhere as an element in personal names; the context here suggests that it is a by-name or title of Baal.<sup>2</sup> I.e. purple snails, from which dye was obtained.<sup>3</sup> Anat's own house, situated in a place later given the names Ughar and Inbab (D 78).<sup>4</sup> Probably Ras Shamrah and its port (*Minat alBaidah*) in mythological guise (De Moor).<sup>5</sup> Cp. Isa. xxii 18.<sup>6</sup> Lit. 'of vengeance, punishment'.<sup>7</sup> Lit. 'back' or perhaps more accurately 'torso'.<sup>8</sup> Cp. Hab. iii 9, 14 (*of Yahweh*).<sup>9</sup> Lit. 'town, province'. Alternatively 'foes' (lit. 'strife'; cp. Hebr. *mādon*) or 'weaklings' (lit. 'weakness, meanness'; cp. *dm* in 4 iii 20).<sup>10</sup> Infinitive absolute or basic verbal form (3 masc. sing. perf.); also *t' r* (36).<sup>11</sup> Or 'and rejoiced' (Hebr. *ḥādāh*).



- ymlū (26) lkh. bīmht.  
 kbd. 'nt (27) tšyt.  
 kbrkm. iğll bdm (28) žmr.  
 ḥlqm. bmm'. mhrm  
 29 'd. tšb'. imthš. bbt  
 30 iḥšb. bn. tšnm.  
 ymh (31) [b]bt. dm. žmr.  
 yšq. šmn (32) šlm. bš'.  
 trḥš. ydh. bt (33) [l]t. 'nt.  
 ūšb' th. ybmt. lmm.  
 34 [t]rḥš. ydh. bdm. žmr  
 35 [ū]šb' th. bmm'. mhrm  
 36 [t]'r[.]. šsd. lksd.  
 tšnt (37) [l]tšm (t).  
 hšmm. tšdr. lšmm  
 38 [t]špn. mh. wtrḥš  
 39 [t]l. šmn. šmn. drš.  
 rbb (40) [r]kb 'rpt.  
 šl. šmn. tšk  
 41 [rb]b. nšk. kbbm

- 42 ttp. dnhb[m.]  
 [dālp. šd] (43) zūh. bym[.]  
 [tl - - - -] (44) [- -]rn. l[- - - - -]  
 . . . (ca. 20 ll.) . . .

- 1\*[tlḥd] (1) [knr. bydh.]  
 [t]št rmt (2) ltrth.  
 tšr. l. dd. dšyn (3) b'l.  
 yd. pary. bt. dr  
 4 dḥbt[.]. [t]ly. bt. rb.  
 dd. dršy (5) bt. y'bdr.

her heart was filled with joy,<sup>1</sup>  
 the liver of Anat with triumph,  
 as she plunged (her) knees in the blood of the guard(s),  
 (her) skirts in the gore of the warriors,  
 until she was sated with fighting in the house,  
 with battling between the tables.  
 The blood of the guard(s) was wiped [from] the house  
 (and) oil of a peace-offering was poured from a bowl.  
 The virgin Anat washed her hands,  
 the sister-in-law of peoples<sup>2</sup> her fingers;  
 she washed her hands of the blood of the guard(s),  
 her fingers of the gore of the warriors.<sup>3</sup>  
 She did put (back)<sup>4</sup> chairs with chairs,  
 tables with tables,  
 she put (back) stools with stools.  
 She scooped up water and washed (herself),  
 dew of heaven (and) oil of earth,<sup>5</sup>  
 showers of the rider on the clouds,<sup>6</sup>  
 dew that the heavens poured upon her,<sup>7</sup>  
 [showers] that the stars did pour upon her.

## Col. iii

She set off her beauty with the murex,  
 whose source [is a thousand tracts away] in the sea,  
 [with dew ]  
 . . . . .

## C

'[she takes her lyre in her hand],  
 '[she] puts corals on her breast,  
 'she sings of (her) love for mightiest Baal,  
 'of (her) affection for Pidray daughter of mist,  
 'of (her) devotion to Tallay daughter of showers,  
 'of (her) love for Aršay daughter of . . . . .<sup>8</sup>

'progenitress of peoples' (from a putative *ybm*) and  
 (De Moor) 'sister-in-law, widow of the Li'mites' (an  
 ancient dynastic or clan name).

<sup>1</sup> Cp. Ps. lviii 11.

<sup>2</sup> Lit. 'did arrange'.

<sup>3</sup> Cp. Gen. xxvii 28 6 iii 6.

<sup>4</sup> See at 2 iv 8.

<sup>5</sup> Note the 'dative' suffixes. In ancient belief the  
 dew fell from the sky.

<sup>6</sup> The first part of the epithet of Baal's third  
 daughter, whose personal name means 'she of the  
 earth', is usually linked with Arab. *wa'iba* 'was  
 spacious'; De Moor's suggestion 'ampleness of flow'  
 (Arab. *darra*) referring to moisture in the earth seems  
 more appropriate than Albright's 'wide-world,  
 spacious universe' (Arab. *dawru* 'circuit'). Cp. 5 v  
 6ff., where this daughter does not descend with Baal  
 into the nether-world, i.e. her function does not  
 cease in the summer.

31 Cassuto

33: this line transgresses the margin with col. iii and  
 the final word-divider separates the last word from  
 the first in D 34

34: cp. 7 II 8 36: cp. 21

37: cp. 36 38-43: cp. D 86-90

42-44 are written on a small fragment giving the top  
 of col. iii and on the reverse the bottom of col. iv

1<sup>a</sup>-1: cp. *Ugaritica* V no. 3 rev. l. 6

1-26: cp. 7 II 10-21; a few letters and words from the  
 end of B are preserved in 7 II 1-9

1: cp. 7 II 10

2 tšr: cp. *Ugaritica* V no. 3 rev. l. 7; Virolleaud mšr;  
 this and several other lines in col. iii finish on the  
 edge of the tablet

<sup>1</sup> Cp. Ps. xvi 9.

<sup>2</sup> Alternative renderings of the title are (Albright)

- km ḡlmm (6) w. 'rbn.  
 lḡn. 'nt. hbr (7) wql.  
 iṣihwy. kbd hyt  
 8 wrgm lbtlt. 'nt  
 9 tny. lymmt. lmm  
 10 thm. dllyn. b'l.  
 hwt (11) dlly. qrdm.  
 qryy. bdrš (12) mlhmt  
 lt. b'prt. ddy  
 13 sk. slm. lkbd. drš  
 14 dr bdd. lkbd. šdm  
 15 hšk. 'šk. 'bšk  
 16 'my. p'nk. tsmn.  
 'my (17) twth. šdk.  
 dm. rgm (18) lt. ly. w. drgmk  
 19 hwt. w. dtnyk.  
 rgm (20) 'š. w. lhšt. dbn  
 21 tdnt. šmm. 'm. drš  
 22 thmt. 'mn. kbbbm  
 23 dbn. brq. dl. td'. šmm  
 24 rgm ldt. 'nšm.  
 wltbn (25) hmlt. drš.  
 dtm. wdnk (26) lbgyh.  
 btk. ḡry. il. špn  
 27 bqđ. bḡr. nhlty  
 28 bn. m. bgb'. tlty
- 'Like pages, then, enter,  
 'do homage at the feet of Anat and fall down,  
 'do you prostrate yourselves (and) honour her;  
 'and tell the virgin Anat,  
 'repeat to the sister-in-law of peoples:  
 '“The message of mightiest Baal,  
 '“the word of the mightiest of warriors (is this):  
 '“Put an offering of loaves in the earth,  
 '“set mandrakes<sup>1</sup> in the ground,  
 '“pour a peace-offering in the heart of the earth,  
 '“honey from a pot in the heart of the fields.<sup>2</sup>  
 '“Make haste! be resolute! hurry on!<sup>3</sup>  
 '“Let your feet run towards me,  
 '“let your legs hasten towards me.  
 '“For I have a tale that I would tell you,  
 '“a word that I would repeat to you,  
 '“a tale of tree(s) and a whisper of stone(s),<sup>4</sup>  
 '“the sighing of the heavens to the earth,  
 '“of the oceans to the stars.<sup>5</sup>  
 '“I understand<sup>6</sup> lightning, which the heavens do not  
 know;  
 '“(it is) a tale that mankind does not know,<sup>7</sup>  
 '“nor do the multitudes of the earth understand.  
 '“Come and I myself will search it out<sup>8</sup>  
 '“within my rock El Zephon,<sup>9</sup>  
 '“in (my) holy place, in the rock of my heritage,<sup>10</sup>  
 '“in (my) pleasant place, in the hill of my victory.<sup>11”</sup>

9 ymmt error for or variant of ybmt

12 'prt (Virolleaud; plur.?) or 'prm (Herdner; cp. D 53, 67, 73)

14 dr bdd (Gaster) rather than drb dd (Aistleitner) 'much love' (cp. Arab. elative)

24-25: cp. I iii 15 and contrast ll. 59-60 where the placing of the couplet is different

<sup>1</sup> The fruit of this plant was believed to possess erotic and fertilizing properties.

<sup>2</sup> This passage has often been interpreted as a call on the goddess of violence to cease from war (mlhmt) and seek peace (šlm); but with a verb 'to pour' it is more probable that šlm means 'peace-offering' as in B 32, and neither a verb lh'm 'to fight' nor a noun mlhmt 'war' occurs elsewhere in Ugaritic.

<sup>3</sup> Lit. 'your hastening' etc.

<sup>4</sup> An allusion has been seen in this line to the

worship of the 'high-places' with their standing poles and stones (Deut. xii 2-3 Jer. ii 27), but in conjunction with ll. 21-22 it is more likely to refer simply to the action of the wind, picturesquely represented as the conversation of the various natural phenomena.

<sup>5</sup> With the thought and language here cp. Ps. xix 2-5 xlii 8 Hos. ii 23-24.

<sup>6</sup> Possibly 'I will create' (√bny), though this disturbs the chiasmic structure of ll. 23-25; cp. Job xxxviii 35.

<sup>7</sup> Cp. Job xxviii 13.

<sup>8</sup> Alternatively (Caquot and Szymer) 'I will divulge it' (Arab. *faḡd* 'spread' (of news)).

<sup>9</sup> The mountain is here apparently deified (cp. 19 84 and in a sacrificial text CTA 35 42) unless the phrase means simply 'my godlike, towering mountain' (Dahood; cp. Ps. xxxvi 7).

<sup>10</sup> Cp. Exod. xv 17 3 F 16 4 viii 13-14.

<sup>11</sup> Cp. Ps. lxxviii 54.

## D

- 29 *hlm. 'nt. tph. ilm.*  
*bh. p'nm (30) ttt.*  
*b'dn. ksl. tibr*
- 31 *'lm. pnh. td'.*  
*tḡs. pnt (32) kslh.*  
*dnš. dt. ḡrh.*  
*tšù (33) gh. wotšh.*  
*lk. mḡy. ḡpn. wūgr*
- 34 *mn. lb. yp'. lb'l.*  
*šrt (35) lrkb. 'rpt.*  
*lmḡšt. mdd (36) il ym.*  
*lkt. nhr. il. rbm*
- 37 *lštbm. tnn. lštml*
- 38 *mḡšt. bbn. 'qltn*
- 39 *šlyt. d. šb't. rdšm*
- 40 *mḡšt. mdd ilm. šr[š]*
- 41 *šmt. 'gl. il. 'ik*
- 42 *mḡšt. klt. ilm. lšt*
- 43 *lkt. bt. il. šbb.*  
*lmtḡš w (44) ltrt. ḡrš.*  
*trd. b'l*

————— (45) *bmrym. špn.*

*mšš. k's[r] (46) ūdnh.*

*grš. lkt. mlkh*

- 47 *lnḡt. lkt. drkth*
- 48 *mnm. lb. yp'. lb'l.*  
*šrt. lrkb. 'rpt*
- 49 *[w]'n. ḡlmm. y'nyn.*  
*lb. yp' (50) lb'l.*

Behold! Anat perceived the two gods  
 (and) at that<sup>1</sup> (her) feet stamped,  
 she burst (her) loins round about,<sup>2</sup>  
 her face sweated above,  
 she convulsed the joints of her loins,  
 the muscles of her back.  
 She lifted up her voice and cried:  
 'How (is it that) Gupn and Ugar have arrived?  
 'What foe rises against Baal,  
 '(what) enemy against the rider on the clouds?  
 'Did I not destroy Yam the darling of El,<sup>3</sup>  
 'did I not make an end of Nahar the great god?<sup>4</sup>  
 'Was not the dragon captured<sup>5</sup> (and) vanquished?  
 'I did destroy the wriggling serpent,<sup>6</sup>  
 'the tyrant with seven heads;<sup>7</sup>  
 'I did destroy Arsh<sup>8</sup> the darling of the gods,  
 'I did silence Atik<sup>9</sup> the calf of El,  
 'I did destroy Isha<sup>10</sup> the bitch of the gods,  
 'I did make an end of Zabib<sup>11</sup> the daughter of El.  
 'He did fight and was dispossessed of gold<sup>12</sup>  
 'who banished Baal———

*Col. iv*

————— from the height(s) of Zephon,  
 'who pecked his ear like a bird,  
 'who drove him forth from the throne of his kingdom,  
 'from the cushion on the seat of his dominion.<sup>13</sup>  
 'What foe (then) rises against Baal,  
 '(what) enemy against the rider on the clouds?  
 '[And] the pages did answer (and) gave reply:  
 'No foe<sup>14</sup> rises against Baal,

D 29: the departure of the messengers is not related

(cp. 4 v 104-105)

37 *lštml*: the reading is uncertain (Herdner *lštmlh*;  
 Virolleaud *lšbm-lh*)

38-44 are written on the rounded bottom edge of the  
 tablet

40: cp. 6 vi 50

43: for *w* (Virolleaud) Herdner suggests *šp*, which  
 makes the verb difficult to translate

45 *k'š[r]* (cp. Herdner); Virolleaud *w'šr*

46: in *ūdnh* both *ū* and *d* have four vertical wedges

48: this and several other lines in col. iv finish on the  
 edge of the tablet

49 *[w]'n* (Cassuto) or *[y]'n* (Virolleaud)

<sup>1</sup> Or 'on, in her'.

<sup>2</sup> Cp. Ezek. xxi 11.

<sup>3</sup> See further on this passage p. 7.

<sup>4</sup> Possibly 'god of the great (waters)'; cp. Ps.

xxix 3 xciii 4.

<sup>5</sup> The form is 3 masc. sing. perfect Gt and the  
 -m is enclitic. The meaning 'muzzle' (which Dahood  
 also finds in Hebr. in Ps. lxxviii 23) is based on an  
 equation with Arab. *šabama*, which ought to give *šbm*  
 in Ugar. and is in any case prob. denominative from  
 the noun *šibāmu* (Barr).

<sup>6</sup> Cp. Isa. xxvii 1.

<sup>7</sup> Cp. Ps. lxxiv 13 Revel. xiii 1.

<sup>8</sup> An attendant monster of Yam mentioned also  
 in 6 vi 50 but otherwise unknown.

<sup>9</sup> Meaning 'the quarrelsome one' (cp. Arab.  
 'ataka 'rushed to attack').

<sup>10</sup> Meaning 'fire'.

<sup>11</sup> Meaning perhaps 'flame' (Hebr. *šābīb*); but cp.  
 Baal Zebub (2 Kgs. i 2).

<sup>12</sup> Cp. 2 i 19.

<sup>13</sup> Cp. 1 iv 24-25 2 iv 12-13.

<sup>14</sup> Cp. Ps. lxxxix 23.

- srt. lrbk. 'rpt  
 51 thm. dllyn. b'l.  
 hwt. dlly (52) qrdm.  
 qryy. bdr̄. mlhmt  
 53 st. b'p[r]m. ddym  
 sk. šlm (54) lkbđ. dr̄.  
 dr bdd. lkbđ. šdm  
 55 [h]šk. [']šk. 'bšk.  
 'my. p'nk (56) [t]s[mm].  
 [']my. twth. šdk  
 57 [dm. rgm. lt. ly. ]wdr̄gm̄k.  
 hwt (58) [wātnyk. ]  
 [rgm. ]'s. wlhšt (59) [ābn. ]  
 [rgm. ltd]' . nš[mm].  
 [wt]bn (60) [hmt. ā]r̄.  
 [tāt. šmm. 'm. ā]r̄.  
 61 thmt. ['mn. kbkbm. ]  
 [ābn. brq] (62) dl̄t[d'. šmm. ]  
 [ātm. wānk] (63) šbg[yh. ]  
 [bt. š]ry. ll. spn  
 64 bq[dš. bgr. nh]lty  
 65 wt[n]. dilt. [']nt.  
 ttb (66) [ybmt. ]šmm.  
 [ā]n. āqry (67) [bārs]. mlhmt[. ]  
 [šš]t. b'pr̄m (68) ddym[. ]  
 dsk[. šlm. ]lkbđ. dr̄.  
 69 dr [bdd. ]lkb[đ. š]dm.  
 yšt (70) [bšmm. ]b'l. mllh.  
 yb'r (71) [- - - - - q]rk̄.  
 dqry (72) [ān. ]bd[r]s. mlhmt  
 73 dšt[. b']p[r]m. ddym.  
 dsk (74) šlm. lkb[đ]. dwš.  
 dr bdd (75) lkbđ. š[đ]m.  
 dp. mtn. rgmm (76) dr̄gmn.  
 lk. lk. 'nn. šlm  
 77 dtm. bštm. wdn. šnt  
 78 ūgr. lr̄hq. šlm.  
 tnb̄b (79) lr̄hq. šllym.  
 tn. mtpdm (80) tht. 'nt. dr̄s.

'(no) enemy against the rider on the clouds.  
 'The message of mightiest Baal,  
 'the word of the mightiest of heroes (is this):  
 'Put an offering of loaves in the earth,  
 'set mandrakes in the ground,  
 'pour a peace-offering in the heart of the earth,  
 'honey from a pot in the heart of the fields.  
 'Make haste! be resolute! hurry on!  
 'Let your feet [run] towards me,  
 'let your legs hasten towards me.  
 '[For I have a tale] that I would tell you,  
 'a word [that I would repeat to you],  
 '[a tale] of tree(s) and a whisper [of stone(s)],  
 '[a tale that] mankind [does not know],  
 '[nor do the multitudes of] earth understand,  
 '[the sighing of the heavens to] the earth,  
 'of the oceans [to the stars].  
 '[I understand lightning] which [the heavens] do not  
 [know].  
 '[Come and I myself] will search [it] out  
 '[within] my rock El Zephon,  
 'in (my) holy [place, in the rock of] my heritage.'  
 And the virgin Anat [answered],  
 [the sister-in-law] of peoples replied:  
 'Shall even I put an offering of loaves [in the earth],  
 '[shall I] set mandrakes in the ground,  
 'shall I pour [a peace-offering] in the heart of the earth,  
 'honey [from a pot] in the heart of the fields?  
 'Let Baal (first) set his thunder-bolt [in the heavens],  
 'let [                      ] kindle his (lightning)-flash!  
 '(Then) shall [even I] put an offering of loaves in the  
 earth,  
 'I shall set mandrakes [in] the ground,  
 'I shall pour a peace-offering in the heart of the earth,  
 'honey from a pot in the heart of the fields.  
 'Also, one more thing<sup>1</sup> I will say:  
 'Go, go, lackeys of the gods.  
 'While you delay I<sup>2</sup> do quit  
 'Ughar<sup>3</sup> for the most distant of gods,  
 'Inbab<sup>3</sup> for the most distant of ghosts,  
 'two layers beneath the wells of earth,

55-64: cp. C 15-27

65-66 Virolleaud (who however reads *dn[k.];* but cp. 72, 77)

67-69: cp. C 11-14 70 Gaster

71 Gaster [*ll. hd. q*] (cp. 12 i 41) but it hardly fills the space

72 [*dn*] or [*dnk*] (cp. 66)

72-75: cp. C 11-14 74 *dwš* error for *dr̄s*

<sup>1</sup> Lit. 'the repetition of words'. Alternatively 'Moreover, messengers (lit. repeaters of words), I say (this) . . .' (Caquot and Szyner, citing an unpublished text), though this rendering does not suit in 17 vi 39.

<sup>2</sup> Lit. 'You have remained and I . . .'

<sup>3</sup> Apparently two place-names associated with the abode of Anat.

- ilt. mth. gyrm*  
 81 *ldk. ltn. pnm.*  
     *'m. b'l (82) myrm. spn.*  
*bdlp. sd. rbt. kmn*  
 83 *hlk. dth. b'l. y'n.*  
*ldrq (84) ybnt. dbh.*  
*srhg. dti. lpmnh*  
 85 *st. dlp. qdmh.*  
*mrlđ. wtk (86) pnh.*  
*thspn. mh. wtrhs*  
 87 *tl. smn. smn. drs.*  
*tl. sm[m. t]skh*  
 88 *rbb. nskh kbbkm.*  
 89 *tpp. dnhbm.*  
*ddlp. sd[. zdh. bym]*  
 90 *tl[-----]*  
     . . . (ca. 15 ll.) . . .

'three spans (beneath its) marshes'.<sup>1</sup>  
 Then indeed she set (her) face  
 towards Baal (in) the height(s) of Zephon,  
 across a thousand tracts, ten thousand spaces.  
 Baal sighted<sup>2</sup> his sister's coming,  
 the swift approach of his father's daughter-in-law.  
 He did remove the women from his presence  
 (and) did set an ox before her,  
 a fattening too in front of her.  
 She scooped up water and washed (herself),  
 dew of heaven (and) oil of earth,  
 dew that the heavens poured upon her,  
 showers that the stars did pour upon her.  
 She set off her beauty with the murex,  
 [whose source] is a thousand tracts away [in the sea],  
 with dew [ ]<sup>3</sup>

## E

- [wn. ln] (1\*) [bt]. l[b'l. km. llm.]  
 [whzr] (1) *kbn.* [átrt.]  
 [mtb. ll. mzl] (2) *bnh.*  
*m[th. rbt. átrt. ym]*  
 3 *mtb. pdr[y. bt. ár.]*  
 [mzl] (4) *ty. bt. r[b.]*  
 [mtb. ársy] (5) *bt. y'bd[r.]*  
 [mtb. klt] (6) *knyt.*  
*w[ n[. btl. 'nt]*  
 7 *yth. ly. tr. il[. áby]*  
 8 *yth. ly. wth. [árgm]*
- '[But there is not a house] for [Baal like the gods],  
 '[nor a court] like the sons of [Athirat].  
 '[The dwelling of El] is his son's [shelter];<sup>4</sup>  
 '[the dwelling of dame Athirat of the sea  
 'is the dwelling of Pidray [daughter of mist],  
 '[the shelter] of Tallay daughter of showers,  
 '[the dwelling of Arsay] daughter of . . . . .  
 '[the dwelling of] the noble [brides].'  
 And [the virgin Anat] answered:  
 "The bull El [my father] will attend to me,  
 'he will attend to me and [I will tell] him (what I shall  
 do).

## Col. v

- 9 [msh. l]msh. nn. klmr. ldrs  
 10 [áshlk]. íbth. dmm.  
*íbt. dqnh (11) [mm'm].*  
*kd. l. ytn. bt. lb'l. klm*
- 'I shall [surely] drag him like a lamb to the ground,  
 '[I shall make] his grey hairs [run] with blood,<sup>5</sup>  
 'the grey hairs of his beard [with gore],  
 'if he gives not Baal a house like the gods

84 *ybnt* error for or variant of *ybmt* (cp. C 9)  
 85 *mrlđ*: cp. *mrd* (4 v 107; see also at 4 vi 41-42)  
 87: phrase perhaps omitted after *drs* (cp. B 39-40);  
*sm[m. t]skh*: cp. B 40  
 88: the final word-divider is doubtful  
 89: cp. B 43  
 1<sup>a</sup>-8 comprise the reverse of the small fragment  
 mentioned at B 42  
 1<sup>a</sup>-6: cp. 46-52 and with a change of order 4 i 10-19  
 iv 50-57  
 6 Virolleaud  
 7-8: cp. 17 vi 42-43; [*árgm*] (Gordon) or [*dtb*] (De  
 Moor)  
 9: cp. 6 v 4                      10-11: cp. 32-33

<sup>1</sup> A reference to El's abode, described more fully  
 in E 14ff. as being within a mountainous massif at a  
 mysterious place (the navel of the earth?) where the  
 waters beneath the earth meet those above the  
 firmament and where also they gush forth to feed the  
 seas and rivers.

<sup>2</sup> Or 'Across a thousand tracts . . . Baal sighted'.

<sup>3</sup> There is not room in the following lacuna for  
 the performance of Anat's rite or the imparting of the  
 secret of the lightning (or its creation); when the  
 text resumes Baal is already complaining about having  
 no palace.

<sup>4</sup> See p. 5 note 2.

<sup>5</sup> Cp. 1 Kgs. ii 9.

- 12 [wḥz]r. *hbn. dtrt[.]*  
[td'ə. ]p'n (13) [wtr. d]rʃ.  
*ld[k. ltn. p]nm*
- 14 ['m. ]l. *mbk nhr[m. ]*  
[qr]b. [āp]q (15) [thm]tm.  
*igl. š[ā]. ]l[. ]*  
*wtbū* (16) [qr]š. m[ ]k. db[. šnm. ]  
*mšr* (17) [t]bū. šdm.  
*qm[-]ā[-]n[-]l[-]t*
- 18 *qlh. y[š]m[. ]tr. [ll]. dbh.*  
[ - - ] (19) *bšb't. ḥdr̄m.*  
[bt]mn[t. āp] (20) *sgr̄t.*  
*g[-]. [-]z[-]h[-]-----*
- 21 'n. *šk[-]-----*
- 22 'm. *š[-]-----*
- 23 *lp'n. ḡl[m]m[-]-----*
- 24 *ml̄d. dn[-]-----*
- 25 *nrt. l̄m. špš[. ]šhr̄t*
- 26 *ld. šmm[. ]by[d. bn. l̄m. m]*
- 27 *w't n. btl̄. 'n[t. ]*  
[bnt. ]bht (28) *k. yllm.*  
*bnl[. ]bh[tk]. d[ll. tš]mḥ*
- 29 *dl. tšmḥ. br[m. h]kl[k]*
- 30 *dl. dḥdḥm. by[mn]y[. ]*  
[ - - ]b[-] (31) *hgdl̄. dr̄kty[. ]*  
*ām[-]-----* (32) *qdqdk.*  
*dšplk. šbt[k. dmm]*
- 33 *šbt. dqnk. mm'm[. ]*  
*y'ny* (34) *ll. bšb't. ḥdr̄m.*  
*b̄tmnt* (35) *dp. sgr̄t.*
- '[and a] court like the sons of Athirat.'  
[She planted] (her) feet and the earth [did quake];<sup>1</sup>  
then [indeed she set] (her) face  
[towards] El at the source(s) of the rivers,<sup>2</sup>  
[amid the springs of the] two [oceans];<sup>3</sup>  
she penetrated the mountain(s) of El<sup>4</sup>  
and entered [the massif]<sup>5</sup> of the king, father [of years]<sup>6</sup>  
. . . . . she entered the mountains  
[ ]  
The bull [El] her father heard her voice;<sup>7</sup>  
[ ] from the seven chambers,  
[through] the eight [entrances] of the closed room  
[ ]  
he did look [ ]  
above [ ]  
at the feet of the pages [ ]  
much [ ]  
Shapash, the luminary of the gods [did glow hot],  
the heavens were wearied<sup>8</sup> by the hand [of divine<sup>9</sup>  
Mot].  
And the virgin Anat spoke:  
'[(In) the building of] your mansion, o El,  
'in the building of [your] mansion do not [rejoice],  
'do not rejoice in the raising of [your] palace,  
'lest I seize them with my [right hand],  
'[ ] by the might of my long arm,<sup>10</sup>  
'(lest) I [ ] your crown,  
'make [your] grey hairs run [with blood],  
'the grey hairs of your beard with gore.'  
El answered from the seven chambers,  
through the eight entrances of the closed room:

12 [ḥz]r: cp. 47  
12-16: cp. 4 v 82-85 4 iv 20-24 6 i 32-36 17 vi  
46-49

18 Ginsberg

19: cp. 34-35

25-26: cp. 4 viii 21-24 6 ii 24-25

27-31 Herdner (cp. 18 i 7-10)

30 by[mn]y (Cassuto)

32 *dšplk* error for *dšh̄k* (cp. 18 i 11)

<sup>1</sup> Infin. absol. or basic verbal form (3 masc. sing. perf.). Cp. Judg. v 4 Ps. lxxviii 9.

<sup>2</sup> Cp. Job xxviii 11 Gen. ii 6, 10ff. The idea is poetically applied to Jerusalem or its Temple in Joel iv 18 Ezek. xlvii 1ff. Zech. xiv 8 1 Enoch xxvi 2.

<sup>3</sup> Cp. Ezek. xxviii 2 Job xxxviii 16-17 where the sources or springs of the sea are situated like the entrance to Sheol in a secret and inaccessible place; cp. also Quran Sura xviii 59-63.

<sup>4</sup> Cp. 1 ii 23 iii 12 (Appendix) where El's abode is specifically linked with a mountain (*br̄n*) named *ḡr ks*. Alternative renderings are 'tent' (Clifford on the basis of the parallelism in 19 212) and 'horror,

fearful place' (Lipiński; Arab. *dāda* 'drove away, repelled'), but neither of these meanings suits in 19 220.

<sup>5</sup> Or 'glacier' (Lipiński); alternatively 'pavilion' (lit. 'planks' or 'struts') on the basis of Hebr. *qeref*, an item used in the construction of the Tabernacle (Clifford *et al.*; cp. Exod. xxvi 15ff.).

<sup>6</sup> Cp. Isa. ix 5 Dan. vii 9; or 'father of exalted ones, notables' (Pope; Hebr. *šnm̄* in Prov. xxiv 21) or 'father of (the deity) Shunamī' (30 4 *Ugaritica* V no. 1 obv. l. 19; Lipiński).

<sup>7</sup> Cp. 2 Sam. xxii (Ps. xviii) 7.

<sup>8</sup> Possibly 'was tawny, dust-coloured . . . were stained by' (De Moor), alternative meanings of the verbs in the cognate languages, referring to the Sirocco as controlled by Mot; but the words are more likely to be a conventional description of hot weather, or if they have significance for the myth, to underline Mot's dominance over the sun-goddess Shapash (cp. 6 ii 24-25).

<sup>9</sup> Probably 'son of the gods' rather than 'son of El' (with enclitic *m*); though cp. 5 iii 6.

<sup>10</sup> Cp. Exod. xv 16 18 i 7ff.

yd\*[tk. ]bt. kdn[št]  
36 kn. bilht. ql[š]k.

mh. tdrš[n] (37) lbt. 'nt.

wi[ 'n. bllt. 'n[ ]t]

38 thmk. il. hkm[ . ]

hkmk (39) 'm. 'lm.

hyt. hzt. thmk

40 mlkn. dllyn. b'l.

tptn (41) kn. d'lnh.

klryy. qih (42) nbln.

klryy. nbl. ksh

43 dny. lyšh. tr. il. dbh.

il (44) mlk. dyknnh.

ysh. dtrt (45) wbnh.

llt. wšprt. drhh

46 wn. in. bt[ . ]b'l. km. ilm

47 hqr. kb[n. ]štrt.

mtb. il (48) mšll. b[nh. ]

[m]tb. rbt. dtrt (49) ym.

mtb. [pdr]y. bt. dr

50 [mzll. ]ly[ . ]bt. 'rb.

aršy (51) [aršy. bt. y'bdr. ]

[mtb] (52) [klt. knyt. ]

. . . (ca. 22 ll.) . . .

'[I] know, daughter, that [you] are like men<sup>1</sup>  
'(and) that there exists not among goddesses contempt  
like yours.

'What do you desire, o virgin Anat?'

And the virgin Anat answered:

'Your decree, El, is wise,

'your wisdom is everlasting.

'A life of good fortune is your decree.

'Mightiest Baal is our king,

'our judge, over whom there is none.<sup>2</sup>

'We two<sup>3</sup> would carry his chalice,

'we two would carry his cup.

'(Yet) groaning he indeed cries out to the bull El his  
father,

'to El the king who installed him,<sup>4</sup>

'he cries out to Athirat and her sons,

'to Elat and the company of her kinsfolk:

' "But there is not a house for Baal like the gods

' " (nor) a court like the sons of Athirat.

' "The dwelling of El is [his] son's shelter;

' "the dwelling of dame Athirat of the sea

' "is the dwelling of [Pidray] daughter of mist,

' "[the shelter] of Talay [daughter] of showers,

' "the dwelling [of Aršay daughter of . . . . . ],

' "[the dwelling of the noble brides]" ' . . . . .

## F

## Col. vi

. . . (ca. 10 ll.) . . .

1 [-----]b

2 [-----]r]ššk

3 [-----]bn 'nkm

4 [-----]dlp

5 [-----]ym. rbt

6 [-----]bnhrm

7 [b]r. gbl. 'br (8) q'l.

'br. lht (9) np šmm.

šmšr (10) ldgy. dtrt

{

{

{

{

{

{

'[Cross] over Byblos, cross over Keilah,<sup>5</sup>

'cross over the islands of "Noph of the heavens".<sup>6</sup>

'Start away, o fisherman of Athirat,

35-36: cp. 18 i 16-17

35-37: these lines transgress the margin with col. iv

36-37 Viroilleaud

45 drhh error for dryh (cp. 4 iv 50)

47-52: cp. 1<sup>o</sup>-6

7, 8, 11: note l with four vertical wedges

<sup>1</sup> Or (ironically) 'gentle'.

<sup>2</sup> Cp. Ps. xcvi 3 Isa. xxxiii 22.

<sup>3</sup> Hardly here as in 4 iv 45 Athirat, unless the

words are conventional; perhaps Athirat, Baal's consort, was present with Anat. Note dual suffixes.

<sup>4</sup> Assuming that El has recognized Baal after his defeat of Yam (in a missing portion of CTA 2 or in a lost following tablet); alternatively 'who created him' (√hwn); cp. Deut. xxxii 6 where both ideas are present.

<sup>5</sup> In Palestine (1 Sam. xxiii 1).

<sup>6</sup> Noph is another name for Memphis, the islands being therefore those on the Nile delta.

- 11 *mġ.lqdš.* (<w>*dmrr*  
 12 *ldk. dl. ttn* (13) *pnm*  
*tk. ħqkpt* (14) *ll. kllh.*  
*kptr* (15) *ksū. tbt.*  
*ħkpt* (16) *ars. nhlh*  
 17 *bdlp. šd. rbt* (18) *kmm.*  
*lp'n. kt* (<r>) (19) *hbr. wql.*  
*tšth* (20) *wy. wkbđ. hwt*  
 21 *wrgm. lktr* (22) *wħss.*  
*tny. lh* (23) *yn. dhrs. ydm*  
 24 *thm. dl[lyn. b'l]*  
 25 *h[wt. āly. qrdm]*  
 . . . (ca 20 ll.) . . .

'proceed, o Qodesh-and-Amrr.  
 'Then of a truth do you set (your) face  
 'towards all broad Memphis,<sup>1</sup>  
 '(towards) *Kptr*<sup>2</sup> the throne on which he sits,  
 'Memphis the land of his heritage.<sup>3</sup>  
 'Traversing a thousand tracts, ten thousand spaces,  
 'do homage at the feet of Kothar, and fall down,  
 'prostrate yourself and do honour to him;  
 'and tell to Kothar-and-Khasis,  
 'repeat to Heyan,<sup>4</sup> skilled worker by hand:<sup>5</sup>  
 ' "The message of mightiest [Baal],  
 ' "the word [of the mightiest of warriors (is this)]:

## 4

## Col. i

- . . . (ca. 20 ll.) . . .  
 1 [ ]  
 2 [-----]y  
 3 [ ]  
 4 [āny.lyš]h.tr (5) [ll.ābh.]  
 [ll] *mlk* (6, 7) [dyknnh.]  
 [yš]h.āt (8) [rt. wbnh.]  
 ll (9) [wšbrt. āry]h  
 10 [wn. ln. bt. lb'l] (11) [km. llm.]  
 [wħzr] (12) [kbn. āt]r[t]  
 13 m[š]b ll. mšll (14) *bnh.*  
*mtb. rbt* (15) *dtrt. ym.*  
*mtb* (16) *klt. knyt*  
 17 *mtb. pdry. b* (<t.>) *ār*  
 18 *mšll. tly. bt. rb*  
 19 *mtb. ars. bt. y'bd*  
 20 *dp. mtn. rgmm* (21) *drgmk.*  
*šskn m'* (22) *mgn.*  
*rbt. dtrt. ym*  
 23 *mġz. qnyt. llm*  
 24 *hyn. ly. lmpħm*  
 25 *bd. ħss. mšbtm*
- [(Yet) groaning he indeed cries] out to the bull [El his father],  
 'to El the king [who installed him],  
 '[he cries] out to Athirat [and her sons],  
 'to Elat [and the company of] her [kinsfolk]:  
 " "[But there is not a house for Baal like the gods],  
 " "[nor a court like the sons of Athirat].  
 " "The dwelling of El is his son's shelter;  
 " "the dwelling of dame Athirat of the sea  
 " "is the dwelling of the noble brides,  
 " "the dwelling of Pidray daughter of mist,  
 " "the shelter of Tally daughter of showers,  
 " "the dwelling of Aršay daughter of . . . . ."  
 'Also, one more thing I have to tell you:  
 'Make ready, I beseech you, a present  
 'for dame Athirat of the sea,  
 'a gift for the creatress<sup>6</sup> of the gods.'  
 Heyan did go up to the bellows;  
 the tongs were in the hands of Khasis;

11: cp. 4 iv 8, 13 etc.

13 *ħqkpt* error for or variant of *ħkpt* (15)

24-25: cp. C 10-11 D 51-52

4-13: cp. iv 47-52 3 E 43-47

6-7: there is room for two lines here, but only one can have been inscribed, since the restorations are not in doubt

17: cp. iv 55

19: this and several other lines transgress the margin with col. ii

<sup>1</sup> Tell Am. Akk. (al) *Īji-ku-up-ta-ab*, 'the city of Ptaħ', the Egyptian god of craftsmen. The phrase means lit. 'Memphis of El, all of it'; cp. C 26 4 i 3ff. 17 vi 23.<sup>2</sup> The syntax makes it unlikely that *Kptr* is the same as biblical Caphtor, usually identified with Crete. <sup>3</sup> Cp. Exod. xv 17 3 C 27 4 viii 13-14.<sup>4</sup> See p. 10 note 5.<sup>5</sup> Lit. 'craftsman, skilled with two hands'.<sup>6</sup> Or 'mistress'.



26 *yṣq. ksp. yil* (27) *ḥ. hrj.*  
*yṣq. ksp* (28) *ldlpm.*  
*hrj. yṣq* (29) *m. lrbbt*  
 30 *yṣq. hym. wtbtḥ*  
 31 *kt. il. dt. rbtm*  
 32 *kt. il. nbt. bksp*  
 33 *šmrgt. bdm. hrj*  
 34 *kḥt. il. nḥt* (35) *bṣr.*  
*hdm. id* (36) *dprsd. bbr*  
 37 *n'l. il. d. qblbl*  
 38 *'ln. yblhm. hrj*  
 39 *tlḥn. il. dmlđ*  
 40 *mnm. dbbm. d* (41) *msdt. drj*  
 42 *š. il. dqt. kdmr*

43 *sknt. kḥwt. ymān*  
 44 *dbh. rūmm. lrbbt*

he smelted silver, he plated gold,  
 he smelted silver into thousands (of pieces),  
 he smelted gold into ten thousands (of pieces),  
 he smelted a . . . . . and a couch,  
 a divine<sup>1</sup> pedestal from twice ten thousand (pieces),  
 a divine pedestal coated with silver,  
 overlaid with veneer of gold,  
 a divine seat with a rest at (its) back,  
 a divine footstool whose . . . . . was . . . . . ,  
 divine sandals, thonged ones,<sup>2</sup>  
 which he furnished on top with gold,<sup>3</sup>  
 a divine table whose surface<sup>4</sup> he did fill  
 with creeping species from the depths<sup>5</sup> of the earth,  
 a divine bowl whose handle was (shaped) as (in)  
 Amurru<sup>6</sup>  
 (and whose) appearance was as the land of Ym'an,  
 where are wild-oxen by the ten thousands.<sup>7</sup>

## Col. ii

. . . (ca. 16 ll.) . . .  
 1 [-]b[-]-----]  
 2 *ldbn*[-]-----]  
 3 *dḥdt. plkh* [ . bydh]  
 4 *plk. t'lt. bymnh*  
 5 *npynh. mks. btrh*  
 6 *tmt'. mđh. bym.*  
*tn* (7) *npynh. bnhrm*  
 8 *tt. ḥptr. llt*  
 9 *ḥbri. lgr. ḥmm*  
 10 *t'pp. tr. il. dplđ*  
 11 *iḡzy. bny. bnwt*  
 12 *bnšl. 'nh. wtphn*  
 13 *hlk. b'l. dttri* (14) *kt'n.*  
*hlk. btlt* (15) *'nt[.]*  
*tdrq. ybmt* (16) *[lmm].*  
*bh. p'nm* (17) *[ttt.]*

[ . . . . . ]  
 on a stone [ . . . . . ]  
 she did grasp her spindle [in her hand],  
 the spindle of (her) high-estate in her right hand;  
 (she carried) her garments, the covering of her flesh,  
 she carried her robe into the sea,  
 her two garments into the rivers;<sup>8</sup>  
 she did place a cauldron on the fire,  
 a pot upon the coals,  
 (as) she fluttered (her eyelids) at the bull, kindly god,  
 (and) winked at the creator of creatures.<sup>9</sup>  
 Lifting her eyes, Athirat perceived,  
 she surely sighted the coming of Baal,  
 the coming of the virgin Anat,  
 the speedy approach of the sister-in-law [of peoples].  
 At that (her) feet [stamped],

33 *šmrgt* (Albright) or *šmrt* (Virolleaud; cp. Hebr. *mārah* 'rubbed, smeared')

35 *ld* error for *ll* (cp. 31, 32, 34 etc.)

40 *d* 'of' perhaps error for *b* 'from'

3 Dussaud

4 *t'lt* (Virolleaud) or *qlt* 'the spindle did fall' (Ginsberg)

13 *dttri* error for *dtri* (cp. 26, 28, 31) through confusion with *'ttri*

16: cp. 3 B 33 etc.

17-20: cp. 3 D 30-32

<sup>1</sup> Lit. 'of El' (cp. 3 F 13-14).

<sup>2</sup> Lit. 'possessor(s) of thong(s)'.  
<sup>3</sup> Lit. 'above he did bring them out (as) gold'.  
<sup>4</sup> Lit. 'which'. <sup>5</sup> Lit. 'foundations'.  
<sup>6</sup> Less likely in view of the parallelism 'like a lamb'.  
<sup>7</sup> Lit. 'image', a word perhaps connected with Hebr. *sikkūt* in Amos v 26 (Lipiński). A cup and a dish chased with animal figures was unearthed in the excavations (Schaeffer *Cuneif. Texts* p. 20).  
<sup>8</sup> Perhaps better here 'waves'. The scene is a homely one for which a ritual counterpart need not be sought; cp. *Od. vi 91* (Nausicaa).  
<sup>9</sup> Since El is in fact not present, the words may be conventional; otherwise render '(that) she may, (intending) to . . . ' or the like.

	[b'] <i>dn.ksl</i> (18) [ttbr.]	[she burst] (her) loins [round]about,
	[l'n.p] <i>np id</i> [']	her face sweated [above],
19	<i>tšš</i> [pnt.ks] <i>lh</i>	she convulsed [the joints of] her loins,
20	<i>dnš. dt. žr</i> [h]	the muscles of [her] back.
21	<i>tšš. gh. wššh</i> [.]	She lifted up her voice and cried:
	[l] <i>k</i> (22) <i>mšy. dllyn</i> [b'] <i>l</i>	'How (is it that) mightiest Baal has arrived?
23	<i>lk. mšyt. b</i> [t] <i>lt</i> (24) 'nt.	'How (is it that) the virgin Anat has arrived?
	<i>mššy hm</i> [.] <i>m</i> <i>hš</i> (25) <i>bny.</i>	'Are my enemies come to smite <sup>1</sup> my sons
	<i>hm</i> [.] <i>mkly. š</i> <i>brt</i> (26) <i>dryy</i> [.]	'or [make an end of] the company of my kinsfolk?'
	[zl]. <i>ksp. [š]</i> <i>trt</i> (27) <i>kt' n.</i>	(But) when Athirat sighted <sup>2</sup> [the coverings] of silver,
	<i>zl. ksp. wn</i> [b] <i>t</i> (28) <i>hš.</i>	(when she sighted) the coverings of silver and the
	<i>šmh. rbt. d</i> [trt] (29) <i>ym.</i>	dame Athirat of the sea did rejoice. <sup>3</sup>
	<i>gm. lšlmh. k</i> [tšh]	Surely [she cried] aloud to her page:
30	'n. <i>mktr. šp t</i> [ - - ]	'Look on the craftsmanship, even [
31	<i>dgy. rbt. dtr</i> [t. ym]	],
32	<i>qh. rrt. bdk. q</i> [dš]	'[o] fisherman of dame Athirat [of the sea].
33	<i>rbt. 'l. ydm</i> [šmrr]	'Take a net in your hand, [Qodesh],
34	<i>bmd. il. y</i> [m - - - ]	'a large one <sup>4</sup> on (your) two hands, [Amrur];
35	<i>bym. il. d</i> [ - - - bn]	'into Yam the darling of El [
36	<i>hr. il. y</i> [ - - - - - ]	]
37	<i>dllyn. [b']</i> [ - - - - ]	'into Yam, the god of [
38	<i>btlt. ['nt</i> [ - - - - ]	]
39	<i>mh. k</i> [ - - - - - ]	'[into] Nahar, the god of [
40	<i>wdt</i> [ - - - - - ]	]
41	<i>dtr</i> [t - - - - - ]	'Most mightiest [Baal
42	<i>btm</i> [ - - - - - ]	],
43	<i>bl. l</i> [ - - - - - ]	'the virgin [Anat
44	<i>mlk</i> [ - - - - - ]	],
45	<i>dt</i> [ - - - - - ]	'What [
46	<i>bt</i> [ - - - - - ]	]
47	<i>gm</i> [ - - - - - ]	'and you [
48	<i>y</i> [ - - - - - ]	]
		'Athirat [
		]
		'in [
		]
		'not [
		]
		'the king [
		]
		'of [
		]
		[
		]
		aloud [
		]
		he [
		]

## Col. iii

	(ca. 12 ll.)	
1	[	[
2	[ - - - - - ] <i>dn</i>	[
3	[ - - - - - ] <i>dd</i>	[
4	[ - - - - - ] <i>n. kb</i>	[
5	[ - - - - - ] <i>dl. yns</i>	' [ ] let him not escape <sup>5</sup>

18 *pnp* error for *pnh* 21: cp. 23  
 24-25: cp. 19 196-197, 201-202; [š] *brt*: cp. 3 E 45  
 26 [zl]: cp. 27  
 27: cp. i 32 29: cp. vii 53 etc.  
 30 *dp t* (Herdner) or *dpt* [h] (Bauer) 'I shall open'; at  
 the end perhaps insert the vocative *l* (3 F 10)  
 32-33 De Moor (cp. 3 F 10-11 4 iv 16-17)  
 34-35: cp. 3 D 35-36; a verb meaning 'cast' is  
 required (Ginsberg)  
 40-41 Gordon [*rbt*] (41) *dtr* [t. ym]

<sup>1</sup> Lit. 'Are my smiters the smiters of etc.?'  
<sup>2</sup> Or 'Athirat surely sighted . . .'  
<sup>3</sup> Infin. absol. or basic verbal form (3 masc. sing.  
 perf.).  
<sup>4</sup> Perhaps a technical term for a dragnet.  
<sup>5</sup> Anat is speaking as they approach Athirat and  
 referring probably to any enemy of Baal; there is no  
 need to seek an allusion to Mot (Cassuto) or to Yam  
 (Gaster).

6	[- - - - -]ysdk.	{		} your foundation
7	[- - - - -]r. dr. dr	{		} for evermore
8	[- - - - -]yk. wrhd	{		} . . . . .
9	[- - -]ylm. dmlk	{		} o god, possessor of kingship! <sup>1</sup>
10	y[et]b. dilyn. b'l			Mightiest Baal replied,
11	yt'dd. rkb. 'rpt			the rider on the clouds responded, (saying):
12	[- -]ydd. wyqlsn	{		} they stood up and abased me,
13	yqm. wywptn.			'they <sup>2</sup> arose and spat upon me
	btk (14) p[h]r. bn. ilm.			'amid the assembly of the sons of the gods. <sup>3</sup>
	itt (15) p[- -]. btlhny.	{		} was set on my table,
	qlt (16) bks. lltynh			'disgrace in the cup from which I drank.
17	dm. tn. dbhm. snd. b'l.			'Truly (there are) two sacrifices Baal hates,
	tlt (18) rkb. 'rpt.			'three <sup>4</sup> the rider on the clouds <sup>5</sup> —
	dbh (19) btt. wdbh. wdbh (20) dnt.			'a sacrifice of shame and a sacrifice of meanness
	wdbh. tdmn (21) dmtt			'and a sacrifice where handmaids debauch; <sup>6</sup>
	khh. btt. lbt			'for therein shameful conduct is indeed seen
22	wbh. tdmmt. dmtt			'and therein the debauchery of handmaids.'
23	dhr. mgy. dilyn. b'l			Afterwards mightiest Baal did arrive
24	mgyt. btl. 'nt			(and) the virgin Anat did arrive;
25	tmgnn. rbt[. a]trt ym			they importuned dame Athirat of the sea,
26	tgyzn. qnyt ilm			entreated the creatress of the gods.
27	wt'n. rbt. dtrt ym			And dame Athirat of the sea answered:
28	lk. tmgnn. rbt (29) dtrt. ym.			'How should you importune dame Athirat of the sea,
	tgyzn (30) qnyt. ilm.			'entreat the creatress of the gods?
	mgntm (31) tr. il. dpld.			'Have you importuned the bull, kindly god,
	hm. gztm (32) bny. bnwt			'or entreated the creator of creatures?'
	wt'n (33) btl. 'nt.			And the virgin Anat answered:
	nmgm (34) [u]m. rbt. dtrt. ym			'We will importune (our) mother dame Athirat of the
				sea,
35	[n]g[. x] qnyt. ilm			'[we] will entreat the creatress of the gods;
36	[a]hr. nmgm. hwt			'[thereafter] we will entreat him.'
37	[- -] dilyn. b'l			Mightiest Baal [ ]
38	[- -]rbt. dtrt. ym			dame Athirat of the sea [ ]
39	[- -]btl. 'nt			the virgin Anat [ ]
40	[d. il]hm. tity (41) [ilm.]			[while the gods] ate (and) drank,
	[wtp]q. mrgtm (42) [td.]			[and they were supplied] with a suckling [of the teat];
	[b]hrb. m]lht. qf (43) [mrl.]			[with] a salted [knife] they did carve [a fatling];
	[t]ty. k]pnm. yn			[they drank] flagons of wine
44	[wb]ks. hrq. dm]. 'sm			[and from cups of gold the blood] of trees?
	. . . (gap of 7 ll.) . . .			. . . . .
52	[- - - - -]ln	{		} [ ]
53	[- - - - -]ln	{		} [ ]

6: note the final word-divider

10 Herdner 12: perhaps [dm] (cp. 17)

14 Virolleaud

15 Gaster p[gl]t 'foul meat' (cp. Hebr. *piggul*)

19 dittography of wdbh

34 Gaster 35: cp. 29, 31

36 Gaster

40-44: cp. vi 55-59 iv 36-38

41 [wtp]q (Bauer) or [w]p]q (Virolleaud)

<sup>1</sup> The phrase is used of Athtar earlier (2 iii 12, 18).

<sup>2</sup> Lit. 'one' (indef.).

<sup>3</sup> Cp. Ps. xxxix 1 xxxix 7 Job i 6 ii 1 xxxviii 7; alternatively 'of El'.

<sup>4</sup> Cp. Prov. vi 16ff.

<sup>5</sup> See at 2 iv 8.

<sup>6</sup> Cp. Mishna *Aboth* ii 7 ('more maids (means) more lewdness').

<sup>7</sup> Cp. Gen. xlix 11 Deut. xxxii 14 1 Macc. vi 34.

## Col. iv

(ca. 12 ll.)  
 [ (1) *tr*[. ll. *ābn.*.]  
 [w' n. rbt] (2) *dtr*[t. ym.]  
 [šm' . lqdš] (3) *wdm*[r.]  
 [ldgy . rbt] (4) *dtr*. ym[.]  
 [mdl. 'r] (5) *šmd*. *phl*.  
 [št . gpnm . dt] (6) *ksp*.  
*dt* . yr[q . nqbnm]  
 7 *'db* . *gpn* . *dtn*[y]  
 8 *yšm'* . *qd* (š) . *wdmr*[r]  
 9 *mdl* . 'r . *šmd* . *phl*  
 10 *št* . *gpnm* . *dt* . *ksp*  
 11 *dt* . yrq . nqbnm  
 12 *'db* . *gpn* . *dtn*h  
 13 *yhbq* . *qdš* . *wdmrr*  
 14 *yštn* . *dtr* . *lbt* . 'r  
 15 *lysmst* . *bmt* . *phl*  
 16 *qdš* . *yàhdm* . *šb'* r  
 17 *dmrr* . *kbbkb* . *lpm*  
 18 *dtr* . *btlt* . 'nt  
 19 *wb' l* . *tb'* . *mrym* . *špn*  
 20 *ldk* . *ltn* . *pnm*  
 21 *m* . ll . *mbk* . *nhrm*  
 22 *qrb* . *āpq* . *ihmtm*  
 23 *tgly* . *šd* . ll .  
*wtbù* (24) *qrš* . *mlk* . *db* . *šnm*  
 25 *lp' n* . ll . *thbr* . *watql*  
 26 *tšhwy* . *wtkbdh*  
 27 *hlm* . ll . *kyphnh*  
 28 *yprq* . *lšb* . *wyššq*  
 29 *p'nh* . *lhd*m . *ytpd* .  
*wykrkr* (30) *ššb' th* .  
*yšù* . *gh* . *wy[šh]*  
 31 *šk* . *mšyt* . *rbt* . *dtr*[t. y]m  
 32 *šk* . *dttwt* . *qnyt* . *š[lm]*  
 33 *ršb* . *ršbt* . *wšgt*  
 34 *hm* . *šmù* . *šmùt* . *w' s*[t]  
 35 *lhm* . *hm* . *štym* .  
*lh*[m] (36) *btlhnt* . *lhm*  
*št* (37) *bkrpnm* . *yn*

[ ] the bull [El our father].'  
 [And dame] Athirat [of the sea spoke]:  
 '[Hear, o Qodesh-and-Amrur,  
 '[o fisherman of dame] Athirat of the sea.  
 '[Saddle a he-ass], yoke a donkey,  
 '[put on harness of] silver,  
 '[trappings] of gold,  
 'make ready the harness of [my] she-asses.'  
 Qodesh-and-Amrur heard,  
 he did saddle a he-ass,<sup>1</sup> did yoke a donkey,  
 did put on harness of silver,  
 trappings of gold,  
 did make ready the harness of her she-asses.  
 Qodesh-and-Amrur put his arms around (her)  
 (and) set Athirat on the back of the he-ass,  
 on the easiest part of the back of the donkey.  
 Qodesh took a torch,  
 Amrur was like a star in front.<sup>2</sup>  
 Behind (came) the virgin Anat,  
 but Baal did depart to the height(s) of Zephon.  
 Then indeed she set (her) face  
 towards El at the source(s) of the rivers,  
 amid the springs of the two oceans;  
 she penetrated the mountain(s) of El  
 and entered the massif of the king, father of years.  
 She did homage at the feet of El and fell down,  
 she prostrated herself and did him honour.  
 Behold! El surely perceived her,  
 he opened wide the passage of (his) throat<sup>3</sup> and  
 laughed,  
 he placed his feet on the footstool  
 and snapped his fingers,  
 he lifted up his voice and cried:  
 'How (is it that) dame Athirat of the sea has arrived,  
 'how (is it that) the creatress of the gods has come?  
 'Are you very hungry, having journeyed afar?  
 'Or are you very thirsty, having travelled all night?  
 'Eat and drink,  
 'eat food from the tables,  
 'drink wine from the flagons,

1 Herdner

2-3 Herdner (cp. 8 and ii 31-33)

4-7: cp. 9-12

8: cp. 13

29: this and several other lines are continued on the edge of the tablet

31-32: cp. iii 29-30

34 w' s[ ]: cp. wšgt (33)

<sup>1</sup> This passage hardly elucidates Zech. ix 9; the donkey was the usual means of transport in the 2 mill. B.C. and not specifically a mount of royalty.<sup>2</sup> Cp. 2 i 32.<sup>3</sup> Or 'smoothed his forehead' (Caquot and Szyzycer citing an unpublished text).

- bk(s).hrš (38) dm. 'sm.  
 hm.yd.il mlk (39) yhšsk.  
 dbbt.tr.t'rrk  
 40 wt'n.rbt.đtrt ym  
 41 thmk.il.hkm.  
 hkmk (42) 'm 'lm.  
 hyt.hšt (43) thmk.  
 mlkn.dly[n.]b'l  
 44 tptn.win.d'lnh  
 45 klnyn.g[š]h[.]n[bln]  
 46 klnyn[.n]bl.ksh  
 47 [án]y[.]lyšh.tr.il.dbh  
 48 [I].mlk.dyknkh.  
 yšh (49) átrt.wbnh.  
 ilt.wšprt (50) áryh.  
 wn.in.bt.lb'l (51) km ilm.  
 wšzr.kbn.đtrt  
 52 mtb il mžll.bnh  
 53 mtb rbt.đtrt.ym  
 54 mtb.klt[.]knyt  
 55 mtb.pdry.bt.dr  
 56 mžll.tly[.]bt rb  
 57 mtb.ars(y).bt y'bd  
 58 wy'n ltpn il dpid  
 59 p'bd.dn.'nn.đtrt  
 60 p'bd.dnk.dhd últ  
 61 hm.dmt.đtrt.tlbn (62) lbnt.  
 ybn.bt.lb'l —————

————— (63) km ilm.

wšzr.kbn.đtrt

- 64 wt'n.rbt.đtrt ym  
 65 rbt.ilm.lhkm  
 66 šbt.dqnk.lsrk  
 67 rhnt.d[-].lrrk  
 68 wn.dp.'dn.mtrh  
 69 b'l.y'dn.  
 'dn.ikt.bgl  
 70 wtn.qlh.b'rpt

'the blood of trees from cups of gold.  
 'Or does affection for El the king move you,  
 'love of the bull rouse you?'  
 And dame Athirat of the sea answered:<sup>1</sup>  
 'Your decree, El, is wise,  
 'your wisdom is everlasting.  
 'A life of good fortune is your decree.  
 'Mightiest Baal is our king,  
 'our judge and there is none who is over him.  
 'We two [would carry] his chalice,  
 'we two would carry his cup.  
 '[(Yet) groaning] he indeed cries out to the bull El his  
 father,  
 'to El the king who installed him,  
 'he cries out to Athirat and her sons,  
 'to Elat and the company of her kinsfolk:  
 ' "But there is not a house for Baal like the gods  
 " "nor a court like the sons of Athirat.  
 " "The dwelling of El is his son's shelter;  
 " "the dwelling of dame Athirat of the sea  
 " "is the dwelling of the noble brides,  
 " "the dwelling of Tidray daughter of mist,  
 " "the shelter of Tallay daughter of showers,  
 " "the dwelling of Aršay daughter of . . . . ."  
 And Latipan kindly god answered:  
 'So I am a slave, a lackey of Athirat,  
 'so I am a slave to handle the trowel,  
 'seeing Athirat is a slave-girl to mould the bricks!<sup>2</sup>  
 'Let a house be built for Baal —————

Col. v

'————— like the gods  
 'and a court like the sons of Athirat.'  
 And dame Athirat of the sea answered:  
 'You are great,<sup>3</sup> El, you are indeed wise,  
 'the grey hairs of your beard indeed instruct you<sup>4</sup>  
 ' . . . . . to your breast.  
 'Now at last<sup>5</sup> Baal may appoint  
 'a time for his rain,  
 'a time for (his) barque (to appear) in the snow<sup>6</sup>  
 'and for the sounding of his voice in the clouds,<sup>7</sup>

37: cp. 5 iv 16

45-47: cp. 3 E 41-43

57: cp. i 19

63, 69: these lines are continued on the edge of the tablet

67: perhaps rhnt id[']

70 wtn prob. infin. (masc. form); Virolleaud w(y)tn

<sup>2</sup> Cp. Gen. xi 3 Exod. v 7.

<sup>3</sup> Or 'aged' (cp. Job xxxii 9).

<sup>4</sup> Cp. Ps. cv 22 16 vi 26.

<sup>5</sup> Lit. 'And moreover'.

<sup>6</sup> The white snow clouds are pictured as Baal's ship; cp. the barque of the Egyptian sun-god Re. Alternatively 'waves' or 'tempest' (N. Hebr. gālaf 'boiled').

<sup>7</sup> Cp. 2 Sam. xxii (Ps. xviii) 14 Ps. xlvii 7 Jer. x 13 Joel ii 11 ANET p. 484 (El-Amarna letter).

<sup>1</sup> See on the following lines at 3 E 38ff.

- 71 *šrh. ldrš. brqm*  
 72 *bt. drzm. ykllnh*  
 73 *hm. bt. lbnt. y' msnh*  
 74 *lyrgm. ldllyn b'l*  
 75 *šh. šrn. bbhmk*  
 76 *\*šbt. bqr̄b. hklk*  
 77 *tblk. šrm. mid. ksp*  
 78 *gb'm. mhmd. šrs*  
 79 *yblk. ūdr. lqšm*  
 80 *wbn. bht. ksp. whrs*  
 81 *bht. šhrm. lqntm*  
 82 *šmh. btl. 'nt.*  
     *td'š (83) p'nm. wtr. drš*  
 84 *ldk. ltn. pnm*  
 85 *'m. b'l. mrym. špn*  
 86 *bdlp. šd. rbt. kmn*  
 87 *šhq. btl. 'nt*  
     *tšū (88) gh. wtšh.*  
     *tbšr b'l*  
 89 *bšrtk. yblt.*  
     *y[b]n (90) bt. lk. km. dhk.*  
     *whšr (91) km. dryk.*  
     *šh. šrn (92) bbhtk.*  
     *\*šbt. bqr̄b (93) hklk.*  
     *tblk. šrm (94) mid. ksp.*  
     *gb'm. mhmd. (95) šrs.*  
     *wbn. bht. ksp (96) whrs.*  
     *bht. šhrm (97) lqntm.*  
     *šmh. dllyn (98) b'l.*  
     *šh. šrn. bbhtk*  
 99 *\*šbt. bqr̄b hklk*  
 100 *yblnn šrm. mid. ksp*  
 101 *gb'm lhmd. šrs*  
 102 *yblnn. ūdr lqšm*  
 103 *y(1)dk. lkt̄r. whšs*  


---

 104 *wtb lmspr. . ktldkn*  
 105 *šlmm*  


---

 106 *dhr. mšy. ktr. whšs*  
 107 *št. dlp. qdmh.*  
     *mrd (108) wt̄k. pnh.*  
     *t'db. kšū (109) wyttb.*

'for him to release<sup>1</sup> (his) lightnings on the earth.  
 '(Is it) a house of cedars?<sup>2</sup> He may complete it.  
 'Or a house of bricks? He may construct it.  
 'Let it indeed be told to mightiest Baal:  
 "'Call a caravan into your mansion,  
 "'(building) wares within your palace;  
 "'the rocks shall yield you much silver,  
 "'the hills the choicest of gold,  
 "'they shall yield you the noblest of gems;  
 "'and (so) build a mansion of silver and gold,  
 "'a mansion of brilliant stones (and) lapis-lazuli!"<sup>3</sup>  
 The virgin Anat did rejoice,<sup>4</sup>  
 she planted (her) feet and the earth did quake;  
 then indeed she set (her) face  
 towards Baal (in) the height(s) of Zephon,  
 a thousand tracts away, ten thousand spaces.  
 The virgin Anat did laugh,  
 she lifted up her voice and cried:  
 'Be gladdened, Baal!  
 'I have brought you glad tidings.<sup>4</sup>  
 'A house shall be built for you like your brothers  
 'and a court like your kinsfolk.  
 'Call a caravan into your mansion,  
 '(building) wares within your palace;  
 'the rocks shall yield you much silver,  
 'the hills the choicest of gold;  
 'and (so) build a mansion of silver and gold,  
 'a mansion of brilliant stones (and) lapis-lazuli.'  
 Mightiest Baal did rejoice,  
 he did call a caravan into his mansion,  
 (building) wares within his palace;  
 the rocks yielded him much silver,  
 the hills the choicest of gold,  
 they yielded him the noblest of gems.  
 He summoned Kothar-and-Khasis.

And again recite: When the pages  
 were sent<sup>5</sup>

Afterwards Kothar-and-Khasis did arrive;  
 they did set an ox before him,  
 a fatling too in front of him;  
 they made ready a seat and he was seated

75 *bhmk* error for *bhtk* (cp. 92)  
 94: note the final word-divider  
 95: phrase omitted (cp. 79, 102)  
 101 *lhmd* error for *mhmd* (cp. 78) or dissimilation  
 (Fronzaroli)  
 103 Herdner (cp. 104); Virolleaud *ydkl ktr* (l with  
 four vertical wedges)  
 104: notice the double word-divider

<sup>1</sup> Cp. Job xxxvii 3.

<sup>2</sup> Cp. 2 Sam. vii 2, 7.

<sup>3</sup> Infin. absol. or basic verbal form (3 masc. sing. perf.); also *tr* (83) and *šhq* (87).

<sup>4</sup> Cp. Isa. lii 7.

<sup>5</sup> Rubric reminding minstrel to introduce standard description of despatching servants, which is here omitted.

lymn. dlym (110) b'l.  
 'd. lhm. ft[y. lln]  
 111 [w]y'n. dly[n. b'l]  
 112 [- - t]b[ ] . ktr. whss  
 113 hš. bhtm. k[bn]  
 114 hš. rmm. hk[lm]  
 115 hš. bhtm. tbn[n]  
 116 hš. trmmn. hk[lm]  
 117 btk. srrt. spn  
 118 dlp. šd. dhđ bt  
 119 rbt. kmn. hkl  
 120 wy'n. ktr. whss  
 121 šm'. ldllym b'l  
 122 bn. brkb. 'rpt  
 123 bl. dšt. šrbt. bbh[tm]  
 124 hln. bqr̄b. hklm  
 125 wy'n. dlym b'l  
 126 dl. št. šrbt. b[bhtm]  
 127 [hln]. bqr̄b. hkl[lm]  
 . . . (ca. 3 ll.) . . .

on the right hand<sup>1</sup> of mightiest Baal,  
 while [the gods] did eat and drink.  
 [And] mightiest [Baal] addressed (him, saying):  
 '[ ] depart, [Kothar-and-Khasis],  
 'hasten (and) surely [build] a mansion,  
 'hasten (and) raise a palace;  
 'quickly let the mansion be built,  
 'quickly let the palace be raised  
 'within the recesses of Zephon.  
 'Let the house cover<sup>2</sup> a thousand tracts,  
 'the palace ten thousand spaces.'  
 And Kothar-and-Khasis answered:  
 'Hear, o mightiest Baal,  
 'consider, o rider on the clouds:  
 'Shall I not put a lattice in the mansion,  
 'a window in the midst of the palace?'  
 But mightiest Baal answered:  
 'Do not put a lattice in [the mansion],  
 '[a window] in the midst of the palace.

## Col. vi

1 wy'n. k[tr. whs]s  
 2 ttb. b'l. l[hwty]  
 3 tn. rgm. k[tr. w]hss  
 4 šm'. m'. dl[ly]n b'l  
 5 bl. dšt. šrbt. bbhtm  
 6 hln. bqr̄[b. hk]lm  
 7 w'n. dly[yn. ]b'l  
 8 dl. št. šrbt. bbhtm  
 9 hln. bqr̄rb. hklm  
 10 dl. šd[ ] . pdr]y. bt dr  
 11 [-]ht[-]t]y. bt. rb  
 12 [- - - - m]dd. ll ym  
 13 [- - - - ]q[sn.  
 wptm (14) [- - - - ]  
 wy'n. ktr (15) [whss. ]  
 ttb. b'l. thwty  
 16 [hš. ]bhtk. tbnn  
 17 [hš. ]trmm. hklh

And Kothar-[and-Khasis] answered:  
 'You will come back to [my word(s)], Baal.'  
 Kothar-[and]-Khasis did repeat (his) speech:  
 'Hear, I beseech you, o mightiest Baal:  
 'Shall I not put a lattice in the mansion,  
 'a window in the midst of the palace?'  
 But mightiest Baal did answer:  
 'Do not put a lattice in the mansion,  
 'a window in the midst of the palace,  
 'lest [Pidray] daughter of mist escape,<sup>3</sup>  
 '[(lest) Tallay] daughter of showers [ ] ,  
 '(lest) the darling of El, Yam<sup>4</sup> [ ]  
 '[ ] did abase me  
 'did spit (upon me) [ ]'  
 And Kothar-[and-Khasis] answered:  
 'You will come back to my word(s), Baal.'  
 [Quickly] his mansion was built,  
 [quickly] his palace was raised.

110: cp. vi 55

111: cp. 125

112 De Moor (cp. 2 iii 7-8); Avishur [hš.]b[htm. ktr]

113-116: cp. 2 iii 7-10

113 k[bn] (De Moor) or k[tr] (Herdner)

123: cp. vi 5

126-127: cp. 123-124 vi 8-9

1: cp. v 120

2: cp. 15

5-6: cp. v 123-124

10-11: cp. iv 55-56

12: cp. 3 D 35-36

16-17 [hš] or [thš] (cp. v 115-116)

<sup>1</sup> Cp. Ps. cx 1.<sup>2</sup> Perfect with jussive sense.<sup>3</sup> Cassuto, who thinks that Mot is already implicated in the plot (see at iii 5) compares Jer. ix 20; but there is no definite reference to the daughters being abducted.<sup>4</sup> I.e. the chaos waters may break through; cp. Gen. vii 11.

- 18 *y[tl]k. llbnn. w'sh*  
 19 *l[šr]yn. mħmd. drzh*  
 20 *h[- l]bnn. w'sh*  
 21 *š[r]yn. mħmd. drzh*  
 22 *št. št. bbhtm*  
 23 *nb[l]dt. bhklm*  
 24 *hn[.]ym. wtn.*  
*tikl (25) št[.]bbhtm.*  
*nbldt (26) bhk[l]m.*  
*lt. kb' ym*  
 27 *tikl[.]št. bbhtm*  
 28 *nbld[.]bhklm*  
 29 *ħmš. š[d]t. ym.*  
*tikl (30) št. [b]bbhtm*  
*nbldt (31) b[qr]b. hk[.]m.*  
*mk (32) bšb[.]y[mm].*  
*td. št (33) bbhtm.*  
*n[b]dt. bhklm*  
 34 *sb. ksp. lrqm.*  
*ħrř (35) nsb. llbnt.*  
*šmh (36) dllyn. b'l.*  
*<b>hty bnt (37) dt. ksp.*  
*hkly[.]dtm (38) ħrř.*  
*'dbt. bh[h. b']l (39) y'db.*  
*hd. 'db[.]'d]bt (40) hklh.*  
*tbh. dlp[.]šp (41) šm.*  
*šql. trm[.]w]m (42) rid. ll (m).*  
*'glm. d[t] (43) šnt.*  
*šmr. qmš. l[.]šm*  
 44 *šh. dħh. bbht.*  
*d[r]yh (45) bqrđ hklh.*  
*šh (46) šb' m. bn. dtřt*  
 47 *špq ilm. krm. y[n]*  
 48 *špq. llt. ħprt[.]yn*  
 49 *špq. ilm. dlp[.]y[n]*  
 50 *špq. llt. drht[.]yn*
- Men went to Lebanon and its trees,  
 to Sirion<sup>1</sup> (and) its choicest cedars;  
 they did [ ] Lebanon and its trees,  
 Sirion (and) its choicest cedars.  
 Fire was set in the mansion,  
 flames in the palace.  
 Behold! a day and a second  
 the fire consumed in the mansion,  
 the flames in the palace.  
 A third, a fourth day  
 the fire consumed in the mansion,  
 the flames in the palace.  
 A fifth, a sixth day  
 the fire consumed [in] the mansion,  
 the flames in [the midst of the] palace.  
 Then on the seventh day  
 the fire escaped from the mansion,  
 the flames from the palace.  
 The silver had turned into plates,  
 the gold had been turned into bricks.  
 Mightiest Baal did rejoice, (saying):  
 'I have built my mansion of silver,  
 'my palace of gold.'  
 Baal put his mansion in order,<sup>2</sup>  
 Hadad did put his palace in order.  
 He did slay oxen, [also] sheep,  
 he did fell bulls [and] fattened rams,  
 yearling calves,  
 skipping lambs (and) kids.  
 He did call his brothers into his mansion,  
 his kinsfolk into the midst of his palace,  
 he did call the seventy<sup>3</sup> sons of Athirat;  
 he did supply the gods with rams (and) with wine,<sup>4</sup>  
 he did supply the goddesses with ewes [(and) with  
 wine],  
 he did supply the gods with oxen (and) with wine,  
 he did supply the goddesses with cows [(and) with  
 wine]

18 Virolleaud

19: cp. 21      20: cp. 18

23: cp. 25

26 kb' error for rb'

31: cp. 45      32: cp. 17 i 16

33: this line transgresses the margin with col. v

36: cp. viii 35

39 Ginsberg

40-43: cp. 22 B 12-14

42 mrd: cp. mrt (22 B 13; see also at 3 D 85)

44: cp. v 91

47-50, 52, 54 Virolleaud (cp. 51, 53)

<sup>1</sup> A name of Hermon and the Anti-Lebanon range (Deut. iii 9); cp. Ps. xxix 6.<sup>2</sup> Lit. 'prepared the preparation(s) of'.<sup>3</sup> Conventional for a large but indeterminate number (Exod. i 5 Judg. ix 5 2 Kgs. x 1). In the Hittite myth of Elkunirsa Ashertu (Athirat) has seventy seven or eighty eight sons.<sup>4</sup> Alternatively 'he did supply the ram gods with wine etc.', the deities being specified according to their functions in presiding over the natural order (Gaster), i.e. the livestock (ll. 47-50), the civil authorities (ll. 51-52) and the vintage (ll. 53-54).



51 *špq. ilm. khtm. yn*  
52 *špq. illht. ksd[. yn]*

53 *špq. ilm. rḥbt yn*  
54 *špq. illht. dkr[. yn]*  
55 *d. ḥm. šty. ilm*

56 *wpq mrgtm. td*  
57 *bḥrb. mlht. q[. m]r (58) t.*  
*šty. krp[nm. y]n*

59 [bk]s. ḥrṣ. d[m. 'sm]

60 [- - - - -]n

61 [- - - - -]t

62 [- - - - -]t

63 [- - - - -]n

64 [- - - - -]k

. . . (ca. 1 l.) . . .

. . . (ca. 1 l.) . . .

1 [- - - - -]qntm[- -]

2 [- - - - -]šḥym. b'l

3 [- - - - -]k. mdd il

4 y[m - - -]šr. qdqdh

5 ḥ[m. ]šhq. bḡr

6 km. y[- -]ilm. bšpn

7 'dr. l[']r. 'rm

8 tb. lpd[r. ]pdr

9 tt. štm. dḥd. 'r

10 šb'm. šb'. pdr

11 tmnym. b'l. [- - -]

12 tš'm. b'l. m[']r[-]

13 bkm[']rb b'l. bgrb (14) bt.

wy'n. dllyn (15) b'l[.]

dštm. ktr bn (16) ym.

ktr. bnm. 'dt

17 ypṯḥ. ḥln. bbḥtm

18 ḥrbt. bgrb. [h]kl (19) m.

wy[p]ṯḥ. bdqt. 'rpt

he did supply the gods with seats (and) with wine,  
he did supply the goddesses with thrones [(and) with  
wine],

he did supply the gods with tuns of wine,  
he did supply the goddesses with casks [of wine],  
while the gods did eat (and) drink,  
and they were supplied with a suckling of the teat;  
with a salted knife they did carve a fatling;  
they drank flagons of wine,  
the blood [of trees from] cups of gold.

[ ]

[ ]

[ ]

[ ]

[ ]

[ ]

### Col. vii

. . . . .  
[ ] lapis-lazuli  
[ ] mightiest Baal  
[ ] the darling of El,  
'Yam [ ] on top of his crown!'  
The gods did withdraw from the rock,  
like [ ] the gods (did withdraw) from  
Zephon.

He<sup>3</sup> did march from [city] to city,

he did turn from town to town;

he did seize six and sixty cities,

seventy-seven towns;

Baal did [ ] eighty,

Baal did [ ] ninety.

Forthwith Baal did enter into the house;

and mightiest Baal spoke:

'I will put (it in), Kothar, this very day,

'Kothar, this very hour.<sup>3</sup>

'Let a window be opened in the mansion,

'a lattice in the midst of the palace,

'and let a rift be opened (in) the clouds,

57-59: cp. iii 42-44 iv 36-38

1: cp. v 81

4: cp. vi 12

5 ḥ[m]: cp. 6; possibly ḥ[m. y]rḥq

7 'dr error for 'br (Gaster; cp. 2 Chron. xxx 10);

l[']r]: cp. 8

13: cp. 42; De Moor bt[']rb]

16 bnm. 'dt or (Caquot and Sznycer) bn. m' dt (Hebr. mš'ad)

19: cp. 17

as some suppose, the final stage in the defeat of Yam; more probably we have a statement celebrating that triumph spoken at the feast by Baal himself or by one of the other gods present.

<sup>3</sup> Sc. Baal; cp. with this passage the descriptions of Yahweh of hosts marching from Sinai in Deut. xxxiii 2 Judg. v 4-5 Ps. lxxviii 8-9, 18-19.

<sup>3</sup> Lit. 'on the day, appointed time'; with the parallelism cp. Jer. xlvi 21 Ezek. vii 7. Less likely, since the titles are not found elsewhere, 'son of the sea', 'son of the confluence (of waters)' (see apparatus), referring to Kothar-and-Khasis.

<sup>1</sup> It is hardly likely that these few lines describe,

- 20 'l h[wt]. ktr. whšš  
 21 šhq. ktr. whšš  
 22 yšš[. ]gh[. ]wysšt  
 23 lrgmt. lk. ldl (24) yn. b'l.  
 tbn. b'l (25) lhwty.  
 ypth. h (26) ln. bbhtn.  
 urbt (27) bqr. hk[ln. ]  
 [yp]th (28) b'l. bdqt[. 'rp]t  
 29 qlh. qdš[. ]b[ 'l. y]tn  
 30 ytny. b'l š[āt. š]ptk  
 31 qlh. q[dš. t]r. ārš  
 32 [šāt. špth. ]šrm.  
 thšn (33) rhp[m- - - - -] (34)  
 qdmym.  
 bmt. ā[rs] (35) tftn.  
 ib. b'l. thšd (36) y'rm.  
 šnū. hd. gpt (37) šr.  
 wy'n. dllyn (38) b'l.  
 ib. hāt. lm. thš  
 39 lm. thš. ntq. dmrn  
 40 'n. b'l. qdm. ydh  
 41 ktšš. drz. bymnh  
 42 bkm. ytb. b'l. lbhth  
 43 ūmlk. ūbl. mlk  
 44 ārš. drkt <y> yštkn  
 45 dll. dl. lldk. lbn (46) ilm. mt.  
 \*dd[. ]lydd (47) lt. šxr.  
 yqrd. mt (48) bnphš.

'according to the [word(s)] of Kothar-and-Khasis.'  
 Kothar-and-Khasis did laugh,  
 he lifted up his voice and cried:  
 'Did I not tell you, o mightiest Baal,  
 '(that) you would come back, Baal, to my word(s).'  
 Baal opened a window in the mansion,  
 a lattice in the midst of the palace,  
 [he] opened a rift [(in) the clouds].  
 Baal uttered his holy voice,<sup>1</sup>  
 Baal repeated the [issue] of his lips;  
 (he uttered) his [holy] voice [(and)] the earth did  
 quake,<sup>2</sup>  
 [(he repeated) the issue of his lips (and)] the rocks (did  
 quake);  
 peoples afar off<sup>3</sup> were dismayed [  
 the peoples of the east;<sup>4</sup>  
 the high places of the earth<sup>5</sup> shook.<sup>6</sup>  
 The foes of Baal clung to<sup>7</sup> the forests,  
 the enemies of Hadad to the hollows of the rock.<sup>8</sup>  
 And mightiest Baal spoke:  
 'Foes of Hadad, why are you dismayed,<sup>9</sup>  
 'why are you dismayed at the weapons of Dmrn<sup>10</sup>?  
 '(Is it because) the eye of Baal outstrips<sup>11</sup> his hand  
 'when the "cedar"<sup>12</sup> is brandished in his right hand?'  
 Forthwith Baal did sit down<sup>13</sup> in his mansion (and  
 spoke):  
 'Will (anyone else), whether king or commoner,<sup>14</sup>  
 'occupy for himself<sup>15</sup> the land of <my> dominion?  
 'I will of a truth send a courier to divine<sup>16</sup> Mot  
 'a herald to the hero beloved of El  
 '(to ask) that Mot invite (him) into his throat,

20 'l h[wt] (Herdner; cp. vi 15) or 'l p[km] (De Moor a. Ginsberg)

27-28: cp. 19

29 Gaster

30 Gaster (cp. 16 i 35)

31-32: cp. 29-30; [t]r or [wt]r (cp. v 83) or (De Moor after Virolleaud's copy) [š]rr 'his holy voice made the earth quake etc.' (D)

32: this line transgresses the margin with col. vi

33: cp. I iv 3

34 Gaster; there is perhaps room for l or k at the end (De Moor)

38 hdt possibly error for hdm (Driver) or hdd (Gordon; cp. 9 rev. 6) or t is simply a scratch (De Moor)

42 lbhth perhaps error for bbhth (cp. 25ff.)

44: haplography

<sup>1</sup> Cp. I iv 3 Ps. lxxv 9 Isa. xxxiii 13.

<sup>2</sup> Cp. Job xviii 20.

<sup>3</sup> Cp. Deut. xxxii 13 Amos iv 13 Mic. i 3.

<sup>4</sup> Cp. Ps. xcix 1.

<sup>5</sup> Cp. Job xxxviii 13.

<sup>6</sup> Cp. Isa. ii 10, 19.

<sup>7</sup> An ironic question as in Ps. cxiv 5-6.

<sup>8</sup> A name of Baal mentioned in PRU V no. 1 rev. l. 7 and in Eusebius Praep. Evang. i 10, 37 (Zeus Demarous).

<sup>9</sup> Lit. 'is before', describing the speed or accuracy of his aim.

<sup>10</sup> Probably signifying the lightning or a thunderbolt; cp. the stele in Ugaritica II pl. xxiii, where Baal grasps a mace in his right hand and a stylised tree in his left.

<sup>11</sup> Cp. Ps. ix 8 xxix 10.

<sup>12</sup> Lit. 'not king'. Cp. 2 iii 22 (Athtar) Eshmunazar inscr. l. 4.

<sup>13</sup> Cp. I 4 104, 192 Ps. lxxviii 17.

<sup>14</sup> See at 3 E 26.

<sup>1</sup> See at v 70 above.

<sup>2</sup> Cp. (with different verbs) Judg. v 4 2 Sam. xxii (Ps. xviii) 8 Ps. lxxviii 9 lxxvii 19 xcvi 4.

*ystrn ydd* (49) *bgngnh.*  
*dhdy. dym* (50) *lk. 'l. ilm.*  
*lymrú* (51) *ilm. wnsm.*  
*dyšb* (52) [ ] *hmlt. drš.*  
*gm. lš* (53) [lm]h. *b'l. kyšh.*  
*'n* (54) [gpn]. *wšgr.*  
*bgłmt* (55) [mm.] *ym.*  
*bn. žłmt. r* (56) [mt. pr']t[.]  
*lbr mnt* (57) [šhrrm.]  
*[hblm. b']rpt* (58) [tth.]  
*[bšmm. 'šrm.]ht*  
 59 [- - glt. lsr - - -] *m*  
 60 [brq - - - ymtm -] *h*  
 . . . (ca. 7 ll.) . . .

'(that) the beloved one hide him within himself.<sup>1</sup>  
 '(For) I alone am he that is king over the gods,<sup>2</sup>  
 '(that) indeed fattens<sup>3</sup> gods and men,  
 'that satisfies<sup>4</sup> the multitudes of the earth.'  
 Baal surely cried aloud to his pages:  
 'Look, [Gupn] and Ugar,  
 'the daylight [is veiled] in obscurity,  
 '[the exalted princess] (is veiled) in darkness,  
 'the [blazing] pinions of . . . .<sup>5</sup> (are veiled).  
 '[Flocks are circling round in] the clouds,  
 '[birds] are circling round [in the heavens]  
 '[ . . . I shall bind the snow . . . ]  
 '[the lightning . . . ]

1 *ldk. dl. ttñ. pnm*  
 2 *'m. gr. tršzz*  
 3 *'m. gr. trmg*  
 4 *'m. ilm. gr. drš*  
 5 *šd. gr. 'l. ydm*  
 6 *hłb. lsr. rhtm*  
 7 *urd. bt. hštt* (8) *drš.*

*tspr. by* (9) *rdm. drš*  
 10 *ldk. dl. ttñ* (11) *pnm.*  
 <'m. bn. ilm. mt. >  
*th. qrth* (12) *hmry.*  
*mk. kšú* (13) *tth.*  
*hłh. drš* (14) *nhlth.*  
*wšgr* (15) *'nn. ilm.*

## Col. viii

'Then of a truth do you set (your) faces  
 'towards the rock of Targhizizi,<sup>6</sup>  
 'towards the rock of Tharumagi,<sup>6</sup>  
 'towards the two hills bounding the earth.  
 'Lift up a rock on (your) two hands,  
 'a wooded height<sup>7</sup> on to (your) two palms,  
 'and go down (into) the house of "freedom"<sup>8</sup> (in) the  
 earth,  
 'be counted with them that go down into the earth.<sup>9</sup>  
 'Then of a truth do you set (your) faces  
 '<towards divine Mot >  
 'within his city "Miry",<sup>10</sup>  
 'where a pit<sup>11</sup> is the throne on which he sits,  
 'filth<sup>12</sup> the land of his heritage.<sup>13</sup>  
 'But watch, lackeys of the gods,

50 *lymrú* perhaps error for *dymrú* (cp. 49, 51)

52 Virolleaud 53-60: cp. 8 5-15

54 *bgłmt* perhaps error for *bn. žłmt* (8 7)

11: cp. 5 ii 14

13: note the double word-divider

<sup>1</sup> Lit. 'in his heart, inside', prob. the same word as in 16 vi 26. Cp. Isa. v 14 Hab. ii 5 Prov. i 12 Jon. ii 3.

<sup>2</sup> Cp. Ps. xcv 3.

<sup>3</sup> Cp. Gen. xxvii 28 Ps. lxxv 12.

<sup>4</sup> Cp. Ps. ciii 5 cxlv 16 Job xxxviii 27 Isa. lviii 11.

<sup>5</sup> Apparently another term denoting the sun. The passage is prob. simply a poetic description of the setting sun and the coming of evening, though it is possible (see apparatus) to translate 'the sons of obscurity, darkness have veiled etc.' and find a reference to attacks by Mot's henchmen (so also by translating 'seized' in l. 35).

<sup>6</sup> The pronunciation of these names, which denote the twin mountains or pillars which were founded in

the earth-encircling ocean and held up the firmament (cp. Job xxvi 10-11) and also, as here, marked the entrance to the underworld, is unknown; they are thought to be Hurrian.

<sup>7</sup> For a possible parallelism cp. Ps. lxxxi 17 ('wheat from the wooded height').

<sup>8</sup> A euphemism for the underworld; cp. 2 Kgs. xv 5 where a similar phrase describes a leper house. Cp. also 2 Sam. xxii (Ps. xviii) 5-6 Ps. cxvi 3 Jon. ii 7 of Sheol as a place of imprisonment. For other euphemisms for the realm of the dead see 5 vi 6-7.

<sup>9</sup> Cp. Ps. lxxxviii 5 (with *hšpfi* in the next verse).

<sup>10</sup> Cp. 2 Sam. xxii 5 Ps. xl 3 lxxxviii 7-8 Job xxiv 19 (*NEB*) xxvi 5.

<sup>11</sup> Lit. 'a sunken place'; cp. Ps. lxxxviii 5 Lam. iii 55 etc. (*bšr*) Ps. xvi 10 Isa. xxxviii 17 Job xxxiii 22 etc. (*šahat*).

<sup>12</sup> So Ishtar, having descended to the netherworld, finds everything covered with dust and the denizens eating mud (*ANET* p. 107); cp. also Ps. xxx 10.

<sup>13</sup> Cp. Exod. xv 17 3 C 27 F 16.

	<i>dl</i> (16) <i>tqr̄b. lbn. ilm</i> (17) <i>mt.</i>	'(that) you come not near to divine Mot,
	<i>dl. y' d̄bkm</i> (18) <i>k̄l̄mr. b̄ph</i>	'lest he make you like a lamb in his mouth, <sup>1</sup>
19	<i>kl̄l. b̄brn</i> (20) <i>q̄nh. th̄t̄n</i>	'(and) you both be carried away like a kid in the breach of his windpipe.
21	<i>nrt. ilm. šp̄š</i> (22) <i>š̄hrt.</i>	'Shapash the luminary of the gods is glowing hot,
	<i>ld</i> (23) <i>š̄mn. byd. md</i> (24) <i>d. ilm. mt.</i>	'the heavens are wearied by the hand of Mot the darling of the gods. <sup>2</sup>
	<i>bd</i> (25) <i>lp. šd. rbt. k</i> (26) <i>mn.</i>	'Traversing a thousand tracts, ten thousand spaces,
	<i>lp'n. mt</i> (27) <i>hbr. wql</i>	'do homage at the feet of Mot and fall down,
28	<i>išthwy. wk</i> (29) <i>bd hwot.</i>	'prostrate yourselves and do him honour,
	<i>wrgm</i> (30) <i>lbn[.]ilm. mt</i>	'and tell to divine Mot,
31	<i>iny. lydd</i> (32) <i>il. š̄ar.</i>	'repeat to the hero beloved of El:
	<i>th̄m</i> (33) <i>d̄l̄yn. b'l</i>	'"The message of mightiest Baal,
34	[hw]t. <i>āky. q</i> (35) [rdm.]	'["the word] of the mightiest of [warriors] (is this):
	<i>bhty bnt</i> (36) [dt. ksp.]	'"I have built my mansion [of silver],
	[dtm] (37) [ḫr̄š. hk]y	'"my [palace of gold]
38	[-----]d̄hy	'["[ ] my brothers
39	[-----]d̄hy	'["[ ] my brothers
40	[-----]y	'["[ ]
41	[-----]kb	'["[ ]
42	[-----].š̄ht	'["[ ] I have called
43	[-----]t	'["[ ]
44	[-----]ilm	'["[ ] the gods
45	[-----].yd	'["[ ] hand
46	[-----]k	'["[ ]
47	[--gpn.]w̄gr	[ Gupn] and Ugar
48	[ ]t	[ ]
	. . . (ca. 16 ll.) . . .	. . . . .

E. [spr. llmlk. ē'y. nqmd. mlk. ūgrt

[The scribe is Elimelek the] master, Niqmad (being)  
king of Ugarit.

34-35: cp. 3 C 10-11 etc.

36-37 Herdner (cp. vi 36-38)

47: the double line indicates that the journey of the messengers to Mot is omitted (cp. v 104-105)

48ff.: the reply of Mot to Baal begins here; a version of the earlier part of this reply is preserved in

Ugaritica V no. 4; cp. also 5 i 12ff.

E.: cp. 16 vi E.

<sup>1</sup> Cp. Ps. cxli 7.

<sup>2</sup> Cp. I iv 20 (of Yam). Ironic?

## 3. BAAL AND MOT

5

2\*[pnšt. b'l. t'n] (1\*) [lt'nk.]

[- - - - mā - - k]

1 *kimhš. ltn. btn. brh*2 *tkly. btn. 'qltn. [-]*3 *šlyt. d. šb't. rdšm*4 *tkh. ttrp. šmm.**hrs (5) špdk. dnk**špš. štm (6) šrqm. dmtm.**lyrt (7) bnpš. bn šlm. mt.**bmh (8) mrt. ydd. šl. šzr*9 *tš' ul. ytb šlm.**šdk (10) lytn. pnm.**'m. b'l (11) mrym. špn.**wy'n (12) gpn. wšgr.**šhm. bn šlm (13) mt.**hwš. ydd. bn. šl (14) šzr.**pnp. š. nps. šlšm (15) thw.**hm. brlt. dnšr (16) bym.**hm. brky. tkšd (17) ršmm.**'n. kšd. dylt*18 *hm. šmt. šmt. nps. blt (19) hmr.**pšmt. bkl (š) t (20) ydy. ššm.*2<sup>a</sup>-1<sup>a</sup>: properly the final lines of the preceding tablet (cp. below 26-27)

2: after 'qltn the scribe apparently began to write the next word then erased it

6 dmtm hardly '(and) I will kill (you)' (Aphel); perhaps error for tmtm '(so that) you die' (Emerton)

13: omit bn as scribal error (cp. ii 18)

14 pnp. š error for npsš (cp. Ugaritica V no. 4 obv. ll. 2-3); šbm: the last letter is broken off but is confirmed by ibid. obv. l. 3

16 brky perhaps error for brkt (ibid. obv. l. 6) or y is a fem. ending

16 tkšd (17) ršmm; cp. [m]ššl kršmm (ibid. obv. ll. 6-7)

18 šmt: cp. mt (ibid. obv. l. 9)

19: cp. 3 A 11

Col. i

'[Have you then forgotten, Baal, that I can surely transfix you],

'[ you],

'for all that you smote Leviathan the slippery serpent

'(and) made an end of the wriggling serpent,

'the tyrant with seven heads?'

'The heavens will burn up (and) droop (helpless),'

'for I myself will crush you in pieces,'

'I will eat (you) . . . . . (and) forearms.'

'Indeed you must come down<sup>4</sup> into the throat of divine Mot,'into the miry depths<sup>7</sup> of the hero beloved of El.'

The gods did depart and stayed not;

then indeed they set (their) faces

towards Baal (in) the height(s) of Zephon;

and Gupn and Ugar gave (him the) answer:

'The message of divine Mot,

'the word of the hero beloved of El (is this):

'"But my appetite is an appetite of lions<sup>8</sup> (in) the waste,"'"just as the longing<sup>10</sup> of dolphin(s) is in the sea

'"or a pool captivates wild oxen

'" (or) a spring as it were<sup>11</sup> herds of hinds.<sup>12</sup>'"If it is in very truth my desire to consume<sup>13</sup> 'clay',<sup>14</sup>'"then in truth by the handfuls<sup>15</sup> I must eat (it),

and a different metaphor Ps. cxliii 3.

<sup>4</sup> Cp. 18 iv 3.<sup>5</sup> Seemingly the reference is to different parts of Baal's body to be consumed by Mot (Van Selms); cp. Job xviii 13-14.<sup>6</sup> Lit. 'you have come down' (by assimilation from yrdl).<sup>7</sup> Cp. Ps. cxl 11.<sup>8</sup> Sc. for flesh; cp. Deut. xxxiii 20 Ps. cxiv 3, 6 Hos. xiii 8 Isa. v 14 Hab. ii 5.<sup>9</sup> Cp. Deut. xxxii 10 Job vi 18.<sup>10</sup> Lit. 'Then is my appetite . . . if the longing . . .'<sup>11</sup> Lit. 'like', a construction similar to the *Kaph Veritatis* of Hebrew.<sup>12</sup> Cp. Ps. xlii 2.<sup>13</sup> Cp. Ps. xlix 15 ('their form is for Sheol to consume').<sup>14</sup> Sc. men's bodies; cp. 6 ii 17-19 Job iv 19 xxxiii 6.<sup>15</sup> Lit. 'with both my hands'.<sup>1</sup> On these lines see at 3 D 35ff.<sup>2</sup> Cp. Isa. v 24.<sup>3</sup> Lit. 'with a breaking in pieces'; cp. Amos vi 11

hm šb' (21) ydty[.]bš'  
 hm ks. ymsk (22) nhr[.]  
 k[n]. šm[.]b'l. 'm (23) dhy[.]  
 qrān. hā. 'm. dryy  
 24 wlhmm 'm. dhy. lhm  
 25 wštm. 'm. d[r]y (y. y) n.  
 26 pniš. b'l. [i] n. l[ī] nk

27 [- - -]md[- -]h.  
 ktmhš (28) [ltn. btn. br]h.

tkly (29) [btn. 'qltn.]  
 šlyt' (30) [dšb't. rāšm].  
 tkh (31) [ttrp. šmm].  
 [krs. lpd]k (32) [ānk.]  
 [špl. ūtm. žrqm] (33) [āmtm.]  
 [lyrt. bnpš] (34) [bn. llm. mt.]  
 [bmhmrt] (35) [ydd. ll. gžr.]

(ca. 12 ll.)

1 [- - - - -]m  
 2 [špt. lā]rš. špt. lmm  
 3 [- - -]šn. lhbkbm.  
 y'rb (4) [b'l. bkbdb].  
 bph yrd  
 5 khrr. xt.  
 ybl. drš. wpr (6) 'šm.  
 yrān. dllyn. b'l  
 7 tš. nn. rkb. 'rpt  
 8 tš. rgm. lbn. llm. mt  
 9 tny. lydd. ll. gžr  
 10 thm. dllyn. b'l.  
 hwt. dly (11) qrdm.  
 bht. lbn. llm mt  
 12 'bdk. dn. ud' lmk

"whether my seven portions are (already) in the bowl  
 "or whether Nahar<sup>1</sup> has to mix the cup.  
 "[So] Baal has invited me with my brothers  
 "(and) Hadad has called me with my kinsfolk!  
 "But (it is) to eat<sup>2</sup> bread with my brothers  
 "and to drink<sup>3</sup> wine with my kinsfolk!  
 "Have you then forgotten, Baal, that I can surely  
 transfix you,<sup>3</sup>  
 "[ ] you,  
 "for all that you smote [Leviathan the slippery  
 serpent]  
 "(and) made an end of [the wriggling serpent],  
 "the tyrant [with seven heads]?  
 "[The heavens] will burn up [(and) droop (helpless)],  
 "for I myself will crush] you [in pieces],  
 "[I will eat (you) . . . . . (and) forearms].  
 "[Indeed you must come down into the throat of  
 divine Mot],  
 "[into the miry depths of the hero beloved of El]"<sup>4</sup>

Col. ii

[ ]  
 "[A lip to the] earth, a lip to the heavens,  
 "[ ] a tongue to the stars!"  
 "Baal must enter his innards<sup>5</sup>  
 '(and) go down into his mouth.  
 'Because he has scorched the olive(s),<sup>6</sup>  
 'the produce of the earth and the fruit of the trees,  
 'mightiest Baal is afraid of<sup>7</sup> him,  
 'the rider on the clouds is in dread of<sup>7</sup> him.<sup>8</sup>  
 'Depart, tell to divine Mot,  
 'repeat to the hero beloved of El:  
 "'The message of mightiest Baal,  
 "'the word of the mightiest of warriors (is this):  
 "'Hail, o divine Mot!  
 "'I am your servant, yes, yours for ever<sup>9</sup>."

21, 23: these lines transgress the margin with col. ii  
 22 k[n] (cp. 12 ii 54) or k[d] 'thus' (cp. 19 14)  
 25 Gordon (cp. 23); Herdner d[š] (y) ym; note the  
 final word-divider (or n with four wedges)  
 28-35: cp. 1-8  
 2: cp. 23 61-62  
 3 Virolleaud  
 3, 5, 6, 10: these lines transgress the margin with  
 col. iii

<sup>2</sup> Infin. absol.  
<sup>3</sup> Sc. as you pierced Leviathan; cp. Job xl 24-26,  
 31 Ezek. xxix 4 Isa. li 9; cp. also 10 ii 24.  
<sup>4</sup> A poetic description of the gaping jaws of Mot;  
 cp. Ps. lxxiii 9 and see further at 4 vii 48; cp. also 23  
 61-62.  
<sup>5</sup> Lit. 'liver'.  
<sup>6</sup> Cp. Hab. iii 17.  
<sup>7</sup> Cp. Isa. xli 10, 23 Karatepe inscr. ii 4.  
<sup>8</sup> Cp. 2 iv 1-7 6 vi 30-31. Note the perfect  
 apparently followed by 'Nun energicum' suffix. On  
 Baal's title see at 2 iv 8.  
<sup>9</sup> Cp. Ps. cxvi 16 Job xl 28 14 55.

<sup>1</sup> Prob. a poetic allusion to souls being taken across  
 river of death.

13	<i>tb' .wl. ytb .llm</i> <i>idk</i> (14) <i>lytn. pn</i> (m). <i>'m. bn. ilm. mt</i>	The gods did depart and stayed not; then indeed they set (their) faces towards divine Mot within his city 'Miry',
15	<i>tk. grth. hmry.</i> <i>mk. ksù</i> (16) <i>tbt.</i> <i>hh. drs. nhlth</i> <i>ttd</i> (17) <i>ghm. wtsh.</i> <i>thm. dllyn</i> (18) <i>bn. b'l.</i> <i>hwt. dly. qrdm</i>	where a pit is the throne on which (he) sits, filth the land of his heritage. They lifted up their voices and cried: 'The message of mightiest Baal, 'the word of the mightiest of warriors (is this): ' "Hail, divine Mot! ' "I am your servant, yes, yours for ever."'
19	<i>bht. bn. ilm. mt.</i> <i>'bdk. dn</i> (20) <i>wd' lmk.</i> <i>smh. bn ilm. mt</i>	Divine Mot did rejoice, <sup>1</sup> [he lifted up] his voice and cried:
21	[yù.] <i>gh. wdsh.</i> <i>lk. yshn</i> (22) [b'l. 'm. shy.] [lk.] <i>ygrdn</i> [.] <i>hd</i> (23) [m. ary.] [ - - ] <i>kp. mlhmy</i>	'How (is it that) [Baal] invites me [with my brothers], '[how (is it that)] Hadad calls me [with my kinsfolk?] '[ ] my bread
24	[ - - - - - ] <i>lt. qzb</i>	'[ ] he has cut up
25	[ - - - - - ] <i>smhy</i>	'[ ] . . . . .
26	[ - - - - - ] <i>tb'</i>	'[ ] depart
27	[ - - - - - ] <i>nnm</i>	'[ ]

## Col. iii

	(ca. 10 ll.) . . . . .		
1	[ - - - - ] <i>m</i> [ ]	[ ]	[ ]
2	[ - ] <i>rbt. tbt.</i> [ ]	[ ]	'[ ] great is the seat [ ]
3	<i>rbt. tbt. hsn</i> [ ]	[ ]	'great is the seat [ ]
4	<i>y. drs. hsn</i> [ ]	[ ]	'[ ] the land [ ]
5	<i>t' id. tkl.</i> [ ]	[ ]	' . . . . . [ ]
6	<i>thn. lbn</i> [ ] <i>k</i>	[ ]	'it shall belong to your son <sup>3</sup> [ ]
7	<i>dt. lbn</i> [ ] <i>k</i>	[ ]	'of your son [ ]
8	<i>dt. k. kbbk</i> [ ]	[ ]	' . . . . . like the star(s) <sup>5</sup> [ ]
9	<i>dm. mt. dsh</i> [ ]	[ ]	'Truly <sup>4</sup> I must call Mot [ ]
10	<i>ydd. bqr</i> [ ] <i>b</i>	[ ]	'the beloved one within [ ]
11	<i>dl. dit. b</i> [ ]	[ ]	'(How) of a truth can I put [ ]
12	<i>dhpkk. f</i> [ ]	[ ]	'can I overturn you [ ]
13	<i>tmm. wlk</i> [ ]	[ ]	' . . . . . And go [ ]
14	<i>wlk. ilm</i> [ ]	[ ]	'and go, gods [ ]
15	<i>n'm. ilm</i> [ ]	[ ]	'the most gracious of the gods [ ]
16	<i>lgr. mû</i> [ ] <i>d</i>	[ ]	' "Sheger, <sup>5</sup> much [ ]

13-16: cp. 4 viii 10-14

18: omit *bn* as scribal error (cp. i 13)21: cp. 4 vii 22 etc.; *dsh* error for *ysh* (Gordon); *ylhn* (Virolleaud) or *y. shn* (Herdner) error for *yshn* (cp. i 22)23 *mlhmy*: cp. *lhm* (i 24) *mlhmt* (3 C 12 etc.)24 Ginsberg [*bdkh*]*lt. qzb* 'with a butcher's knife'

3: cp. 4

6: cp. 7 10: cp. 19

11-12: cp. 6 vi 26-28 16: cp. 17

<sup>1</sup> Cp. Ps. xiii 5 xxx 2 xxxv 25-26 (all of the Psalmist's enemy or enemies) Mic. vii 8.<sup>2</sup> Sc. probably Mot, the title being used conventionally (see at 3 E 26). Baal is here complaining to El.<sup>3</sup> Cp. Pyrgi inscr. ll. 9-11 Isa. xiv 13.<sup>4</sup> Or 'For'.<sup>5</sup> Sheger (whose name means 'offspring of cattle') and Ithm (24) appear together in a god-list (*Ugaritica* V p. 584).

17	<i>šgr. mūd</i> [	]	"Sheger, much [	]
18	<i>ām. mt. dš</i> [h	]	"Truly I must call Mot [	]
19	<i>yā</i> ⟨d⟩. <i>bqrb</i> [	]	"the beloved one within [	]
20	<i>wlk. līm.</i> [	]	'And go, gods [	]
21	<i>wrgm. l</i> [	]	'and tell to [	]
22	<i>bmūd. štn</i> [	]	"with much sheep [	]
23	<i>mūd. štn</i> [	]	"much sheep [	]
24	<i>līm. mūd</i> [	]	"Ithm . . . . [	]
25	<i>ām. mt. dš</i> [h	]	"Truly I must call Mot [	]
26	<i>yād. bqrb</i> [b	]	"the beloved one within [	]
27	<i>līm. wlk</i> [	]	'. . . . . And go [	]
28	[ - ]t. <i>lk</i> [	]	[	]
29	[ - ]kt. <i>i</i> [	]	[	]

*Col. iv*

1	<i>p. šn</i> [	]	[	]
2	<i>wlšlb.</i> [	]	'and to seek [	]
3	<i>mt. rḥ</i> [	]	'a hundred [	]
4	<i>tlšb. d</i> [	]	'do you seek [	]
5	<i>yšū. gh</i> [. <i>wyṣh</i> ]		He <sup>1</sup> lifted up his voice [and cried]:	
6	<i>l. dp. b</i> '[l	]	'Where then is Baal [	]
7	<i>l. hd. d</i> [	]	'where is Hadad [	]
8	<i>ynp</i> ' . <i>b</i> '[l. <i>bšb</i> 't. <i>ḡlmh</i> ]		Baal arose [with his seven pages],	
9	<i>bšmt.</i> [h <sub>2</sub> n <sub>2</sub> rh	]	with [his] eight [ <sup>2</sup> 'boars'	]
10	<i>yqrb.</i> [	]	he came near [	]
11	<i>lhm. m</i> [	]	food [	]
12	[ <sup>3</sup> 'd. <i>lhm</i> [. <i>šty. līm</i> ]		while (the gods) did eat ((and) drink)	
13	<i>wpḡ.</i> [m <sub>2</sub> r[ḡtm. <i>td</i> ]		and they were supplied with a suckling [of the teat];	
14	<i>bḥrb.</i> [mlht. <i>qš. mrl</i> ]		with [a salted] knife [they did carve a fatling],	
15	<i>šty. kr</i> [pnm. <i>yn</i> ]		they did drink [flagons of wine],	
16	<i>bks. ḥr</i> [š. <i>dm. šm</i> ]		from cups of gold [the blood of trees],	
17	<i>ks. ksp</i> [	]	(from) cups of silver [	]
18	<i>krpn.</i> [	]	flagon(s) [	]
19	<i>wittm</i> [. ]h[	]	and they . . . . [	]
20	<i>t'l. trt</i> [	]	they went up; new wine [	]
21	<i>bt. il. ll</i> [	]	the house of El [	]
22	<i>'l. ḥbš.</i> [	]	for a ruler [	]
23	<i>mn. lk.</i> [	]	'Who has sent [	]
24	<i>lk. il</i> [	]	'has sent [	]
25	<i>t'ddm</i> [	]	'do you recount [	]
26	<i>nš. p</i> [	]	'the reviler <sup>3</sup> [	]

(ca. 11 ll.)

18-19, 25-26: cp. 9-10  
 5: cp. ii 21                      8-9: cp. v 8-9  
 12-16: cp. 4 vi 55-59  
 20, 22: cp. 17 vi 7-8  
 21 Ginsberg *ll*[mm]

<sup>1</sup> Sc. the messenger of Mot; cp. 2 i 11ff. (of Yam).  
<sup>2</sup> These servants of Baal are only mentioned in this part of the cycle; perhaps like his daughters they had a function in fertility.  
<sup>3</sup> Cp. i 23.



## Col. v

1	[-----]llyyn	[		]	mightiest
2	[b'l-----]lp. dprk	[Baal		]	your torch <sup>1</sup>
3	[-----]mnk. ššrt	[		]	your . . . . .
4	[-----]t. nšf. 'gl	[		]	the life of a calf <sup>2</sup>
5	[---]nk.	[		]	
	dšt. n. bhyrt (6) ilm. drš.				'I will put him in a hole of the earth-gods. <sup>3</sup>
	wdt. qh (7) 'rptk.				'And as for you, take your clouds,
	ršk. mdlk (8) mtrtk.				'your winds, your thunder-bolts (and) your rains, <sup>4</sup>
	'mk. šb't (9) glmk.				'(take) with you your seven pages
	tmn. hnzrk				'(and) your eight "boars",
10	'mk. pdry. bt. dr				'(take) with you Pidray daughter of mist,
11	'mk. tly. bt. rb.				'(take) with you Tally daughter of showers. <sup>5</sup>
	ldk (12) pnk. dl. ttn.				'Then of a truth do you set your face
	tk šr (13) knkny.				'towards the rocks (at the entrance) of my grave.
	šd. šr[.]'l ydm				'Lift up a rock on (your) two hands,
14	hlb. lšr. rhtm				'a wooded height on to (your) two palms,
	wrd (15) bt hptt. drš				'and go down (into) the house of "freedom" (in) the earth,
	tspr by (16) rd. drš.				'be counted among those who go down into the earth, <sup>6</sup>
	wtd' ill (17) kmitt.				'and do you know inanition <sup>7</sup> like mortal men. <sup>8</sup>
	yšm' dlyyn. b'l				Mightiest Baal obeyed.
18	yšhb. 'glt. bdb. r.				He loved a heifer in the pasture(s),
	prt (19) bšd. šh' mmt.				a cow in the fields by the shore of the realm of death;
	škb (20) 'mnh. šb' lb'b'm				he did lie with her seven and seventy times,
21	tš[']ly. tmn. ltmym				she allowed (him) to mount eight and eighty times;
22	w[th]yn. wtdn mt				and she conceived and gave birth to a boy. <sup>9</sup>
23	dl[lyn. b'] šbšn (24) šp[dh.]				[Mightiest] Baal did clothe him with [his robe], <sup>10</sup>
	[--]lh. mšx (25) y[dd.]	[		]	him as a gift <sup>11</sup> for the [beloved one]
	[-----]šrth	[		]	to his breast
26	n[	]		]	
	(ca. II ll.) . . .				

1, 2, 3, 25: these lines transgress the margin with col. iv

5 De Moor [*škn. lb*]nk 'shall belong to your son' (cp. iii 6-7); *dšt. n* or *dšm* (n with four wedges)

11 *tly* error for *ly* (cp. 3 A 24)

13 *knkny*: cp. 19 147

16 *ll* (Viroilleaud); Herdner *ilm* 'the gods shall know that you have died' (?)

21-22 Viroilleaud and Ginsberg

23: cp. 17

24 Driver (cp. Akk. *epattu* 'wrapper'; Hebr. 'špōd 'ephod') 25 y[*dd*]: cp. 4 vii 48

<sup>1</sup> Presumably to see with in the underworld; cp. 2 iii 13.

<sup>2</sup> A reference to the boy whose birth is related in l. 22.

<sup>3</sup> Or 'in the cemetery of the gods (i.e. the shades) (in) the earth'.

<sup>4</sup> Cp. Ps. cxxxv 7.

<sup>5</sup> The third daughter Ašay does not go with Baal because, it seems, her role is not affected by the summer drought; see at 3 C 4-5.

<sup>6</sup> See on this passage at 4 viii 1-9.

<sup>7</sup> In the Bible (e.g. Ps. xcvi 5) the same root ('*ll*') is frequently applied to idols or foreign gods as worthless or unreal.

<sup>8</sup> Lit. 'like, as of mortality, death'.

<sup>9</sup> Perhaps (with De Moor) to be related to Akk. *māšu* 'twin-brother', though this hardly suits in the case of the fem., applied to Huray and Danatay (14 143 17 v 16).

<sup>10</sup> Cp. Exod. xxxix 5 Num. xx 26 Isa. xxii 21.

<sup>11</sup> Cp. 4 i 23.

## Col. vi

3\*[dk. ltn. pnm]  
 2\*[m. ll. mbk. nhrm]  
 1\*[qrb. āpq. thmtm]  
 1 [tgly. žd. il.]  
 [w]tb[ā] (2) [qrš. mlk. āb. ]šnm

3 [tšā. ghm. wtš]h.  
 sbn (4) [y. 'd. q]š[m. ārs. ]  
 'dk (5) ksm. mhyt[.]  
 [m]šny (6) ln'my. drš. dbr  
 7 lysmt. šd. šhl mmt

8 mšny. lb'l. npl. ld (9) rš.

mt. dšyn. b'l

10 hly. xbl. b'l. drš

11 dšnk. lšpn. ll (12) dpld.  
 yrd. lksl. ytb (13) lšdm[.]

[w]l. hdm. ytb (14) lšrš[.]

yšq. 'mr (15) šn. lrlšh.  
 'pr. pltt (16) l. qdqdš.  
 lšf. yhs (17) mlzrtm.  
 šr. bdbn (18) ydy.  
 pšltm. by'r

19 yšdy. lhm. wdqm

20 yllt. qn. š'h[.]  
 yšrt (21) hgn. dp lb.  
 k'mq. yllt (22) bmt.

yšū. gh[.]wššš

23 b'l. mt.

[Then indeed they set (their) faces]  
 [towards El at the source(s) of the rivers],  
 [amid the springs of the two oceans];  
 [they penetrated the mountain(s) of El]  
 [and] entered [the massif of the king, the father] of  
 years.<sup>1</sup>

[They lifted up their voices and cried]:  
 'We {two}<sup>2</sup> did go round [to the edges of the earth],  
 'to the limits of the watery region.<sup>3</sup>  
 'We two did reach "Pleasure"<sup>4</sup> the land of pasture(s),  
 '“Delight”<sup>4</sup> the fields by the shore of the realm of  
 death.

'We two did happen upon Baal;<sup>5</sup> he had fallen to the  
 ground.

'Mightiest Baal is dead,<sup>6</sup>

'the prince lord of earth has perished!'

Thereupon Latipan kindly god  
 did come down from (his) throne (and) did sit<sup>7</sup> on the  
 footstool,

[and] (he did come down) from the footstool (and) did  
 sit on the ground.<sup>8</sup>

He poured straw<sup>9</sup> of mourning on his head,  
 dust of wallowing on his crown;<sup>10</sup>

for clothing he covered himself<sup>11</sup> with sackcloth;<sup>12</sup>

he scraped (his) skin with a stone,

with a flint for<sup>13</sup> a razor

he shaved (his) side-whiskers and beard;<sup>14</sup>

he harrowed<sup>15</sup> his collar-bone,<sup>16</sup>

he ploughed (his) chest<sup>17</sup> like a garden,

he harrowed (his) waist<sup>18</sup> like a valley.<sup>19</sup>

He lifted up his voice and cried:

'Baal is dead!

3\*-1\*, 1-3: cp. 3 E 13-16 4 iv 20-24 6 i 32-36, 39  
 3 sbn[y]: cp. [m]šny (5)  
 4: cp. 16 iii 3; dk prob. error for 'd (ditto-graphy of k)  
 5 mhyt: cp. mhyt (16 iii 4); [m]šny: cp. 6 ii 19  
 7, 12, 15: these lines transgress the margin with col. v

<sup>1</sup> See on this passage at 3 E 13ff.

<sup>2</sup> Sc. Gupn and Ugar. The ending is dual.

<sup>3</sup> See at 16 iii 3-4 where there is a fuller text.

<sup>4</sup> Euphemisms as in 4 viii 7.

<sup>5</sup> It is of course the surrogate borne by the heifer  
 (v 22) that they have found.

<sup>6</sup> Cp. 1 Kgs. xxii 37 (LXX) Ps. lxxxii 7.

<sup>7</sup> Cp. Isa. xlvii 1 Jer. xlviii 18.

<sup>8</sup> Cp. Ezek. xxvi 16.

<sup>9</sup> The meaning required is nearer the Mishnaic

'hay, fodder' than the biblical 'sheaves'.

<sup>10</sup> Cp. Ezek. xxvii 30.

<sup>11</sup> Cp. Ps. civ 6.

<sup>12</sup> Lit. 'loin-cloth'. Cp. Amos viii 10 etc.

<sup>13</sup> An example of what is called in Hebr. *Beth  
 Essentiae*.

<sup>14</sup> Cp. *ANET* p. 88 (Gilgamesh mourning for  
 Enkidu) Isa. xv 2 Mic. i 16 Jer. xlviii 37.

<sup>15</sup> Lit. 'did for a third time', clearly a technical  
 term for a third ploughing or harrowing.

<sup>16</sup> Lit. 'humeral bone of his arm'.

<sup>17</sup> Lit. 'front (nose) of (his) heart'.

<sup>18</sup> Lit. 'back' or 'torso'; cp. 3 B 12.

<sup>19</sup> Poetic descriptions of the cutting of flesh (cp.  
 1 Kgs. xviii 28 Jer. xvi 6 etc.); for a similar metaphor  
 see Ps. cxxx 3.

*my. lhm. bn* (24) *dgn.*  
*my. hmlt.*  
*dtr* (25) *b'l. drd. bdrš.*  
*dp* (26) *'nt. tlk. wtšd.*  
*kl. gr* (27) *lkbd. drš.*  
*kl. gb'* (28) *[k]bd. idm.*  
*tmg. ln' m[y]* (29) *[ārš. ]dbr.*  
*ysmt. šd* (30) *[šhl] mmt.*  
  
*t[mg. ]b'l. np[ ]* (31) *[lā]rš[.]*  
  
*[lpš]. tks. mlz[rtm]*

'What<sup>1</sup> (will become) of the people of Dagon's son,  
 'what of (his) multitudes?  
 'After Baal<sup>2</sup> I would go down into the earth.'  
 (Then) Anat also went to and fro and scoured  
 every rock to the heart of the earth,  
 every hill to the heart of the fields.  
 She reached 'Pleasure' [the land] of pasture(s),  
 'Delight' the fields [by the shore] of the realm of  
 death;  
 she [happened upon] Baal; he had fallen [to] the  
 ground.  
 [For clothing] she covered herself with sackcloth;

## 6

## Col. i

## Of Baal

- 1 *b'l*  
 2 *gr. bdb* (n) *.td[.]*  
    *[ps]l[tm]. by'r*  
 3 *thdy. lhm. wdqn[.]*  
    *[tltt] (4) gn. zr'h.*  
    *ihrt. km. gn* (5) *dp lb.*  
    *k'mq. tltl. bmt*  
 6 *b'l. mt.*  
    *my. lhm. bn dgn*  
 7 *my. hmlt.*  
    *dtr. b'l. nrd* (8) *bdrš.*  
    *'mh. trd. nrt* (9) *lhm. špš.*  
    *'d. tšb'. bk*  
 10 *tšt. kyn. udm't.*  
    *gm* (11) *tšh. hrt. lhm. špš*  
 12 *'ms m'. ly. dllyn. b'l*  
 13 *tšm'. nrt. lhm. špš*  
 14 *tšd dllyn. b'l.*  
    *lktp* (15) *'nt. ktšth.*  
    *tš'lynh* (16) *hšrrt. šp'n.*  
    *tbkynh* (17) *wtqbrnh.*  
    *tštnn. dhrt* (18) *lhm. drš.*  
    *tšbh. šb'm* (19) *rūmm.*  
    *kgmn. dllyn* (20) *[b'l].*

she scraped (her) skin with a stone,  
 with a flint [for a razor]  
 she shaved (her) side-whiskers and beard;<sup>3</sup>  
 [she harrowed] her collar-bone,  
 she ploughed (her) chest like a garden,  
 she harrowed (her) waist like a valley, (saying):  
 'Baal is dead!  
 'What (will become) of the people of Dagon's son,  
 'what of (his) multitudes?  
 'After Baal we would go down into the earth.'  
 Shapash the luminary of the gods came down to her,<sup>4</sup>  
 as she sated herself with weeping  
 (and) drank tears<sup>5</sup> like wine.  
 She cried aloud to Shapash the luminary of the gods:  
 'Hoist, I beseech you, mightiest Baal on to me.'  
 Shapash the luminary of the gods obeyed,  
 she lifted up mightiest Baal,  
 she surely put him on to the shoulder of Anat,  
 (and) she took him up to the recesses of Zephon;  
 she wept for him and buried him,  
 she put him in a hole of the earth-gods.<sup>6</sup>  
 She slew seventy wild oxen  
 as a . . . . .<sup>7</sup> for mightiest Baal,

28-31: cp. 5-9 6 ii 17, 19-20

31: cp. 16-17

2-3: cp. 5 vi 17-20

6: notice *b* with three vertical wedges

7 *nrd* perhaps error for *drd* (Bauer; cp. 5 vi 25)

16 *šp'n* error for *špn* (confusion with *šp'n* (?) or ' is an unintentional stroke)

<sup>1</sup> Cp. Ruth iii 16.

<sup>2</sup> Cp. Gen. xxxvii 35. Alternatively 'the multi-

tude(s) of Baal's shrine' (lit. 'place').

<sup>3</sup> Probably conventional terminology (cp. 5 vi 19 of El), though bearded goddesses are not unknown in mythology.

<sup>4</sup> Hardly 'went down with her' into the nether-world, since Shapash has not previously been with Anat and in any case the dead body to be buried was lying on the ground.

<sup>5</sup> Cp. Ps. lxxx 6.

<sup>6</sup> See at 5 v 5-6.

<sup>7</sup> The meaning of this word is unknown.

- ttbh. šb' m. dlpn*  
 21 [kg]mn. dly'n. b'l  
 22 [tt]bh. šb' m. štn  
 23 [kgm]n. dly'n. b'l  
 24 [tt]h. šb' m. dylm  
 25 [kgmn. ]dly'n. b'l  
 26 [ttbh. š]b' m. y'lm  
 27 [kgmn. ā]ly'n. b'l  
 28 [ttbh. šb' m. ]hmrn  
 29 [kgm]n. d[ ]yn[. ]b[ 'l]  
 30 [- - ]h. it' b. [- - ]  
 31 [- - ]arh. ybm. llm  
  
 32 [id]k. ltn[. ]pnm.  
     'm (33) [l. ]mbk nhrm.  
     qrb (34) [ā]pq. thmtm.  
     tgly. šd (35) ll.  
     wtbū. qrs (36) mlk. db. šnm.  
     lp'n (37) ll. thbr. wql  
 38 išt'hw. wtkbdnh  
 39 išk. gh. wšh.  
     tīmš ht (40) dtrt. wbnh.  
     llt. wšb (41) rt. dryh.  
     kmt. dly'n (42) b'l.  
     kšiq. zbl. b'l (43) drš.  
     gm. ysh ll (44) lrbt. dtrt ym.  
     šm' (45) lrbt. d[ert] ym.  
     tn (46) dhd. b. bnk[. ]dmlkn  
 47 wt'n. rbt. dtrt ym  
 48 bl. nmlk. yd'. yly'n  
  
 49 wy'n. ltpn. ll dpt (50) d.  
     dq. dnm. lyrz (51) 'm. b'l.  
     ly' db. nrh (52) 'm. bn. dgn. k. msm  
  
 53 w'n. rbt. dtrt ym  
 54 blt. nmlk. 'ttr. 'rʔ  
 55 ymlk. 'ttr. 'rʔ

she slew seventy oxen  
 [as a . . . . . for mightiest Baal,  
 [she] slew seventy sheep  
 [as a . . . . . for mightiest Baal,  
 [she] slew seventy harts  
 [as a . . . . .] for mightiest Baal,  
 [she slew] seventy mountain-goats  
 [as a . . . . . for] mightiest Baal,  
 [she slew seventy] asses  
 [as a . . . . .] for mightiest Baal.  
 She put his [                      ] in [                      ]  
 [                      ] him (as befitted) a brother-in-law  
     of the gods.  
 [Then] indeed she set (her) face  
 towards [El] at the source(s) of the rivers,  
 amid the springs of the two oceans;  
 she penetrated the mountain(s) of El  
 and entered the massif of the king, father of years.  
 She did homage at the feet of El and fell down,  
 she prostrated herself and did him honour;  
 she lifted up her voice and cried:  
 'Now let Athirat and her sons rejoice,  
 'Elat and the company of her kinsfolk;  
 'for mightiest Baal is dead,<sup>1</sup>  
 'for the prince lord of earth has perished!  
 El cried aloud to dame Athirat of the sea,  
 'Hear, o dame Athirat of the sea,  
 'give one of your sons that I may make him king.'  
 And dame Athirat of the sea answered:  
 'Yes, let us make (him) king that has knowledge (and  
     intelligence'.  
 But Latipan kindly god answered:  
 'One feeble in strength cannot run<sup>2</sup> like<sup>3</sup> Baal  
 'nor release<sup>4</sup> the lance like Dagon's son when the time  
     is right<sup>5</sup>.  
 But dame Athirat of the sea did answer:<sup>7</sup>  
 'No! let us make Athtar the terrible king.  
 'Let Athtar the terrible be king!<sup>8</sup>

21-29: cp. 18-20

28 Ginsberg [y]hmrn 'roebucks' (Hebr. *yahmār*) since the ass is, at least in Jewish law, ritually unclean; but cp. CTA 32 18, where the offering of a he-ass ('r) is mentioned

29: the small fragment ends after [kgm]; possibly it contained a further two lines (De Moor), making the total of offerings seven

32-34: cp. 4 iv 20-22      45: cp. 44, 47, 53  
 52 k. msm (Caquot and Szyner) or kt msm (Dahood a. Virolleaud)

<sup>1</sup> Meaning Athtar; alternatively 'one who is able (knows how) to understand'.    <sup>2</sup> Cp Isa. xl 29, 31.

<sup>3</sup> Lit. 'with' (cp. Ps. lxxiii 5).

<sup>4</sup> Cp. 18 iv 22 Job x 1.

<sup>5</sup> Lit. 'according to the opportune moment' (Caquot and Szyner). The 'running' will refer metaphorically to the movement of the wind and the 'lance' to Baal's lightning or thunderbolt (cp. 4 vii 41). Alternatively (see apparatus) 'nor can one of scant beauty release . . .' (/*kt*, ysm; Dahood; cp. 1 Sam. xvi 18    2 Sam. xiv 25).

<sup>7</sup> Infin. absol. or 3 pers. masc. sing. used as a basic form.    <sup>8</sup> Cp. Exod. xv 18 Ps. cxlvi 10.

<sup>1</sup> See at g ii 20 vi 9; cp. also 4 ii 24-26    6 v 1-4.

56 *ḏpnk*. 'itr. 'rʒ  
 57 *y'l*. *bšrrt*. *špn*  
 58 *yṯb*. *lkḥš* [ *ḏllyn* (59) *b'l*.  
*p'nh*. *lmgym* (60) *hdm* [. ]  
*riḥ*. *hymgy* (61) *ḏpsh*.  
*wy'n*. 'itr. 'rʒ  
 62 *lḏmlk*. *bšrrt*. *špn*  
 63 *yrd*. 'itr. 'rʒ.  
*yrd* (64) *lkḥt*. *ḏllyn*. *b'l*  
 65 *wymlk*. *bḏrʒ*. *il*. *klh*  
 66 [ - - - ] *ḏḏbn*. *brḥbt*  
 67 [ - - - ] *ḏḏbn*. *bkknt*

Thereupon Athtar the terrible  
 went up<sup>1</sup> into the recesses of Zephon;  
 he sat on the seat of mightiest Baal,  
 (but) his feet did not reach the foot-stool,  
 his head did not reach its top.  
 And Athtar the terrible spoke:  
 'I cannot be king in the recesses of Zephon.'  
 Athtar the terrible came down,  
 he came down from the seat of mightiest Baal,  
 and became king over the whole broad earth.<sup>2</sup>  
 [ ] (they) drew water from<sup>3</sup> casks  
 [ ] (they) drew water from<sup>3</sup> barrels.

## Col. ii

. . . (ca. 30 ll.) . . .  
 1 [ - - - - - - - - ]  
 2 *wl* [ - - - - - - - - ]  
 3 *kd*. [ - - - - - - - - ]  
 4 *kd*. *t* [ - - - - ]  
*[ym*. *ymm*] (5) *y'tqn*.  
*w[r]ḥm*. *nt*] (6) *ingth*.  
*klb*. *ḏ[r]ḥ*] (7) *l'gth*.  
*klb*. *ḏd* [ *t*] (8) *lsmrh*  
*km*. *lb*. *n* [ *t*] (9) *ḏtr* [ . ] *b'l*.  
*tlḥd*. *m* [ *t*] (10) *bstn*. *lpš*.  
*tlḥg* [ *nh*] (11) *bqš*. *dll*.  
*tlḥ*. *gh*. *w* [ *ṯ*] (12) *h*.  
*ḏt*. *mt*. *tn*. *ḏhy*  
 13 *w'n* [ . ] *bn*. *llm*. *mt*  
*mḥ* (14) *ḏrṯn*. *lbtlt*. 'nt  
 15 *dn*. *tlk*. *wḏšd*.  
*kl* (16) *gr*. *lkbd*. *ḏrʒ*.  
*kl*. *gb'* (17) *lkbd*. *ḏdm*.  
*npš*. *ḥsr* (18) *bn*. *nšm*.  
*npš*. *hmlt*. (19) *ḏrʒ*.  
*mḡt*. *lḏmy*. *ḏrʒ* (20) *ḏbr*.  
*ysmt*. *ḏd*. *ḥl* *mmt*  
 21 *ngš*. *ḏnk*. *ḏllyn* *b'l*  
 22 'ḏbn *ḏnk*. *ḏmr*. *bpy*

[ ]  
 [ ]  
 [ ]  
 [ ]  
 [A day, days] passed,  
 and [the damsel Anat] sought him.  
 Like the heart of a [heifer] (yearning) for her calf,  
 like the heart of a ewe (yearning) for her lamb,  
 so the heart of Anat (yearned) after Baal.<sup>4</sup>  
 She seized Mot by the hem of (his) garment,  
 she constrained [him] by the end of (his) robe;  
 she lifted up her voice and cried:  
 'Do you, Mot, give up<sup>5</sup> my brother.'  
 But divine Mot did answer:  
 'What (is this that) you desire of me, o virgin Anat?  
 'I myself went to and fro and scoured  
 'every rock to the heart<sup>6</sup> of the earth,  
 'every hill to the heart of the fields.  
 'My appetite did lack<sup>7</sup> humans,  
 'my appetite (did lack) the multitudes of earth.  
 'I did reach "Pleasure" the land of pasture(s),  
 "'Delight" the fields by the shore of the realm of  
 death.  
 'I it was who confronted<sup>8</sup> mightiest Baal,  
 'I who made him (like) a lamb in my mouth,

66-67 Virolleaud

4-9: cp. 26-31

10: or *tlḥg* [ *m* ]

18: notice the final word-divider

22 *ḏmr* or *<h>* *ḏmr* (haplography; cp. 4 viii 18)<sup>4</sup> Cp. 15 i 5-7.<sup>5</sup> Cp. 2 i 18 Hos. xi 8 Isa. xliii 6.<sup>6</sup> Lit. 'liver'.<sup>7</sup> Cp. Isa. xxxii 6 Ps. xxxiii 19 ('from the hungry one?'; Dahood).<sup>8</sup> Lit. 'drew near to'. This and the following verb cannot be infin. absol. since the second has a suffix; they are probably 3 pers. perf. (basic form), though the 'Nun energetic' suffix is unusual (but cp. 5 ii 7); cp. *p'l* 'nk (Karatepe inscr. i 10).<sup>1</sup> Cp. Isa. xiv 13.<sup>2</sup> Lit. 'the earth of El, all of it'; cp. 3 F 13-14.<sup>3</sup> Or 'into'.

- 23 *klī. bṭbrn q<n>y. ḥtū hu*  
 24 *nrt. ilm[.]špš. šhrrt*  
 25 *ld. šmm. byd. bn ilm. mt*  
 26 *ym. ymm. y'tqn.*  
*lymm (27) lyrhm.*  
*rhm. 'nt. tngth*  
 28 *klb. drh. l'glh.*  
*klb (29) tdt. lmrh.*  
*km. lb (30) 'nt. dtr. b'l.*  
*tīhd (31) bn. ilm. mt.*  
*bhrb (32) tḡq'nn.*  
*bḥtr. tdry (33) nn.*  
*bšt. tšrpn*  
 34 *brhm. tḥnn.*  
*bšd (35) tdr'nn.*  
*šrh. ltkl (36) 'šrm[.]*  
*mnth. ltkly (37) npr[m.]*  
*štr. lštr. yḥ*

'(and) he was carried away like a kid in the breach of my windpipe.'  
 Shapash the luminary of the gods did glow hot, the heavens were wearied by the hand of divine Mot  
 A day, days passed,  
 from days (they passed) into months  
 (as) the damsel Anat sought him.  
 Like the heart of a heifer (yearning) for her calf, like the heart of a ewe (yearning) for her lamb, so the heart of Anat (yearned) after Baal.  
 She seized divine Mot,  
 with a sword<sup>1</sup> she split him,  
 with a sieve she winnowed him,  
 with fire she burnt him,<sup>2</sup>  
 with mill-stones she ground him,<sup>3</sup>  
 in a field she scattered<sup>4</sup> him;  
 his flesh<sup>5</sup> indeed the birds ate,  
 his limbs<sup>6</sup> indeed the sparrows consumed.<sup>7</sup>  
 Flesh cried out to flesh<sup>8</sup>

*Col. iii*

- (ca. 40 ll.)  
 1 *kh[.]q[.]mt[-----]*  
 2 *whm. hy. ā[lyln. b'l]*  
 3 *whm. it. zbl. b'l. drš]*  
 4 *bḥlm. ltpn. il. dpīd*  
 5 *bšrt. bny. bnwt*  
 6 *šmm. šmn. tmtrn*  
 7 *nḥlm. tlk. nbtm*  
 8 *wld'. khy. dllyn[.]b'l*  
 9 *kit. zbl. b'l. drš*  
 10 *bḥlm. ltpn. il. dpī[d]*  
 11 *bšrt. bny. bnwt*  
 12 *šmm. šmn. tmtrn*  
 13 *nḥlm. tlk. nbtm*  
 14 *šmh. ltpn. il. dpīd*

'for Mot has perished [ ]  
 'And if [mightiest Baal] is alive,<sup>9</sup>  
 'and if the prince lord [of earth] exists,<sup>10</sup>  
 '(then) in a dream of Latipan kindly god,  
 'in a vision of the creator of creatures,  
 'the heavens should rain oil,  
 'the ravines should run with honey,<sup>11</sup>  
 'that I may know that mightiest Baal is alive,<sup>12</sup>  
 'that the prince lord of earth exists.'  
 In a dream of Latipan kindly god,  
 in a vision of the creator of creatures,  
 the heavens rained oil,  
 the ravines ran with honey.  
 Latipan kindly god did rejoice;

23 q<n>y: cp. 4 viii 20

37 Herdner; De Moor restores the first line of iii [mnt. lmnt. tḥh]

i 1 mt (Barton); Ginsberg 1\* [kmt. dllyn. b'l] (1) khq. z(bl. b'l. drš)

<sup>1</sup> De Moor (wishing to keep the agrarian imagery) translates 'blade' (sc. of the threshing-sledge), comparing Syr. *ḥarbā dpaddānā* 'ploughshare'.

<sup>2</sup> Cp. Exod. xxxii 20. If the metaphor is agricultural, the burning of stubble is presumably meant.

<sup>3</sup> Cp. Exod. xxxii 20.

<sup>4</sup> Cp. Zech. x 9 for a similar metaphorical usage.

<sup>5</sup> Or 'his pieces, remains' (cp. Hebr. *š'ār*).

<sup>6</sup> Or 'his portions' (cp. 17 i 33).

<sup>7</sup> Cp. Ezek. xxix 5. It is particularly difficult to see the point of this action for any agrarian rite; cp. v 19 where 'scattering' in the sea is also mentioned.

<sup>8</sup> Cp. Gen. iv 10 Ps. lxxxiv 3.

<sup>9</sup> Cp. 1 Kgs. xvii 1.

<sup>10</sup> This formula may be reflected in the name Eshbaal (1 Chron. viii 33; Albright).

<sup>11</sup> Cp. the similar images of fertility in Gen. xxvii 28 Exod. iii 8 Job xx 17 Ezek. xxxii 14 Joel iv 18.

<sup>12</sup> Cp. Job xix 25.

15 p'nh . lhdn . ytpd  
 16 wyyprq . lsb wyyshq  
 17 yšū . gh . wyysh  
 18 dšbn . dnk . wdnhšn  
 19 wnhš . bšrty . nps  
 20 khy . dllyn . b'l  
 21 kit . xbl[ . ]b'l[ . ]drš  
 22 gm . ysh . il . lbtlt (23) 'nt[ . ]  
 im' . lbtlt . 'n[t]  
 24 rgm . hrt . ll (< m ) . šp[š]

25 pl . 'nt . šdm . yšps  
 26 pl . 'nt . šdm . ll .  
 yštk[n] (27) [b]'l . 'nt . mšrtt

28 iy . dllyn . b'l  
 29 iy . xbl . b'l . drš  
 30 ttb' . btl . 'nt  
 31 idk . ltn . pnm  
 32 'm . nrt . ilm . šps  
 33 išū . gh . wyysh  
 34 thm . tr . ll . dbk  
 35 hwt . lšpn . htšk  
 36 pl . 'nt . šdm . yšps  
 37 pl . 'nt . šdm . ll .  
 yš[tkn] (38) b'l . 'nt . mšrt[t]

39 iy . dllyn . b'l  
 40 iy . xbl . b'l . drš  
 41 wt' n . nrt . ilm . š[ps]  
 42 id yn . 'n . b . qbt[ . ]  
 [t] (43) bl lyt . 'i . ūmtk  
 44 wdbqt . dllyn . b'l  
 45 wt' n . btl . 'nt  
 46 dn . ldn . yšps  
 47 dn . ldn . ll . ygr[k]  
 48 išk . š[ - - - - ]  
 49 yštd[ . yn . 'n . bqt]

he placed his feet on the footstool  
 and parted (his) throat<sup>1</sup> and laughed;  
 he lifted up his voice and cried:  
 'Even I may sit down and be at ease,  
 'and (my) soul within me<sup>2</sup> may take its ease;<sup>3</sup>  
 'for mightiest Baal is alive,  
 'for the prince lord of earth exists.'  
 El cried aloud to the virgin Anat:  
 'Hear, o virgin Anat.  
 'Tell to Shapash the luminary of the gods:

*Col. iv*

"The furrows in the fields are cracked,<sup>4</sup> o Shapash,  
 "the furrows in the fields of El are cracked.  
 "Baal should be occupying the furrows in the  
 plough-land.<sup>5</sup>  
 "Where is mightiest Baal,  
 "where is the prince lord of earth?"'  
 The virgin Anat departed;  
 then indeed she set (her) face  
 towards Shapash the luminary of the gods;  
 she lifted up her voice and cried:  
 "The message of the bull El your father,  
 'the word of Lاپitan your sire (is this):  
 "The furrows in the fields are cracked, o Shapash,  
 "the furrows in the fields of El are cracked.  
 "Baal should be occupying the furrows in the plough-  
 land.  
 "Where is mightiest Baal,  
 "where is the prince lord of earth?"'  
 And Shapash the luminary of the gods answered:  
 'Pour sparkling wine<sup>6</sup> from a vat,  
 'let the children of your family wear wreaths,<sup>8</sup>  
 'and I will seek mightiest Baal.'  
 And the virgin Anat answered:  
 'Where (and) whither<sup>9</sup> (you go), o Shapash,  
 'where (and) whither (you go), may El protect [you],  
 'may [ ] protect you!  
 'Let [sparkling wine] be poured [from a vat]

21-24: these lines are written on the bottom edge of the tablet

24: cp. iv 32

26 yštk[n]: cp. 4 vii 44

37: cp. 26

38: Virolleaud's copy has mšrtt (cp. 27)

42 [i]b; the t is visible on an earlier photograph (Herdner)

47: cp. 48

49 De Moor (cp. 42)

<sup>1</sup> Lit. 'in my breast'.

<sup>2</sup> Cp. 17 ii 12-14.

<sup>3</sup> Or (a noun) 'are a waterless desert'.

<sup>4</sup> Sc. with his rains so that they may become soft for the farmer to plough.

<sup>5</sup> Cp. Deut. xxxii 37 Ps. xlii 4 cxv 2 Jer. ii 6; cp. also the names Jezebel and Ichabod (1 Sam. iv 21) which may reflect this formula.

<sup>6</sup> Lit. 'wine of an eye' (cp. Prov. xxiii 31).

<sup>7</sup> Cp. Prov. i 9.

<sup>8</sup> Lit. 'where to where' (cp. 1 Kgs. ii 36, 42 Ps. cxxxix 7 Song vi 1).

<sup>1</sup> See at 4 iv 28.

50	dr[-----]	[	]
51	r[-----]	[	]
	. . . (ca. 35 ll.) . . .	. . . . .	

Col. v

Baal seized the sons of Athirat  
 he smote<sup>1</sup> the great ones with the broad-sword,  
 he smote the 'pounders' of the sea<sup>2</sup> with the mace,  
 he dragged the yellow ones of Mot<sup>3</sup> to the ground.  
 (Then) did Baal [sit] upon the throne of his kingdom,  
 [on the cushion] on the seat of his dominion.  
 <A day, days passed>,  
 from [days] (they passed) into months,  
 from months into years.  
 Then in the seventh year<sup>4</sup>  
 divine Mot [ ]  
 to mightiest Baal;  
 he lifted up his voice and cried:  
 'Because of<sup>5</sup> you, Baal, I have suffered abasement,  
 'because of you I have suffered splitting with the  
 sword,  
 'because of you I have suffered burning with fire,  
 'because of you [I have suffered grinding] with  
 mill-stones,  
 'because [of you] I have [suffered winnowing] with  
 the riddle,<sup>7</sup>  
 'because of you I have suffered [ ] in  
 the fields,  
 'because of you I have suffered scattering in the sea.<sup>8</sup>  
 'Give one of your brothers that I may be fed,<sup>9</sup>  
 'and the anger that I feel<sup>10</sup> will turn back.<sup>11</sup>

1 *ylhd. b'l. bn. dtrt*  
 2 *rhm. ymhs[.] bktp*  
 3 *dk ym. ymhs. bšmd*  
 4 *šhr mt[.] ymsh. ldrš*  
 5 *[yrb. ]b[']l. lksl. mlkh*  
 6 *[lnht]. lkhst. drkth*  
 7 *<ym. ymm. y'tqn. >*  
*l[ym]m. lyrhm.*  
*lyrhm (8) lšnt.*  
*[m]k. bšb' (9) šnt.*  
*w[-.] bn. lln. mt*  
 10 *'m. dlym. b'l.*  
*yšš (11) gh. wššh.*  
*'lk. b[']lm (12) pht. qlt.*  
*'lk. pht (13) dry. bhrb.*  
  
*'lk (14) pht. šrp. blšt*  
 15 *'lk. [pht. th]n. brh (16) m.*  
  
*'lk. p[ht. dr]y. bkbtr*  
 17 *'lk. ph[.t.-][.] (18) bšdm.*  
  
*'lk. pht (19) dr'. bym.*  
*tn. dhd (20) bdkk. ispd.*  
*wyrb (21) dp. dānšt.*

3 *dk ym* (Aistleitner, Dijkstra) or *dkym*  
 4 *šhr mt[.]* or *šhrm.* (Albright); *ymsh* (Herdner; cp. 3 E 9) or *ymst* (Virolleaud)  
 5-6 Herdner (cp. vi 33-35 16 vi 23-24 3 D 47)  
 6 *[lnht]* or *[bn. dgn]* (cp. 10 iii 15)  
 7: cp. ii 26  
 8: cp. 4 vi 31 15 iii 22  
 9 De Moor after the copy *wk* 'softened up' (*√rkh*; cp. 10 iii 28); Virolleaud *whn*  
 11 Bauer  
 13 *dry* prob. error for *bq'* (cp. ii 32); the phrase with *dry* (in which the noun is different) is to be restored in 16  
 15: cp. ii 34  
 16: see at 13  
 17 Herdner *[š]l[y]* 'sinking, wilting'

gracious gods (23 58) and possibly Ps. xciii 3. There is no question of Yam himself being involved at this stage of the myth.

<sup>2</sup> Prob. a title of henchmen of Mot (cp. vi 8), who were aiding the sons of Athirat (cp. 4 ii 24-26) against Baal, so-called because they were parched by the sun or were pale from habitually living underground (but see now Addenda).

<sup>4</sup> See at I iv 24-25 2 iv 8ff.

<sup>5</sup> See on the significance of this reference at p. 18, though perhaps too much weight should not be placed on it in view of the not dissimilar phrases in ii 4-5, 26-27, which form with it a kind of progression; in any case mythological time is meant.

<sup>6</sup> With the repetition of this prepos. cp. Amos i 3ff.

<sup>7</sup> Cp. Amos ix 9.

<sup>8</sup> Cp. Ps. lxxiv 13-14 (Leviathan).

<sup>9</sup> Cp. 6 ii 12 5 i 5.

<sup>10</sup> Lit. 'am companion to' (cp. 2 i 38).

<sup>11</sup> Cp. Hos. xiv 5 Isa. v 25.

<sup>1</sup> Cp. Ps. cx 5-6.

<sup>2</sup> A name linking the sons of Athirat with their mother, whose full title is *rbt dtrt ym* 'the lady who treads upon the sea'; cp. *dgrz ym* describing the



*im* (22) *dhd. bdhk[.][tt]n*  
 23 *hn. àh̄z[- - -]* (24) *[-]tm[.]*  
*dkly [ .bn. n̄sm]*  
 25 *dkly. hm̄l[.t. àr̄s]*  
 26 *wy[-.]l. dt[- - - - -]*  
 27 *š[- - - - -]*  
 28 *bl[- - - - -]*  
 . . . (ca. 25 ll.) . . .

'(But) if [you] do not [give] one of your brothers,  
 'behold I shall [ ]  
 'I shall consume<sup>1</sup> [mankind],  
 'I shall consume the multitudes [on earth].'  
 And he [ ]  
 [ ]  
 [ ]  
 . . . . .

## Col. vi

1 [- - - - -] *àt[r]dh*  
 2 [- - - - -] *àg[r]šh*  
 3 [- - - - -] *rà*  
 4 [- - - - -] *h*  
 5 [- - bn. ilm.] *mt*  
 6 [- - - - -] *mv. llmm*  
 7 [- - - - -] *bn. ilm. mt*  
 8 [*ysp*] *ù[.] šb't. šlmh*  
 9 [*wy*] *n. bn. ilm. mt*  
 10 *phn. dhym. ytn. b'l* (11) *sp̄y.*  
*bnm. úmy. klyy*  
 12 *yeb. 'm. b'l. šrrt* (13) *špn.*  
*yšl. gh. wyšh*  
 14 *dhym. ytn. b'l* (15) *sp̄y.*  
*bnm. úmy. kl* (16) *yy.*  
*yt'n. kgmrm*  
 17 *mt. 'x. b'l. 'z.*  
*ynḡhn* (18) *kr̄mm.*  
*mt. 'x. b'l* (19) *'z.*  
*yntkn. kb̄nm.*  
 20 *mt. 'x. b'l. 'z.*  
*ymšhn* (21) *kl̄mm.*  
*mt. ql* (22) *b'l. ql. 'tn.*  
*šp̄š* (23) *tšh. lmt.*  
*šm. 'm'* (24) *lbn. ilm. mt.*  
*ik. tmt[.]b* (25) *š. 'm. dl̄yn. b'l*  
 26 *ik. dl. yšm[.]k. tr* (27) *ll. dbk.*  
*l. ys'. dlt* (28) *tbt̄k.*  
*lyhpk. ksà. mlk̄k*

{ I will drive him forth,<sup>2</sup>  
 { I will banish him  
 { ]  
 { ]  
 { [divine] Mot  
 { ] peoples.  
 '{(Let) divine Mot [ ]  
 '[let him eat] his seven pages!<sup>3</sup>  
 [And] divine Mot [answered]:  
 'But look!<sup>4</sup> Baal has given me my own brothers to eat,  
 'the sons of my mother to consume!'  
 He returned to Baal (in) the recesses of Zephon;  
 he lifted up his voice and cried:  
 'You have given me my own brothers, Baal, to eat,  
 'the sons of my mother to consume.'  
 They eyed each other like burning coals;  
 Mot was strong,<sup>5</sup> Baal was strong.  
 They gored like wild oxen;<sup>6</sup>  
 Mot was strong, Baal was strong.  
 They bit like serpents;<sup>7</sup>  
 Mot was strong, Baal was strong.  
 They tugged like greyhounds;<sup>8</sup>  
 Mot fell down, Baal fell down on top of him.  
 Shapash cried out to Mot:  
 'Hear, I beseech you, o divine Mot.  
 'How can you fight with mightiest Baal?  
 'How of a truth shall the bull El your father hear you?<sup>9</sup>  
 'Indeed he will pull up the support of your seat,  
 'indeed will overturn the throne of your kingdom,

22 De Moor after traces on the copy

24: perhaps [*m*] *em* 'the dead' (De Moor); Herdner  
 [*nt*]; [*bn. n̄sm*]: cp. ii 18

25: cp. ii 18-19

1-2: cp. 3 D 44-46 5 Virolleaud

7: perhaps [*yhly*] (De Moor; cp. 11)

8: cp. 11

9 Driver

13 *yšl* error for *yšl*

26: cp. 2 iii 17

<sup>1</sup> Cp. Hos. xi 6 Jer. x 25; cp. also Ps. xlix 15  
 where death is compared to a shepherd looking for his

sheep.

<sup>2</sup> Messengers of Baal addressing Mot.

<sup>3</sup> Apparently here servants of Mot (contrast 5 v  
 8-9).

<sup>4</sup> Lit. 'Then behold!'

<sup>5</sup> Cp. Song viii 6 2 iv 17; cp. also the name  
 Azmoth (NEB; 1 Chron. viii 36).

<sup>6</sup> Cp. Deut. xxxiii 17.

<sup>7</sup> Cp. Prov. xxiii 32.

<sup>8</sup> Sc. at the hare; lit. 'runners'.

<sup>9</sup> Possibly 'How shall . . . not hear you?' (but cp.  
 2 iii 17).

- 29 *lytbr. h̄t. mtp̄tk*  
 30 *yr̄. bn. ilm* < .m > t.  
*it̄. y* (31) *dd. ll. ḡxt* [.]  
*ȳ. r. mt* (32) *bq̄h*.  
*y[šd̄. gh. wyṣh]*  
 33 *b̄'l. yttbn* [ .lks ] (34) *mlkh*.  
*l[n̄ht. lk̄ht]* (35) *drkth* [.]  
 [-----]  
 36 [----]d[-----]  
 37 [-----].*hn*[-----]  
 38 [-----]šn[-----]  
 [ ]p̄t  
 39 [-----]qbdt  
 40 [-----]n̄st (41) [---]ú.  
*l̄it̄ql* (42) [l̄š]r. *try*.  
*dp. l̄lhm* (43) [l̄]hm. *trmmt*.  
*l̄it̄* (44) *yn. t̄ḡz̄yt*.  
*šp̄f* (45) *rptm. th̄tk*  
 46 *šp̄f. th̄tk. ll̄nym*  
 47 \**dk. ilm*.  
*hn. m̄tm* (48) \**dk*.  
*k̄rm. h̄brk*  
 49 *w̄ḥss. d̄'tk*  
 50 *bym. dr̄f. wt̄nn*  
 51 *k̄r. w̄ḥss. yd*  
 52 *ytr. k̄r. w̄ḥss*  


---

 53 *spr. ll̄mlk šny*  
 54 *l̄md. d̄tm. pr̄ln. rb*  
 55 *k̄hnm. rb. nq̄dm*  
 56 *t̄'y. nq̄md mlk ūgr*[t]  
 57 *d̄dn* [.] *yrgb. b̄'l. trm̄n*

'indeed will break the sceptre of your rule.'<sup>1</sup>  
 Divine Mot was afraid,  
 the hero beloved of El was in dread.<sup>2</sup>  
 Mot roused himself at her call,  
 he [lifted up his voice and cried]:  
 'Let them seat Baal [on the throne] of his kingdom,  
 'on [the cushion on the seat] of his dominion!<sup>3</sup>  
 [ ]  
 [ ]  
 [ ]  
 [ ]  
 [ ] brow  
 [ ] . . . . .  
 [ ] . . . . . [ ]  
 'Do you indeed betake yourself [to] the fresh [meat],<sup>4</sup>  
 'yes, do you indeed eat the bread of contribution,<sup>5</sup>  
 'do you indeed drink the wine of oblation.  
 'Shapash, the shades are under you;<sup>7</sup>  
 'Shapash, the ghosts are under you;  
 'the gods (come) to you,<sup>8</sup>  
 'behold! the dead (come) to you.  
 'Kothar is your companion  
 'and Khasis your intimate.  
 'In the sea are Arsh and the dragon;<sup>9</sup>  
 'let Kothar-and-Khasis banish (them),  
 'let Kothar-and-Khasis drive (them) away!<sup>10</sup>

Written by Elimelek the Shubanite,<sup>11</sup>  
 disciple of *Atn-prln*,<sup>12</sup> chief of the priests,  
 chief of the shepherds,<sup>13</sup> the master,  
 (in the reign of) Niqmad king of Ugarit,  
 sire of *Yrgb* (and) lord of *Thrm̄n*.<sup>14</sup>

30: haplography (the title elsewhere is always *bn. ilm*;  
 cp. iii 24)  
 32 De Moor 33-34: cp. 3 D 46-47  
 37-40: the small fragment (rev.) begins at this point;  
 according to Herdner an extra line is to be inserted  
 after 38  
 42 [l̄š]r (De Moor) or [l̄b]t (Lipiński)  
 45 *rptm* perhaps error for *rpt̄m* (see at 21 A 9) or  
 oblique case is used for the nominative

<sup>1</sup> See at 2 iii 17-18.

<sup>2</sup> Cp. 5 ii 6-7 (Baal).

<sup>3</sup> See at I iv 24-25.

<sup>4</sup> In non-mythological texts this word designates  
 a profession.

<sup>5</sup> I.e. to a ceremony in the temple. Alternatively  
 (see apparatus) '[to the house of] freshness', i.e. to a  
 feast in the underworld (with the euphemism cp. 4  
 viii 7 5 vi 6-7).

<sup>6</sup> Cp. Deut. xii 6, 11, 17.

<sup>7</sup> Alternatively 'you rule the shades' (√*htk*; cp.  
*Ugar. V* no. 2 rev. ll. 8, 10).

<sup>8</sup> Or 'are around you' (Driver; *J'wd*).

<sup>9</sup> Cp. 3 D 37, 40; presumably they present a  
 danger to her as she passes through their domain  
 every night.

<sup>10</sup> Cp. 2 iv 7ff., where the same deity assists Baal  
 against Yam. Alternatively (Lipiński) 'Through the  
 sea . . . may Kothan-and-Khasis drive (you) . . .  
 draw (you)' (Arab. *wattara* 'stretched, drew taught').  
 According to Eusebius *Praep. Evang.* i 10, 11  
*Chousōr* was the inventor of navigation.

<sup>11</sup> Cp. the place-name *Šubānu* (*Ugaritica V* p. 189).

<sup>12</sup> Or 'Elimelek . . . the (trained) singer; *Atn-prln*  
 was chief etc.' (Cross; cp. 1 Chron. xxv 7). Cp.,  
 however, 16 vi E.

<sup>13</sup> A class of functionaries appearing frequently in  
 administrative documents; cp. Amos i 1.

<sup>14</sup> These words may be parts of titles rather than  
 place-names.

## 4. KERET

14

Col. i

[Of] Keret.

[		king [	]
[			]
[			]
[		El [	]
[		river.	]

The clan [of Keret] did die out,  
the house<sup>1</sup> of the king did come to an end,  
though there were seven brothers in it,  
eight mother's sons.  
Keret, our sire,<sup>2</sup> was crushed,  
Keret was stripped of (his kingly) estate.  
(One to be) his lawful wife he had not found,  
(one to be) his rightful spouse.<sup>3</sup>  
He did take a wife, but she did 'depart';<sup>4</sup>  
a second to become a mother for him, (but she did  
'depart');  
the third one taken<sup>5</sup> died (though) in (her) prime,  
the fourth (died) by plague;  
the fifth Resheph<sup>6</sup> carried off,  
the sixth the pages of Yam;<sup>7</sup>  
the seventh of them fell by a spear.<sup>8</sup>  
Let one look upon<sup>9</sup> his sire Keret,  
let one look upon his sire—crushed,  
utterly stripped of his (kingly) power!  
So in its entirety a family came to an end,  
and in its completeness a succession.<sup>10</sup>

1 [lk]rt  
2 [- - - -] .ml[k- - -]  
3 [- - - -] m.k[- - - -]  
4 [- - - - - - - -]  
5 [- - - -] m.đ[- - -]  
6 [- - -] d nhr.  
úmt (7) [krt.]rpát.  
bt (8) [m]lk.łtdb.  
đsb' (9) [đ]hm.łh.  
tmnt. bn úm  
10 krt. htkn. rš  
11 krt. grđ. mknt  
12 đtt. šđqh. lypq  
13 mtrht. yšrh  
14 đtt. trh. wt'b't  
15 tnt. úm. đkn lh  
  
16 mlłt. ktrm. tmt  
17 mub't. zblnm  
18 mhmt. yłtsp (19) ršp[.]  
mđtt. đłm (20) ym.  
mšb' thn. bılıh (21) ttpl.  
y'n. htkh (22) krt  
y'n. htkp rš  
23 mđ. grđ. tbtb  
24 wbtmhn. šph. yłtbd  
25 wb. phtyrh. yrt

1: cp. 6 i i 16 i i 19 i

2 Virolleaud

5: perhaps [n'mn. đł]m (cp. 40)

7 [krt]: cp. 130-132 16 i 39-40; rpd (Virolleaud) or rwt (Herdner)

8 łtdb error for ttdb (cp. 24)

9 Gaster

15 tnt. úm (a. Aistleitner) or tdr úm (Virolleaud) 'the kin of a mother (did he get)' (cp. ttr 18 i 25); đkn error for thn or so read

20, 24: these lines transgress the margin with col. ii  
22 htkp error for htkh

24 btmkn: the suffix is sing. with added n (cp. qłthn 10 ii 6) and therefore possibly that in mšb' thn (20); Virolleaud btm hn 'in (its) entirety lo!'

palace is not a motif in the story; the words for 'house', 'place', 'seat' in ll. 7, 11, 23 are therefore best understood metaphorically.

<sup>2</sup> In this introductory portion (ll. 1-25) 'our' refers to the story-teller and his audience.<sup>3</sup> With the vocabulary cp. Yehimilk inscr. ll. 6-7 Yehaumilk inscr. l. 9 Prov. xviii 22.<sup>4</sup> I.e. 'she died'.<sup>5</sup> Ll. 16-21 have usually been understood to refer to the death of Keret's children, e.g. 'one third died in (their) prime etc.' Note the adverbial m with ktr.<sup>6</sup> The god of pestilence; cp. 15 ii 6 Job v 7.<sup>7</sup> I.e. the waves of a storm.<sup>8</sup> Cp. Joel ii 8; or metaphorically 'lightning' (Van Selms).<sup>9</sup> Sc. each member of the audience.<sup>10</sup> Lit. 'their'.<sup>1</sup> The destruction (or restoration) of Keret's

- 26 y'rb. bħdrh. ybky  
 27 bñn. rgmm. wydm'  
 28 tñkn. ūdm' th  
 29 km. tqlm. dršh  
 30 km hmt. mth  
 31 bm[. ]bkyh. wyšn  
 32 bdm' h. nhmmt  
 33 šnt. tlām (34) wyikb.  
 nhmmt (35) wyqmš.  
 wbhlmh (36) ll. yrd.  
 bšhrth (37) āb ddm[.]  
 wyqr̄b (38) bīdl. krt.  
 mdt (39) krt. kybky  
 40 ydm' . n mn. ġlm (41) ll.  
 mlk[. t]r dbh (42) ydr̄f.  
 hm. drk[t] (43) kāb. ddm  
 . . . (gap of 6-7 ll.)  
 52 [lm] (53) [ānk. ksp. wyrq]

He<sup>1</sup> entered into his chamber weeping,  
 as he repeated (his) tale (of woe) he shed tears;  
 his tears streamed down  
 like shekels to the ground,  
 like pieces of five upon (his) bed.  
 As he wept he fell asleep,  
 as he shed tears (there was) slumber.  
 Sleep overpowered him and he lay down,  
 slumber (overpowered him) and he curled up.<sup>2</sup>  
 And in his dream El came down,  
 in his vision the father of mankind,<sup>3</sup>  
 and he drew near to Keret, asking (him):  
 'What ails Keret that he weeps,  
 'the gracious one, page of El, that he sheds tears?  
 'Does he wish for the kingship of the bull his father  
 'or dominion as (of) the father of mankind?'  
 . . . . .  
 '[What need have I<sup>4</sup> of silver and yellow metal],

- 54 [hrs. ]yd. mqmh  
 55 [w'b]d. 'lm.  
 tlt (56) [ssw]m. mvrkt  
 btrš bn. dmt  
 57 [- - b]nm. dgyy  
 58 [- - ]rm. dmid  
 59 [wy'n]. tr. dbh. ll  
 60 d[- -]t. bbk. krt  
 61 bdm' . n mn. ġlm (62) ll.  
 trthš. widdm  
 63 rħš[. y]dk. dmt  
 64 ūšb[ 'tk. ]'d[. t]km  
 65 'rb [ . bzl. hmt]  
 66 qh im[r. bydk]  
 67 šmr. d[bh. bm]. ymn

## Col. ii

'[of gold] fresh from the mine<sup>5</sup>  
 '[or of] perpetual<sup>6</sup> slaves,  
 'of triads<sup>7</sup> [of horses] (and) chariots  
 'from the stable of the son of a slave-girl<sup>8</sup>?  
 '[ ] sons I would get<sup>9</sup>  
 '[ ] I would multiply.'  
 And the bull El his father [answered]:  
 'You [ ] by weeping, Keret,  
 'by shedding tears, gracious one, page of El.  
 'Do you wash and redden yourself,  
 'wash your hands (to) the elbow,  
 '[your] fingers to the shoulder.  
 'Enter [into the shade of the tent];<sup>10</sup>  
 'take a sheep [in your hand],  
 'a sacrificial sheep [in] (your) right hand,

30 km hmt (cp. 19 82-83); Virolleaud tmh mlt 'the covering of his bed was soaked' (Akk. mahāšu 'to pour out'; cp. Ps. vi 7)

33 tlām: note n with five wedges; Virolleaud tlām  
 38 mdt crisis of mh dt (Ginsberg; cp. Ps. cxiv 5) or my dt (Gray; cp. Ruth iii 16)

42: cp. 16 vi 24

52 (properly 50 or 51)-53: cp. 137-138

54-56: cp. 126-129

56: this line and 67 transgress the margin with col. iii  
 57-58 Ginsberg [tn. b]nm and [tn. td]ym 'grant that I may get sons, multiply kin'

59 Virolleaud

60 Lipiński d[b]t 'you are wasting away' (cp. Ps. lxxxviii 10)

63-75: cp. 157-167

<sup>1</sup> Sc. Keret; the story proper begins here.

<sup>2</sup> Perhaps a technical term for resorting to incubation (Greenfield); see at 17 i 6.

<sup>3</sup> Cp. the title of Zeus in Homer, 'father of men and gods'. Alternatively 'the Man' as an epithet of the sacred king (Lipiński).

<sup>4</sup> Lit. 'Why I?'; cp. Gen. xxv 22.

<sup>5</sup> Lit. 'alongside its place'; cp. 1 Sam. iv 13 (Qere) Job xxviii 1.

<sup>6</sup> Cp. Deut. xv 17 Job xi 28.

<sup>7</sup> Cp. Od. iv 589-90. Alternatively 'a third man, horses and a chariot'; Hebr. šlīš 'squire'.

<sup>8</sup> Sc. El himself; but the words are conventional. In l. 129 the reference is more appropriately to Pabil (cp. Ps. lxxxvi 16).

<sup>9</sup> Cp. Gen. iv 1.

<sup>10</sup> Cp. 2 Sam. vi 17. Alternatively 'pen' for animals (Gray; Arab. ḥummu).

- 68 *llā. kl[āt]n*m  
 69 *kl̄t. l[hm̄k. d]n̄zl*  
 70 *qh. m̄s[r̄r. ]s̄r* (71) *db̄h.*  
*s̄[q. bg]l. h̄t̄* (72) *yn.*  
*bḡl̄. h̄]r̄s̄. n̄bt*  
 73 *'l l̄sr. [mg]dl*  
 74 *w' l̄sr. [mg]dl. rkb* (75) *tkmm. hm̄[t].*  
*šd. ydk* (76) *šmm.*  
*db̄h. l̄tr* (77) *dbk. ll.*  
*šrd. b' l* (78) *b̄b̄hk.*  
*bn. dgn* (79) *bms̄dk.*  
*wyrd* (80) *krt. lgḡt.*  
*'db* (81) *dkl. lq̄ryt*  
 82 *h̄t̄. lbt. h̄br*  
 83 *yfp. lhm. dh̄m̄š*  
 84 *m̄gd[. ]td̄. yr̄hm̄*  
 85 *'dn[. ]ngb. wys̄t̄*  
 86 *šb̄ū. šbi. ngb*  
 87 *wys̄t̄. 'dn. m'*  
 88 *šb̄ūk. ūl. m̄dd*  
 89 *št̄. m̄dt. rbt*  
 90 *h̄pt. dbl. spr*  
 91 *tnn. dbl. hg*  
 92 *h̄lk. ldl̄pm. h̄z̄z̄*  
 93 *wlrb̄t. km yr*  
 94 *[š]tr. tn. tn. h̄lk*  
 95 *d̄tr. št̄. klhm*  
 96 *yhd. b̄ih. sgr*  
 97 *šl̄mnt. škr* (98) *tškr.*  
*zbl. 'rsm* (99) *yšū.*  
*'wr. m̄zl* (100) *ym̄zl.*  
*wys̄t̄. tr̄h* (101) *h̄dt.*  
*yb' r. ltn* (102) *št̄th.*  
*lm. nkr* (103) *m̄ddth.*
- 'a young beast (in) [them both];  
 '(take) all' the choicest<sup>4</sup> of [your bread],  
 'take a . . . . ., the sacrificial bird;  
 'pour wine [into] a vessel of silver,  
 'honey into a vessel of gold.  
 'Go up on to the tower  
 'and mount the shoulder of the wall;  
 'lift up your hands (to) heaven  
 '(and) sacrifice to the bull El your father,  
 'make Baal to come down with your sacrifice,  
 'the son of Dagon with your game.  
 'Then let Keret come down from the roof;<sup>3</sup>  
 'let him make ready<sup>4</sup> corn<sup>5</sup> for the city,  
 'wheat for Beth Khubur;<sup>6</sup>  
 'let him parch bread (from grain) of the fifth,  
 'rations<sup>7</sup> (from grain of) the sixth month.<sup>8</sup>  
 'Let a multitude be gathered and go forth,  
 'let a mighty army<sup>9</sup> be gathered;  
 'then let the multitude go forth together.  
 '(Let) your army (be) a numerous force,  
 'three hundred times ten thousand,  
 'peasant levies<sup>10</sup> without number,  
 'regular soldiers<sup>10</sup> beyond reckoning.  
 'Let them go by thousands (like) storm-cloud(s),<sup>11</sup>  
 'and by ten thousands like the early rains.  
 'After two let two go,  
 'after three them all;  
 'let the single man shut up his house (and go),  
 'the widowed (mother) indeed hire herself out,<sup>12</sup>  
 'the sick man take up (his) bed (and go),  
 'the blind man indeed stumble along behind;  
 'and let the newly wed husband go forth,<sup>13</sup>  
 'let him make away with his wife to another,  
 'with his beloved to a stranger.<sup>14</sup>

74: dittography of 73 or vice-versa (cp. 165-166)  
 94: cp. 182

<sup>1</sup> Or 'a measure, measures of' (Hebr. *kyl* in Isa. xl 12 Gezer inscr. l. 5).

<sup>2</sup> Properly bread offered to guests.

<sup>3</sup> Lit. 'roofs', i.e. roof-terraces; cp. *ANET* p. 81 (Gilgamesh) 2 Kgs. xxiii 12 Jer. xix 13 Zeph. i 5.

<sup>4</sup> Infin. absol. or perfect with jussive sense; so *ngb* (85), *h̄lk* (92, 94), *sgr* (96) and perhaps *yr̄d* (79).

<sup>5</sup> Cp. Gen. xli 35 Prov. xiii 23.

<sup>6</sup> Cp. 15 iv 8-9. Alternatively 'from the granary . . . from the cellar(s)'; cp. Akk. *bit qaritu* 'granary', *bit hubāri* 'ale-house' (Albright; cp. Prov. xxi 9 xxv 24).

<sup>7</sup> Cp. Gen. xlii 25 Josh. ix 14.

<sup>8</sup> Lit. 'of the fifth, sixth of months', being those in which respectively barley and wheat were gathered to storage (Gray). Hardly 'for five, six months', since

the campaign does not seem to have lasted long (cp. ll. 106ff., 114ff.).

<sup>9</sup> Lit. 'an army of an army'.

<sup>10</sup> Cp. Akk. (Alalakh) *hup̄su, šlananu*, the first referring to free-born farmers who had become tenants of the king in return for certain feudal services, the second to professional soldiers (cp. 23 7), probably archers (Wiseman).

<sup>11</sup> Cp. Zech. x i Jer. iv. 13. Alternatively this and the following term denote military classes.

<sup>12</sup> Or 'hire a hireling' (Gray), in either case because her son had been taken to the war; cp. Gen. xxx 16 i Sam. ii 5.

<sup>13</sup> Or 'let the newly-wed pay the bride-price (but then) etc.' (cp. l. 189); for another example of *yšd* G with the meaning 'put forth' see 16 i 53.

<sup>14</sup> Newly married men seem to have been normally exempt from military service, as in Israel (Deut. xx 7 xxiv 5).

kirby (104) [t]škn.šd

- 105 km. hsn. pdt. mabr  
 106 lk. ym. wtn.  
 tlt. rb'. ym  
 107 hmf. tdt. ym.  
 mk. špšm (108) bib'.  
 wtmgy. lūdm (109) rbm.  
 wl. ūdm. trrt  
 110 wgr. nn. 'rm.  
 šrn (111) pšrm.  
 s't. bšdm (112) hšbh.  
 bgrnt. hpšt  
 113 s't. bn (p)k. šibt.  
 bbqr (114) mmldt.  
 dm. ym. wtn  
 115 tlt. rb'. ym.  
 ymš (116) tdt. ym.  
 hšk. dl. tš' (117) qrh.  
 dbn. ydk (118) mšdpt.  
 whn. špšm (119) bšb'.  
 wl. yšn. pbl (120) mlk.  
 lqr. tigt. lbrh  
 121 lql. nhqt. hmrh  
 122 lq't. dlp. hrt.  
 zgt (123) hlb. spr.  
 wylak (124) mlkkm. lk.  
 'm. hrt (125) mswmh.  
 thm. pbl. mlk  
 126 qh. ksp. wyrq.  
 hrš (127) yd. mqmh.  
 w'bd. 'lm  
 128 tlt. sswm. mrkbt

'Let them settle like locusts on the field,

Col. iii

- 'like hoppers on the fringe of the wilderness.<sup>1</sup>  
 'Go a day and a second,  
 'a third, a fourth day,  
 'a fifth, a sixth day;  
 'then with the sun<sup>2</sup> on the seventh (day)  
 'you shall come to great Udm  
 'and to well-watered Udm;  
 'and do you tarry at the city,  
 'encamp at the town.<sup>3</sup>  
 'Running in from the fields<sup>4</sup> (will come) the women  
 fetching (wood),  
 'from the threshing-floors those seeking (straw);  
 'running in from the well (will come) the women  
 drawing water,  
 'from the spring those filling (buckets).<sup>5</sup>  
 'Stay quiet a day and a second,  
 'a third, a fourth day,  
 'a fifth, a sixth day;  
 'do not discharge your arrows into the town  
 '(nor) your sling stones (into) the citadel.<sup>6</sup>  
 'And behold! with the sun on the seventh (day),  
 'then king Pabil will not sleep  
 'for the rumble of the roaring of his bull(s),  
 'for the sound of the braying of his ass(es),  
 'for the lowing of his plough ox(en),  
 'the whining of his hunting dog(s).<sup>7</sup>  
 'And he will send messengers to you, (saying):  
 "'To Keret. . . . ."<sup>8</sup>  
 "'the message of king Pabil (is this):  
 "'Take silver and yellow metal,  
 "'gold fresh from the mine  
 "'and perpetual slaves,  
 "'triads of horses (and) chariots

104: cp. 192

106: this and several other lines of col. iii are continued on the edge of the tablet

109 rbm error for rbt (cp. 134)

112 hšbh error for hšbt (Pedersen)

113 n (p)k: cp. 216; bbqr error for bmqr (cp. 216-217) unless m assimilated to b

115 ymf error for hmf through dittography of ym (cp. 220)

<sup>1</sup> Cp. Judg. vi 5 vii 12 Nah. iii 15-17 Ben Sira xliiii 17.<sup>2</sup> It is uncertain whether this phrase means at sunrise or at sunset (cp. 118).<sup>3</sup> Or 'attack' (Akk. *garū*) 'the villages, destroy the towns'.<sup>4</sup> Or 'Swept from the fields (shall be) the women etc.' (Greenfield). The root occurs in Ps. lv 9 describing a wind.<sup>5</sup> Cp. Quran Sura cxi 4 Gen. xxiv 11 1 Sam. ix 11.<sup>6</sup> Cp. Num. xxxv 17; or 'your sling-stones flung in succession' (Driver); Arab. 'adaffa' came consecutively (affairs?).<sup>7</sup> Lit. 'the ox (with which) he ploughed, the dog (to which) he whistled'. Cp. Job vi 5.<sup>8</sup> Or 'he will send messengers to you, to Keret . . . (saying):' The term *mswm* is variously rendered 'camp', 'colleague', 'delegate(s)' or as a place-name.

- 129 *btrbš.bn.dmt*  
 130 *qh.krt.šlmm (131) šlmm.*

*wng.mlk (132) lbtj.*  
*rhq.krt (133) lhzyy.*  
*dl.šr (134) šdm.rbt.*  
*wšdm trrt*

- 135 *šdm.ytnd.il*  
*wšdn (136) db.ddm.*  
*wttb (137) mlđkm.lh.*

*lm.dnk (138) ksp.wyryq.*  
*hry (139) yd.mqmh.*  
*w'bd (140) 'lm.*  
*tlt.ssum.mrkbt*

- 141 *btrbšt.bn.dmt*  
 142 *pd.in.bbty.ttn*  
 143 *tn.ly.mtt.hry*  
 144 *n'mt.šph.bkrk*  
 145 *dk.n'm.nt.n'mh*  
 146 *km.tsm.'ttrt.š[sh]*  
 147 *d'qh.tb.lqnl.*  
*'p[ʔ]h (148) sp.trml.*  
*thgrn [ú]dm*

- 149 *dškw.bšp.'nh*  
 150 *dbhlmy.il.ytn*  
 151 *bšrty.db.ddm*  
 152 *wld.šph.lkrt*  
 153 *wšlm.l'bd.il*  
 154 *krt.yhš.wšlm*  
 155 *'bd.il.wšdrt*  
 156 *yrhš.wyddm*  
 157 *yrhš.ydh.dmtb*  
 158 *ššb'ih.'d.tkm*  
 159 *'rb.bšl.hmt.*  
*lqh (160) šmr.dbh.bydh*  
 161 *šld.kldtnm.*  
 162 *klt.lhnh.dnzl*  
 163 *lqh.msrr.'šr.db[h]*

- 164 *yšq.bgl.hšt.yn*  
 165 *bgl.hry.nbt.*

"from the stable of the son of a slave-girl.  
 "Take, Keret, the peace-offerings, (take) the peace-offerings  
 "and flee away, king, from my house,  
 "keep far, Keret, from my court;  
 "do not besiege great Udm  
 "and well-watered Udm,  
 "Udm the gift of El!  
 "and a present from the father of mankind."  
 'And do you send the messengers back to him,  
 (saying):  
 "What need have I of silver and yellow metal,  
 "of gold fresh from the mine  
 "or of perpetual slaves,  
 "of triads of horses (and) chariots  
 "from the stable(s) of the son of a slave-girl?  
 "So do you give (me) what is not in my house;<sup>2</sup>  
 "give me the maiden Huray,  
 "the most gracious of (your) family, your first-born,  
 "whose grace is as the grace of Anat  
 "(and) her fairness as the fairness of Athtart  
 "whose eyeballs are gems<sup>3</sup> of lapis-lazuli  
 "(and) her eyelids bowls of onyx,  
 "(who) is girded with rubies.  
 "I would repose in the glance of her eyes,  
 "because El in my dream has granted,  
 "the father of mankind in my vision,  
 "the birth of a family to Keret  
 "'and a boy to the servant of El.'"'  
 Keret awoke, and it was a dream,  
 the servant of El—and it was a visitation.<sup>4</sup>  
 He washed and reddled himself,  
 he washed his hands to the elbow,  
 his fingers to the shoulder.  
 He did enter into the shade of the tent;  
 he did take a sacrificial sheep in his hand,  
 a young beast (in) them both;  
 (he did take) all the choicest of his bread,  
 he did take a . . . , the sacrificial bird;

#### Col. iv

he did pour wine into a vessel of silver,  
 honey into a vessel of gold.

135 *ytnd* error for *ynt* (Virolleaud) unless *n* has four wedges

146–147: cp. 293–295

148 [ú]dm (Pedersen) or [. ]dm[-] (Herdner)

159–163 are written on the bottom edge of the tablet

160: note variation from 66–67

161: note final word-divider 163: cp. 71

<sup>1</sup> Cp. Eccles. iii 13 and for the thought Deut. xxxii 8.

<sup>2</sup> Cp. 2 Sam. ix 3.

<sup>3</sup> Or 'whose tresses are bloom(s)' (Arab. 'aqqtatu 'hair of new-born infant'). Cp. Song vii 5, 6.

<sup>4</sup> Cp. Ps. xxix 2, 'at his appearance in holiness' or the like (Cross).

- w'ly* (166) *l̄r. mgdl.*  
*rkb* (167) *t̄kmm. h̄mt.*  
*nšd* (168) [*y*] *dh. smmh.*  
*dbh* (169) *l̄r. dbh. il.*  
*šrd* (170) [*b'*]. *bdbhh.*  
*bn dgn* (171) [*bm*] *sdh.*  
*yrd. krt* (172) [*lg*] *gt.*  
*'db. dkl. lqryt*  
 173 *h̄t. lbt. h̄br*  
 174 *ylp. lhm. dhms̄*  
 175 [*m̄g*] *d. dt̄. yr* [*hm*]  
 176 *'dn. n̄gb. wlyšl. .*  
     [*sb̄u*] (177) *šbl. n̄g* [*b. .*]  
     [*wyšl. 'dn*] (178) *m'.* [*. .*]  
     [*š*] *báh. ùl. mād*  
 179 *tl̄. mdt. rbt*  
 180 *h̄lk. ld̄lpm. h̄šš*  
 181 *wl. rbt. km yr*  
 182 *d̄tr. tn. tn. h̄lk*  
 183 *d̄tr. tl̄. kllm*  
 184 *d̄hd. bth. ysgr*  
 185 *dm̄nt. škr* (186) *t̄škr.*  
     *zbl. r̄sm* (187) *yšš.*  
     *'wr* (188) *m̄z. ym̄z*  
 189 *wybl. tr̄h. h̄dt*  
 190 *yb' r. ltn. dt̄h*  
 191 *wlnkr. m̄ddt*  
 192 *km. šrby. t̄škn* (193) *šd.*  
     *k̄šn. pd̄t* (194) *m̄dbr.*  
     *t̄škn* (195) *ym. w̄tn.*  
     *d̄hr* (196) *šp[š]m. b[š]t̄*  
 197 *ym[gy. ]lqđš* (198) *d[tr. ]šrm.*  
     *wll̄t* (199) *šd̄[ny]m.*  
     *tm* (200) *ydr[. k]rt. t'*  
 201 *t̄ t̄t. d̄tr. šrm*  
 202 *wll̄t. šdynm*  
 203 *hm. h̄ry. bty* (204) *l̄qt.*  
     *d̄f'rb. ġlmt* (205) *h̄zry.*  
     *tnh. wšpm* (206) *dtn.*

And he did go up on to the tower,  
 did mount the shoulder of the wall;  
 he did lift up his hands to heaven  
 (and) did sacrifice to the bull El his father,  
 he did make [Baal] to come down with his sacrifice,  
 the son of Dagon [with] his game.  
 Keret did come down [from] the roof;  
 he did make ready corn for the city,  
 wheat for Beth Khubur;  
 he parched bread (from grain) of the fifth,  
 rations (from grain of) the sixth month.  
 A multitude was gathered and [went forth];  
 [a mighty] army was gathered;  
 [then the multitude went forth] together.  
 His army (was) a [numerous] force,  
 three hundred times ten thousand.  
 They did go by thousands (like) storm-cloud(s),  
 and by ten thousands like the early rains.  
 After two two did go,  
 after three them all;  
 the single man shut up his house (and went),  
 the widowed (mother) indeed hired herself out,  
 the sick man took up (his) bed (and went),  
 the blind man indeed stumbled along behind;  
 and the newly wed husband was led off,<sup>1</sup>  
 he made away with his wife to another  
 and with (his) beloved to a stranger.  
 They settled like locusts on the field,  
 like hoppers on the fringe of the wilderness.  
 They went a day and a second;  
 afterwards with the sun on the third (day)  
 he came to the sanctuary of Athirat of the two Tyres<sup>2</sup>  
 and to (the sanctuary of) Elat of the Sidonians.  
 There the noble<sup>3</sup> Keret vowed, (saying):  
 'As surely as Athirat of the two Tyres  
 'and Elat of the Sidonians exists,<sup>4</sup>  
 'if I may take<sup>5</sup> Huray (into) my house,  
 'introduce<sup>6</sup> the lass<sup>6</sup> to my court,  
 'I will give twice her (weight) in silver

205 *wšpm* error for *hšpm*

168: cp. 75

170-172: cp. 77-80

171: note *h* with four horizontal wedges

172: this and several other lines of col. iv finish on the edge of the tablet

175-178: cp. 84-88

180: note that 90-91 are not repeated

184: note *d̄hd* for *yhd* (96)

189: note *ybl* for *yšl* (100); cp. Isa. lv 12

196-197: cp. 209-210

198-199: cp. 201-202

200: cp. 305

202 *šdynm* prob. error for *šnym* (Baneth)

<sup>1</sup> Or (see at l. 101) 'the newly-wed paid the bride-price (but then) etc.'; Akk. (Amarna) *abdū terhāta*.

<sup>2</sup> I.e. island and mainland.

<sup>3</sup> Or 'munificent, generous' (Driver, Gray) or 'priest' (Aistleitner), both lit. 'he who offers, presents' (*t'y* in religious texts).

<sup>4</sup> Lit. 'Where do . . .?'; note that Ugar. *it* is inflected as a verb like Arab. *layza* 'there is not'.

<sup>5</sup> With the terminology cp. Gen. xxiv 67 Ruth iv 11, 13.

<sup>6</sup> Cp. Isa. vii 14.



w. tlth. hršm  
 207 ylk. ym. wtn.  
 208 tlt. rb'. ym.  
 209 dhr. špšm. brb'  
 210 ymgy. lūdm. rbt  
 211 wūdm[. tr]rt  
 212 grnn. 'rm  
 213 šrn. pdrn  
 214 s't. bīdm. ḥtb (<t>)

215 wbgrrt. ḥpft

216 s't. bnph. šibt.

wb (217) mqr. mmltd  
 218 d[m]. ym. wtn  
 219 tlt[. ]rb'. ym  
 220 ḥmf. tdt. ym  
 221 mk[. ]špšm. bib'  
 222 wl. yfn[. ]pbl (223) mlk.  
 l[qr. ]tltq (224) lbrh[. ]  
 [l]ql. nḥqt (225) ḥmr[h. ]  
 [lg't. ]šlp (226) hrt[. ]  
 [lz]ḡt[. ]kūb (227) [š]pr[. ]  
 [špn]h (228) [pb]l[. mlk. ]  
 [g]m. ldt (229) [h. k]y[šh. ]  
 šm'. m' (230) [- -]m[-]dtty  
 231 [- - - -]thm  
 232 [- - - -]t[. ]r  
 233 [- - - -]n  
 234 [- - - -]h. l' db  
 235 [- - - -]n. ydh  
 236 [- - - -]. bl. šlh  
 237 [- - - -]h.  
 gm (238) [l- - - - k]yph  
 239 [- - - -]bd. 'r

'and thrice her (weight) in gold.<sup>1</sup>

He went a day and a second,  
 a third, a fourth day;  
 afterwards with the sun on the fifth<sup>3</sup> (day)  
 he came to great Udm  
 and well-watered Udm.  
 He did tarry<sup>3</sup> at the city,  
 did encamp<sup>3</sup> at the town.  
 Running in from the fields (did come) the women  
 fetching (wood),  
 and from the threshing-floors those seeking (straw);

Col. v

running in from the well (did come) the women  
 drawing (water),  
 and from the spring those filling (buckets).  
 He did stay quiet a day and a second,  
 a third, a fourth day,  
 a fifth, a sixth day;  
 then with the sun on the seventh (day),  
 king Pabil could not sleep  
 for [the rumble] of the roaring of his bull(s),  
 [for] the sound of the braying of [his] ass(es),  
 [for the lowing] of his plough ox(en),  
 [for] the whining of his hunting dog(s).  
 Thereupon [king] Pabil  
 [surely] cried aloud to [his] wife:

'Hear, I beseech you [ ] my wife  
 '{ } the message  
 '{ }  
 '{ }  
 '{ } to make ready  
 '{ } his hands  
 '{ } no, I shall send  
 '{ }  
 [Surely] he [cried] aloud [to  
 '{ } the city ]:

207-208: note the final word-dividers

209 brb' prob. error for ḥbm' (cp. the pattern in 106-108, 195-196)

211: cp. 109

213 šrn: note n with five wedges (cp. 33, 110);  
 Virolleaud šrn

214: cp. 112 (unless the masc. is used for the fem.);  
 cp. 16 i 51)

215 Virolleaud grnm

218: cp. 114

220: note that 116-118 are not repeated

223-227: cp. 120-123

223 tlt error for tlt (120) or variant  
 227-229 Ginsberg (cp. 17 v 13, 15)

230 Herdner [ln]m[. t. ] 'o my gracious wife'

234: note d with four vertical wedges

236: this line transgresses the margin with col. iv

238: cp. 228-229

<sup>1</sup> Or 'two parts her (weight), the third part her (weight)' (Herdner *a. Pedersen*); cp. Akk. *šitafu ilu-ma šullultašu amēlūtu* (Gilgamesh), 'two parts of him are divine, his third human'.

<sup>2</sup> See apparatus; the two full days of ll. 194-195 and the four of ll. 207-208 are equivalent to the six full days of ll. 106ff.

<sup>3</sup> Apparently 'Nun enericum' endings after perfect verbs.

240 [- - - - -]bb	{	}
241 [- - - - -]lmy	{	}
242 [- - - - -]p	{	}
243 [- - - - - d]bh (244/5) t[- - - -]	{	}
[ld]k (246) pn[m. ðl. t]tn	[	]
247 'm. [krt. msw]n	'[Then of a truth do you set] (your) faces	
248 wr[gm. lkrt. ]t'	'towards [Keret . . . . . ]	
249 thm[. pbl. mlk]	'and tell the noble [Keret]:	
250 qh. [ksp. wyr]q	'"The message [of king Pabil] (is this):	
251 hrs[. yd. mqm]h	'"Take [silver and yellow metal],	
252 'bd[. 'lm. ]	'"gold [fresh from the mine]	
[t]t (253) s[wm. mrkbt]	'"(and) [perpetual] slaves,	
254 b[trbš. bn. ðmt]	'"[triads] of horses [(and) chariots]	
255 [qh. krt. šlmm] (256) [šlmm. ]	'"from [the stable of the son of a slave-girl].	
[ðl. tšr] (257) [ùdm. rbt. ]	'"[Take, Keret, the peace-offerings, (take) the peace-	
[wùdm] (258) [trrt. ]	offerings]	
[ùdm. ytnt] (259) [ll. ]	'"[(and) do not besiege great Udm]	
[wùšn. ðb. ðdm]	'"and well-watered Udm],	
260 [rhq. mlk. lbty]	'"Udm the gift of El]	
261 [ng. kr]t. lh[z]ry	'"and a present from the father of mankind];	
	'"[(but) keep far, king, from my house],	
	'"["flee away, Keret,] from my court."'	

(gap of 3 ll.) . . .

265 [ldk. pnm. lytn]	[Then indeed they set (their) faces]
266 [']m[. krt. mswnh]	towards [Keret . . . . . ],
267 t[š]n. ghm. wtšhn]	they lifted up [their voices and cried]:
268 th[m. pbl. mlk]	'The message of [king Pabil] (is this):
269 qh. [ksp. wyr]q	'Take [silver and yellow metal],
270 hrs. [yd. mqmh]	'gold [fresh from the mine]
271 w'bd[. 'lm. ]	'and [perpetual] slaves,
[t]t (272) s[wm. m[rkbt]	'[triads] of horses (and) [chariots]
273 b[trbš. [bn. ðmt]	'from the stable of [the son of a slave-girl].
274 q[h. kr]t[. šlmm] (275) [šlmm. ]	'Take, [Keret, the peace-offerings, (take) the peace-
	offerings]
ðl. t[šr] (276) ðdm[. r]bt[. ]	'(and) do not [besiege] great Udm
wù[dm] (277) [t]rrt[. ]	'and well-watered Udm,
ùdm. y[t]m[t] (278) ll[. ]	'Udm the gift of El
ùšn[. ]ðb[. ðd]m	'(and) a present from the father of mankind;
279 rhq[. ]mlk[. ]lbty	'(but) keep far, king, from my house,
280 n[lg. ]krt[. ]lh[z]ry	'flee away, Keret, from [my] court.'
281 wy'ny. k]rt[. t']	And the noble Keret answered:
282 lm. ðnk. ksp (283) wyr[q. ]	'What need have I of silver and yellow metal,
[hrs] (284) yd. mqmh.	'[of gold] fresh from the mine

## Col. vi

243 Virolleaud

244-245 are probably one line (Herdner)

244/5-246: cp. 3 F 12-13

247 Herdner (cp. 125); Ginsberg [krt. t']

248 Ginsberg (cp. 16 i 38)

249-259: cp. 125-131, 133-136

260-261: cp. 279-280 and contrast 131-133

265-267: cp. 301-304

268-280: cp. 249-261

281 Herdner a. Ginsberg

283: cp. 138

- w'bd* (285) 'lm.  
*tlē .sswm* (286) *mrbkt*.  
*btrbq* (287) *bn .dmt*.  
*pd*. [!]n (288) *bbty .ttn*[.]  
*tn* (289) *ly .mūt*[.]*hry*  
 290 *n'mt .ibh .bkrk*  
 291 *dkn'm .'nt* (292) *n'mh*.  
*km .tsm* (293) 'ttrt. *tsmh*  
 294 *d'qh .lβ*[.]*lqnt*  
 295 'p'ph. *sp .srml*  
 296 *dbhlmy*. *ll .ytn*  
 297 *bārtv*[.]*db .dadm*  
 298 *wld .šph .lkrk* (299) *t*.  
*wglm*. *l'bd* (300) *ll*.  
*ttb' .mldkm* (301) *lytb*.  
*idk .pnm* (302) *lytn*.  
*'mn .pbl* (303) *mlk*.  
*ltdn* (304) *ghm .wtšhn*  
 305 *thm .krt .t'*  
 306 *hw*t. [n]'*mn*. [glm. ll]
- 'or of perpetual slaves,  
 'of triads of horses (and) chariots  
 'from the stable of the son of a slave-girl?  
 'So do you give (me) what is not in my house;  
 'give me the maiden Huray,  
 'the most gracious of (your) family, your first-born,  
 'whose grace is as the grace of Anat  
 '(and) her fairness as the fairness of Athtart,  
 'whose eyeballs are gems of lapis-lazuli  
 '(and) her eyelids bowls of onyx;  
 'because El in my dream has granted,  
 'the father of mankind in my vision,  
 'the birth of a family to Keret  
 'and a boy to the servant of El.'  
 The messengers departed, they did not stay;  
 then indeed they set (their) faces  
 towards king Pabil,  
 they lifted up their voices and cried:  
 "The message of the noble Keret,  
 'the word of the gracious one, [page of El], (is this):

## 15

## Col. i

- . . . (ca. 40 ll.) . . .  
 1 [mr]g]b. *yd .m*[ekt]  
 2 *māzmd*. *yd .mkt*  
 3 *tēkern*. [- -]dn  
 4 'm. *krt .mswsh*  
 5 *drh* *tzg* l'glh  
 6 *bn .hpt*. *lūmhthm*  
 7 *ktnhn*. *ūdm*  
 8 *wy'ny*. *krt .t'*
- ' [The hungry she] did [grasp] by the hand;<sup>1</sup>  
 'the thirsty she did grasp by the hand.  
 'towards Keret . . . . .  
 '(As) the heifer lows for her calf  
 '(and) soldiers'<sup>2</sup> sons (cry) for their mothers,<sup>3</sup>  
 'surely the people of Udm shall bemoan her.'  
 And the noble Keret answered:

## Col. ii

- . . . (ca. 20 ll.) . . .  
 1 [ . . . . . ]  
 2 [- - - - -]tr  
 3 [- - - - -]ly]n. *b'l*  
 4 [- - - - -]yrh. *zbl*  
 5 [- - kt]r *wšs*  
 6 [- - -]n. *ršmy*. *ršp* *zbl*
- [ . . . . . ]  
 ' [ . . . . . ] the bull  
 ' [ . . . . . ] mightiest] Baal  
 ' [ . . . . . ] prince Yarikh  
 ' [ . . . . . ] Kothar-and-Khasis  
 ' [ . . . . . ] Rahmay,<sup>4</sup> prince Resheph

287: cp. 142

290: note b for p

295: note the omission of two phrases (cp. 148-149)

298-299 *krk t* error for *krt* (cp. 152)305-306 Ginsberg (cp. 61-62); possibly the word *ll* began the next tablet

1 Herdner and Virolleaud

ii 3, 5 Virolleaud

<sup>1</sup> Cp. Hos. vii 5.<sup>2</sup> See at 14 90.<sup>3</sup> I.e. in the absence of their fathers; cp. 6 ii 28ff.<sup>4</sup> Probably a name or title of Anat meaning 'the merciful'(!) (23 13).

- 7 [w]dt. ilm. tlh  
 8 [dp]nk. krt. t'. [3]r  
 9 [r]b bh. yst.  
 \*rb (10) [bt]h. ytn.  
 wysu. lytn  
 11 [ah]r. mgy. [d]t. ilm  
 12 [w]y'n. dly[n.]b'l  
 13 [lt]tb. llpn (14) [ll. d]pld.  
 ltrk (15) [krt. ]t'.  
 ltr. n'mn (16) [glm. ]ll.  
 ks. ythd (17) [ll. b]yd.  
 krpn. bms (18) [ymn. ]  
 brkm. ybrk (19) ['bdh. ]  
 ybrk il. krt (20) [t'. ]  
 [ymr]m. n'm[n. ]glm. ll  
 21 d[tt. tq]h. ykrt.  
 dti (22) tqh. btk.  
 glm. t's'rb (23) hqrk.  
 tld. b'. bnm. lk  
 24 wsmn itmmn (25) lk  
 tld. ysb. glm  
 26 ymq. hlb. d[ti]rt  
 27 mqs. td. btl. ['nt]  
 28 mtmq[t. llm - - -]

'[and] the company of the gods,<sup>1</sup> the third thereof'.<sup>2</sup>  
 Thereupon the noble Keret did hold a banquet;  
 [he did enter] his house (and) drank,  
 he did enter his [house] (and) gave (gifts);  
 and he came forth, having indeed given (them).  
 Afterwards the company of the gods did arrive,<sup>3</sup>  
 [and] mightiest Baal spoke:  
 'Do [you indeed] arise,<sup>4</sup> o Latipan kindly [god],  
 'do you indeed bless the noble [Keret],  
 'do you indeed fortify the gracious one, [page] of El.'<sup>5</sup>  
 [El] took a cup [in] (his left) hand,  
 a flagon in [(his) right hand];  
 richly he blessed [his servant],  
 El blessed [the noble] Keret,  
 he fortified the gracious one, page of El, (saying):  
 'The [wife whom you] take, o Keret,  
 'the wife whom you take (into) your house,  
 'the lass whom you introduce to your court,<sup>6</sup>  
 'shall bear you seven sons,  
 'and get you indeed eight;  
 'she shall bear the lad Yaššib,  
 'one that shall suck the milk of Athirat,  
 'one that shall drain the breasts of the virgin [Anat],  
 'the suckling nurses of [the gods].'<sup>7</sup>

## Col. iii

- . . . (ca. 15 ll.) . . .  
 1 [ . . . ] (2) [ - - - ]  
 [mid. rm. ]krt  
 3 [btk. rpl. ]arš  
 4 [bphr]. qbs. dtn  
 5 [wt]qrb. wld (6) bn. tlk  
 7 tld. pgt. t[- -]t  
 8 tld. pgt[- - -]  
 9 tld. pgt[- - -]  
 10 tld. pgt[- - - - -]

[ . . . ]  
 [Be greatly exalted], Keret,  
 '[in the midst of the shades] of the underworld,  
 '[in the assembly] where Ditan<sup>8</sup> gathers;  
 '[and she] shall approach (her time)<sup>9</sup> to bear daughters  
 to you.  
 'She shall bear a girl (called) T . . . t,  
 'she shall bear a girl (called) [ . . . ]  
 'she shall bear a girl (called) [ . . . ]  
 'she shall bear girls (called) [ . . . ]

7 Herdner a. Virolleaud  
 8 [dp]nk Virolleaud; [f]r Sauren and Kestemont  
 9-10: cp. PRU II no. 121, l. 2  
 11-12 Virolleaud 13: cp. 14  
 14-18 Virolleaud  
 19-20 Virolleaud (cp. 17 i 35-36)  
 21 Virolleaud (cp. 14 204)  
 23 hqrk error for hqrk (cp. 14 205)  
 26-27 Virolleaud 28 Ginsberg  
 2-4: cp. 13-15  
 5: cp. 20  
 6 bn. tlk error for bnt. lk  
 10, 11 perhaps contained two names each, making the  
 total number eight

<sup>1</sup> Cp. Ps. lxxxii 1.  
<sup>2</sup> Or 'the three-fold company', referring to ranks  
 or divisions within the pantheon.  
<sup>3</sup> Infin. absol. or basic verbal form (3 masc. sing.  
 perf.).  
<sup>4</sup> Lit. 'depart', i.e. go over to him.  
<sup>5</sup> Cp. 17 i 24-25.  
<sup>6</sup> See at 14 203-205.  
<sup>7</sup> Like the Sumerian king Lugalzaggisi suckled by  
 Ninursag (Gray); cp. also 23 24 ANET p. 62  
 (Marduk).  
<sup>8</sup> Lit. 'in the assembly of the gathering of'. Dtn is  
 a prestigious tribal or dynastic name (Ugaritica V p.  
 564).  
<sup>9</sup> Or 'shall soon'.

- 11 *ild. p[ḡ]t[-----]* 'she shall bear girls (called) [ ]  
 12 *ild. p[ḡ]t. tmmnt]* 'she shall bear a girl (called) [Thitmanat].  
 13 *mid. rma[. krt]* 'Be greatly exalted, [Keret],  
 14 *btk. rpl. drf[ḡ]* 'in the midst of the shades of the underworld,  
 15 *bphr. qb[ḡ]. dtn* 'in the assembly where Ditan gathers.  
 16 *ḡrthn. dbkkn* 'I will give the first-born's blessing (even) to the youngest of them.'<sup>1</sup>
- 17 *ibrk. ilm. tity* The gods blessed (him and) returned,  
 18 *tity. ilm. ldhlhm* the gods returned to their tents,  
 19 *dr ll. lmtkenthm* the race of El<sup>2</sup> to their habitations.  
 20 *watrb. wld bn lh* And she approached (her time) to bear him a son,  
 21 *watrb. wld bnm lh* and approached (her time) to bear him sons;  
 22 *mk. bḡb'. ḡnt* then in the seventh year  
 23 *bn. krt. km hm. tdr* the sons of Keret (were as many) as had been promised,<sup>3</sup>  
 24 *dp. bnt. hry (2ḡ) kmhm.* moreover the daughters of Huray (were as many) as they.
- wḡss. dtrt (26) ndrḡ.* And Athirat thought on his vow  
*wilt. p[-----]* and Elat on [his pledge],<sup>4</sup>  
 27 *wḡḡ. ḡh. w[ḡ]ḡh]* and she lifted up her voice and [cried]:  
 28 *ph m'. dp. k[rt. pr]* 'Consider, I beseech you: has Keret then [broken]  
 29 *ḡtn. ndr[h. mlk]* 'or has [the king] set aside [his] vow?  
 30 *dpr. h[-----]* '(Then) I shall break'<sup>5</sup> [ ]  
 . . . (ca. 7 ll.) . . .

## Col. iv

- . . . (ca. 5 ll.) . . .
- 1 *p[ḡ]nh. lhdn. ytpd]* [he placed his] feet [on the footstool];  
 2 *gm.] [ḡth. kyḡh]* [surely he cried] aloud to [his wife]:  
 3 *ḡm'. lmtt. hry]* 'Hear, [o maiden Huray]:  
 4 *ḡbh[. ḡf[mn]. mri'k* 'slay the [fattest] of your fatlings,  
 5 *ḡth. [rh]bt. yn* 'open tuns of wine;  
 6 *ḡh. ḡb'm[. ]try* 'call my seventy dukes  
 7 *tmnym. [ḡ]byy* '(and) my eighty barons,<sup>6</sup>  
 8 *er. hbr[. rb]t* 'the dukes of great Khubur,  
 9 *hbr[. trrt]* '[well-watered] Khubur.  
 10 *[--]'b[. ]f[. ]m* '[ ]  
 11 *[-----]r[--]'f[. ]qm* '[ ]

12: cp. 16 i 29

13-14: cp. 2-3

20-21 Ginsberg corrects to *bn* (<*m*>) and *bnt* (cp. 23-24)26 Ginsberg *p[ldh]* (Hebr. *ḡpl'* Piel, Hiphil 'made a special vow')28-29 Ginsberg; [*mlk*]: cp. 14 830 Ginsberg *p[hḡ]*; Sauren and Kestemont [*hwt*]; the following gap allows for three to four lines on the bottom edge (cp. 14 159-163)

1: cp. 17 ii 11

2: cp. 14 228-229

3-5: cp. 14-16

7: cp. 18

8-9: cp. 19-20

10-13 are in a very poor state

<sup>1</sup> I.e. all will be treated as if they were the first-born; cp. Deut. xxi 16 Ps. lxxxix 28; there seems no reason why in this context the youngest should be singled out.<sup>2</sup> Cp. *dr. bn. ḡ* (32 17) Phoen. *dr bn 'lm* (Karatepe inscr. iii 19).<sup>3</sup> Lit. 'vowed' and thus presumably promised by Athirat in reply to his vow.<sup>4</sup> See 14 200ff. It seems that Keret had not fulfilled his side of the bargain.<sup>5</sup> Cp. Ps. lxxxix 34.<sup>6</sup> Lit. 'bulls' and 'gazelles'; cp. Hebr. 'bulls' (Jer. 1 27), 'gazelles' (Isa. xxiii 9), 'he-goats' (Isa. xiv 9), 'rams' (Exod. xv 15), 'calves' (Ps. lxxviii 31).

12	<i>id. ù[- - - -]t</i>	[	]
13	<i>lhn ùt[- -]šhd[-]</i>	[	]
14	<i>išm'. mt. [h]ry</i>	The maiden Huray obeyed;	
15	<i>tḫḫ. šmn. [m]rth</i>	she slew the fattest of her fatlings,	
16	<i>t[ph]ḫ. rḫbt. yn</i>	she opened tuns of wine;	
17	<i>'lh trh. iš'rb</i>	she brought in his dukes to him,	
18	<i>'lh. iš'rb. pbyh</i>	she brought in his barons to him,	
19	<i>tr. ḫbr[.]rbt</i>	the dukes of great Khubur,	
20	<i>ḫbr. trrt</i>	well-watered Khubur.	
21	<i>bt. krt. tḫn</i>	They entered (into) the house of Keret,	
22	<i>lm. mḫb[- - - -]</i>	[	]
23	<i>wlḫmḥr. tqdm</i>	and they advanced to the audience-chamber.	
24	<i>yd. bš'. tšlh</i>	She put forth (her) hand <sup>1</sup> to the dish,	
25	<i>ḫrb. bšr. išn</i>	she put a knife to the flesh.	
26	<i>[wt]n. mt. ḫry</i>	[And] the maiden Huray addressed (them):	
27	<i>[llh]m. lly. šḫtkm</i>	'I have called you [to] eat (and) to drink,	
28	<i>[wldbḫ. l]krt. b'lk</i>	'[and to make sacrifice for] Keret your lord.	

(ca 15 ll.) . . .

Col. v

	(1 or 2 ll.) . . .		
1	<i>[tḫḫ. šmn]n. [mr]h</i>	[she slew the] fattest [of her fatlings],	
2	<i>[tpth. rḫ]bt. [yn - -]</i>	[she opened] tuns [of wine	]
3	<i>[- - - k]rp[- - -]</i>	[	] flagon(s) [
4	<i>[- - - ḫ]br[- - -]</i>	[	] Khubur [
5	<i>bḫr[- - -]t[- - -]h</i>	[	]
6	<i>lmḫb[- -]t[- - - -] (7) [tqdm.]</i>	to the throne-room [	they advanced].
	<i>yd. bš'. t[š]h</i>	She put forth (her) hand to the dish,	
8	<i>[ḫrb. b]bš[r]. išn</i>	she put [a knife to] the flesh.	
9	<i>[wt'n]. mt. ḫry</i>	[And] the maiden Huray [addressed (them)]:	
10	<i>[llh]m. lly. šḫtk[m]</i>	'I have called you [to] eat (and) to drink	
11	<i>[- - -]brk. t[- - -]</i>	[	] bless [
12	<i>[l.]krt. tḫn</i>	'Do you weep [over] Keret	
13	<i>[km.]rgm. trm</i>	'(with cries) [like] the roaring of bulls,	
14	<i>[bk.]mtm. tḫn</i>	'[(as in) weeping] for the dead do you weep	
15	<i>[- -]t. wlb. tqb[-]</i>	[	] and in (your) heart . . . . .
16	<i>[- -]ml. mtm. ùšb'</i>	[	] the dead; the finger <sup>2</sup>
17	<i>[-]rt. šrk. ll</i>	. . . . . EL.	
18	<i>rb. špš. lymḡ (19) krt.</i>	'Keret shall indeed come to the setting of the sun, <sup>3</sup>	
	<i>šbid. spš (20) b'ly.</i>	'the lord of us both <sup>4</sup> to the darkening of the sun;	

15-16: cp. 4-5

26-27: cp. vi 3-4

28 [*dbḫ. l*] (Gordon; cp. vi 5) is too short and [*dbḫ.*

*dbḫ. l*] (Viroilleaud) too long for the space

1-2: cp. iv 15-16

3 Ginsberg

4: cp. iv 8

7-10: cp. iv 23-27

12-13 Viroilleaud and Ginsberg

14 Ginsberg

15 [-]: perhaps ['l]h or ['l]n 'over him'

16 Viroilleaud [*bḫ*]ml 'with tears' (cp. Arab. *hamala* 'shed tears'); perhaps *ùšb'* [t] 17: prps. [*h*]rt

19 *šbid*: cp. *šbd* (16 i 36) and *šbl* (19 209)

<sup>1</sup> Cp. Judg. v 26 Job xxviii 9.

<sup>2</sup> Cp. Exod. viii 15 Luke xi 20.

<sup>3</sup> Where was the entrance to the underworld (cp. 2 iii 20 6 i 8ff.).

<sup>4</sup> See at 2 iii 20 iv 5.

wymlk (21) [y]šb 'ln.  
 wy[l]y (22) [kr]t t'.  
 'ln. bhr (23) [- - -].  
 dttk. 'l (24) [- - -]k yššt  
 25 [- - - -]hbr. rbt  
 26 [hbr. trr]t ll d  
 27 [p]ld - - - -]. bdnst  
 28 [- - - - -]mlù  
 29 [- - - - -]tm  
 . . (ca. 18 ll.) . .

'and [Yaššib]<sup>1</sup> will be king over us  
 'and he will [replace] the noble [Keret];  
 'over us a youth [ ]  
 'your wife<sup>2</sup> [ ] he will drive forth  
 '[ ] great Khubur  
 '[well-watered Khubur]. May the [kindly] god  
 '[ ] in gentleness  
 '[ ] may he fill  
 [ ]

1 šm'. l[-]mt[-]m l[-]tnm  
 2 'dm. <t>[lh]m. lšty  
 3 vol' n. mšt hry  
 4 ll[h]m. lš[ty]. šhtkm  
 5 db[h]. lkrt. šdnkm  
 6 'l. krt[. ]tbn.  
 km (7) rgm. t[rm. ]rgm.  
 hm (8) bžrt[- -]krt  
 9 [ ]

Col. vi  
 'Hear [ ]  
 'once again do you eat (and) drink.'  
 And the maiden Huray addressed (them):  
 'I have called you to eat (and) to drink,  
 'to make sacrifice [for Keret] your lord.'  
 They entered into (the presence of) Keret,  
 (and with cries) like the roaring of bulls they did speak:  
 'If in a vision [ ] Keret  
 [ ]

## 16

1 [l]krt  
 2 k[k]lb. bbt. n'iq.  
 kštr (3) dp. hštk.  
 dp. db. ik mtm (4) tmtn.  
 wšštk. lntn (5) 'iq.  
 bd. dt. db šry  
 6 tbyk. db. gr. b'l  
 7 špn. hlm. qdš  
 8 dny. hlm. šdr.  
 hl (9) rhb. mknpt.  
 dp (10) [k]rt. bnm. ll.

Col. i  
 [Of] Keret.  
 'Like a dog<sup>3</sup> we pass into your house,  
 'like a cur (through) the entrance to your chamber.<sup>4</sup>  
 'Shall you then<sup>5</sup> die, father, as men,<sup>6</sup>  
 'or (shall) your chamber (be made over) to an old  
 man's mourning,<sup>7</sup>  
 '(to) a woman's chanting, my glorious father<sup>8</sup>?  
 'The rocks of Baal weep for you, father,  
 'Zephon the holy circuit,<sup>9</sup>  
 'the vast circuit is groaning (for you),  
 'the far-flung<sup>10</sup> circuit.  
 'Is then Keret the son of El,<sup>11</sup>

21 [y]šb (Aistleitner); wy[l]y (Caquot and Sznycer;  
 cp. Arab. wald(y))

26-28 Ginsberg

1 Sauren and Kestemont [l]mtmm l[q]tnm 'o orphans  
 (√ytm), o little ones'

2 Herdner 4-5: cp. iv 27-28

7 rgm. hm perhaps error for rgmhm (cp. v 13)

1: cp. 14 1 2: cp. 15

3 ik perhaps error for k (cp. 17)

<sup>1</sup> Keret's eldest son (ii 25).

<sup>2</sup> Sc. Huray herself now addressing Keret  
 directly.

<sup>3</sup> Dogs in the east are only allowed inside the  
 house on sufferance (Gray). Cp. *Ugaritica* V no. 1  
 obv. l. 13, where (with a slight emendation) the  
 parallelism *kštr* again occurs.

<sup>4</sup> Or 'from your house . . . even from your  
 chamber'.

<sup>5</sup> Or 'even you'.

<sup>6</sup> Cp. 17 vi 38 Num. xvi 29 Ps. lxxxii 6-7.

<sup>7</sup> Lit. 'giving (of voice)'; cp. Gen. xlv 2.

<sup>8</sup> Lit. 'father of my brightness'.

<sup>9</sup> Sc. as place of pilgrimage and processions.

<sup>10</sup> Cp. Ezek. xvii 3, 7 (of a vulture).

<sup>11</sup> Cp. 2 Sam. vii 14 Ps. ii 7 lxxxix 27f.

*šph* (11) *lšpn. wqdš.*

'l (12) *dbh. y'rš.*

*ybky* (13) *wyšnn.*

*ytn. gh* (14) *bky.*

*bhyk. dbn. dšmh*

15 *blmtk. ngln.*

*kklb* (16) *bbtk. n'iq.*

*klr* (17) *šp. hštk.*

*dp. db. kmtm* (18) *tmtn.*

*uštik. ltn* (19) 'lq

*bd. dtl db. šrry*

20 *lkm. yrgm. bn ll* (21) *krt[.]*

*šph. lšpn* (22) *wqdš.*

*šlm. tmtn*

23 *šph. lšpn. lyh*

24 *wy'ny. krt. š'*

25 *bn. šl. tbkn.*

*dl* (26) *tdm. ly.*

*dl tkl. bn* (27) *qr. 'nk.*

*mš. ršk* (28) *šdm't.*

*šh. dštk* (29) *ttmnt.*

*bt. hmšh* (30) *dan.*

*tbkn. wtdm. ly š'*

31 [š]zr. *dl. trgm. lšhtk*

32 [t]r[gm] l[h. t]dm.

*dštk* (33) *yd't. krtmt*

34 *šl. šst. bšdm[.]jmmh*

35 *bšmkt. šdt nššh*

36 [t]mt[n]. *šbd. rbt* (37) *špš.*

*wtgh. nyr* (38) *rbt.*

*wrgm. lšhtk* (39) *ttmnt.*

*krtm. dbh* (40) *dbh.*

*mlk. 'šr* (41) 'šrt.

*qh. špk byd*

42 [b]r[l]t]k. *bm. ymn*

43 *lk. škn. 'l šrrt*

'the progeny of Latipan and the Holy one!'<sup>1</sup>

He entered into (the presence of) his father,  
he wept and gnashed his teeth,<sup>2</sup>

he uttered his voice (in) weeping (and said):

'We rejoiced<sup>3</sup> in your life, our father,

'we exulted (in) your immortality.

'(But now) like a dog we pass into your house,

'like a cur (through) the entrance to your chamber.

'Shall you then die, father, as men,

'or (shall) your chamber (be made over) to an old  
man's mourning,

'(to) a woman's chanting, my glorious father?

'How can it be said (that) Keret is a son of El,

'the progeny of Latipan and the Holy one?

'Or shall gods die?'<sup>4</sup>

'Shall the progeny of Latipan not live?'

And the noble Keret answered:

'Son, weep not,

'lament not for me;

'exhaust not, son, the well of your eyes

'(and) the marrow of your head with tears.'<sup>5</sup>

'Call your sister Thitmanat,

'a daughter whose . . . is strong;

'let her weep and lament for me.

'Hero, of a truth do you speak to your sister,

'speak to [her] (and) let [her] lament;

'(for) I know that your sister is pitiful.

'Let her of a truth set her clamour in the fields,

'the issue of her throat in the heights.

'Do [you] await the darkening of the lady Shapash

'and the lighting of the illuminator of myriads (of  
stars),<sup>6</sup>

'and tell your sister Thitmanat:

'"Our Keret' is making a sacrifice,

"the king is holding a banquet."

'(Meanwhile do you) take hold of your nose with (your  
left) hand,

'your [throat] with (your) right hand,

'(and) go, stand by the lintel;<sup>8</sup>

12 *y'rš* error for *y'rb* (cp. ii 112)

14 *dšmh* perhaps error for *ššmh* (cp. ii 99 but cp. also *db. šrry*; 5, 19)

17: this and several other lines transgress the margin with col. ii

29 Ginsberg *hmš* < *m* > 'ardour, affection'

30 *š* dittography (Herdner) or read *t'* (Driver)

31 Ginsberg

32 Driver (cp. 31, 26)

36 Virolleaud

42 Driver a. Virolleaud; also possible [g]r[gr]k (cp. 48)

<sup>1</sup> See at 2 iii 20.

<sup>2</sup> The appropriate Eng. metaphor; lit. 'sharpened (his tongue)'.  
<sup>3</sup> Or 'would rejoice etc.'.

<sup>4</sup> Cp. Gen. iii 22 Ps. lxxxii 6-7.

<sup>5</sup> Cp. Jer. viii 23.

<sup>6</sup> I.e. Yarikh the moon-god; cp. 24 16, 31.

<sup>7</sup> Perhaps this is simply a fuller form of the name; cp. Yatp(an) (18 iv 6, 7).

<sup>8</sup> Lit. 'door-pivot', associated in Mesopotamia with various ritual acts.



44	<i>dānk .šqr̄b[- - - -]</i>	'bring your lord <sup>1</sup> near [	]
45	<i>bmḡnk .w̄br̄š .lkl</i>	'with your entreaty, and he will consent to all.'	
46	<i>špnk .šzr llhū</i>	Thereupon the hero Elhu	
47	<i>[m]r̄hh .ȳlh̄d .byd</i>	took his lance in (his left) hand,	
48	<i>[g]r̄gr̄h .bm .ymn</i>	his gorge <sup>2</sup> with (his) right hand,	
49	<i>[w]ygr̄b .tr̄z̄zh</i>	[and] he approached . . . . . <sup>3</sup>	
50	<i>[t]k .mq̄yh .w̄gl̄m</i>	[As] he reached it he was hidden;	
51	<i>[š]h̄t̄h .šlb .ȳšd̄t̄</i>	his sister was drawing water (and) came out (to look);	
	<i>mr̄hh (52) ltl ȳšd̄</i>	he stuck his lance in (its) holder	
	<i>pn̄h .t̄šr (53) ȳšd̄</i>	(and) turned away <sup>4</sup> his face from the gate.	
	<i>hlm .d̄hh .t̄ph</i>	But <sup>5</sup> she recognized her brother;	
54	<i>[ksl]h .l̄dr̄š .t̄t̄br</i>	she burst her [flank] (falling) to earth,	
55	<i>[l .pn .]d̄hh .t̄bky</i>	she wept [in the face of] her brother, (saying):	
56	<i>[šp .m]r̄š .mlk</i>	'[Is then] the king ill,	
57	<i>[údw .]krt .dānk</i>	'[or] is Keret your lord [sick]?'	
58	<i>[wy'ny .]šzr .llhū</i>	[And] the hero Elhu [answered]:	
59	<i>[mr̄š .]mr̄š .mlk</i>	'The king is [not at all] ill,	
60	<i>[ldw .k]rt .dānk</i>	'Keret your lord [is not sick],	
61	<i>[krt .d]b̄h .d̄b̄h</i>	'[Keret] is making a sacrifice,	
62	<i>[mlk .]šr .'šrt</i>	'[the king] is holding a banquet.	

## Col. ii

63	'[-----]	{	}
64	b[------]	{	}
65	tb[------]	'do you [	]
66	w[------]	'and [	]
67	p̄š[t .ttmnt - - -]	'the girl [Thitmanat	]
68	lk[------]	'go [	]
69	kt[------]	'[	]
70	wy[------]	'and he [	]
71	my[------]	'Who [	]
72	dt[t-----]	'wife [	]
73	d̄hk[------]	'your brother [	]
74	tr .h[t-----]	'[	]
75	w̄t̄sh[------]	and she cried [	]
76	t̄šqy[------]	she gave (him) to drink [	]
77	tr .ht[------]	[	]

44 Watson [*b̄h̄nt̄k*] (cp. I 7 i 17)45 *šr̄š* error for *ȳr̄š* or so read (Ginsberg)

47: cp. 51

48-49 Herdner a. Virolleaud

50 Ginsberg; *mq̄yh* error for *m̄gȳh*51 *šb̄* error for *šbt̄* (or masc. for fem.; cp. I 4 214)

54 Virolleaud (cp. 3 D 30)

55 Virolleaud

56-57 Driver (cp. ii 81-82)

58: cp. ii 83

59-60 Driver and Lipiński

61-62: cp. 39-41

66-67: perhaps [*w̄r'ny*] (67) *p̄š[t .ttmnt]* (cp. I 5 iii 12)69: possibly *kt[mr]* (cp. i 2)70: perhaps *wy[ny .šzr .llhū]* (cp. i 58 ii 83); Herdner *w̄h̄*

72: cp. i 5

74: cp. 77

<sup>1</sup> Sc. El or Baal to ask his intercession.<sup>2</sup> Watson translates 'branch' (Akk. *gir̄iru* or *enḡinḡiru*, a plant); he compares the enigmatic passage Ezek. viii 16-17 and Akkadian rituals in which the suppliant holds a branch to his nose and in his other hand grasps a stick or spear.<sup>3</sup> Presumably a place near the gate associated with Elhu's ritual.<sup>4</sup> Lit. 'put forth . . . (at) the gate' (G).<sup>5</sup> Lit. 'Behold!'

- 78 *wmsk . tr*[- - - - ] and a mixture [ ]  
 79 *tgrb . dh*[h. wššl] She approached [her] brother [and asked]:  
 80 *lm . tš'rn*[- - - - ] 'Why do you put me off? [ ]  
 81 *mn . yrh . km*[rš] 'How many months (is it) that he has been ill,  
 82 *mn . kdw . kr*[t] 'how many (months) that Keret has been sick?'  
 83 *wy'ny . gzar*[. llhù] And the hero [Elhu] answered:  
 84 *tlš . yrhm . km*[rš] "Three<sup>2</sup> months (it is) that he has been ill,  
 85 *arb' . kdw . k*[rt] 'four<sup>2</sup> that Keret has been sick.  
 86 *mnd' . krt . mš*[y] 'Assuredly Keret is passing away,  
 87 *wqbr . tšr* 'and you must fashion a grave,  
     *q[br] (88) tšr* 'you must fashion a grave  
     *trm . tq[qt]* 'you must rise (and) . . . . . ;  
 89 *km . nkyt tšr*[h] 'like a strong-room's<sup>2</sup> (let) [its] gate (be),  
 90 *km . šklš* . [- - - - ] 'like an enclosure's [ ]  
 91 *'rym . lb*[. sk] 'bare without [covering]  
 92 *bl*[- -] *ny*[- - - -] 'without [ ]  
 93 *bl . sk . w*[- - - - -] *h* 'without covering'. And [ ]  
 94 *ybmh . šb*'[- - - - -] her brother-in-law. Seven (days) [ ]  
 95 *gzar . llhù . t*[- - -] *l* the hero Elhu [ ]  
 96 *trm* . [ ] *tšr . trm* . [ ] *ntq* she arose (and) fashioned, she arose (and) . . . . .  
 97 *tbky wššn* . She wept and gnashed her teeth,  
     *[tt]n (98) gh . bky* [she] uttered her voice (in) weeping (and said):  
     *bh[yk . š]bn (99) nšmh* 'We rejoiced in [your] life, our father,  
     *blmtk . ngln* 'we exulted (in) your immortality.  
 100 *kšlb* . [b] *btk . n'iq* '(But now) like a dog we pass [into] your house,  
 101 *kšnr* . [šp] *šštk* 'like a cur [(through) the entrance to] your chamber.  
 102 *šp šb kmtm . tmtn* 'Shall you then die, father, as men,  
 103 *šštk . lbky 'iq* 'or (shall) your chamber (be made over) to an old man's  
     weeping,  
 104 *bd . dti db . šrry* '(to) a woman's chanting, my glorious father?  
 105 *šllm . tmtn* . 'Or shall gods die?  
     *šph (106) [l]špn . lyh* 'Shall the progeny of Latipan not live?  
     *t[b]kyk (107) db . šr . b'l* 'The rocks of Baal weep for you, father,  
     *š[p]n . hlm (108) qdš* 'Zephon the holy circuit,  
     *nny . h* [ ] *m . ddr* 'the vast circuit is groaning (for you)  
 109 *hl . rhb . mk*[npt] 'the far-flung circuit.  
 110 *šp . krt bn*[m. ll] 'Is then Keret the son of [El],  
 111 *šph . lšpn* . [wqdš] 'the progeny of Latipan [and the Holy one]?'  
 112 *bkm . t'šr*[b. 'l. šbh] Forthwith<sup>4</sup> she entered [into (the presence of) her  
     father],  
 113 *t'rb . h*[zr. krt] she entered the court [of Keret];

79 [ššl] (Ginsberg) or [tšh] (Herdner)  
 80 Ginsberg [šh]; Lipiński [šmk]  
 81-85: cp. i 56-60  
 86 Driver 87 Virolleaud  
 88: cp. 96  
 91: cp. 93  
 94 Virolleaud šb' [ . ymm]  
 96: cp. 88  
 97-98: cp. i 13-14  
 100-101: cp. i 2-3

106-112: cp. i 6-12  
 107, 108: these lines transgress the margin with col. iii  
 108 *nny* error for *dny* (cp. i 8)  
 113 Driver a. Virolleaud and Ginsberg; [šrt] or  
 perhaps [šdnh] (cp. vi 29)

<sup>1</sup> Lit. 'remove, make away with me'.

<sup>2</sup> Cp. Amos i 3ff. Prov. xxx 15ff.

<sup>3</sup> Lit. 'treasury'.

<sup>4</sup> Possibly here 'Weeping'.

114	<i>bttm.t[------]</i>	with two . . . . . she [	]
115	<i>škt.t.[------]</i>	she did stand [	]
116	<i>bky m[------]</i>	weeping [	]
117	<i>šr.y[------]</i>	rock(s) [	]
118	<i>ydm. [------]</i>	he lamented [	]
119	<i>dpm. [------]</i>	Thereat [	]
120	<i>[-]b[------]</i>	[	]
	. . . (ca. 3 ll.) . . .	. . . . .	

## Col. iii

. . . (ca. 30 ll.) . . .	
1 <i>yšq.šm[n.šlm.bs']</i>	The oil [of a peace-offering] was poured [from a bowl].
2 <i>'n[-]tr.drš.wšmm</i>	They <sup>1</sup> did see the quaking of the earth and the heavens;
3 <i>šb.lqsm.drš</i>	they did go round to the edges of the earth, <sup>2</sup>
4 <i>lksm.mlyt.</i>	to the limits of the watery region.
'n (5) <i>lārš.m[ī]r.b'l</i>	A source (of blessing) <sup>3</sup> to the earth was the rain of Baal
6 <i>wlšd.mšr.'ly</i>	and to the field(s) the rain of the Most High; <sup>4</sup>
7 <i>n'm.lārš.mšr.b'l</i>	a delight <sup>5</sup> to the earth was the rain of Baal
8 <i>wlšd.mšr.'ly</i>	and to the field(s) the rain of the Most High,
9 <i>n'm[-]l[ī]t.š'n</i>	a delight to the wheat in the furrow,
10 <i>bm[-]rt.ksmm</i>	(to) the spelt in the tilth,
11 <i>'l tlm.'yšrm</i>	(to) the . . . . . on the ridge.
12 <i>nšú.[r]lš.hšrm</i>	The ploughmen did lift up (their) head(s),
13 <i>lšr[-]db.dgn</i>	they that prepared the corn (did lift up their heads)
	on high;
<i>kly (14) lhm.[b]dnhm.</i>	(for) the bread had failed [in] their bins,
<i>kly (15) yn.bhthm.</i>	the wine had failed in their skins,
<i>k[ly] (16) šm n bq[------]</i>	the oil had failed in their [cruses]. <sup>6</sup>
17 <i>bt krt.t[b]ùn - - -]</i>	They [entered] the house of Keret
. . . (ca. 18 ll.) . . .	. . . . .

## Col. iv

. . . (ca. 16 ll.) . . .	
1 [ . . . . . ] (2) ll.šm'.	[ . . . . . ] El has heard.

Fewer word-dividers are clearly visible in this col. than Herdner marks; several lines also appear to finish on the edge of the tablet

- 1: cp. 3 B 31-32 *Ugaritica* V no. 3 rev. l. 4  
 2: cp. 4 v 83; Virolleaud 'n '(k)r 'the troubling of' (Hebr. 'akar)  
 4 *mlyt* (Virolleaud) or *mlyt* (Herdner; cp. 5 vi 5), perhaps alternative forms (cp. Arab. *māhu* and *mā'u* 'water')  
 9 *b'n* (Virolleaud) or *bgn* (Herdner) 'in the garden (farm?) land'  
 11 De Moor; Gray 'l tlm' *k'p'šrm* 'on the ridge (it was) like perfume of . . .' (Arab. 'ašaru)  
 12 Virolleaud  
 14 Ginsberg; Virolleaud [b] dnhm  
 16 *bq[lthm]* (Ginsberg; cp. Arab. *qullatu* 'earthenware

bottle') or *bq[rbthm]* (Gray; cp. Arab. *qirbatu* 'water-skin') or *bq[b'thm]* (Herdner; cp. 19 216)  
 17: cp. 15 iv 21 (or dual *šdh*); the missing lines include four on the bottom edge (cp. 14 159-163)

<sup>1</sup> Sc. probably Gupn and Ugar, the messengers of Baal, as in the similar passage 5 vi 3ff.

<sup>2</sup> Cp. Ps. xlviii 11 lxxv 6.

<sup>3</sup> Or 'They saw on the earth etc.' Note the play on the meanings of the words 'n (2, 4, 9) and *ksm* (4, 10).

<sup>4</sup> Cp. Ps. cxlviii 8 Job v 10. With the title of Baal cp. Hebr. 'l, 'lw (1 Sam. ii 10 Ps. vii 11 lxxviii 35).

<sup>5</sup> Cp. Gen. xlix 15.

<sup>6</sup> Cp. 1 Kgs. xvii 14 Ps. civ 14-15 Hab. iii 17.

	<i>dmrk</i> ph[t] (3) <i>hll</i> .	'I see (that) you <sup>1</sup> are percipient like El,
	<i>hkm̄t. k̄tr. l̄tpn</i>	'(that) you are wise like the bull Latipan.
4	<i>šh. ngr. il. il̄š</i>	'Call Elsh the steward <sup>2</sup> of El,
	il[š] (5) <i>wđtth. ngr̄t. i]lht</i>	'Elsh and his wife the stewardess of the goddesses. <sup>3</sup>
6	<i>khš. km̄r[- - - - -]</i>	Like . . . . like . . . . [ ]
7	<i>yšh. ngr. il. il̄š</i>	he called Elsh the steward of El,
8	<i>il̄š. ngr. bt. b'l</i>	Elsh the steward of Baal's house,
9	<i>wđtth. ngr̄t. i]lht</i>	and his wife the stewardess of the goddesses.
10	<i>wy'n. l̄tpn[. ]il dpl[d]</i>	And Latipan, kindly god, addressed (them):
11	<i>šm'. lnḡr. il̄ il[š]</i>	'Hear, o Elsh, steward of El,
12	<i>il̄š. ngr. bt. b'l</i>	'Elsh steward of Baal's house
13	<i>wđtth. ngr̄t. il[ht]</i>	'and your wife stewardess of the goddesses;
14	<i>'l. ltkm. bnwn</i>	'go up to the shoulder of the building,
15	<i>l̄h̄npt. mšpy</i>	'to the parapet of the tower;
16	<i>l̄t. km̄n. trry</i>	'three . . . . .
17	<i>[- - -]šr. gm. šh</i>	'[ ] to the rock (and) cry aloud
18	<i>[- - - - -]r[-]m</i>	[ ]
	. . (ca. 27 ll.) . .	. . . . .

## Col. v

1	<i>'r[- - - - -]</i>	[ ]
2	<i>'r[- - - - -]</i>	[ ]
3	<i>'r[- - - - -]</i>	[ ]
4	<i>wyd[- - - - -]</i>	'and let him [ ]
5	<i>b'd[- - - - -]</i>	'behind [ ]
6	<i>ydt̄r[- - - - -]</i>	'let him proceed [ ]
7	<i>bdk. b[- - - - -]</i>	'with your hand [ ]
8	<i>tn̄th[- - - - -]</i>	she <sup>4</sup> did it a second time [ ]
9	<i>l̄tth[- - -]</i>	she did it a third time [ ]
	<i>[wy'n] (10) l̄tpn. [il. dpld.]</i>	[And] Latipan [kindly god answered]:
	<i>[my] (11) bilm. [ydy. m̄rš]</i>	'[Who] among the gods <sup>4</sup> [will banish (his) illness]
12	<i>gr̄m. z[bln.]</i>	'(and) drive out <sup>5</sup> the plague <sup>6</sup> ?'
	<i>[ln. bilm] (13) 'nyh.</i>	[None among the gods] did answer him.
	<i>y[tny. ytl̄] (14) rgm.</i>	[A second, a third time] he [repeated] (his) speech:
	<i>my. b[ilm. ydy] (15) m̄rš.</i>	'Who among [the gods will banish] (his) illness
	<i>gr̄š[im. zbln]</i>	'(and) drive out [the plague]?'
16	<i>ln. bilm. 'nyh. ]</i>	None among the gods did answer [him].
	<i>[yrb'] (17) yhm̄š. rgm.</i>	[A fourth], a fifth time he repeated (his) speech:
	<i>[my. bilm] (18) ydy. m̄rš.</i>	'[Who among the gods] will banish <sup>5</sup> (his) illness
	<i>g[ršm. zbln]</i>	'(and) drive [out the plague]?'

2 *ph[t]*: cp. *hkm̄t* (3); perhaps arrange *dmr kph[t]*

3, 4: these lines finish on the edge of the tablet

4: perhaps *il[š] < ngr. bt. b'l* (cp. 8)

5: cp. 9

6: cp. *hml. khš* (x iv 11)16: or *l̄tkm m̄trry* (Gordon and Gray) 'the three of you, my water-providers', requiring Elsh to have had two wives18: perhaps *r[ū]m* 'wild ox' (cp. 6 i 19)1: perhaps *r[b]* 'There did enter . . .' (cp. 17 ii 26)6: perhaps *ydt̄r[t]* 'o Athirat' (cp. 15 iii 25)

9-20 Herdner a. Virolleaud (cp. 14, 21-23)

<sup>1</sup> Sc. probably Baal, requesting El's aid in the curing of Keret.<sup>2</sup> Or 'carpenter' (Akk. *naggāru*).<sup>3</sup> Sc. Athirat or some other goddess approaching El.<sup>4</sup> Cp. Exod. xv 11.<sup>5</sup> Prob. participles.

- 19 *ln. blm. 'n[yh.]*  
*ydt (20) ysb'. rgm.*  
*[my.]blm (21) ydy. mrs.*  
*grsm zbln*
- 22 *ln. blm. 'nyh*
- 23 *wy'n. l[pn. ll. bpld*
- 24 *tb. bny. lmtb[t]km*
- 25 *lkh[. zblk[m.]*  
*[ā]nk (26) ihtr[. w[ā]škn*
- 27 *dškn. ydt. [m]r[.]*  
*gr[. (28) zbln.*  
*r[t. ydh]. ymlū*
- 29 *n'm. rt[. ymn.]*  
*yqr[ (30) dt. bph[ - - - ]m[ht*
- 31 [ - - - - - ]tnn
- 32 [ - - - - - ]tnn
- . . . (gap of 4-5 ll.) . . .
- 38 *bl[ - - - - - ]*
- 39 *ll[ - - - - - ]*
- 40 *ks[. ylh[. ll. byd]*
- 41 *kr[pn. bm. ymn]*
- 42 *dt. š[ 'tqt - - - - ]*
- 43 *f'd[ - - - - - ]*
- 44 *rt. š[ 'tqt - - - - ]*
- 45 *'ir[ - - - - - ]*
- 46 *bp. f[ 'tqt - - - - ]*
- 47 *il. pd[ - - - - - ]*
- 48 *'rm[. dl. mh.]*  
*[pdrn] (49) dt. š[rr.]*  
*[h[tm. 'mt]*
- 50 *mr[š. yptr. ptrn]*
- 51 *zb[ln. 'l. r[šh]*
- 52 *t[tb. tr[š. nn] (53) b[d't.]*
- [ - - - - - ]
- . . . (ca. 8 ll.) . . .

None among the gods did answer [him].  
 A sixth, a seventh time he repeated (his) speech:  
 '[Who] among the gods will banish (his) illness  
 '(and) drive out the plague?'  
 None among the gods did answer him;<sup>1</sup>  
 and Latipan kindly god spoke;  
 'Sit, my sons, in<sup>2</sup> your places,  
 'on the seats of your princely state.  
 'I myself will cast a spell and will create,  
 'I will create (what) will banish (his) illness  
 '(and) drive out the plague.'  
 He filled [his hand] with mud,<sup>3</sup>  
 [(his) right hand] with a fair piece<sup>4</sup> of mud;  
 he pinched into shape<sup>5</sup> her who [ . . . ]

[ . . . ] a dragon

[ . . . ] a dragon

[ . . . ]

[ . . . ]

[El took] a cup [in (his left) hand],  
 a flagon [in (his) right hand], (saying):  
 'You, Sha'taqat [ . . . ]  
 'remove [ . . . ]  
 ' . . . . Sha'taqat [ . . . ]  
 'scent [ . . . ]  
 'in (your) mouth, Sha'taqat [ . . . ]

El [ . . . ]  
 '[Fly in stealth] to<sup>6</sup> the city,  
 'fly [in secret to the town].  
 '[Do you tap (him) with (your) wand];  
 'the illness [will escape] (from his) temples],  
 'the plague [from his head].  
 '[(Then) do] you [sit down (and) wash him (clean)] of  
 [sweat]

[ . . . ]

## Col. vi

- 1 [m]t. dm. ht.  
 F'tqt dt. (2) ll.  
 wtb'. f'tqt

'Death, truly be shattered!  
 'Sha'taqat, truly be victorious!  
 And Sha'taqat departed;

23 *bpld* error for *dpld*

24-25 Virelleud

26-27 Herdner

28-29 Ginsberg; the reading *rt* is very uncertain30 *dt* or *dm* (cp. vi 1); *m[ht* or *.ht* (cp. vi 1)

40-41: cp. 15 ii 16-18

42 Ginsberg (cp. vi 1)

44: cp. 42

45 Ginsberg and Gray 'fr[ptm] after vi 8

46 Ginsberg

48-53: cp. vi 6-10

vi 1 [m]t; cp. 13; *dt.* error for *dm* or so read<sup>1</sup> Cp. 1 Kgs. xviii 29 Job v 1.<sup>2</sup> Or 'Return, my sons, to'.<sup>3</sup> Cp. 17 i 34; or 'dung' as in Arabic (*rautu*).<sup>4</sup> I.e. a piece of suitable size or texture.<sup>5</sup> Cp. Gilgamesh I ii 34 (*ANET* p. 74) Job xxxiii 6.<sup>6</sup> Or 'from' or 'over cities, towns' (so in vi 6-7).

- 3 *bt.krt.bù.ibù* she indeed went into the house of Keret;  
 4 *bkt.tgly.utbù* she did weep (as) she entered and went in,  
 5 *nrt.ibù.pmm* she did sob (as) she went in within.  
 6 \**rm.tdù.mh* She flew in stealth to the city,  
 7 *párm.tdù.srr* she flew in secret to the town.  
 8 *h̄im.t'mt.* She tapped (him) with (her) wand;  
 <mr̄> <pt̄r p̄tm  
 9 *zbln.l.rish* <(the illness) did escape (from his) temples,  
 10 *wttb.trh̄s.nn.bd't* the plague from his head.  
 11 *n̄p̄sh.lh̄m.tpt̄h* And she sat down (and) washed him (clean) of sweat.  
 12 *brl̄h.l̄trm* His throat opened for food,  
 13 *mt.dm.h̄t.* his gorge for a meal.  
*s̄tqt (14) dm.ldn.* (So) death was truly shattered,  
*wyp̄qd (15) krt.t'.* Sha'taqat was truly victorious.  
*yšù.gh (16) wyš̄h.* And the noble Keret gave command,  
*šm'.lmtt (17) hry.* he lifted up his voice and cried:  
*t̄bh.lmr (18) wll̄hm.* 'Hear, o maiden Huray;  
*mgt.wl̄trm* 'Slay a sheep and I will eat (it),  
 19 *t̄sm'.m̄t.hry* 'a fatling and I will consume (it).'  
 20 *t̄bh.lmr.wll̄hm* The maiden Huray heard,  
 21 *mgt.wytrm.* she slew a sheep and he did eat (it),  
*hn.ym (22) wtn.* a fatling and he consumed (it).  
*ytb.krt.l'dh* Behold! a day and a second (passed)  
 23 *ytb.lkst mlk* (and) Keret sat down on his dais,  
 24 *ln̄ht.lkht.drkt* he sat down on the throne of (his) kingdom,  
 25 *dp.ytb.ytb.bhkl* on the cushion on the seat of (his) dominion.<sup>1</sup>  
 26 *wywsrnn.ggnh* Yaššib too sat in the palace,  
 27 *lk.lbbk.ytb.* and his heart instructed him:<sup>2</sup>  
*lk (28) [lā]bk.wrgm.* 'Go to your father, Yaššib,  
*t̄ny (29) lk[rt.ádn.]* 'go [to] your father and speak,  
*l̄t̄im['] (30) wtq̄[.údn.]* 'repeat (your speech) to Keret [your lord], (saying):  
*[k̄gz.ġzm] (31) t̄dbr.* '“Hearken and let [(your) ear] be attentive.  
*w[ġ]rm.[ttwy]* '“[While bandits raid] you turn (your) back,  
 32 *šqlt.bġlt.ydk* '“and [you entertain] feuding rivals.  
 33 *l̄dn.dn.dlmnt* '“You have been brought down by your failing  
 34 *l̄t̄pt̄.t̄pt̄.qsr n̄p̄s* power.<sup>3</sup>  
 35 *km.dht.'r̄f.mdwo* '“You do not judge the cause of the widow,<sup>4</sup>  
 36 *dn̄št.'r̄f.zbln* '“you do not try the case of the importunate.<sup>5</sup>  
 37 *rd.lmlk.dmlk* '“Because you have become brother to a bed of  
 sickness,<sup>6</sup>  
 '“companion to a bed of plague,  
 '“come down from the (throne of your) kingdom

6 *mh* (Herdner); Virolleaud *mt*; Ginsberg *md*, perhaps error for *m̄t* 'over a hundred cities' (Driver)

8 <mr̄>; cp. v 50; *p̄tr p̄tm* (Virolleaud) or '*p̄rptm* (Ginsberg and Gray after v 45) 'wrapping, bandage' (lit. 'surrounding of the brow'; cp. Hebr. *ātar*)

14 *ldn* error for *l̄dt* (cp. 2)

20 Virolleaud *w<y>lh̄m*

28: cp. 39-40

29 [*d̄dnk*] (Herdner); *l̄t̄im[']*: cp. 42

30-31: cp. 42-44

<sup>1</sup> See at I iv 24-25.

<sup>2</sup> Cp. 4 v 66 Ps. xvi 7; or 'his *jinn* or personal demon' (Kutscher).

<sup>3</sup> Lit. 'the drooping of your hand(s)'.  
<sup>4</sup> Cp. 17 v 7-8 Deut. x 18 Isa. i 17 Job xxix

12-13 Ben Sira iv 10 *ANET* p. 178 (Hammurabi).

<sup>5</sup> Cp. Judg. xvi 16.

<sup>6</sup> Cp. Job xvii 14 Ps. xli 4.

38 *lārktk. d̄tb. ān*

39 *yīb'. yšb ḡlm.*

'l (40) *d̄bh. y'rb.*

*yšū gh* (41) *wyšh.*

*šm' m'. lkrt* (42) *t'.*

*štm'. wtqḡ ādn*

43 *kḡa. ḡzm. t̄dbr*

44 *wḡrm. ttwy.*

*šqlt* (45) *bḡlt. ydk.*

*l̄dn* (46) *dn. d̄lmt.*

*l̄t̄p̄t* (47) *t̄p̄t qsr. n̄p̄t.*

*l̄dy* (48) *t̄šm. 'l. dl.*

*lpnk* (49) *l̄t̄šhm. ytm.*

*b'd* (50) *k̄slk. d̄lmt.*

*km* (51) *d̄ht. 'r̄s. mdw.*

*dn̄st* (52) *'r̄s. zbln.*

*rd. lmlk* (53) *d̄mlk.*

*lārktk. d̄tb.* (54) *dn.*

*wy'ny. k̄rt t'.*

*yibr* (55) *hrn. ybn.*

*yibr. hrn* (56) *r̄l̄k[.]*

*'t̄rt. šm. b'l* (57) *q̄dq̄r*

*tqln. b̄gbl* (58) *šntk.*

*b̄h̄pnk. w't'n*

E. *spr lmlk t'y*

(that) I may be king,

' "from (the seat of) your dominion (that) even I may sit (on it)"'

The lad Yaššib departed,

he entered into (the presence of) his father,  
(and) he lifted up his voice and cried:

'Hear, I beseech you, o noble Keret,

'hearken and let (your) ear be attentive.

'While bandits raid you turn (your) back,

'and you entertain feuding rivals.

'You have been brought down by your failing power.

'You do not judge the cause of the widow,

'you do not try the case of the importunate.

'You do not banish the extortioners of the poor,<sup>1</sup>

'you do not feed the orphan before your face

'(nor) the widow behind your back.<sup>2</sup>

'Because you have become brother to a bed of sickness,

'companion to a bed of plague,

'come down from the (throne of your) kingdom (that)

I may be king,

'from (the seat of) your dominion (that) even I may sit (on it).'

And the noble Keret answered:

'May Horon<sup>3</sup> break, o my son,

'may Horon break your head,

'(may) Athtart-name-of-Baal<sup>3</sup> (break) your crown!

'May you fall down at the frontier of your years,<sup>4</sup>

'with your hands empty<sup>3</sup> and (so) be humbled!

The scribe is Elimelek, the master.

38 *d̄tb. dn* (Herdner; cp. 53-54) or *d̄t̄b̄m* (Virolleaud)  
54: this line transgresses the margin with col. v  
57 *q̄dq̄r* error for *q̄dq̄d*

<sup>1</sup> With *ll.* 48-50 cp. Job xxii 7-9 xxxi 16-17 Isa. x 2 Ps. lxxxii 2-4 Ben Sira xxxv 13-14.

<sup>2</sup> On these deities see p. 4 notes 5, 6.

<sup>3</sup> Alternatively 'from the peak of your lofiness' (Driver; Arab. *jabalu*; Hebr. *š'not* in Prov. v 9).

<sup>4</sup> Lit. 'the hollow of your hands' (Lipiński).

<sup>1</sup> Cp. Amos v 11.

## 5. AQHAT

17

Col. i

- 1 [ápnk] (2) [dnll.mt.rp]l.  
 ápn. ġz[r] (3) [mt.hrnmy.]  
 úzr ilm. ylh<sup>m</sup>
- 4 [úzr. yšqy.]bn. qdš.  
 yd (5) [šth. y'l.]wysškb.  
 yd (6) [mlzrt.]pynl.  
 hn[.]ym (7) [wtm.]  
 [úzr.]ilm. dnll
- 8 [úzr. ilm.]ylhm.  
 úzr (9) [yšqy. b]n. qdš  
 tlt rb' ym
- 10 [úzr.]ilm. dnll.  
 úzr (11) [ilm. y]lh<sup>m</sup>.  
 úzr. yšqy bn (12) [qdš.]  
 [b]mš[.]t. šym.  
 úzr (13) [ilm.]dnll.  
 úzr. ilm. ylh<sup>m</sup>
- 14 [úzr.]yšqy. bn qdš.  
 yd. šth (15) [dn]ll.  
 yd. šth. y'l. wysškb
- 16 [yd.]mlzrt pynl.  
 mk bšb'. ymm
- 17 [w]yqrš. b' l. bh<sup>n</sup>th.  
 ábynt (18) [d]nll. mt. rpt  
 dnš. ġzr (19) [mt.]hrnmy.  
 dln. bn. lh (20) km. áhh.  
 w. šrs'. km. áryh
- [Thereupon Daniel, man of Rapiu],  
 thereat the hero, [man of He-of-Harnam],  
 gave the gods . . . . .<sup>1</sup> to eat,  
 [gave] the holy ones<sup>2</sup> [ . . . . . to drink].  
 He put aside [his cloak, he ascended] and lay down,  
 he put aside [his loincloth], and so he passed the night<sup>3</sup>.  
 Behold! a day [and a second]  
 Daniel (gave) the gods [ . . . . . ],  
 he gave [the gods . . . . . ] to eat,  
 [he gave] the holy ones . . . . . [to drink].  
 A third, a fourth day  
 Daniel (gave) the gods [ . . . . . ],  
 [he] gave [the gods] . . . . . to eat,  
 he gave the [holy] ones . . . . . to drink.  
 A fifth, a sixth day  
 Daniel (gave) [the gods] . . . . . ,  
 he gave the gods . . . . . to eat,  
 he gave the holy ones [ . . . . . ] to drink.  
 Daniel put aside his cloak,  
 he put aside his cloak, he ascended<sup>4</sup> and lay down,  
 [he put aside] his loincloth, and so he passed the night.  
 Then on the seventh day  
 Baal drew near with his supplication:  
 'The misery<sup>5</sup> of Daniel, man of Rapiu!<sup>6</sup>  
 'The groaning of the hero, [man] of He-of-Harnam!<sup>7</sup>  
 'For he has no son like his brothers,  
 'nor offspring like his kinsmen.<sup>8</sup>

1-3: cp. ii 27-29

2 ápn perhaps error for dphn (cp. ii 28 v 14, 34)

4: cp. 11 5-6: cp. 15-16

6 yml error for yln (cp. 16)

7ff.: cp. 22-23

9: this and several other lines transgress the margin with col. ii

12 šym: the scribe apparently began to write šb', then erased it

16: cp. 14, 15

17 [w] (Viroilleaud); ábynt or ábyn t[-], the final letter transgressing the margin, or possibly ábynm

<sup>1</sup> Precise meaning of úzr unknown; it should not be too hastily connected with the disputed Punic sacrificial term 'zrm, which may be Berber in origin.

Some translate 'ate the . . . of the gods etc.' (G)

<sup>2</sup> Or 'the sons of the Holy one' (Athirat); see at 2 iii 19.<sup>3</sup> For biblical allusions to the practice of incubation see 1 Sam. iii 1ff. Ps. xvii 3, 15; cp. also 14 31ff.<sup>4</sup> Perhaps to a special cell or loft.<sup>5</sup> Or (see apparatus) 'Miserable is . . . groaning is'; or 'because of his compassion for the misery of etc.' or 'because of his (Daniel's) plea, (because of) the misery of etc.', the address of Baal then beginning at l. 21.<sup>6</sup> Lit. 'the shade'; see p. 26 note 4.<sup>7</sup> Perhaps Hermel east of Byblos in Phoenicia (Albright); cp. the biblical epithet Shaddai, 'He-of-the-mountain' (Cross), applied to El.<sup>8</sup> Cp. Num. xxvii 4 2 Sam. xviii 18 Isa. xi 10.



- 21 *bl. it. bn. lh. wm dhh.*  
*wšrī (22) km. dryh.*  
*ūzrm. ilm. ylh̄m*  
 ' (Because) he has not<sup>1</sup> a son like his brothers,  
 'nor offspring like his kinsmen,  
 'he gives the gods . . . . . to eat,  
 'he gives the holy ones . . . . . to drink.
- 23 *ūzrm. yšgy. bn. gđš*  
 24 *ltbrknn ltr. il dby*  
 25 *tmrnn. lbn̄y. bnat*  
 26 *wykn. bn̄h bbt.*  
*šrš. bqr̄b (27) hklh.*  
*nšb. skn. libh.*  
*bqđš (28) ztr. 'mh.*  
*ldr̄š. mššū. qtrh*  
 29 *l'pr. šmr. dtrh.*  
*šbg. lht (30) nšh.*  
*grš d. 'šy. lnh*  
 31 *šhd. ydh. bškrm.*  
*m' msh (32) [k]šb' ym.*  
*spū. ksmh. bt. b'l*  
 'Do you indeed bless him, o bull El my father,  
 'do you fortify him, o creator of creatures,<sup>2</sup>  
 'that he may have a son in (his) house,  
 'offspring within his palace;  
 'one to stand as steward of his father's god,<sup>3</sup>  
 'in the sanctuary as . . . . . of his ancestors;<sup>4</sup>  
 'one to free his spirit<sup>5</sup> from the earth,  
 'to protect his tomb<sup>6</sup> from the dust;  
 'one to shut the jaws<sup>7</sup> of his detractors,  
 'to drive away those who turn against him;<sup>8</sup>  
 'one to hold his hand in drunkenness,  
 'to carry him [when] filled with wine;<sup>9</sup>  
 'one to supply his (offering of) corn in the house of  
 Baal,  
 '[and] his portion<sup>10</sup> in the house of El;  
 'one to plaster his roof in the [muddy] season,<sup>11</sup>  
 'to wash his garments when the weather is foul<sup>12</sup>.'
- 33 *[wm]nth bt. il.*  
*šh. ggh. bym (34) [t]f.*  
*ršš. nšh. bym. rt*  
 35 *[- y]šhd. il 'bdh.*  
*ybrk (36) [dn]l mt rpl.*  
*ymr. šxr (37) [mt. hr]nmy*  
*nšš. yh. dn̄l (38) [mt. rp]f*  
*brl[. ]šxr. mt hr̄nmy*  
 39 *[- - - -]. hw. mh.*  
*l' rth. y'l (40) [- - - -].*  
*bm. nšq. dth (41) [- - - -].*  
*bhbqh. hm̄mt*  
 42 *[- - - -] kn ylt.*  
*hm̄mt (43) [štt. mt. r]p̄d.*  
*wykn. bn̄h (44) [bbt. ]*  
 [ . . . ] El took his servant,  
 he blessed [Daniel], man of Rapiu,  
 fortified the hero, [man] of He-of-Harnam, (saying):  
 'In spirit let Daniel, [man of Rapiu], revive,  
 'in breath the hero, man of He-of-Harnam.  
 'Let him [ . . . ] vigour;  
 'his couch let him mount [ . . . ];  
 'as he kisses his wife [ . . . ],  
 'as he embraces her let her become pregnant,<sup>13</sup>  
 '[ . . . ] let her be with child,<sup>13</sup>  
 'let [the wife of the man of] Rapiu become pregnant,  
 'so that he may have a son [in (his) house],

21 *wm* error for *km*

32-34: cp. ii 6-7, 20-22

35 Viroleaud [*byd. y*]; Gaster [*škm. y*]; Dijkstra and De Moor [*ks. y*]šhd. il bāh ('being an unintentional stroke; cp. 15 ii 16-17)39 *hw. mh.*: cp. *hy[. ]mh* (19 201)

40-43: cp. 23 51-53, 56

42 *ylt* from *yldt* (cp. 23 53; *yrt* 5 i 6)

43: cp. 40

44ff.: cp. 26ff.

<sup>1</sup> Cp. Hebr. 'ēn yef (1 Sam. xxi 9 Ps. cxxxv 17).<sup>2</sup> Cp. Akk. *bān binātī*, a title of Nebo. On El as Baal's 'father' see p. 5 note 2. With the passage cp. 15 ii 12ff.<sup>3</sup> Daniel's ancestral or clan deity; cp. the patriarchal 'god(s) of the fathers'. Alternatively 'one to set up the effigy of the god of his fathers' (Akk. *škmū*), in which case compare perhaps the biblical Teraphim

(Judg. xvii 5).

<sup>4</sup> Or 'in the sanctuary (to set up) the sun-emblem of his kindred deity' ('Ševāt; Hittite *šitar(i)*; West Semitic 'm in proper names).<sup>5</sup> Cp. 18 iv 26; alternatively 'his incense'.<sup>6</sup> Cp. *mqm* (Hadad inscr. l. 14).<sup>7</sup> Cp. Ps. lxiii 12.<sup>8</sup> Cp. Ezek. xxix 20 (Driver); or 'those who abuse his guests' (√*lw/yw*; Gray; cp. Gen. xix 1-11 Judg. xix 22-26).<sup>9</sup> Cp. Isa. li 18.<sup>10</sup> Cp. 1 Sam. i 4 2 Chron. xxxi 3.<sup>11</sup> When the rains come the Arab peasant rolls his roof with a light limestone roller (Gray). Alternatively 'when it leaks'.<sup>12</sup> Or 'when they are soiled'; lit. 'on the day of dirt'.<sup>13</sup> Perfects with jussive sense; the first may be a noun 'let there be pregnancy' (cp. 23 51).

- 45 [šrš]. *bqrb hklh*  
 [nšb. skn. l] *llbh.*  
*bqdš* (46) [ztr. 'mh.]  
 [lá]rš. *mššù* (47) [qtrh.]  
 [l'pr. ž] *mr. d[ē]rh*  
 48 [tbq]. *lht. nšh.*  
 [gr]š. *d. 'šy* (49) [lnh.]  
 [āhd. ydh. bškrrn]  
 50 [m' msh. kšb'. yn.]  
 [spù] (51) [ksmh. bt. b'l.]  
 [wmmth] (52) [bt. il.]  
 [tḫ. ggh. bym. tlṭ]  
 53 [rhš. npšh. bym. rt.]  
 . . . . .

'[offspring] within his palace;  
 '[one to stand as steward] of his father's god,  
 'in the sanctuary [as . . . . . of his ancestors];  
 'one to free [his spirit from] the earth,  
 'to protect his tomb [from the dust];  
 '[one to shut the jaws of his detractors],  
 '[to drive away] those who turn [against him];  
 '[one to hold his hand in drunkenness],  
 '[to carry him when filled with wine];  
 '[one to supply his (offering of) corn in the house of  
 Baal],  
 '[and his portion in the house of El];  
 '[one to plaster his roof in the muddy season],  
 '[to wash his garments when the weather is foul].'  
 . . . . .

## Col. ii

- 3\*[wykn. bnk] (2\*) [bbt.]  
 [šrš. bqrb. hklk]  
 1\*[nšb. skn. llbk.]  
 [bqdš] (1) z[tr. 'mk.]  
 [lárs. mššù. qtrk]  
 2 l. 'pr. žm[r. ātrk.]  
 [tbq] (3) *lht. nšh.*  
*gr[š. d. 'šy. lnk]*  
 4 *spù. ksmk. bt. [b'l.]*  
 [wmmntk] (5) *bt. il.*  
*āhd. ydh[. ]b[škrrn]*  
 6 *m' msk. kšb't. yn.*  
 [tḫ] (7) *ggh. bym. tlṭ.*  
*rhš* (8) *npšh. bym. rt.*  
*būnl[1]* (9) *pnm. tšmh.*  
*w'l. yshl. p[1]*  
 10 *yprq. lšb. wyšh*  
 11 *p'n. lhadm. ytpd.*  
*yšù* (12) *gh. wyšh.*  
*ātn. ānk* (13) *wadnšn.*  
*watnh. birtý* (14) *npš.*  
*kyl. bn. ly. km* (15) *āhy.*  
*wšrš. km. āryy*  
 16 *nšb. skn. llby.*  
*bqdš* (17) *ztr. 'my.*  
 [lárs. mššù. qtry.]

'[and you will have a son in (your) house],  
 '[offspring within your palace];  
 '[one to stand as steward of your father's god],  
 '[in the sanctuary] as . . . . . [of your ancestors];  
 '[one to free your spirit from the earth],  
 'to protect [your tomb] from the dust;  
 '[one to shut] the jaws of your detractors,  
 'to drive [away those who turn against you]  
 'one to supply your (offering of) corn in the house of  
 [Baal],  
 '[and your portion] in the house of El;  
 'one to hold your hand in [drunkenness],  
 'to carry you when filled with wine;  
 'one to plaster your roof in the muddy season,  
 'to wash your garments when the weather is foul.'  
 Daniel's face lit up with joy  
 and (his) brow above gleamed;<sup>1</sup>  
 he parted (his) throat and laughed;<sup>2</sup>  
 he placed (his) feet on the footstool,  
 he lifted up his voice and cried:  
 'Even I may sit down and be at ease,  
 'and my soul within me may take its ease;<sup>3</sup>  
 'for a son's to be born to me<sup>4</sup> like my brothers  
 'and offspring like my kinsmen;  
 'one to stand as steward of my father's god,  
 'in the sanctuary as . . . . . of my ancestors;  
 '(one to free my spirit from the earth),

3\*ff.: cp. i 26ff.

3 [lnk] or possibly [lk]

4ff.: note the change of order (cp. i 31ff. ii 19ff.)

8 būnl[1] error for būnl[1] (Ginsberg)

17: phrase restored (cp. i 28)

<sup>1</sup> Cp. Ps. civ 15.<sup>2</sup> Cp. Gen. xxi 6. For an alternative rendering of the first phrase see at 4 iv 28.<sup>3</sup> Cp. 6 iii 18-19 Gen. v 29.<sup>4</sup> Cp. Isa. ix 5.

- 18 *l'pr[.]šmr. dtr[y]*  
*ibq lht. nky.*  
*grš (19) d'šy. ln.*  
*dhd. ydy. bš (20) krn.*  
*m'msy kib't yn*  
 21 *spū. ksmy. bt. b'l*  
  
*[w]mn[t] (22) y. bt. ll.*  
*lh. ggy. bym. tlt*  
 23 *rhs. npsy. bym. rt*  
 24 *dn. ll. bth. ymgyn*  
 25 *yšql. dnll. lkhkh*  
 26 *\*rb. bbth. ktrt.*  
*bnt (27) hll. snnt.*  
*dpnk. dnll (28) mt. rpi.*  
*dp. hn. gar. mt (29) hrnmy.*  
*dlp. ytbh. lkt (30) rt.*  
*yšlhm[.]ktrt. wy (31) ššq.*  
*bnt. [hl]l. snnt*  
 32 *hn. ym. wtn.*  
*yšlhm (33) ktrt. wyy[š]q.*  
*bnt. hl[l] (34) snnt.*  
*tlt[.r]b' ym.*  
*yšl (35) hm ktrt[.]wyyšq*  
 36 *bnt hl[l]. snnt.*  
*hms (37) tdt. ym.*  
*yšlhm. k[t]rt (38) wyy[ššq].*  
*bnt. hll. snnt*  
 39 *mk. bšb[.]lymm.*  
*tb'. bbth (40) ktrt.*  
*bnt. hll. snnt*  
 41 *[y]d[']t. n'my. rš. h[r]m*  
 42 *yšmsmt. rš. hlln*  
 43 *ytb. dnll. [ys]pr yrbh*  
 44 *yrs. y[- - - - -]*  
 45 *tlt. rbt'[- - - - -]*  
 46 *yrbh. ymgý[- - - - -]*  
 47 *b[- -]r[ ]*

'to protect [my] tomb from the dust;  
 'one to shut the jaws of my detractors,  
 'to drive away those who turn against me;  
 'one to hold my hand in drunkenness,  
 'to carry me when filled with wine;  
 'one to supply my (offering of) corn in the house of  
 Baal

'[and] my portion in the house of El;  
 'one to plaster my roof in the muddy season,  
 'to wash my garments when the weather is foul.'  
 Daniel proceeded to his house,  
 Daniel betook himself to his palace.  
 There did enter into his house the Kotharat,  
 the swallow-like<sup>1</sup> daughters of the crescent moon.<sup>2</sup>  
 Thereupon Daniel, man of Rapiu,  
 thereat the hero, man of He-of-Harnam,  
 slaughtered an ox for the Kotharat.  
 He fed the Kotharat and gave drink to  
 the swallow-like daughters of the crescent moon.  
 Behold! a day and a second  
 he fed the Kotharat and gave drink to  
 the swallow-like daughters of the crescent moon.  
 A third, a fourth day  
 he fed the Kotharat and gave drink to  
 the swallow-like daughters of the crescent moon.  
 A fifth, a sixth day  
 he fed the Kotharat and gave drink to  
 the swallow-like daughters of the crescent moon.  
 Then on the seventh day  
 the Kotharat did depart from his house,  
 the swallow-like daughters of the crescent moon,  
 those [artful] in pleasure(s) of the bed of conception,  
 delight(s) of the bed of childbirth.  
 Daniel sat down (and) [counted] her months.<sup>3</sup>  
 A month [(passed) ]  
 a third, a fourth [(month) ]  
 month passed [ ]  
 [ ]

19: perhaps read *ln(y)*; cp. the lines of poetry in 15-18

24: note *dn. ll* for *dnll*

28 *dp. hn*: cp. *dphn* (v 14, 34 19 20)

41 *[y]d[']t* (Viroilleaud); *h[r]m* (Dijkstra)

43 *[ys]pr*; Herdner *[ls]pr*; the *p* is very uncertain

44 *yrs* perhaps error for *yrb* with thereafter *y[mgý]* (cp. 46)

<sup>1</sup> Lit. 'the swallows', so-called because these birds are commonly associated with domestic bliss and fertility (Driver).

<sup>2</sup> Hardly in view of 24 41-42 'the daughters of melody, praise' (though cp. Eccles. xii 4). The moon is generally regarded in mythology and popular belief as propitious to child-birth.

<sup>3</sup> I.e. the months till the child was born (cp. Job xxxix 2).

## Col. v

- 1 [ . . . . . ] (2)[- - - - ]  
 3 *abl. qšt tmn[-]*  
*dšrb[-] qš't.*  
*whn šb[-] (4) bymm.*  
*āpnk. dnll. mt (5) rpl.*  
*d(p)hn. ġar. mt. hrnm[y]*  
 6 *ytsū. ytb. bdp. ēgr.*  
*tht (7) ādrm. ābgrn.*  
*ydn (8) dn. dlmnt.*  
*ytpf. tpf. ytm*  
 9 *bnti 'nh. wyphn.*  
*bdlp (10) šd. rbt. hmn.*  
*hkk. ktr (11) ky'n.*  
*wy'n. tdrq. hss*  
 12 *hkk. qšt. ybln.*  
*hl. yš (13) rb'. qš't.*  
*āpnk. dnll (14) mt. rpl.*  
*dphn. ġar. mt (15) hrnmy.*  
*gm. ldtth. kyšh*  
 16 *šm'. mt. dnty.*  
*'d[b] (17) tmr. bphd.*  
*lntf. ktr (18) whss.*  
*lbrlt. hyn d (19) hrš yd.*  
*šlhm. ššgy. (20) ilm*  
*sdd. kbd. hmt.*  
*b'l (21) hktl. ll. kllh.*  
*tšm' (23) mt. dnty.*  
*t'āb. tmr (23) bphd.*  
*lntf. ktr. whss*  
 24 *lbrlt. hyn. dhrš (25) ydm.*  
*dhr. ymggy. ktr (26) whss.*  
*bd. dnll. ytnn (27) qšt.*  
*lbrkh. y'āb (28) qš't.*  
*āpnk. mt. dnty*  
 29 *tšlhm. tššgy ilm*  
 30 *tšād. tkbd. hmt.*  
*b'l (31) hktl. ll. kllh.*  
*tš'. ktr (32) lāhllh.*  
*hyn. tš'. lntf (33) knth.*  
*āpnk. dnll. m[t] (34) rpl.*

[ . . . . . ]  
 'I shall bring the bow of eight (parts),<sup>1</sup>  
 'I shall have four times as many arrows.'<sup>2</sup>  
 And behold! on the seventh day,  
 thereupon Daniel, man of Rapiu,  
 thereat the hero, man of He-of-Harnam,  
 raised himself up (and) sat at the entrance of the gate<sup>3</sup>  
 beneath the trees which were by<sup>4</sup> the threshing-floor;<sup>5</sup>  
 he judged the cause of the widow,  
 tried the case of the orphan.<sup>6</sup>  
 Lifting his eyes, he saw  
 a thousand tracts away, ten thousand spaces,  
 the coming of Kothar surely he sighted  
 and he sighted the swift approach of Khasis.  
 Behold! he carried the bow,  
 lo! he had four times as many arrows.  
 Thereupon Daniel, man of Rapiu,  
 thereat the hero, man of He-of-Harnam,  
 surely cried aloud to his wife:  
 'Hear, maiden Danatay,  
 'make ready a lamb from the youngling(s)  
 'for the desire of Kothar-and-Khasis,  
 'for the appetite of Heyan, skilled worker by hand;  
 'feed, give drink to the gods,<sup>7</sup>  
 'wait upon (and) do them<sup>7</sup> honour,  
 'the lord(s)<sup>7</sup> of all broad Memphis.'<sup>8</sup>  
 The maiden Danatay heard,  
 she made ready a lamb from the youngling(s)  
 for the desire of Kothar-and-Khasis,  
 for the appetite of Heyan, skilled worker by hand.  
 Afterward Kothar-and-Khasis arrived;<sup>7</sup>  
 he gave the bow into the hand of Daniel,  
 he left the arrows upon his knees.  
 Thereupon the maiden Danatay  
 fed, gave drink to the gods,  
 she waited upon (and) did them honour,  
 the lord(s) of all broad Memphis.  
 Kothar did depart to<sup>9</sup> his tent,  
 Heyan did depart to his dwelling.  
 Thereupon Daniel, man of Rapiu,

2 *tmn*: cp. 19 5

5 *d(p)hn*: cp. 14, 34; ii 28

<sup>1</sup> Perhaps referring to the parts or layers of a composite bow (cp. vi 2off.).

<sup>2</sup> Lit. 'make four(fold)'. 'Arrows' rather than 'arc' in view of vi 23.

<sup>3</sup> Where justice was dispensed in eastern cities (e.g. Deut. xxi 19 Amos v 10, 12, 15).

<sup>4</sup> Lit. 'mighty ones'; cp. Ezek. xvii 23 (of a cedar). Possibly 'below the notables who were (sitting) in' (Gordon).

<sup>5</sup> Cp. 1 Kgs. xxii 10 Mishna *Sanhedrin* iv 3.

<sup>6</sup> See 16 vi 33-34 and references there.

<sup>7</sup> Note the oscillation between sing. and dual; see p. 9 note 1. <sup>8</sup> See at 3 F 12ff.

<sup>9</sup> Probably not in view of 15 iii 18-19 'from his (Daniel's) tent etc.'

*dphn. ġzr. m[t]* (35) *hrnmy.*

*qšt. yqb. [- - -]* (36) *rk.*

*l. dght. kyq[- - -]*

37 *pr' m. šdk. ybn[- - -]*

38 *pr' m. šdk. hn pr[m]*

39 *šd. bhk[h[- - - - -]]*

thereat the hero, man of He-of-Harnam,

. . . . the bow [ . . . ],

over Aqhat surely he [ . . . ], (saying):

'The choicest of your game, o son [ . . . ],

'the choicest of your game, behold! the [choicest]

'of (your) game in his temple! [ . . . ]

*Col. vi*

1 [ . . . . . ]

2 [ - - - - - ] *hm[- - - -]*

3 [ - - - - - ] *dy š[- - - -]*

4 [ - - - - - ]

[*bh*] *rb. mlh[t. qš]* (5) [*mrl.*]

[*tšty. krpnm.*] *yn.*

*bks. h[rš]* (6) [*dm. 'šm.*]

[ - - - - ] *n. krpn. 'l. [k]rpn*

7 [ - - - - - ] *qym. kt'l*

*trt* (8) [ - - - - - ].

*yn. 'fy lhbš*

9 [ - - - - - ] *htn[. ]qn. yšbt*

10 [ - - - - - ] *m.*

*bnš[. ]'nh[. ]wtpn*

11 [ - - - - - ] *tnl. kslh. kb[r]q*

12 [ - - - - - ] *m[h] g't. thmt. brq*

13 [ - - - - - ] *tšb. qšt. bnt*

14 [ - - - - - ]

[*'nh. km. bšn. yqr*

15 [ - - - - - ] *drš*

*ksh. tšrm* (16) [*l'pr.*]

[*tšü. gh. ]wšš.*

*šm'. m'* (17) [*lāqht. ġzr.*]

[*l]rš. ksp. wdtšk*

18 [*hrs. wšš*] *lšk[. ]*

*wtn. qštk. [l]* (19) [*'nt.*]

[*tq]h[. ]qš'tk. ybmt. lmm*

20 *wy'n. dght. ġzr.*

*dār. tqbm* (21) *blbnn.*

*dār. gdm. br'umm*

22 *dār. qmnt. by'lm.*

[ . . . . . ]

[ . . . . . ] food [ . . . . . ]

[ . . . . . ]

[ . . . . . ]

[With] a salted knife [they did carve a fatling];

[they drank flagons] of wine,

from cups of [gold the blood of trees]

[ . . . . . ] flagon upon flagon

[ . . . . . ] surely they ascended;

new wine [ . . . . . ]

wine fit<sup>2</sup> for a ruler [ . . . . . ]

[ . . . . . ]

[ . . . . . ]

Lifting her eyes, she perceived

[ . . . . . ] its string like lightning

[ . . . . . ] the ocean(s) the lightning

[ . . . . . ] she coveted the bow<sup>3</sup> [ . . . . . ]

[ . . . . . ]

her eyes like a serpent that hisses.

[ . . . . . ] to the earth,

her cup she hurled [to the ground];

[she lifted up her voice] and cried:

'Hear, I beseech you, [o hero Aqhat],

'ask silver and I will give (it) you,

'[gold and I will] bestow (it) on you;

'but give your bow [to Anat],

'[let] the sister-in-law of peoples<sup>4</sup> [take] your arrows.'

But the hero Aqhat answered:

'Most splendid of ash trees from Lebanon,

'most splendid of sinews from wild oxen,

'most splendid of horns from mountain-goats,

(Herdner) 'she emptied'

16 Herdner *a. Ginsberg*

17-18: cp. 26-28

18-19 Herdner (cp. 24)

21 *blbnn* or *dlbnn*

38: cp. 37

vi 7 *kt'l* or *wl'*

7-8: cp. 5 iv 20-22

9: the text is very uncertain

10: this line transgresses the margin with col. v

11 Virolleaud (cp. 12)

13: possibly *bnth* (Virolleaud) 'within herself' (?)

14 [*'nh*] (Ginsberg) or [*qr*]*nh* 'its (the bow's) horns'

(Virolleaud)

15 *ksh* or *ksl* 'the cups'; *tšrm* (Ginsberg) or *tšpkm*

<sup>1</sup> Sc. that presumably of Baal.

<sup>2</sup> Or 'manufactured wine'.

<sup>3</sup> Or 'the bow was set between'.

<sup>4</sup> See at 3 B 33.

- mtnm* (23) *b'qbt.tr.*  
*ddr.bgl ll.qnm*  
 24 *tn.lktr.wbss.*  
*yb'l.qst l'nt*  
 25 *qs't.lybmt.limm.*  
*w'n.bltt (26) 'nt.*  
*irs hym.ldqht.gzr*  
 27 *irs hym.wdtnk.*  
*blmt (28) wdslhk.*  
*dsprk.'m.b'l (29) snt.*  
*'m.bn ll.tspr.yrhm*  
 30 *kb'l.kyhwy.*  
*y'ir.hwy.*  
*y'is (31) r.wyisqymh.*  
*ybd.wyir'lh (32) n'm[.]*  
*[wt]'nynn.*  
*dp dnk.dhwy (33) dqht[.gz]r.*  
*wy'n.dqht.gzr*  
 34 *dl.ttrgn.yblltm.*  
*dm.lgzr (35) trgk.bhm.*  
*mt.ubryt.mh.yqh*  
 36 *mh.yqh.mt.dtryt.*  
*spsg.ysk (37) [l]r'is.*  
*hrs.lgr.qdqdy*  
 38 *[w]mt.kl.dmt.*  
*wdn.mtm.amt*  
 39 *[ap.m]tn.rgmm.drgm.*  
*qstm (40) [- -]mhrm.*  
*ht.tsdn.tlntt (41) [bh.]*  
*[g]m.tshq.'nt.*  
*wblb.tqny (42) [- -]*  
*tb sy.ldqht.gzr.*  
*tb ly.wlk (43) [argm.]*
- 30 *hwyy.y'f (31) r.*: perhaps dittography (cp. 3 A 9)  
 32 *n'm* (De Moor: cp. 3 A 19) or *n'm[t]* 'men sing over him pleasant songs' (Gaster); *[wt]'nynn* (Herdner) or *[wy]'nynn* 'and make(s) responses to him' (Virolleaud) or *[d]tnynn* '—I repeat it—' (De Moor)  
 35 *mt*: the *t* with word-divider looks more like *m*  
 38 *[w]* (Ginsberg); there is perhaps room for two letters  
 39: cp. 3 D 75-76 4 i 20-21  
 41 *[bh.g]m* (Ginsberg) or *[bh.bk]m* (Gaster)  
 42: there is not room for *[tblt]* (Albright; cp. Prov. i 5), but a word of similar meaning is required; *ry* error for *ly*  
 43 *[drgm]* (Gordon) or *[dtb]* (De Moor); cp. 3 E 8
- 'of tendons from the hocks of a bull,<sup>1</sup>  
 'most splendid of stalks from vast reed-beds,<sup>2</sup>  
 'do you give to Kothar-and-Khasis;  
 'let him fashion a bow for Anat,  
 'arrows for the sister-in-law of peoples.'  
 And the virgin Anat answered:  
 'Ask life, o hero Aqhat,  
 'ask life and I will give (it) you,  
 'immortality and I will bestow (it) on you;<sup>3</sup>  
 'I will cause you to count the years with Baal,  
 'with the sons of El<sup>4</sup> you shall count the months.<sup>5</sup>  
 'As if he were Baal when he comes alive,  
 '(when) men<sup>6</sup> feast the living one,  
 'feast and give him drink,  
 '(and) the minstrel chants and sings over him'  
 —and she answered him—  
 'so will even I give life to the [hero] Aqhat?.'  
 But the hero Aqhat answered:  
 'Do not lie, o virgin;  
 'for to a hero your lying is unseemly.<sup>8</sup>  
 'As (his) ultimate fate<sup>9</sup> what does a man get?  
 'What does a man get as (his) final lot?  
 'Glaze will be poured [on] (my) head,  
 'quicklime on to my crown;<sup>10</sup>  
 '[and] the death of all men I shall die,<sup>11</sup>  
 'even I indeed shall die.  
 '[Also], one thing further<sup>12</sup> I will say;  
 'a bow [(is the weapon of)] warriors;  
 'shall now womenfolk hunt [with it]?'  
 Anat laughed [aloud],  
 and in (her) heart she forged [(a plot)]:  
 'Attend to me, o hero Aqhat,  
 'attend to me and [I will tell] you (what I will do).
- cp. Ps. xxxv 7 lxxx 11. The stalks are obviously for making arrows.  
<sup>2</sup> Cp. Ps. xxi 5.  
<sup>3</sup> Cp. 4 iii 14 10 i 3. Possibly 'son of El', though immortality was a property of all gods (cp. Gen. vi 2-4) and not only of Baal; see further p. 5 note 2.  
<sup>4</sup> Cp. Ps. cxxxix 18.  
<sup>5</sup> Lit. 'one, he', unless *n'm* is the subject.  
<sup>6</sup> Cp. 2 Kgs. v 7. The allusion is to the celebrations in honour of Baal's victory in the autumn, a heavenly counterpart of which may be being described in 3 A 1-22.  
<sup>7</sup> Lit. 'rubbish'.  
<sup>8</sup> Cp. Num. xxxiii 10 Eccles. vi 12.  
<sup>9</sup> There is evidence from Jericho of the plastering of skulls before burial (Gordon), but it comes from Neolithic times; it is safer to take the phrases as a poetic description of the white hair of old age.  
<sup>10</sup> Cp. 16 i 3-4 Num. xvi 29 Ps. lxxxii 7.  
<sup>11</sup> Lit. 'the repetition of words'.

<sup>1</sup> On the structure of such 'composite' bows see McLeod, *Composite Bows from the Tomb of Tut-an-khamun*.

<sup>2</sup> Lit. 'of El', i.e. divine or in this context vast;

- hm. lāqryk. bntb. pš'*  
 44 [- - -]. *bntb. gdn.*  
*dāqlk. išt* (45) [p'ny. ā]nk.  
*n'mn. 'mq. nšm*  
 46 [td'š. p'n]m. *wtr. drš.*  
*idk* (47) [ltn. pn]m.  
*'m il. mbr. nšrm*  
 48 [qrb. āp]q. *ihmtm*  
*igly. žd il*  
 49 [wtb. q. r]š. *mlk. db[. ]šnm*  
 50 [p'n. il. t]hbr. *watq.*  
*itšh* (51) [wy. wtkbd]nh.  
*itšn. dāht šar*  
 52 [- - - kdd. dn]ll *mt. rpt.*  
*wš'n* (53) [btl. 'nt.]  
 [tā. g]h. *watšh.*  
*hwat* (54) [- - - - - - - -]  
*dāht. yš[- -]* (55) [- - - -]  
 [- - - - - - -]n. š[- - - - -]  
 . . . . .

'If ever I meet you on the path of transgression,  
 [ ] on the path of presumption,  
 'I shall fell you beneath my very own [feet],<sup>1</sup>  
 'you charming, strongest one of men!  
 [She planted] (her) feet and the earth did quake;  
 then [indeed she set (her)] face  
 towards El at the source(s) of the rivers,  
 [amid the springs] of the two oceans;  
 she penetrated the mountain(s) of El  
 [and entered the massif] of the king, father of years.<sup>2</sup>  
 [At the feet of El she] did homage and fell down,  
 she prostrated [herself and did] him [honour].  
 She denounced<sup>3</sup> the hero Aqhat,  
 [ the child of ] Daniel, man of Rapiu.  
 [The virgin Anat] spoke,  
 [she lifted up] her [voice] and cried:  
 'Him [ ]  
 'Aqhat [ ]  
 [ ]  
 . . . . .

E. [spr. lmlk. šbny. lmd. ātn.]prln

[The scribe is Elimelek, the Shubanite, disciple of  
*Atn-]prln.*

x8

Col. i

- 1 [ ]  
 2 [ ]  
 3 [ ]  
 4 [- - - -]h. *dt[ ]*  
 5 [- - - -]bh. *dp.* [ ] (6) [- - - -].  
*wš'n.* [btl. 'nt]  
 7 [bnt. bht]k. *yšlm[.]*  
 [bnt. bhbk] (8) [āl. tšmh.]  
*dl. tš[mh. brm. h]* (9) [klk.]  
 [āl. ]hšdhm. [bymny]  
 10 [- - - b.]gdlt. *dr[ktv.]*  
 [ām - -] (11) [- - - qdq]dk  
*dšhkl[. ]štk. dmm]*  
 12 [šbt. dq]nk. *mm'm.*  
*w[qrā]* (13) *dāht. wšyp[tk.*

[ ]  
 [ ]  
 [ ]  
 [ ]  
 [ ]  
 [ ]  
 And [the virgin Anat] answered:  
 '[(In) the building of] your [mansion], o El,  
 '[(in) the building of your mansion do not rejoice],  
 'do not rejoice [in the raising of your palace],<sup>4</sup>  
 'lest I seize them [with my right hand],  
 '[ by] the might of my long [arm],<sup>5</sup>  
 '[(lest) I ] your [crown],  
 'make [your grey hairs] run [with blood],  
 '[the grey hairs of] your beard with gore.  
 'So [call upon]<sup>6</sup> Aqhat and let him deliver you,

45: cp. 19 109, 115-116 etc. and for the reinforcing prepos. 2 iv 11, 19

46-51: cp. 3 E 12-16 4 iv 20-26 v 82-83

47 mbr error for mbk

52: cp. 19 174

E.: cp. 6 vi 53-54

6-12: cp. 3 E 27-33 as reconstructed by Herdner

12 [qrā]: cp. 21 A 2

<sup>1</sup> Cp. 19 109.

<sup>2</sup> On *ll.* 46-49 see at 3 E 12ff.

<sup>3</sup> Cp. Prov. xxx 10.

<sup>4</sup> A conventional address, more appropriate to the context in 3 E 27ff. than here.

<sup>5</sup> Cp. Exod. xv 16.

<sup>6</sup> Cp. 1 Kgs. xviii 24 Job v 1.

<i>bn[.dnll]</i> (14) <i>wy' šrk.</i> <i>byd. bilt.</i> ['nt]		'the son [of Daniel], and let him preserve you 'from the hand of the virgin [Anat].'
15 <i>wy'n[. ]i[pn. il dp[id]</i>		And Latipan, kindly god, answered:
16 <i>yd' tk. bt kdnst.</i> <i>wl[n. blht]</i> (17) <i>qlšk.</i>		'I know, daughter, that you are like men' 'and there exists not [among goddesses] contempt like youers.
<i>ib'. bt. hnp. lb[k. ]</i> [tl] (18) <i>hd. dlt. bkbdk.</i> <i>ist. d[lt. b]</i> (19) <i>lršk.</i> <i>dt. ydt. m'qbk.</i>		'Depart, daughter, haughty is [your] heart; '[you] take what is in your mind, <sup>3</sup> 'you carry out <sup>4</sup> what [is in] your breast. 'He who hinders you <sup>5</sup> shall be utterly struck down.'
[ttb'] (20) [bt]lt. 'nt. <i>ldk. ltn.</i> [pnm]		[The virgin] Anat [departed]; then indeed she set [(her) face]
21 [*m. ā]qht. ḡzr. <i>bdlp. š[d]</i> (22) [rbt. ]hmm. <i>wšhq. bilt.</i> ['nt]		[towards] the hero Aqhat, a thousand tracts away, [ten thousand] spaces. And the virgin [Anat] did laugh, <sup>4</sup>
23 [šbū. ]gh. wšqš. <i>šm'. m[. ]lā</i> (24) [qht. ḡ]zr. <i>dt. dh. wdn. ā[h]tk</i>		[she lifted up] her voice and cried: 'Hear, [I beseech you, o] hero [Aqhat], 'you are my brother, and I am [your sister] <sup>5</sup>
25 [ - - - - ]ib'. šrk. q[ ]		'[ ] your seven kinsfolk <sup>6</sup> [ ]
26 [ - lbt. ]dby. ndt. ānk[ ]		'[ ] I myself have fled [from] my father's [house ]
27 [ - - - - ]dmlk. tlk. bsd[ ]		'[ ] of a king. Go you on the chase? [ ]
28 [ - - - - ]mt. lryt[ ]		'[ ] a man of Ishriyyat [ ]
29 [ - - - - ]r. dldmk. š[ ]		'[ ] I will teach you [ ]
30 [ - - - - ]qrt. dblm. d[blm]		'[ ] Qart-Abilim, [Abilim]
31 [qrt. zbl. ]yrh. dmgdl. š[ ]		'[city of prince] Yarikh, whose tower [ ]
32 [ - - - - ]mn. 'rhm[ ]		'[ ] their city [ ]
33 [ - - - - ]t[ ]		[ ]
34 [ - - - - ]p[ ]		[ ]

## Col. iv

1 [ - - - - ]ps[ ]		[ ]
2 [ - - - ]ybr[ ]		'[ ] may he break [ ]
3 [ - - - ]šm. šr[qm ]		'[ ] . . . [ ]
4 [bt]t. 'nt. lkl. [ ]		'[the virgin] Anat to all [ ]
5 [tt]b'. bilt. 'nt[. ]		The virgin Anat departed;
[ldk. ltn. pnm]		[then indeed she set (her) face]
6 *m. y[šm. mhr. š[t. ]		towards Yatpan, warrior of the [Lady];

13: cp. iv 19

16-17: cp. 3 E 35-36 16 v 22

17 *qlšk*: Virolleaud *qlš* w and in 3 E 36 *qlšt* 'there is no  
contumely among goddesses' or 'there can be no  
scoffing at goddesses'; [*tl*]*hd* (Obermann)18 *d[lt. b]* (Obermann) or *b[m]* (Virolleaud) or *b[qrš]*  
(Gordon) 'you place (it) within'19 [*ttb'*] (cp. 17) or [*ib'*] or [*šmh*] (cp. 4 v 82)

20-23: cp. 4 v 84-87

23-24 Gordon

26 Gaster

29: perhaps *š[d]* (cp. 27) but cp. 17 vi 40

30-31: cp. 19 163-164

32 \**rhm* (Herdner) or \**rpt* (Virolleaud)

iv 3: cp. 5 i 5-6

4 *lkl* (Herdner) or *dkl* (Virolleaud)5-6: cp. i 19ff.; *š[š]*: cp. 27<sup>1</sup> Or (ironically) 'you are gentle'.<sup>2</sup> Lit. 'liver'; cp. 2 Sam. vii 3. 2\* Cp. 19 221<sup>3</sup> Cp. Job xxxvii 4.<sup>4</sup> Infin. absol. or basic form (3 masc. sing. perf.).<sup>5</sup> Cp. Song iv 9 *et passim*.<sup>6</sup> Or there is a reference here to blood-revenge.



- [tšú. gh] (7) *wšh*.  
*yšb. yšp. [šqht.]*  
 [yšb. b] (8) *qrt. dblm.*  
*dblm. [qrt. zbl. yrh]*
- 9 *lk. dl. yhd. yrh*.  
*b[- - - - -] (10) bgrn. ymah.*  
*bdnš[- - - - -] (11) qdqh.*  
*wy'n. yšpn. [mhr. št]*
- 12 *šm'. lbilt. 'nt.*  
*dt. ['l. qšth] (13) tmšh.*  
*qš'th. hut. l[hw]y*
- 14 *n'mn. šar. št. trm.*  
*w[- - -] (15) šštr. bšdm.*  
*wn'rs[- - -]*
- 16 *w't'n. bilt. 'nt.*  
*šb. yšp. w[šrgm] (17) lk.*  
*dštk. km. nšr. bhš[šy]*
- 18 *km. dly. b'r'ty.*  
*dqht. [km. ytb] (19) llhm.*  
*wbn. dnll. ltrm[.]*  
 ['lh] (20) *nšrm. tršpn.*  
*yštr. [hbl. d] (21) lym.*  
*bn. nšrm. dršp. dn[k.]*  
 ['l] (22) *dqht. 'dbk.*  
*hlmn. tnm. qdq*
- 23 *šlt id. 'l. šdn.*  
*špk. km. šty (24) dm.*  
*km. šhš. lbrkh.*  
*štl. km (25) rh. nšh.*  
*km. štl. bršh.*  
*km (26) qtr. bšph.*  
*bšp. mšrh.*  
*dnk (27) lšhw.*  
*qh. yšpn. mšr. št*
- 28 *šštn. kmšr. bhšh.*  
*km. dly (29) b'r'tp.*
- [she lifted up her voice] and cried:  
 'Aqhat is dwelling, Yatp,<sup>1</sup>  
 [he is dwelling at] Qart-abilim,  
 'Abilim [city of prince Yarikh].  
 'How may the moon be not renewed  
 'with [ ] in its right horn,<sup>2</sup>  
 'with gentleness [ ] its crown?'  
 And Yatpan, [warrior of the Lady], answered:  
 'Hear, o virgin Anat,  
 'for [his bow] you yourself should smite him,  
 '(for) his arrows you should not let him [live].<sup>3</sup>  
 The gracious hero had set a meal  
 and [ ] was left behind in the moun-  
 tains,  
 and he did grow tired [ ]<sup>4</sup>  
 And the virgin Anat spoke:  
 'Attend, Yatp, and [I will tell] you (what we will do).  
 'I will put you like an eagle on [my] wristlet,  
 'like a hawk on my glove.<sup>5</sup>  
 '[As] Aqhat [sits down] to meat,  
 'and the son of Daniel to a meal,  
 '[above him] eagles shall hover,  
 '[a flock] of hawks look down.  
 'Among the eagles I myself will hover;  
 '[over] Aqhat I will release you;<sup>6</sup>  
 'strike him twice (on) the crown,  
 'three times on the ear;  
 'spill (his) blood like a . . . . . ,<sup>7</sup>  
 'like a "killer", on to his knees.  
 'Let his breath go forth like a wind,<sup>8</sup>  
 'his life like spittle,  
 'like a vapour from his nose  
 '—(and) from his warriors<sup>9</sup> noses!  
 'I will not let (him) live.'  
 She took Yatpan, warrior of the Lady,<sup>10</sup>  
 she put him like an eagle on her wristlet,  
 like a hawk on her glove.
- 7 Driver and Gaster; a restoration as in 16 does not  
 give a connection with the following lines  
 8: cp. 19 164      11: cp. 27  
 12-13: cp. 27, 40-41    19 14-16  
 16 [šrgm] (Gaster) or [dwb] (De Moor); cp. 3 E 8  
 17-21: cp. 28-32  
 22 'dbk: perhaps error for d'šbk (cp. 33)  
 26 bšp perhaps ditto-graphy (Ginsberg), i.e. '(nor)  
 shall I let his warriors live'; mšrh error for mšrh  
 29 r'tp error for t'rth (cp. 18)
- <sup>1</sup> A shorter form of the name (cp. l. 16).  
<sup>2</sup> Cp. Akk. *qarnu imittatu* 'the horn on its right  
 side', said of the moon; apparently Anat wished the  
 deed to be done quickly before the moon waxed and
- Aqhat was protected by its beneficence.  
<sup>3</sup> Cp. Deut. xxxii 39    2 Kgs. v 7.  
<sup>4</sup> Perhaps these lines belong to Yatpan's speech.  
<sup>5</sup> Cp. 2 iv 12ff. Isa. xlii 11    Zech. ix 13. The  
 picture is derived from falconry (Watson).  
<sup>6</sup> Cp. Job x i. The verb is prps. a partic. (cp. 2 i  
 28), masc. for fem., or basic form.  
<sup>7</sup> This and the next adjective may refer to classes  
 of hunting hawks.  
<sup>8</sup> Cp. Ps. cxlvi 4.  
<sup>9</sup> Servants of Aqhat who escape and later inform  
 his father (19 77ff.). Alternatively, giving another  
 meaning to *mšr* here, 'his ready courage I will not  
 revive' (Driver; see apparatus for omission of *bšp*).  
<sup>10</sup> I.e. Anat herself; cp. *mšr 'nt* (22 B 9).

- dqht. km. ytb. llh[m]*  
 30 *bn. dnll. ltrm.*  
*'lh. nšr[m] (31) trhpn.*  
*ybsr. hbl. dly[m.]*  
 [bn] (32) *nšrm. trhpn. 'nt.*  
*'l[. dqht] (33) t'dbnh.*  
*hlmn. tnm[. qdqd]*  
 34 *lšt id. 'l. šdn[.]*  
*š[pk. km] (35) šty. dmh.*  
*km. šh[š. lbrkh]*  
 36 *yšdt. km. rš. npš[h.]*  
 [km. it] (37) *brlth.*  
*km. qtr. [bāph.]*  
 [w - - -] (38) *'nt. bšmt. mhrh.*

- [- - - - -] (39) *dqht.*  
*wtbk. yl [k. šqht.]*  
 [- -] (40) *šbn. dnk.*  
*w'l. [qštk. lmbšk]*  
 41 *qš'tk. dt. lš[wt.]*  
 [- - - - -] (42) *wšlq.*  
*'pmm[- - - - -]*

As Aqhat sat down to meat,  
 the son of Daniel to a meal,  
 above him eagles hovered,  
 a flock of hawks looked down.  
 [Among] the eagles Anat hovered;  
 over [Aqhat] she released him;  
 he did strike him twice [(on) the crown],  
 three times on the ear;  
 he [did spill] his blood [like] a . . . . .  
 like a 'killer', [on to his knees].  
 [His] breath did go forth like a wind,  
 his life [like spittle],  
 like a vapour [from his nose].  
 [And] Anat [ ] at the stillness of his  
 warriors,

[ ] Aqhat.  
 And she wept, (saying): 'Woe to [you, Aqhat]!  
 '[(Life for you)] I myself would have created;  
 'but for [your bow I smote you],  
 '(for) your arrows you do not [live]'.  
 [ ] and he did perish.<sup>1</sup>  
 Flying [ ]

## 19

## Col. i

- 1 [lā]q[h]t  
 2 wtrd. [- - - - -]lqrb[.]mym.  
 3 tql. [- - - - -]lb. tš[b]r  
 4 qš't[- - - - -]r. y[š]br  
 5 kmn. [- - - - -]btlt. [']nt  
 6 ttb. [- - - - -]šd  
 7 tlm. km[- - -]ydh. kšr  
 8 knr. ššb'th[.]hrš.  
*šbn (9) ph. tšhd.*  
*šnth. wdkl. bqmm. (10) tšt*  
*hrš. klb tlm*

[Of] Aqhat.  
 and (the bow) came down [ ] in the midst  
 of the waters  
 it fell [ ] the bow  
 was broken [ ] the eight [ ]  
 were broken [ ] the virgin Anat  
 sat down [ ]  
 . . . . . [ ] her hand . . . . .  
 a lyre, her fingers . . . . .  
 The stones of her mouth she clenched,  
 her teeth (she clenched) and food in . . . . .  
 she placed  
 . . . . .

29-36: cp. 18-25

37: cp. 26; thereafter *w* with a fem. verb

39: cp. 19 132, 157, 165; at the end perhaps [hyk]

40-41: cp. 12-13 19 14-16 41 Gordon

1: cp. 6 i i 16 i i

2 *wtrd* (Driver) or *trrb* (Herdner); this line transgresses upon the next col. and the word-divider separates the last word from the first in 50; similarly in 9, 11, 14, 17, 23, 28, 37, 415 *tmn*: cp. 17 v 26 *šd*: Driver [t]šd error for [t]šd7: perhaps *km[r]* (cp. 12)9 *wdkl* or *šdkl*; *bqmm*: Gaster *bm'mm* 'in (her) bowels' (Hebr. *mē'im*)10 *tšt hrš* or *tšthrs* 'she whetted (her tongue)' (Cassuto; cp. Exod. xi 7)<sup>1</sup> Cp. 5 vi 10.<sup>2</sup> A reference has been found here to 'the hound of the gods' (Cassuto), a kind of Canaanite Cerberus. For an attempt to reconstruct this whole difficult sect. see Dijkstra and De Moor *UF* 7 (1975) 197ff.

11 *wtn.gprm.mn gprh.š[- -]*.

12 *dqht.y'n.kmr.kmr[- -]*

13 *kdp'.il.bgdrt.*

*h'lb l (14) h'lh.*

*tmhsh.kd.*

*'l.qšth. (15) tmhsh*

*'l.qš'th.hwt (16) l.dhw.*

*dp.qšth.litn (17) ly.*

*wbmt[.y]hmš š[- -].*

18 *pr'.qz.yb[.]*

*šblt (19) bšlph.*

*d'pnk.dnll (20) [m]t.rpt.*

*d'p[h]n.šzr (21) [mt.hrn]my.*

*yššú (22) [y]tb.bāp.t]šr[.]*

[t]ht (23) [šdmr.dbgrn.]

[y]dn[.] (24) [dn.šlmtt.]

[y]tpt.[t]pt (25) [y]tm.]

[bnšl'.n]h (26) [wyphn.]

[bāl]p (27) [šd.rbt.kmn]

28 *h'lk.[p]gt.ky'n.*

[bn]šl. (29) 'nh.wtphn[.]

[- - - -] (30) *bgrn.yh'rb[.]*

[- - - -] (31) *yšly.*

*yšsp.šb[- - -]*

32 *'l.bt.šh.nšrm.trh[p]n*

33 *yšyr.hbl.diy*

34 *tbky.pšt.bm.lb*

35 *tām'.bm.kbd[.]*

36 *tms'.kst.dnll.mt (37) rpt.*

*dl(1).šzr.mt hrnmy.*

38 *d'pnk.dnll.mt (39) rpt.*

*yšly.'rpt.š (40) hm.šn.*

*yr.'rpt (41) tmšr.*

*bqz.šl.yšll. (42) lšnbm.*

'Aqhat has been humbled'<sup>1</sup>

'surely I cry (like) a ram in the fold,

'(like) a dog for its stick.

'I smote him thus,

'for his bow I smote him,

'for his arrows I did not let him live.

'Yet his bow has not been given to me,

'and through (his) death [ ] shall be soured,<sup>2</sup>

'the shoots of summer will wither,

'the ear(s) of corn in their husk(s)<sup>3</sup>.'

Thereupon Daniel, man of Rapiu, thereat the hero, [man of He-of-]Harnam, raised himself up [(and) sat at the entrance of the] gate

beneath [the trees which were by the threshing-floor];

[he] judged [the cause of the widow],

[tried] the case [of the orphan].

[Lifting] his [eyes, he saw]

[a thousand tracks away, ten thousand spaces],

the coming [of Pughat surely he sighted].

[Lifting] her eyes, she perceived

(that) [ ] on the threshing-floor was dried up,

[ ] had wilted,

the blossom<sup>4</sup> [ ] was shrivelled,

(that) eagles hovered over her father's house,

a flock of hawks looked down.<sup>5</sup>

Pughat wept in (her) heart,

she sobbed in (her) inward parts.<sup>6</sup>

She rent the cloak of Daniel, man of Rapiu,

the robe of the hero, man of He-of-Harnam.

Thereupon Daniel, man of Rapiu,

prayed (that) the clouds in the heat of the season,

(that) the clouds might give the early rains,

(that) in summer<sup>7</sup> the dew might distil upon the grapes, (saying):

12: perhaps *kmr[š]* 'I have overthrown'

17: perhaps *bmt[.š]dh* (or *lyb*) *mš[.nt]* (cp. 15 ii 27)

18 Virolleaud and Ginsberg

20-28: cp. 17 v 4-11; there may be room for a further line between 27 and 29 (cp. 4 ii 13-15)

32: cp. 18 iv 20, 31

35: there seems to be a word-divider at the end of this short line

37: cp. 48

<sup>1</sup> Cp. 16 vi 58. Alternatively (Gaster), 'Because he has indeed been laid low' (Hebr. *ya'an*; Akk. *kamāru* 'to overthrow').

<sup>2</sup> Or (see apparatus) 'and in death the fosterling of Anat is cast down' (cp. Prov. xiv 32); or 'from death . . . shall not revive'.

<sup>3</sup> The basic thought here and in ll. 30-31, 38ff. is of the land under a curse because it has been polluted by bloodshed; cp. Gen. iv 11-12 Num. xxxv 33 2 Sam. xxi 1 Jer. xii 4.

<sup>4</sup> Cp. Job viii 12.

<sup>5</sup> For the association of birds of prey with death and drought see Hos. viii 1 Jer. xii 9 Job xxxix 30 Matt. xxiv 28.

<sup>6</sup> Lit. 'liver' (cp. Lam. ii 11).

<sup>7</sup> Alternatively (i) (De Moor) 'Thereupon Daniel

šb' šnt (43) ysrk. b'l.  
 tmm. rkb (44) 'rpt.  
 bl. il. bl rbb  
 45 bl. šr' . thmtm.  
 bl (46) šbn. ql. b'l.  
 ktmx' (47) kat. dnll. mt. rpt  
 48 dll. šxr. m[t. ]hr[nmy]  
 49 gm. lbt[h. dnll. kyšh]

50 šm' . pğt. tkmt[. my]  
 51 šspt. lš' r. il.  
 yd[']t (52) hlk. kbbkm.  
 mdl. 'r (53) šmd. pñl.  
 št. gpnny dt ksp  
 54 dt. yrq. nqbny.  
 tš[m'] (55) pğt. tkmt. my.  
 šspt. l[š']r. il  
 56 yd't. hlk. kbbkm  
 57 bkm. tmdl. 'r  
 58 bkm. šmd. pñl.  
 bkm (59) tšù. abh.  
 tštnn. l[š']mt 'r  
 60 lysmsm. bmt. pñl  
 61 ydn < dn > ll. ysb. pñlth  
 62 bšq[.] yph. bpdlt.  
 bšq[.] (63) yph. byğlm.  
 bšq[.] y[hb]q (64) wynšq.  
 dñl. dn bšq[.] (65) ynp' . bpdlt.

[cont.]

adjured the clouds (and) cast a spell on the heat, (saying): Let the clouds pour rain on the summer-fruit etc.' (Hebr. 'šwen 'evil'; yry 'to shoot, throw'); (ii) (Dietrich and Loretz) 'Thereupon Daniel prayed, (saying): May the clouds (rain) a downpour on the heat, may the clouds rain on the summer-fruit etc.' (šn yr = 'downpour'; cp. Hebr. 'šn 'strength').

44: the second *b* of *rbb* is only partially formed  
 49: cp. 17 v 15  
 50-51: cp. 55-56  
 53: this and several other lines in col. ii are continued on the edge of the tablet  
 54-55: cp. 50-51  
 59: cp. 60  
 60: possibly *ysmsm* < t > (cp. 4 iv 15)  
 61 < dn > ll: cp. 68  
 63, 70 *yhbq*: cp. 17 i 40-41

'For seven years<sup>1</sup> shall Baal fail,<sup>2</sup>  
 'for eight the rider on the clouds,<sup>3</sup>  
 'without dew, without showers,  
 'without watering by the two deeps,<sup>4</sup>  
 'without the sweet sound of Baal's voice?<sup>5</sup>  
 'For rent is<sup>6</sup> the cloak of Daniel, man of Rapiu,  
 'the robe of the hero, [man of He-of-]Harnam.'  
 [Surely Daniel cried] aloud to [his] daughter:

Col. ii

'Hear, Pughat, who carry [water] on your shoulders,<sup>7</sup>  
 'who skim the dew from the barley,<sup>8</sup>  
 'who [know] the course of the stars,<sup>9</sup>  
 'saddle a he-ass,<sup>10</sup> yoke a donkey,  
 'put on my harness of silver,  
 'my trappings of gold.'  
 Pughat heard, she who carried water on her shoulders,  
 who skimmed the dew from the [barley],  
 who knew the course of the stars.  
 Forthwith<sup>11</sup> she saddled a he-ass,  
 forthwith she yoked a donkey;  
 forthwith she lifted up her father,  
 she put him on the back of the he-ass,  
 on the easiest part of the back of the donkey.  
 Daniel approached, he went round his parched land,  
 a ripening stalk<sup>12</sup> he descried in the parched land,  
 a ripening stalk he descried in the scrub.  
 He embraced the ripening stalk and kissed it,<sup>13</sup> (saying):  
 'May, oh! may (this) ripening [stalk] shoot up in the  
 parched land,

Ginsberg, Rin) 'Thereupon Daniel cursed the clouds (that gather) in the heat of the season of early rains, the clouds that bring rain in summer, the dew that distils upon the grapes, (saying): For seven years let Baal fail etc.'. Cp. *Ugaritica* V p. 245 where in a lexical list the verb *šly* is given the Akk. meaning 'to curse'.

<sup>1</sup> See at 2 iv 8.

<sup>2</sup> Cp. 2 Sam. i 21 1 Kgs. xvii 1 Hab. iii 10.

<sup>3</sup> Cp. 4 vii 29.

<sup>4</sup> Or 'When she rent etc.' Cp. Gen. xxxvii 34 1 Kgs. xi 30.

<sup>5</sup> Cp. 14 113-114.

<sup>6</sup> Possibly 'for (her) hair' (cp. Hebr. *š'ar*; Aram. *šarā*); cp. 3 B 38.

<sup>7</sup> I.e. who is skilled in the spells associated with midwifery.

<sup>8</sup> Hardly in this homely context as the mount of royalty (Zech. ix 9); cp. 4 iv off. (Athirat).

<sup>9</sup> Possibly 'weeping'.

<sup>10</sup> Cp. 2 Kgs. iv 42 ('grain (in) its ripeness?').

<sup>11</sup> Possibly a rite of sympathetic magic to restore fertility to the crops.

<sup>1</sup> Cp. Gen. xli 26 2 Kgs. viii 1 Sefire inscr. i A 27.

<sup>2</sup> Or 'For seven years Baal failed etc.' (cp. 176-177). Alternatively *ll.* 38-43 may be translated (cp.

- bšql yp' byhlm*  
 66 *ūr. tšp̄k. yd. dāht* (67) *ğzr.*  
*tštk. bqr̄bm. dsm*  
 68 *ydnh. ysb. āklth.*  
*yph* (69) *šblt. bdk* (1) *t.*  
*šblt. yp'* (70) *bhm̄drt.*  
*šblt. yh* [bq] (71) *wynšq.*  
*dhl. dn. š[blt]* (72) *tp' bdklt.*
- šblt. tp'* [ . bhm] *drt*
- 73 *ūr. tšp̄k. yd. dāht. ġzr* [r]  
 74 *tštk. bm. qrbm dsm*  
 75 *bph. rgm. lyšd.*  
*bšp̄th* [ . hwth]  
 76 *bnšt' nh* [ . ] *totphn.*  
*in.* [ - - ] (77) [ - ] *hlk. ġlmm*
- bddy. ys* [d - -]
- 78 [ ] *yšd. wl. yšd.*  
*hlm.* [tnm] (79) [q] *dqd.*  
*tšt id.* 'l. *ūd* [n]
- 80 [ - - ā] *sr. pdm. rišh* [m]
- 81 'l. *pd. dsr.* [ - - - ]  
 [ - ] [ - - - ] (82) *mhlpt.*  
*wl. ytk.* [d] *m* [ 't. ]  
*km* (83) *rš' t. tqlm.*  
*ttp* [ - - - - ]  
*bm* (84) *yd špn hm. tlyt* [ . ]  
 [byd. š] *pn hm* (85) *nšhy.*  
*šrr. m* [ - - - - - ] *dy*
- 86 *nbšrk̄m. dnll.* [w] *p* [ġt. ]  
 [ - - ] (87) *ršf. r* [ - - ] < - - - - >  
 <blt. 'nt. ššāt. >
- 69 *dk* (1) *t.*: cp. 68, 72; *yp'* error for *yph* (cp. 68, 72)  
 71-72: cp. 69-70 75: cp. 113, 142  
 77: a letter visible before *h* may belong to *l*. 29 (see apparatus at 2), or supply *w*; at the end perhaps [bphm] (cp. 75), continued on the edge of the tablet  
 78-79: cp. 18 iv 33-34  
 80 [-d] *sr* (cp. 81); the two (or one) letters before this may belong to *l*. 31  
 81: perhaps ['] as earlier in the line  
 82 [d] *m* [ 't ] (Herdner) alternant of or error for *ūdm* 't (cp. 14 28)  
 85 *dy* or *ny* (cp. 88)  
 86 *nbšr* or *dššr*; Pughat's name is required in the lacuna (Driver)  
 87: a line written on the edge (see CTA p. 88 n. 17 and fig. 60 bis) probably supplies an omission after *ršf. r* [-]; it repeats (though with a different suffix)
- '(this) ripening stalk shoot up in the scrub!  
 'O herb, may the hand of the hero Aqhat gather you,  
 'put you within the granary!  
 He approached, he went round his blighted<sup>1</sup> land,  
 he descried an ear of corn in the blighted land,  
 an ear of corn he descried among the shrivelled grain.  
 He embraced the ear of corn and kissed it, (saying):  
 'May, oh! may (this) ear [of corn] shoot up in the  
 blighted land,  
 '(this) ear of corn shoot up [among the shrivelled]  
 grain!  
 'O herb, may the hand of the hero Aqhat gather you,  
 'put you within the granary!  
 Scarce had (his) word(s) come forth<sup>2</sup> from his mouth,  
 [his speech] from his lips,  
 (than) lifting her eyes, she perceived  
 (that) there was no [ ] the coming of  
 two youths.<sup>3</sup>  
 (Mournful) singing<sup>4</sup> did come [forth (from their  
 mouth)],  
 it indeed did come forth unceasingly.<sup>5</sup>  
 They did strike (each other) [twice] (on) the crown,  
 three times on the ear.  
 [ ] they did bind the locks of their  
 head(s),  
 over (their) lock(s) they did bind [ ] ,  
 [ ] (their) tresses;  
 and (their) tears indeed flowed  
 like quarter shekels<sup>6</sup>  
 [ ] (as they said):  
 'If only (our) victory was in the hand of Zephon,<sup>7</sup>  
 'if only our<sup>8</sup> triumph was [in the hand] of Zephon,  
 '(if only) our<sup>8</sup> [ ] was sure,  
 'we would give you good news, Daniel [and Pughat],  
 '[ ] (your) head [ ]  
 '«(But) the virgin Anat has caused )  
 part of this line, and reads [ - - - - btl. ] 'nt. [š] *ydt*  
 [k] *r̄h. nphm* (cp. 91-92 and more fully 18 iv 24-26)
- <sup>1</sup> Lit. 'eaten, consumed (by drought)'; cp. Gen. xxxi 40.  
<sup>2</sup> Lit. 'did not come forth'; cp. Ps. cxxxix 4.  
<sup>3</sup> Or 'behold two youths'. These were servants of Aqhat who had been attacked with him (18 iv 26, 38) but had escaped; they act out his killing in mime and repeat his dying words.  
<sup>4</sup> Or 'garbled sounds'.  
<sup>5</sup> Lit. 'and indeed it did come forth' (continuity indicated by repetition). <sup>6</sup> Cp. 14 28-30.  
<sup>7</sup> See at 3 C 26; cp. also Phoen. *Bdšpn* as personal name.  
<sup>8</sup> Lit. 'my'; with the changes of person cp. 17 v 20ff.

- [kr]h[.npšn]y  
 88 *kltl. brltny*[.]  
 [kqtr. bápny]  
 89 *tmšyn. tšd. gh*[m. wtšhn]  
 90 *šm'. ldnll.*[mt. rpl]  
 91 *mt. dght. šzr.*  
 [ššát] (92) *bllt. 'nt.*  
 k[rh. npšh]  
 93 *kltl. brlth.*  
 [kqtr. bápny.]  
 [bh. p'nm] (94) *tšf.*  
 'l[n. pnh. td'.]  
 [b'dn] (95) *kst. y[ibr.]*  
 [yšs. pnt. kslh]  
 96 *dnš.*[dt. zrh.]  
 [yšú. gh] (97) *wyš[h.]*  
 [- - - - -]  
 98 *mšš* [- - - - -]  
 99 š[ ]
- (gap of 5 ll.)
- 105 *bnsf*[. 'nh. wyphn.]  
 [yhd] (106) l'rb š[pš. nšrm.]  
 [yšú] —————
- [the breath] of us both <to go forth> [like] a wind,  
 'the life of us both like spittle,  
 'like a vapour from our nose.'  
 They came on, they lifted up their voices [and cried]:  
 'Hear, o Daniel, [man of Rapiu],  
 'the hero Aqhat is dead;  
 'the virgin Anat [has caused]  
 'his breath to go forth] like [a wind],  
 'his life like spittle,  
 '[like a vapour from his nose]'.  
 [At that (his) feet] stamped,  
 [his face sweated] above,  
 he [burst] (his) loins [round about],<sup>1</sup>  
 [he convulsed the joints of his loins],  
 the muscles [of his back].  
 [He lifted up his voice] and cried:  
 [ ]  
 'the smiter [ ] ]  
 [ ] ]
- Lifting [his eyes, he perceived],  
 [he saw eagles] (coming) from the west<sup>2</sup>  
 [he lifted up] —————

## Col. iii

- (107) [gh.]wyšh[.]  
 [knp. nšrm] (108) *b'l. ytb*<r>.  
*b'l. ytb*[r. dly. hmt]  
 109 *tqln. th*<t. >[p'ny.  
*šbq*[. kbdthm. w] (110) *dhd.*  
*hm. št. šmt. hm.* [š] (111) *'zm.*  
*dbpy. w. dqbrrh*  
 112 *dšt. bhrt. šlm. drt*  
 113 *bph. rgm. ly. šd.*  
*bšpth hwt*[h]  
 114 *knp. nšrm. b'l. ytbr*  
 115 *b'l. tbr. dly. hmt.*  
*tqln* (116) *tht. p'nh.*
- [his voice] and cried:  
 '[The wings of the eagles] let Baal break,  
 'let Baal break [the breast-bones of them];  
 'they shall fall beneath my feet.'<sup>3</sup>  
 'I will rip open [their gizzards and] see (into them).  
 'If there is fat or is bone,  
 'I shall weep and bury him,  
 'I shall put (him) in a hole of the earth-gods.'<sup>4</sup>  
 Scarce had (his) word(s) come forth from his mouth,  
 his speech from his lips,  
 (than) the wings of the eagles Baal broke,<sup>5</sup>  
 Baal did break the breast-bones<sup>6</sup> of them;  
 they fell beneath his feet,

113 *ly. šd* error for *lyšd* (cp. 75); this and several other lines in col. iii transgress the edge of the tablet

## 89 Virolleaud

- 91-93: see apparatus at 87; it is assumed that 93 finishes on the edge of the tablet  
 93-97: cp. 3 D 29-33 4 ii 16-21  
 97-99: perhaps restore as in 196-197, 201-202 (with *bny* for *dhy*), though the long space in 97 and the first letter of 99 hardly fit  
 105-109: cp. 120-125, 134-139  
 106 Virolleaud (cp. 210); Ginsberg *b'rpt*[. nšrm] (cp. 8 11)  
 108 and 123 *yth*<r> (cp. 137) or *yth* 'let Baal pluck' (Watson; cp. Arab. *nataba* (?), *natafa*)  
 111 *dbpy* error for *dbky* (cp. 126, 140)  
 112 *drt* error for *dřš* (cp. 141)

<sup>1</sup> Cp. Ezek. xxi 11.

<sup>2</sup> Lit. 'from the setting of the sun', i.e. towards the east, reflecting perhaps a superstition that eagles can fly into the sun without being dazzled or blinded (Gaster); cp. Shakespeare 3 *Henry the Sixth* II i 91-92; cp. also Prov. xxiii 5.

<sup>3</sup> Cp. 17 vi 45 2 Sam. xxii (Ps. xviii) 39.

<sup>4</sup> Cp. 5 v 5-6 6 i 17-18.

<sup>5</sup> Cp. Adapa B 5-6 (*ANET* p. 101).

<sup>6</sup> Possibly 'pinions' (from the root 'to fly').

- ybq' kbdthm. w[yhd]*  
 117 *in. šmt. in. 'zm.*  
*yšū. gh (118) wyšh.*  
*knp. nšrm. <b'l. > ybn*  
 119 *b'l. ybn. dty hmt*  
*nšrm (120) tpr. wdū.*  
*bnšl. 'nh. wyp <h>n*  
 121 *yhd. hrgb. db. nšrm*  
 122 *yšū. gh. wyšh.*  
*knp. hr[ḡ]b (123) b'l. ytb <ṛ>.*  
*b'l. y[ṭb]r. dty[. h]wt*  
 124 *wyql. tht. p'ny.*  
*lbq'. kbd[h] (125) wdhd.*  
*hm. it. šmt. hm. it[. 'zm]*  
 126 *dbky. wdqbrn.*  
*dāt. bḥrt (127) l[īm. ārṣ.]*  
*[bph. rgm. lyšd.]*  
*[bšp] (128) th[. h]wth.*  
*knp. hrgb. b'l. tbr*  
 129 *b'l. tbr. dty. hwt.*  
*wyql (130) tht. p'nh.*  
*ybq' kbdh. wyhd*  
 131 *[l]n. šmt. in. 'zm.*  
*yšū. ḡ[h] (132) wyšh.*  
*knp. hrgb. b'l. ybn*  
 133 *[b]l. ybn. dty. hwt.*  
*hrg[b] (134) tpr. wdū.*  
*bnšl. 'nh[.] (135) [w]yphn.*  
*yhd. šml. ūm. nšrm*  
 136 *yšū. gh. wyšh.*  
*knp. šml[.] (137) b'l. ytbr.*  
*b'l. ytbr. dty (138) hyt.*  
*tql. tht. p'ny.*  
*ibq' (139) kbdh. wdhd.*  
*hm. it. šmt. <hm.>it (140) 'zm.*  
*dbky[.]wdqbrnh.*  
*dāt (141) bḥrt. ilm. drṣ.*  
*bph. rgm. l[ys]d*  
 142 *bšpth. huwh.*  
*knp. šml. b'[l] < tbr >*  
 143 *b'l. tbr. dty. hyt.*  
*tq[l. tht] (144) p'nh.*  
*ybq' kbdh. wyhd*  
 145 *it. šmt. it. 'zm.*
- he ripped open their gizzards<sup>1</sup> and [saw (into them)],  
 (but) there was no fat nor bone.  
 He lifted up his voice and cried:  
 'The wings of the eagles let <Baal > (re)make,  
 'let Baal (re)make the breast-bones of them;  
 'eagles, flee and fly away.'  
 Lifting his eyes, he perceived,  
 he saw Hirgab the father of the eagles.  
 He lifted up his voice and cried:  
 'The wings of Hirgab let Baal break,  
 'let Baal break the breast-bones of him;  
 'and he shall fall beneath my feet,  
 'I will rip open [his] gizzard and see (into it).  
 'If there is fat or is [bone],  
 'I shall weep and bury him,  
 'I shall put (him) in a hole of the [earth-gods].'  
 [Scarce had (his) word(s) come forth from his mouth],  
 his speech [from] his lips,  
 (than) the wings of Hirgab Baal did break,  
 Baal did break the breast-bones of him;  
 and he fell beneath his feet,  
 he ripped open his gizzard and saw (into it),  
 (but) there was no fat nor bone.  
 He lifted up [his] voice and cried:  
 'The wings of Hirgab let Baal (re)make,  
 'let Baal (re)make the breast-bones of him;  
 'Hirgab, flee and fly away.'  
 Lifting his eyes, he perceived,  
 he saw Šumul the mother of the eagles.  
 He lifted up his voice and cried:  
 'The wings of Šumul let Baal break,  
 'let Baal break the breast-bones of her;  
 'she shall fall beneath my feet,  
 'I will rip open her gizzard and see (into it).  
 'If there is fat <or> is bone,  
 'I shall weep and bury him,  
 'I shall put him in a hole of the earth-gods.'  
 Scarce had (his) word(s) come forth from his mouth,  
 his speech from his lips,  
 (than) the wings of Šumul Baal <did break >,  
 Baal did break the breast-bones of her;  
 she fell [beneath] his feet,  
 he ripped open her gizzard and saw (into it).  
 There was fat, there was bone;

116: cp. 130, 144

118 &lt;b'l&gt;: cp. 132

123-125: cp. 138-140

127: cp. 112-113, 141-142

131: cp. 117

134, 136: according to Herdner there is a word-

divider at the end of these lines

139 &lt;hm&gt;: cp. 110, 125

142 &lt;tbr&gt; (cp. 128) or &lt;ytr&gt; (cp. 114)

143: cp. 138

<sup>1</sup> Lit. 'livers'.

- wyqḥ bhm* (146) *ḏqht*.  
*yb.lqq.*  
*ybky.wyqbr*  
 147 *yqbr.nn.bmḏgt.bknk[n]*  
 148 *wyṣū.gh.wyṣḥ.*  
*knp.nšrm* (149) *b'l.ytbr.*  
*b'l.ytbr.dly* (150) *hmt.*  
*hm.t'pn.'l.qbr.bny*  
 151 *tšḥtnn.bīnth.*  
*qr.[mym]* (152) *mlk.yšm.*  
*yłkm.qr.mym.*  
*d'[lk]* (153) *mḥš.dqht.ḡar.*  
*dmd.gr bt ll*  
 154 *'nt.brḥ.p'lm.h.*  
*'nt.pdr[.dr]*  
 155 *'db.ūhry mṭ.ydh*  
 156 *ymḡ.lmrrt.tḡll.bnr*  
 157 *yṣū.gh.wyṣḥ.*  
*yłk.mrrt* (158) *tḡll.bnr.*  
*d'lk.mḥš.dqht* (159) *ḡar.*  
*šrk.bdrš.dl* (160) *yṣ'.*  
*rlš.ḡly.bd.nš'k*

- 161 *'nt.brḥ.p'lmh*  
 162 *'nt.pdr.dr.*  
*'db.ūhry mṭ.ydh*

- 163 *ymḡ.lqrt.ḏblm.*  
*ḏbl[m]* (164) *qrt.zbl.yrḥ.*  
*yṣū.gh* (165) *wyṣḥ.*  
*yłk.qrt.ḏblm*  
 166 *d'lk.mḥš.dqht.ḡar*  
 167 *'wrt.yṣṭk.b'l.lht(<.)*

and he took Aqhat from them,  
 he scraped out . . . . .  
 he wept and buried (him),  
 he buried him in a dark chamber in a grave.  
 And he lifted up his voice and cried:  
 'The wings of the eagles let Baal break,  
 'let Baal break the breast-bones of them,  
 'if they fly over the grave of my son  
 '(and) wake him out of his sleep.'  
 The king cursed Qor-[mayim],<sup>1</sup> (saying):  
 'Woe to you, Qor-mayim,  
 '[near] whom the hero Aqhat was struck down!<sup>2</sup>  
 'Be continually a seeker of sanctuary.<sup>3</sup>  
 'Be a fugitive<sup>4</sup> now and evermore,  
 'now and to all [generations].<sup>5</sup>  
 'let every last one<sup>6</sup> make ready a staff for his hand.'<sup>7</sup>  
 He proceeded to Mararat-tughullal-bnar,<sup>8</sup>  
 he lifted up his voice and cried:  
 'Woe to you, Mararat-tughullal-bnar,  
 'near whom the hero Aqhat was struck down!  
 'May your root not shoot up in the earth,  
 'may (your) head droop at the touch of him that  
 plucks you!<sup>9</sup>  
 'Be a fugitive now and evermore,  
 'now and to all generations;  
 'let every last one make ready a staff for his hand.'

#### Col. iv

He proceeded to Qart-Abilim,<sup>10</sup>  
 Abilim city of prince Yarikh,  
 he lifted up his voice and cried:  
 'Woe to you, Qart-Abilim,  
 'near whom the hero Aqhat was struck down!  
 'May Baal this instant render you blind!<sup>11</sup>

- 146 Driver *yd.lqḥ* 'he laid out his . . .'  
 147 *bknk[n]* (cp. § v 13) or *bknrt* 'in a shroud' (Gray;  
 Arab. *kinnāratu*)  
 151 *tšḥtnn*: note *n* with five wedges; Virolleaud  
*tšḥtdnn*  
 152: cp. 158, 166  
 153 *dmd* error for *imd* (Gaster) or has same meaning  
 154 *'lm.h* error for *'lmh*; *pdr[.dr]*: cp. 161-162, 168  
 160 *nš'k*: note *n* with four wedges  
 162 *pdr*: note *d* with four vertical wedges

<sup>1</sup> The name means 'source of waters'. On the custom of cursing cities near the scene of a crime see Deut. xxi 1-9 Driver and Miles *Bab. Law* I, 110-111; cp. also 2 Sam. i 21 (Gilboa).

<sup>2</sup> Or 'upon whom (the guilt rests for) the smiting etc.'.

<sup>3</sup> Lit. 'sojourn, be a client in the house of a god'

(cp. Ps. lxi 5). Alternatively '(Aqhat) who dwelt ever in the sanctuary', i.e. like the child Samuel (1 Sam. i 22).

<sup>4</sup> Cp. Jer. iv 29.

<sup>5</sup> Cp. Exod. iii 15 Ps. xxxiii 11 etc.

<sup>6</sup> Or '(even) the youngest'. The verb is infin. absol. or perfect with jussive sense (so also *ḡly* in l. 160).

<sup>7</sup> Cp. Gen. xxxviii 18 Exod. xii 11 Mark vi 8.

<sup>8</sup> The name has the suggestive meaning 'The bitter place which was plunged in fire' or the like (or could be so understood).

<sup>9</sup> Cp. Eshmunazar inscr. ll. 11-12 Amos ii 9 Job xviii 16.

<sup>10</sup> Where Aqhat had in fact been murdered (18 i 30 iv 7ff.); the name means (or could be taken to mean) 'city of mourners'.

<sup>11</sup> Cp. Deut. xxviii 28 Sefire inscr. i A 39.



⟨'nt. brḥ⟩ (168) *w'imh.*

*l'nt. pdr. dr*

169 *'db. ʔhry. mī. ydh*

170 *dnl. bth. ym. ḡyn*

*yit (171) ql. dnl. lhkh.*

*'rb. b<[bth. b]> (172) kyt.*

*bhkh. mīspdt.*

*bhzrh. pz (173) pḡm. ḡr.*

*ybk. ldqht (174) ḡzr.*

*ydm. lkd. dnl (175) mt. rpl.*

*lymm. lyrhm*

176 *lyrhm. lnt.*

*'d (177) ʔt. ʔnt.*

*ybk. ldq (178) ht. ḡzr.*

*ydm. lkd (179) dnl. mt. r[pl.]*

*[mk]. ʔʔt (180) ʔnt.*

*wy'n [ .dnl. mt. ]rpl*

181 *yth. ḡzr. m[ht. hrmny. ]*

*[y]ʔt (182) ḡh. wyʔh.*

*t[ʔ]. bbty (183) bkyt.*

*bh[ʔ]y. mīspdt*

184 *bhʔry pḡm. ḡr.*

*wyq[ry] (185) dbh. ilm.*

*yʔly. dḡth (186) bīmy.*

*dḡt hrny [ .bk ] (187) bkbm.*

*'d[-----]*

188 *[-]lh. yd 'd[-----] m[ʃ]*

189 *ltn. mīqdm. dʔ[n -]*

190 *w't'n. pḡt. tkmt. mym*

191 *qym. ʔb. dbh. lllm*

192 *ʔ'ly. dḡth [ . ]bīmy*

193 *dḡt. hrny. bkbbm*

194 *lbrkn. ʔlk brkt*

195 *tmrn. ʔlkn mrrt*

196 *imḡʃ. mḡʃ. dḡy.*

*dkl [ .m ] (197) kly [ . ] l. ʔmty.*

'⟨Be a fugitive now⟩ and evermore,

'now and to all generations;

'let every last one make ready a staff for his hand.'

Daniel proceeded to his house,

Daniel took himself to his palace.

Weeping women<sup>1</sup> did enter into ⟨his house⟩,

wailing women into his palace,

men that gashed (their) flesh<sup>2</sup> into his courtyard;

they wept for the hero Aqhat,

shed tears for the child of Daniel, man of Rapiu;

from days to months,

from months to years

for seven years<sup>3</sup>

they wept for the hero Aqhat,

shed [tears] for the child of Daniel, man of Rapiu.

[Then] in the seventh year

[Daniel, man of] Rapiu spoke,

the hero, [man of] He-of-Harnam, addressed (them),

[he] lifted up his voice and cried:

'[Depart from my house], weeping women,

'from my palace, wailing women,

'from my courtyard, men that gash (your) flesh.'

And he presented a sacrifice to the gods,

he sent up his incense among the heavenly ones,

He-of-Harnam's incense<sup>4</sup> [among] the stars

[

[ ] hand [ ] cymbals,

castanets<sup>5</sup> of ivory [ ]

And Pughat spoke, she who carried water on her

shoulders:

'My father has presented a sacrifice to the gods,

'he has sent up his incense among the heavenly ones,

'He-of-Harnam's incense among the stars.

'Let them indeed bless me<sup>6</sup> (that) I may go blessed,

'fortify me (that) I may go fortified,

'(that) I may smite the smiter of my brother,

'make an end of [him] that made an end of the child

of my family.'

167 ⟨'nt etc.⟩ (cp. 154, 161) or ⟨'nt⟩ (cp. 168)

170 *ym. ḡyn* error for *ymḡyn*

171 *b<[bth. b]>* Herdner (cp. 182-184)

172: note dittography of *pz* (cp. 184)

178-179: cp. 174-175; [mk]: cp. 17 i 16 ii 39

182 *t[ʔ]. bbty*: cp. 17 ii 39

184 Gordon (cp. 191)

186: cp. 193

188-189: cp. *Ugaritica* V no. 2 obv. ll. 4-5

190: the second and third epithets have been omitted  
(cp. 50-52, 199-200)

193 (and 186) Herdner *dkbbm* ('among) the lords of  
the stars'

195 *alkn mrrt* (Virolleaud) or *dkl nmr[rt]* (Herdner;

N partic.)

196-197: cp. 202

<sup>1</sup> The professional mourners familiar in the east;  
cp. Jer. ix 17-18 16 i 5.

<sup>2</sup> Cp. 5 vi 17ff. 1 Kgs. xviii 28. The practice was  
frowned upon in Israel (Deut. xiv 1 Jer. xvi 6).

<sup>3</sup> Cp. 6 v 7-9.

<sup>4</sup> Or 'incense for He-of-Harnam'.

<sup>5</sup> For the use of castanets in mourning see  
Mishna *Kelim* xvi 7.

<sup>6</sup> Or 'Do you indeed bless me etc.'

- wy'n[.dn] (198) *il.mt.rph*  
*npš[.th].pšt*  
 199 t[km]t. *mym.*  
*hšpt. l's'r (200) il.*  
*yd't[.].hlk.kbkbm*  
 201 d[-].*hy[.].mh.*  
*tmšs.mšs[.āhh]*  
 202 *tkl.m[k]ly. 'l.ām[t[h.].*

- [-.] (203) [- - - -]. *bym.*  
*trth[s] (204) [wt]ādm.*  
*tūm. bḡlp y[m]*  
 205 *dālp šd. zūh. bym.*  
*t[ht] (206) ilšs. npš. ḡzr.*  
*tūt. h[- - -] (207) nšgh.*  
*hrb. tūt. bt'r[th].*  
 208 *w'l. ilšs. npš. dāt.*  
 [lm.] (209) *šbt nrt. ilm. špš.*  
 [-]r[-] (210) *pšt. mšs. šdm.*

- lm 'rb] (211) nrt. ilm špš.*  
*mḡy[t] (212) pšt. lāhlm.*  
*rgm. ly[pn. y] (213) bl.*  
*agrtn. bāt. bšdk.*  
 ['nt] (214) *bāt. b<ā>hlm[.]*  
*wy'n. yf[pn]. mhr] (215) št.*  
*qhn. wšqym. yn.*  
*qh (216) ks. bdy.*  
*qb't. bymny[.]*  
 [t]q (217) *h. pḡt. wšqynh.*  
*tp[h]. ks.]bdh*  
 218 *qb't. bymnh.*  
*wy'n. yf[pn]n[.mh]r (219) št.*  
*bym. yšt. llā.*  
*il š[- -]l (220) dyqny. šdm.*

- 197-198 Gordon (cp. 17 i 37); *rph* error for *rpt*  
 199: cp. 50, 55  
 201 *hy[.].mh*: cp. *hw. mh* (17 i 39)  
 201-202: cp. 196-197  
 203-204: cp. 14 62, 156; *tūm* error for *tūdm*  
 205 De Moor; Virolleaud t['l]; Gaster t[hgr]  
 206 Gaster h[lp. b] 'a dagger' (cp. Syr. *hāpā*)  
 207: cp. 18 iv 18 208 [lm] or [bm]  
 209 De Moor [']r[bt]  
 210 *šdm* perhaps error for *šdm* (213, 220); *lm 'rb* (cp. 106) or *lm'rb* (Virolleaud)  
 212 Gordon  
 213 *šdk* perhaps error for *šdk* (cp. 210); De Moor ['nt]; Ginsberg [pšt]  
 214 *b<d>hlm* (cp. 212) or *bhlm* 'hither' (Lipiński; cp. Hebr. 'ad *hālōm*); [mhr]: cp. 18 iv 6  
 215 possibly *tqh*; the reading is uncertain  
 217 *tp[h]* error for *tq[h]*; this and *ll. 218, 222* trans-

Then Daniel, man of Rapiu, spoke:  
 'In spirit let [Pughat] revive,  
 'she who carries water on her shoulders,  
 'who skims the dew from the barley,  
 'who knows the course of the stars;  
 'let her [ ] vigour;  
 'let her smite the smiter of [her brother],  
 'make an end of him that made an end of the child of  
 [her] family.'

[ ] in the sea,  
 she washed herself [and] roughed herself  
 with rouge from the shell of the [sea],<sup>1</sup>  
 whose source is a thousand tracts away in the sea.  
 [Beneath] she put on the garments of a hero,  
 she put [ ] (in) its sheath,  
 put (her) sword in [its] scabbard,  
 and on top she put on the garments of a woman.  
 [At] the darkening of Shapash the luminary of the gods  
 Pughat [ ] to the gathering-place in the  
 fields;

at the setting of Shapash the luminary of the gods  
 Pughat did arrive at the tents.  
 Word [was] brought to Yatpan:  
 'She that hired us<sup>2</sup> has come into your mountain(s),  
 '[Anat] has come among (your) tents.'  
 And Yatpan, [warrior] of the Lady, answered:  
 'Bring her and give her wine to drink;  
 'take the cup<sup>3</sup> from my hand,  
 'the goblet from my right hand.'  
 They brought Pughat and gave her (it) to drink;  
 they took [the cup] from his hand,  
 the goblet from his right hand.  
 And Yatpan, [warrior] of the Lady, spoke:  
 'May our god drink of the wine,<sup>4</sup>  
 'El [ ], the god who owns (these) mountains!<sup>5</sup>

gress the margin with col. iii  
 219 *ild* error for *lln* or so read; Gaster completes  
*š[mm.].*

<sup>1</sup> Probably a member of the murex family, from which dye was obtained. Pughat disguises herself as a courtesan or serving maid (Gray) or more appropriately as Anat (De Moor; cp. 3 B 42-43; 18 iv 5ff.).

<sup>2</sup> Or (without 'Anat' in the lacuna) 'our hired woman'.

<sup>3</sup> Or (see apparatus) 'Bring her and let her give me wine to drink; let her take etc.' (similarly in 217). Cp. Judg. iv 19 v 25 (Jacl).

<sup>4</sup> Yatpan makes a libation to the El of the district before uttering his boast (Lipiński); cp. Hadad inscr. ll. 15-17.

<sup>5</sup> Possibly (see apparatus) 'El of [heaven], El who created the mountains'; cp. Gen. xiv 19.

*yd[.]mḥst. d[qh]t. ḡ (221) zr.*

*tmḥṣ. dlp̄m. ḥb. ḥt[.]*

[t]ḥt (222) ḥrsm. lḥhm.

p[- -]km (223) [-]bl

*ḥh. km. bḥn. y[- -]lḥ.*

224 *tnm. ṯḡy. msk. ḥwt.*

*ṯḡy[.]w[*

E. *whndt. ytb. lmspr*

'The hand that smote the hero Aqhat  
'shall smite thousands of (my) Lady's foes,  
'shall work<sup>1</sup> magic<sup>2</sup> against (their) tents.'

[ ] like [ ],

her heart (was) like a serpent's (as) he [ ] her.

Twice they gave (her) his mixture to drink,  
they gave (her it) to drink and [

And this he shall recite again.<sup>3</sup>

221 [t]ḥt: cp. *tmḥṣ*; possibly the previous *ḥt* is infin. absol. 'shall indeed work'

222 Virolleaud *k[ḥdh]*

223 Gaster [ṯ]bl (cp. Arab. *ḥiblu* 'lion's whelp')

224 is a continuation of 223 (note the final word-divider) at the foot of col. iii

E. *hndt* (cp. Herdner) perhaps fem. form of *hnd* 'this'

(Gordon, *Textbook*, 39); Virolleaud *hn. bl*

<sup>1</sup> Cp. Exod. x 1.

<sup>2</sup> Lit. 'spells, charms'; cp. Isa. iii 3.

<sup>3</sup> The rubric may have reference to the passage in ll. 171-184, alongside which it is written.

6. SHACHAR AND SHALIM AND THE GRACIOUS GODS

Obv. 1 *lqrd.ilm.n[mm - - - -]*  
 2 *wysmm.bn.šp[- - - - -]*  
 3 *ytnm.qrt.l'ly[- - - - -]*  
 4 *bmābr.špm.yd[- - - - -]r*  
 5 *lršhm.wyš[- - - - -]m*  
 6 *lhm.blhm dy.*  
*wšty.bhmr yn dy*  
 7 *šlm.mlk.*  
*šlm.mlkt.'rbm.wtmm*

8 *mt.wšr.ytb.*  
*bdh.ḥt.tkl.*  
*bdh (g) ḥt.ūlmm.*  
*yzbrnn.zbrm.gpn*  
 10 *yšmdnn.šmdm.gpn.*  
*yšql.šdtmth (11) km gpn*

12 *šb'd.yrgm.'l.'d.w'rbn.t'nyn*

13 *wšd.šd lhm.*

*šd dtrt.wrhm <y>*

14 *'l.šit.šb'd.g'zrm.šb[-g]d.bḥlb.*  
*annḥ bhmat*

I would call on<sup>1</sup> the gracious gods [ ]  
 and fair, sons of [ ]  
 who established a city on high<sup>2</sup> [ ]  
 in the desert, who . . . .<sup>3</sup> [their] hands [ ]  
 for their head(s) and [ ]  
 Eat of any bread  
 and drink of any foaming wine.<sup>4</sup>  
 Peace to the king!  
 Peace to the queen, the ministers<sup>5</sup> and the guards!<sup>6</sup>

Mot-and-Shar<sup>7</sup> sat down,  
 in his one hand the sceptre of bereavement,  
 in his other hand the sceptre of widowhood.<sup>8</sup>  
 The pruners of the vine pruned him,  
 the binders of the vine bound him,  
 they felled (him) on the terrace<sup>9</sup> like a vine.

Seven times shall (this) be recited on the dais, and the  
 ministers shall make response.

Then (shall be sung) "The field(s), the field(s) of the  
 gods,  
 'the field(s) of Athirat and Rahmay'<sup>10</sup>.  
 Seven times over the fire let the heroes . . . .  
 coriander in milk,<sup>11</sup> mint in butter;

1: cp. 23, 60, 67

2 Virolleaud *šr[m]* (cp. 22 and Ps. bxxxii 6, 7);  
 Herdner *šp[š]*

3 Ginsberg 'ly[mm] 'the most high (gods)'

6: this and several other lines on the obv. are con-  
 tinued on the edge of the tablet (particularly 14)

13 *rhm* <y>: cp. 28

14 Virolleaud *šb[h.g]d*; Caquot and Sznycer *šb[.g]d*  
 'let (them) plunge' (D); De Moor *šzrm.g.šb* '(let  
 the sweet-voiced youth(s) (sing) (referring to the  
 hymn; cp. 3 A 20)

<sup>1</sup> Cp. Deut. xxxii 3.

<sup>2</sup> Perhaps a reference to the sanctuary of *l*. 65.  
 Alternatively (Xella a. Ginsberg) 'Let glory be given  
 to the most high gods' (*šyqr*; cp. Esth. i 20).

<sup>3</sup> Alternatively 'in the desert of the dunes' (Hebr.  
*špāyim*).

<sup>4</sup> Cp. Prov. ix 5. The last phrase may refer to a  
 mixture of *hmr*, the new wine from the early grapes  
 (3 A 16) with older wine (*yn*).

<sup>5</sup> Lit. 'those who enter'; cp. Akk. *arib biti* of a  
 minister in a temple.

<sup>6</sup> See at 14 91.

<sup>7</sup> I.e. 'prince'; see p. 28 note 1.

<sup>8</sup> Cp. Isa. xlvii 8-9 Jer. xv 7-8; cp. also Ps.  
 cxxv 3.

<sup>9</sup> Cp. 2 i 43 Deut. xxxii 32; the interpretation of  
 this word as a compound ('field(s) of death'; cp. Hebr.  
*šalmāwet*) can only be sustained if it is assumed that  
 the Massoretic tradition (pl. *šdēmōt*) with initial *š* is  
 wrong.

<sup>10</sup> Apparently another name for Anat meaning 'the  
 merciful' (1; 15 ii 6). The prominence of Anat and  
 Athirat in the preliminary hymns makes it not  
 unlikely that they are the two unnamed women of the  
 mythological text; and the present hymn and the  
 story (or hymn) mentioned in *ll*. 16-17 may in fact  
 be alluding to the events of *ll*. 66-68.

<sup>11</sup> See apparatus; the text is difficult but a verb  
 (presumably perf. with jussive sense) seems to be  
 required. Virolleaud's suggestion, widely accepted,  
 '(let them cook) a kid in butter' (cp. Exod. xxxiii  
 19 xxxiv 26 Deut. xiv 21) is not suitable in the  
 context; and in any case *šbḥ* is 'slaughter' rather than  
 'cook' (the Hebr. has a verb 'to boil' and adds 'of its  
 mother' after 'milk').

<p>15 <i>w' l. dgn. šb' dm. d[ḡ]t - - - - ]t</i></p> <p>16 <i>tlkm. rḥmy. w[ṣ]yd[.]</i> [ - - - ] (17) <i>thgrn</i> <i>ḡzr[.] n' m[ - - - - ]</i></p> <p>18 <i>wšm. 'rbm. yr[ ]</i></p> <p>19 <i>mšbt. ilm. tmn. t[mn - - - - ]</i></p> <p>20 <i>pdmt. šb'</i></p> <p>21 <i>iqnū. šmt</i></p> <p>22 <i>tn. šrm.</i></p> <p>23 <i>iqrdn. ilm. n' mm[.]</i> <i>[ḡzr ym. bn]ym</i></p> <p>24 <i>ynqm. bāp zd.</i> <i>dtrt. [wrḥmy]</i></p> <p>25 <i>špt. mšprt. dlthm[.]</i> [ - - - - ] (26) <i>wḡnbm</i> <i>šlm. 'rbm. tn[nm]</i></p> <p>27 <i>hlkm. bdbḥ n'mt</i></p> <p>28 <i>šd &lt; .šd &gt; [l]lm.</i> <i>šd. dtrt. wrḥmy</i></p> <p>29 [ - - - ]. y[t]b</p> <p>E. 30 [ll. yš]l. gp ym. <i>wyšgd. gp. thm</i></p> <p>31 [ - - - ]ll[.] mš' ltm. <i>mš' ltm. lrš. dgn</i></p>	<p>and seven times over the basin incense [ ]</p> <hr/> <p>'Rahmay went and hunted, '[ ] she girded herself.' The hero minstrel [ ] and the name<sup>1</sup> shall the ministers [ ]</p> <hr/> <p>Niches for the gods eight [by eight seven times.]</p> <hr/> <p>Lapis-lazuli, cornaline, the scarlet of princes.<sup>2</sup></p> <hr/> <p>I would call on the gracious gods, ['cleavers' of the sea,<sup>3</sup> children] of the sea,<sup>4</sup> who suck the teats of the breasts of Athirat<sup>5</sup> [and Rahmay] May pale Shapash lead them<sup>6</sup> [ ] and (to) the grapes! Peace to the ministers (and) the guards, those who come with the sacrifice of grace!</p> <hr/> <p>'The field(s) &lt;the field(s)&gt; of the gods, 'the field(s) of Athirat and Rahmay,' shall again<sup>7</sup> [ ]</p> <hr/> <p>[El went out] to the shore of the sea and advanced to the shore of the ocean. El [(perceived)] two women moving up and down,<sup>8</sup> two women moving up and down over a basin.</p>
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15: cp. 19 185

18: perhaps yr[gm] (cp. 12)

19 De Moor (l<sub>mn</sub>. bgg) 'on the roof' (cp. CTA 35 50-51 and 14 80)

22 tn or bn (Viroilleaud; cp. 2); notice the word-divider after šrm

23: cp. 58-59, 61; ḡzr ym or dgzrym

24 [wrḥmy] (cp. 59, 61) or (beginning the next phrase) [nrt. ḥm] (Bauer; cp. 2 iii 15 etc.)

25 mšprt (Herdner) or myprt (Bauer, Gaster etc.) 'Shapash (who) makes their tendrils abound with . . .' (Driver; ḡypr D; cp. Arab. wafara 'was plentiful'; Arab. dald(w) V 'hung down' of fruit)

26: cp. 7

28 &lt;šd&gt;: cp. 13

29 De Moor [mšpr] (cp. 19 E.)

30 [y]šf (De Moor; the final letter is doubtful) or similar verb

31 Gordon [y]ḡh (cp. 35) but on the interpretation advanced here a verb of seeing is assumed; this line on the bottom edge finishes on the side of the tablet

<sup>1</sup> Perhaps that of Rahmay (cp. 2 iv 28); or 'the names(s) of the ministers shall be . . .'<sup>2</sup> Or 'singers'.<sup>3</sup> Cp. Ps. cxxxvi 13; the form is probably 'broken' plur. (sing. ḡzr; 63); or (if Shachar and Shalim are being described) 'those who cut off the day' (Gray). Alternatively dgzrym (with unexplained y; a mater lectionis?) 'greedy, gluttonous' (Xella, De Moor; cp. Isa. ix 19).<sup>4</sup> Or (of Shachar and Shalim) 'born in one day' (Driver).<sup>5</sup> Cp. 15 ii 26ff. Note zd and šd (61) for the td of the other texts, unless these are variants of a different word related to Hebr. šfz, parallel to šōd in Isa. lxvi 11.<sup>6</sup> Perf. with jussive sense.<sup>7</sup> Lit. 'one shall return . . .'<sup>8</sup> Lit. 'those raising themselves up' (Št partic. fem. dual), perhaps describing the act of washing clothes; cp. 4 ii 5ff. (Athirat). Most commentators (restoring 'took' in the lacuna) assume El is performing some kind of ceremony to restore his virility; e.g. 'two handfuls' (Albright; cp. Hebr. šō'al), 'two kindlings' (Gordon), 'lids' (Largement), 'scales' (De Moor). Caquot and Szyner render 'two women who made (sc. the water) rise', i.e. who were filling the basin.

- 32 *hlh. [t]špl.*  
*hlh. trm.*  
*hlh. tšh. dd dd*
- 33 *hlh. tšh. um. um.*  
*tirkm. yd. il. kym*
- 34 *wyd. il. kmdb.*  
*ark. yd. il. kym*
- Rev. 35 *w. yd. il. kmdb.*  
*yqh. il. mš'ltm*
- 36 *mš'ltm. lrš. dgn.*  
  
*yqh. yš (t). bbth*
- 37 *il. hth. nht[.]*  
*il. ymn. mš. ydh.*  
*yšš (38) yr. šmmh.*  
*yr. bšmm. 'šr.*  
*yhrš yšš (39) lphm.*  
*il. dtm. kpyt.*  
*hm. dtm. tšhn*
- 40 *yml[.]mt. nhtm. hšk.*  
  
*mmnm. mš ydk*
- 41 *h[l.]'šr. thrr. llšt.*  
*šhrrt. lphmm*
- 42 *d[t]tm. dt. il.*  
*dt. il. w'lmh.*  
*whm (43) dtm. tšhn.*  
*y. dd dd. nhtm. hšk*
- 44 *mmnm. mš ydk.*  
*hl. 'šr. thrr. llšt*
- 45 *wšhrrt. lphmm.*  
*btm. bt. il.*  
*bt. il (46) w'lmh.*  
*whn. dtm. tšhn.*  
*y. mt mt (47) nhtm. hšk.*  
  
*mmnm. mš ydk.*  
*hl. 'šr (48) thrr. llšt.*  
*wšhr (r)t. lphmm.*  
*dtm. š[tt. ll]*
- 49 *dt. il. w'lmh.*  
*yhbr. špthm. yš[q]*
- 50 *hn. špthm. mtqtm.*
- One<sup>1</sup> moved down,  
the other moved up;  
one cried 'Father, father!'  
and the other cried 'Mother, mother!'  
The organ<sup>2</sup> of El grew long as the sea  
and the organ of El as the flood.  
The organ of El did grow long<sup>3</sup> as the sea  
and the organ of El as the flood.  
El took the two women who moved up and down,  
(he took) the two women who moved up and down  
over the basin,  
he took (them and) set (them) in his house.  
El did lower his sceptre,  
El . . . . . the staff in his hand.  
He raised (it and) shot heavenward,  
he shot a bird in the heavens,  
he plucked (it and) put (it) on the coals.  
Surely El seduced<sup>4</sup> the two women, (saying):  
'If the two women should cry out  
'"O husband, husband, who have lowered your  
sceptre,  
'"who have . . . . . the staff in your hand,  
'"look! the bird is roasted on the fire,  
'"it has browned on the coals,"  
'the two women (will be) wives of El,  
'wives of El even for ever.  
'But if the two women should cry out  
'"O father, father, who have lowered your sceptre,  
'"who have . . . . . the staff in your hand,  
'"look! the bird is roasted on the fire  
'"and has browned on the coals,"  
'the two girls (will be) daughters of El,  
'daughters of El even for ever.'  
And behold! the two women cried out:  
'O husband, husband, who have lowered your  
sceptre,  
'who have . . . . . the staff in your hand,  
'look! the bird is roasted on the fire  
'and has browned on the coals.'  
The two women (became) wives [of El],  
wives of El even for ever.  
He stooped (and) kissed their lips;  
behold! their lips were sweet,<sup>5</sup>

32 Gaster

36 Virolleaud

38: this and several other lines on the reverse finish  
on the edge of the tablet

41: cp. 44

42: cp. 48

48: cp. 41-42

49: cp. 55

<sup>1</sup> Lit. 'Behold she'.<sup>2</sup> Lit. 'hand'; cp. Isa. lvii 8. Xella resists this interpretation.<sup>3</sup> Infin. absol. or 3 masc. sing. perf. used as basic form.<sup>4</sup> Cp. Exod. xxii 15.<sup>5</sup> Cp. Prov. xvi 21.

- mtqm. klrnm[m]*  
 51 *bm. nšq. whr.*  
*bh̄bq. hm̄hmt.*  
*tqt[nsn] (52) ildn. šhr. wšlm.*
- rgm. ll. ybl.*  
*d[ty] (53) il. ylt.*  
*mh. ylt.*  
*yldy. šhr. wšl[m]*  
 54 *šú. 'db. lšpš. rbt.*  
*wlkbkkm. kn[m]*  
 55 *yhbr. špthm. yšq.*  
*hm. [š]pthm. mtqm*  
 56 *bm. nšq. whr.*  
*[b]h̄bq. wšh[m]h̄mt.*  
*ytb[n] (57) yspr. lhm̄š. lš[- - - -]*  
*šr. phr.*  
*kldt (58) tqtnsn. woldn.*  
*ild. [llm. jn' mm.*  
*dgzr ym (59) bn. ym.*  
*ynqm. bā[p. ]š[d. ] (št. )*  
*[r]gm. ll. ybl*  
 60 *dty. il. ylt.*  
*mh. ylt.*  
*llmy n' mm*  
 61 *dgzr ym. bn ym.*  
*ynqm. bāp. šd. št.*  
*špt (62) lšrš.*  
*špt lšmm.*  
*w[l]rb. bphm.*  
*'šr. šmm*  
 63 *wdg bym.*  
*wndd. gzt. l(g)zr.*  
*y' db. šymn (64) ūšmdl. bphm*  
*wl[. ]šib' n[. ]*  
*y. dt. štrš*  
 65 *ybn. dšld[.]*
- 50 Ginsberg or read sing.  
 51: perhaps <w>hm̄hmt (cp. 56); *tqt[nsn]*: cp. 58  
 52: cp. 60  
 54 Gaster and Largetent; De Moor *hmt*, 'establish for Shapash a large (city) and for the stars a stable one' (cp. 3, 65)  
 55-56: cp. 49-51; *ytb[n]*: cp. 29  
 58: cp. 1  
 59: cp. 61, 52  
 60 *llmy* error for *llm*; there are traces at the end of this line, perhaps *dgzr* erased for lack of room  
 62 *w[l]rb* (Viroilleaud) or *w'rb* (Herdner)  
 63 *l(g)zr* Ginsberg

<sup>1</sup> Cp. 17 i 40ff.

sweet as pomegranate[s].

In the kissing (there was) conception, in the embracing (there was) pregnancy,<sup>1</sup> they traile<sup>2</sup> (and) gave birth to Shachar and Shalim.

Word was carried to El:

'[The two] wives of El have given birth.'<sup>3</sup>

'What did they bear?'

'Two have been born,<sup>4</sup> Shachar and Shalim.'

'Raise (and) prepare (an offering) for lady Shapash 'and for the fixed stars.'<sup>5</sup>

(Once more) he stooped (and) kissed their lips; behold! their lips were sweet.

In the kissing (there was) conception, [in] the embracing (there was) pregnancy—this shall be recited again<sup>6</sup> five times for [ ] the assembly—

Both of them traile<sup>2</sup> and gave birth, they gave birth to the gracious [gods], 'cleavers' of the sea, children of the sea, who suck the teats of the breasts (of the Lady).<sup>7</sup>

Word was carried to El:

'The two wives of El have given birth.'

'What did they bear?'

'The gracious gods,

"'cleavers" of the sea, children of the sea, 'who suck the teats of the breasts of the Lady,

'One lip (reached) to the earth,

'one lip to the heavens,<sup>8</sup>

'and there did [indeed] enter their mouth

'the birds of the heavens

'and the fish from the sea.

'And they did stand, 'cleaver' by 'cleaver',

'(as) or right or left they were put<sup>9</sup> into their mouth, 'but they were not satisfied.'

'O wives whom I have married,

'o sons whom I have begotten,

<sup>2</sup> Lit. 'crouched, stooped'.

<sup>3</sup> Apparently -y is a dual construct ending; this is better than supposing the news to have been brought by an unknown husband of the two women, 'My two wives, El, etc.' Note the assimilation in the verbal form.

<sup>4</sup> A passive dual perfect form (Driver); alternatively (the husband speaking), 'My two children . . .'

<sup>5</sup> Cp. Ps. viii 4; or 'Raise (and) prepare regular (offerings) for . . .'; or 'Raise an offering (lit. something prepared) for . . .'

<sup>6</sup> Lit. 'one shall recite again'.

<sup>7</sup> I.e. Anat (cp. 18 iv 6, 27).

<sup>8</sup> Cp. 5 ii 2-3 (of the appetite of Mot).

<sup>9</sup> Lit. 'one put (them)'.

	<i>šù. 'db. tk. mabr qdš</i>	'raise (and) prepare a sanctuary in the midst of the desert, <sup>1</sup>
66	<i>tm. tgrgr. lābnm. wl. 'sm. šb' .šnt (67) tmt. tmn. nqpt. 'd. ilm. n' mm. tllkn (68) šd. tšdn. pdt. mabr. wngš. hm. ngr (69) mdr'</i>	'there dwell among <sup>2</sup> the stones and the trees.' Seven years did come to an end, eight revolutions of time, (as) the gracious gods went about in the field(s) (and) hunted on the fringe of the desert; and they did come upon the watchman of the sown land, <sup>3</sup>
	<i>wšh hm. 'm. ngr. mdr' . y. ngr (70) ngr. pth. wpth hw. prš. b' dhm</i>	and they did cry to the watchman of the sown land: 'O watchman, watchman, open! And he did open a breach for them and they did enter, (saying):
71	<i>w'rb. hm. hm[. lt - - l]hm. wt[n] (72) wmlhm. hm. lt[- - yn.] [w]tn. wnt</i>	'If [there is [ ] bread, 'then give (us it) that we may eat; 'if there is [ ] wine, '[then] give (us it) that we may drink.'
73	<i>w'nhm. ngr. mdr' [. ] [lt. lhm. d'rb]</i>	And the watchman of the sown land did answer them: '[There is bread for him who enters]; 'there is wine for him who enters
74	<i>lt. yn. d'rb. bk[- - - - -]</i>	'[ ]
75	<i>mš hw. lhn. lg ynh[- - - - -]</i>	'let him approach <sup>4</sup> here, his pint of wine [ ]
76	<i>whbrh. mld yn. [- - - - -]</i>	'let him fill <sup>4</sup> his companion(s) with wine [ ]

71: cp. 72; perhaps [dy] (cp. 6)

73: cp. 71, 74

<sup>1</sup> Or 'raise an offering within the holy desert'.<sup>2</sup> Or 'open your throat for' (De Moor; denom. from *grgr*).<sup>3</sup> Nothing else is known about this enigmatic figure; cp. however, the guardian cherubim of Gen. iii 24 and the gatekeeper in the Descent of Ishtar ll. 12ff. (*ANET* p. 107).<sup>4</sup> Perfects with jussive sense. Alternatively ll 75-76 are narrative, though *lhn* is then difficult to translate.



## 7. NIKKAL AND THE KOTHARAT

24

Obv. 1 *šr nkl wtb*  
 2 *hrhb. mlk qz*  
*hrhb m (3) lk šgzt.*  
*bsgsg spī (4) yrh*  
*ytkh yh[bq.]d (5) tld*

*bt. [- -]t. h[- - -]*  
 [lk] (6) *trt. lbnt. hll[.snnt]*

7 *hl glmt tld b[n.]*  
 [- - -]n (8) *'nhd*  
*lydh tzd[- - -]*

9 *pt lbrh. dm*  
*d[- - -]h (10) wyn.*  
*kmtrht[- - -]h*

11 *šm' lthi ktr[t.]*  
 [- -]mm (12) *nh*  
*lydh tzdm[- - -]n*

13 *ldd[nh- - - - - -]*

14 *dgn tt[ - - - - - - - -]l (15) '.*  
*lktrt <.lbnt> hl[l.sn]nt*

16 *yldk yrh ny[r] šmm.*  
 'm (17) *hr[h]b mlk qz.*  
*tn nkl y (18) rh yrh.*  
*tb t'rbm bbh (19) th.*  
*wdtn mhrh ld (20) bh.*  
*dlp ksp wrbt h (21) rš.*

*tllh žhrm iq (22) nlm.*

I sing (of)<sup>1</sup> Nikkal-and-Ib  
 (and of) Khirkhib king of summer,  
 Khirkhib king of . . . . .<sup>2</sup>  
 At the going down of the sun Yarikh  
 was inflamed (and) embraced her who<sup>3</sup> would give  
 birth,

the daughter [ ]  
 [O] Kotharat, o [swallow-like] daughters of the  
 crescent-moon,

behold! a maiden shall bear a son.<sup>4</sup>  
 [(May)] their eye<sup>5</sup> [ ] her!  
 For her use<sup>6</sup> may they get sustenance [ ]  
 . . . . . for her flesh blood

[ ] and wine;  
 for the betrothed one [ ]  
 Hear, goddesses the Kotharat,

[ ]  
 for her use do you get sustenance [ ]  
 to [her] sire [ ]

Dagon of Tuttul?<sup>7</sup> [ ]  
 o Kotharat, swallow-like<sup>8</sup> (daughters) of the crescent-  
 moon.

Yarikh lamp of heaven sent (word)  
 to Khirkhib king of summer, (saying):  
 'Give Nikkal (that) Yarikh may marry (her),  
 '(give) Ib (that) she may enter into his mansion;  
 'and I will give as her bride-price<sup>9</sup> to her father  
 'a thousand (pieces) of silver and ten thousand (pieces)  
 of gold,

'I will send brilliant (stones of) lapis-lazuli,

2: this and several other lines on the obv. finish on the edge of the tablet

3 *šgzt* or *tgzt*: note the single word-divider closing 'the line of poetry (similarly in *ll.* 16-22, 23, 29-33, 35-38, 42-43, 46)

4 Herdner a. Virolleaud and Ginsberg; the *d* is by no means certain and *l* is possible; *dtld* may be an error for *dt ld*

5: perhaps *h[rhb]* 5-6: cp. 15, 41

7 Herdner

8 'nhd error for 'nhn

13 Virolleaud (cp. 33)

14 *tt[l]*: cp. *Ugaritica* V no. 7 l. 15

14-15 *l'*: perhaps [f]m' (cp. 11)

15: cp. 6, 41; the *k* of *ktrt* is only partially formed

16: cp. 31 17: cp. 2

<sup>1</sup> Cp. Isa. v 1 Ps. lxxxix 2 ci 1.

<sup>2</sup> Possibly 'the raiding season', i.e. autumn (*šzy*; cp. 16 vi 43).

<sup>3</sup> Note *d* for *z* of l. 45; the text, however, is doubtful.

<sup>4</sup> Cp. Isa. vii 14.

<sup>5</sup> Or 'Look! behold!' followed by 2 pers. verbs.

<sup>6</sup> Lit. 'hand(s)'.  
<sup>7</sup> In NE Syria, known from the period of the Mari letters as a centre of the cult of Dagon; he seems to be the father of Nikkal. The Hurrian sounding names of Khirkhib and *Prbhē* (49) point also to this region as the original home of the myth.

<sup>8</sup> Lit. 'swallows'; on this and the following title see at 17 ii 26-27.

<sup>9</sup> Cp. Gen. xxxiv 12 Exod. xxii 15-16.

*dtn šdh krm*[m]  
 23 *šd ddh hrnqm.*  
 w (24) *y'n hrhb mlk qz[.]*  
 [l] (25) *'n mn. ilm*  
 E. *lht*[n] (26) *m. b'l*  
*trh pdry b*[th]  
 27 *dqrbk abh b'*[l]  
 28 *yštr. 'ttr*  
 Rev. t (29) *rh lk ybrdmy.*  
*b*[t] (30) *bh lbb y'rr.*  
*wy*'[n] (31) *yrh nyr šmm.*  
*wn* '[n] (32) *'md nkl htyy.*

*šyr* (33) *nkl yrh ytrh.*

*šdnh* (34) *yšt rnsb. mznm.*  
*šmh* (35) *kp mznm.*  
*lsh ye' r* (36) *mšrrm.*  
*šhith ld* (37) *bn mznm.*  
*nkl wib* (38) *šššr.*  
*dr yrh. wy* (39) *rh ydrk*

40 [ššr ilht ktrt]  
 [bn] (41) *t hll. snnt.*  
*bnt h* (42) *ll b' l gml.*  
*yrdt* (43) *b'rgzm.*  
*bgžzt dm*  
 44 *lldy. 'm lšpn l* (45) *l špid.*  
*hn bpy sp* (46) *rhn.*  
*bšpty mn* (47) *lhn*  
*tlh wmlgh*  
*y* (48) *tlqt 'mh bq't*  
 49 *tq't 'm prbhš*  
 50 *dmqt ššrt ktrt*

'I will give vineyards (to be) fields for him,  
 ' . . . . . (to be) fields for him to delight in<sup>1</sup>.  
 And Khirkhib king of summer answered:  
 '[O] gracious one of the gods,  
 'o son-in-law (to be) of Baal,<sup>2</sup>  
 'bring a betrothal gift for Pidray [his] daughter  
 '(and) I will introduce you to her father Baal.  
 '(But if) Athtar is jealous,  
 'bring you a betrothal gift for *Ybrdmy*,  
 'a daughter by whom (any) heart would be stirred.'  
 But Yarikh lamp of heaven answered,  
 indeed he did answer: 'With Nikkal (shall) my mar-  
 riage (be).'

Thereafter Yarikh brought the betrothal gift for  
 Nikkal;  
 her sire set the base of the scales,  
 her mother the trays<sup>3</sup> of the scales;  
 her brothers arranged the hinges,  
 her sisters (saw) to the weights of the scales.  
 Nikkal-and-Ib (of) whom I sing,  
 light of Yarikh,<sup>4</sup> may Yarikh give light to you!<sup>5</sup>

[I sing (of) the goddesses the Kotharat],  
 the swallow-like [daughters] of the crescent-moon,  
 the daughters of the crescent-moon, lord of the sicle,<sup>6</sup>  
 that come down with . . . . .  
 with . . . . .<sup>7</sup>  
 Surely my victory is with Latipan kindly god!  
 Look! in my mouth is their incantation,<sup>8</sup>  
 on my lips their formula.  
 Her dowry<sup>9</sup> and her wedding gift(s)  
 will be . . . . . in her presence with shouting.  
 In the presence of *Prbhšt*<sup>10</sup>  
 let the good young Kotharat applaud!<sup>11</sup>

22, 24, 25, 29-31: the signs at the ends of these lines have disappeared but were visible when Virolleaud's copy was made

26 *b*[th] (Herdner) or *b*[t *dr*] (cp. 3 A 24)

27: perhaps insert [*hm*] at the end (construe with 28)

29 *b*[t] (Herdner) or *b*[t *d*] (30) *bh* (Virolleaud, Gordon)

30 *lbb* or *lbu* 'lion', thought to be a title of Athtar or Baal; this and several other lines on the rev. finish on the edge of the tablet

32 'md error for 'mn

36 *šhith* error for *šhith* (Virolleaud) or reduplicated form (Gordon, Driver)

40: this line read by Virolleaud has now disappeared

47-48 *yttq* perhaps error for *yttq'* 'will be weighed out' (Gaster)

<sup>1</sup> Lit. 'of his love'.

<sup>2</sup> I.e. if you agree to my proposal.

<sup>3</sup> Lit. 'palms'.

<sup>4</sup> Or 'may Yarikh give light' (perf. with jussive sense).

<sup>5</sup> Note the 'dative' suffix and (if *dr* in l. 38 is a verb) the chiasmic arrangement of the couplet.

<sup>6</sup> Presumably the emblem of the new moon.

<sup>7</sup> Apparently drugs or potions for use at child-birth; the first appears in the hippiatric text *CTA 161* 10 and the second was perhaps an agent to prevent haemorrhage (cp. the element *dm*).

<sup>8</sup> Lit. 'number'.

<sup>9</sup> Cp. 1 Kgs. ix 16.

<sup>10</sup> The girl for whom intercession is being made.

<sup>11</sup> Perf. with jussive sense.

8. APPENDIX: FRAGMENTARY AND RECENTLY  
DISCOVERED TEXTS

I

Col. ii

[ḥšk. 'šk. 'bšk. 'my. p']nk  
[t]lsmn. 'my. twt]h. ldk  
[tk. ḥršn - - -]r. [-]hmk. wst  
[- - - - -]z[-]r dyk  
5 [- - - - -]qntm  
[- - - - -]šú. bgrb  
[- - - - -]dsr  
[- - - - -]m. ymtm  
[- - - - -]kkl  
10 [- - - - -]m[.] db. ldrs  
[- - - - -]špm. db  
[- - - - -]l' tqn  
[- - - - -]b. lk  
[lytn. pnm. 'm. ]ln. bb. bdlp ḥzr  
15 [rbt - - - lp]n. 'nt  
[yhbr. wyql. yšt]hwyn. wy  
[k]bdnh. yšú. gh. wy[šú. thm  
[tr. ll. ábk. hwt. l]špn. ḥtkk  
[qryy. bārš. mlh]mt. š. b' p  
20 [rm. ddy. sk. šim]. lkd. drš  
[ár bdd. lkbd. š]dm. ḥšk  
[šk. 'bšk. 'my. p']nk. t]lsmn  
[my. twt]h. ldk. tk. ḥršn  
[- - - - -]bdk. spr  
25 [- - - - -]nk  
. . . . .

Col. iii

1\* [ldk. ál. ttn. pnm. tk. ḥkpt. ll. k]h]

- ii 1-2: cp. 3 C 15-17  
3: cp. 23 5: cp. 4 v 81  
9: cp. 18 iv 25  
13 lk error for ldk  
13-17: cp. 3 F 12-20  
17-18: cp. 6 iv 33-35; for yšt perhaps read yšd (dual;  
Gordon)  
19-23: cp. 3 C 11-17  
25 Virolleaud [ym]nk  
iii 1\*-5: cp. 3 F 12-23  
5-6: cp. 6 iv 34-35

[kptr. ]ks[ú. tbth. ḥkpt. árš. n]hth  
bdlp. šd. r[bt. kmn. lp'n. ktr]  
hbr. wql. t[št]wy. wkbd. hwt  
w. rgm. lk[tr. whss. tny. l]hyn  
5 dhrš. y[dm. thm. tr. ll. ábk]  
hwt. lšpn[. ḥtkk  
yh. ktr. b[  
št. lskt. n[  
'db. bšrt. t[  
10 ḥšk. 'šk. 'b[šk. 'my. p'nk. t]lsmn  
'my tkth. t[šdk. tk. ḥršn  
gr. ks. dm. r[grm. lt. ly. wárgmk]  
hwt. wádyk[. rgm. 'š. w]št. ábn  
túnt. šmm. 'm[. árš. thmt. 'mn. kbkbm]  
15 rgm. lid'. nš[m. w]tbn. hmlt. árš  
dt. w. ánk. lb[gyh  
wy'n. ktr. whss[. lk. lk. 'nn. llm]  
dtm. bštm. wdn[. šnt. kptr]  
lrhq. llm. ḥkp[t. lr]hq. llnym  
20 tn. mtpdm. tht. ['nt. árš. t]t. mth]  
gyrm. ldk. lyt[. n. pnm. 'm. l]pn  
ll dpld. tk ḥrš[n. - - - - - gr. ks]  
ygly šd. l[. w]ybú. qrš. mlk  
db. šmm. l[p'n. ll. yhbr. wyql]  
25 yšt]wy[. wykbdnh  
tr. ll[. ábh  
ḥš b[htm. t]bnn. ḥš. trmmn. hklm]  
btk. [  
bn. [  
30 d[  
. . . . .

- 10-11: cp. ii 1-3  
11 tkth error for twt  
12-16: cp. 3 C 17-26  
14: note ú with four vertical wedges  
17: the arrival of the messengers and delivery of the  
message are not given  
17-20: cp. 3 D 76-80  
21-22: cp. 2 iii 4 ii 13-14 iii 11-12  
23-25: cp. 4 iv 23-26 6 i 34-38  
26: cp. 3 E 18  
27: cp. 4 v 115-116

Col. iv (see p. 39)

Col. v

wt]'n. *tḥtšb*  
*bšh]g. ymlù. lbh*  
*k]kdrī. ]rīš*  
*br]k(m). tḡll. bdm*  
*]td[-]rḡb*  
*]k*  
*]h*

[  
 [ ]b  
 [ wym. ym]m 10  
 [ ymg'y. ]nps  
 [ h]d. *tngtnh*  
 5 [ hm]k. *bšpn*  
 [ ]nšb. *b'n*  
 [ ]bkm. *y'n*  
 [ yd'. ]yd't  
 [ t]dsrn  
 10 [t. ll ]trks  
 [ b]n *dbnm. úpqt*  
 [ ]l *wḡr mtny*  
 [ ]rḡ. *gb*  
 [ ]kl. *tḡr. mtnh*  
 15 [ ]b. *wym ymm*  
 [ ]ymḡy. *npi*  
 [ ]t. *hd. tngtnh*  
 [ ]hm]k *bšpn*  
 [ ]šqb *dylt*  
 20 [ ]m. *bkm. y'n*  
 [ ]yd'. *lyd't*  
 [ ]tdsrn. *tr ll*  
 [ ]rks. *bn. dbnm*  
 [ ]úpqt. '*rb*  
 25 [ wḡ]r. *māny dt zd*  
 [ ]t'*rb. bšl*  
 [ ]l *tzd. ltptq*  
 [ ]. *g[-]ldrš*

Rev. A few signs are visible

II obv. . . . .

[ - ]p[-]l  
*klll. [*  
*kpr. [*  
*wtqr]y*  
 5 [ ' ]d *tšb'*  
*klym[*  
*špk. l[*  
*trḡš. yd[h*  
 [ - ]yst *žm[r*  
 10 *tšt[. r]šmt[*  
*[šhb]t pdr]y*  
*šrny bt. y]bdr*  
*rgm lbt]t*  
 E. *hw[t*  
 15 [b']pr[m  
*lkbdl. ]š]dm*  
*[m]n 'my t[wth*  
 Rev. [h]wt. *dde[nyk*  
*wlḡšt. dbm[*  
 20 '*m kškkm[*  
*wdnk. šb[ḡyh*  
 [ - ]ly' *mān[. ]l[*  
*kpr. šb' bn[t*  
*kld[t. tḡ]r[t*  
 25 *dp 'nt tm[tḡš*  
*lm h[py*  
*t[-]m. t[-]t[*  
*m[-]m[*  
 [ ]  
 30 *t[*

tis]

7

I obv. . . . .  
*bḥb]š. 'tkt r[ššt]*  
*]hy bth t'rb*  
*tm]tḡš. b'mq*  
 5 *]šblm*

- v 2-3: cp. 6 ii 4-5, 26; [ymḡy]: cp. 16  
 4: cp. 17 5: cp. 18  
 8: cp. 21  
 9-10: cp. 22  
 11: cp. 23  
 13: cp. 25  
 17: note final h with four horizontal wedges  
 I 2: cp. 3 B 11-13  
 3: perhaps [tm]ḡy (cp. 3 B 17)  
 4-7: cp. 3 B 19-26

- 8: cp. 3 B 9  
 9: cp. 3 B 13, 27  
 II 3: cp. 3 B 2  
 4: cp. 3 B4  
 5: cp. 3 B 29  
 8: cp. 3 B 32, 34  
 10-12: cp. 3 C 1-5  
 13-21: cp. 3 C 8-26  
 23-26: cp. 3 B 2-7  
 27 Virolleaud *t[š]m*

i[		]l[.]llmm
k[		]b.lārš
. . . . .		]l.štr
		]dtm
	8	]ydy
		]y
		]lm
		]lūmm
[l]k.mgn.rbt.dtrt		. . (ca. 15ll.) . .
[ym].mğz.qnyt.llm		
wtn bt.lb'l.km		
[l]lm.whzr.kbn		
5 [ā]trt.gm.lğlmh		Col. ii
b'l.yšh.'n.gpn[.]		. . (ca. 20ll.) . .
wāgr.bn.ğlmt		[- - -b'l.bbht]
*mm ym.bn.ğlm[t]		[l].hd.bqr[b].hklh
rmt.pr't.lbr[.mnt]		wl'nyn.ğlm.b'l
10 šhrrm.hbl[m.b]		ln.b'l.bbht
*rpt.ihl.[bšm]		5 ll hd.bqr.b.hklh
m.*rsm.h[t - -]		qšthn.dhd.bydh
glē.tst[- - -]		wqš'th.bm.ymnh
m.brq[- - - -]		idk.lytn.pnm
15 ymtm[- - - -]		tk.dh.šmk.mlā[t.r]lūmm
šl[- - - - -]		10 tšū knp.btl.'n[t]
m[- - - - -]		tšū.knp.wtr.b'p
. . . . .		tk.dh.šmk.mldt.rūmm
	10	wyšū.'nh.dhyn.b'l
		wyšū.'nh.wy'n
		15 wy'n.btl.'nt
		n'mt.bn.dht.b'l
		lpnnh.ydd.wyqm
		lp'nh.ykr'.wyql
		wyšū.gh.wyšh
		20 hwt.dht.wndr[-]
		qrn.dbdtk.btl[.]'nt
		qrn[.]dbdtk.b'l.ymšh
		b'l.ymšh.hm.b'p
		nq'n.bārš.lby
		25 wō'pr.qm.dhk
		wšū.'nh.btl.'nt
		wšū.'nh.wt'n
		wt'n.drh.wtr.bkkt
		tr.bkkt.wtr.bhl
		30 [b]n'mm.bysmm.h[- -]kğrt
		[q]l.lb'l.'nt.ttnn
8 1-2: cp. 4 i 22-23 iii 28		ii 1-2: cp. 4-5
4-5: cp. 4 iv 51		4 bhht error for bhk
5ff: cp. 4 vii 5aff.		20 Herdner ndr[k] 'may (sc. your days) be prolonged':
11 [b]rpt . . . [bšm]m De Moor (cp. 19 106; app.)		Driver wn dr[m] error for tr[m] 'and now you shall
i 2: perhaps part of verb √'wō 'to fly' (cp. ii 10-11)		be exalted'
17: cp. 9		30 Gaster g[b'] Juğr (cp. iii 32); Caquot and Sznycer
20-21: cp. ii 6-7		h[bl].krt (cp. 11 6)
23: cp. ii 12		31: cp. iii 33

## Col. i

. . (ca. 20ll.) . .

]btl.'nt

]pp.hxm

].dlyd' bn ll

]pħr.kkbm

]dr dt.šmm

ā]lyn b'l

].rkb.'rpt

]ğš.llmm

]lyb.lārš

].mtm

]yd mħr.šr

]yhnnn

].ytn

btl.'nt

ybm.t.]llmm

[-]i. b'lm. dlp[- -]  
 [ll.]hd. d'nn[-]n[- -]  
 [- - -]állyn. b[']l  
 35 [- - - btl]t. 'n[']t. -]ph  
 [- - - - - - - - -]n  
 [- - - - - - - - -]y  
 [- - - - - - - - -]  
 [- - - - - - - - -]lk[- -]t

## Col. iii

. . . (ca. 20ll.) . . .  
 [- - -]drht. tld[n]  
 d[lp]. lbill. 'nt  
 wypt lybmt. ll[mm]  
 5 wy'ny[-]d[ly]n[-]b'l  
 lm. hqnym. 'l[m]  
 hdrd<r>. dyknn[  
 b'l. ysgd. ml[  
 ll pd. mld. ús[  
 10 blt. pblt. 'n[  
 wp. n'mi. dh[. b'l]  
 y'l. b'l. b[  
 wbn. dgn. b[  
 b'l. ytb. lks[l. mlkh]  
 15 bn dgn. lkh[. drkth]  
 ldlp[.]ql. z[  
 lnp ql[.]nd. [  
 ilk. wtr. b[  
 bn'mm. bys[mm  
 20 drh. drh. [  
 lbr. tld[. lb'l  
 wrám. l[rkb. 'rpt]  
 thbq. [  
 thbq[  
 25 wtksynn. b[  
 y[-]srh. wshph

[- -]shp sgrth  
 yrk. t'l. b[-]gr  
 mslmt. bgr. t[lyt  
 30 wt'l. bkm. bdr  
 bm. dr. wbspn  
 bn'm. bgr. t[lyt  
 ql. b'l. ttnn  
 b[rt. ll. b[. b'l  
 35 wbr. htk. dgn  
 k. lbr. lb'[. y]l'd  
 wrám. lrkb[.]rpt  
 ysmh. dlyn. b'l

## II

[ ] ytkh. wy[h]d. bqrh  
 [ ] t]tkh. wt[h]d. búšk  
 [ ] b'l. ynbd. ldlp  
 [ ] b[lt. 'nt  
 5 [ ] q. hry. wyld  
 [ ] m. hbl. k[er]t  
 [ ] b[lt. 'nt  
 [ ] áll]yn. b'l  
 [ ] m'n  
 10 [ ]  
 [ ]  
 [ ] r  
 [ ] qk  
 [ ] ik  
 15 [ ]  
 [ ] dlp  
 [ ] h  
 [ ] d  
 [ ] t

- 39 lk[tr]t (Driver a. Virolleaud)  
 iii 2 Ginsberg [g'lm]  
 3 Virolleaud  
 6-7 Ginsberg  
 8 Ginsberg [ydh] 'with his member erect'  
 9 pd error for hd; Ginsberg uf[b'(t)h]  
 12: cp. 28  
 13 w has apparently been written over a defective b  
 (Herdner)  
 14-15: cp. 6 v 5-6  
 17: perhaps ld<l>p (Herdner)  
 18-19: cp. ii 29-30  
 20-22: cp. 36-37  
 21: perhaps [lbr. lb'l] or [lb'l. whd] (Virolleaud)

- 26 Caquot and Szyner y[ng]  
 28: the letter visible after b has been erased (Herdner)  
 32: cp. 29  
 34: cp. 35  
 36 Ginsberg and Gordon  
 II 1-3: if the fragment belongs to the same tablet or  
 series as 10 there is only room at the beginning for  
 a small particle  
 1-2: perhaps bqrh[h] and búšk[h]  
 2 úšk (Virolleaud) or úsr 'penis' (Caquot and Szyner;  
 cp. Akk. *isaru*)  
 3: or yabd  
 5: perhaps [bn]q (cp. 23 51, 56)  
 6: cp. 10 ii 30, 39

12

wymzd. 'qqm

b'l. hmdm. yhm dm

bn dgn. yhrm

40 b'l. ngethm. bp'nh

wll. hd. bhrz'h

=

Col. i

[-----]m

[-----]

[-----]ddrs

[-----]bn

5 [-----]nbhm

[---]ken

[-]hrn. km. shr

[-]lin. km. qdm

[k]bdn. ll. dbn

10 kbd kls. tikln

tdn. km. mrm. tgrsn

ll. yz'hq. bm

lb. wygmz. bm kbd

z'. dt. lils

15 amt. yrh

ldmgy. amt

dtrt. gh

ksdnk. hdkk

htlk. wzt

20 bdlm. tkm

btk. mlbr

ll. ity

kry. amt

'pr. 'zm. yd

25 ugrm. hl. ld

dklm. tbrkk

wld. 'qqm

ilm[. ]yp'r

fntkm

30 bhm. grnm

km. trm. wgbtt

km. lbrm

wbhm. pn. b'l

b'l. ytlk. wysd

35 yh. pdt. mlbr

wn. ymgy. dklm

Col. ii

[

[---]t.[

[-]'n[

pnm[

5 b'l. n[

ll. hd[

dt. bl[. dt

hmdm.[

10 ll. hr[r

kb[

ym.[

ysh[

ytkl[

15 km. s[

ts[

t[

[

[

20 b[

wob[

b'l.[

ll. hd. b[

dt. bl. dt[

25 yisphm. b[

bn. dgn[

'z'bm.[

u'hry. l[

mst. ksh. t[

30 ldm. ddr[

ldm. 'rz. t'r[z

'n. b'l. d[h]z[

zrh. dhz. qst[

i 1, 3: these lines finish on col. ii between ll. 5-6 and 6-7 (=8) respectively

7: this and ll. 8-11, 13, 26, 38, 40 transgress upon col. ii; the scribe has drawn a wavy line to indicate the separation

9: cp. 10

11: or trm

21 mlbr (cp. 35) apparently a variant of mdr

22 ll. ity or lity (a place-name)

41 hrz'h perhaps error for hrzh (Gray); he renders 'in his haste'

ii The width of the col. is indicated by ll. 47, 49, 54-56 where at the most two or three letters are missing

5: perhaps n[pl] (cp. 54)

7: this line is to be suppressed; it is really the continuation of i 3

8: cp. 24

10: cp. i 39

25: perhaps b(l)

31 Herdner; Virolleaud 'rz. q[

32: cp. 33

33 Herdner; Gaster dhzq. t[ , 'I will fasten . . .?'

	<i>p'n. b'l. dhš[</i>		<i>]b wt'rb. sd</i>
35	<i>wšmt. ḡllm[</i>	5	<i>]n bym. qš</i>
	<i>dhš. ḏklm. k[</i>		<i>]ym. tšhmn</i>
	<i>npl. bmsmš[</i>		<i>rp]dm. tšty</i>
	<i>ḏnpnm yhr[</i>		<i>]dl. d'rgzm</i>
	<i>bmtnm. yšhn. [</i>		<i>]dt. 'l. ky</i>
40	<i>qrnh. km. ḡb[</i>	10	<i>]tdbh. dmr</i>
	<i>hw km. hrr[</i>		
	<i>šn mtm. db[</i>		
	<i>tr'. tr'n. d[</i>		
	<i>bnt. šdm. šhr[</i>		
45	<i>šb'. šnt. ll. mlā. [</i>		
	<i>wtmn. nqprt. 'd</i>		
	<i>kibš. km. lš. dm. š[h]</i>		
	<i>km. dll. dm. dryh</i>		
	<i>kšb't. lšb'm. dhš. ym[</i>		
50	<i>wtmnt. ltmnym</i>		
	<i>šr. dšyh. mzdāh</i>		
	<i>wmzdāh. šr. ylyh</i>		
	<i>bškn. sknm. b'dn</i>		
	<i>'dnm. kn. npl. b'l[</i>		
55	<i>km tr. wtkms. hā. p[</i>		
	<i>km[. ]lbr[. ]btk. mšmš dš[</i>		
	<i>tštpq. ldwl</i>		
	<i>tštk. lm. tškn</i>		
	<i>štk. mlk. dn</i>		
60	<i>štk. šbt. 'n</i>		
	<i>štk. qr. bt[. ]ll</i>		
	<i>wmšlt. bt. hrš</i>		

20

## Col. A

*rp]dm. tdbhn*  
*]b'd. llynm*  
*]l km šmtm*

37: cp. 56

38: cp. 41 and 23 41

45: there may (despite the word-divider) be no further writing after *mlā* (cp. 55)

47: cp. 49

49: Gaster *ym[ll]*; Gray *ym[d]* 'he measured, appointed'; Caquot and Szynger *ym[ḡy]*51 *dšyh* prob. error for *dšh* (49) or *dryh* (48)54-55: it is not certain whether there is writing at the end of these lines, as the *p* in 55 seems to have been erased; Gaster restores [*tr*] in 54 and [*lbr*] in 5556-57 Herdner *dš* or *dl*; Gaster [*šhn*] 'mire' (cp. Ps. xl 3); Gray *mšmš dt(š7)l tšpq* (*tl* 'waterhole'; cp.Arab. *ta'ta'a* 'watered beasts')

20A 1, 7 Virolleaud

## Col. B

*tmn. bqr̄b. hkly. [ātrh. rpūm]*  
*tdd. dtrh. tdd. llnym*  
*ḏsr. sswm. tšmd. dg[*  
*t'ln. lmrkbšhm. tš[ty. l'rhnm]*  
 5 *tškn. ym. wtd dhr. š[pšm. btlt]*  
*mḡy[. ]rpūm. lgrnt. š[lnym. l]*  
*mš't. wy'n. dnll. [mt. rp]*  
*yib. ḡar. mt hrmyl]*  
*bgrnt. lln. bqr̄b. m[š't. llnym]*  
 10 *dtt. yspt. spū. q[*  
*tph. tšr. šhr[*  
*mr[*

21

## Col. A

*[-----]rz'y. lk[. ]bty*  
*[rp]m. rp]m. b]ty. dšhkm[. ]lqr̄d*  
*[km. llnym. bh]kly. dtrh. rpūm*  
*[tdd. ātrh]. tdd. llnym*  
 5 *[-----]rz'y. dpnkk. yr̄p*  
*[-----]km. r'y. ht. dlk*  
*[-----]lštt. dmḡy. lbt*  
*[y ---- bqr̄b]. hkly. wy'n. ll*  
*[----- rz'y]. lk. bty. rp]m*  
 10 *[rp]m. bty. ḏš]hkm. lqr̄dkm*

3 Caquot and Szynger *kmt mtm*

B 1-2: cp. 21 A 3-4

4: cp. 22 A 23-24

5 *ta* error for *tn*; [*pšm. btlt*]: cp. 14 196

6: cp. 22 A 25-26

7: cp. 17 i 18 etc.

9 Virolleaud (cp. 6-7)

21A 1, 5: there does not seem to be room for [*wy'n. ll*] and the required space as in 8-9

2-4: cp. 9-12 20 B 2

5: perhaps *yr̄p* (6) [*ūm*]8: cp. 20 B 1; perhaps [*dlk. bqr̄b*] (Herdner)9 *rp]m* perhaps error for *rpūm* (thus also in 2, 10; cp. 3); cp. also 6 vi 45



[llynm. bhkl]y. dtrh. rpùm  
 [ltd. ãtr]h. lidd. ã[llynm]  
 [            ]m[            ]  
 . . . . .

## Col. B

. . . . .  
 [            ]yt}b. lãrs

22

## Col. A

. . . . .  
 [-] [-] [-] [-]  
 b. hkly. [  
 lk. bty. r[plm. rpim. bty. ash]  
 km. ãqr[ãkm. llynm. bhkly]  
 5 dtrh. r[rpùm. lidd. ãtrh]  
 lidd. ã[llynm  
 mhr. b'l[            mhr]  
 'nt. lk b[ty. rpim. rpim. bty]  
 dsh. km. [lqrãkm. llynm. b]  
 10 hkly. dtr[h. rpùm. lidd]  
 dtrh. l[dd. llynm. tm]  
 yhpñ. hy[ly. zbl. mlk. 'llym]  
 sm'. ntm[  
 ym. lm. qd[

15 smn. prst[  
 ydr. hm. ym[  
 's dmr. yù[hð. ksã. mlkh]  
 nht. kht. d[rkth. bty]  
 dsh. rpl[m. lqrã. llynm]  
 20 bqrß. h[kly. ãtrh. rpùm. l]  
 ldd. dtr[h. lidd. llynm]  
 dsr. mr[kbt  
 i'ln. lmr[kbthm. tity. l]  
 'rhm. il[kn. ym. wtn. ãhr. spšm]  
 25 bitl. mgy. [rpùm. lgrnt]  
 l[ln]y[m. lmt't  
 . . . . .

## Col. B

. . . . .  
 [-]m[            ]

h. hn bnk. hn[ - - - - - ]  
 bn bn. dtrk. hn[ - - - - - ]  
 ydk. šgr. tnsq. šptk. tm  
 5 ikm. bm ikm. ãlym. gym. il  
 blsm. tm. ytbl. sm. il. mlm  
 y'bf. brkn. sm. il. garm  
 tm. tmq. rpù. b'l. mhr b'l  
 wnh. 'nt. tm. yhpñ. hyl  
 10 y. zbl. mlk. 'llym[. ]km. ldd  
 'nt. šd. ištr. 'pt. smm  
 tby. ãlpm. ãp. šn. šql. trm  
 wmr. ilm. 'glm. dt. šnt  
 imr. qms. llym. kksp  
 15 l'brm. zt. hrš. l'brm. kš  
 dpr. tlhm. bq'l. bq'l  
 mlkm. hn. ym. ysq. yn. tmk  
 mrt. yn. srnm. yn. bld  
 šll. yn. šsryt. 'nq. smd  
 20 lbnn. il mrt. yhr. il  
 hn. ym. wtn. tlhm. rpùm  
 ištyn. tlt. rb'. ym. hms  
 tdt. ym. tlhmn. rpùm  
 ištyn. bi. ãkl. bpr'  
 25 ysq[. ]btr. lbnn. mk. bib'  
 [ymm. ãpn]k. dllym. b'l  
 [- - - - -]. r'h dby[-]  
 [- - - - -] [- - - - -]  
 . . . . .

PRU II no. 3

[- - - - -]r[- - - - -]  
 [- - - - -]ll. [- - - - -]  
 [- - - - -]ùn. bdrš  
 mhnm. trp ym.  
 5 lšnm. tlhk.  
 šmm. ttrp  
 ym. šnblm.  
 tnn. lšbm  
 išt. trks  
 10 lmy. lb[-]  
 pl. tbt'[- - - - -]  
 hmlt ht. [- - - - -]

B Virolleaud (cp. 5 vi 13-14 10 i 9)  
 22A 3-6, 8-11, 18-21: cp. 21 A 1-4, 9-12  
 7: cp. B 9  
 11-12: cp. B 9-10  
 13 ntm error for dtm; at the end perhaps [lly] (14) ym  
 14 Virolleaud qd[qd. dllym. b'l]  
 16 Virolleaud ym[lk]

17 's prob. error for 'l  
 17-18 Virolleaud after 3 D 46-47  
 22-26: cp. 20 B 2-7  
 B 7 y'bf perhaps error for ytbl (6) or vice-versa  
 9-10 hyl or (De Moor) hyl bb' the host of filth'  
 26: cp. 17 v 4  
 (PRU) 4, 6: note t; ' is also possible

l.tp[-]m[- - -]  
n[-]m[- - - -]

RS 22.225

il.kyrdm.drš.'nt  
w'ttrt.tšdn[- - - -]  
[- - -]b[ ]  
. . . . .

'nt.hkkt.wšnwot  
tp.dhh.wn'm.dhh.  
kysmsm.tspł.srh  
l.bl.hrb.tšt.dmh.  
5 lbl.ks.tpnn.'n  
bty.'n btt.tpnn  
'n.mhr.'n.phr  
'n.tgr.'n.tgr  
l.tgr.ttb.'n[.]p[hr]  
10 lphr.ttb.'n.mhr  
lmhr.ttb.'n.bty  
lbt[.]t[.]tb.'n[.]btt  
lbt[.]t[.]tb[ ]

Ugaritica V no. 1

Obv. il dbh. bbth. mšd. šd. bqr  
hkl[h] šh. lqs. ilm. tlhmn  
ilm. wštn. lštn y(n) 'd šb'  
trt. 'd. škr. y'db. yrh  
5 gbh. km. [- - -]yqtq. tht  
tlhnt. il. dyd'nn  
y'db. lhm. lh(dmšd). wdyd'nm  
ylmn(bqr). htm. tht. tlhn  
'ttrt. w'nt. ymgy  
10 'ttrt. t'db. nšb lh  
w'nt. ktp[.]bhm. yg'r. tgr  
bt. il. pn. lmgr lb. t'dbn  
nšb. lnr. t'dbn. ktp  
bll[.]šbh. gr. ytb. il. kb[n]  
15 dt[rt.]il. ytb. bmrzhh  
yšt[.]ll. y[n]. 'd šb'. trt. 'd škr  
il. hlk. lbth. yštql.  
lhgrh. y'msn. nn. tkmn  
wšnm. wngšnn. hby.  
20 b'l. qrmn. wšnb. ylsn  
bhrlh. wtnth. ql. il

(RS) 12, 13: cp. 9, 10

Obv. 7, 8: the words in brackets are glosses written in small characters under the words which they here follow

12 Probably the *r* before *lb* should be read as *k*, giving *kib* parallel to *lur* (cp. 16 i 2); Dietrich and others

14 De Moor *wb[n]*

18 Virolleaud wrongly reads *lhtrh* (see p. 30 note 3)

Rev. . . . .  
[t]trt.w'nt[ ]  
wbhm.ttb[-]dh[-]  
kmt.rpd.hn.n'r

dyšt.llšbh.hš'rk lb  
5 [w]rlš.pqg.wšrh  
yšt.dhhd.dm.zt.hrpnt

Ugaritica V no. 2

Obv. [-]n.yšt.rpū.mlk.'lm.wyšt  
[-]gr.wyqr.il.ytb.š'trt  
il.tpž.bhd.r'y.dyšr.wyšmr  
bknr.wtlb.btp.wmšltm.bm  
5 rqdm.dšn.bhbr.ktr.zbm  
wtšt.'nt.gtr.š'lt.mlk.š'  
lt.drkt.š'lt.šmm.rmm  
[b']t.kpt.w'nt.dl.dlt.rhpt  
[- - -]rm.dklt.'gl.'l.mšt  
10 [- - -]r.špr.wyšt.il  
[- - -]n.il.gnt.'gl.il  
[- - -]d.il.šd.yšd.mlk  
[- - -]yšt.ilh  
[- - -]ltmh  
. . . . .

Rev. . . . .  
[- - -]mgy  
[- - -]drh  
[- - -]rš.lb'l  
[- - -]gh.rpū.mlk  
5 ['lm - -]k.litk.liršt  
[- - -]rpl.mlk.'lm.š'z  
[rpl.m]lk.'lm.bšmrh.bl  
[ānh].bhthk.bnmrth.lr  
[-]drš.'zk.šmrk.lđ

Rev. 4: the letters in this line may be variously divided

2 Obv. 3, 5 *tpž*, *zbm*: see p. 30 note 3

9 De Moor [šmm.] (cp. CTA 13 12); ' error for *ll* (the ' has been circled by the scribe; cp. 11)

12: perhaps *mlk* (13) ['*lm*] (cp. rev. l. 6)

Rev. 3: perhaps [š]r (cp. 5)

5: cp. 6

8-10: as corrected by Fisher

10 *nk .hkkk .nmrtk .btk*  
*úgrt .lymt .špí .wyrh*  
*won'mt .šnt .ll*

*Ugaritica V no. 3*

Obv. *b'l .yeb .kebt .gr .hd .r[- -]*  
*kmdb .bik .grh .ll špn .b[tk]*  
*gr .tllyt .šb' t .brqm .[- -]*  
*tmnt .lšr r' t .; brq y[- -]*  
 5 *ršk .tply .tly .bn .n[h]*  
*úš'rt .tmll .lšh .grn[m]*  
*dt .lh .ršk .bgl .bšm[m]*  
*[- -] ll .tr .št .ph .kkt .gšm[- - - -]*  
*[- - - -] kyn .dam .lb[- - - -]*  
 10 *[- - - - - - - -] syt š[- - - -]*  
 . . . . .

Rev. . . . .  
*[- - - - - - - -] šh[- - - - -]*  
*[- - - - - - - -] mtr .šr[- - - - -]*  
*[- - n] škt .n' mn .nb[[- - - - -]*  
*[- -] yšq šmn .šm .bš' t .trhš*  
 5 *ydh .bitt .nt .úšb' t[h .ybm]*  
*šmm .tšd .knrh .byd[h .tš]*  
*ršm .lrrh .tšr .dd dl[šyn]*  
*b'l .dšbt .*

(unfinished)

*Ugaritica V no. 4*

Obv. *wy'ny .bn*  
*šm .mt .nš*  
*nš .lšm*  
*thw .wšpš*  
 5 *dnšr .bym*  
*brkt .[m]šbš*  
*kršmm .hm*  
*'n .kšd .dyt*  
*mt hm .ks .ym*  
 10 *sk .nhr hm*

- 3 Obv. 1: perhaps *r[']y* (cp. no. 2 obv. l. 3)  
 8 *šbm* or *šbt* (Hebr. has both plurals)  
 Rev. 3: cp. RS 24.249 A 8 (*Ugaritica V* p. 588; Virolleaud)  
 4-5: cp. 3 B 31-33  
 6-7: cp. 3 C 1-2  
 4 Obv. 6 De Moor  
 13, 14 *qbz*, *šbm*: see p. 30 note 3  
 Rev. 18 'x prob. error for 'z  
 Obv. 1: the end of this line transgresses the margin sub-

*šb' .ydy .bš'*

*[- -]šb' .rbt[- -]*  
*[- - -]qbz .šm*  
 E. *[- - -]m šbm tr*  
 Rev. 15 *[- - -]bn .llm*  
*[mt .]šmh .pydd*  
*ll[- -]šr .*  
*bndn . ' .x .w*  
*rgbt .zbl*

*Ugaritica V no. 7*

Obv. *um .phl .phlt .bt .n[.]bt .dbn .bt šmm wothm*  
*qrš .lšpš .umh .špí .um .ql .bl .m*  
*ll .mbk nhrm .b' dt .thmtm*  
*mnt .ntk .nšš .šmrr .nšš*  
 5 *qšr .lnh .mlšš .dšd .lnh .ydy*  
*hmt .hlm .ytq .nšš .yšlšm .(nšš .)'qšr*  
*y'db .ksd .wytb*

*tqrš .lšpš .umh .špí .um .ql .bl*  
*'m .b' l .mrym .špn .mnty .ntk*  
 10 *nšš .šmrr .nšš .qšr .lnh*  
*mlšš .dšd .lnh .ydy .hmt .hlm .ytq*  
*nšš .yšlšm .nšš .qšr .y[']db .ksd*  
*wytb*

*tqrš .lšpš .ú(m)h .špí .um .ql .bl .m*  
 15 *dgn .tšh .mnt .ntk .nšš .šmrr*  
*nšš .qšr .lnh .mlšš .dšd .lnh*  
*ydy[.]hmt .hlm .ytq .nšš .yšlšm*  
*nšš .qšr .y'db .ksd .wytb*

*tqrš .lšpš .umh .špí .um .ql .bl .m*  
 20 *'nt w' .ttrt inbbh .mnt .ntk*  
*nšš .šmrr .nšš .qšr .lnh .ml*  
*šš .dšd .lnh .ydy .hmt .hlm .ytq*  
*nšš .yšlšm .nšš .qšr[.]y'db .ksd*  
*wytb*

25 *tqrš .lšpš .umh .špí .[ú(m).ql] bl .m*

stantially; several other lines finish with one or two letters on the edge of the tablet

6: cp. 12, 17-18 etc.

12: cp. 7, 18 etc.

14: cp. 2, 8 etc.

20 'ttrt error for 'ttrt; the ' appears to have been written over original *t* or *d* (for *dtrt*)

23: cp. 6-7, 18 etc.

25-26: cp. 2-4, 8-10 etc.

yrh . lrgth . mnt . ntk . [nh]s . smrr  
nhš . 'qsr . lnh . mlhš . dbd . lnh . ydy  
hmt . hlm . ytg . nhš . ]yšlhm . nhš  
'qsr . y' db . ksd . wytb

30 tqrù . lšps . àmh . šps . àm . ql . bl . 'm  
ršp . bbth . mnt . ntk . nhš . smrr  
nhš . 'qsr . lnh . mlhš . dbd . lnh . ydy  
hmt . hlm . ytg . nhš . yšlhm . nhš . 'q  
š(r) . y' db . ksd . wytb

35 tqrù . lšps . àmh . šps . àm . ql . bl . 'm  
zš . wkmt . hryth . mnt . ntk . nhš . sm  
rr . nhš . 'qsr . lnh . mlhš . dbd . lnh  
ydy . hmt . hlm . ytg . nhš . yšlhm . nhš  
'q . šr . y' db . ksd . wytb

40 [t]qrù . lšps . àmh . šps . àm . ql . bl . 'm  
mlk . 'ttrth . mnt . ntk . nhš . smrr  
nhš . 'qsr . lnh . mlhš . dbd . lnh . ydy  
hmt . hlm . ytg . nhš . yšlhm . nhš  
Rev. 'qsr . y' db . ksd . wytb

45 tqrù . lšps . àmh . šps . àm . ql . bl . 'm  
ktr . wšss . kptrh . mnt . ntk . nhš  
smrr . nhš . 'qsr . lnh . mlhš . dbd  
lnh . ydy . hmt . hlm . ytg . nhš  
yšlhm . nhš . 'qsr . y' db . ksd

50 wytb

tqrù . lšps . àmh . šps . àm . ql . bl . ]'m  
šhr . wšlm šmmh mnt . ntk . nhš

smrr . nhš . 'qsr . lnh . mlhš  
dbd . lnh . ydy hmt . hlm . ytg  
55 nhš . yšlhm . nhš . 'qsr . y' db  
ksd . wytb

tqrù . lšps . àmh šps . àm . ql . bl  
'm hrn . mšdh . mnt . ntk . nhš  
smrr . nhš . 'qsr . lnh . mlhš  
60 dbd . lnh . ydy . hmt .

bhrn . pnm . tršmw[ . ]wtthl  
bmwth . ykr . 'r . dšdm  
lšk . pnm . lytn . tk . dršh . rbt  
wdršh . trrt . ydy . b'šm . 'r' r  
65 wššht . 'š . mt . 'r' rm . ym' rnh  
ssnm . ysynh . 'dtm . y' dynh . yb  
ltm . yblnh . mšy . hrn . lth . w  
yštql . lhšrh . tlù . hi . km . nhš  
tšlg . km . plg

70 b' dh . bhtn . mnt . b' dh . bhtn . sgrt  
b' dh . 'dbt . šlš . pth . bt . mnt  
pth . bt . wšbd . hkl . wššql  
tn . km . nhšm . yhr . tn . km  
mhry . wbn . btm . lttny  
75 ytt . nhšm . mhrk . bn . btm  
ltnnk

E. dtr ršp . 'ttrt  
'm 'ttrt . nrh  
mnt . ntk . nhš

30: cp. 2, 8 etc.

36 zš: Virolleaud ff

39 'q . šr prob. error for 'qsr (cp. 5, 10 etc.)

41-43: these lines are written on the bottom edge of the tablet

Rev. 65: Virolleaud's copy (but not his transcription) wrongly has ym' r'ah (Fisher)

68 hšrh: see at no. 1 obv. l. 18

72 wšbd (Fisher); the copy and transcription have wšbn

E. These lines are written on the left edge of the tablet alongside ll. 30-40, and refer to a section omitted; there may be some connection with the list of deities in no. 8 obv. ll. 13ff., where ['t]r . w' tšpr follows ršp and precedes zš . wkmt

# NOTE ON THE PHONOLOGY OF UGARITIC

THE mutation of the troublesome interdental/dental and velar/pharyngeal consonants as between Ugaritic and other Semitic languages is summarized in the following table; consonants in brackets are occasional but well-attested variants.

P.-Sem.	Ugar.	Aram.	Hebr.	Akk.	Arab.
ʔ	ʔ	ʔ	ʔ	ʔ	ʔ
ḏ	d ž	d	z	z	d
ḏ	ʔ(ḏ) <sup>1</sup>	ʔ	ʔ	ʔ	ʔ
ḏ	ʔ(ʔ) <sup>2</sup>	ʔ	ʔ	ʔ	ḏ
š	š	s	š	š	š
ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
ḡ	ḡ(') <sup>3</sup>	—	—	—	ḡ

[For the position in the Old Aramaic dialects, which has many similarities to Ugaritic, see my *Textbook of Syrian Semitic Inscriptions*, vol. II, p. xix.]

### Examples:

<sup>1</sup> yqḡ, mḡd, nḡr, ḡml, ḡr 'rock'

<sup>2</sup> ḡʔr (2nd etym.), ʔḡ, ḡʔy, qʔb

<sup>3</sup> n'm 'tunefulness', 'mm 'darkened', 'ms, 'mr, 'rb, 'rpt (if connected Arab. *ḡarafa* 'ladled')

The second of the above features (ʔ for ḏ) is shown regularly by *CTA* 12; this text and *CTA* 24 also have ḡ regularly for *d* of the other texts; see further p. 30 note 3.

Irregular or exceptional mutations are evidenced by the following words (they mostly involve the interdental/dental and velar/pharyngeal consonants): *ḡbb* (see p. 50 note 11), *ḡd* 'mountain', *ḡd|ḡd* 'breast' (but see p. 124 note 5), *ḡhrt*, *ḡmr* 'made music', *ḡdy* (see also p. 47 note 11), *ḡsp*, *ḡp* (see p. 47 app.), *ḡtr*, *ḡgy*, *ḡtk*, 'ḡb 'left, released' (if connected Arab. 'azaba 'was, went far away'), *ḡnb*, *ḡnr* (if connected Arab. 'ašara 'pressed grapes'), *ḡdm*, *ḡd* 'crushed', *ḡḡḡ* (if connected Arab. *faša'a* 'squeezed grapes'), *ḡḡd* (if connected Arab. *ša'ida* 'ascended'), *ḡlḡ*, *ḡbm* (see p. 50 note 5), *ḡdt*, *ḡf*.

The following show mutation within Ugaritic: *ḡhrt|ḡrt*; *ḡd|ḡd|ḡd* (but see p. 124 note 5); *ḡm* 'if'|*ḡm*; *mḡyt|mḡḡt*; *mḡbr|mḡbr*; *tḡt|tḡt*.

Note also these cognate verbs: *ʔḡd|yḡd* (*ʔḡ*); *ʔtn|ntn*; *mḡš|mḡḡ*; *nḡš|nḡḡ*; *ḡml|ḡmt*; *ḡmh|ḡmh* (?); *t'rt|tdr*.

Interchange of the labial consonants *p*, *b*, *m* (sometimes within Ugaritic) is shown in the following: *bk*, *b'l*, *brd* (but see p. 46 app.), *brlt*, *bš*, *btm*, *zbr*, *ybmt|ymmt*, *lbf|lpf*, *mbk|mpk*, *mqr|bqr*, *nbt*, *nḡbn* (2nd. etym.), *ph* (2nd. etym.), *lph|lḡh*, *lḡf*, *lḡb*. Interchange of *m*, *n*: *bkm*, *ybmt|ybnt*, *km|kn* 'so, thus', *p'n*. Interchange of *n*, *l*: *ḡsn*.

On the (non-phonological) replacement of *ʔ* by *ʔ* in *CTA* 24 and certain of the texts in *Ugaritica* V see p. 30 note 3.

Metathesis of consonants is evidenced in the following: *irt*, *ḡt*, *ḡprt*, *mzl*, *mrḡ*, *qsm*, *ir'*, *t'r*.

The role of the stress in Ugaritic is different from its role in the first millennium 'Canaanite' and Aramaic dialects. In Ugaritic (as in Arabic) vowel quantity is distinctive and the stress is attracted to a penultimate or previous open syllable containing a long vowel (or its equivalent, a closed syllable containing a short vowel). In Hebrew, Phoenician and Aramaic, on the other hand, the stress is free and therefore distinctive, deciding the quality (rather than the quantity) of the vowels in its environment. This change in the role of the stress was closely associated with the dropping of final short vowels in grammatical forms and occurred sometime between the age of the Ugaritic texts and the appearance of the earliest Phoenician and Hebrew inscriptions (c. 1000 B.C.); see further my remarks in *Journal of Linguistics* 2 (1966), 35ff. There are, it should be noted, important corollaries here for theories of Ugaritic and Hebrew metre; syllable counting may be a viable undertaking for Ugaritic where differences in vowel quantity are phonologically relevant, but is hardly meaningful in the case of a stress-orientated language like Hebrew.

# GLOSSARY

Notes: 1. The order of letters follows that in Gordon's *Textbook* and Whitaker's *Concordance*, i.e.  $\dot{x}$  (=  $\dot{q}$ ) after  $d$  and  $\dot{z}$  (=  $\dot{f}$ ) after  $\dot{t}$

2. In the case of common words selected references only are given; Whitaker's *Concordance* should be consulted for the fuller picture.

3. Etymologies are as a general rule added only

where a word or a meaning cannot be easily attested from classical Hebrew.

4. A number of alternative etymologies may be found in the footnotes to the translation.

5. A list of verbal forms whose roots are uncertain is given at the end of the Glossary.

6. Obvious truncated forms are not included.

*db* 'father' 2 i 33 iii 17 3 E 43 etc.  
*dbd* G 'perished, was lost, lacking' Ugar V no. 7 ll. 5ff. Gt 'perished' 14 i 8, 24  
*dbd* 'destruction' 2 iv 3  
*dbymt* 'misery' 17 i 17 [M.-Hebr. 'ebyônūt 'poverty']  
*dbm* element in place-name 18 i 30  
*dbn* 'stone' 3 C 20 5 vi 17 etc.  
*dgn* 'basin' 23 15, 31  
*dgrt* 'one hiring' (fem.) or 'hired woman' 19 213  
*dd* 'father, daddy' 23 32, 43 [child's term of endearment]  
*ddm* N 'reddled, rouged oneself' 14 62 19 204  
*ddm* 'mankind, men' 3 B 8 14 37, 43  
*ddn* 'lord, sire' 1 iv 17 2 i 17 15 vi 5 16 i 44 etc.  
*ddr* 'vast, noble' 16 i 8 17 v 7 vi 20  
*dhb* G 'loved' 5 v 18  
*dhbt* 'love' 3 C 4 4 iv 39  
*dhl* 'tent' 15 iii 18 17 v 32 19 212  
*dhd* 'one, alone' 2 i 25 4 vii 49 6 i 46 v 19 14 184  
*dhdh* 'together' Ugar. V no. 1 rev. l. 6  
*dhl* 'oh that!' 19 64, 71 [Hebr. 'ahālay, 'ahāléy]  
*dh* 'brother' 4 v 90 16 i 53 etc.  
*dh* [ $\sqrt{h}$ ] G 'was a brother to' 16 vi 35, 51  
*dh* 'bank, shore' 20 ii 9, 12 [Akk. *ābu* 'arm, side']  
*dhā*, also *dhž* G impf. *ydhā, ydhā* 'took, seized' 2 i 40 3 E 30 6 ii 30 etc.  
*dhž*, also *dhd* G 'seized' 12 ii 33, 34  
*dhr* 'afterwards' 2 i 30 14 195 24 32 etc.  
*dht* 'sister' 3 D 83 10 ii 16 etc.  
*dy* 'any' 23 6 [Arab. 'ayyu 'which?, what?']  
*dyl* 'hart, stag' 6 i 24  
*dylt* 'doe, hind' 1 v 19 5 i 17  
*dymr* name given to club 2 i 6 iv 19  
*dhl* G 'ate, devoured' 4 vi 24 6 ii 35 12 i 36 etc.  
*dhl* 'food' 14 81 19 9  
*dhl* 'blighted earth' 19 68  
*dl* 'not' in prohibitions 3 E 29 14 116, 133 19 159 in questions 18 iv 9 'lest' in subordinate clauses 3 E 30 4 vi 10 viii 17  
*dl* 'surely, of a truth' in commands 2 i 14-15 4 viii 1 17 vi 34 in questions 6 vi 26 in statements 4 vii 45 [Hebr. 'al 'surely' in Mic. i 10; the etymology of this particle and its connection with the preceding are uncertain]  
*dly* [ $\sqrt{ly}$ ] 'mightiest' 3 C 11 4 viii 34 5 ii 10  
*dlym* [ $\sqrt{ly}$ ] 'mightiest' as title of Baal 1 iv 22 2 i 4 3 A 2 4 ii 22 etc.

*dll* 'robe' 6 ii 11 12 ii 48 19 37, 48 [Akk. *alātu* 'to hang']  
*dlmnt* 'widow' 14 97 16 vi 33, 50 17 v 8  
*dlm* 12 i 20  
*dlp* 'ox' 3 D 85 4 vi 40 etc.  
*dlp* 'thousand' 3 A 15 D 82 4 v 86 etc.  
*dlt* [ $\sqrt{t}$ ] 'mainstay, prop' or similar 6 vi 27 [Arab. 'alātu 'tool, instrument' or Hebr. 'allāh 'pole' [Josh. xxiv 26]=Arab. 'allatu 'spear' or Akk. *alātu* 'to hang']  
*dmr* G 'saw' 16 iv 2 'said' 2 i 15, 31 Gt 'caught sight of' 3 A 22 'was seen, appeared' 2 i 32 [Akk. *amāru* 'to see'; Hebr. 'amar 'said']  
*dmr* 'saying, command' 2 i 15, 31 22 A 17  
*dmr* variant of *dmr* 'lamb' 20 A 10  
*dmr* 'Amurru' 4 i 42  
*dmr* name of Athirat's servant 4 iv 17 more fully *qdl-w-dmr* (q.v.)  
*dmt* pl. *dmt* 'slave-girl' 4 iii 21 iv 61 12 i 15 14 56  
*dmt* 'fore-arm, elbow' 5 i 6 14 63  
*dn*, also *dnk* 'I' 2 i 45 iii 22 3 D 77 etc.  
*dn* 'where, whither' 6 iv 46 [Hebr. 'ān]  
*dn* 'ah! now' 19 64 [Hebr. 'annā]  
*dnhb* 'murex' 3 B 3 D 89 [Akk. *yanibu, nibu* 'shell-fish']  
*dnh* 'sighing' 17 i 18 [Akk. *inhu*]  
*dnhr* 'dolphin' 5 i 15 [Akk. *nāhuru*]  
*dny* G 'groaned' 3 E 43 16 i 8  
*dnk*, also *dn* 'I' 2 iii 19 3 C 25 etc.  
*dnm* [ $\sqrt{wn}$ ] pl. 'strength' 6 i 50  
*dnmh* 'mint' 23 14 [Akk. *nānāhu*]  
*dnp*, also *dp* dual 'nostrils, face' 12 ii 38  
*dnš* G 'was like a man' or 'was gentle' 3 E 35 18 i 16 D 'made someone a companion' or L 'was familiar with' 2 i 38 6 v 21 16 vi 36 [Arab. 'anisa, 'ānasa]  
*dnš* broken pl. 'muscles' 3 D 32 [Hebr. *nāfeh*]  
*dnšt* 'gentleness' 15 v 27 18 iv 10  
*dsm* 'granary' 19 67, 74  
*dsp* G 'gathered' 1 iv 11 12 ii 25 19 66 Gt 'gathered to oneself, carried off' 14 18  
*dstr* G 'bound' 1 ii 7 v 9, 22 8 13 19 81 20 B 3 22 A 22  
*dstr* 'prisoner' 2 i 37  
*džrt* 24 3  
*dp*, also *dpn* 'also, moreover, even, yet' 1 iv 26 2 i 20 6 vi 42 16 i 3, 9 19 16 etc.

*dp*, also *dnp* 'nostril, nose' 2 i 13 18 iv 26  
 'anger' 2 i 38 6 v 21 'tip' 23 24 'front' 5 vi 21  
 'entrance' 3 E 35 17 v 6  
*dphm*, also *dpm*, *dpmk* 'thereupon' 17 ii 28 v 14  
*dpy* G 'baked' 14 83  
*dpm*, also *dp* 'also' 3 A 24  
*dpm*, also *dphm*, *dpmk* 'thereupon' 17 i 2 16 ii 119  
*dpmk*, also *dphm*, *dpm* 'thereupon' 5 vi 11 6 i 56  
 17 ii 27 *dpmk* 21 A 5  
*dps* 'end, top' 6 i 61  
*dpg* 'channel, spring' 4 iv 22 6 i 34  
*dqht* name of Daniel's son 17-19 *passim*  
*dr* [*√wr*] 'light' 24 38  
*dr* [*√wr*] G 'gave light to' 24 39  
*dr* 'mist, moisture' 3 A 24 4 i 17 5 v 10 [Arab.  
 'aryu 'dew, rain']  
*dr* 'honey' 3 C 14 etc. [Arab. 'aryu]  
*drb* 'four' 16 ii 85  
*drgm* 'purple stuff, tribute' 2 i 37  
*drz* 'cedar' 4 v 72 vi 19 vii 41  
*drh* pl. *drht* 'cow, heifer' 4 vi 50 6 ii 6, 28 10 ii 28  
 iii 2, 20 [Akk. *arhu*]  
*dry* 'kinsman, dependent' 3 E 45 4 ii 26 vi 44  
 12 ii 48 17 i 20 [Egyp. *dry* 'companion']  
*drk* G 'was, grew long' 23 33, 34  
*drkt* 'long arm' 3 E 31 [|| *ymm*]  
*drs* 'earth, ground, land' 2 iv 23 3 C 13 4 v 83  
 6 i 65 etc. 'underworld' 3 D 80 4 viii 8, 9  
 15 iii 3 19 112 etc.  
*dryy* name of one of Baal's daughters 3 C 4 4 i 19  
 iv 57 7 II 12  
*drv* place-name 10 iii 30  
*drf* G 'asked, desired' 3 E 36 14 42 17 vi 26  
 [Akk. *erētu*]  
*drf* name of sea-monster 3 D 40 6 vi 50  
*drfh* place-name *Ugar.* V no. 7. l. 63  
*dt* 'you' (sing.) 1 iv 17 2 iv 11 etc.  
*dtw* G 'came' 3 C 25 4 iv 32 15 iii 17 20 B 4, 10  
*dtm* 'you' (dual) 3 D 77  
*dtm* pl. *dtmt* 'she-ass' 4 iv 7, 12  
*dtm-prm* name of chief-priest 6 vi 54 17 vi E  
*dtv* G 'proceeded, advanced' 16 v 6 [Hebr. 'āzar]  
*dtv* 'after' 5 vi 24 14 94 etc. [Aram. *bātar*]  
*dtv* 'place, shrine' 17 i 29 [Aram. 'atrá]  
*dtryt* 'destiny, final lot' 17 vi 36 [Arab. 'atryyatu]  
*dtrv* 'Athirat' consort of El 3 E 44 4 i 15 23 13 etc.  
 'goddess' 3 A 15  
*dtv* [*√nt*] 'woman, wife' 2 iii 22 3 D 84 16 i 5 etc.

*i*, also *fy* 'where?' 5 iv 6 14 201  
*ib* [*√bb*] 'blossom' 19 31 'gem, jewel' 14 147  
*ib* [*√yb*] 'enemy' 2 iv 8 3 D 34 4 vii 35 10 ii 24  
 19 221  
*ib* element in name of composite deity *Nkl-w-ib*  
 24 18  
*ibr* 'buffalo, bull' 10 iii 21 12 i 32 14 120 [Hebr.  
 'abbir]  
*ibr* 'pinion' 4 vii 56 8 9 [Hebr. 'ēber]  
*id* 'time' 18 iv 23 [Hebr. 'az 'time; then' = Arab. 'ig  
 'then']  
*id* 15 iv 12

*ldk* 'then' 3 D 81 4 viii i etc.  
*ldm* 12 ii 30  
*lht* pl. of *ly* 'islands' 3 F 8 [Neiman, *JNES* 30, 64]  
*lh* 'brother, cousin' 24 35 [Zenjirli inscrs. 'yh]  
*ly*, also *l* 'where?' 6 iv 28  
*lh* 'as, like' 16 i 3 [cp. *k*]  
*lk(m)* 'how?' 2 i 40 3 D 33 6 vi 26 16 i 20 etc.  
*ll* 'god' 1 iv 13 3 D 36 4 ii 10, 35 10 ii 5 12 i 41  
 19 153, 219 etc. name of 'El' as supreme god  
 1 iv 12, 28 2 i 21 iii 19 3 E 47 4 iv 23 etc.  
 dual and pl. 'gods' 1 iv 6 2 i 18, 20 3 D 40, 78  
 17 v 20 etc. expressing superlative 3 F 14 4 i 31ff.  
 6 i 65 10 iii 34 12 i 22 17 vi 23  
*ll-spn* title of Baal *Ugar.* V no. 3 obv. l. 2 of Mt.  
 Zephon 3 C 26 D 63  
*ll* [*√wl*] 'ram' 4 vi 42 19 13 22 B 13  
*llb* 'father's god' 17 i 27 ii 16 [from *ll* and *ib* (<*bb*)  
*llh* a deity *Ugar.* V no 2 obv. l. 13 [Hebr. 'ēlōah]  
*llh* name of son of Keret 16 i 46 ii 83  
*lll* 'inanition' 5 v 16 [Syr. 'alil 'weak'; Hebr. 'ēlil  
 'worthlessness']  
*llmlk* name of scribe 6 vi 53 16 vi E  
*llnym* 'ghosts' particularly of gods of underworld  
 6 vi 46 20-22 *passim* but also of El 3 D 79  
 [Phoen. 'lmm 'gods']  
*llnm* 19 10  
*llqs* 'gem' 4 v 79 [|| *lqnú*]  
*llt* name of divine steward or herald 16 iv 4  
*llt* 'goddess' 3 B 18 'Elat' as name or title of Athi-  
 rat 1 iv 14 3 E 45 14 198 15 iii 26 pl. *lltt*  
 'goddesses' 3 E 36 4 vi 48 16 iv 5 24 11  
*lm*, also *hm* 'if' 6 v 21  
*lmr*, also *dmr* 'lamb' 3 E 9 4 vi 43 viii 18 etc.  
*lmt*, also *mt* [*√mm*] 'truly' 5 i 18 [Zenjirli inscrs. *mt*]  
*ln* [*√ym*] 'there is not, was not' 2 iii 22 3 E 36 etc.  
*hbb* place associated with Anat 3 D 78 *Ugar.* V  
 no. 7. l. 20  
*lvr* 'cur' 16 i 2, 16 *Ugar.* V no. 1 obv. l. 13 [|| *klb*]  
*hbt* name of profession 6 vi 40  
*lpú* 'mist, clouds' 10 ii 32 [Akk. *upá*]  
*lqr* 'bundle' *Ugar.* V no. 3 obv. l. 4 [Arab. 'isru]  
*lqnú* 'lapis-lazuli' 4 v 81 14 147 [Akk. *uknu*]  
*lrby* [*√rby*] 'locust(s)' 3 B 10 14 103  
*lrft* 'request' *Ugar.* V no. 2 rev. l. 5 [Akk. *eristu*]  
*lrv* 'breast, lung' 2 iv 3 3 C 2 6 iii 19 22 B 25  
 [Akk. *irtu* 'breast'; cognate Arab. *ri'atu* 'lung']  
*ls*, also *lt* 'fire' 12 i 10 [Hebr. 'if and Akk. *ilātu*]  
*ltd* 'leg' 3 D 56 *Ugar.* V no. 3 obv. l. 6 [Akk. *iládu*]  
*ltryt* place-name 18 i 28 22 B 19  
*lt*, also *lt* 'fire' 2 i 32 iii 13 4 vi 22 23 14, 41  
*ltmn* [*√ymn*] 'salary, fee' *Ugar.* V no. 7. l. 74  
*lt* 'there is, was' 3 C 18 6 iii 3 14 201 etc. [Aram.  
 'ti(ay)]  
*ltl* 'spittle' 1 ii 9 18 iv 25 [Hittite *istlahi*]  
*ltm* deity of cattle 5 iii 24  
*ltm* *Ugar.* V no. 2 obv. l. 14  
 4 'or' 4 vii 43 15 iii 29 16 i 4, 22 23 63  
*lbd* [*√bw*] 'entrance' *Ugar.* V no. 7. l. 72  
*lgr* name of second servant of Baal [see *gpn*]  
*lgr* 'field, soil' 12 i 25 [Akk. *ugáru*]

- úgrt* 'Ugarit' 4 viii E 6 vi 56 *Ugar.* V no. 2 rev. l. 11  
*údm* name of Pabil's city 14 *passim*  
*údmn* inhabitants of Udm 15 i 7  
*údm't* pl. 'tears' 6 i 10 14 28 16 i 28  
*údn* 'ear' 3 D 46 16 vi 42 18 iv 23  
*údr* 'most noble' 4 v 79  
*úz'rt* *Ugar.* V no. 3 obv. l. 6  
*úzr* 17 i 3ff.  
*úhry* 'coming after, last, last-born' 12 ii 28 19 155, 162, 169  
*úhryt* 'latter end' 17 vi 35  
*úf* 2 i 13 5 i 5 18 iv 3  
*úf* [√*f*] 'force, strength' 2 iv 5 14 88  
*úlmn* 'widowhood' 23 9  
*últ* implement of metal 4 iv 60  
*úm* pl. *úmh't* 'mother' 6 vi 11 15 i 6 23 33 etc.  
*úmt* 'family, clan' 6 iv 43 14 6 19 197 [Arab. 'ummatau']  
*ún* 'evil, sorrow' 5 vi 15 [Hebr. 'áuen']  
*úñ* 'season' 19 40 [Arab. 'ánu']  
*úgr* place associated with Anat 3 D 78  
*úpqt* I v 11, 24  
*úpb'* pl. *úpb't* 'finger' 2 iv 14 3 B 35 14 158 15 v 16  
*úr* 'herb' 19 66, 73 [Hebr. 'órah']  
*úr* 10 i 11  
*úrbt* 'lattice, sluice' 4 v 123 vii 18 [Hebr. 'árubbáh']  
*úfk* 'testicle' 11 2 [Hebr. 'elek']  
*úfn* 'gift' 14 135 [Arab. 'awu']
- b*, also *bm* and *bn* 'in, into, at, among, on, by, with' *passim* 'as' 5 vi 18 'from, out of' 2 iv 6 3 B 34 C 14 D 45 4 iv 36 vi 33 vii 5 6 i 46 v 20 14 56, 111 16 vi 10 17 ii 39 19 183, 219 23 6, 59, 63 [Hebr. *bé* 'from' in Ps. xviii (2 Sam. xxii) 9 Job v 21 xx 20 Prov. ix 5 etc.]  
*bd* [√*bw*] G 'came in, went in' 2 iii 5 3 E 15 15 iv 21 16 vi 3 19 213  
*bbr* 4 i 36 [or *b+br*]  
*bbt* place-name *Ugar.* V no. 7 l. 31 [or *b+bt*]  
*bd* [√*bdd*] G 'chanted, recited' 3 A 18 17 vi 31  
*bd* 'chanting' 16 i 5  
*bd* [√*bdd*] in *lbdm* 'alone' 2 iii 20  
*bd* [*<byd*] 'by the hand of' i iv 22 19 160 'in(to) the hand of' 3 A 10 4 i 25 17 v 26 23 8 'from the hand of' 2 iv 13  
*bddy* 'chanting' 19 77  
*bdqt* 'breach, rift' 4 vii 19, 28 [Hebr. *bedeq*]  
*bht* 'hail!' 5 ii 11, 19 [Arab. *bahata* 'welcomed']  
*bhr* 'youth' 15 v 22 [Hebr. *báhr*]  
*bh* 'beaker, jar' 3 A 12 [Hebr. *pak*]  
*bky* G 'wept' 6 i 9 14 26 15 v 12 16 i 6, 12, 14 vi 4 19 111 etc. 'bewept' 6 i 16  
*bkyt* 'weeping woman' 19 171-172  
*bkm* 'forthwith' 4 vii 13, 42 16 ii 112 19 57 [cognate Hebr. *b'kēn*=Aram. *bhēn* 'then']  
*bkm* 10 iii 30  
*bkr* 'first-born' 14 144  
*bkr* D 'treated as first-born' 15 iii 16  
*bl* 'not' 4 v 123 vii 43 17 i 21 etc. 'nay, but' or 'yea' 6 i 48 [Hebr. *bal* 'not'=Arab. *bal* 'nay, but' and *balá(y)* 'yea']
- bl* 'without' 14 91 19 44 [b+l]  
*bl'd* 'country' 22 B 18 [Arab. *baladu*]  
*bly* G 'became worn, withered' 19 18 D 'wore out, consumed' 5 i 18  
*blmt* 'immortality' 16 i 15 17 vi 27  
*blt* 'nay, but' 6 i 54 [cp. *bl*]  
*blt* 10 iii 10  
*bm*, also *b* and *bn* 'in etc.' 2 i 39 10 iii 31 12 i 12 14 31 19 34, 83 23 51 [Hebr. *b'mś*]  
*bmt* 'torso, back' 3 B 12 4 iv 14 5 vi 22 [Akk. *bantu* 'rib-cage, chest'; Hebr. *bāmāh* in Deut. xxxiii 29]  
*bmt* 'high place' 4 vii 34 [Hebr. *bāmāh* 'high-place'; Akk. *bamātu* 'open country']  
*bn*, also *b* and *bm* 'in' 4 vii 15, 16 (*bnm*), 55 8 7-8 [S.-Arab. *bn* 'from']  
*bn* 'son' I iv 12 2 i 19, 21 3 E 12 5 i 7 etc.  
*bn* [√*bym*] G 'understood' 3 C 23, 24 4 v 122  
*bn* [√*bym*] 'between' I v 23 2 i 42 iv 14 3 B 6 etc.  
*bn* [√*bny*] G 'built, made, re-made' 2 iii 10 4 iv 62, 80 vi 36 19 118 etc.  
*bnwm* [√*bny*] 'building, structure' 16 iv 14  
*bnwt* [√*bny*] 'creature(s)' 4 ii 11 6 iii 5 17 i 25 *Ugar.* V no. 7 l. 62  
*bny* 'creator' 4 ii 11 6 iii 5 17 i 25  
*bnt* 12 ii 44 17 vi 13  
*b'd*, also *b'dn* 'behind, around' 16 v 5 vi 49 *Ugar.* V no. 7 l. 70 'for' 23 70 [Hebr. *ba'ad*]  
*b'dn*, also *b'd* 'behind, round about' 3 D 30  
*b'l* 'lord' I iv 6 2 i 17 3 A 3 6 vi 57 17 v 20 24 42 elsewhere title of Baal, chief god of Ugarit  
*b'l* G 'made' 17 vi 24 [Hebr. *pa'al*]  
*b'lt* 'mistress' *Ugar.* V no. 2 obv. l. 6  
*b'r* D 'kindled' 3 D 70 'removed, made away with' 14 101 16 ii 80 [Hebr. *b'ār*; perhaps two roots]  
*bgy* G 'sought out' 3 C 26 D 63 [Aram. *b'd*]  
*bqg* 'green, ripening stalk' 19 62 [Hebr. *biqqālon*]  
*bqr* G 'looked, regarded' 18 iv 20 19 33 [Arab. *baqira*]  
*bq* G or D 'split, ripped open' 6 ii 32 19 109, 116  
*bqr*, also *mqr* [√*qwr*] 'well' 14 113  
*bqt* D 'sought' 6 iv 44 [Hebr. *biqqēf*]  
*brd* G 'carved' 3 A 6 [Hebr. *pārad*]  
*brh* G 'fled' 19 154  
*brh* 'fleeing, slippery' 5 i 1  
*brk* D 'made to kneel' 12 i 26 'blessed' 15 ii 18 17 i 24, 35 19 194  
*brk* adj. 'blessed' 19 194  
*brk* pl. *brkt* 'knee' 2 i 23 3 B 13 17 v 27 18 iv 24  
*brky*, also *brkt* 'pool' 5 i 16  
*brkn* 'blessing' 22 B 7  
*brkt*, also *brky* 'pool' *Ugar.* V no. 4 l. 6  
*brlt* 'breath, life, appetite, throat' 5 i 15 16 vi 12 17 v 18 18 iv 25 [l *npf*; perhaps cognate Akk. *mēritlu*, *mēritlu* 'request, desire']  
*brq* 'lightning' 3 C 23 4 v 71 etc.  
*bf* [√*bwf*] G 'remained, delayed' 3 D 77 [Hebr. *bōfēf*; Syr. *pāf*]  
*bfr* G 'was gladdened' 4 v 88 10 iii 34 D 'brought good news' 19 86 [Hebr. *biifar*]  
*bfr* 'flesh' 4 ii 5 15 iv 25 24 9



*bfrt* 'good news' 4 v 89 10 iii 34  
*bt* 'house' 1 iv 6 3 E 46 4 v 72 19 32 etc. pl. *bht*  
 'mansion, palace' 2 iii 8 3 B 4 4 v 75, 92 etc.  
*bt pl. bnt* 'daughter' 3 A 23 B 2 C 3 D 43 etc.  
*bnt* 'virgin' as title of Anat 3 B 32 4 ii 14 etc.  
*bt* [*√bnt*] G 'scattered' 2 iv 28 [Arab. *battā*]  
*bty* RS 22.225 l. 5  
*btm* 'serpent' 5 i 1 6 vi 19 17 vi 14 19 223  
*Ugar* V no. 7 l. 74 [Hebr. *peten*; Arab. *batanu*]  
*btt* [*√bwt*] 'shame' 1 iv 5 4 iii 19 [Hebr. *bōšet*]  
*btt* RS 22.225 l. 5

*g* 'voice' 2 iii 15 3 D 33 16 i 13 etc.  
*gdn* [*√g'y*] 'pride' 17 vi 44  
*gb* 1 v 13 *Ugar*. V no. 1 obv. l. 5  
*gbb* N 'was gathered' 14 85, 176 [M.-Hebr. *gibbēb*  
 'gathered']  
*gbzt* 24 43  
*gbl* 'frontier' 16 vi 57 [Hebr. *g'bal*]  
*gbl* 'Byblos' 3 F 7 [Hebr. *g'bal*; Akk. *Gubli*]  
*gbl* 3 C 28 4 v 78 5 vi 27  
*gbt* 'hump(s)' or the like 12 i 31 [from context]  
*gg* pl. *ggt* 'roof, roof-terrace' 14 80 17 i 33  
*ggn*, also *ggn* 'heart' 16 vi 26 [cp. Arab. *janānu*]  
*gd* 'coriander' 3 B 2 24 13 [Hebr. *gad*=Aram.  
*gidā*]  
*gd* 'sinew' 17 vi 21 [Hebr. *gid*]  
*gdt* 'might' 3 E 31 18 i 10  
*gdr* 'fold' 19 13 [Hebr. *g'derāh* 'wall, hedge, sheep-  
 fold']  
*gar* broken pl. *dgar* 'cutter, cleaver' 23 58, 63  
*g[√gyl]* G 'rejoiced' 16 i 15 ii 99  
*gl* 'vessel' 14 71, 164 [Hebr. *gullāh* 'basin, bowl']  
*gly* G 'penetrated' 1 iii 23 3 E 15 16 vi 4 [Hebr.  
*gālāh* 'went into exile'=Arab. *jalā* 'emigrated']  
*glt* 'snow' 4 v 69 8 13 *Ugar*. V no. 3 obv. l. 7  
 [Hebr. *teleg*=Arab. *talju*]  
*gmš* G 'laughed' or similar 12 i 13 [|| *zbg*]  
*gml* 'sickle' 24 42 [Akk. *gamlu*]  
*gmn* 6 i 19ff.  
*gmr* 'avenger' 2 i 46 [Hebr. *gōmēr* in Ps. lvii 3]  
*gmr* 'burning coal' 6 vi 16 [Aram. *gumartā*=Arab.  
*jamratu*]  
*gn* 'garden' 5 vi 21  
*gngn*, also *ggn* 'heart' 4 vii 49  
*gr* G 'rebuked' 2 i 24 iv 28 *Ugar*. V no. 1 obv.  
 ll. 11, 14  
*g't* [*√g'y*] 'lowing' 14 122  
*gp* [*√gdp*] 'shore' 23 30 [Aram. *gadpā*=Syr. *geppā*  
 'wing, flank']  
*gpn* *wdgr* names of Baal's two servants 3 D 33  
 5 i 12 etc.  
*gpn* 'vine' 23 9  
*gpnm* pl. 'reins, harness' 4 iv 7, 10 19 53 [possibly  
 vine-tendrils serving as such (cp. Gen. xlix 11)]  
*gpr* 19 11  
*gpt* pl. 'hollows' 4 vii 36 [Arab. *javfu*]  
*gr* [*√gwr*] G 'sojourned, tarried' 14 110 19 153  
*[g]gr* 'throat' 16 i 48  
*gvr* [*√gwr*] 'sojourned' 23 66  
*gdf* pass. 'was stripped, deprived' 14 11, 23 [Syr.

*gardēf* 'gnawed, scraped (bones)' cognate with  
*grad* 'scraped' and *gardī* 'was lacking, was deprived  
 of']  
*grn* pl. *grnt* 'threshing-floor' 14 112 17 v 7 20 B 6  
*grf* G 'drove out' 1 iv 24 2 iv 12 16 v 12, 27 17 i 30  
*gr* 'strong, mighty' *Ugar*. V no. 2 obv. ll. 2, 6  
 [Akk. *gafnu*]  
*d* 'who, which' after masc. sing. 3 C 23 D 89 4 i 39,  
 44 14 8, 90 19 220 after fem. sing. 14 145, 147  
 24 38 after dual or pl. 4 i 37 17 v 7 'he who,  
 that which' 2 i 18 3 E 41 5 ii 12 14 142  
 17 i 30 'she who' 24 4 fem. *dt* 'she who' 16 v 30  
 [Aram. *dā, d*]  
*d*, also *š* 'of, possessor of' after masc. sing. 2 iii 12  
 3 F 23 4 iii 9 5 i 3 14 69, 83 23 74 after pl.  
 4 i 40 (?) *dt* after fem. sing. 2 iv 10 4 i 31 after  
 pl. 3 D 32 4 iv 10, 11 4 vi 37 *dtm* after pl.  
 4 vi 37 (?) [Aram. *dā, d*]  
*d*, also *dm* 'that, because' 1 iv 7 14 150 17 i 19  
 [Aram. *dā, d*]  
*dd* [*√d'd*] G 'flew' 16 v 48 vi 6 19 120 *Ugar*. V  
 no. 2 obv. l. 8  
*dly* 'hawk, kite' 18 iv 18, 20 19 33 [Hebr. *dā'āh*]  
*dly* 'breast-bone' 19 115ff. [Arab. *da'yu* 'ribs of  
 breast']  
*dbdt* 'strength' 10 ii 21 [Hebr. *dōbe* in Deut. xxxiii 25]  
*dbb* G 'moved, crept (animal)' 4 i 40 [Arab. *dabba*]  
*dbh* G 'sacrificed' 1 iv 28 14 76 16 i 39 20 A 1,  
 10 etc.  
*dbh* 'sacrifice' 4 iii 17 14 71 23 27 etc.  
*dbt* 12 ii 42 [or *d+bt*]  
*dbr* G 'turned the back' 16 vi 31 [Arab. *dabara*]  
*dbr* 'open country, pasture' 5 v 18 6 ii 20 [Hebr.  
*dōber*; Aram. *dabrā*]  
*dg* 'fish' 23 63  
*dgy* 'fisherman' 3 F 10 4 ii 31  
*dgn* 'grain' 16 iii 13  
*dgn* the god 'Dagon' 2 i 19 5 vi 24 *Ugar*. V no. 7  
 l. 15 etc.  
*dd* [*√dwd*] N 'stood up' 3 A 8 4 iii 12 10 ii 17  
 23 63 [Akk. *uzuzu*]  
*dd* 'pot, jar' 3 C 14 *Ugar*. V no. 3 obv. l. 9 [Hebr.  
*dād*]  
*ddy* 'mandrake' 3 C 12 D 68 [Hebr. *dādāy*]  
*dām* pl. 'love' 3 C 2 24 23 [Hebr. *dōdām*]  
*dw* [*√dwy*] 'sick' 16 ii 82  
*dk* 'pounder, crusher' 6 v 3 [Hebr. *dākāh* 'crushed']  
*dk* 5 iii 8 [truncated?]  
*dkt* pl. vessels for wine 4 vi 54 [|| *rht*]  
*dl* [*√dll*] 'poor' 16 vi 48  
*dl* [*√dll*] G 'guided, led' 23 25 [Arab. *dalla*]  
*dll* 'courier, agent' 4 vii 45 [Arab. *dallū* 'guide,  
 pilot', *dallū* 'broker']  
*dlp* G 'crumbled' 2 iv 17, 26 [Hebr. *dālap* 'crumbled  
 away; flickered']  
*dm*, also *d* 'because' 3 C 17 16 i 32 17 vi 34  
*dm* 'truly' 4 iii 17 16 vi 1, 13 [Syr. *dam* 'lest; is  
 not...?']  
*dm* 'blood' 3 B 14 E 10 4 iv 38 18 iv 24 etc.  
*dm* [*√dmm*] 'plating, veneer' 4 i 33 [Arab. *damma*

- 'smeared, tarred']  
*dm* [√*dmm*] G 'lamented' 16 i 26 [Akk. *damāmu*]  
*dm* [√*dmm*] G 'was silent, still' 14 114 [Hebr. *dāmam*]  
*dm* [√*dmm*] D 'acted disgracefully, lewdly' 4 iii 20 [Arab. 'adamma' 'behaved vilely']  
*dmgy* name of Athirat's handmaid 12 i 16  
*dm* G 'shed tears' 14 27 19 35, 174  
*dmq* 'good, fine' 24 50 [Akk. *damqu*]  
*dmrn* name or title of Baal 4 vii 39  
*dn* [√*dny*] G 'judged' 16 vi 33 17 v 7  
*dn* 'cause' 16 vi 33 17 v 8  
*dn* [√*dny*] G 'approached' 19 61, 68 [Arab. *danā*]  
*dn* 'powerful' 12 ii 59 [Akk. *danmu*]  
*dn* 'large cask' 3 A 12 16 iii 14 [Akk. and Arab. *dannu*]  
*dnd* 'Daniel' father of Aqhat 17-19 *passim*  
*dn* 'strong' 16 i 30 [cp. *dn*]  
*dnt* [√*dny*] 'meanness' 4 iii 20 [Arab. *daniya* 'was base']  
*dnty* name of Daniel's wife 17 v 16  
*d't* [√*dyd'*] 'knowledge' 2 i 16 'acquaintance' 6 vi 49  
*d't* [√*dyd'*] 'sweat' 16 vi 10  
*d'z* G 'planted (feet)' 4 v 82 [Syr. *d'az* 'fixed']  
*dgt* 'incense' or the like 19 185 23 15 [Hittite *tuhpuwašsar* 'substance for cultic purification']  
*dpr* 'torch' 5 v 2 [Akk. *dipāru*]  
*dpr* 22 B 16 [or *d+pr*]  
*dqn* 'chin, beard' 3 E 10 4 v 66 5 vi 19  
*dq* [√*dqq*] 'fine, feeble' 6 i 50  
*dr* [√*dwr*] 'generation, race' 2 iv 10 4 iii 7 15 iii 19 19 154 Ugar. V no. 2 rev. l. 2  
*dry* G 'winnowed' 6 ii 32 v 13  
*drkt* 'dominion' 2 iv 10, 13 4 vii 44 14 42 16 vi 38  
*dr* G 'sowed, scattered' 6 ii 35 v 19  
*dt* fem. of d (q.v.)  
*dtn* dynastic name 15 iii 4  
*dt* [√*dtt*] G pass. 'was struck down' 18 i 19 [Arab. *datta*]  
  
*ž*, also *d* 'of, possessor of' 24 45  
*žbb* name of monster 3 D 43  
*žd* 'mountain' 2 iii 5 3 E 17 4 iv 23 19 213, 220 [Akk. *šadū*; cp. Hebr. *šadday* as divine title; perhaps connected *td*, *žd* 'breast']  
*žd*, also *td* and *zd* 'breast' 23 61 [see p. 124 note 5]  
*žd*, 'herd' 5 i 17 [Arab. *šawdu* 'small herd of camels']  
*žhrt*, also *žrt* 'vision' 6 iii 5 14 36, 151 [Hebr. *šūr* 'saw, gazed']  
*žmr* G 'guarded' 17 i 29 [S.-Arab. *žmr*; Hebr. *zimirāh* 'protection']  
*žmr* 'guard' 3 B 14  
*žmr* 'protection' Ugar. V no. 2 rev. ll. 7, 9  
*žmr* D 'made music' Ugar. V no. 2 obv. l. 3 [Hebr. *zimmēr*; Arab. *zamara* 'piped']  
*žnbt* pl. *žnbt* 'tail' PRU II no. 3 l. 7 Ugar. V no. 1 obv. l. 20  
*žr* 'arm' 5 vi 20 6 i 4  
*žrq* 5 i 6  
*žrt* see *žhrt*  
  
 —*h* adv. of direction, 14 29, 117 23 10, 38 etc.  
 of time 19 154 23 42  
*hbr* G 'bowed down, stooped' 2 i 47 3 C 6 4 iv 25 23 49 [Arab. *habru* 'depressed ground']  
*hg* [√*hgy*] 'reckoning' 14 91 [Aram. *hgā* 'mused, spelled']  
*hd* 'Hadad' the personal name of Baal 2 i 46 4 vii 36 10 ii 5 12 i 41 etc.  
*hdy* G 'cut off, shaved' 5 vi 19 [Arab. *hadd*]  
*hdm* 'foot-stool' 3 B 22 4 i 35 iv 29 etc.  
*hdt* 'glory, divine visitation' 14 155  
*hw* obl. *hw* 'he, him' 2 i 37 3 F 20 6 ii 23 etc.  
*hw* 'word, speech' 2 i 46 3 C 10, 19 19 113 etc. [Hebr. *hawwāh* 'desire' and possibly Akk. *awatu* 'word']  
*hy* obl. *hyt* 'she, her' 3 C 7 19 138, 201  
*hyn* 'Heyan' name of Kothar-and-Khasis 3 F 22 4 i 24 17 v 18  
*hkl* 'palace' 2 iii 7 3 B 18 4 v 93 etc. [possibly pl. when || *bht*; cp. 4 vi 37 (with *dm*)]  
*hl*, also *hkk*, *hlm*, *hln* 'behold, look here!' 17 v 12 23 32, 41 24 7 [hl in Arab. *halā* 'forward!'; Aram. *hallaā*, Syr. *lhal*, Hebr. *hāl'āh* 'thither, onwards, further etc.']  
*hkk*, also *hl* etc. 'behold, look here!' 17 v 12 19 77  
*hkk* G 'went, came' 1 i 17 3 D 76 14 92 19 194 etc. 'flowed' 6 iii 7 Gt or tD 'went to and fro' 5 vi 26 6 ii 15 23 67 Š 'made to flow' 3 E 32 18 i 11  
*hkk* 'course' 19 52  
*hll* 'crescent moon' 17 ii 27 24 6 [Arab. *hilālu*]  
*hlm*, also *hl* etc. 'behold, look here!' 2 i 21 3 D 29 4 iv 27 16 i 53 Ugar. V no. 7 l. 6 [Hebr. *hālōm* 'hither'; Arab. *halumma*, 'hither!, come here!']  
*hlm* G 'beat, struck' 2 iv 14, 16 18 iv 22 19 78 Ugar. V no. 1 obv. l. 8  
*hln*, also *hl* etc. 'behold, look here!' 3 B 5, 17  
*hm* obl. *hmt* 'they, them' 17 v 20 19 115 23 68  
*hm*, also *tm* 'if, or' 4 ii 24 iv 34, 35, 61 5 i 15ff. 6 iii 2 19 84, 110ff., 150 23 39, 42 etc.  
*hmt* 'multitude' 2 i 18 3 C 25 4 vii 52 PRU II no. 3 l. 12 [Hebr. *hāmullāh* in Ezek. i 24]  
*hmry* 'miry, watery' 4 viii 12 5 ii 15 [cp. *mhmrt*]  
*hn* 'behold!' 4 vi 24 6 vi 47 14 118 23 46 etc.  
*hn* 'hither' 23 75 [Hebr. *hēnāh*]  
*hndt* 'this' (fem.) 19 E  
*hpk* G 'overthrew' 5 iii 12 6 vi 28  
*hr* 'hill, mountain' 10 i 2  
*hr* [√*hry*] 'conception' 17 ii 41 23 51  
*hrhb* name of male eagle 19 121  
*hry* G 'conceived' 5 v 22 11 i 5  
*hrnmy* epithet of Daniel's god 17-19 *passim*  
*hrt* 12 i 39  
*hr* 'now' 2 iv 8 6 i 39 17 vi 40 19 167 21 A 6 [|| 'nt']  
  
*w* 'and, but, so' *passim* 'even' 17 vi 38 'that, so that' 6 iii 8 16 vi 18 17 i 26, 43 23 72 'then' etc. in *apodosi* 4 ii 12 6 v 9 14 27, 108 16 i 50 17 v 9 19 76, 180 pleonastic 3 C 6 D 85 4 v 108  
*wḥ* [√*wḥy*] Gt 'hurried' 3 C 17 D 56 [Arab. *waḥā*

- and *tawwahā*]  
*wld* 'birth' 14 152 15 iii 5, 20  
*wn* 'but, and now' 3 E 46 4 iv 50 v 68 12 i 36  
 24 31 (from *wnn* or *w+n*)  
*wsr* G 'instructed' 4 v 66 D 'instructed' 16 vi 26  
 [Hebr. *yāsar* and *yissēr*]  
*wpt* D 'spat upon' 4 iii 13 vi 13 [cognate Arab.  
*nafata* 'spat']
- zbl* 'highness, prince' 2 i 38 iii 8 3 A 3 19 164  
 22 B 10 etc. [Hebr. personal names *z'būl* and  
*'izēbel*]  
*zbl* 'princely state' 2 i 24 16 v 25 [Hebr. *z'būl* in  
 Isa. lxiii 15]  
*zbl* 'sick' 14 98 [Akk. *zabālu* 'to carry, bear, suffer']  
*zbln* 'sickness, plague' 14 17 16 v 21 vi 36  
*zbr* G 'pruned' 23 9 [Hebr. *zāmar* = Arab. *zabara*]  
*zā*, also *td* and *zā* 'breast' 23 24 [see p. 124 note 5]  
*zā* [*zāwā*] G 'got sustenance' 1 v 27 24 8, 12  
 [Arab. *zāda* 'supplied oneself with provisions']  
*znt* [*zāwn*] 'provision, sustenance' 1 iv 16  
*zā* [*zā*] G 'lowed' 13 i 5 [cp. Arab. *zāḡzaḡa* 'spoke  
 faintly']  
*zāt* 'whining' 14 122  
*zī* 'olive(s)' 5 ii 5 22 B 15 Ugar. V no. 1 rev. l. 6  
*ztr* 17 i 28 ii 17
- hby* Ugar. V no. 1 obv. l. 19  
*hbl* 'band, flock' 8 10 11 i 6 18 iv 31  
*hḡq* G 'embraced' 4 iv 13 10 iii 23 17 i 41 19 63,  
 70 23 51 24 4  
*hbr* 'companion' 5 iv 48 23 76 Ugar. V no 2 obv. l. 5  
*hḡf* 'belt, sash' 3 B 13 'thong, wristlet' 18 iv 17, 28  
*hḡf* 'governor' 5 iv 22 17 vi 8 [Hebr. *hōbēf* in  
 Isa. iii 7]  
*hgr* G 'girded (oneself)' 14 148 23 17  
*hḡg* 'litter' 12 i 18 [Arab. *hiddjatu*]  
*hdy* G 'saw, regarded' 3 B 24 19 110, 121 [|| 'n';  
 cognate Hebr. *hāzāh*]  
*hḡr* 'chamber' 3 E 19 14 26  
*hdt* G 'became new, was renewed' 18 iv 9  
*hdt* 'newly-wed' 14 101  
*hwy* G 'lived, came alive' 10 ii 20 16 i 23 17 i 37  
 v 30 D 'let live, gave life to' 17 vi 32 18 iv 27  
 19 16  
*hwt* 'land' 4 i 43 [Hebr. *hawwēt* 'tent-villages']  
*hḡb* G 'gathered firewood' 14 112, 214  
*hḡt* [*hḡt*] 'wheat' 14 82 16 iii 9  
*hḡ* [*hḡḡ* or *hḡy*] 'arrow' 14 116 [Hebr. *hēḡ* and  
*hēḡf*]  
*hḡr* 'court' or 'dwelling, residence' 1 ii 14 2 iii 19  
 3 E 47 14 133, 205 19 184 Ugar. V no. 1  
 obv. l. 18 [Hebr. *hāḡēr* and Arab. *hāḡīratu* 'court'  
 or Hebr. *hāḡērīm* 'settlement(s)' and Arab. *ḡaḡaru*  
 'village']  
*hḡt* [*hḡḡ* or *hḡy*] 'good fortune' 3 E 39 4 iv 42  
 [Arab. *ḡaḡza* and *ḡaḡiya* 'was lucky, fortunate';  
*ḡuḡwatu* 'fortune']  
*hy* 'living, alive' 6 iii 2  
*hyly* 22 B 9 [but see apparatus]  
*hym* pl. 'life' 16 i 14 17 vi 26
- hyt* 'life' 3 E 39 4 iv 42  
*hkm* G 'is, was wise' 4 v 65 16 iv 3  
*hkm* 'wise' 3 E 38 4 iv 41  
*hkm* 'wisdom' 3 E 38 4 iv 41  
*hḡpt* and *hḡḡpt* 'Memphis' 3 F 15 17 v 21  
*hl* [*hḡul*] 'circuit, district' 16 i 8 ii 108 [Arab. *ḡāla*  
 'changed, turned', *ḡaḡawāla* 'went from place to  
 place'; Hebr. *ḡēl* 'surrounding wall']  
*hlb* 'milk' 15 ii 26 23 14  
*hlm* 'dream' 6 iii 4 14 35, 150, 154  
*hln* 'window' 4 v 124 vi 9 vii 17  
*hlq* 'skirt' or other garment 3 B 14 [M.-Hebr. *ḡāliq*  
 'under-garment'; Arab. *miḡlaqu* 'coarse garment']  
*hḡm* [*hḡmm*] 'heat' 2 iv 33 19 40  
*hmd* G 'coveted, desired' 12 i 38 ii 9  
*hmdrt* 'shrivelled plant' 19 70 [Akk. *ḡamadīru*  
 'withered']  
*hḡḡh* 16 i 29  
*hḡhm* [*hḡmm*] 'was pregnant' 17 i 41  
*hḡhmt* 'pregnancy' 23 51, 56 [|| *hr*]  
*hḡḡ* G 'is, was sour' 19 17 [Arab. *ḡamuḡa*]  
*hḡr* 'ass' 6 i 28 14 121  
*hḡr* 'clay' 5 i 19  
*hḡt* [*hḡm*] 'wall' 14 75, 167  
*hḡt* 'venom' Ugar. V no. 7 ll. 6ff. [Hebr. *ḡēmāh*]  
*hḡt* 'vessel of skin' 16 iii 15 [Hebr. *ḡemet*]  
*hḡn* G 'showed favour' 10 i 12  
*hḡt* [*hḡnn*] 'favour, pity, supplication' 17 i 17  
*hḡn* coll. 'locusts' 14 105 [Hebr. *ḡāsīf*]  
*hḡp* G 'skimmed' 3 B 38 D 86 19 ii 51, 199 [Hebr.  
*ḡāiap*]  
*hḡn* 'hollow of hand' 16 vi 58  
*hḡn* 22 A 12 B 9  
*hḡf* G 'sought out (sc. straw)' 14 112 [Hebr. *ḡāpaḡ*]  
*hḡ* 1 iv 11 16 iv 6  
*hḡḡpt*, also *hḡpt* 'Memphis' 3 F 1  
*hḡb* 'sword, knife' 2 i 32 3 A 7 6 v 13 etc.  
*hḡb* 'attacker' 2 iv 4  
*hḡḡrt* [*hḡrr*] 'torch, brand' 2 iii 13  
*hḡy* name of Keret's wife 14-16 *passim*  
*hḡyt* place-name Ugar. V no. 7 l. 36  
*hḡn* the deity 'Horon' 16 vi 55 Ugar. V no. 7 l. 58  
*hḡnq* 24 23  
*hḡḡ* 'quicklime' 17 vi 37 [Arab. *ḡuruḡu*]  
*hḡḡ* 19 8, 10  
*hḡr* D 'scorched' 5 ii 5 pass. 'was roasted' 23 41  
 'was inflamed, flushed' 12 ii 38, 41  
*hḡf* 'craftsman' 3 F 23 17 v 19  
*hḡf* Gt 'cast a spell' 16 v 26 [Syr. *ḡar(r)ēḡ* 'practised  
 magic']  
*hḡf* 'spell, magic art' 19 222 [Hebr. *ḡārāḡīm*]  
*hḡt* 12 ii 62  
*hḡt* G 'ploughed' 5 vi 20 14 122 22 B 20  
*hḡt* 'ploughman' 16 iii 12  
*hḡ* [*hḡwāḡ*] G 'hastened' 1 ii 21 3 C 15 4 v 113  
*hḡ* 'quickly' 1 iv 7 2 iii 10 4 v 115 [Hebr. *ḡēl*]  
*hḡn* 5 iii 4  
*hḡ* [*hḡwāḡ*] G 'flew around (birds)' 4 vii 58 8 11  
 [Arab. *ḡāta*]  
*hḡ* 16 ii 77 Ugar. V no. 7 l. 68  
*hḡk* 'parent, sire' 1 ii 18 6 iv 35 14 10, 21 [cp.

Hebr. *hatak* 'cut, determined']  
*htk* 'son, scion' 10 iii 35  
*htk* 'rule, sway' *Ugar.* V no. 2 rev. ll. 8, 10  
*htl* 'wrapper' 12 i 19 [Hebr. *hatalim* 'swaddling-bands']  
*hte* 'silver' 14 71 [Hittite *hattul*]  
*hbl* 'destruction, mischief' 1 iv 8 [Hebr. *hebel*]  
*hbr* name of Keret's kingdom 14 82 15 iv 8  
*hbri* 'pot, cauldron' 4 ii 9 [Hittite *huprusu*]  
*hbx* 'rain-cloud' 14 92 [Hebr. *haxitam*]  
*hb* 'filth, rubbish' 4 viii 13 17 vi 35 [Akk. *hahû* 'slag'; *hahûu* 'spittle']  
*bt* 'stick, sceptre' 2 iii 18 16 vi 8 19 14 23 8, 37 [Akk. *hattû*]  
*bt* [*√bty*] G 'awoke' 14 154 Š 'awakened' 19 151 [Akk. *hâtu* 'to watch']  
*bym* 4 i 30  
*bt* [*√bwy/yt*] G 'was in labour' 12 i 25 'danced, trembled' 10 ii 29 [Akk. *hâlu*, Hebr. *hâl*; perhaps two different roots combined]  
*bwb* 'wooded height' 4 viii 6 5 v 14 [|| *gr*; Akk. *hablu* 'forest']  
*bltn* [*√bwy/yt*] 'labour, child-birth' 17 ii 42  
*hwq* G 'perished' 5 vi 10 18 iv 42 [Akk. *halâqu*]  
*hmdt* 'curdled milk, butter' 23 14  
*hmmr* 'audience chamber' or the like 15 iv 23 [|| *mtb*]  
*hmr* 'wine' 3 A 16 23 6  
*hmf* 'five' 23 57 'fifth' 4 vi 29 14 83, 107 17 i 12  
*hmf* D 'did for fifth time' 16 v 17 'took as fifth' 14 18  
*hmft* pl. 'pieces of five' 14 30  
*hmt* 'tent' 14 159 [Arab. *haymatu*]  
*hmr* 'boar' 5 v 9  
*hnp* 'haughty' 18 i 17 [Arab. *hâmfu*]  
*hss* G 'thought of, remembered, was intelligent' 15 iii 25 D 'reminded, moved' 4 iv 39 [Akk. *hasâru*]  
*hss* name of divine craftsman meaning 'clever' 4 i 25 17 v 11 more fully *htr-w-hss* (q.v.)  
*hsp* G 'withered, was shrivelled' 19 31 [Arab. *hasafa* 'was emaciated']  
*hsr* G 'lacked' 6 ii 17  
*hpy* 3 B 7  
*hprt* 'ewe' 4 vi 48 [Akk. *huraptu*, Arab. *harâfatu* 'she-lamb']  
*hptr* 'pot, cauldron' 4 ii 8 [|| *hprt*]  
*hpt* 'peasant, common soldier' 14 ii 90 15 i 6 [Akk. (Alalakh) *hupfu*; Hebr. *hopfî*]  
*hptt* 'peasant status, freedom' 4 viii 7 5 v 15  
*hpb* Gt 'hewed about one, battled' 3 B 6, 30 7 I 6  
*hri* 'dung' *Ugar.* V no. 1 obv. l. 21  
*hrb* G 'became dry' 19 30  
*hrbb* name of deity 24 2  
*hrt* G 'plucked' 23 38 [Arab. *haraṭa* 'stripped (leaves), planed (wood)']  
*hrz* 12 i 41  
*hrn* 'caravan' 4 v 75, 91 [Akk. *harrânu* 'highway; caravan']  
*hrpt* 'autumn' *Ugar.* V no. 1 rev. l. 6 [Hebr. *hörep*,

Arab. *harifu*]  
*brt* 'gold' 3 D 44 4 i 27 14 126 etc.  
*brn* 'mountain' 1 i 23 [Akk. *hurânu*]  
*brt* [*√brt*] 'hole' 5 v 5 19 112  
*bf* [*√byf*] G 'was dismayed, troubled' 4 vii 32, 38 [Akk. *hâfu* 'to worry'; Hebr. *yâhif* in Isa. xlviii 16]  
*bf* 'troubled, worried' *Ugar.* V no. 1 rev. l. 4  
*bft* 'place of confinement, sickroom' 16 i 3, 4, 17 etc. [cp. Arab. *ḥayyasa* 'humbled, confined']  
*bt* [*√btt*] G 'was shattered' 2 iv 1 16 vi 1  
*bt* PRU II no. 3 l. 12  
*btd* G pass. and Gt 'was carried off, snatched away' 4 viii 20 6 ii 23 [Arab. *ihṭata* 'carried away']  
*btm* 'son-in-law' 24 25  
*btm* 'marriage' 24 32  
*btr* 'sieve' 6 ii 32 [M.-Hebr. *hâtar* 'sifted, scattered']  
*tb*, also *tb* 'good, pleasant' 3 A 20  
*tbh* G 'slaughtered' 1 iv 30 6 i 18 15 iv 4 etc.  
*tbn* 'goodness, sweetness' 19 46  
*tbq* G 'shut' 17 i 29 [Arab. *ṭabiqa* 'was shut (hand)' and *ṭabbaqa* 'shut (a book)']  
*thr*, also *zhr* 'clean, brilliant (of jewel)' 4 v 81  
*thn* G 'ground' 6 ii 34  
*th* [*√twh*] 'plastered' 17 i 33  
*tl* [*√tll*] 'dew' 3 B 40 19 41, 44, 51 22 B 20  
*tlb* G 'sought' 5 iv 2, 4 [Arab. *ṭalaba*]  
*tlv* name of daughter of Baal 3 A 24 C 4 *Ugar.* V no. 3 obv. l. 5 etc.  
*tl* D 'gave dew, bedewed' 19 41  
*tn* G 'pierced' 5 i 26 10 ii 24  
*trd* G 'drove away' 3 D 44 [Aram. *trad*]  
*try* 'fresh (meat)' 6 vi 42  
*ttm* 1 iv 8  
*zû* [*√yzd=yzd*] 'outgoing, source' 3 B 43 19 205  
*zb*, also *tb* 'good, pleasant' *Ugar.* V no 2 obv. l. 5 no 4 l. 14 (?)  
*zby* 'gazelle, baron, lord' 15 iv 7, 18 [Arab. *zabyu*]  
*zhr*, also *thr* 'clean, brilliant (stone)' 24 21  
*zhq*, also *shq* G 'laughed' 12 i 12  
*zz-w-kmt* name of composite deity *Ugar.* V no. 7 l. 36  
*zl* [*√zll*] 'shadow' 14 159 'covering' 4 ii 27  
*zlm* 'darkness' or 'shadow of death' 4 vii 55 8 8 [Hebr. *šalmâzet*]  
*zr* [*√zhr*] 'back, top' 2 i 23 3 D 32 4 i 35 14 73  
*zrr* 'upwards' 16 iii 13 [Arab. *zahrû*]  
*y* 'O!' of vocative 2 i 36 3 E 28 4 iii 9 etc. with following l 'woe to!' 19 152 [Arab. *yâ*]  
*ybl* G 'brought, carried, yielded, wore' 2 i 37 3 E 42 4 i 38 v 77 6 iv 42 14 189 *Ugar.* V no. 7 ll. 2ff.  
*ybl* 'produce' 5 ii 5  
*yblt* 'tuber, growth' *Ugar.* V no. 7 l. 66 [M.-Hebr. *yabbelet*]  
*ybm* 'brother-in-law' 6 i 31 16 ii 94  
*ybmt*, also *ybnt* and *yymt* 'daughter-in-law' 3 B 33 4 ii 15 17 v 19 etc.  
*ybnt*, also *ybmt* 'daughter-in-law' 3 D 84  
*ybrdm* name of daughter of Baal 24 29

*ygrf* name given to club 2 iv 12  
*yd* pl. *ydt* 'hand' 1 iv 19 2 i 39 3 B 34 F 23  
 4 vii 40 etc. 'left hand' 10 ii 6 15 ii 17 16 i 41,  
 47 etc. 'power' 2 iv 1 16 vi 32 'portion, share'  
 5 i 21 'membrum virile' 23 33 [Hebr. *yad* 'left  
 hand' in e.g. *Judg.* v 26 Ps. lxxxix 26]  
*yd* prep. 'beside' 14 54  
*yđ* [*yđyd*] 'love' 3 C 3 4 iv 38  
*yđđ* 'beloved' 4 vii 46, 48 5 i 13 etc.  
*ydy* G 'scratched, scraped' 5 vi 18 [Arab. *wađđ*]  
*ydy* G 'banished, drove out' 6 vi 51 16 v 18 vi 47  
*Ugar.* V no. 7 ll. 5ff. [|| *grf*]  
*yd* G 'knew' 3 A 25 C 24 6 iii 8 etc.  
*yd* G 'sweated' 3 D 31 [Arab. *wadā'a* 'flowed' = Eth.  
*waza'a* 'sweated']  
*yh* 1 iii 7 (truncated or verbal form)  
*yw* name given to Yam 1 iv 14  
*yhd* 'single' 14 96  
*yhr* a venomous lizard *Ugar.* V no. 7 l. 73 [Arab.  
*wahratu*]  
*yfp* short for *yfpn* 18 iv 7, 16  
*yfn* name of Anat's accomplice 18 iv 6 19 214  
*yđđ*, also *yđđ* G 'went forth' 12 i 14, 19 [see p. 30 n. 3]  
*yđđ* G 'bore, gave birth to' pass. 'was born' 5 v 22  
 15 ii 23 17 ii 14 23 52 etc. Š 'began' 23 65  
*yly* G 'followed, replaced' 15 v 21 N 'treated as a  
 friend, helped' 12 ii 57 [Arab. *walāđ(y)*]  
*yly* 'follower; companion' 12 ii 52  
*ym* [*yym*] pl. *yymm* and *ymt* 'day' 4 vi 24 vii 55  
 6 ii 26 14 106 17 i 33 *Ugar.* V no. 2 rev. l. 11  
 etc.  
*ym* [*yymm*] 'sea' 2 iii 12 3 B 43 4 ii 6 5 i 16  
 6 v 19 23 30, 33, 63 name of the sea-god 'Yam'  
 1 iv 15 2 i 11 iii 7 4 ii 35 vi 12 etc.  
*ymdn* name of country 4 i 43  
*ymmt*, also *ybmt* 'daughter-in-law' 3 C 9  
*ymn* 'right hand, side' 2 i 39 4 ii 4 18 iv 10  
 23 63 etc.  
*yn* 'wine' 4 iii 43 6 i 10 14 72 23 6 etc.  
*ynq* G 'sucked' 15 ii 26 23 24  
*yđ* 'foundation' 4 iii 6  
*yym* 'fair, beautiful' 23 2 [Arab. *wasīmu*]  
*yysm* 'fair, delightful' RS 22.225 l. 3 'easy,  
 comfortable place' 19 60  
*yysmmt* 'beauty, delight' 17 ii 42 'easy, comfortable  
 place' 4 iv 15  
*yymt* 'beauty, delight' 5 vi 7 6 ii 20  
*y'bdr* epithet of daughter of Baal 3 C 5 4 i 19  
*y'd* G 'appointed (a time)' 4 v 69  
*y'l* 'mountain-goat' 6 i 26 17 vi 22  
*y'r* [*y'ry*] 'razor' 5 vi 18 [cp. Hebr. *ta'ar*]  
*y'r* 'forest' 4 vii 36  
*yđl* 'scrub' 19 63 [Arab. *wađlu* 'dense tree']  
*ypy* tD 'beautified oneself' 3 B 42 D 89  
*yp* G impf. *yp* and *yyp* with nasalization 'rose up,  
 sprang up' 2 i 3 3 D 34, 48 5 iv 8 19 65  
 [Arab. *yafa'a* 'became adult']  
*ypt* 'cow' or 'fair' (fem.) 10 iii 4 [*<y*pnt (Arab.  
*yafanatu* 'pregnant cow') or *yypy*]  
*yđđ*, also *yđđ* G 'went forth' 14 87 16 i 51 18 iv 24  
 19 75 apparently 'put forth' 16 i 53 Š 'brought

forth' 2 iv 2 17 i 28 19 87  
*yđb* name of Keret's eldest son 15 ii 25 16 vi 25  
*yđbt* 17 vi 9  
*yym* G 'reviled, cursed' 19 152 [Arab. *istawđama*]  
*yysq* G 'poured, smelted' 3 B 31 4 i 26 5 vi 14 14 164  
*yyr* G 'designed, fashioned' 16 ii 87  
*yyy* G 'protected' 2 i 18, 34 [Arab. *wađđ(y)*]  
*yqđ* G 'was awake, attentive' 16 vi 30, 42 [Hebr.  
*yāqaš*; Arab. *yaqīza*]  
*yqr* 'noble, honourable' *Ugar.* V no. 2 obv. l. 2  
*yr* [*yry*] 'early rain(s)' 14 93 19 40  
*yrd* G 'was afraid' 5 ii 6 6 vi 30  
*yrgb* place-name 6 vi 57  
*yrd* G 'went, came down' 2 iii 14, 20 4 viii 7, 8  
 6 i 63 14 36 etc. Š 'made to come down' 14 77  
*yrb* 'moon' 18 iv 9 name of the moon-god 'Yarikh'  
 15 ii 4 24 4 *Ugar.* V no. 1 obv. l. 4 etc. 'month'  
 6 ii 27 14 84 17 ii 43 vi 29 etc.  
*yry* G 'shot' 23 38  
*yrq* 'pale, yellow gold' 4 iv 11 14 53  
*yrt* G 'got possession of' 2 i 19 Gt 'was dispossessed  
 of' 3 D 44 [Hebr. *yāraf* Niph. 'was dispossessed']  
*yrt* 'heir' 14 25  
*yšn* G 'fell asleep' 14 31, 119  
*yšr* 'rightness, legality' 14 13  
*ytm* 'orphan' 16 vi 49 17 v 8  
*ytn* G 'gave, gave up' 2 i 18 3 A 10 6 vi 10  
 14 150 etc. 'uttered (voice)' 2 iv 6 4 v 70  
 16 i 13 'set, directed (face)' 2 iii 4 3 D 81  
 F 12 etc. 'established' 23 3  
*ynt* 'gift' 14 135  
*yth* G 'sar' 2 i 21 5 vi 12 6 i 58 16 vi 22 17 v 6  
 etc. 'stayed' 2 i 19 5 i 9 14 301 Š 'made to  
 sit' 4 v 109 6 vi 33  
*ytq* G or L 'was trusting, friendly (with)' *Ugar.* V  
 no. 7 l. 6 [Arab. *wataqa*, *watāqa*]  
*k*, also *km* prep. 'like, as' 3 B 10 E 1, 9 4 iv 17  
 6 i 19 14 43 etc. 'as when' 16 vi 43 'as it  
 were' 5 i 17 *Ugar.* V no. 4 ll. 7, 8  
*k*, also *km* conj. 'that' 3 E 35 6 iii 8 14 39 16 i 33  
 ii 81 etc. 'for, because' 2 iv 29 3 E 36 4 iii 21  
 5 i 4 ii 5 6 iii 1, 20 17 ii 14 etc. 'although'  
 5 i 1, 27 'when, as' 3 B 27 4 ii 27 v 104 vii 41  
 17 ii 6 etc. [Hebr. *kif*]  
*k* adv. (usually before postponed verb) 'surely,  
 indeed' 4 ii 14 iv 27 v 113 vii 53 17 v 11 23 39  
 [Hebr. *kif* in Gen. xviii 20 Ps. xlix 16 Isa. x 13]  
*kbd* D 'honoured' 3 C 7 4 iv 26 17 v 20 etc.  
*kbd* 'liver, inside' 3 B 25 C 13 5 ii 4 19 35, 124 etc.  
*kbbk*, also *kbb* 'star' 3 B 41 C 22 4 iv 17 23 54 etc.  
*kbrt* 'sieve, riddle' 6 v 16  
*kd* 'thus' 1 iv 23 19 14 [Arab. *kađđ*]  
*kd* 'if' 3 E 11 [Aram. *kdi*, *kađ*]  
*kd* [*ykdđ*] 'pitcher' 3 A 16  
*kdd* 'little child' 19 174 [[k]-da-di-e 'children'  
 || *ra-ab-bi-e* Uruk. inscr.]  
*kđrt* 'ball(s)' 3 B 9  
*khn* 'priest' 6 vi 55  
*kht* 'seat' 2 i 23 iv 13 4 vi 51 6 i 58 16 vi 24  
 [Hurrian *kišti*; || *ksú*]

- kbb*, also *kbhb* 'star' 10 i 4 [Akk. *kakkabu*]  
*kknt* 'barrel' or the like 6 i 67 [|| *rhbt*]  
*kl* [√*kl*] 'all' 3 E 41 F 14 5 vi 26 6 i 65 16 i 45 etc.  
*klā* G 'shut' 3 B 3 [Hebr. *kālad* 'restrained, confined etc.']  
*klđt* fem. 'the two, both' of hands 1 iv 10 3 A 11 5 i 19 14 16 i of women 23 57 [Arab. *kālad*, Eth. *kele* 'tu']  
*klb* 'dog' 14 123 16 i 2, 15  
*klbt* 'bitch' 3 D 42  
*kly* G 'failed, was finished' 16 iii 14 D 'exhausted' 16 i 26 'made an end of' 2 iv 27 3 D 36 5 i 2 19 196 'consumed' 6 i 36 v 24 vi 11  
*klī* D 'completed' 4 v 72  
*klī* [√*klī*] 'totality, all' 14 69  
*klm* [√*klm*] 'bride' 4 i 16 iv 54  
*km*, also *k* prep. 'like, as' 2 iv 13 4 v 63, 90 14 29 etc. 'as it were' *Ugar.* V no. 7 l 73 'as many as' 15 iii 25 [Hebr. *k'mō*]  
*km*, also *k* conj. 'because' 16 vi 35 'when' 18 iv 29 'as many as' 15 iii 23 [Hebr. *k'mō* 'when' in Gen. xix 15 'as many as' in Zech. x 8]  
*km* adv. 'so' 6 ii 8, 29 [cognate Hebr. *kēn*; cp. *bkm*, *kn*]  
*kmm* a substance used in sacrifice 16 iv 16 [cp. CTA 37 7]  
*kmm* a surface area 3 D 82 4 v 119 viii 25 17 v 10 etc. [Akk. *kumānu*]  
*kms* tD 'was prostrated' 12 ii 55 [Akk. *hamāsu* 'to kneel']  
*kmr* 19 12  
*kmt* element in name of deity [see 27; Moabite *kml*]  
*kn* 'thus' 12 ii 54  
*kn* [√*kn*] G 'was' 5 iii 6 14 15 17 i 26, 43 L 'established, installed' or 'created' 3 E 44 4 iv 48 10 iii 7 Š 'created' 16 v 27  
*kn* 'fixed, stable' 23 54  
*knyt* fem. 'honoured, noble' 3 E 6 4 i 16 [Akk. *kānātu* a title of goddesses]  
*knkn* 'grave' 5 v 13 19 147 [from context]  
*knp* 'wing' 10 ii 10 19 114  
*knr* 'lyre' 19 8 *Ugar.* V no. 2 obv. l. 4  
*ks* 'cup' 3 A 10 E 42 4 iii 16 etc.  
*ks* name of mountain associated with El 1 iii 12  
*ksd* 'settle' or the like 12 i 18 [cp. *ksd*]  
*ksd* pl. *kidi* 'chair, throne' 2 iv 7, 12 3 B 21 4 vi 52 viii 12 etc.  
*ksy* G 'covered oneself' 5 vi 16 D 'covered, clothed' 10 iii 25  
*ksl* 'loins, back' 3 D 30, 32 16 vi 50 'bow-string' 3 B 16 17 vi 11 [Hebr. *kesel* 'loins'; Arab. *kislu* 'bow-string']  
*ksm* 'spelt, emmer' 16 iii 10 17 i 32 [Hebr. *kussemet*]  
*ksm* 'limit, edge' 5 vi 5 16 iii 4 [|| *qf*; cp. Akk. *kasāmu* 'to cut down, cut off']  
*ksp* 'silver' 1 iv 21 3 D 43 4 v 77 17 vi 17 etc.  
*kst* [√*kry*] 'cloak, robe' 19 36  
*kp* pl. *kpt* 'palm (of hand)' 3 B 10, 13 'tray (of scales)' 24 35  
*kpr* 'henna' 3 B 2 7 II 3  
*kptr* name of place associated with Kothar-and-Khasis 3 F 14 *Ugar.* V no. 7 l. 46  
*kpt* 'headdress, turban' *Ugar.* V no. 2 obv. l. 8 [Akk. *kubā*]  
*kr* [√*hrr*] 'male lamb' 4 vi 47  
*kry* G 'dug' 12 i 23  
*krkr* 'snapped (fingers) in dancing or pleasure' 4 iv 29 [Hebr. *kirkēr* 'danced, capered']  
*krm* 'vineyard' 24 22  
*kr* G 'bowed down' 10 ii 18  
*krpn* 'earthenware pot, flagon' 1 iv 10 3 A 11 4 iv 37 17 vi 6 etc. [Akk. *karpu*, *karpatu*]  
*krt* name of king 14-16 *passim*  
*ks* 2 B 15  
*kid* G 'attracted' 5 i 16 [Akk. *kašādu* 'to seize, conquer']  
*kšr* 19 7 [or *k+šr*?]  
*ks* [√*kwm*] 'base, pedestal' 4 i 31 [cp. Hebr. *m'šōmāh*]  
*ktp* 'shoulder' 2 i 42 iv 14 6 i 14 *Ugar.* V no. 1 obv. l. 1 P  
*ktp* 'broad-sword' 6 v 2 [|| *šmd*; Arab. *katfū*]  
*ktr* 'prosperity, good health' 14 16 [Hebr. *kōšārōt* in Ps. lxxvii 7; cp. Syr. *kušrā*]  
*ktr* name of divine craftsman meaning 'skilful' 2 iv 11 3 F 18 4 vii 15 *Ugar.* V no. 2 obv. l. 5 more fully *ktr-w-ḥšr* 2 iv 7 3 F 21 4 v 103 6 vi 51 etc. [cp. Akk. *kešuru* 'to succeed, achieve'; Arab. *katūra* 'was much, numerous'; Hebr. *kōšar* and Aram. *kešar* 'succeeded, was profitable' (loan-word from Akk.?)]  
*ktrm* minor deities 2 iii 20  
*ktrt* title of divine midwives 17 ii 26 24 5-6, 11 etc.  
*l*, also *lm* and *ln* prep. 'to, into, onto, against' 2 i 23 iv 5 3 B 12, 17 C 13 D 34 etc. 'to, for' 1 iv 2 3 B 21 E 11 etc. 'at, in, on, among' 4 v 109 vii 42 6 i 58 16 vi 22 19 59 23 3, 66 'beside' 23 57 'from' 1 iv 24 2 i 27 5 vi 12 6 i 64 ii 26 14 132 17 i 28 19 51 etc. 'of' (in title) 6 i 1 'by' (of numbers) 4 i 44 vii 9 5 v 20 14 92 with infn. 2 i 20 15 iv 27 [Hebr. *l'* 'from' in Judg. xvii 2 Ps. xl 11 lxxviii 21 lxxxiv 12]  
*l* adv. 'not' 2 iv 7, 17 3 A 14 B 19 C 23 14 12 etc.  
*l* adv. 'indeed' 2 iii 17 iv 32 3 D 81 E 43 4 vii 50 5 i 6 etc. [Akk. *lū*; Arab. *la*]  
*l* 'O!' of vocative 2 iv 28 3 E 37 F 10 16 iv 11 etc. [Hebr. *l'* in Ezek. xxvii 3 xxxiv 2]  
*ld* [√*ly*] G 'was weary' 3 E 26 4 viii 22 6 ii 25 [Hebr. *lā'āh*]  
*ld* [√*ly*] G 'was strong, victorious, prevailed' 14 33 16 vi 2, 14 *Ugar.* V no. 7 l. 68 [Akk. *le'ā*]  
*ldy* 'victory' 24 44  
*ldn* 'strength' *Ugar.* V no. 2 rev. l. 9  
*llk* G 'sent' 2 i 11 4 v 103 vii 45 5 iv 23 etc.  
*llm* 'people' 3 B 7 C 9 5 vi 23 etc. [Hebr. *l'ōm*]  
*lb*, also *lbb* 'heart, mind' 3 B 26 5 vi 21 6 ii 6 12 i 13 etc.  
*lbd* 'lion' 5 i 14  
*lbb*, also *lb* 'heart' 24 30  
*lbn* G 'made bricks' 4 iv 61  
*lbnm* 'Lebanon' 4 vi 18 17 vi 21 22 B 20  
*lbn* 'brick' 4 iv 62 v 73 vi 35  
*lbf* G 'put on, wore' 12 ii 47 19 206 Š 'clothed' 5 v 23 [cp. *lbf*]

*lg* a liquid measure 23 75  
*lwd* 2 i 46  
*lh* [√*lwh*] *š* 'made into plates' 4 i 26-27  
*lh* [√*lwh*] pl. *lht* 'writing tablet' 2 i 26  
*lh* [√*lhy*] dual *lhm* pl. *lht* 'cheeks, jaws, side-whiskers' 5 vi 19 17 i 29  
*lhk* G 'licked' PRU II no. 3 l 5  
*lhm* G 'ate' 4 iv 35 v 110 5 i 20 6 vi 42 16 vi 18 23 6 etc. D 'gave to eat' 17 i 3 *š* 'gave to eat, fed' 3 A 5 16 vi 49 17 ii 30 v 19 Ugar. V no. 7 ll. 6ff.  
*lhm* 'food, bread' 4 iv 36 6 vi 43 14 83 16 iii 14 23 6 etc.  
*lhmd* variant of *mhmd* 4 v 101  
*lhn* G 'had understanding, was intelligent' 6 i 48 [Arab. *lahina*]  
*lhn* 15 iv 13  
*lhst* 'whisper' 3 C 20  
*ltpn*, also *ltpn* title of El meaning 'gentle, kindly' 1 iv 13 4 iv 58 5 vi 11 etc. [Arab. *latifu*]  
*lft* 'burnished, sharpened' 2 i 32  
*ltpn*, also *ltpn* title of El 24 44  
*lyt* [√*ltyw*] 'wreath, garland' 6 iv 43 [Hebr. *liwyāh*]  
*ll* name of mountain of divine assembly 2 i 20  
*llā* 'young beast, kid' 4 vi 43 viii 19 14 68 [Akk. *lahā, lahū* 'kid']  
*llqz* 19 146 [or *l+llqz*]  
*lm*, also *l* and *lm* prep. 'to' (direction) 15 iv 22 'to' (dative) 14 102 'at' (time) 19 210 [Hebr. *l'mō*]  
*lm* 'why?' 2 i 24 4 vii 38 16 ii 80  
*lmd* D 'taught' 18 i 29  
*lmd* 'disciple' 6 vi 54  
*ln*, also *l* and *ln* prep. 'onto' 2 i 25 'against' 17 i 30 'from' 2 i 27 Ugar. V no. 7 l. 5 [S.-Arab. *ln* 'from']  
*ln* [√*lwn*] G 'passed the night' 17 i 16  
*lkt* 1 iii 8 [or *l+skt*]  
*lsm* G 'ran' 3 C 16 [Akk. *lasāmu*]  
*lsm* 'greyhound' or the like 6 vi 21  
*lsm* 'speed, alacrity' 22 B 6  
*lpt* 'clothing, garment' 5 vi 16 6 ii 10 12 ii 47 [cp. *lbt*]  
*lpt* 'passage of the throat' 4 iv 28 17 ii 10 Ugar. V no. 1 rev. l. 4 [Arab. *līḥu* 'narrow passage, strait']  
*lqh* G 'took' 2 iv 10 3 A 16 4 ii 32 14 66, 204 23 35 etc.  
*lrgt* place-name Ugar. V no. 7 l. 26 [or *l+rgt*]  
*lrnm* 'pomegranate' 23 50 [Akk. *lurimtu, lurindu*]  
*ltn* 'tongue' 2 i 33 5 ii 3 PRU II no. 3 l. 5  
*ltn* D 'slandered, denounced' 17 vi 51 Ugar. V no. 1 obv. l 20  
*lty* 20 A 9  
*ltn* name of mythical sea-monster 'Leviathan' 5 i 1

— survival of mimation, possibly for emphasis or variety, after sing. nouns in nominative 16 i 7 17 vi 35, 39 in genitive 4 vi 6 in accusative 14 98 after proper names 2 iv 32 6 vi 48 particularly in vocative 2 i 36 iv 9 6 v 11 17 vi 34

— *m* adverbial as in *gm* 'with the voice, aloud'

(4 ii 29 etc.) *hṣm* 'with a wand' (16 vi 8) *hṣpm* 'in silver' (14 205) *htrm* 'in good health' (14 16) *mṣm* 'with a shaft' (3 B 15) *pslm* 'with a flint' (5 vi 18) *ṣṣm* 'with the sun' (14 118) etc. [Akk. —*m*, —*amma*, —*um*; Hebr. —*ām*, —*ōm*]

— *m* enclitic with no apparent function unless to add emphasis or variety, after sing. nouns in constr. 16 i 10 24 26 after dual and pl. nouns in absol. 4 v 113 vi 5-6 in constr. 2 iv 14, 22 4 viii 9 6 vi 11 after pronouns 3 D 48 4 vi 37 16 i 20 after suffixes 6 vi 10 after prepositions 19 67 [cp. also *bm*, *lm*, *km*] after verbs 2 i 19 iv 28 3 C 25 4 vi 13 vii 15 5 i 6 23 16 24 18 after infins. absol. 5 i 24 15 ii 18 17 vi 38 [cp. Akk.—*ma* in its various usages; for two reasonably certain survivals in Hebr. poetry see Deut. xxxiii 11 (*moṭnēy*+*m* 'the loins of his adversaries') and Ps. xxix 6 (*woyayqad*+*m* 'he made Lebanon skip')]

*mdd* D 'multiplied' 14 58

*mdd* 'great quantity, much' 14 88

*mdt* crasis of *mh* and *dt* 14 38

*mld* 'great quantity, much' 4 v 77 adv. 'greatly, very' 3 B 23

*mlart* 'loin-cloth' 5 vi 17 17 i 16 [Arab. *mī'zaratu*]  
*mtyt*, also *myht* 'watery place' 16 iii 4 [Arab. *mā'iyu* and *māhiyyu* 'watery']

*mlnt* [√*ni*] 'meeting place' 19 210

*mlt* pl. *mdt* 'hundred' 5 iv 3 14 89

*mūd* 'great quantity, much' 5 iii 17, 22

*mbk* [√*mbk*] 'source' 2 iii 4 3 E 14 4 iv 21 etc. [Hebr. *mūbb'kēy* and *nūb'kēy* in Job xviii 11 xxxviii 16]

*mgdl* 'tower' 14 73, 166 18 i 31

*mgn* G 'importuned' 4 iii 25 [Arab. *majana* 'was bold, shameless' and Hebr. *māḡēn* 'beggar' in Prov. vi 11]

*mgn* 'bold request' also 'present' given therewith 4 i 22 16 i 45

*mgr* (if correctly read) in *lmgr lb* 'of one's own accord' Ugar. V no. 1 obv. l 12 [Akk. *ina migir libbi*]

*mgt* [√*ngt*] 'fatting' 16 vi 18 [cp. Arab. *intajāt* 'became fat (ewe)']

*md* [√*mdd*] 'raiment, robe' 4 ii 6

*mdb* [√*dwdb*] 'ocean, flood, 23 34 Ugar. V no. 3 obv. l. 2 [Hebr. *zāb* 'flowed']

*mabr*, also *mibr* 'wilderness' 14 105 23 4, 65

*mdgt* [√*dgg* or *dgy*] 'dark place' 19 147 [Arab. *dhijatu* 'darkness' and *dājin* 'dark']

*mdđ* [√*ydd*] 'darling, beloved' 3 D 35 4 viii 23 14 103

*mdw* [√*dw*] 'sickness' 16 vi 35

*mdl* G 'saddled' 4 iv 9 19 52 [|| *šmd*]

*mdl* 'thunderbolt' 3 D 70 5 v 7 [Akk. *muḏulu* 'rod']  
*mdnt* [√*dān*] 'city, province' 3 B 16 [Aram. *mdittā*;

Arab. *madīnatu*]

*mār* 'sown land' 23 69

*mā* 'what?' 3 E 36 6 ii 13 17 vi 35 23 53

*mā* 'stealthily' 16 vi 6 [Arab. *māh* 'gently']

*mā* 'water' 3 B 38 D 86 [Arab. *māhu*]

*mhyt*, also *mtyt* 'watery place' 5 vi 5

- mhmrt* 'miry or watery abyss' 5 i 7 [Hebr. *māhmōrōt*; cp. Arab. *hamara* 'poured down']  
*mhr* 'runner, warrior' 3 B 11, 15 17 vi 40 18 iv 26, 27 22 A 7 [Hebr. *māhēr* 'swift', *māhūr* 'prompt, skilled'; Egyp. *mhr* 'soldier']  
*mhr* '(marriage-) price' 24 19 Ugar. V no. 7 l. 74  
*mzl* G 'lagged behind' 14 99, 100 [Arab. *malaza*]  
*mzn* [√*zn*] dual 'scales' 24 34  
*mz* G or D 'rent' [Arab. *maza'a* 'picked (cotton), *mazza'a* 'divided']  
*mḥ* [√*mhy*] G 'wiped' 3 B 30  
*mḥmd* 'desirable thing, choicest part' 4 v 78 vi 19  
*mḥrtt* 'plough-land' 6 iv 27, 38  
*mḥ* 'marrow, vigour' 16 i 27 17 i 39 19 201  
*mḥlpt* 'tress of hair' 19 82  
*mḥnm* place-name PRU II no. 3 l. 4  
*mḥf* G 'smote, wounded' 1 iv 27 2 iv 9 4 ii 24 5 i 1 19 153, 196 Gt 'smote about one, fought' 3 B 5 D 43  
*mḥf* name of weapon 2 i 39  
*mḥr* 'meeting' RS 22.225 l. 7 [Akk. *maḥāru* 'to meet']  
*mḥf* G 'struck down, destroyed' 3 D 35 [cognate *mḥf*; both || *hly*]  
*mḥt* 16 v 30  
*mḥ* 'staff, shaft' 2 i 9 3 B 15 19 155 23 47 [Hebr. *maḥṭeh*]  
*mḥr* 2 i 41 [or *mḥ + ḥr*]  
*mḥt* [√*nhf*] 'plantation(s)' 20 B 7 22 A 26  
*mḥr* pl. *mḥrt* 'rain' 4 v 68 5 v 8 16 iii 6  
*mḥ* G or D 'rained' 6 iii 6 19 41  
*mḥt* 'bed' 14 30 [Hebr. *miṣṭāh*]  
*mzd* G 'found' 12 ii 51 [Hebr. *māzā*]  
*mzll* 'shelter' 3 E 48 4 i 13  
*mzmd* 'thirsty' 15 i 2 [Arab. *mizmadū* 'burning with thirst'; cp. *ḡml*]  
*my* 'who?, what?' 5 v 23 6 i 6 16 v 14  
*my* pl. *mym* 'water' 19 2, 55, 190  
*mk* adv. 'then' 4 vi 31 14 107 17 i 16 [|| *hn*]  
*mk* [√*mkk*] G 'sank down' 2 iv 17  
*mk* [√*mkk*] 'sunken place' 4 viii 12  
*mknpt* 'span (of wings)' 16 i 9  
*mknt* [√*kwn*] 'place, estate' 14 11  
*mks* [√*kry*] 'covering' 4 ii 5  
*mktr* 'skilled work' 4 ii 30  
*mlāk* 'messenger' 2 i 22 14 124  
*mlD* 'filled' 4 i 39 10 ii 12 iii 9 14 114 16 v 28 23 76 N 'was filled' 3 B 25 St 'was brought to an end, vanquished' 3 D 37 [Syr. *lamlī* 'finished, made an end of']  
*ml* 'full' 10 iii 8  
*mlbr* variant of *mābr* 'wilderness' 12 i 21  
*mlg* 'wedding gift' 24 47 [Akk. *mulugu*; M.-Hebr. *m'log*]  
*mlḥ* adj. 'salted, sharp (knife)' 3 A 7 4 vi 57 17 vi 4  
*mlḥm* pl. *mlḥmt* 'bread, loaf' 3 C 12 D 52 5 ii 23  
*mlḥf* '(snake) charmer' Ugar. V no. 7 ll. 5ff. [Hebr. *m'lahēf* in Ps. lviii 6]  
*mlk* G 'was, became king' 2 iii 22 4 vii 49 6 i 55 15 v 20 etc. D 'made king' 6 i 46, 54  
*mlk* 'king' 2 iii 5 3 E 40 4 vii 43 24 2 etc.
- title of deity Ugar. V no. 7 l. 41  
*mlk* 'kingship' 2 iii 18 iv 10 3 D 46 14 41 etc.  
*mlkt* 'queen' 23 7  
*ml* G 'rubbed' Ugar. V no. 3 obv. l. 6  
*ml* in *kmll* 1 iv 11 [or *km + ll*]  
*mm* 'cry, clamour' 16 i 34 [|| *ḥdt nḥf*; Akk. *mummu*]  
*mm* [√*my*] 'gore' 3 B 14, 35 18 i 12 [Arab. *mā'a* 'flowed']  
*mmt* 'place of death' 5 v 19 6 ii 20  
*mn*, also *mmn* 'who?' 3 D 34 5 iv 23 [Aram.-, Arab. *man*]  
*mn* 'how many?' 16 ii 81 [Syr. *man* 'what?']  
*mn* 'species' 4 i 40 [Hebr. *mān*]  
*mn* [√*my*] G 'counted, recited a spell, enchanted' Ugar. V no. 7 l. 70  
*mnḏ* [√*yd*] adv. 'assuredly' 16 ii 86  
*mnḥ* 'gift, tribute' 2 i 38 [Hebr. *miṣṭāh*]  
*mnḥl* 'sieve' 2 iv 3 [Arab. *muṣḥulu*]  
*mmn*, also *mn* 'who?' 3 D 48  
*mnt* [√*my*] 'limb' 6 ii 36 'portion, piece' 17 i 33 ii 21 'formula, incantation' 24 46 Ugar. V no. 7 *passim* [Hebr. *mānāh*, *m'nāt* 'portion'; Akk. *mindātu* 'limbs', *minātu* 'number, formula']  
*mnt* 4 vii 56  
*msd* [√*ysd*] pl. *msdt* 'foundation' 4 i 41  
*mswn* 14 125 15 i 4  
*msk* G 'mixed' 3 A 17 5 i 21  
*msk* 'mixture' 3 A 17 16 ii 78 19 224  
*mslmt* 10 iii 29  
*msm* 'opportune moment' 6 i 52 [Arab. *mawṣimu*]  
*mspr* 'reciting, narration' 4 v 104 19 E  
*msrr* a kind of bird 14 163  
*m* 'pray, I beseech you' 2 iii 15 4 i 21 6 i 12 16 vi 41 [from context]  
*m* 'together' 14 87 [Arab. *ma'an*]  
*m'd* [√*y'd*] 'meeting, convocation' 2 i 14  
*m'r* in *km'r* 16 iv 6 [or *km + r*]  
*mḡd* [√*gyd*] 'provisions' 14 84 [Hebr. *ṣayid*, *ṣedāh* 'provisions for a journey']  
*mḡz* [√*gzy*] 'gift (to win favour)' 4 i 23 5 v 24  
*mḡy* G 'proceeded, arrived, came upon' 2 i 30 3 B 17 4 ii 22 5 vi 8 14 108 23 75 'passed' 17 ii 46 'passed away, died' 16 ii 86 [cognate Arab. *maḡal(y)*]  
*mḡḥ* [√*nḡḥ*] dual 'bellows' 4 i 24  
*mḡb* [√*nḡb*] 'base' 24 34  
*mḡt* dual 'tongs' 4 i 25 [Arab. *ḡabaja* 'gripped']  
*mḡd* [√*ṣw/yd*] 'offering of game' 14 79 Ugar. V no. 1 obv. l. 1 'stronghold, fastness' (or place-name) Ugar. V no. 7 l. 58  
*mḡḥ* G 'dragged, tugged' 3 E 9 6 v 4 N 'tugged each other' 6 vi 20 [Arab. *maṣaḡa*]  
*mḡy* G 'drained' 12 ii 29 [Hebr. *māṣāh*]  
*mḡlt* 'fountain' 12 ii 62 [|| *qr*; cp. Hebr. *m'ṣālāh*]  
*mḡlt* [√*ḡll*] dual 'cymbals' 3 A 19 Ugar. V no. 2 obv. l. 4  
*mḡprt* fem. 'pale, yellow' 23 25 [Arab. *asfaru*]  
*mḡṣ* 'one draining' 15 ii 27 [Hebr. *māṣaṣ* 'drained']  
*mḡr* 3 E 16  
*mḡt* 12 ii 29  
*mḡm* 'place' 14 54, 127



- mqr*, also *bqr* [*√qwr*] 'well' 14 216  
*mr* [*√mrr*] G 'drove away, expelled' 2 iv 19 Š 'banished' *Ugar.* V no. 7 ll. 4 ff. [cp. Arab. *marra* 'passed, went away']  
*mr* [*√mrr*] G 'strengthened, fortified, blessed' 15 ii 15 17 i 25, 36 [Arab. *mariru* 'strong, steady'; Hebr. *mar* in Ezek. iii 14 Eccles. vii 26; [brk]]  
*mr* place-name *Ugar.* V no. 7 E l. 2  
*mrđ* D 'fattened' 4 vii 50  
*mrđ* 'fatting' 1 iv 31 3 A 8 4 v 107 etc.  
*mrg* Š 'overlaid' 4 i 33 [Eth. *maraga*]  
*mrzħ* 'banquet, banqueting hall, guest at feast' *Ugar.* V no. 1 obv. l. 15 [Phoen. *mrzħ*, Palm. *mrzħ*]  
*mrħ* 'spear, lance' 6 i 51 16 i 47 [Hebr. *rōmah*]  
*mrym* [*√rwm*] 'height(s)' 3 D 45, 82 4 iv 19  
*mrkbt* 'chariot(s)' 14 56 20 B 4  
*mrsm* [*√rsm*] 'worm(s)' 12 i 11 [Hebr. *rimmāh*]  
*[mrš]b* 'hungry' 15 i 1  
*mršt* 'suckling' 4 iii 41 vi 56 [Arab. *rağata* 'sucked']  
*mrš* 'illness' 16 v 15  
*mrqđ* 'castanet' 19 189 *Ugar.* V no. 2 obv. l. 4-5 [Hebr. *riqqēd* 'danced']  
*mrr* 'fortified, blessed' 19 195  
*mrrt-šll-bnr* place-name 19 156  
*mrt*, also *trt* 'new wine' 22 B 18  
*mšdpt* 'citadel' or the like 14 118 [Arab. *sadafu* 'object seen from afar']  
*mšh* G 'wiped, anointed' 10 ii 22  
*mšhf* a slaying weapon 2 i 39  
*mšknt* 'dwelling(s)' 15 iii 19 17 v 32-33  
*mšl* 2 i 5  
*mšmf* 12 ii 37, 56  
*mšnqt* [*√ynq*] 'wet-nurse' 15 ii 28  
*mšpdt* (professional) wailer 19 172  
*mšpy* 'tower' or the like 16 iv 15 [|| *bnun*; cp. Hebr. *špš* 'height']  
*mšr* Š 'started' 3 F 9 [Akk. *mutašuru* 'to be released, discharged']  
*mšrr* 'hinge' 24 36 [Akk. *šarāru* 'to oscillate']  
*mšt* *Ugar.* V no. 2 obv. l. 9  
*mt*, also *łmt* 'truly' *Ugar.* V no. 4 obv. l. 9  
*mt* 'man' 3 A 13 16 i 4 17 vi 35 18 i 28 'client' (of god) 17 i 19, 38 etc. 'husband' 23 40  
*mt* [*√mwł*] G 'died' 5 i 6 v 17 vi 9 16 i 22 etc.  
*mt* 'dead' 2 iv 32 6 vi 47 15 v 14 19 91 etc.  
*mt* 'death' 16 vi 1, 13 17 vi 38 *Ugar.* V no. 7 l. 65 name of 'Mot', the god of death 4 vii 46 viii 24 5 i 7 etc. also *mt-w-šr* 23 8  
*mth* 'space, extent, span' 3 D 80 [Syr. *mtah*]  
*mtn* G 'awaited' 16 i 36 [Arab. *matuna* 'was strong, steadfast', *matana* 'remained']  
*mtn* 'muscle, tendon' 17 vi 22 dual 'loins' 12 ii 39  
*mtn* [*√ytn*] 'gift' 1 v 12  
*mt* G 'carried off' 4 ii 6 [Arab. *matā'a*]  
*mtg* 'sweet' 23 50  
*mtvht* 'betrothed, spouse' 14 13 24 10  
*mtt* 'deadness, mortality' 5 v 17 [Syr. *mitūtē*]  
*mt* 'male, boy' 5 v 22 [perhaps Akk. *māšu*, *maššu* 'twin']  
*mtb* [*√ytb*] pl. *mtbt* 'dwelling' 3 E 3 4 i 14 'seat' 16 v 24 'niche' 23 19 throne-room' 15 iv 22  
*mtk* G 'grasped' 15 i 1, 2 [cognate Hebr. *māšak* 'dragged'=Arab. *masaka* 'grasped']  
*mtn* [*√tny*] 'repetition' 3 D 75 4 i 20  
*mtpd* 'layer, stage' i iii 20 3 D 79 [Arab. *matāfīdu* 'lining (of clothes)']  
*mtpt* 'rule' 2 iii 18 6 vi 29  
*mtt* fem. of *mt* 'female, maiden', 14 143 17 v 16  
*nds* G 'reviled' 1 iv 23 5 iv 26 17 i 30  
*nb* [*√nbb*] G 'scraped out' 19 146 [Hebr. *nābab* 'hollowed out']  
*nb* adj. 'coated' or the like 4 i 32 [|| *šmrg*]  
*nbt* G 'saw' 4 iii 21 [S.-Arab. name *nbt/l*]  
*nbl* 'jar, pitcher' *Ugar.* V no. 3 rev. l. 3  
*nbl* pl. *nbltd* 'flame' 4 vi 23 [Akk. *nablu*]  
*nbt* 'honey' 6 iii 7 14 72 [Hebr. *nōpet*]  
*ng* [*√ngy*] G 'fled' 14 131  
*ngħ* N 'gored, butted each other' 6 vi 17  
*ngr* fem. *ngrt* 'steward, stewardess' 16 iv 4, 5 [Akk. *nāgru* a palace official]  
*ngf* G 'approached, came upon' 6 ii 21 23 68 D 'brought near' *Ugar.* V no. 1 obv. l. 19  
*ngt* G (impf. with nasalization) or D 'sought' 1 v 4 6 ii 6 12 i 40 [Arab. *nağata* 'scrutinized']  
*nd* [*√ndy*] G 'threw, put down' 17 i 4 *Ugar.* V no. 7 l. 64 'emitted (a cry)' 10 iii 17 [Akk. *nadū*]  
*nd* [*√ndy*] G 'burst forth, escaped' 4 vi 10, 32 [Syr. *ndā*; cp. Hebr. *nāzāh*]  
*nd* [*√nud*] G 'fled' 18 i 26 [Hebr. *nād*]  
*ndđ* G 'hastened away' 20 B 2 21 A 4 22 A 6 apparently trans. 'chased' 22 B 10 [Hebr. *nādad*; see also *d(w)đ*]  
*ndn* *Ugar.* V no. 4 l. 18  
*ndr* G 'vowed' 14 200 15 iii 23 22 A 16  
*ndr* 'vow' 15 iii 26  
*nhmmt* 'slumber' 14 i 32 [cp. Hebr. *nām* 'slept'; || *šn*]  
*nhqt* 'braying' 14 121  
*nhr* 'river' 3 E 14 F 6 4 ii 7 iv 21 14 6 title of the sea-god Yam 2 i 7 iii 7 iv 4 3 D 36 5 i 22 etc.  
*nzl* 'choice food' 14 69 [Arab. *nuzlu* 'food offered to guests']  
*nh* [*√nwh*] G 'moaned, bemoaned' 15 i 7 [Hebr. *nūah* in Hab. iii 16; Arab. *nāha*]  
*nh* [*√nhy*] G 'resorted to' 12 i 35 [Arab. *naħā*]  
*nhlt* 'inheritance, possession' 3 C 27 F 16 4 viii 14  
*nhš* 'serpent' *Ugar.* V no. 7 *passim*  
*nhđ* D 'brought down, lowered' 2 iv 11 23 37, 40 [Aram. *nhēt* 'descended']  
*nh* [*√nwh*] G 'rested, took one's ease' 6 iii 18 17 ii 13  
*nhl* 'ravine, torrent' 6 iii 7 *Ugar.* V no. 7 l. 68  
*nhpnt* 'parapet' or the like 16 iv 15 [|| *tkm*]  
*nh* [*√nwh*] 'resting-place, support, cushion' 3 D 47 4 i 34 16 vi 24  
*nff* G (with strong impf.) or D 'stamped, leapt' 3 D 30 4 vii 35 19 94 [Arab. *nafta*; cp. Hebr. *√nwt* Ps. xcix i]  
*nyr* [*√nwr*] 'lamp, illuminator' 16 i 37 24 16, 31  
*nykt* 'treasury, strong-room' 16 ii 89 [Akk. *bīt nākamt*=Hebr. *bēt n'kōl*]

- nkl-w-lb* name of composite deity 24 1 etc. *nkl* 24 17, 32
- nkr* 'stranger' 14 102
- nkr* G 'was a stranger to' *Ugar.* V no. 7 l. 62
- nmrt* 'splendour' *Ugar.* V no. 2 rev. l. 8 [Akk. *namurratu*]
- ns* [*√nws*] G 'fled' 4 iii 5 Gt 'moved to and fro' 2 iv 4 [Hebr. *nās* 'fled'; Arab. *nāsa* 'moved to and fro']
- nsk* G 'poured' 3 B 40 C 13 D 68 17 vi 36
- nr* G 'pulled up, plucked' 2 iii 17 6 vi 27 19 160
- n'l* 'sandal' 4 i 37
- n'm* 'gracious, charming, pleasant' 5 iii 15 10 ii 16 14 144 23 23 *Ugar.* V no. 2 rev. l. 12
- n'm* 'grace, charm' 14 145 16 iii 7 'fair piece' 16 v 29 'pleasant place' 3 C 28 10 ii 30 iii 32
- n'm* 'tunefulness of voice' RS 22.225 l. 2 [cp. Ps. lxxx 3; Arab. *√ngm*]
- n'm* 'minstrel' 3 A 19 17 vi 32 23 17
- n'my* 'pleasantness, pleasure' 5 vi 6 17 ii 41
- n'mn* 'gracious, charming' 14 40 17 vi 45 18 iv 14 24 25 'fine' *Ugar.* V no. 3 rev. l. 3
- n'r* D 'shook' *Ugar.* V no. 7 l. 65
- n'r* 'boy' *Ugar.* V no. 1 rev. l. 3
- nḡš* G 'shook, brandished' 4 vii 41 [cognate *nḡš*]
- nḡš* G 'convulsed, shook' 3 D 31 4 ii 19 N 'quivered, trembled' 2 iv 17 [Arab. *naḡaḡa* 'shook' (trans. and intrans.)]
- nḡr* G 'watched, protected, guarded' 1 v 12 6 iv 47 4 viii 14 23 68 [Hebr. *nāḡar*; Arab. *naḡara*]
- np* place-name 3 F 9
- npyn* 'garment' 4 ii 5 [l. *mks*, *md*]
- npk* 'spring, well' 14 113 [cp. *mḡk*]
- npl* G 'fell' 2 i 9, 15 iv 5 5 vi 8 12 ii 37 Gt 'fell' 14 21
- npš* 'garment' 17 i 34 19 206 [Arab. *nifāḡu* 'smock']
- npr* G 'fled, dispersed' 19 120 [Arab. *nafara*]
- npr* 'sparrow' 6 ii 37 [Arab. *naffāru*]
- npf* 'spirit, breath, life' 6 iii 19 16 vi 34 17 i 37 18 iv 25 'appetite, desire' 5 i 14 6 ii 17 17 v 17 'throat' 4 vii 48 5 i 7 16 i 35 vi 11 'grave' 2 iii 20
- npb* G 'set up, fixed' 16 i 52 N 'took one's stand' 17 i 27
- npš* 'success, triumph' 19 85 [M.-Hebr. *niḡḡāḡōn*]
- nḡr* G 'sobbed' 16 vi 5 [Syr. *nḡar* 'chirped, squeaked, grunted']
- nḡbn* 'trapping(s)' or 'strap' 4 iv 11 19 54 [Hebr. *nāḡab* 'pierced' or *niḡpāh* 'rope']
- nqd* 'shepherd' 6 vi 55
- nqmd* name of king of Ugarit 4 viii E 6 vi 56
- nqpt* and *nqptnt* 'revolution, cycle of years' 12 ii 46 23 67 [Hebr. *nāqap* in Isa. xxix 1]
- nrt* [*√nrw*] 'light, lamp' 2 iii 15 3 E 25 6 i 8 etc.
- nrt* [*√nyr*] 'plough-land' 16 iii 10
- nf* [*√nfy*] G 'forgot' 5 i 26
- nfd* G 'lifted up' 2 i 27 iii 15 3 D 32 4 ii 12 6 i 14 14 75 etc. Gt 'raised oneself' 17 v 6 19 21
- nfb* 1 v 6 *Ugar.* V no. 1 obv. l. 10
- nfg* 'sheath, case' 19 207 [Arab. *nasaja* 'wove, pleated']
- nfm* pl. 'men, mankind' 3 C 24 4 vii 51 6 ii 18
- nlq* G 'kissed' 17 i 40 23 49, 51 D 'kissed' 2 iv 4 19 64 22 B 4
- nfr* 'eagle' 2 iv 13 18 iv 17 19 114
- ntb* 'path' 17 vi 43
- ntk* G 'poured forth' 19 82 N idem 14 28
- ntn* 'giving (voice)' 16 i 4 [elsewhere only *√jtn*]
- ntr* Š 'made to start up' 22 B 11 [Hebr. *hittr*]
- ntk* N 'bit one another' 6 vi 19 [Hebr. *nāḡak*]
- ntk* 'bite' *Ugar.* V no. 7 *passim*
- ntq* 'weapons' 4 vii 39 [Hebr. *neḡeq*]
- slđ* G 'served' 3 A 3 17 v 20, 30 [ll 'bd, flḡm]
- slm* 'hem' or similar 6 ii 10
- sb* [*√sbb*] G 'went round' 5 vi 3 16 iii 3 19 68 'was turned, changed' 4 vi 34 N 'was turned, changed' 4 vi 35
- sgr* G 'barred, closed' 14 96 *Ugar.* V no. 7 l. 70
- sgrt* 'closed room' 3 E 20
- sd* 'council' 20 A 4 [Hebr. *sōd*]
- shr* 20 B 11
- sk* [*√škk*] 'covering' 16 ii 93
- skn* Š 'took care of, supervised, prepared' 4 i 21 [Tell Am. Akk. *sakānu ana*; Hebr. *hiskin* in Ps. cxxxix 3]
- skn* 'steward' 17 i 27 [Hebr. *sōḡēn*]
- sknt* 'image, appearance' 4 i 43 [see p. 56 note 7]
- smd* a product 22 B 19
- smkt* 'height(s)' 16 i 35 [Arab. *samku*]
- snnt* 'swallow' 17 ii 27 24 41 [Akk. *sinuntu*]
- ssw* 'horse' 14 128 20 B 3
- ssn* 'grape or fruit cluster' *Ugar.* V no. 7 l. 66 [Akk. *sissinnu*]
- s* [*√sy* or *sw*] G 'ran' or 'swept' 14 111 [Arab. *sa'd(y)* 'ran' or Hebr. *sā'ah* fem. adj. 'sweeping (wind)' in Ps. lv 9]
- sḡšḡ* 'setting, sinking' 24 3 [Arab. *tasāḡsaḡa* 'went underground']
- sp* [*√spp*] 'bowl, basin' 14 148
- spđ* G 'fed, supplied' 17 i 32 N 'was fed, ate' 5 i 5 6 v 20 20 B 10 [M.-Hebr. *sāpā* 'fed (another)']
- spū* 'feeding' 6 vi 11, 15 20 B 10
- spsg* 'glaze' 17 vi 36 [Hittite *zapzaga(y)a*]
- spr* G 'counted' 4 viii 8 17 ii 43 vi 29 D 'recited' 23 57 Š 'made to count' 17 vi 28
- spr* 'scribe' 6 vi 53 16 vi E
- spr* 'number' 14 90 24 45 'message, letter' 1 ii 24
- srnm* place-name 22 B 18
- str* G 'hid' 4 vii 48
- 'bd G 'served' 3 A 2
- 'bd 'slave, servant' 2 i 36 4 iv 59 5 ii 12 etc.
- 'bš G 'hastened, hurried' 3 C 15 D 55 [Imp. Aram. *bg*]
- 'br G 'crossed, passed' 3 F 7, 8 22 B 15
- 'bf 22 B 7
- 'gl 'calf' 1 iv 31 3 D 41 5 v 4 15 i 5
- 'gl 'heifer' 5 v 8
- 'd [*√dy*] prep. 'till, 'until' 4 v 110 5 vi 4 6 vi 47 14 64 19 176 conj. 'until' 3 B 29

'd [*√dy?*] conj. 'while, as' 5 iv 12 6 i 9  
 'd [*√?*] 'time' 12 ii 46 23 67 [||*hnt*]  
 'd 'dais, platform' 16 vi 22 23 12 [Arab. *'ādu*]  
 'db, also 'šb G 'made, prepared, did' 4 iv 7 viii 17  
 14 80 17 v 16 23 54, 63 Ugar. V no. 7 l. 71 etc.  
 [Hebr. *'āšab* and S.-Arab. *'db* 'restored']  
 'db G 'left, released' 6 i 51 17 v 27 18 iv 22, 33  
 [Hebr. *'āšab*]  
 'dbt 'preparation(s)' 4 vi 38  
 'dd D 'recounted' 5 iv 25 tD 'responded' 4 iii 11  
 [Arab. *'adda* 'counted']  
 'dd 'herald' 4 vii 46 [*√dd* Zakir inscr. A 12]  
 'dy D 'removed' Ugar. V no. 7 l. 66 Š 'removed'  
 16 v 43 [Aram. *'addi*; Hebr. *he'ēdāh*]  
 'dm [*√ud*] 'again' 15 vi 2  
 'dn 'time' 4 v 68 12 ii 53 [Akk. *adannu*; Aram.  
*'iddānā*]  
 'dn 'host, multitude' 14 85, 87 [Arab. *'adānatu*  
 'numerous party']  
 'dr 4 vii 7 [but see apparatus]  
 'dt [*√y'd*] 'appointed time' 4 vii 16 'assembly'  
 15 ii 7, 11 'confluence' Ugar. V no. 7 l. 3  
 'dt [*√dy*] 'scurf, scale' Ugar V no. 7 l. 66 [Aram.  
*'addā*]  
 'šb, also 'db G 'made, prepared' 12 ii 27  
 'šbt '(building) wares' 4 v 76 [Hebr. *'izzābōnim*]  
 'šr G 'helped' rescued' 18 i 14  
 'ur 'blind' 14 99 19 167  
 'z [*√z*] G 'was strong' or adj. 'strong' 2 iv 17  
 6 vi 17 Ugar. V no. 4 l. 18  
 'z 'strength, protection' Ugar. V no. 2 rev. l. 9  
 'r 'ascend' 16 v 45 [Arab. *'ataru*]  
 'rfr a crop 16 iii 11 [|| *hst, ksm*]  
 'r'm 'bone' 19 117ff. 'strength, might' 2 iv 5 12 i 24  
 'r'm 'mighty, huge' 3 A 12  
 'l, also 'ln prep. 'over, upon, because of etc.'  
 3 A 21 B 10 4 ii 33 vii 50 6 v 17 16 vi 48 19 14  
 etc. 'by, in the presence of' 2 i 21 'into the  
 presence of' 15 iv 17 16 i 11 vi 39 'from'  
 16 vi 9 [*√l* 'from' Ahiram inscr. l. 2, Mesha inscr.  
 l. 14; Hebr. 'al 'from' in Ps. iv 7 lxxxi 6 Job xxx 2]  
 'l, also 'ln adv. 'above, on top' 17 ii 9 19 208  
 'l [*√wl*] 'child' 6 iv 43 19 197 [Hebr. *'awil* = Arab.  
*'ayyilu* 'member of a family']  
 'ly G 'went up' 4 i 24 6 i 57 14 73 17 i 15 etc.  
 Š 'brought up' 6 i 15 'offered up' 19 185  
 'sent up, discharged' 14 116 'allowed to mount'  
 5 v 21 Št 'moved oneself up and down' 23 31  
 'ly adv. 'on high' 23 3  
 'ly 'high god' a title of Baal 16 iii 6  
 'lly 22 B 10  
 'lmm 1 iv 5  
 'lm 'eternity' 2 iv 10 3 E 39 5 ii 12 14 55 19 154  
 Ugar. V no. 2 obv. l. 1  
 'ln, also 'l prep. 'over, upon' 3 E 41 6 vi 22  
 'ln, also 'l adv. 'above, over' 3 D 31 4 i 38  
 'l' G 'was jubilant' 2 i 12  
 'm, also 'mm, 'mn 'with' 3 C 21 5 i 22 v 8 24 44, 48  
 etc. 'like' 6 i 51 17 vi 28 'to, towards' 2 i 14  
 3 D 55 E 39 4 iv 21 6 vi 12 24 16 etc.  
 'm [*√mm*] pl. 'ancestors' 17 i 28 [Hebr. *'ammim* in

Gen. xxv 8]  
 'md 7 II 22  
 'mm, also 'm, 'mn 'to' 14 302  
 'mn G or D 'darkened, veiled' 8 8 [Hebr. *hū'am* 'was  
 dimmed'; Arab. *ḡamma* 'covered, hid']  
 'mn, also 'm, 'mm 'with' 3 C 22 5 v 20 24 32  
 'ms G 'loaded, hoisted' 6 i 12 D 'carried, supported'  
 17 i 31 Ugar. V no. 1 obv. l. 18  
 'ms G or D 'cemented, constructed' 4 v 73 [Hebr.  
*'ōmēs* 'bricklayer' in Neh. iv 11; Arab. *ḡamma*  
 'set in cement']  
 'mq 'valley' 3 B 6 5 vi 21  
 'mq 'deep, wise, strong' 17 vi 45 [Akk. *emqu*]  
 'mr 'straw' 5 vi 14 [Hebr. *'āmīr* 'sheaves', M.-Hebr.  
 'hay'; Arab. *√ḡmr*]  
 'mt G 'struck' 16 vi 8 [Arab. *'amata*]  
 'n [*√yn*] G 'eyed, saw, regarded' 3 A 15 B 23 D 83  
 4 ii 27 vii 53 etc. tD(?) 'eyed each other' 6 vi 16  
 'n [*√yn*] 'eye' 2 iv 22 4 ii 12 vii 40 6 iv 42 14 149  
 etc.  
 'n [*√yn*] pl. 'nt 'spring, well, source' 3 D 80 5 i 17  
 12 ii 60 16 iii 4 RS 22.225 l. 5  
 'n [*√ny*] pl. 'nt 'furrow' 6 iv 25 16 iii 9 [Hebr.  
*ma'ānāh*]  
 'ny G 'answered' 1 iv 13, 16 2 i 28 iv 7 5 i 11  
 16 v 13 etc.  
 'ny G 'was humbled' 16 vi 58 19 12  
 'nn 'attendant, lackey' 2 i 35 3 D 76 4 iv 59 viii 15  
 [|| *'bd*]  
 'nn 'clouds' 10 ii 33  
 'nq 22 B 19  
 'nt the goddess 'Anat' sister of Baal 2 i 40 3 B 4 etc.  
 'nt [*√ny*] 'now' 19 154, 161, 168 [Hebr. *'attāh*]  
 's [*√ss*] G 'travelled by night' 4 iv 34 [Arab. *'assa*]  
 'p [*√wp*] G 'flew' 10 ii 11, 23 18 iv 42 19 150  
 L 'fluttered eyelids at' 4 ii 10  
 'p'p 'eyelid' 14 147, 295  
 'pr pl. 'prt 'dust' 1 iv 8 2 iv 5 3 C 12 5 vi 15  
 17 i 29  
 'pt [*√wp*] 'bird(s)' 22 B 11  
 's 'tree(s)' 3 C 20 4 iv 38 vi 18 23 66 Ugar. V  
 no. 7 l. 64  
 'š [*√šy*] G 'pressed on, strove' 3 C 15 [Hebr. *h'sh*  
 'strive' (imper.) (Ben Sira iv 28); Syr. *'šd* 'resisted']  
 'šr 'bird' 3 D 45 6 ii 36 14 70 23 38  
 'qb pl. 'qbt 'heel, hock' 17 vi 23  
 'qb D 'held back, hindered' 18 i 19  
 'qltn 'twisting, wriggling' 3 D 38 5 i 2  
 'qq 'ravenous beast' 12 i 27 [Arab. *'aqqa* 'rent']  
 'qfr epithet of snake Ugar. V no. 7 *passim* [cp.  
 Hebr. *'iqqēf* 'twisted', *qāṣar* 'bound']  
 'r [*√wr*] G 'roused oneself' 6 vi 31 L 'roused'  
 4 iv 39 24 30  
 'r [*√yr*] 'he-ass' 4 iv 9 19 52  
 'r [*√?*] 'city' 4 vii 7 14 110 16 v 48 22 A 4 etc.  
 'rb G 'entered' 3 C 6 5 ii 3 14 26 17 ii 26 23 62  
 etc. Š 'brought in to, introduced' 14 204 15 iv 17  
 [Akk. *erebu*; Arab. *ḡaraba* 'departed']  
 'rb 'minister' 23 7  
 'rb 'setting (of sun)' 15 v 18 19 210

- 'rgz a drug 20 A 8 24 43  
'rz 'terrible, tyrant' 6 i 54 12 ii 31 [Hebr. 'arîf]  
'rz verbal form 12 ii 31  
'ry 'bare' 16 ii 91  
'rk G 'arranged, prepared' Ugar. V no. 1 rev. l. 4  
'rs N 'was tired' 18 iv 15 [Arab. 'arisa]  
'r'r 'tamarisk' Ugar. V no. 7 l. 64  
'rpt 'cloud' 2 iv 8 4 v 70 vii 19 8 11 19 39, 106  
[Akk. *urpatu*; cp. Hebr. 'arâpel]  
'rf 'bed' 14 98 16 vi 35 17 i 39 ii 41  
'ry G 'turned' or 'abused' 17 i 30 [Hebr. 'asâh  
'turned' in Ruth ii 19 i Sam. xiv 32 Ezek.  
xxix 20, 'abused, disturbed' in Prov. vi 32 Ezek.  
xxiii 3, 21; Arab. 'asâ 'an' 'turned away from', 'alîya  
'alâ(y)' 'wronged']  
'ry 'fit, suitable' 17 vi 8 [Arab. 'asîyu]  
'sr D 'prepared a banquet, held a feast for' 3 A 9  
16 i 40 17 vi 30 [Arab. 'asara 'was tenth member  
of a party'; Eth. 'allara 'invited to a feast']  
'srt 'banquet, feast' 16 i 41  
'tk D 'stuck, fastened' 3 B 11 [Arab. 'ataka 'clung,  
stuck']  
'tk name of monster 3 D 41  
'tq G 'moved, passed' 6 ii 5 16 i 2  
'tq 'old man' 16 i 5  
'tr the god 'Athtar' 2 iii 12 6 i 54 24 28  
'trt the goddess 'Athtar' consort of Baal 2 i 40 iv 28  
14 146 Ugar. V no. 2. obv. l. 2 no. 7 l. 20 and E  
as place-name (?) Ugar. V no. 7 l. 41
- gb 'having an ague' 12 ii 40 [Arab. *gibbu* 'tertiary  
fever']  
gb 'cloud' Ugar. V no. 3. obv. l. 8 [Hebr. 'âb]  
gdd D 'swelled' 3 B 25 [Arab. *guddâa* 'was affected  
with a swelling']  
gz [*gzy*] G 'raided' 16 vi 43 [Arab. *gazâ*]  
gzr 'youth, hero, warrior' 3 A 20 B 22 4 vii 47  
16 i 46 17 i 2 etc. [Hebr. 'ezer in Ps. lxxxix 20 (if  
correctly pointed)]  
gzy G 'winked at, sought favour of, entreated' 4 ii  
11 iii 26 [|| *mgn*; Arab. *gaddâ(y)* and *gaqda* 'lowered,  
shut (eyes), blinked'; Hebr. 'asâh 'narrowed (eyes)']  
gyr [*gwr*] 'lowland, marsh' 3 D 80  
gl 'thicket, reed-bed' 17 vi 23 [Arab. *gîlu*]  
gly G 'drooped' 19 31, 160 D 'lowered' 2 i 23  
3 A 1 [root unknown; opposite *nâd*]  
gl D or L 'plunged' 3 B 13, 27 19 156 [Hebr. 'âlêl  
'thrust in'; Arab. *galla* 'was inserted']  
gll 'thirsty' 12 ii 35 [Arab. *gallîlu*]  
gll place-name 22 B 19  
glm 'lad, page' 2 i 13 3 B 4 4 ii 29 14 19 etc.  
[Heb. 'elem]  
glm G 'hid' 16 i 50 [Hebr. *ne'elam* 'was hidden']  
glmt 'lass' 14 204 24 7  
glmt 'concealment, obscurity' 4 vii 54 8 7  
glp 'shell, husk' 19 19, 204 [Arab. *gildfu*]  
glî [*gily*] 'lowering, weakness' 16 vi 32  
gmt G 'was thirsty' 4 iv 34 [Hebr. *sâmê* = Arab.  
*zama'a*; cp. *mâmd*]  
gnb 'grapes' 19 42 23 26 [Hebr. 'enâb; Arab. 'inabu]  
gnt Ugar. V no. 2. obv. l. 11
- gtr G 'confined, bounded' 4 viii 4 [Hebr. 'âzar  
'restrained']  
gr 'rock, cliff' 2 i 20 3 B 5 C 26 4 v 77 vii 5, 32, 37  
etc. [Hebr. *gâr* = Aram. *gârâ*]  
gr 'skin' 5 vi 17 19 173 [Hebr. 'ôr]  
gr [*gwr*] G 'sank down' 2 iv 6 [Arab. *gâra*].  
gr [*gyr*] Gt 'was jealous' 24 28 [Arab. *gâra*]  
gr [*gyr*] 'rival' 16 vi 31, 44  
grmn 'vengeance, punishment' 3 B 11 [Arab. *garima*  
'paid a debt']  
grt I iii 9 10 ii 30  
grt I 10 i 8 [truncated?]
- p 'then, so' 4 iv 59 5 i 14, 19, 26 14 142 17 i 6  
19 154 etc. [Old Aram. p; Arab. *fa*]  
p 'mouth' 4 viii 18 10 iii 10 (?) 16 v 46 19 9, 75  
23 62  
pdt 'parched ground' or the like 19 61 [|| *dkit*]  
pdm pl. *pdm*: 'time, occurrence' 23 20 [Hebr. *pa'am*]  
pdt 'edge' 12 i 35 14 193 23 68 [Hebr. *pe'âh*;  
Aram. *pâtâ*]  
pld 'heart, kindness' 4 ii 10 5 vi 12 6 iii 4 16 iv 10  
etc. [Arab. *fu'âdu*]  
plt dual *ptm* 'brow, temple' 6 vi 38 16 vi 8 17 ii 9  
[Hebr. *pe'âh*; Aram. *pâtâ*]  
pbl name of king of Udm 14 119 etc.  
pd [*pdd*] G 'crushed, crumbled' 5 i 5 [Arab. *fatta*]  
pd 'lock of hair' 19 80 [Aram. *fawdu*]  
pdr 'town' 4 vii 8 14 111 16 vi 7 [|| 'r]  
pdr name or title of Baal 3 A 25  
pdry name of one of Baal's daughters 3 A 23 C 3  
4 i 17 etc.  
pž 'gold' 2 i 19 [Hebr. *paz*; Aram. *pizzâ*]  
ph [*phy* or *puh*] G 'saw, perceived' 2 i 22 3 A 14  
D 29 19 62 etc. 'experienced' 6 v 12 'con-  
sidered' 15 iii 28 'was percipient' 16 iv 2 [cp.  
Syr. *phâ* 'was distracted, occupied with' or Arab.  
*bâha* 'understood']  
phl 'he-ass' 4 iv 5 19 53 'foal' Ugar. V no. 7 l. 1  
[Akk. *puhâlu* = Arab. *fahlu* 'stallion']  
phlt 'mare' Ugar. V no. 7 l. 1  
phm 'coal' 4 ii 9 23 39  
phd 'young beast(s)' 17 v 17 [Akk. *puhâdu* 'lamb, kid']  
phyr 'entirety' 14 25 [|| *tm*]  
pbr 'assembly' 2 i 14 4 iii 14 15 iii 15 23 57  
'meeting, union' RS 22.225 l. 6 [Akk. *puhru*]  
pbr G 'departed, escaped' 16 vi 8  
pžg G 'gashed', 19 173 [Hebr. *pâza*, Aram. *pa* 'split']  
pl [*pll*] G 'was cracked' or noun 'cracked ground'  
6 iv 25 [Arab. *falla* 'was notched' or *fallu* 'waterless  
desert']  
plg N 'was divided' Ugar. V no. 7 l. 69  
plg 'channel, water-course' Ugar. V no. 7 l. 69  
plf D 'delivered, saved' 18 i 13  
ply N 'was separated, distinguished' Ugar. V no. 3  
obv. l. 5  
plk 'whorl of spindle' 4 ii 3  
pltt 'wallowing' 5 vi 15 [Hebr. *hitpallêf* 'wallowed']  
pn '(beware) lest' Ugar. V no. 1. obv. l. 12  
pn [*pnj*] G 'turned oneself' RS 22.225 l. 5  
pnm pl. 'face, presence, front' 2 iii 4, 16 3 A 6 D 31,

- 86 4 v 84 16 i 52 etc.  
 pnm adv. '(in) front' 4 iv 17 'inside, within' 16 vi 5  
 pnt 'vertebra, joint' 2 iv 17 3 D 31 19 95 [Hebr. *pinnāh* 'corner, pinnacle']  
 pnt 'flint' 5 vi 18 [Hebr. *pāsal* 'hewed']  
 p' [√p'y] G 'cried, bleated' 19 13 [Syr. *p'ā*]  
 p'n 'foot' 2 i 30 3 C 16 F 18 4 iv 25, 29 v 83 etc.  
 [Akk. *pēnu* 'leg'; Hebr. *pā'am* 'foot']  
 p'r G 'proclaimed' 1 iv 15 2 iv 11 12 i 28 [Hebr. *pā'ar* 'opened (the mouth)']  
 pšt name of Daniel's daughter 19 34 etc. also apparently 'girl' 15 iii 7  
 pš [√pyq] G 'was supplied with' 4 vi 56 'found, obtained' 14 12 Gt 'supplied oneself with' 1 v 27 Š 'supplied (another) with' 4 vi 48 [Hebr. *pāq* 'obtained', *hēpiq* 'supplied']  
 pqd G 'commanded' 16 vi 14  
 pqq Ugar. V no. 1 rev. l. 5  
 pr [√pwr] G 'broke, violated' 15 iii 30 N 'was shattered' 2 i 12 [Hebr. *hēpār* 'broke']  
 pr [√pry] 'fruit' 5 ii 5  
 prbht personal name 24 49  
 prth 'collapsed' 2 iv 22 [Akk. *pularuḫu*, *purasuḫu* 'to collapse']  
 prst 22 A 15  
 pr' 'first-fruits' 17 v 37 22 B 24 [Arab. *fara'u* 'firstling']  
 pr' 'shoot' 19 18 [Akk. *pir'u*; Arab. *far'u*]  
 pr'i 'princess' 8 9 [Hebr. *pera* 'prince'; Arab. *far'u* 'chief']  
 prt chink, breach' 23 70  
 prc G 'parted, opened' 4 iv 28 [Arab. *faraqa*]  
 prtd 4 i 36  
 prt [√prr] 'cow' 5 v 18  
 pš' 'transgression, rebellion' 17 vi 43  
 pt [√pty] D 'enticed, seduced' 23 39  
 pt 24 9 [truncated?]  
 pth G 'opened' 4 vii 17 15 iv 5 16 vi 11 23 70  
 pth 'opening, doorway' Ugar. V no. 7 l. 71
- šdt [√yšd] 'going forth, issue' 3 B 8 16 i 35  
 šm 'sheep' 4 vi 41 5 iii 22 6 i 22  
 šb [√šby] G 'coveted, desired' 17 vi 13 [Sy.: *šbd*]  
 šb' 'concealment, darkening' 15 v 19 16 i 36 19 209 [Arab. *adba'a* 'concealed']  
 šbū 'army, host' 14 86 pl. 'soldiers' 3 B 22  
 šbt 'band, company' 3 E 45 4 ii 25 [M.-Hebr. *šibbūr*]  
 šd [√šwjd] G 'chased, hunted' 12 i 34 17 vi 40 23 16 'scoured' 5 vi 26 6 ii 15 Ugar. V no. 2 obv. l. 12  
 šd 'hunt, chase, game' 17 v 37 18 i 27 22 B 11 Ugar. V no. 1 obv. l. 1  
 šdymn (for *šdny*) 'Sidonians' 14 199  
 šdq 'rightness, lawfulness' 14 12  
 šhl G 'shone' 17 ii 9  
 šh [√šwh] G 'cried out (to), called, invited' 1 iv 2 3 D 33 E 44 4 v 75 etc. [Hebr. *šawah*]  
 šhq, also *zḫq* G 'laughed' 4 iv 28 v 87 vii 21 6 iii 16 etc.  
 šhq 'laughter' 3 B 25
- šhr 'yellow, tawny' 6 v 4  
 šhr 12 ii 44  
 šhrr 'glowed, turned brown' 4 viii 22 6 ii 24 23 41 [Arab. *šahra* 'boiled (milk), struck the brain of (sun)', *šaharra* 'dried up, assumed a tawny colour', *šahra'u* 'burning desert']  
 šhrr 'glowing, bliazing' 8 10  
 šyt Ugar. V no. 3 obv. l. 10 [truncated?]  
 šly D 'prayed' 19 39 [Aram. *šallī*]  
 šmd G 'bound, yoked' 4 iv 5 19 53 20 B 3 23 10  
 šmd 'mace, club' or similar weapon 2 iv 11 6 v 3 [Hebr. *šemed* 'yoke']  
 šml name of female eagle 19 135  
 šmt D 'silenced, vanquished' 2 iv 9 3 B 8 D 41 12 ii 35  
 šmt 'silence, stillness' 18 iv 38  
 š' 'bowl' 3 B 32 5 i 21 15 v 7 [Aram. *ša'dā*]  
 šgd G 'advanced' 10 iii 8 23 30 [Hebr. *šadā*]  
 šgr 'small, young' 15 iii 16 22 B 4 24 50  
 šgrt 'youth' 10 iii 27  
 šp [√špy] 'gaze, glance' 14 149  
 špn name of Baal's mountain 3 A 22 5 i 11 6 i 16 16 i 7 etc. of Baal himself 19 84  
 špr G 'whistled' 14 123 [Arab. *šafara*]  
 šš [√?] Š 'pecked' 3 D 45 [from context]  
 šq [√šwq] Š 'constrained' 6 ii 10  
 šr [√šwr] G 'besieged' 14 133  
 šr 'Tyre' 14 198  
 šrk G 'lacked, failed' 19 43 [Aram. *šrak*]  
 šrr 'radiance, sheen' 16 i 5 [Akk. *šarūru* 'to flash (star)']  
 šrrt 'recess(es)' 3 A 21 4 v 117 6 i 16 [cp. Arab. *širāru* 'height not reached by water'; Akk. *šurru* 'heart, interior']  
 šrrt 'door-pivot, lintel' 16 i 43 [Akk. *šerru*; cp. Hebr. *šir*, Aram. *širā*]  
 šrt [√šrr] 'emnity; foe(s)' 2 iv 9 3 D 34  
 št 'cloak' 17 i 14 [i. *mlrtq*; cp. Akk. (*ašitu* a garment)]
- qbdt 6 vi 39  
 qbz for qbt G 'mixed' Ugar. V no. 4 l. 13 [Arab. *qabaṭa*]  
 qblbl 'lace(s)' 4 i 37 [Arab. *qibdlu*]  
 qb't 'goblet' 19 216  
 qbš 'gathering, assembly' 15 iii 4, 15  
 qbr G 'buried' 6 i 17 19 111  
 qbr 'grave' 16 ii 87 19 150  
 qbt [√yqb] 'vat' 6 iv 42 [Hebr. *yeqeb*]  
 qdm D 'went before, advanced' 15 iv 23  
 qdm 'before, in front of' 3 D 85 4 vii 40 'east' Ugar. V no. 7 l. 62 'east wind' 12 i 8  
 qdmy 'easterly' 4 vii 34  
 qdqd 'head, crown' 2 iv 21 3 E 32 4 vii 4 etc.  
 qdš 'holy' 3 A 13 4 vii 29 16 i 7  
 qdš 'holiness' as title of Athirat 16 i 11, 22 *bn qdš* 'holy ones' or 'sons of Athirat' 2 i 21, 38 17 i 4 'holy place, sanctuary' 3 C 27 14 197 17 i 27 23 65  
 qdš name of Athirat's servant 4 iv 16 more fully *qdš-(w)-dmrr* 3 F 11 4 iv 8, 13  
 qtr 'smoke, vapour, spirit' 17 i 28 18 iv 26

- qz* [*qyʒ*] 'summer(-fruit)' 19 18, 41 20 A 5 24 2  
*qzb* G 'cut up, off' 5 ii 24 [Arab. *qaqaba*; cp. Hebr. *qāqāb*]  
*q* [*qwu*] 'voice, sound, message' 3 A 20 E 18 4 v 70  
 vii 29 14 121 Ugar. V no. 7 ll. 2ff.  
*q* [*qy*] G 'fell, fell down' 2 iii 6 iv 23 3 C 7 6 vi 21  
 16 vi 57 19 3, 109 etc. Š 'brought down, felled'  
 4 vi 41 16 vi 32 23 10 [Akk. *qālu* 'fell'; Arab.  
*aqāla* 'cancelled (a debt)']  
*ql* G or D 'despised, abased' 4 iii 12 [|| *wpt*; cp.  
 Hebr. *qillēs*]  
*ql* 'contempt' 3 E 36 18 i 17  
*qlt* [*qyl*] 'abasement, humiliation' 6 v 12  
*qlt* [*qll*] 'disgrace' 4 iii 15  
*qm* [*qwm*] G 'stood, rose up' 2 i 21, 31 3 A 4  
 4 iii 13 10 ii 17 D 'caused to rise' 22 B 5  
*qm* 'adversary' 10 ii 25  
*qmm* 19 9  
*qm* G 'curled up' 14 35 'skipped' 4 vi 43 22 B 14  
 [M.-Hebr. *qamšūš* 'squatting'; Arab. *qamaša* 'leapt,  
 sprang']  
*qn* 'reed, stalk' 17 vi 23 'windpipe' 4 viii 20  
 'humeral bone' 5 vi 20 [Hebr. *qāneh*; Aram.  
*qanyā*]  
*qn* 17 vi 9  
*qny* G 'acquired, got, possessed' 14 57 19 220  
 'framed, forged' 17 vi 41  
*qny* 'creator' 10 iii 6  
*qnyt* 'creatrix' or 'mistress' 4 i 23 iii 26 etc.  
*qns* Gt 'crouched, stooped, travailed' 23 51, 58  
 [cognate *qms*; cp. Eth. *qanaša* 'leapt']  
*q'l* place-name 3 F 8  
*q'l* 22 B 16  
*q't* 'shout, cry' 24 48 [Syr. *q'ātā*]  
*qt* [*qyt* or *qsy*] G 'carved, cut up' 3 A 8 Ugar. V  
 no. 1 obv. l. 2  
*qs* 'end, edge' 6 ii 11 16 iii 3 [Arab. *qašā* 'was remote']  
*qsm* 'locust' 3 B 10 [Arab. *qamašu*]  
*qs't* 'arrow(s)' 10 ii 7 17 v 13 18 iv 13 19 15  
 [Hebr. *m'qušā* 'angular' and Arab. *miqša'u*  
 'sharp']  
*qsr* 'short' 16 vi 34  
*qr* [*qwr*] 'source, well' 12 ii 61 16 i 27  
*qr* 'rumbling sound' 14 120 [Arab. *qarqara* 'cooed,  
 rumbled, grumbled']  
*qr* [*qrr*] G 'hissed' 17 vi 14 [Arab. *qarra*]  
*qr* D G 'called, called upon, invited' 4 vii 47 5 i 23  
 21 A 10 23 i, 23 etc.  
*qrb* G 'approached' 4 viii 16 14 37 15 iii 20  
 16 ii 79 etc. D 'brought near, introduced' 24 27  
 Š 'brought near' 16 i 44  
*qrb* 'midst' 4 iv 22 v 76, 124 vii 13 17 i 26 etc.  
 'private parts' 11 i  
*qr* D 'hero, warrior' 3 C 11 5 ii 11 etc. [Akk.  
*qarrādu*, *qurādu*]  
*qr* G 'met' 3 B 4 [Hebr. *qārāh* 'met'; Arab. *qarā(w)*  
 'sought, followed']  
*qry* G or D 'offered, presented' 3 C 11 D 66 19 191  
 [|| *ky*; Arab. *qarā(y)*, Eth. *aqāraya*]  
*qryt*, also *qrt* dual *qrytm* 'city' 3 B 7 14 81 [Aram.  
*qirytā*]
- qr-mym* place-name 19 151  
*qrn* pl. *qrnt* 'horn' 10 ii 21 12 i 30 ii 40 17 vi 22  
 18 iv 10  
*qr* 'stick' Ugar. V no. 1 obv. l. 8 [Arab. *qara'a*  
 'struck with a stick']  
*qr* G 'gnawed' 12 i 11 'pinched' 16 v 29  
*qr* 'massif' 2 iii 5 3 E 16 etc. [M.-Hebr. *qāraš*  
 'became hard, solid, frozen']  
*qrt*, also *qryt* dual *qrytm* 'city' 3 B 20 4 viii 11  
 14 117 19 164 23 3 [Phoen. *qrt*]  
*qrt-dblm* place-name 18 iv 8 19 163  
*qs* 'chalice' 3 E 41 4 iv 45 [|| *ks*]  
*qst* 'bow' 3 B 16 10 ii 6 12 ii 33 17 v 2 19 4 etc.  
*qt* 'handle' 4 i 42 [Aram. *qattā*]  
*qt* [*qtt*] G 'dragged out' 2 iv 27 [Arab. *qatta* 'dragged,  
 pulled out']  
*qtqt* [*qttt*] 'tore out' Ugar. V no. 1 obv. l. 5
- rims* 'coral(s)' 3 C 1  
*rif* pl. *rifm*, *raft*, *rif* 'head, top' 2 i 6, 23, 27 3 D 39  
 5 vi 15 6 i 60 etc.  
*rū* [*r/y*] 'appearance' 3 A 12  
*rūm* 'wild ox' 4 i 44 5 i 17 6 vi 18 etc.  
*rb* [*rbb* or *rby*] G 'is, was great' 4 v 65  
*rb* [*rbb*] 'great' 3 D 36 4 ii 33 6 v 2 14 134 etc.  
 'chief' 6 vi 54  
*rb*, also *rbb* 'shower of rain' 3 C 4 4 i 18 5 v 11  
 [Hebr. *r'ḥibim*]  
*rbb*, also *rb* 'shower of rain' 3 B 39 D 88 19 44  
*rbbt*, also *rbt* 'myriad(s)' 4 i 29  
*rb* D 'took as fourth' 14 17 Š 'made fourfold'  
 17 v 3, 12-13  
*rb* 'fourth' 4 vi 26 14 106 17 i 9 etc.  
*rb't* 'quarter' 19 83  
*rbt* [*rbb*] 'lady' 3 E 48 4 i 14 16 i 36 23 54  
*rbt*, also *rbbt* 'myriad(s)' 4 i 29  
*rgbt* Ugar. V no. 4 l. 18  
*rgm* G 'said, told, recited' 2 i 16, 45 3 C 8, 17 D 76  
 4 v 74 16 i 20, 31 etc. [Akk. *ragāmu* 'to cry, call']  
*rgm* 'tale, word, speech' 2 i 42 3 C 17 D 75 4 vi 3  
 19 75 etc. 'roaring' 15 v 13 vi 7  
*rdyk* 1 ii 4 [truncated?]  
*rdm*n name of deity 3 A 2  
*rz'y* 21 A 5  
*rḥ* [*rwh*] 'wind' 5 v 7 18 iv 25, 36  
*rḥ* [*rwh*] 'scent' 3 B 2 [Hebr. *rēah*]  
*rḥb* 'broad, wide' 16 i 9  
*rḥbt* 'tun, cask' or the like 4 vi 53 6 i 66 15 iv 16  
*rḥd* 4 iii 8  
*rḥm* dual 'mill-stones' 6 ii 34 v 15 [Hebr. *rēhayim*]  
*rḥm* G 'was kind, merciful' 16 i 33  
*rḥm* 'girl, damsel' 6 ii 27  
*rḥmy* title of Anat 15 ii 6 23 13, 16, 28  
*rḥs* G 'washed, washed oneself' 2 iii 20 3 B 32  
 14 63 16 vi 10 17 i 34 Gt 'washed oneself'  
 14 62 19 203  
*rḥq* G 'was distant, withdrew' 4 vii 5 14 132  
 Š 'removed' 3 D 84  
*rḥq* 'distant, afar off' 1 iv 3 3 D 78 4 vii 33  
*rḥt* 'palm of hand' 4 viii 6 5 v 14 [Arab. *rḥatu*]  
*rḥnt*(t) 4 v 67

- rhp* D 'hovered, soared' 18 iv 21, 31 19 32 *Ugar. V*  
 no. 2 obv. l. 8  
*rp* [√*rwz*] G 'ran' 6 i 50  
*rhb* G 'rode, mounted' 2 iv 8 3 B 40 14 74  
*rhs* G 'bound' 1 v 10 *PRU II* no. 3 l. 9  
*rm* [√*rwrm*] G 'was high, rose' 15 iii 13 16 ii 88  
 23 32 L 'raised, erected' 2 iii 10 4 v 114 vi 17  
*rm* 'high, exalted' 8 9 *Ugar. V* no. 2 obv. l. 7  
*rm* [√*rmj*] Š 'threw down' 17 vi 15 [Aram. 'armī']  
*rs* [√*rss*] 'breaking, crushing' 5 i 4  
*r'y* 'shepherd' 21 A 6 22 B 27 *Ugar. V* no. 2 obv.  
 l. 3  
*r't* *Ugar. V* no. 3 obv. l. 4  
*rgh* G 'was hungry' 4 iv 33 7 l 10  
*rgh* G 'turned green' *Ugar. V* no. 7 l. 61 [Hebr.  
*ra'ānān* 'green']  
*rp* [√*rrp*] tD 'made oneself slack, drooped' 5 i 4  
*rpđ* G apparently 'became a shade' 14 7 'healed'  
*Ugar. V* no. 1 rev. l. 3  
*rpđ* the deity 'Rapiu' (=Baal) 17-19 *passim* (in title  
 of Daniel) 22 B 8 *Ugar. V* no. 2 obv. l. 1  
*rpđm* 'shades' 6 vi 45 15 iii 14 20-22 *passim*  
*rr* [√*rrj*] G 'was pleased, consented' 16 i 45  
*rq* 'thin plate' 4 vi 34 [Arab. *raqqaqa* 'flattened  
 (metals)']  
*raq* Gt 'danced' 2 iv 13 [Arab. *raqaqa*]  
*rf* [√*rff*] G 'crushed, shattered' 14 10, 22  
*rřp* the deity 'Resheph' 14 19 15 ii 6 *Ugar. V*  
 no 7 l. 31  
*rt* 'shabbiness, dirt' 16 v 29 17 i 34 [Arab. *ratta*  
 'was shabby, soiled']  
*rtđ* 'curdled milk' 1 v 9 [Arab. *ratt'atu*]  
*rtt* 'net' 4 ii 32 [Hebr. *rešet*]  
  
*šdb* G 'drew (water)' 6 i 66 12 ii 60 14 113 16 i 51  
*šdl* G 'asked' 14 38  
*šd* Gt 'was left' 18 iv 15  
*š* [√*šy*] 'desolate place, waste land' 1 v 26 [Hebr.  
*šā'āh* 'was ruined, deserted']  
*šy* 'desolate' 12 i 22  
*šy* 18 iv 23  
*šr* 'flesh' 6 ii 35 RS 22.225 l. 3  
*šr* [√*šry*] G 'took captive' *PRU II* no. 3 l. 8 Gt 'was  
 taken captive' 3 D 37  
*šb* [√*šyb*] 'old man' 3 B 16 [Hebr. *šāb*]  
*šb*, also *šp* 'progeny, family' 14 290  
*šby* 'captive' 2 iv 29  
*šblt* 'ear of corn' 19 18, 69  
*šm* place-name 6 vi 53  
*šb* 'seven' 3 B 2 D 39 E 19 5 i 20 6 v 8 14 8 etc.  
 'seventh' 4 vi 32 14 108  
*šb* 'D' 'did for seventh time' 16 v 20 'took as seventh'  
 14 20  
*šb* G 'was satisfied, sated' 3 B 19 6 i 9 17 i 32  
 23 64 D 'satisfied' 4 vii 51  
*šb'd* 'seven times' 23 12, 14 [*šb* + *ld*]  
*šb'm* 'seventy' 4 vi 46 5 v 20 6 i 18 12 ii 49 etc.  
*šb'r* [√*šbr*] 'torch' 4 iv 16  
*šbd* D 'attracted, wheedled' *Ugar. V* no. 4 l. 6 [Aram.  
*šabbēf*]  
*šbt* [√*šyb*] 'grey hair' 3 E 10 4 v 66 [Hebr. *šēbāh*]

- šgr* deity of cattle 5 iii 16 [Hebr. *šeger* 'offspring of  
 cattle']  
*šd* a surface area 3 D 82 4 v 118 17 v 10 etc.  
 [Akk. *šiddu*]  
*šd* [√*šdy*] 'field' 3 C 14 5 vi 7, 28 6 ii 17, 34  
 14 104, 111 19 210 etc.  
*šd* [√*šdy*] G 'poured' 6 iv 42 Gt 'was poured'  
 6 iv 49 [Aram. *šdā*]  
*šdmt* 'vine-terrace' 2 i 43 23 10  
*šdt* 2 iii 11  
*šhw* reduplicated t-form 'prostrated oneself' 2 i 15  
 3 C 7 4 iv 26 etc.  
*šhl* 'shore' 5 v 19 vi 7 6 ii 20 [Arab. *šāhūlu*]  
*šhr* 'dawn' 12 i 7 name of god of dawn 23 52 *Ugar.*  
*V* no. 7 l. 52  
*šht* 'bush, shrub' *Ugar. V* no. 7 l. 65 [Hebr. *šāh*]  
*šht* G 'slew' 18 iv 24  
*šhn* G 'was feverish' 12 ii 39 [Arab. *šahana*]  
*šhp* 'milk, colostrum' 10 iii 26 [Syr. *šāpā*]  
*šhb* G 'lay, lay down' 5 v 19 14 34 17 i 5  
*šklit* 'enclosure' 16 ii 90 [Akk. *šuklutu*]  
*škn* G 'settled on, stationed oneself' 14 104 16 i 43  
 Gt 'occupied for oneself' 4 vii 44 6 iv 26  
*škr* G 'hired' 14 97 N 'hired oneself out' 14 98 [Hebr.  
*šākar*]  
*škr* 'drunkenness' *Ugar. V* no. 1 obv. l. 4  
*škrn* 'drunkenness' 17 i 31  
*šlw* G 'reposed, rested' 14 149  
*šlh* G 'sent, put forth, bestowed' 2 iii 24 15 iv 24  
 17 vi 18, 28 24 21  
*šlh* 'spear' 14 20  
*šlyt* 'master, tyrant' 3 D 39 5 i 3 [Hebr. *šālat*]  
*šlm* 'peace' 23 7, 26  
*šlm* 'peace-offering' 3 B 32 C 13 14 130  
*šlm* name of god of dusk 23 52 *Ugar. V* no. 7 l. 52  
*šm* pl. *šmt* 'name' 1 v 14 2 iv 11, 28 23 18 etc.  
*šmdl* 'left hand, side' 2 i 40 23 64  
*šmh* 5 i 25 *Ugar. V* no. 4 l. 16 [variant of *šmh*?]  
*šmh* G 'rejoiced' 3 E 29 4 ii 28 6 i 39 16 i 14 etc.  
*šmht* 'joy' 3 B 26  
*šmym* 'heavenly beings' 19 186  
*šmk* place-name 10 ii 9  
*šmm* 'heavens' 3 A 13 C 21, 23 E 26 5 i 4 14 76 etc.  
*šmn* 'oil' 3 B 31, 39 6 iii 6 16 iii 16 etc.  
*šmn* adj. 'fat' 15 iv 15  
*šm* G 'heard, obeyed' 2 iii 17 4 v 121 5 v 17  
 6 i 44 etc. Gt 'hearkened' 16 vi 29, 42  
*šmt* [< *šmnd*] 'fat' 19 110ff.  
*šmt* 'cornaline' or other precious stone 23 21 [also in  
 non-mythological texts]  
*šn* [√*šny*] G 'changed (place), departed' 3 D 77 [Syr.  
*šnd*]  
*šn* [√*šfn*] pl. *šnt* 'tooth' 19 9 'ivory' 19 189  
*šn* 12 ii 42  
*šnd* G 'hated' 4 iii 17  
*šnd* 'enemy' 4 vii 36  
*šnw* G 'shone' RS 22.225 l. 1 [Arab. *šanā*]  
*šnm* element in name of composite deity *tknm-w-šnm*  
 (q.v.)  
*šnn* G 'sharpened (tongue)' 16 i 13 ii 97  
*šns* D 'tied, bound' 3 B 12 [Hebr. *šinnās*]

- fn* pl. *fnm*, *fn* 'year' 4 iv 24 vi 43 6 v 8, 9 12 ii 45  
16 vi 58 etc. [Hebr. pl. *šanim*, *šānôt*]  
*fn* [*√fn*] 'sleep' 14 33 19 151  
*f'r* 'barley' 19 51 [Hebr. *š'ôrāh*]  
*f'iq* name of female demon 16 vi 1 [lit. 'she has removed']  
*fph*, also *fhh* 'progeny, family' 14 24, 144 16 i 10  
[Hebr. *mišpāhāh*]  
*fph* G 'poured out, spilled' 7 II 7 18 iv 23  
*fpl* G 'was low' 23 32  
*fpm* I ii 11 23 4  
*fpr* Ugar. V no. 2 obv. l. 10  
*fpt* 'sun' 3 B 8 14 107 15 v 18 24 3 name of  
sun-goddess 2 iii 15 3 E 25 6 i 9 vi 22, 44  
Ugar. V no. 7 *passim*, etc. [cp. Hebr. *šemes*]  
*fpr* 'lip' 5 ii 2 19 75 22 B 4 23 49 24 46  
*fpy* G 'gave to drink' 3 A 9 17 i 11 19 215 Š 'gave  
to drink' 17 ii 30 v 19  
*fql* Gt 'started, betook oneself' 3 B 18 6 vi 41  
17 ii 25 Ugar. V no. 1 obv. l. 17 no. 7 l. 68 [Syr.  
'*estqel*]  
*fr* [*√fr*] G 'sang' 3 A 18 C 2 17 vi 31 24 i etc.  
*fr* [*√fry*] G 'let loose' 4 v 71 'encarped' 14 110  
[Aram. *frā*]  
*fr* [*√fr*] 'navel(-string)' Ugar. V no. 1 rev. l. 5  
*fr* [*√frr*] 'prince' 12 ii 51 23 22  
*fr* element in divine name *mt-w-fr* 23 8  
*frg* G 'lied' 17 vi 34 [Arab. *saraja*]  
*fryn* 'Sirion' 4 vi 19, 21  
*frh* 15 v 17 [or *fr+h*]  
*fr* 'watering' 19 45 [Hebr. *š'irīm* 'rain-drops' in  
Deut. xxxii 2; dial. Arab. (Transjordan) *š'arā*  
'watering by rain']  
*frr* G 'burnt' 6 ii 33 v 14  
*frr* 'assured, sure' 2 iv 33 19 85 [Syr. *šar(r)ir*]  
*frr* 'in secret' 16 vi 7 [Arab. *širran*]  
*frr* 'root, scion' 17 i 20 19 159  
*frrt* 5 v 3  
*ft* 'bottom' 3 B 5 [Hebr. *šāt* 'foundation'; Hebr.  
*šēt*=Arab. *situ*, *istu* 'seat, buttocks']  
*ft* [*√fyt*] G 'set, put' 2 iv 27 3 C 12 D 69, 85  
4 ii 8 iii 14 iv 5, 14 v 123 5 v 5 6 i 15 etc.  
*ft* [*√fyt*] G 'drank' 4 iii 16, 40 5 i 25 6 i 10 19 219  
23 6 etc.  
*ft* 'Lady' as title of Anat 18 iv 27 19 215 23 6 i  
[Arab. *sittu*]  
*ftk* G 12 ii 59 Gt 12 ii 58 [or from *f(y)t?*]
- tānt* [*√ny*] also *tūnt* 'groaning, sighing' 3 C 21  
*tām* 'rouge' 19 204  
*tānt* 'womankind' 17 vi 40 [cp. *dti*]  
*tānt* [*√ny*] also *tānt* 'groaning, sighing' I iii 14  
*tb* G 'departed' 2 i 13 iii 8 4 iv 19 5 i 9 14 14, 300  
etc. [Arab. *taba'a* 'followed']  
*tōth* 'couch' 4 i 30 [Akk. *tapšāhu*]  
*tgh* [*√ngh*] 'lighting up, shining' 16 i 37  
*tgr* I iv 12  
*tāmm* 'lewd behaviour' 4 iii 22  
*tārg* 'fast approach' 3 D 83 4 ii 15 17 v 11 [Arab.  
*daraqā* 'hurried on']  
*thw* 'waste' 5 i 15 [Hebr. *šōhū*]
- thm*, also *thmt* 'ocean' 23 30 Ugar. V no 7 l. 1  
*thmt*, also *thm* 'ocean' 3 C 22 4 iv 22 17 vi 12  
19 45 Ugar. V no. 7 l. 3 [Akk. *š'āntu*; or plur.]  
*thm* [*√?*] 'message, decree' 2 i 17 3 C 10 4 iv 41  
5 i 12 14 125 etc. [Syr. *thūmā* 'boundary;  
precept'; cp. Arab. *hummatu* 'divine decree']  
*tht* 'beneath, under' 2 iv 7 3 B 9 D 80 6 vi 45  
17 v 6 19 109  
*th* [*√tu*] 'within' 2 i 14 3 C 26 4 iii 13 v 117  
15 iii 14 etc. 'before' 3 D 85 'towards' 2 i 20  
3 F 13 4 viii 11 5 v 12 etc.  
*tkm* 12 i 20  
*tl* [*√tly*] 'quiver, holder' 16 i 52  
*tl* [*√tll*] 'hill' 4 viii 4  
*tllyt* [*√ly*] 'victory' 3 C 28 10 iii 29 19 84 Ugar.  
V no. 3 obv. l. 3  
*tlm* 'furrow, ridge' 16 iii 11  
*tlm* 19 7  
*tl* 'gnawing creature' 2 iv 4 [Hebr. *tōlā* 'worm']  
*tlf* name of maidservant of Yarikh 12 i 14  
*tm* [*√tmm*] G 'came to an end' 23 67  
*tm* [*√tmm*] 'entirety' 14 24  
*tmd* 'continually' 19 153  
*tmn* 'form' 2 iv 18, 26 [Hebr. *t'mānāh*]  
*tnmy* I iv 9  
*tnn* 'dragon' 3 D 37 6 vi 50 16 v 31 PRU II  
no. 3 l. 8  
*tsm* [*√ysm*] 'beauty' 14 146  
*t'dt* [*√wd*] 'embassy' 2 i 22ff. [abstract for concrete;  
cp. Hebr. *t'ādāh* 'testimony']  
*t't* [*√'ly*] 'high estate' 4 ii 4  
*t'rt* [*√ry*] 'glove' (for falconry) 18 iv 18 'scabbard'  
19 207 [Hebr. *ta'ar* 'sheath']  
*tḡ* [*√tḡy*] G 'journeyed afar' 4 iv 33 [Hebr. *tā'āh*  
'wandered']  
*tḡzyt* [*√tḡzy*] 'oblation (to gain favour)' 6 vi 44  
*tp* [*√tpp*] 'tambourine' RS 22.225 l. 2 Ugar. V no. 2  
obv. l. 4  
*tpḡ* [*√npḡ*] 'apple' 20 B 11  
*tq* G 'applauded' 24 49  
*tr* [*√trr*] G 'shook, trembled' 4 v 83 vii 31 10 ii 11,  
28 16 iii 2 [Akk. *tarāru*; Arab. *tatarata*]  
*tr* [*√trr*] G 'drove away' 6 vi 52 [Arab. *tarra*]  
*tr* 16 ii 74, 77 [verbal form?]  
*trb(t)* 'stable(s)' 14 56, 141  
*trḡ* G 'brought a bride-price, betrothed, married'  
14 14 23 64 24 18  
*trḡ* 'married man' 14 100  
*trḡḡ* 16 i 49  
*trmmt* [*√rum*] 'contribution, offering' 6 vi 43 [Hebr.  
*t'rūmāh*]  
*tr* 12 ii 43  
*trḡzz* name of mountain 4 viii 2  
*trl*, also *mrt* 'new wine' 5 iv 20 17 vi 7 Ugar. V  
no. 1 obv. l. 4 [Hebr. *t'rōš*]  
*tšyt* 'triumph, success' 3 B 27 [Hebr. *tšfyāh*]  
*tš'm* 'ninety' 4 vii 12  
*tll* place-name 24 14 Ugar. V no. 7 l. 15
- tār*, also *t'r* G 'set (the table), arranged' 3 B 37  
D 'caused (the table) to be set' 2 iii 16, 21



*tdt* 'ewe' 6 ii 7, 29 [Old Aram. *t't*; Imp. Aram. *t't'*]  
*tlqt*, also *tlqt* 'roaring, bellowing' 14 120 [Hebr. *t'āgāh*]  
*tlp* 'mud' 17 i 34 [Arab. *ta'jatu*]  
*tlqt*, also *tlqt* 'roaring, bellowing' 14 223  
*thr* 'kinsman (?)' 18 i 25 [Arab. *ta'ara* 'sought blood revenge']  
*tb* [*√tub*] G 'turned' 4 vii 8 RS 22.225 l. 7 'returned' 4 vi 2 6 vi 12 'did again' 4 v 104 19 E 23 29, 56 'gave reply' 3 D 65 4 iii 10 19 181 20 B 8 'paid attention' 3 E 7 17 vi 42 18 iv 16 Š 'sent, brought back' 14 136 Ugar. V no. 1 rev. l. 2  
*thr* G 'broke' 2 i 7, 13 iii 18 3 D 30 16 i 54 etc.  
*thrn* 'breach' 4 viii 19 6 ii 23  
*thf* 22 B 6  
*tbt* [*√ytb*] 'dwelling, seat' 3 F 15 4 viii 13 5 iii 2 6 vi 28 14 23  
*td*, also *td*, *zd* 'breast, teat' 3 A 6 4 vi 56 12 i 11 [Hebr. *tad* = Arab. *tadyu*]  
*tdt* 'sixth' 4 vi 29 14 84, 107 17 i 12 [Arab. *sādisu*]  
*tdt* D 'did for sixth time' 16 v 19 'took as sixth' 14 19  
*twy* D 'entertained' 16 vi 44 [Arab. *tawwā(y)* 'detained', *atwad(y)* 'entertained']  
*tkh* G 'was hot (sexual)' 11 i 24 4 'burnt up (sky)' 5 i 4 [from context]  
*tkl* G 'was bereaved of' Ugar. V no. 7 l. 61 [Hebr. *kāhāl*]  
*tkl* 'bereavement' 23 8  
*tkm* 'shoulder' 14 64, 75 16 iv 14 22 B 5  
*tkm* G 'carried on the shoulder' 19 50  
*tkm-w-tnm* composite deity Ugar. V no. 1 obv. l. 18  
*tkš* 'ship' 4 v 69 [Egyp. *tkty*]  
*tlb* 'flute' Ugar. V no. 2 obv. l. 4 [Akk. *fulpu*]  
*tlpn* pl. *tlpnm*, *tlpnt* 'table' 3 B 21 4 i 39 iii 15 iv 36 22 B 16 Ugar. V no. 1 obv. l. 6  
*tlp* 'dowry' 24 47 [Hebr. *fillūhām*]  
*tlē* 'three' 3 D 80 4 iii 17 14 55, 89, 95 etc. 'thrice' 14 206 'three times' Ugar. V no. 7 l. 71 'third' (adj.) 4 vi 26 14 106 etc. 'third' (fraction) 15 ii 7  
*tlē* D 'did for third time' 16 v 9 'harrowed' or similar 5 vi 20 'took as third' 14 16  
*tm* 'there' 2 iv 4 14 199 22 B 4 23 66 [Hebr. *kām* = Arab. *tamma*]  
*tmk* place-name 22 B 17  
*tmn* 5 iii 13, 27  
*tmn* 'eight' 3 E 34 5 v 9 12 ii 50 17 v 2 23 19, 67 etc.  
*tmn* Gt 'obtained eight' 15 ii 24  
*tmnym* 'eighty' 4 vii 11 5 v 21 12 ii 50 15 iv 7  
*tmq* name of deity 22 B 8  
*tn* 'scarlet' 10 iii 25 23 22 [Hebr. *kāni*]  
*tn* masc. 'two' 3 D 79 4 ii 6 iii 17 14 94 etc. 'double, twice' 14 205  
*tn* fem. *tnt* 'second' 4 vi 24 14 15, 106 16 vi 22 etc. 'another' 14 101  
*tny* G 'repeated' 2 i 16 iv 8 3 C 9, 19 F 22 14 27 etc. 'set aside' 15 iii 29 [cp. Arab. *tand(y)* 'deterred', *īstatnā(y)* 'excluded, set aside']  
*tnm* 'twice' 18 iv 22 19 224

*tnn* D 'did twice, repeated' 16 v 8 [Hebr. *šinnēn* in Deut. vi 7]  
*tnn* 'professional soldier, guard' 14 91 23 7, 26 [Akk. (Alalakh) *šīšānanu*]  
*t'* 'noble, prince' title of Keret 14 200 etc. [Hebr. *šōa*]  
*t'y* 'master, supervisor' 4 viii E 6 vi 56 [Akk. *šu'u* 'lord, master'; Hebr. *šā'āh* 'gazed']  
*t'r*, also *t'r* G 'set (the table), arranged' 3 A 4 B 20, 21, 36 24 35 [Eth. *sara'a*]  
*tgr* pl. *tgrt* 'gate' 3 B 3 16 i 52 ii 89 17 v 6 'breach, entry' RS 22.225 ll. 6, 7 [Hebr. *šā'ar*]  
*tgr* 'gate-keeper' Ugar. V no. 1 obv. l. 11  
*tpd* G or D 'placed, superimposed' 4 iv 29 6 iii 15 [Arab. *taffada* 'lined (clothes)']  
*tpf*, also *tpz* G 'judged' 16 vi 34 17 v 8  
*tpf* 'cause, case' 16 vi 34 17 v 8  
*tpf* 'judge' title of Yam 2 i 7 etc. of Baal 3 E 40  
*tpz*, also *tpf* G 'judged' Ugar. V no. 2 obv. l. 3  
*tpr* 20 B 11  
*tpb* 'ash' or other tree 17 vi 20  
*tql* 'shekel' 14 29 19 83  
*tr* [*√twar*] 'bull' 1 iv 31 12 i 31 15 v 13 17 vi 23 as title of El 1 iv 12 2 i 16 3 E 7 4 i 4 etc. 'duke, baron' 15 iv 6  
*trm* G 'consumed food' 2 i 21 16 vi 12, 18 [ii *lhm*]  
*trm* 'meal' 18 iv 19  
*trmg* name of mountain 4 viii 3  
*trml* 'onyx' or other precious stone 14 148  
*trmn* place-name 6 vi 57  
*trp* PRU II no. 3 l. 4  
*trr* 'well-watered' 14 109 15 iv 20 Ugar. V no. 7 l. 64 [Arab. *tarra* 'gave plentiful water']  
*trry* 16 iv 16  
*ts* [*√tsy* or *tš*] G 'plundered, extorted' 16 vi 48 [Hebr. *šāsāh* or *šāsās*]  
*tt* fem. of *tn* 'two' 16 ii 114  
*ttmnt* name of Keret's youngest daughter 16 i 29  
*tt* G 'feared, dreaded' 5 ii 7 6 vi 30 [Hebr. *kāta* in Isa. xli 10, 23]  
*tt* [*√tdt*] 'six' 4 vii 9  
*ttm* [*√tdt*] 'sixty' 4 vii 9

## Verbal forms of uncertain root:

1 v 19 *tlqb*  
 5 iii 5 *tkl*  
 5 iii 5 *t'ed*  
 5 iv 19 *tttn*  
 6 v 23 *dhz* [ ]  
 10 iii 28 *yrk*  
 11 3 *ynbd*  
 12 ii 57 *ltpq*  
 12 ii 58 *ttkn*  
 15 i 3 *ttkr*  
 16 ii 88, 96 *tnqt*  
 17 v 35 *yqb*  
 19 83 *ttp* [ ]  
 23 14 *tb* [ ]  
 23 37 *yynn*  
 24 47-48 *yttqt*  
 Ugar. V no. 7 l. 66 *ysynh*

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# ADDENDA

M. Dietrich, O. Loretz, J. Sanmartin, *Die keilalphabetischen Texte aus Ugarit*, Teil 1, *Transkription* (Neukirchen-Vluyn 1976).

18 y[']n.}[[]]  
32 dshk not dšplk  
52: missing ca. 15ll.

This important new edition of the Ugaritic texts based on a re-examination of the tablets in Paris, Aleppo and Damascus reached me after the present edition was in the printer's hands. The texts CTA 1-25 are numbered 1.1-1.25 and the other mythological texts as follows:

CTA 26	1.62	RS 22.225	1.96
27	1.45	Ugar. V no. 1	1.114
28	1.63	no. 2	1.108
PRU 11 no. 1	1.82	no. 3	1.101
no. 2	2.3	no. 4	1.133
no. 3	1.83	no. 5	1.113
PRU V no. 1	1.92	no. 6	1.124
no. 2	1.95	no. 7	1.100
no. 3	1.88	no. 8	1.107

The following readings, restorations and comments on scribal errors are particularly noteworthy (I do not include places where a reading recorded in my apparatus is supported in preference to one in my text nor minor disagreements about the marking of letters as certain or uncertain or the disposition of word-dividers.):

- 2 iii
- 2 [- - - - - kpt].lrh̄q [.]l[m.ħkpt.lrh̄q]  
3 [llym.ṯn.mṯpdm.ṯḥt.'nt.šr̄s.ḫt.mḥ.ğym]  
(cp. 3 D 78-80 I iii 18-21)  
9 bt.k[.šrrt.š]pn (cp. 4 v 117)  
10 . . . . [ħklm.ālp.šd.āhd.]bt  
11 [rbt.]kmm[.]hk[[]] . . . . (cp. 4 v 118-119)  
20 bn šnq for bn[p]šny

I iv

13 lšpn with p written under n

- 2 i
- 10 āb.šnm 'father of years'  
15-16: see at 31  
31 qmm.šr̄.šrn 'they advanced (and) spoke'

- 3
- A 1 d̄l.t̄ḡl t̄l  
11 krpmm corrected to krpnm  
26 l̄m.klt (27) [kny]t.w (cp. 4 i 16)

- B 25 tddd corrected to t̄gd̄d  
31 dt error for bt

- D 37 l̄štm.[-]-h  
52 ḡrdm corrected to ḡrdm  
72 šr̄ - - b̄šr̄s

E 8: double line thereafter

- 4
- iv 41 ħkmt  
v 67 dt  
89 ytn  
127 is perhaps the last line  
vi 8 bhtn not bbhtn  
20 hn.[[]]bn  
54: there is no sign of a final [ym], though there is space  
vii 33 r̄tq[  
38 t of h̄dt written over erasure  
viii 13: only one divider after bh̄  
30 lbn: letter erased after n

- 5
- i 22 kl for k[n]  
vi 4: k erased at end  
11: letter erased at end

- 6
- i 50 yr̄q rather than yr̄z  
66 [- - -]šf.dbn  
67 [- - -]n.dbn  
(i.e. no reference to drawing water)  
ii 7 l̄gh: the ' is written over another letter  
36: second y erased at end  
v 4 ḡrm.ym̄š (i.e. no reference to henchmen of Mot)  
5 py[']b'l  
22 d̄hd.b̄d̄hk.šqn  
23 hn. - āh̄z (or - n̄h̄z).y[- -]  
24 'nt.dkly[  
vi 32 b̄qlh.yh̄z (or yty)[

- I 4
- 7 'rw̄t 'was laid bare'  
16 ml̄lt: the m is written over erased t  
20 ħ erased at end  
24 bkln̄n  
27 ḡmm 'cries of grief': the ' is written over erased p  
33 tl̄ūdn error for tl̄ūmn  
56 and parallel passages: bt r̄b̄z  
58 šrm 'princes'  
59 w[yt]b  
99: two letters erased at end  
112 h̄bt: the final t is written over erased h  
113 b̄qr error for m̄qr  
175 [m̄ḡ]ū error for [m̄ḡ]d  
199 ḡd[y]nm  
212 br̄nn: the b is erased and corrected to g (cp. 215)  
213 s't (cp. 214) erased and first two letters of fr̄nd (error for šrn̄n) substituted

- 215 *grnm* error for *grnt*  
 217: two letters erased at end  
 244/5 [šd]w error for [šd]k
- 15  
 i 1 rḡb for [mrḡ]b  
 4 mawnh marked very doubtful  
 ii 8 šr for [š]r  
 v 17 [k]rt  
 21 wy[']ny  
 vi 9: ca. 40 ll. missing
- 16  
 i 14 nšmh  
 17 dt error for dp  
 27 mh error for my 'waters'  
 29 bt followed by two dividers  
 30 dān . . . . . lyteb  
 31 āḡr.dl.trgm.lḡḡtk  
 32 'w[-]škt (or llt).dm  
 43 lk.šr.'i  
 v 32 ]ytnnh (i.e. no reference to dragon)  
 vi 6: two letters erased at end  
 8 hr corrected to pḡr; km for ptm  
 32 šḡlt corrected to šqlt
- 17  
 i 12 ym written twice then the first erased  
 16 mlzrth with h crushed in  
 17 dbyn āt  
 ii 41 mddt . . . . . hrt  
 44 yrḡ.yrḡ en yšl  
 v 30 h erased at end  
 vi 12 ] - yḡ'p for mh ḡ't  
 18 wtn.ḡštk.'m  
 19 [btlr.]'n[.]ḡš'tk  
 32 n'mn  
 35 mm error for mt
- 18  
 i 27 ]lt.lk.tlk  
 iv 4 lkl  
 19 b erased at beginning of wbn  
 26 ūdp error for bdp
- 19  
 8 ūqb'h (error for ūqb'ih).khrš  
 11 ḡpph (error for ḡprh).fr  
 12 kmrm  
 17 bmt - ḡmḡr -  
 18 yḡ for yb[l]  
 66 tšpp corrected to tšpk  
 86 dnll.māh (or mbh) - -  
 87 rš.rq - tḡt - 'nt yql.l.tš'-- .hwt.[š]šdī hrḡ.npšhm  
 88 ktl.brlt.km[.qtr.bāph]  
 93 ḡtl corrected to ktl  
 113 lyḡd with letter erased under y  
 115 ḡlm error for tqln  
 146 yb (error for ybky).lyqz  
 172 p[š]ḡ erased at end  
 176 f erased at end
- 201 npš.hy.mḡ  
 203 d.tlql.bym  
 204 w.tkm  
 223 ybl  
 224 ends at second tḡqy
- 23  
 14 ḡzrm g.tb.gd with m replacing a previous /b which has been erased  
 15 dḡer[.dḡ]šr  
 51 iqt[nšn.w] (cp. 58)  
 55 mlqt[m.mtqtm.klrmnm] (cp. 50 and the very long line 14)  
 57 [šlmm[.]wyrš'. . . for (at) the images, and the assembly shall sing'  
 62 wy'rb  
 3 bsr špš  
 5 tld bktrt.h - [- - k] (6) trt  
 15 hll[.snn]wt  
 29 š[t.ā] (30) bh
- 24  
 3 bsr špš  
 5 tld bktrt.h - [- - k] (6) trt  
 15 hll[.snn]wt  
 29 š[t.ā] (30) bh
- I  
 v 20 ] .mbkm
- 7  
 I obv. 5 lšbtm h  
 II obv. 1 [bt]t[.'nt  
 9 [-]yḡq šm[n
- 8  
 14 brt[ (i.e. no reference to lightning)
- 10  
 i 2 hzm  
 iii 10 bli corrected to blt  
 11 nḡt error for dḡt  
 23 tḡbq.ā[rb  
 24 tḡbq.ā[rb[  
 26 y'l.frh  
 27 - bšḡp  
 28 bḡr with b written over erased tk
- 12  
 i 33 bn corrected to pn  
 36 nm corrected to wn  
 37 'qmm corrected to 'qqm  
 ii 5-6: cp. i 40-41  
 22-23: cp. i 40-41  
 54-56 are complete  
 55 k (not p) erased at end  
 56: for dš read b'l  
 57 lštk error for lštk (cp. 58)
- 20  
 A 3 km (or wm) tmtm  
 4 b.kqrḡ  
 7 ]pm

22

- A 18 *nzt* error for *nht*  
 B 7 *brkn* error for *ybrkn*  
 10 *hh* for *y*  
 19 *sm d*  
 20 *!f* error for *!l*  
 23 *!f* erased at end  
 25 *b!q*

## PRU II no. 3

- 3 {*!s*}*ún*  
 4 '*rp* (error for *r'rp*; cp. 6)  
 6 *r'rp*  
 8 *idn* error for *tnn*  
 10 *lbnt*  
 11 *!b'n. !st*  
 14 *!hm*

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- 1 '*nn* error for '*nt*

## Ugaritica V

- 1 obv. 5 *km.klb*  
 8 (*bqr*)  
 11 *ktp*: the *p* is written over an erased letter  
 12 *pn* (error for *hn*).*lm.rlb* (error for *klb*)  
 14 *!l.wl*  
 21 *!l.km.mt*  
 rev. 2 *!utb. [!h]d!h*  
 3 *km.trpd.kn n'r*  
 2 obv. 2 [*!l.*]  
 6 *gtr* error for *gtrt*  
 9 [*b!m*]*m rm* (error for *rmm*)  
 10 [*!m*]  
 15 ] - *r!sp*  
 rev. 7 *b!mrh*: the *h* is written over an erased *l*  
 8-9 *r[!p]!*  
 3 obv. 7 *bt*  
 rev. 2 ]*!r. !r[*  
 4 obv. 2 *n!pm*  
 4 *!hrot*  
 6: before *!b!f* a letter is erased  
 13 *tmn*

18 *b!bn*

- No. 7 19 '*t* error for '*m*  
 65 *ym'rdh* error for *ym'rnh*  
 68 *h<m>t*  
 73 *tn.km.* <*mhry.*>

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













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## TABLE OF UGARITIC SIGNS

Column I gives the order in which letters appear in Ugaritic abecedaries (see *CTA 186: PRU II* nos. 184, 185; Dietrich and others, *Die keilalph. Texte* nos. 5.4 and 5.6).

Sign no. 30 is not used in the mythological texts.

1		<i>a</i>		12		<i>k</i>
(28)		<i>i</i>		14		<i>l</i>
(29)		<i>u</i>		15		<i>m</i>
2		<i>b</i>		17		<i>n</i>
3		<i>g</i>		19		<i>s</i>
5		<i>d</i>		(30)		<i>s'</i>
(16)		<i>z</i>		20		<i>c</i>
6		<i>h</i>		(26)		<i>g'</i>
7		<i>w</i>		21		<i>p</i>
8		<i>z</i>		22		<i>s</i>
9		<i>h</i>		23		<i>q</i>
(4)		<i>h</i>		24		<i>r</i>
10		<i>t</i>		(13)		<i>s</i>
(18)		<i>z</i>		27		<i>t</i>
11		<i>y</i>		(25)		<i>t</i>